

# THE VOICE OF TRUTH

VOL. I.

ALBANY, N. Y., JANUARY 1, 1844.

What is Truth?—The Word of Truth—The Truth that makes us free.

Joseph Marsh, Editor and Publisher.

Wood & Parsons, Printers, Albany.

## THE VOICE OF TRUTH.

The object of this sheet is the proclamation of truth, as we understand it. In the entire history of the world, there has never been an age when it was more highly important than the present, for truth to lift up her voice like a trumpet, to show the church and the world their sin, and the swift destruction to which the sin through which each class are blindly hastening. We are aware, however, that truth will, to the great mass, cry in vain for the time has come when the church, in any portion of the world, will not endure sound doctrine; but after their own lusts have heaped to themselves teachers, having itching ears: have turned their ears away from the truth, and are turned into fables. 2 Tim. 4. Against None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies, they conceive mischief and bring forth iniquity. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth far off: for truth is fallen in the street, and equity cannot enter: yea, truth is saleth; and he that departeth from evil maketh himself a prey. Isaiah 59. Again, A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof. Jer. v. 30, 31.

Such are the characteristics of these last days—these perilous times, in which the "Voice of Truth" enterprise is published, and we fervently pray it may be true and abundant testimony in justification of those who believe, in whatever sect, it may exist; but against every species of sin, whether found in high or low places; in or out of the church; under the hypocritical smiles or gown of modern scribes and pharisees, or unblushingly exhibited by the highest or the lowest dignitaries of church or state, or their blind and deluded devotees.

A paper of this character, we think, is called for at this momentous crisis; and by the grace of God, such a paper we mean to publish, which as we have already said, we mean to do it, or duty shall require it: for such the great power of truth shall come in flaming fire to vindicate the follow-up cause of truth and righteousness, and to give to the eternal life and glory all who have loved and obeyed the truth, and shall be bound watching, waiting, and ready for his coming.

We have nothing to hope from a pampered world, if we are to be preserved, in the light of truth, gathered about it will exhibit their own paths to be broken. They may see the truth, but not the whole truth. Their interest, their honor, their name, their doctrines and usages, or their denominations, may be endangered by a full proclamation of the truth must be garbled, suppressed, covered with obloquy, and sent out of their congregations and borders. We must be (as it were) if we would obtain the truth; but then we shall not obtain it unless we first direct ourselves to the wrong notions and interest, and approach it with fervent prayer and a perfect willingness to receive and obey the truth, though it lead us to abandon our most sacred

positions and relations, the dearest of jobs and interests, and finally, to die, suffering persecution, or death. In this, and this way only, can that truth, which will make us free, be obtained.

We now ask, will the lovers of truth sustain us in this important enterprise? We expect an sympathy and aid from many others; but especially, misrepresentation, and opposition. We shall be considered the enemy of such, if we tell them the truth; but the true friends of truth we do most confidently believe, will hear us cooperate in carrying forward the work before us. What we do must be done quickly, and the Lord will soon come and call us to give an account of our stewardship. Through our time for doing good is short, we should not fold our hands in idleness, listlessness, and will hold no aid in our power to help, forgetting the future assurance, that if by our means but one precious soul shall be snatched from sin, it will be of infinitely greater value than of thousands we could have saved, then, will rally to the aid, in hearing God speaking in a ruckion? Let me hear from you immediately.

We intend to send into the thousands of this number; to our old subscribers, the Christian Palladium. The true light of the coming of the Lord has shined in that paper, but it is now obscured: it is in our power, therefore our duty, to give light to the eyes of beholding the light again. And now, if any friend or brother wishes to aid in defraying our expenses, by paying for one or more copies of the paper, or by voluntary donations, their assistance will be thankfully received, and their moneys appropriated to the purposes specified.

We repeat our terms:

1. Terms for copies for one copy of twelve numbers.
2. One dollar for five copies.
3. We have charges to those who are unable to pay.
4. We wish to see gratulatio gratulatio.
5. Prayers invariably be in advance.
6. Without charge to those who are owing us for the Palladium; providing they will pay up their Palladium accounts. Remember this.
7. Those to whom this paper is sent need not return it. If you wish to become a subscriber, let me hear from you immediately; but if not, read and circulate the papers.
8. Letters must be post-paid or frank. Your post-master is authorized to send remittances free.

Finally, whatever may be received from the sale of this paper, or in donations, I expect not, my friends, shall add one dollar to my personal funds: all shall be appropriated for the spread of truth. I shall work according to the means put into my hands. If the Lord's blessing give sparingly, we shall be able to do but little; but if liberally, we hope to accomplish great good. Therefore, ye lovers of truth, *Bible truth*, I leave you to decide whether "The Voice of Truth" shall be sustained or not.

## SUNDREY ITEMS.

We print this sheet in Albany, N. Y. . . . it should be remembered that our address as formerly, is Union Mills, Fulton Co. N. Y. We commence on a Sabbath, unimpaired; but the Lord willing a whole sheet will soon be sent out. We design to say but little of any thing more, by the affairs of the Palladium, and the treatment we have received from its conductors. The sailing facts in the case are now nearly all determined: yet those who read, decide according to the words of Isaiah, and in the fear of the Lord, act according to the honest convictions of their hearts. Truth and right-

ness are the only things that will stand the test of time. . . .

RELIGIOUS NEWS.  
On this subject it is painful to contemplate. . . .

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will go visit Augsburg, Vienna and several other important places before he returns to London.

FULFILLMENT OF PROPHECY.

That the present is the glorious crisis when all the unfulfilled prophecies of God's word relative to this state of being, will have their literal and perfect fulfillment, we fully believe.

One prominent point in the prophetic declaration is, that for a certain length of time it should have the power, and would put to death many of the saints.

The power of putting to death the saints, was to be taken away from this kingdom before its final overthrow, as the following predictions will show.

Now, leaving the time for the commencement of the prophecy out of the question, say nothing about the manner of computing the time which Daniel and John have marked for its termination, and ousting the date of its termination, I ask has it not all, in the strictest sense, been fulfilled?

In 1793, the French republican army, under General Berthier, took possession of the city of Rome, and completely suppressed the whole Papal power.

"Certain it is, that the philosophic mind of this age is forming a continually heightening estimate of the stupendous importance of that series of revolutions, which commencing in France in 1793, has in its progress completely transformed the face of Europe.

The prophecies clearly reveal that after the dominion over the saints, of the Papal kingdom should be taken away, according to the proof above, it would then, through policy and craft prosper.

"It is only about fifty years since the first Papal See was erected by the Pope in these United States. It is now estimated that there are in this country 2,900,000 of Papists under the government of the Pope, and that the annual increase is about 150,000.

There is now an Archbishop of Baltimore, twenty-one Bishops, sixteen Sees, and eight hundred and one Priests and Clergymen. The number of churches is six hundred and six; Missionary Stations, five hundred and thirty; Ecological Seminaries, twenty-two; Female Seminaries, forty-six; Colleges and Literary Institutions, twenty-one; Female Convents, thirty-three; besides one hundred and sixty-five other Institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15,000 pupils.

The Papish Almanac says, "we count Canada, with two Bishops, eight Bishops, one hundred and thirty-three Priests, and five hundred thousand Catholics; French Colonies, two hundred and forty thousand Catholics; three Spanish Colonies, with one thousand; Mexico, Guatema and South America, with forty-four Bishops, and 23,000,000 of Catholics. Total for the new world, seventy-four Bishops, and 26,541,000 Catholics."

In the Rhenish provinces, the Roman Catholic population amounts to 1,673,743. In the whole Prussian dominions, inclusive of those provinces, the number is 6,000,000. In Nassau, they form nearly three-fifths of the population. In Austria, they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, P. Land, Sicily, Sardinia, the Azores, the Cape de Verd Islands, the Philippine Islands, Martinique, Isle of France, &c. &c.

300,000. Thus in every part of the world, popery is pursuing its triumphant course; it is trampling on the consciences of mankind, rendering whole countries desolate of the word of God.

The same elements which are at work in other countries, giving Popery such victories, are at work in this new world. The Priests are equally diligent; the public press is, to a very great extent, in the hands of the Papists; men in high offices in our land are disposed to assist them.

In 1841, the subscriptions collected by the Associations for the propagation of the Papal faith throughout Christendom, amounted to 1,752,214 francs;—viz. in France, 1,479,434 francs; Bavaria, 210,000; Ireland, 195,000; Belgium, 150,000; England, 33,000; Portugal, 46,000; Holland, 13,000; the Roman States, 77,000; Naples, 61,000; Switzerland, 31,000; Prussia, 87,000; Tuscany, 41,000; and finally, the sums received from other countries of Europe, from the Levant and America, amounted together to 110,000 francs.—Peters.

The following statistics are from the Papal paper, the Freeman's Journal, published in the city of New-York. From the May number of the Annals of the propagation of the faith.

The last appropriation of money for this new world.

Table with 2 columns: Location and Amount. Includes Baltimore (54,120), Right Rev. Dr. Loras, Bishop of Dubuque (41,820), Iowa Territory (41,820), Right Rev. Dr. Lefevre, Coadjutor Bishop of Michigan (10,600), Right Rev. Dr. Farrell, Bishop of Cincinnati, Ohio (41,820), Right Rev. Dr. Fenwick, Bishop of Boston, Mass. (19,354), Right Rev. Dr. Kenrick, Bishop of Philadelphia (19,680), Right Rev. Dr. Whelien, Bishop of Richmond, Va. (24,900).

Congregations and Missions

Table with 2 columns: Mission Location and Amount. Includes The congregations of the Fudites in the diocese of Vincennes, Ia. (20,000), The missions of the Fathers of Mercy (24,600), The missions of the Lazarists (35,000), The missions of the Jesuits in Missouri (40,428), The missions of the Lazarists in Texas (25,093), The missions of the Lazarists, in Canada, &c. (41,440-196,630-34,440-14,770-19,680).

Fellow citizens and Christian brethren! What are we doing to check these invaders of our civil and religious liberties?—Bapt. Record.

With these facts before us, and they are only a sketch of what might be given, who can doubt that the very last predictions concerning the Papal kingdom, excepting its destruction, have not been strictly fulfilled? It is blindness, nay madness to be unbelieving on a point so clear.

Nothing but the actual coming of Christ will stop the prevailing influence of the Catholics; and that will be soon; for they have counted their numbers, have risen up in their strength and zeal—will not retreat their steps—their object is the conquest of the world; and some of their own number have intimated that within two years they will obtain the victory.

THE CHRISTIAN PALLADIUM.

My "Appeal" and "Resignation," recently published in the Signal of the Times, have received a lengthy reply in the Palladium, for Dec. 27, from two of the editors of that paper. Truth calls for a notice of those communications: for if they are correct, then I have not been wrongfully treated, and caused to resign as one of the editors of the Palladium; but if I have told the truth, in consequence of the wrongs done me. It should be borne in mind that this investigation is not designed to settle a question of a personal character. No, no; if this was a low object we ought to blush in disgrace, and own as our wrongs to God and man, for disturbing us only with such things in this public medium. It is a matter of faith, the most sacred faith, which this controversy involves. I have extensively advocated the doctrine of the near coming of Christ. My moral and Christian character has been, and is, assailed. If I am guilty, the cause I have advocated must suffer; but if innocent, it will receive no injury from the charges preferred against me.

My object now, is to sustain every position I have taken in my "Appeal" and "Resignation." Had the Palladium made no reply to these communications, I applied fairly, I should have remained silent; but as I was charged with "making statements which cannot be reconciled with truth;" and as I am shut from its columns, duty has compelled me to defend the truth, through this medium.

Two points only in my "Appeal" and "Resignation," attempted to be invalidated by the communication from the pen of Elder Ross in the Palladium, for Dec. 7. I have said that the committee "agreed without reserve, that I should publish just such a resignation as I pleased, provided the principles only on which I resigned were given." To this, Br. Ross replies, "We have no knowledge of the existence of any such agreement in word, spirit, or letter,"—and thinks others will believe "any such stipulations" were entered into, have not a comment to offer here; all I ask is for the following testimony to be read, and a decision given according to the force of evidence offered. I have no one of the result. I shall, however, calculate certain costs, the meaning of which I wish fully understood.

First testimony. In speaking on this very point, Elder Hazen says, "We consented that he should write his resignation."

Second testimony. In the Palladium, for Nov. 29, on his same question, Elder Ross testifies, "But as the committee had unanimously, and in confidence, granted the desired privilege of publishing a farewell address, and reasons for resignation, the publishing agent, Br. Clark, did not feel authorized to withhold the opportunity of altering or rejecting the article."

Third testimony. Judge Schoumacker says, "Being present at a certain time when Elder Marsh read to you, Clark, agent of the Christian Book Association, his resignation as one of the editors of the Palladium, Elder Marsh asked how he liked it? Br. Clark said he thought one sentence might be, or he would like it to be worded a little different; but as the committee had granted Elder Marsh the privilege of publishing such a resignation as he pleased, Br. Clark supposed he had no right to object to the publication of the article. He also said that at the time the committee made the agreement he thought it singular that they made such an agreement. This is in substance what Br. Clark said."

Union Mills, N. Y. Dec. 19, 1843.

Will Br. R. acknowledge his mistake now? I think he should.

The second point Br. Ross attempts to invalidate, is a my resignation. I have charged the secret meeting in the evening of Elder Marvin's burial, with originating reports highly detrimental to my dearest reputation. Br. R. was present at that meeting, yet he says, "The fruit of that meeting was a continuance of the Palladium in the hands of the Association. Of the crimes of which Br. Marsh says he has been charged, we know nothing." "We have heard no such reports from any quarter, save from himself," viz: Elder Marsh. We wish this point, also, decided according to the weight of testimony, without offering a single comment; we shall however, take the liberty again, of noticing certain words.

First Testimony. In the same article in which he says he has heard no such reports, says from Elder Marsh, Elder Ross says, "All that was expressed in that meeting, in any way detrimental to the character or feeling of any individual, was the impression that a course of procedure, somewhat similar to stopping the press on the day of Elder Marvin's death, had, in his debilitated state, hastened his dissolution. The expression of this sentiment was disapproved at the time, and the next day in the presence of Elder Marsh and the author."

Second testimony. In the same number of the Palladium, in which Elder R.'s article is found, Elder Hazen names all the reports which I have said originated at that secret meeting. He does not deny but that they all had their origin at that meeting. And of one he says "Elder Badger thought that in the high state of excitement of the nervous system, every thing trying to Elder Marvin's feelings increased his disease, and insisted to its usual commission, and that the course of Elder Marsh had been of that tendency. It was so explained by Elder Badger, and his regret expressed that he made the remark."

Third testimony. Some who attended that meeting did told me, and will, if necessary, testify, that these things were a subject of conversation at that time.

Fourth testimony. This entire community, with a few exceptions, charge the origin of those reports to that meeting, and it is like spitting against the wind, for why not to try to make people here believe differently; or, that what I have before written, on this point, "cannot be reconciled with truth."

Br. Ross' references to "organizations," "Babylon," "infidelity," "come-outism," &c. I consider foreign to the subject, and betrays a want of evidence on his part; and a disposition to raise a prejudice against me, by intimating that I hold sentiments, which I do not. I shall let them pass, but very much regret to witness such a course in my Br. Ross.

Elder Hazen's Article.

Alder Hazen, near the commencement and close of his lengthy article, dwells on pecuniary interest. Elder Marsh, while in the employ of the Association, "has won a guinea," as he suppresses, of a thousand, or more, dollars; hence "it seems hard" to him, after making "a little fortune in their employ," that I should turn against the Association. The question to be settled is, whether or not I have published the truth, relative to the acts of the committee. This Br. Hazen does not deny, but thinks I was bound not to tell it, because I have honestly gained a few hundred dollars in a few years, and because the Association have freed me from certain liabilities, which was their duty to have done long since. Did I not free Elder Badger, and the Association, when I incurred these liabilities? I did. Why then were they not bound, on the same principle, never to hit up their hand against me? If Br. Hazen shall ever be freed by the Association, from these same liabilities, will he consider himself bound never to expose its corruptions, how ever deep they may be? His reasoning leads to this conclusion. Had I done an act calculated to injure the pecuniary interests of others, for the sake of adding to my own worldly gain, it would have been wrong. This I have not done; but I have sacrificed short of one hundred dollars to give the Palladium subscribers the truth on this matter, without estimating its value by dollars and cents. And besides, Elder Hazen has lost nothing yet, he only fears he may. The Association is worth several thousands in property and accounts. He is not bound alone; each member, twice in number, by law, and a vote of their very last meeting, makes them all equally holden for "liabilities assumed." Several of them, as I am told, are worth ten dollars to my one. Should they pay this thousand dollars out of their own private funds, it would be no greater sacrifice, for what they call the truth, than what I have already appropriated, for what I consider the truth. There is no consideration that should deter us from proclaiming the truth; certainly, we have no interest in should

The rejection of certain letters, Br. Hazen thinks, was a prominent cause why the Starkey meeting judged and removed" me. One of those articles, I only laid over for the action of the committee. Brs Hazen and Ford voted against its publication; the majority, however, caused it to be published. The other two, since my rejection, have been rejected by the committee. Is this considered a cause why Br. Hazen and the committee should be "removed?" It should, or I never should have been referred to follow me with "untiring vigilance," and with other like causes, drive me from the editorial chair. The committee should have rebuked such vigilance, in whoever of their number it might be found. But the secret of the case is, those letters which I rejected were not received until after the Starkey meeting; and the laying over the one received before the meeting was not made a cause of my removal, as the Starkey minutes will show.

I have never supposed Elder Hazen has made the advent question a cause of trial with me, in the least. But I do think, to avoid strife with certain ones, and for the pecuniary interests of the Association, he has omitted to use his influence to cause the wrongs of an injured brother to be redressed, whose only offence has been, his faith in the near coming of the Lord. It would afford me the highest pleasure, to see and acknowledge my mistake on this point, if I am in one.

But I am compelled to believe, according to the strength of testimony; and the following does prove, if any thing can be proved, that my faith in the coming of the Lord has been the cause, the moving cause, of the treatment I have received from the committee.

In the Starkey minutes I am charged of "knowingly and willfully endorsing and abetting the doctrine of Elder Miller's end of the world in '43." And the reason why I was removed at that meeting, as assigned by one of its members, was, my "being an advent believer, and if '43 should pass, so sure it would require me to cover my retreat, would be unprofitable," &c. I was charged with hastening Elder Marvin's death, Elder Badger said, "My vigilance will not tire the until '43 has passed, and your inquiries course is exposed, and the Palladium is raised to its former high standing." In the thirteen charges preferred at the last meeting, it was said, "He has become a fanatic in his religious views, and wholly disqualified to edit a religious paper," and for dishonesty in writing is unworthy Christian fellowship, and should forthwith be removed." And finally, to cap the climax, the Publishing Agent of the Palladium has secretly circulated a petition, and forwarded it to Washington, requesting my "removal" from the Post Office, and his appointment, assigning the following as some of the reasons for my removal:

"The said incumbent is a Millerite lecturer." "Is a general agent for the Millerite publications, and uses the franking privilege extensively in correspondence for the promotion of Millerism." "Is absent from home much of the time, lecturing to prove the world's end in 1843!" "And it is extremely annoying to the petitioners, to see the franking privilege used for the promotion of notions so monstrous and absurd."

To say nothing of the utter falsity of these charges, excepting my being a "lecturer" with these evidences before me, I would ask if "Millerism" be the cause that has worked up the petition against me, what has done it? Not any immoral or false doctrine, but just my faith. It is my faith, and my love, and my love, that has caused me to be so persecuted, and to do better in future.

Another point mentioned in Br. Hazen's article, is that I was bound not to tell the truth, because I have honestly gained a few hundred dollars in a few years, and because the Association have freed me from certain liabilities, which was their duty to have done long since. Did I not free Elder Badger, and the Association, when I incurred these liabilities? I did. Why then were they not bound, on the same principle, never to hit up their hand against me? If Br. Hazen shall ever be freed by the Association, from these same liabilities, will he consider himself bound never to expose its corruptions, how ever deep they may be? His reasoning leads to this conclusion. Had I done an act calculated to injure the pecuniary interests of others, for the sake of adding to my own worldly gain, it would have been wrong. This I have not done; but I have sacrificed short of one hundred dollars to give the Palladium subscribers the truth on this matter, without estimating its value by dollars and cents. And besides, Elder Hazen has lost nothing yet, he only fears he may. The Association is worth several thousands in property and accounts. He is not bound alone; each member, twice in number, by law, and a vote of their very last meeting, makes them all equally holden for "liabilities assumed." Several of them, as I am told, are worth ten dollars to my one. Should they pay this thousand dollars out of their own private funds, it would be no greater sacrifice, for what they call the truth, than what I have already appropriated, for what I consider the truth. There is no consideration that should deter us from proclaiming the truth; certainly, we have no interest in should

Since Nov. 17, Brother Hazen thinks the case has been nothing but "neighborhood" difficulty, hence the committee had nothing to do with it, only to counsel, advise and pray. They did all they could, &c. The "six hours," of which he speaks, I was absent the door was closed, and I suppose the "six hours" were under consideration. The time they "robbed themselves of rest," was Sabbath evening, when they did no business, they condescended to hear out simple relations of grievances, I asked Elder Badger and the committee, to tell me what I must do to give satisfaction, if I had done wrong, no proceedings were made. Elder Badger did explain the reports given out of the secret meeting, and expressed his regret at what he had said, nearly as Br. Hazen has written. But it was done in secret—the reports and their impeachment were public. I required a public acknowledgment. This he declined, and the committee did not count it him to do it. He has never acknowledged his mistake, nor apologized to me for the same.

But it is also to talk about these being affairs over which the committee had no jurisdiction; they have all been decided from beginning to end. The private meeting, from which the reports started, and which Br. Hazen says "neighborhood" affairs, was called by "two members of the committee," six Elder R. has said, hence it was officially called. And besides of the acts of these brethren, at this time, were official, as may be seen by their communications published; just before Elder Marvin's death. All of my new as Elder have been official, not private affairs. Hence it was not only the right but duty of the committee to look into the acts of their own hand. And their omitting to do it shows that they did not understand their duty, or a disposition to omit duty for worldly interest, or the want of moral courage to do it.

Finally, two of the reasons why "it seems hard" to Br. Hazen, are based on "pecuniary" interest; first, because I have "spread before the public" these facts; and, secondly, because "the committee devoted to this cause, and on to it, their private funds." All but the last have been fully answered in our preceding remarks. And in conclusion permit me to say, that I feel only sympathy with Br. Hazen and other members of the committee. I love their errand men and emissaries; and as I have before said believe they mean to do right. A wronging of the cause against them, to which they yielded, not realizing the consequences at the time. But as dearly as I love them, I love the cause of truth more, and must, though it seems "hard" to them, do what I can conscientiously understand it.

But has got Elder Marsh I at reason "to this it is hard" after seeing the Association so long to their utter satisfaction and profit, that they should turn their hand against him for no other reason than his faith in the coming of the Lord?

It is not hard that his favorite paper, the "Palladium," should publish over the world that his "statements" cannot be reconciled with truth; and he be shut from its columns. It is not hard that Elder Hazen should attempt to use his influence against me, by publishing at this time, and to say

knowledge the first time, that he believes the "advent of the Savior is at hand," when in the presence of the Palladium, he has put all the signs of his coming in the future, and as a Jew, shall cease to be taken down of the Gentiles...

TO PALLADIUM SUBSCRIBERS.

As this number was about ready for the press, we have learned that we are no longer Post Master. The facts are these. At our final settlement with the Association last October, I agreed to resign as Post Master, in favor of Wm. Clark, Publishing Agent of the Association...

Had I known Br. Clark's secret design, this direction would have been inserted in my bills. Did he design to subject me to a heavy bill of postage to his own profit? This would have been the case, had I not availed myself of this means to prevent it...

THE CATHOLIC.

The following facts we wish read in connection with our article on the "Fulfillment of Prophecy" they were not after that article was in type. There is no...

The College of the Propaganda.

This College is located at Rome, and is devoted for the education of Roman Catholic missionaries. The students from all parts of the globe are brought here, and there they are instructed in all the sciences of the P. M. Church, and are sent back to their respective countries, by which means the whole body are united together in the same principles...

FINANCIAL STATISTICS OF THE CHURCH OF ROME. An English paper calculates that the Roman clergy in Ireland receive upwards of 700,000 of dollars per annum out of \$1,600,000 for the mission...

A SIGN OF THE TIMES.

We cut the following from the London Herald: "The bitter, grinding, and increasing poverty of the industrial classes, in the Kingdom of the United Kingdom. 'Poverty is Becca,' said a hard working Welshman the other day; and poverty is charity, poverty is repeal agitation, poverty is anti-corn law fury."

But this is not half the picture—it is but the frame work. Here is the filling up:—

"At the moment he is a very superficial observer, and a very thoughtless politician, who estimates the wretchedness of the United Kingdom by statistics or statements of destitution such as these: they are but the crying out evils—the obvious, patent, and disgusting sores; on their broad foundation must be heaped the constant struggle for life, of the industrious and willing and partially employed, who won't waste an hour in contending for a loaf of bread or onion skillfully with hoards of guardians—the spasmodic competition of the half educated for employment—the ill remunerated efforts of the petty tradesman and capital-less shopkeeper, to obtain food and raiment for his household, and rent for his landlord—the crowds of half-finished tutors and teachers of either sex—and the incalculable, but untold sufferings of young women, thrown at an early age on their needles for not maintenance, but existence—suffering from which our streets swarm with prostitution in its most offensive and hideous forms, and which almost make the sale of female virtue the price of self-preservation. The streets of London are becoming in the evening what the saloons of our theatres once were; while in the evening our streets throughout are one enormous brothel."

Look, too, at the state in this respect of our provincial towns; the vice which a few years ago was a hidden or subsidiary occupation, is now an established trade, openly pursued, tolerated, and relied on for debauched support. The subject will not bear discussion, and yet it is one of the most fatal symptoms of our national disease. Talkant of the vice in Paris, it is virtue and decency when compared to English obscenity and brutal impurity; like the corruption of Marie-Antoinette's court, it tues half its evil by losing all its grossness."

After going on in a similar strain, the Herald writes as follows:—

"Oh! we may be told 'poverty shall never cease out of the land,' true, most true, but the poverty we complain of is very likely to make the land worse; the poverty we point to is rapidly bringing millions to the conviction that revolution would be to them a blessed change; the poverty we refer to is quickly purchasing large classes of the community. It is a poverty which cannot be left to neglect—elementary relief—to the poor laws—to Young England Monasteries—to political economy, with safety. It is a poverty which no property, no historic renown, no amount of national greatness, no extent of external territorial development can compensate for. It is a poverty which is making the people savage; is bringing the monarchy into contempt; is destroying hope; is promoting turbulence; and is fermenting a spirit of discord."

"Unkind, already; and a woe to the heart. The wolf begins to show his wandering heart."

"Good God! can any man think of last year's outbreak in the manufacturing districts, of contemporary disorders in Wales, and of present and unfinished agitation in Ireland, and the coolly satisfied himself with the next generation. 'Poverty shall never cease out of the land.' From the contacts in Lancashire, from the hills in Wales, and from the monster meetings in Ireland, the same cry was to be heard—'We are perishing in the midst of plenty; we are starving in spite of abundance.'"

St. Louis - Bro. H. A. Chittenden writes - We have exceeded much beyond our expectations in this city. The Lord has blessed the truth to many souls, and many ignorant sinners for their eternal welfare. We a soul have been infidels for years, have bowed to the majesty of truth, and the prospect is that a great work is commenced, which, with the continued blessing of God, will end in the salvation of many.

Lockport - Bro. E. C. Smith writes - We are desirous of labor in this whole region. Many important places such as Liberty, Canaan, etc. are crying loudly for laborers. There are many homes and loud calls in every direction. The cry is, come over and help us.

Fowell, Mo. - Bro. J. J. Porter writes - There is considerable interest in this city. On Sunday twenty came forward for prayer.

Westminster, Mo. - Bro. Pitts writes us that the Lord is at work in that place. The number of believers increase almost daily; and those who have opposed are embracing the faith.

Montreal - Bro. R. Hutchinson is doing all he can in this field of labor. He is a talented and efficient lecturer, and has done much for the spread of the cause. He has just published another pamphlet of 4 pages, entitled "The throne of Jahab pre-announced in Christ." It goes over the whole ground of the kingdom of God on earth, from Adam and recovered in Christ.

West Hartford, Ct. - Brother N. Dutton writes us that he is laboring in that field, and with good success. Some souls are being born.

Burlington, N. Y. - Mr. Miller has just closed his lectures in that place. He lectured with great effect in crowded auditoriums. The last night of his lectures, 2,000 went away with new hearts.

Hallowell, Me. - Bro. John Craig writes from that place that he is giving the cry. He begins to feel encouraged, some who opposed the strongest at first, now admit he has the Bible on his side.

New-Barron, Me. - Bro. F. G. Brown writes that he has had some blessed meetings there, with good audiences.

Stamford, Me. - Bro. H. N. Drake writes us: There is a band of dear brethren and sisters here, whose sympathies you have, a land who appear to love the appearing of their dear Lord, and are trying, with their lamps trimmed and burning, with oil in their vessels, and with their loins girt about,

"To watch and pray, and travel over  
Till Jesus comes to call us home."

Stamford, Me. - Bro. C. W. writes, that he is storing in the gathering of the Lord is not a dream; there are many more in this vicinity of like precious faith. He says: "Our greatest trial is and cause of grief, is the professed Christian church and ministry, who seem to say, 'art thou come hither to torment us, before our time.'"

Stamford, Me. - Bro. J. H. Shippan will remain there a season. He says: "Our meetings are well attended, and I never saw people more attentive to hear, than those of this place are now." We see by the fruits that we have some real friends in that village.

West Randolph, Vt. - Bro. J. D. Marsh is now stopping in that place, ready to attend to any calls for lectures as the doors may open. He writes that there is a band of brethren strong in the faith, who are determined to look for the Lord until he shall come into his kingdom. Bro. Marsh has labored since the 15th of Oct. in Charleston, N. H., Lowell, N. H., and in St. Albans, Vt., and in Hartford, N. H., Lowell, Kensington, Boston, Roxbury, and Randolph, Me., &c., and has again returned to his family in West Randolph, Vt.

St. Albans, Vt. - Bro. C. S. Turner, of Malone, N. Y., writes that there are several in the place fighting for the coming of the Lord. The clergy, as usual, oppose them in their enquiries on this subject. He enquires, "What shall we do?" Our ministers take such a course that we cannot live as we see. I have advised all to remain as they are. But if any remedy can be devised in which the evil will not be made worse, please advise."

We do not hesitate, in such a case, to advise our suffering brethren to come out from such a persecuting church, and hold meetings by themselves in peace. This is a remedy, and if good order be observed, it cannot fail to exert a good influence.—Signs of the Times.

"As in me," said Martin Luther, "I do not come my cry of 'The Gospel! the Gospel!'—Christ! Christ! and my enemies are as ready with their answers—'Custom! custom!—Ordinance! ordinance!—Fathers! fathers!'—That your faith should stand in the wisdom of man, but in the power of God," says St. Paul; and by the thunder-clang from heaven his overtures and diabolical, as the wind wafters the dust, all the foolish thoughts of man."

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. I.

ROCHESTER, N. Y.—THURSDAY, FEBRUARY 15, 1844.

NO. 3.

*These sayings are faithful and true.—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom.**

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**ADDRESS TO SECOND ADVENT BELIEVERS.**

BY WILLIAM MILLER.

**DEAR BROTHERS:**—Time runs on his resolute course. We are one more year down the rapid stream towards the close of earthly life. We have already seen the world close the last page of 1843; and already they begin to shout victor, over us. Have your hearts begun to quail? Are you ready to give up your blessed hope in the glorious appearing of Jesus Christ? or are you waiting for it, although it seems as if that it never? Let me say to you, in the language of the blessed book of Job, "although it tarry, wait for it: it will surely come, it will not tarry." No, it has not been stronger than at this very moment. I feel confident that the Saviour will come, and in the time I mean; in 2300 days from the decree given to Lemmy Alexander, in the seventh year of his reign, the end will come; or in 2520 years from the captivity of Manasse, the children of God will be delivered from their bondage to the king of the earth; in 2450 years from the year when the Jews ceased keeping their Jubilee, and the land was left desolate, and their enemies dwelt therein, the great Jubilee will come, and the people of God will enter into the peaceful possession of the promised and eternal inheritance; and also in 3335 years from the taking away of the Pharaoh power, the resurrection of the saints will come; and when the seventh trumpet begins to sound, the mystery of God will be finished; and that he hath declared by his servants the prophets.

These are some of the reasons why I believe that Jesus will come this Jewish year. I have confidence in God's word; it will not fail; we may depend upon it; all men will acknowledge that God is true to his word, as well as to the promise of his judgment.

Many signs of the last day are being fulfilled in the most remarkable manner at the present time. Among the many which have been noticed by the advent workers, I will mention a few which have never been noticed before. **Matt. xxiv. 40:** "And shall begin to eat and drink with the drunken." **Luke xii. 29:** "Then shall ye begin to say, We will eat and drink in thy presence, and thou shalt smite us in our streets." **2 Pet. ii. 10:** "They will cut, they shall cut, they married wives, they were given in marriage, as if the day that No. entered into the ark, and two in judgment, and did smite them all." **Luke x. 10:** "Ye will be as the fig tree, they did eat, they drank, they became, they said, they did not, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus will it be in the day of the Son of man is revealed." **2 Peter ii. 13:** "And shall receive the reward of wrath, as they that count it pleasure to riot in the day of wrath: they are and blasphemers, sporting themselves with their own deceivings while they tempt with you." **Jude 12:** "These are spots in your feasts of charity, when they feast with you, feeding themselves with wantonness of uncleanness without water, carried about of winds; these whose fruit withereth, without fruit twice dead, plucked up by the root." These passages show conclusively, that in the last day, and at the very time when Christ shall come, professors of religion will be eating and drinking, and feasting without God. What can be more literally fulfilled than these passages would be, were Christ to come as we expect? Look at the feasts of the different sects among the Protestant churches of the present day. First, the religious fairs, to raise money for religious purposes; where the luxuries of life are sold at a price, and where a species of gambling is carried on, more degrading than our public lotteries; because done under the name of religion, and sanctioned by our popular clergy. I have understood that some of these fairs, or feasts, are held in their public places of worship; places consecrated for the service and broken in heart to seek God in, and for the Christian to mix his brother of kindness in prayer and joy, are turned into halls of feast and confederate shops, into gambling places, and tables of money-changers. And what can be the plea for these abominations? Oh! the Catholic plan, "the end

justifies the means." It is a fact, that in not one of these places can the cry be made, "Behold, the Bridegroom cometh!" and no wonder for they well know it he should come and find them thus doing, he would not with a scourge of small cords drive them from his temple, but would roll them with a rod of iron, and dash them to pieces like a potter's vessel.

Again, Not only fairs, but tea parties, pic-nic parties, and lots of all, dissipation parties, and all sorts of amusements, among us of late. But, say you, I hope you will say no thing against our taking a present to our poor ministers. No, by no means; but the manner and motives by which you do this, is what God will judge you by. If it is a gift, let not the laid hand know what the right hand doeth. If you say it is your minister's just due, why not pay him without expending him to so much trouble and expense, and turning his house upside down. But you will know these are not your real motives, much of it is done in pride, and many a poor man, and sorrowful widow, have had their hearts made and because they could not show as much respect for their minister as their neighbor, the rich man, who is very liberal of such parties, either for the applause of his neighbors, or to bribe the minister to silence in cases of contentious gifts. Do you think these donations Jesus would ever have come into relation, if there was no view of worldly gain? No; we must all say, "Then these are signs of a worldly church, and a cold ministry; and the judgment day will only disclose how many of the servants of Christ have neglected to learn the truth, and give the midnight cry, in consequence of these heathen and customs of a worldly minded church. But I forbear; it is more possible to have civility for our churches, I would; but how can I, with my present views? Come at the door, and so many precious souls—rushing over a worldly church, and a cold hearted ministry. Is heaven his special judgment laid up in store, surely we may expect he will turn them upon the heads of those who shall be found thus revelling upon his mercy, and treating with neglect and contempt his word and warnings, which he in mercy has given for our admonition.

Therefore, brethren, let us look to our souls, and beware of doubting, and let us be careful that the enemy get no advantage over us. The devil has come down, having great wrath, knowing that he has but a short time; and his object will be to draw us from the truth. He will endeavor to make us believe some other evidences besides the word of God, and follow some other spirit besides the spirit of truth. The Scripture testimony is rejected when it conflicts with the traditions of men; and their prejudice becomes the rule, instead of the word of God. Therefore we ought to be very careful we do not, what we esteem our opponents for doing. Let us be careful that we try the spirit by the manifold of divine testimony. I would not even go to a seer, but in one thing I will and my brethren, viz: that not one single table which has been placed in the streets since from Scripture testimonies, have our opponents been able to remove; although they claim all the talent, all the learning, and all the wisdom of the time in which we live. What has professor Stuart, a giant in biblical knowledge, done? Every rational mind must acknowledge that whoever he differs from us, he has broken his own rules; and that his explanation of the Scriptures are weak and perfectly futile. "Mr. Cullver is an echo to Prof. Stuart; only he is not half so candid; and where he has departed from Stuart, he is more ridiculous than his master. It is evident that whoever wrote the pamphlet published under his name, did not believe what he wrote; it was only his office, to blind people's eyes, and keep them from examining the subject of the advent." Mr. Dowling had more pains from the Baptist papers than Mr. Cullver; but he was less fortunate; for Mr. Cullver's pamphlets were less read, owing, it is supposed, to the fewer puffs; while Mr. Dowling was more generally read, and was therefore more generally despised for his foolish and weak arguments. It was an unfortunate circumstance to Br. Dowling, that the writers of those puffs had not read his work before they puff'd him so much. That would have saved him and the Baptist editors much name and dogma. To exp the climax, Dr. Weeks came out with his long catalogue of Mr. Miller's mistakes, where, by his own assumption, he made the first mistake. Then by dividing that into twelve parts, and multiplying the same by the number two, his arithmetical progress, he made somewhere about one hundred and sixty. On receiving his puffs from the Observer and Evangelist, before he began to publish, it was expected he would destroy all evidence under heaven of the "blessed hopes in the glorious appearing of the great God and our Saviour Jesus Christ"; and show that the doctrine of Christ's second

advent was a fable. But what has he done? Why I have shown that Mr. Miller, in the acceptance of the word as an infidel man. But in one thing, he has failed; that is, to show that the Bible is not true, and that God is not said in his infidel weak things of this world to be found the wise and mighty. How silly are such profane words of our Dr. D., and how contemptible must the sectarian editors appear with their puffs, in the eyes of I suppose I shall be in the presence of all intelligent spirits. But God has made use of these productions to open the blind eyes of many of our brethren; for these will show the weakness of the errors which they have espoused; and many have been excited to examine and believe; what otherwise would have remained in obscurity until the burning day.

Another thing has been thus shown. The unbelief of one great worldly man has never been seen before; he has known in any other way, as we can conceive, until it judgment. We now see that they have but little or no faith in the Scriptures; they believe in no resurrection of the body; they scoff at the doctrine of Christ's person appearing and reign with his people on earth; they are without concern the burning day, and laugh at the idea of the world's being purified by fire; they reject the true resurrection of the saints, and try to rob Christ of his kingdom. With many of our clergy these things are felt which a few years gone by would not have been acknowledged by any. These things show that we have the truth on this subject. When a man is forced to deny any plain promise or declaration in the word of God, in order to support his theory, you may set it down as an inviolable rule that he is wrong.

My brethren, let me advise you to keep yourselves from every thing which may lead you from the glorious hope of Christ's coming; for if Satan can tempt you to lay down your watch, it is only for one hour, and Christ should come in that hour, he may be slain of his prey. "Let him come and find you sleeping, and so that say, I verily you unawares."

I thus continue until the end of this Jewish year, which is decreed by the enemy in every place where he has a prospect of hurrying in a day. We must be of watch. It we have pride in our hearts, he will try to make us compromise, and throw away our hopes, and relinquish our claim to save our worldly character. This would be a fatal stab in our Saviour's side. If we are self-righteous he will persuade us that we are holy; and that all we may think or do, is not sin. This is an enchanted ground, and will, I fear, be the destruction of thousands. When we get so holy as to have no sin to confess, they cannot not an Advocate; neither can they pray the Lord's prayer without being hypocrites. "forgive us our trespasses." Christ has become of no effect to us. I make these remarks just in reference to the doctrine of Christian holiness; but in view of the utopian, and extravagant which some indulge, and which those who believe in true gospel believe, equally deprecate.

I call heaven and your-elves to witness, my brethren, that I have never thought any thing to make you throw away any part of God's word. I have never pretended to preach anything but the Bible. I have used no sophistry. My preaching has not been with words of man's wisdom; I have not countenanced fanaticism in any form. I set no dreams or visions, except those in the word of God; I have not advised any one to separate from the churches to which they may have belonged, unless their brethren cast them out, or deny them religious privileges. I have taught you no precept of man; nor the creed of any sect; I have never designed to make a new sect, or to give you a nick name; this the enemies to Christ's second advent have done; and we must patiently bear it until he comes; and then he will take away our reproach. I have wronged no man; neither have I sought for honors or gold. I have preached about 4500 lectures in about twelve years, to at least 500,000 different people. I have broken my constitution and lost my health; and for what? That if possible, I might be the means of saving some. If we may have been saved by these means, I cannot tell; God knows; so him to be all the glory. In one thing I have great reason to rejoice. I believe I have never sinned in any place, but God has been with me and given some fruits of his Spirit, as an evident token of truth. I have never preached or believed in any time for Christ to come but the end of the prophetic period, which I have always believed would end with the Jewish year; and which I still believe, and mean, with the help of God, to look for until He comes. And I think I can say with my whole heart and soul, Amen, ever so, come, Lord Jesus.

I have great reason to be thankful to God, and in many of you, my brethren, for what assistance you have rendered me in doing my duty, and for the help I have had from the arduous labors of Bro. Himes, and from many others who have been the means of publishing this doctrine over much of the Christian world. It is most truly thankful to God and to them; and pray God they may receive a

...reward, and I believe that in the New Jerusalem they will receive many more in the same way; with those who have believed and believed them, and imputed to them wrong and wicked motives, will want and weep in the pit of woe. I hope, my brethren, you will continue faithful unto the end. All we have of time, is to patiently wait, and constantly look for Christ's coming.

WM. MILLER.

For the Voice of Truth. THE LAST DAY.

No sign of change appeared. The sun for the last time gilded the eastern sky—for the last time the hills caught his radiant smile, and the thousand voices of earth were mingled in the busy hum of the last day. The heavens and earth had waxed old, and were about to perish: God was about to fold them as a vesture, that they might be changed: yet to the common, unbelieving eye, no sign of change appeared.

As usual, the fields were sparkling in their morning diamond dress; and the song of the birds went up from the groves in gushing melody. Old Ocean swayed the same, with her ceaseless ebb and flow; and on her blue waters full many a gallant ship was riding. All things remained the same as from the beginning of the creation.

Men thought not of the portentous event—the sudden destruction that was about to burst upon them; all engaged in the usual avocations. The husbandmen were forth to sow, and promised himself an abundant increase in the time of harvest; for he dreamed not that the harvest of the earth was fully ripe, and the angels were now to thrust in their sickles, and reap.

Again the merchant displayed his goods, and again the buyer said, "It is caught, it is caught!"

The busy streets of the city are thronged: men hurry to and fro, with hearts surcharged with the cares of this world, and souls filled with the measure of iniquity. Politicians speak of the coming election—the next President, and the effect of their measures on the prosperity of the country in years to come.

The miser is at his coffers, counting anew his hoarded treasures; appanitions of thieves trouble his soul—but he little thinks that that thief of thieves, the day of the Lord, is at the door. The miserable man is chuckling, for the last time, over his glittering dust; he deems that it is laid up for many years.

The lawyer is in the depths of Blackstone, or preparing to "make the worse appear the better reason," to faithfully serve his client at the next sitting of the court; for he believes not that the Supreme Court of Heaven is soon to set.

The physician is cheering and comforting his patients with pictures of health, and many happy years to come. Yes! they are about to possess eternal youth, immortal health, and unswerving vigor, if their treasures are in heaven.

One is in his study, preparing a Millennium discourse for the next meeting of the Board of Missions: he is not aware that the summons of the Judgment meeting is so near, and that all his labor will be lost!

Another, a self-denying minister of the cross, whose mission is to the benighted, perchance has scanned the signs that precede the coming of the Lord: and while he toils on, unremittingly, to gather in all the gleanings of the vintage, he watches for, and is ready to welcome, the heavenly Bridegroom.

The icemate is at his cups, the mechanic in his shop, the poor devotee of fashion before her glass; the traveler is hurrying on to the place of his destination; the sailor is on the mighty deep; the prisoner is in his cell, and the poor slave is at his thankless toil; the meagre child of want, in hopeless wretchedness, cries, "How long, oh Lord! how long!"

Above, of all the earth, the stranger and the pilgrim are looking for and hasting unto the day of God. Having entered the land of Beulah, they are to sing, with joyful anticipation, for the city "whose builder and maker is God."

No sign of change appear'd; to every man that day seem'd as the past; When suddenly (as we fair merit) the sun Was wrapt in darkness, and his beams return'd Up to the throne of God; and over all The earth came night—darkness and starless night. Nature stood still; the seas and rivers stood...

And all the winds, and every living thing. The cateract, that, like a gale, with rush'd down impetuously—no wind! no noise! By sudden frost with all his busy locks. Stand still; and beams of every kind stood still; A deep and awful silence reigns alone. In horrible suspense all muscles stood; And as they stand and listen'd—

Reveal'd in flaming fire, The Son of Man appear'd. Awake, ye dead! Be chang'd, ye living! and put on the garb Of immortality: awake! arise! The God of Judgment comes! That was the hour long wish'd for by the good. Of universal jubilee, to all The sons of bondage; from th' oppressor's hand. The scourge of violence fell; and from his back, Heal'd all his stripes, the burden of the slave.

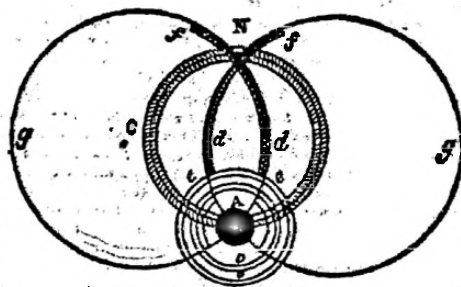
"The Lord thundered in the heavens, and the Highest gave his voice—bailstones and coals of fire. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. He bowed the heavens also, and came down, and darkness was under his feet!"

It is the day of God! The Lord himself descends from heaven with a shout—with the voice of the archangel and the trump of God! Who may abide the day of his coming? who shall stand when he appeareth?

"Two men are in the field, the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left"—one taken to glory, the other left to destruction.

Where is he that laid up treasure on earth, but is not rich towards God—the miser? Overtaken by the last thief! Where are the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men? Hid away in the dens and the rocks of the mountain, crying 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?" Where are the strangers and the pilgrims? Caught up together to meet the Lord in the air—with souls filled with glory, saying, "This is the Lord; we have waited for him, and he has come to save us; for we have loved his appearing."

SIGNS IN THE SUN.



We cut the following account of a "Sign in the Sun," from the "New York Observer," a paper of high and undisputed veracity. Though the writer seems not to understand the design of this "Celestial Phenomenon," and dears that it may be accounted for on "scientific principles," yet his beholding it has made impressions on his mind not "easy to be forgotten." "When ye see these things come to pass, then know ye that the kingdom of God is nigh at hand." Luke xxi. 31;

CELESTIAL PHENOMENON.

Perhaps it will please your readers, Messrs. Editors, to receive, though a little after date, some account of a celestial phenomenon, so remarkable, that it ought not to pass unnoticed. I have waited to see if it might not have been observed by some scientific professor, who would favor us with a description of it, and some illustrations on scientific principles. I have seen none, nor do I know of its having been noticed in any journal, save one of the newspapers in Portsmouth, New-Hampshire, the editor of which observed it, and gave some little account of it, with a diagram.

The writer of this observed it, in company with a brother, on the sea coast at Old York, in Maine, on the 2d of September last, at noon, between twelve and one o'clock. What between the loveliness of the day, and the marvellous brilliancy of this celestial phenomenon, it formed a page in one's life not easily to be forgotten. The sky was almost cloudless, the sun shin-

ing with great power, there being just enough ground spots of cloud, (thin and a very perceptible, not unlike petals of light blue, any thing else,) to be cooled and constitute the ordinary ground circles.

There were first two smaller prominent circles, direct around the sun, and parts of a third, each appearing deeper in the ether than the other, and disposed like like circular rainbows. They looked very much as a rainbow would look at noon day, if fastened at the ends, circle, and put round the sun; just as the rings around the planet Saturn, only below each other, as the hoop round a barrel, going down deeper, instead of with the other. Then running directly across the sun, and among these rainbow circles, was another vast and perfect composition, of all appearance, of white cloud, gathered rolled, just as an industrious woman at a spinning wheel, used, of old times, to gather a fleece of white wool between two cards into a long and beautiful roll for spinning. This circle passed through the sun, as if it were its eye, and its fleecy whiteness with its regular figure, exact, perfect in every part, contrasted beautifully with the blue sky.

Then within this vast outer circle commenced two other circles forming an ellipse or cone, based upon it, the circumference of the rainbow bands around the sun, and crossing the outer circle at a point precisely its own circumference, on its northern side. The name of these circles seemed the same as that of the outer circle, no circle of the rainbow, but of a fleecy whiteness and in figure exact and perfect at every point. These circles extended a little farther into the ether, beyond point of meeting in the circumference of the outer circle, as if they had a disposition to run round and protect the sun, or as if the other parts of the circles to which it belonged were invisible. The diagram above, was a most necessarily be, without the art of a painter, a full view, together with the description above, some idea of whole appearance, as far as form is concerned. beautiful colors your own imagination must supply. The sun was so brilliant, and the atmosphere so rare, it was difficult, even shading the sun entirely from view, to gaze long upon the shining circles in the depths of ether.

In this diagram, A represents the sun; B, the principal circles, or circular rainbows around it; C, the per white circle crossing the rainbows, and the sun in the ether; D, the white point segments of the grand outermost circles; E, the points where they commenced, ending on the intermediate rainbow; F, the points where it break off in the ether; and becomes invisible; G, the continuation of these circles by the compass, showing its form and position, if the whole circumference had been visible; N, represents the north pole; and S, the south pole.

Farther off in the heavens, to the south-east and west of the intermediate circles, there were parts of other circles visible, as if in the process of formation, or as to form themselves; so that, at a touch as it were, the whole firmament seemed ready to break out in the beautiful figures, cycle on apocycle, orb on orb, crossing usually, and in endless mazes involved, yet without entanglement, in mathematical precision, in harmonious arrangement, and in beauty indescribable. No comet we ever beheld, no Aurora Borealis, no celestial phenomena of any kind, were to be compared with this, for loveliness and splendor of its appearance. And it was as such an idea of figures and motions and harmonies that might be going on in the universe, unknown to us, that I felt, in the midst of perfect order, that it was like a new revelation. How little do we know, in dust of the glory of God, even in the visible creation, and I much less of the infinite wonders that to us are invisible. These circles of beauty seemed as if drawn by an unscientific mind, that was rejoicing, itself, as it were, in loveliness of its creative faculties; and how many the gent beings were looking on, while the Divine Architect thus drawing his sketches, who can tell!

I am reminded of that beautiful remark of Lord Bacon that "with regard to the sciences that contemplate into the sacred philosopher declares it to be the glory of God to conceal a thing, but of the king to search it out; as if the Divine Spirit were wont to be pleased with innocent and gentle sport of children, who hide themselves that they may be found; and chosen the human soul a playmate: out of his indulgence and goodness to him. There are other playmates besides men; the universes filled with them."

"Think not, though men were none, That heaven would want spectators, God would praise. Millions of spiritual creatures walk the earth, Unseen, both when we wake, and when we sleep; All heed, with ceaseless praise, his works behold, Both day and night. How often, from the steep Of echoing hill, or thicket, have we heard Celestial voices, to the midnight air Sole or responsive, each to other's note Singing their great Creator! Oft in hands While they keep watch, or nightly rounding walk, With heavenly touch of instrumental sounds, In full harmonic number joined, their songs Divide the night, and lift our thoughts to heaven."

Yours truly, CELESTIBUS.

"Though the vision tarry, wait for it: because it surely come; it will not tarry."

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, FEBRUARY 13, 1874.

THE GREAT CRISIS.

The Advent cause has now nearly reached the great crisis in its unparalleled history. The "fulness" of all the prophetic "times" will soon be complete: then "all things in Christ will be gathered together in him," at his glorious coming. None will be gathered. In that glorious morn, but those who will be found "passive, and made white, and tried." Are we pure? and are our garments unspotted from the world? If not, we shall not be able to endure the coming of the Lord; for this would be incompatible with "purity and craft"—the last principle on which war was to be carried on against them. But we do expect, at the great crisis approaches, that our faith will be more and more tried. God's word declares it, and it is perfectly reasonable that our faith, our purity, our faithfulness, our willingness to suffer with Christ, our integrity, and every Christian's grace, should be effectually tested before our admission into the glories of the everlasting kingdom of God.

Doubleless some who have professedly been believers in the coming of Christ near, will abandon their faith—as some have already done. They are "fearful and unbelieving," and so judge themselves unworthy of eternal life. They have forgotten that they have "need of patience, that after they have done the will of God they might receive the promise." Oh, what a "fearful thing" it will be for such cases to "fall into the hands of the living God!" May they repent of their apostasy, and prepare to meet their injured Lord; for yet a "little while" he will come in "burning fire, taking vengeance" on all who obey him not, and are ashamed of him and his word.

Let every one who is "looking for that blessed hope" hold fast the profession of our faith, without wavering; for he is faithful who has promised. He will not suffer his true children to be confounded, or put to shame. Though heaven and earth pass away, his word will never fail. Though the "vision tarry, wait for it; because it will surely come, it will not tarry." Unto "two thousand and three hundred days, then shall the sanctuary be cleansed." The Lord, who cannot lie, has made this promise. Let us still trust His word. It is the only imperishable rock on which our hopes can securely rest. All other foundations will fail; all other lights will bewilder and lead us astray. Obey His precepts, imitate His examples, possess His spirit, and believe His promises, and you will be fully prepared to meet the great crisis before us, whether the vision, to us, may seem to tarry, or come at an earlier hour than we had anticipated. In either case, all will be well; God will take care of his true children. Therefore, fear not.

SECOND ADVENT CONFERENCE.

It has been thought advisable, by the friends of the Advent cause in this vicinity, to hold a Second Advent Conference in this city, to commence on the first Wednesday in March next, at Talman Hall, at ten o'clock, A.M.

Will Bro. Charles Fitch, Elton Galusha, J. J. Porter, T. P. Barry, A. M. Osgood, and all the Second Advent lecturers in Western New York, attend? A general attendance of the brethren and friends in this vicinity will be expected. We believe such a meeting, at this momentous crisis, is called for, and will be productive of glorious results. Don't fail to attend.

A full assortment of books, pamphlets, publications, tracts, hymn books, &c., on the coming of Christ, are ready for distribution at the Advent Book-room, No. 17, Arcade Buildings, upstairs, Rochester, N. Y. The rich can have for money, and the poor will not be sent empty away. Send your orders by firm, or call and take them, while you have time for doing good: "The Lord is at hand."

NOTICE.

Lectures on the Second Coming of Christ may be expected at Talman Hall every Sabbath. There will be meetings in the same place every evening during the week. Lectures and prayer-meetings alternately.

LECTURERS.

Elder Barry has been laboring for two weeks in the towns of Victor and Plainville, with great success. There seems to be a great desire in the country to hear this glorious truth proclaimed. Bro. Macomber, who has been laboring in Riga and vicinity, is now in the city, with Bro. Merriman, from Massachusetts, ready to renew their labors in the Lord's vineyard; wherever the Master may direct them. Bro. Bronson is also with us, from Canada, expecting soon to return to the field of his labors. Bro. Osgood, and his coadjutor Bro. Eastman, who had heard from, were practically among the news of the Savior's speedy coming in Syracuse. Bro. Johnson is returning to Rushville. Bro. Porter is still in Buffalo; the Lord is blessing his labors. In Lockport the cause is prospering, notwithstanding the efforts of a popular ministry to stay the progress of the truth. A correspondent informs us, that an agent of the American and Foreign Bible Society, who preached in the Baptist Church, after praying for the poor education of the poor, preached a sermon supporting the exploded idea of the casual Jew's return to Palestine before our Lord can come; and making out (or trying to do so, at least,) that 1,600 years would elapse before that interesting event could take place. This is "pence and safety," surely! Matt. 24: 28, reads, "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to eat and drink with the drunken; 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. And shall cut him asunder, and appoint him his portion with the hypocrites." May the Lord deliver us from the fate of the evil servant!

"CHRISTIAN PALLADIUM."

Some have expressed fears, that one object of the "Voice of Truth" was, to war against the "Palladium." Such fears may be quieted; for we design to have no more war with the Palladium than any other paper that upholds the near coming of Christ. We wish the Palladium success in truth and righteousness; but its corruptions we cannot countenance, especially when its conductors persist in trying to cover them up, as Bro. Clark, its agent, has done in No. 18, in his lengthy article on the affairs of the Post-office, &c. He is willing to leave the matter of trial between us to his church, my conference, or the association. Abroad this looks fair; but at home, where the affair is known, it throws a darker shade over his whole course in this case. The rulers of his church are his own brothers, who were active in the clandestine acts which removed us from the Post-office. My conference, he well knew, will not meet (if ever) until next June; and the committee, he well knew, would not take cognizance of the acts of its members. His proposals, therefore, are a deception, like the whole tenor of his article. We pity and pray for its author, and those who justify or sustain his course. May they repent of their wrongs, before it shall be too late to make restitution for the wrongs they have done.

LETTERS.

Received during two weeks ending Feb. 14th.

Post-masters.—Lawson, N. Y.; Covingt n, N. Y., \$1; Auburn, N. Y.; Roseville, N. Y., \$1; Akron, O., \$1; Hoyalenville, Mass., 50c.; Proctorsville, Vt., \$1; Brockton's Bridge, N. Y., \$1 25; Attica, N. Y., \$1; Mountaine, Pa.; Stamford, N. Y., \$1; Hope, Canada.

Individuals.—Jno. J. Porter, Buffalo, N. Y., \$30; T. P. Barry, Port Gibson, N. Y.; E. R. Pincney, Seneca Falls, N. Y.; J. H. Hutchinson, Cleveland, Ohio, \$3; O. M. Rice, Forrestville, N. Y.; Elton Galusha, Lockport, N. Y.; C. E. Giffert, N. Y., \$1; J. L. Knapp, Eagle Harbor, N. Y.; E. L. Chamberlain, Middletown, Conn., \$1; G. S. Miles, Albany, N. Y., \$3; C. B. Hotchkiss, Auburn, N. Y.; J. V. Himes, N. Y.; J. J. Galusha, Lockport N. Y.; Wm. Twitshell, Rushville, N. Y., \$1; Edw. C. Weckli, Lockport; S. M. Fowler, Riga, N. Y., \$1.

Will ministers, brethren, and friends, who may receive this paper, become active agents for the work? Your aid is kindly solicited.

We solicit those who have a talent to write, to favor us with short and well-digested articles, suitable to the objects of our sheet. Intelligence relative to the state of the advent cause, will also be very acceptable.

ONE HALF-HOUR AT TALMAN HALL.

Having spent most of the evening at the Museum, I strolled into the Hall, a few evenings since. When I entered, the believers were singing that sweet melody, "Soldiers of the Jubilee!" The strains were seraphic—they were heavenly; and in two minutes my soul was melted within me. I looked around me; I saw many young men, in fixed and unobtainable attention. They were standing leaning against the wall, as lookers-on, and seemed riveted to the spot. I looked on the faces of the believers, and heaven was painted there—glory beamed in their eyes. Surely, thought I, here are God's peculiar people—I have found them at last, and there is a reality in religion! The singing ceased, and a negro of the deepest ebony, fresh from Savanah, arose; but I despair to give a description of the eloquent overflowsings of his soul.

I have heard the gifted and the great; I have listened all my life-long to flowery discourses, to popular preachers; but here was something tangible—something real. Here was nature; and I felt a thrill, an indescribable sensation electrifying my frame.

The boy went on, forgetting past sorrows in the joys of the present salvation; yet the memory of what he had suffered seemed to give a subliming pathos to all that he said. His words buried with expression; his gestures were those which deep emotion, native sensibility, and a soul filled with heavenly visions, taught him.

The slave boy: Oh, what thoughts thrilled through the assembly, as they witnessed the gushings of his pent-up soul! The following are a few of his expressions:

"Nine and thirty lashes they gave my poor father, because he would preach Jesus." "The slave people are waiting for Jesus to set them free." "We know he will not tarry long, for he has heard our cry, and he will deliver us." "My skin is not so white as yours; but my heart is as white; and, glory to Jesus! I shall have as bright a crown." "His glory—glory! my soul is full of glory;—I shall have as bright a crown."

He ceased, and again there was a burst of melody. It seemed as if angels led in the worship; it was so heavenly. It was the melody which is made in the heart with thanksgiving, and anticipation of future blessedness.

"Here over the earth as a stranger I roam;— Here is no rest—no rest: Here as a pilgrim I wander alone, Yet I am blest—I am blest."

CHORUS.  
For I look forward to that glorious day  
When sin and sorrow will vanish away;  
My heart doth leap when I hear Jesus say,  
'There, there is rest—there is rest.'

I thought of the early church, the primitive Christians, and that upper chamber where they assembled and waited for the promise of the Father, the descent of the Holy Ghost. Surely, thought I, these Christians, in their waiting for the promise of God, which they suppose is about to be fulfilled—the appearance of their Savior—are not unlike the disciples of eighteen hundred years ago. What a sublime faith is theirs! It overcomes the world; it leads its possessor to live as seeing him who is invisible. There is naught on earth so lofty as this same heaven-inspired faith.

What if their Lord does not come as soon as they anticipate? Their souls have been raised from the groveling things of earth, and have soared to the glories of heaven; they will be purer, holier, happier.

These were some of the thoughts that flashed through my mind, while one was fervently praying. I had entered the Hall for the same reason that I went to the Museum—to satisfy curiosity. My prejudices were strong against all that pertained to the Second Advent; in tell the truth, I hardly knew what it meant. I sympathized with the majority—for everywhere this doctrine was spoken against. But there was something about that Hall that quite subdued me, and made me ashamed of my baseless opinions. I felt as if I was in a consecrated place, and holy hearts were beating around me; I felt as if the prayer of faith was being offered there; and when the speaker ceased, and those wishing to be remembered in prayer were requested to signify it, I would have given a world could I have summoned resolution to move. I knew that the waters of salvation were flowing freely, and that I had only to

reach forward, and I might quench my burning thirst. But oh! the struggle that raged within me!

AMICUS.

OUR PROSPECTS.

Our double-bent has met with a far more heavy response than the lovers of truth, than we had anticipated.

Br. J. M. Groce, Whitefield, N. Y., Jan'y. 31, has forwarded us pay for twenty subscribers, with the following expressions:

Br. Martin. We hail the 'Voice of Truth,' as a harbinger of good. We have boded with regret the opposition in the Palladium, against our Lord's return.

Br. J. W. Perry, Biltmore, N. Y., Jan'y. 10. We hail the 'Voice of Truth' with much pleasure, and read one doctrine, which is about to be spread out of the mouth of the Almighty.

Br. C. C. Jones, Bellevue, Ill., January 7th, writes, There are a few at Bellevue, who are daily looking for a new heaven and earth, when in dwellers' righteousness.

Elder T. H. Sampson, Springfield, Vt., Jan. 18th. in an order for several copies of the 'Voice of Truth,' says, 'We have a strong band of believers here, who are waiting for redemption in Israel.'

Br. A. N. Bentley, Greenport, N. Y., Jan. 23th, in an order for two copies of the 'Voice of Truth,' writes, 'My dear brother—you know nothing of the fidelity in this vicinity. A certain minister was here, and last week, that he was bidden to try to understand the scriptures in reference to the time of their fulfillment.'

Br. J. Fowler and S. Osgood, Salford, Mass., Jan. 30th, writes, 'As the glory, and pardon-forgiving, finally grace has long ago left the Palladium, we wish you to send us the 'Voice of Truth.' We hope, if time continues, you will be able to enlarge it.'

Br. C. Friend, Fort Hope, Canada West, January 30, writes, 'I have received the first No. of the 'Voice of Truth,' for which I thank you. May the good Lord shower his blessings upon you, and crown your exertions with joy. I have obtained a few other orders.'

Br. O. Wash, New-Bethel, Mass., Jan. 19th, writes, as Br. Martin—I received yesterday, your first No. of the 'Voice of Truth,' and am well pleased with it; as much as that I have got subscribers ready to take ten dollars worth.

Br. W. Barron, Woodstock, Vt., Jan. 21st, writes, as Br. Martin.—I send you twelve more subscribers to the 'Voice of Truth,' which makes twenty in all.

us. We had a glorious meeting yesterday. I never saw the brethren so happy in the faith, nor so zealous in their souls.

Br. A. Farrell, Keosauqua, Wis., Jan. 23th, writes, I have received your copy of the 'Voice of Truth,' and have taken a good deal of interest in the words which you have written. My dear brother, it is not only a voice of truth, but of warning to a guilty and judgment-bound world.

Br. H. Guyton, Plymouth, Pa., January 20th, writes, as Br. Martin.—Your 'Voice of Truth' reached me this afternoon. May your banner be raised high in the proclamation of the glorious and indelible truth of the advent here, in the midst of a generation of your brethren and acquaintance here. We possess no more zealous promoters of the cause than those from whom we expected better things, during the last eighteen months. Oh, that it may lead to your advantage and health!

May you be successful, in the 'Voice of Truth,' in awakening a sinful world, and sounding a warning trumpet, to their ears at this momentous period.

John J. J. Foster, Bullhead, Pa., January 1st, writes, as Br. Martin.—The brethren here are firm in the faith; looking for the Lord. We are holding meetings every afternoon and evening, and are as yet being convicted to God daily.

OUR OPPONENTS.

For the Voice of Truth.

Brother Harris.—The following thoughts were suggested by last evening's sermon, in the 'Voice of Truth,' (No. 2.) of the sermons of Messrs. H. Harris and Couch, in which they have attempted to show that the end is not yet.

In all the numerous and contradictory efforts of Pastors and Teachers, to overturn the evidence that "the fulness of time" is at hand, and that the blessed Savior "is nigh, even at the door." I have been led to enquire, Why this zeal to change the obvious and common sense meaning of the Scriptures, and to give such interpretations, as will prove that the subject of hope and desire, and the only one whom they most desire, are long to see it, shall not yet in their own person, for a long while arrive?

What would be thought of, that bear witness, inheritance, wisdom and efforts, were continually at work to interpret all the testimonies of the Jews, as the expected substance, in such a way that it should put him out of the possession of all indefinite benefits? I ask, would such a course, provided he "lingered for," and did "hasten the day," (i. e., earnestly desiring the day,) when he might get possession of the gift of his father, be in accordance with the principles of common sense?

Now, apply this principle to the men who by their professions, are, long in haste Jesus "come again," and then look at their (we must say impotent) efforts to deprive the second advent truth, and what have they done? Surely, if they have done, they have nullified each other's arguments, and overturned themselves, and no one is troubled with what has been done.

My heart sickens when I see so many professedly pious men, taking the words as they do; and I have great fears that pride of opinion, was once taken against the doctrine, combining with other motives, will take them farther, and still farther, from the truth, and who must say at last, "our lamps are gone out." May such pointers ever Matt. xxv. 1. and enquire, whether it is not in their hearts? they they say, "my Lord delayeth his coming." (i. e., I do not wish to have him come now.)

O, may we all have that humble spirit of necessity to receive the kingdom of God, even as a little child; and be found watching when he comes.

Aidlar, Feb. 6th, 1844.

For the Voice of Truth.

NOT GUILTY!

We understand that the Rev. and the session of his church were entirely innocent of placing these beautiful tracts, containing passages of Scripture, in every seat of the synagogue. We never supposed they were guilty; let it be from us to har-

bor a thought of derogatory to their orthodoxy, and firm faith in "My Lord delayeth his coming." We have been too well indoctrinated, in the nurture and admittance of the church, to impute such doings to them.

But since this assertion was so warmly and earnestly made, it is to be presumed that a portion of the community are so badly educated as to suppose that the pastor and elders were wicked enough to attempt to spread light on the subject of the Lord's coming; and we hasten to do our part towards correcting the slanderous impression, and testify, that we do not think some people could do any such thing; no, not as they value salary, popularity, friends,—no, not as they would avoid reproach, reviling, tribulation, and persecution for Christ!

We accuse them not of taking up such a cross. Ah, no! as impartial jurors, we bring in our unanimous verdict—"Not guilty!"

FAIR PLAY!

For the Voice of Truth.

WHAT WE MAY EXPECT.

1st. We may expect that a galvanizing world will say all manner of evil against us, falsely, for the sake of our Savior.

2d. We may expect that the world in the church will make more ado about our looking for God's Son from heaven, than will the world out of the church.

3d. We may expect to be called insane; for this is in accordance with the custom of the times, and is the last resort of the father of lies, who knoweth that his time is short.

4th. We may expect that the phly usually exercised towards those deprived of reason will not be extended to us. Those who oppose us, either think us lunatics, or they do not; if the former, how unkind and unmerciful are they, in withholding ordinary brute sympathy; and if the latter, how unworthy of them is it to attempt to destroy our influence, by testifying in that which they do not believe to be true!

5th. We may expect that the workers of iniquity will do more and more mischief; and those that are good in the sight of the Lord, to whom he gives wisdom, and knowledge, and joy, will be purified, made white, and tried as the day approaches.

6th. We may expect to suffer persecution, if we live wholly in Christ Jesus; for this the word of God assures us.

7th. We may expect that the command will soon be given to the angel, "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

8th. We may expect that, soon, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet 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."

9th. We may expect that, soon, a voice from heaven will be heard saying, "Behold, the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

ONE LOOKING FOR THE SAVIOR.

Second Advent Book-room, and Office of the Voice of Truth and Glad Tidings, No. 17, Arcade, up stairs. A supply of Second Advent publications, hymn-books, tracts, charts, &c., will be kept on hand for the supply of orders in this vicinity and the West. Orders for books should be addressed to E. C. Galusha, 17, Arcade, Rochester; for the paper, address Elder J. Marsh, same place.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. I.

ROCHESTER, N. Y.—SATURDAY, MARCH 28, 1844.

NO. 6.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

With this volume, or any other, will be published every other Thursday, at No. 17, Arcade Building, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

All communications for the "Voice of Truth and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or free. Free Messengers are authorized to order papers and send to subscribers, free of postage.

## Elder Elon Galusha's Address.

**"TO ALL WHO LOVE OUR LORD JESUS CHRIST  
IN SINCERITY."**

BELOVED BRETHREN!

Allow me, in all kindness and humility, to urge upon you a serious and candid consideration of the present crisis. To me, it appears that we are on the last crumbling verge of time. The rapid approach of the world's catastrophe, is not, to me, a new thought. For several years past, at times, I have viewed the world as rushing with rail-road speed, on the track of time, to the last depot—its bustle, like that of a person doing up his last work under a strong impression that his time is short—its restlessness, like that of an individual on his dying bed, each moment more and more anxious for a change of position as the time of his expiration draws near—its new discoveries, shedding sudden light on the human mind, like the flash of the taper just before its light expires, or the momentary revivification of a person at the approach of death, when nature puts forth all her energies, in the final struggle, and soon exhausts them in the last desperate effort. Hence in years gone by, I have frequently expressed, in my public discourses, a conviction, that at no distant period, the world's history would be completed. Although I had previously read some of Bro. Miller's Lectures, and deemed them worthy of a critical examination, as they evinced the laborious biblical and historical research, as well as the godly sincerity of the author, yet other subjects, and other duties, so engrossed my attention, that I did not very seriously consider the subject of "the Savior's Advent near," till something more than a year ago, when a beloved son who had embraced that faith, called my attention to the subject, by letters, papers and publications, containing arguments and Scripture quotations in favor of the speedy coming of our Lord. These, to some extent, I examined, together with authors who advocate opposite opinions. I consulted Rollin, Josephus, Newton, Gill, Pool, Henry, Whitby and many modern writers on that subject, and sought the aid of the Holy Spirit in searching the sacred Scriptures.

About a year since, I received a kindly letter from Brother N. N. Whiting, expressing the convictions of his own mind, the result of a thorough and patient examination of the subject, in which he stated the arguments pro and con. As an old friend, he exhorted me to study the word of God with diligence and without delay, till I should be satisfied that I had obtained a knowledge of the Divine testimony on the subject. As I deemed this as reasonable a request as it was friendly, I resolved to comply therewith; having already adopted the rule of biblical interpretation observed by Br. Miller, which appeared to me to be the only safe one,—that in ascertaining the meaning of any passage of Scripture, we should compare the various other portions of the Divine word embracing the same subject, and adopt such a construction as will harmonize the testimony of all the inspired witnesses. By applying this rule to the writings of Moses, David, the prophets, apostles and the revealer, I became satisfied,

1st. That there will never be a restoration of the carnal Jews, as a nation, either to the favor

of God or the land of Canaan, since they as a people, are as utterly rejected as Hagar or Ishmael. See the Apostle's allegory, Gal. 4: from the 24th vs. to the close. Seeing also that all national distinctions are by the gospel entirely abolished,—see Eph. 2: 14 to the close, also, Rom. 9: 6, and 9: 26.—Whatever is contained in the prophets respecting this people must be made to harmonize with those and various other positive and unequivocal passages. The 36, 37, 38, and 39th chapters of Ezekiel, and the 12th chapter of Zachariah, so generally referred to by the advocates of a literal restoration of the carnal Jews, were written, as appears, about half a century before their return from the Babylonish captivity, by which they were scattered among all nations or throughout the inhabited world, Nebuchadnezzar's Kingdom being universal. See Dan. 2: 38. Hence what was to be literally fulfilled in their return may have been accomplished at the end of that seventy year's captivity, and some portions of those chapters evidently refer to the final ingathering of all the true Israelites, in the eternal Canaan, when they shall come out of their graves and Christ shall reign over them even "forever," as God promised to David. See Ezek. 37: 12, 24 and 27, compared with Rev. 21: 3, and Luko 1: 32, 33. The 11th chap. of Rom., the strong hold of Judaism, (as some consider it,) proves the national rejection of the Jews, and shows that there is no restoration but that of individuals by faith in Christ, and "life from the dead." So that "all (true) Israel," whether Jews or Gentiles, according to the flesh, "shall be saved" (by faith). See Rom. 11: 1, 5, 14, 15, 23, 26, compared with Rom. 9: 6, and Gal. 3: 7, 16, 28, 29.

2nd. That there is to be no Millennium till the Son of Man shall come in the clouds of heaven, became evident to me, from an examination of Dan. 7: 13, 22, and 27; also, Matt. 13: 38 to 43, showing the prevalence of sin to the end of the world; also, Luke 13: 23, which declares the way narrow, and that few find it; also, 2 Tim. 3: 12, which assures us that "all who will live godly, &c., shall suffer persecution," so there can never be a time till this sin-cursed earth is cleansed and the wicked destroyed, in which "all will be righteous," and none be persecuted. I saw that the Millennium was to be on the renewed earth, after the resurrection of the dead in Christ, and before that of the wicked, who will be burned up root and branch, at Christ's coming, and be ashes under the soles of the saint's feet during the thousand years. For the first resurrection, see Rev. 20: 4 to 7; also, 1 Thos. 4: 14 to the close; also, Phil. 3: 11, where the Apostle labors to "attain unto the resurrection (*exanastasis*) out of, or from among, the dead, leaving a portion of the dead (the wicked), still under the dominion of death, or in their graves; also 1 Cor. 15: 23, showing that only they that are Christ's rise at his coming. For the destruction of the wicked who shall be alive on the earth (when the living saints will be changed, as seen 1 Thes. 4: 17,) see Mal. 4: 1, 3. At the end of the 1000 years, the wicked rise where their ashes were deposited by the fire of the conflagration, are deceived by satan, (then loosed for a little season) come up on the breadth of the new earth, encompass the beloved city, (that descended from heaven when the earth was removed, see Rev. 21: 1, 2, 3, compared with Isai. 65: 17, and 2 Pet. 3: 13,) and are destroyed by the vengeance of God, see Rev. 20: 9, which is the second death; for the saints reign, as joint heirs with Christ on earth for a 1000 years. See Rev. 5: 10, and 20: 4.

3d. By a comparison of Dan. 2: 44 and 7: 13—27, with Ps. 2: 6—8, and Rev. 11: 15, &c., I was convinced that the eternal kingdom of which the saints are joint heirs with Christ, will be set up in the new earth, at the coming of the Son of Man in the clouds of heaven—(the Nobleman returning from a far country to take his kingdom)—that the Millennium is the commencement of that endless reign, and marks the consummation of the happiness of the

righteous and that of the misery of the wicked. That this kingdom is identical with the future inheritance of the saints, is evident from a comparison of Dan. 7: 22, 27, and Rev. 11: 15 with Ps. 37: 9, 18, 20, 22, 28, 29, 34, and Prov. 10: 30, Matt. 5: 5, (the meek shall inherit the earth, &c.) As soon as I was fully established in these views of God's word, I proclaimed them as a part of his long neglected truth, which sheds a glorious lustre on the pages of the holy scriptures, and gives vividness and tangibility to the objects of faith and hope, and shows us how the Son of God will accomplish the purpose for which he was manifested ("to destroy the work of the devil") (1 Jno. 3: 8,) and, as the second Adam, re-instate man in the "kingdom prepared for him from the foundation of the world," which, by the first Adam, he lost, (Matt. 25: 34.) Finding that the prophets searched for the time of Christ's sufferings, and glory, as also the sort of time, (Kendrick's translation,) given for the computation, and that the angels desire to look into the same, see 1 Pet. 1: 11, 12, Dan. 8: 13, 14; also 12: 6, 7, I deemed the prophetic numbers and symbols suitable and desirable subjects of my anxious and prayerful inquiry. Observing that God had taught his servants to use a day as the representative of a year, see Num. 14: 34, Ezek. 4: 6, and that the 1260 days of Rev. 11: 3; the 42 months of Rev. 13: 5;—the time; times and half of Dan. 7: 25, were all fulfilled in the same manner (a day for a year)—a literal time, (according to Josephus, see Dan. 4: 16,) being a year, and a prophetic time 360 years. I applied this rule to the various prophetic periods which appear to reach to the end of time, and saw that they all pointed to the Jewish year 1843, and seem there to terminate as in a focal point. All the attempts of the learned to show the fulfillment of these prophecies in literal days, have proved abortive. The 70 weeks of Daniel 9: 24, reaching from the going forth of the commandment to restore and build Jerusalem, recorded in Ezra 7: to the crucifixion of Christ, are seen by Ferguson's astronomical demonstrations, in which he refers to the Julian period; the Olympiad period, and the writings of Phlegon, to have terminated A. D. 33—490 years from their commencement—just as many years as there are days in the 70 weeks. These and other considerations, are to my mind, satisfactory proof of the correctness of the opinion that the 2300 days of Dan. 8: 14, as well as the 1290 and 1335 days of Dan. 12: 11, 12, and the corresponding numbers of Dan. 7: 25, and Rev. 12: 14—also 6 vs., and Rev. 11: 2, 3, are so many years as there are days in each respective number. This is the only rule of interpretation by which they can be made to harmonize, and therefore must be the only true mode. Now if we apply this rule to Moses' seven times, which denote the duration of the punishment of rebellious Israel, from the time of breaking the pride of their power, and subjecting them to the power of their enemies, see Lev. 26: 18, 19, and Deut. 18: 37—notice at what time this punishment was predicted—Isai. 7: 8—742 years B. C. and was to be inflicted 66 years after, which brings us to 677 B. C., when Ephraim (i. e. the 10 tribes,) was to be broken that it be not a people, and notice that Manasseh, king of Judah, was carried captive into Babylon at the same time (677 B. C.) see 2 Chron. 33: 11, we see that the pride, of "both Israel and Judah's" power was broken and their punishment commenced 677 B. C. Then observing that one prophetic time being 360 years, and 7 prophetic times being 2520 years, taking 675 before Christ, from 2520, leaves 1845 after Christ. Consequently their punishment must end with the fulfillment of the prediction, in the Jewish year 1843; upon which we have already entered.

The next prophetic number we notice as relating to the "end" of God's "indignation" which is to be inflicted upon the rebellious in this world, is the 2300 days (years) of Daniel 8: 14. This embraces the vision of the "daily" abominable, (as Hebrew scholars tell us the original signifies,) and the pagan abomination which was to be taken away, and the trans-

(gression of desolation, or Pagan abomination, see Dan. 12: 11, 12, and 2 Thes. 2: 1 to 10 verses, where both these abominations are brought to view in their order, the one taking the place of the other. This period also extends to the end of the reading down of the host, or people of God—to the cleansing of the sanctuary, or meaning with the perfection of the church of Christ in holiness, or the purification of the earth which was once the holy place of God's worship, and will be again, when purified and filled with righteousness; it also extends to the "last end of the indignation," see verses 11, 13, 19. The 2360 days (years) then reach to the end of time.

It is evident this number, was all that Daniel sought to understand; as the rest of the vision, as well as the preceding one, had been explained to him. See 27 ver. He searched books to obtain a knowledge of the time. See Dan. 9: 2, where he seems to have supposed it referred to the end of the Babylonish captivity, and that it was the literal anniversary in Jerusalem, and that it was to be cleansed; so his following prayer indicates. But Gabriel comes to correct his mistake, and show him that only 70 weeks of the time related to his people and the holy city. The remainder of the 2300 years, related to God's people, after the Jewish nation should be rejected; and that instead of the anniversary at Jerusalem being cleansed at the end of the time, it would long before that, be destroyed by the people of the prince. (Titus) and that soon after the crucifixion of Messiah. See Dan. 9: 24, 25, 26. Gabriel tells him to "understand the matter and consider the vision" (of the 2300 days about which he was troubled.) Then says, "70 weeks are cut off," (as the best Hebrew critics tell us, the original word should have been rendered; cut off from what? Why, surely, from the 2300 days, the only period given in the vision. He then informs him, what is to be accomplished in that 70 weeks: verse 24; which finishes the work of Messiah, up to the time of his crucifixion. Then he gives Daniel the beginning of the 2300 days, from the first end of which, the 70 weeks were cut off; dividing also the 70 weeks into three parts, showing what should be accomplished in each, and touches upon the subsequent destruction of Jerusalem, and the over-throwing of the two abominations (Pagan and Papal) which were to reach to the consummation—the end of the 2360 days—the end of time: see 3 verses. Now taking the starting point, the going forth of the commandment, verse 25, which we have seen in the decree of Artaxerxes Longimanus, Ezra. 7 chap., as noted by Ferguson, (457 B. C.) and the 70 weeks (490 years,) as he demonstrates, brings us down to the crucifixion, A. D. 33. Thus deducting the 490 from 2360, leaves 1870, to which, must be added the 33 years of Christ's life, (the 490 years reaching to his death) and we arrive at the Jewish year 1843. Or, which is equally plain, deduct 457 years, the time from the date of the decree to the birth of Christ from 2300, and we have 1843 left; the end of the vision, and the end of time.

In the 12th chapter of Dan. 11 and 12 verses, the Pagan and Papal abominations, are again introduced, as is evident from the Apostle's showing, 2 Thes. 2 chap., where a most graphic description of the latter is given, and the former is alluded to, as hindering its development, which was to be preceded by a falling away (an apostasy.) That apostasy was brought about by the royal patronage of Constantine, in the early part of the fourth century, and gave scope to the spirit of Papacy, the mystery of iniquity which began to work in the Apostle's day, (see 7th verse of the above chap.) By the best historical evidence, it appears that papacy gained the ascendancy over paganism about 500, which is the taking away of the daily and setting up of the abomination that maketh desolate. The point at which the 1290 and 1335 days begin and reach, the former to 1798 (the time of the end—See Dan. 11: 40, and 12: 4, 9,) the latter to 1843 (the end,) when Daniel is to stand in his lot, or inheritance, on the renewed earth, see Job 19: 25, 26, 27; which, with various other passages, shows that it is at the resurrection of the saints.—Thus it is clearly seen, that we have the different lines of prophetic chronology; commencing at distinct and distant points of time, and reaching, by the same rule of measurement, to the same period, the goal of time. Again, the prophetic types point to the same period. The great year of RELEASE which is to set all the servants of God free, at the end of seven prophetic years, 2520 literal years, from the

time they lost their liberty, which as we have seen was 677 B. C., must come 1843, as appears by adding the 677 B. C., to 1843 after Christ, which make the 2520—see Jer. 34: 14. The great year, also, in which the people of God are to receive their inheritance, reckoning from the time when they lost their possessions, by being carried into their enemies' land, in the days of Jehoiakim, 607 B. C., coincides with 1843, as appears by multiplying 49 by 50, which gives us 2450; the time of the 50th jubilee, and the adding 607 B. C., to 1843 after Christ. See Lev. 25: 8, 13. Omitting the notice of other types, which appear to denote the end of time, and point to the same period, I remark that as the skillful surveyor in establishing an important corner, not only places the stake and stones at the end of his measurement, but also makes the corner conspicuous, by marking a number of trees in the vicinity as witnesses, in such a manner that each mark (or blaze) shall face and point to the corner, thus apprising every one who traces the line, to find the corner, when he is near it; so God by his prophets, has not only given us the chronological measurement which reaches to the termination of the present state, but has also marked several neighboring periods by events of prophecy, which point to the end, and show us when it is near. Of this class is the reign of the papal beast, see Rev. 13: 5, compared with Dan. 7: 8, 11, 25, commencing 538, when Justinian gave him the three kingdoms; "plucked up," and executed the decree which constituted him "true and effectual corrector of heretics," and ending 1778, when Berthier took him from his throne and abolished his civil power. "This is the time of the end denoted by Daniel's 1290 days, and reaches within 45 years of the termination of the 1335—the end, when Daniel is to stand in his lot, or inheritance: Dan. 12: 11, 12, 13. Not to mention seven others already and exactly fulfilled, I will only refer to the sounding of the seven trumpets, Rev. 9: 1 to 19, and chap. 10: 1 to 7, compared with Rev. 11: 15: Here we have two periods given; 1st, five months (150 years) chap. 9: 5, commencing according to Gibbon, when the Turks made their first incursion into the Greek territories, July 27th, 1299, and terminating 1449, with the end of the independence of the Greeks and that of the first war; then begins the period denoted by "an hour, a day, a month and a year," (391 years and 15 days, Rev. 9: 15, which terminated Aug. 11, 1840, with the surrender of the Sultan's independence into the hands of the allied powers. This is worthy of more particular notice, as Br. Litch, (see his Dissertation on the Fall of the Ottoman Empire) by a critical investigation of the prophecy, and history relating thereto; was enabled to ascertain the precise character of the closing event, as well as the preceding ones, and the very day of its accomplishment, and published the same to the world, two years before the fulfillment. A striking proof of the correctness of the rule which we have adopted for the understanding and application of prophetic chronology, and a demonstration that, as the second war is past, and the third comes quickly, Rev. 11: 14, which is identical with the seventh trumpet—see Rev. 10: 7 and 11: 15, the kingdom of our Lord and his Christ, in which he is to "reign forever," is about to be set up. The signs of Christ's coming also are fulfilled. The church's tribulation, Matt. 24: 29, ended in the last century, after which (1780) the sun was darkened, and the moon withheld her light; the stars of heaven fell, (1833—1835.) The sign of blood appeared 1837—that of pestilence was seen in the terrific cholera, sweeping as a besom of destruction over the earth. Earthquakes have been frequent and fearful, and in many places where they were before unknown. Then what shall we say to these things? Is not the Son of Man nigh—even at the door?

Now, my dear brethren in the Lord, although in the above sketch, for want of time and space, I have done little more than refer you to some of the principal data from which my convictions that the end of all flesh is at hand, are derived, I beg you to examine the subject most prayerfully; laying aside entirely all prejudice, pride and love of human applause, and submitting your understanding to the control of the word and Spirit of God, in all the simplicity and docility of a little child; remembering your Savior's words, "Verily I say unto you, who-soever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10: 15, and not forgetting the words of the Psalmist, "The

meek will he guide in judgment: and the meek will he teach his way." Ps. 25: 6. Do not rely on popular commendations or preachers. If the Jewish Doctors, whose it was to expound the law of God, and explain the prophecies, could be so far blinded by their preconceived opinions as to fulfil those very prophecies which they read and interpreted every Sabbath day, by crucifying the Lord of life and glory, (see Acts 13: 27,) is it not more than probable, that prepossession, long-cherished predilection, pride of opinion, and a dread of the frown of a perverted public sentiment, may have blinded many of the Generalists of our day? Especially when we consider the fact, that not a few of them have shrunk from the public vindication of great moral principles in their practical bearings, while they have seen outraged and crushed humanity bleeding at every pore, in the very bosom of the churches of their own denominations. Have we no evidence of "blindness," in part, which has happened to Israel, in the painful fact, that many of her teachers, especially where public opinion favors it, force the gospel of our blessed Savior into the support of a system of cruelty and injustice which legally annihilates the attributes of man, sunders every tie of consanguinity, virtually annuls holy marriage, tramples the helpless in the dust, and makes merchandise of the image of God? Do you not see evidence of blindness, also, in the melancholy proof, that scarcely any thing renders a minister of the gospel so unpopular, even with the clergy of his own order, as an uncompromising war upon the prevailing sins of his own age, his own country, and especially his own church? Have we not fallen upon "the last days," the "perilous times," predicted by Paul, when men shall be lovers of themselves? (2 Tim. 1: 2.) When I look at the present state of things in churches of our own, as well as other denominations—the chain of caste that separates the poor from the rich—the practice of selling the most eligible seats in the house of God, often to wicked men, for the sake of their support; and crowding the pious poor into some obscure place—the odium of color—the love of office—the desire of titles of distinction, which a Baptist would have spurned fifty years ago—the smiting of fellow-servants for an honest difference of opinion—the artifice resorted to to raise monies for religious purposes—the neglect to discipline opulent and influential church members, for offences for which the powerless widow and friendless orphan are excluded—the ministerial obsequiousness to public opinion, in regard to both morals and manners—the fashionable dissipation—the sectarian feeling and accommodational pride which is substituted for pure charity and holy emulation—the covetousness, selfishness, worldly mindedness, &c. so prevalent, I would, were it in my power, utter in thunder tones the Savior's words, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares! Luke 21: 34. See also, Matt. 24: 48 to 51. To the incredulous in high places, who seem to regard their popularity as the very breath of life, and who charge with fanaticism, monomania, or a delusion of the devil, their once loved and respected brethren who are now looking for the speedy coming of the Savior, I would kindly address the Master's interrogation, "How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?" Be careful, my brethren, that ye be not "false accusers." It is of little consequence to me what you make of my name, or what letters from "venerable correspondents" are published and republished, if in "the day of the Lord" I may be "free from the blood of all men." While I freely forgive my brethren who know not what they do, I sincerely thank God for the sweet consciousness I feel, that the acts for which I suffer reproach, are the most disinterested and self-denying of my life.

To those who believe the end is nigh:—Dear brethren, be watchful—be prayerful—be humble—be holy;—believe all that God has spoken—do all that he has commanded;—breathe a spirit of kindness to all—avoid the spirit of controversy—pray and labor for the salvation of sinners;—fix not your faith on March or April, but on the Jewish year 1843; which, should it prove to be the civil instead of the sacred year, may extend to September. But be instantly and constantly ready, as we have no assurance of another day. We have evidently en-

tered upon the last year of prophetic time—and can see nothing beyond but the eternal state. The prophetic period, the signs of the Savior's coming, and the end of the world blaze around us, and bid us trim our lamps, gird our loins, be sober and hope to the end.

Dear impatient reader,—receive a friendly warning; it may be the last—You may soon hear the trump of God, see the dead in Christ arise, feel the earth tremble beneath your feet, and behold the Judge descending from the parting skies! And should the time seem to have passed away, and, Balaazar-like, you should spread the bacchanalian feast, deride our hope, and insult our God, your triumph will be short—The song of revelry soon will cease—the voice of truth be heard no more forever—the chilling horror will suddenly seize upon you—the sheltering rocks will not protect you—the falling mountains will not bite you—the dry stream will not spare you—the wail of anguish will not relieve you—Nor gasping tears—nor Mercy's name—nor blessing Lamb,—will then avail you! "Now is the accepted time—now is the day of salvation." Now, while the last tide may be ebbing—while the last sand may be falling—fly to Jesus—*swifly fly*—your sins confess—for mercy plead—while He is on the mercy-seat.

Your unworthy servant for Jesus' sake,  
ELON GALUSHA.

**Voice of Truth & Glad Tidings**

"The wise shall understand."

ROCHESTER, MARCH 22, 1844.

**THIS NUMBER.**

We give two valuable articles in this number, and print an edition of about six thousand copies. They should be circulated immediately. Many will listen to Elder Galusha's candid and weighty arguments, and melting appeals, whom no other man could approach. Those who wish this number for distribution, can have it sent to their order, at the very low price of \$1 per hundred.

**NEXT NUMBER.**

We have laid over some valuable communications, which were designed for this number, to give place for Elder Galusha's article. The Lord will, our next number will be issued immediately after this is sent out. What we now do must be done quickly, for the Lord is truly at hand. Be ready to meet him.

**THE GOOD WORK ADVANCING.**

In this city, the truth has made many free. Some have recently sought and found redemption, through the blood of Christ. Since our last number was issued, *twelve* more have followed the Lord in baptism. Crowds flock to hear the word, and the truth is terribly shaking the doctrines and commandments of men. Many have fled from the polluted streets and trembling walls of "Mystery Babylon" to "God and the word of his grace." How many we know not; it is not our work to number Israel.

These things trouble the clergy—they know not what to do. One tries "to keep along" in the church those who are leaving; another calls them all "chaff"—thinks "God is doing a great work," in "blowing the chaff out of the church," and recommends the wheat, of course, to "hold on," until "Mystery" shall be effectually purged from the church. Another "cannot see the time"—"must have a new revelation before he can preach it"—is not as wise as some "old farmers, who have got so wise, that they know just where their farms, in the new earth, will be located!" Some of the churches are so soundly asleep, that it will do for their watchmen to preach against "Millenism," while others are so deeply affected by this "delusion," that it is hazardous for their wisest Scotch divines to oppose it.

Millenism has also its admirers. It is doubtless highly gratifying to the carnal-minded to account for the miracles of Christ on the principles of Millenism—which we believe it now presumptuously pretends to do. Church festi-

vals (pious gambling) will meet the approbation, and receive the patronage, of teachers and people. False alarms of fire, to disturb our holy worship; bonfires in our streets; and the deep and rapidly increasing corruption which pollutes every department of society; instead of being rebuked by the professed guardians of our rights and the morals of the community, if not encouraged, are winked at.

Such is but an imperfect description of the state of things around us; but amidst all this confusion and corruption, God has a tried people, who are endeavoring to keep their garments unspotted from the world, and are rejoicing in full hope of soon possessing the new earth, "wherein dwell eth righteousness." They "know whom they have believed," that he is faithful to his promises; and though to them the vision seem to tarry, they fully believe "it will surely come," and not tarry. Hence they are fully prepared to "hope to the end."

**WHO ARE DISORGANIZERS!**

The lovers of human church organizations consider those who leave these institutions "disorganizers," "come-outers," &c. We will see who are disorganizers. Let us suppose a case.

In a well-organized kingdom, "six hundred and sixty-six" separate and opposing kingdoms, by as many leaders, are organized. Each wages a war of extermination against every kingdom but his own. Many of the true king's loyal subjects are decroyed into these factious parties—corruption reigns, and threatens the destruction of the whole kingdom. The king sends out his true servants, to call upon all of his faithful, though deceived subjects, to come out of these factious. They obey, and are restored to the order of the true kingdom. But the cry is raised from every faction, "Come-outers!" "fanatics!" "disorganizers!" "disturbers of the peace and order of our long and well-established kingdoms. Why, it is high treason against the king himself to take such a presumptuous step.

There can be no mistake who are disorganizers in this case; and the application is easy. Christ has organized his church on the most perfect principles; but his professed ministers have divided it, and organized churches, bearing their own names, and on imperfect principles. Many of the true children of God have been induced to join these conflicting parties, which have deeply fallen into corruption. God calls his deceived, but true children, to "come out of Babylon," [these anti-Christian organizations,] before giving to her the portion of her cup. Many obey the call; but no sooner do they do it, than the cry, from the pulpit, and the press of every sect, is raised, and repeated by ten thousand clamorous tongues, "Come-outers!" "disorganizers!" "disturbers of our sacred peace and order! enemies of Christ—driving souls right to the devil," &c. &c.

We leave it to be decided by our coming Lord, whether those are disorganizers, who obey his word, and submit to the order of his church, or those who are sustaining those organizations, the principles of which sap the very foundation of the order and union of the house of God.

**FAITH.**

As God's word declares that without faith it is impossible to please Him, and whatever is not of faith is sin, it may not be inappropriate at this time, to look a little into the nature of faith.

Paul defines it to be "the substance of things hoped for, the evidence of things not seen." "Faith is taking God at his word,"—he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. This faith, was what made Abel's sacrifice, more excellent than that of Cain, who did not exercise it. Enoch was translated by faith, "for before his translation, he had this testimony that he pleased God." Faith leads its possessor to believe what appears incredible and unnatural to those who live by sight. It did not seem credible or natural, to the antediluvians, that God would destroy the world by a flood: He never had so destroyed it, and reasoning from analogy he never would. Besides in the exercise of common sense, how could they believe it, "for the Lord had not caused it to rain upon the earth, but there went up a mist from the earth, and watered the whole face of the ground." How preposterous and absurd it must have seemed to the ancients, to hear Noah talk of a deluge—utterly impossible, they doubtless said, such a destruction can not be!

Prof. Bush in his letter to Mr. Miller, says "your views strike people as intrinsically irrational and incredible. Noah's views were just as unfortunate in their effect on the mass of mind, because there was not faith." Faith is not knowledge, it is "the evidence of things not seen." Noah knew that the flood was coming on the earth, because he believed God; and moved with fear, prepared an ark to the saving of his house. What a sublime instance of living by faith, was that of this patriarch! Alone and with none to sympathize with him—amid the scoffing of an unbelieving world, he showed day by day that he believed God. He feared not to sacrifice propriety, reputation, all things and obey the Lord. The faith of Abraham stands out in bold relief on the sacred pages, it required the patriarch, to act on the incredible and unnatural command to slay his son.

In faith there is a trusting of consequences to God, and the father of the faithful showed by immediately obeying God, that he did not "cast away his confidence," "accounting that God was able to raise him (Isaac) up even from the dead, from whence also he received him in a figure." Had he known just how this trial would terminate, there would have been no trial, no room for the exercise of faith, or trust in God.

Since the Lord will have a tried people—since he will give those that love him an opportunity to show it, every age has its great test question. The dwellers on the earth, in Noah's time, doubtless had faith that God made the world, and it is not unreasonable to suppose that they prided themselves in believing, what every body believed, but that they had no true faith in God, was proved in the time of trial. How faithful was Abraham proved, by the test to which God put him! Yet if Isaac had been required to offer his son Jacob in the same way, it would have been no trial at all—his faith would not have been exercised, because he would have foreseen the probable consequences; so God had other tests for him.

The inhabitants of Sodom and Gomorrah, doubtless would have greatly resented being called unbelievers—might have plead that they believed God made the world—that he destroyed the earth by a flood, and have thought this speculative belief which all received, very good religion; but as to receiving the truth that God was about to destroy their cities, that was far from them.

Faith always requires a risk, or that sacrifice which is so called, by those who walk by sight. But he who takes God at his word does not fear—is willing to take the consequences of obeying him. The faith of Abel resulted in his death. Noah lost the good opinion of all the world, and while they ridiculed him, doubtless spoke much about the great triumph they would have, when the time passed by. The ridicule they were heaping on him then, was but an earnest of that which was coming. If Noah had not had faith, he would have reasoned thus: "I understand the Lord has said there will be a flood. Perhaps I may be mistaken in the event or the time, and then what will the world say? I do believe firmly, all that God has revealed down to this last threatening of a deluge, and am willing to act in accordance with it, for there is no risk; but I cannot think God would call upon me to ruin my influence, so I shall be prudent, and not give the wicked cause to blaspheme. I will labor night and day for their conversion—it cannot be that God really means to destroy the wicked—it is true he has told me so, but I think it is to be spiritually understood. The deluge is doubtless a great figure, of the very general and overwhelming conversion which is to overflow the earth, in righteousness, so I will labor with all my soul to convert the wicked, and not obey God in building the ark, for it is possible there is some mistake about it; it may be a delusion. But if there is really a deluge, I shall be just as well off as if I had built an ark, for I shall be found zealously laboring for souls, and I shall doubtless reap a more abundant reward, for I shall have pursued a less selfish course and God will take care of me and my family, and doubtless a great many of the converted wicked!"

If Noah had indulged in unbelief, he would not have been moved with fear (the fear of the Lord, trembling at his word) to prepare an ark to the saving of his house. As God's command was the test which was to try him, if he had not obeyed he would have thus proved that he had no real love for God or saving faith in his word, consequently would have shared the fate of the ungodly.

Abraham might have reasoned, if he had less faith, "God hath told me that in Isaac shall all nations of the earth be blessed. Now if I slay him I shall prove God a liar. I love him too well to do that—I must suppose my senses imperfect, and I have not understood the command God has given me. So I will act as enlightened judgment and reason dictate. I will sacrifice Isaac in my heart. I will see that my affections are no longer fixed on him as an idol.—Why, what should I say to his mother—how could I ever see her after murdering her boy! Incredible! unnatural! God cannot command me to take the life of my beloved child. It is to be understood spiritually. The offering up of my son is a figure God has made use of, to teach me the danger of loving him too well."

Suppose that Abraham had thus withheld his son, how little would God have been glorified! What leanness would have come into the temperer's soul. He would have showed that he had no faith in God, for he could not trust the consequences of doing as he commanded—he could not risk any thing on his word. As his faith was counted for righteousness, so his unbelief would, in the case supposed, be counted for unrighteousness, and he would doubtless have brought on himself the fierce judgments of the Lord.

What if Moses had reasoned in view of the "treasures of Egypt?" "Here I am raised from my poor slave people to be a Prince in Pharaoh's family. I am heir to the throne—I have been instructed in all the wisdom of the Egyptians, God has doubtless raised me up to rule over this land, and when I come to the throne, I will see that my oppressed and despised nation, has a great many privileges. I will remove the task-masters and make the Egyptians take their turn in serving. It is true that God has intimated to me that he has raised me up to lead the Israelites to the land of Canaan; but my inclination teaches me that that must be understood spiritually. The departing of the children of Israel from Egypt, must mean that they shall be delivered from bondage, and have the rights of freemen in this land. I am jealous for the honor of God, and I know if I should attempt the wild project of getting this defenceless multitude through the wilderness, they would all perish. I have too merciful a disposition to do that. Why, to begin with, how should we ford the Red Sea? And how could we get food in the desert! Incredible! unnatural! I must conceive the Lord's commands to be spiritually understood. He has given me a beautiful and highly impressive figure of the deliverance from slavery, which I shall effect for my people when I come to the throne. I believe God made the world; that Adam and Eve were expelled from Paradise, and all his dealings with his people down to the present time, but this last command to go through a howling wilderness, with three million of people, I do not believe." If this had been the reasoning of Moses—if he had thus chosen not to suffer affliction, with the people of God, and to enjoy the pleasures of sin for a season; how would God have been honored by him! If he had thus spiritualized away God's word—if "he had done evil that good might come," his condemnation had been just, he could not have "entered into rest, because of unbelief."

By faith the shepherds went to Bethlehem to see Jesus, for they believed the good tidings which the angels brought. By faith the wise men followed the star in the east, and worshipped the Son of the Highest in the manger. By faith the leper said, Lord if thou wilt, thou canst make me clean. By faith the centurion said to the Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. Of whom Jesus said, "I have not found so great faith, no not in Israel." By faith the ruler of the synagogue said to the Saviour, My daughter is even now dead; but come and lay thy hands on her and she shall live. By faith the two blind men followed Jesus, crying, Thou son of David, have mercy on us. Then he touched their eyes, saying, According to your faith be it unto you. And their eyes were opened. By faith the fishermen forsook their nets, and followed Jesus. By faith the woman of Samaria, went into the city and said, Come see a man which told me all things that ever I did; is not this the Christ? By faith Peter walked on the sea to go to Jesus; but when his faith wavered, he began to sink and cried, Lord, save or I perish. By faith Mary, the sister of Lazarus, said, Lord, if thou hadst

been here, my brother had not died. By faith Jesus was anointed for his burial. By faith the poor widow cast in her two mites into the treasury. By faith the five wise virgins, went forth to meet the Bridegroom, with their lamps trimmed and burning.

But the time would fail, to tell of all those who were examples of faith: The Apostles through faith "wrought righteousness, obtained promises," healed the sick, cast out devils, and did many wonderful works. And in all these examples of faith, we see that what was unusual and incredible, was believed; there was a test—a risk. The Apostles, what did they risk in following Jesus of Nazareth? All things earthly; they forsook all and followed him. All the talent and teaching of the nation, were arrayed against them. They might, if they had had less faith, have reasoned thus: "The Sanhedrim—the council of seventy, in which is the concentrated wisdom of the age, ought to know if this is the Son of God. It will be time enough for us to believe him, when he is acknowledged by our wise men. What! believe that this is the wished for Messiah, when our spiritual teachers reject him. Far be that from us; we are too prudent—we regard our influence and reputation too much for that. "Have any of the rulers believed on him?" How much faith would there have been, in such like queries? But how different was their reasoning. They conferred not with flesh and blood, but left all and followed Jesus. "What a sublime faith was theirs; how it overcame the world!" They believed in the carpenter's son; "he who made himself of no reputation, and took on him the form of a servant." They believed that he was the Messiah, and trusted that he would redeem Israel.—When Peter expressed his faith in the Saviour, he said to him, Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Yes, faith is the gift of God, and he giveth liberally to all, and upbraideth not. But the mass reject it and choose to walk by sight.

But that great test question, "Is this the Christ?" which tried men in the days of the Apostles, is no test now. Everybody believes it; scarcely is there a dissenting voice, where the Gospel beams. The proof that Jesus is the Christ, the son of the Highest, has such abundant testimony, and is so well supported, that we may say, we know it—not believe it; it is knowledge, not faith.

There have always been enough on the earth, who have kept at a safe distance from the wake of the great trying truths of the age. They have been ready to subscribe to that which had, in years gone by, tried others, since in their day it is very generally and popularly received, and suppose that they have faith that will entitle them to an inheritance with Abraham, the father of the faithful. Ah! how mistaken are such! There is no saving faith without trust; God will have one test at least, for every Christian; and in every age, he brings to light some startling truth, which his children do well not to reject.

Faith is unconditional. The believer is required to take God at his word, without inquiring, why it is so. These are precious words to the faithful—"What I do, thou knowest not now, but thou shalt know hereafter." But some will say, do you think it necessary to receive the belief, that the Lord is at the door? Is it necessary to salvation? I answer, for myself it is; for when we see the signs, the Saviour says, know that it is near. With the light I have had, I should lose my soul, if I rejected it.—Why? because it would not be taking God at his word, and without faith, it is impossible to please him, and all that is not of faith, is sin. I have been led into the glorious hope, to look and haste unto the coming of the Son of Man, and he "that having put his hand to the plough, and looking back, is not fit for the kingdom of heaven."

We are told when the Son of man cometh, it will be as in the days of Noah; then the time was known, so it is revealed for the coming destruction, consequently it is presumptuous and sinful in the extreme, to remain wilfully ignorant. Again, the parable of the ten virgins, plainly teaches that the time is to be known, and that the Midnight-Cry will be sounded at that time. How could the five wise virgins go forth to meet the bridegroom, if they knew nothing of the time of his coming. It is evident that the foolish virgins, did not believe in, or trouble themselves about the time; hence were not ready, when the Bridegroom came: they thought the time could not be known, and that it was afar off—they had no oil

in their lamps (faith in God's word) and for this they were shut out of the kingdom. All are commanded to watch for Christ's coming, else it will come as a thief in the night. Now how can one watch for that which one is not at all expecting? Jesus has said, "Behold I come quickly, and my reward is with me." This is the coming to judgment; how can one, who has no faith in the speedy appearing, obey him in watching? Do not begin to spiritualize. Remember how you would have condemned Noah, Abraham and Moses, if they had pursued the same course, to avoid exercising faith; and taking up a cross, when a plain and literal command was given.—It is a solemn fact; that a great temptation has come on all the earth, and it will effectually measure the love of truth which is in every heart. All those that dwell on the earth—who have their treasures in this world; will not endure this test—they will not believe the unequivocal declaration of God's word, and the burning day will overtake them unawares.

As it is written that the secret of the Lord is with them that fear him, and at the time of the end the wise shall understand, it seems very plain, that all who are the Lord's will be guided into the truth of his coming. All that have the spirit of Christ, must have a presentiment that he is near at hand. As it was in the days of Noah—all that were saved, believed the deluge would come, and were shut into the ark in good season: As it was in the days of Lot; he was aware of the destruction, and escaped from Sodom. Prepare! Set thy heart in order! The alarm cry has been sounded, from one end of the earth to the other. Have faith in that which is testing the world—"Behold the Bridegroom cometh." Escape to the mountain. Tarry not in all the plain;

"Escape for thy life!"  
And look not behind thee, remember Lot's wife."  
E. C. CLEMONS.

For yet a little while, and 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." Heb. x. 37, 38. For the vision is 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. Heb. ii. 3.

NOTICES.

Will ministers, brethren, and friends, who may receive this paper, become active agents for the work? Your aid is kindly solicited.

We solicit those who have a talent to write, to favor us with short and well-digested articles, suited to the objects of our sheet. Intelligence relative to the state of the Advent cause will also be very acceptable.

Lectures on the Second Coming of Christ may be expected at Talman Hall every Sabbath. There will be meetings in the same place every evening during the week. Lectures and prayer-meetings alternately.

A full assortment of books, pamphlets, publications, tracts, hymn-books, &c., on the coming of Christ, are ready for distribution at the Advent Book-room, No. 17, Arcade Buildings, (up stairs,) Rochester, N. Y. The rich can have for money, and the poor will not be sent empty away. Send your orders for them, or call and take them, while you have time for doing good: "The Lord is at hand."

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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. I.

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NO. 12.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom;**

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For the Voice of Truth.

## THE TIME IS AT HAND.

The signs of the times, the providences of God, as well as the apparent harmony of the prophetic numbers, all admonish us to give heed to our Savior's exhortation: "watch! for though the vision tarry, wait for it, for it will surely come; it will not tarry."—"The just shall live by his faith." Hab. 2: 3. The apostle Paul, in quoting these words of the prophet Habakkuk, in his epistle to the Hebrews 10: 38—39, identifies the vision which was to be made "plain upon tables," as being the prophecy of the coming of Christ, and which was to "speak and not lie," "as the appointed time." See Dan. 8: 19. "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." Also, 12: 12, 13. Daniel's vision being the only one, in which Christ's coming is given in connection with the time. The words of Hab. would appear like a prophetic declaration, that at a certain time, the coming of Christ, and the time of his coming, would be made so plain upon tables, that he "may run that readeth it." "Cast not away therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise. "For yet a little while, and he 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." However much this assurance has been the comfort of God's people in past days, yet, in an especial manner, must it be to those who come down to the time when the vision shall be made plain upon tables; and which, to those who exercise faith upon the promises, would have their faith tried by the fact, that to them, the vision would appear to tarry. Have we not, then, some reason to believe, that the present harmony of the prophetic numbers remains unbroken, and in the form too, as they have been presented to the world as an argument to make preparation for that great day.

It has been the opinion of some, that the cutting off of Christ, or the eve of the crucifixion, on the third day of April, A. D. 33, by which we were able to base an argument, that the 2300 years would expire 1310 thereafter, did not at that time complete the 70 weeks, or 490 years; for, in the words of the prophecy, "in the midst of the week, he shall cause the sacrifice and the oblation to cease." This would be the fact, if it extended to the anointing of the Holy of Holies—the ascension of Christ, or as some others suppose, to the seventh month, which, like all the other prophetic numbers, end in sevens; (for even the 2300 days is divided into seven unequal parts: Dan. 9: 25—27; Dan. 12: 11, 12.) See "Midnight Cry" of September 21st, 1837 on "Prophetic periods," with the exception of some typographical errors.

Many suppose the argument is weakened, about Ferguson's astronomical proof of the crucifixion, from the fact, that the present Rational method of calculating the time of the passover, has been changed from the time directed in Leviticus, and which was governed by the harvest full moon—sometimes a full month later. It was the time of harvest, on the tenth day of the first month, when Joshua passed over Jordan. From what has been written on both sides, we judge that the present mode of calculation was introduced after Ezra, and about two centuries before the crucifixion, and was

in use in the days of Josephus, some years after that event: He being a cotemporary of Titus, who took Jerusalem. The historical and astronomical proofs that Christ was about 30 years old A. D. 26, are so abundant, that it almost precludes the possibility of a doubt, that the 69 weeks must have ended about that time. (See "Signs of the Times" Dec. 20th '43.) and therefore we think he confirmed the covenant with many for one week, even though the crucifixion fell short of the full week; and of the seventy, two, three, or six months as the case might be: a part in Scripture often standing for a whole, as in the case of our Savior's being three days in the heart of the earth.

Just so far, then, as the crucifixion fell short of the full time of 490 years, just so far also does the 2300 extend beyond the third of April, 1843; and from that point we must add one whole year, before the year will all be expended, and the year 2301 begin. The long-suffering of God like that in the day of Noah, may wait to near the termination of the last days.

We think the 1260 days run out in February 1798 but was no part of the 2300—the 1290 evidently was. Compare Dan. 12: 11, with 8: 12, 13. The termination of this, may be the time of the end, (see 11: 40) which appears to be found in the period from July 1798 to the summer of 1799. If this is so, there may be several months after February last before the 45 years are all expended.

There is some evidence to believe that the termination of the 1335 days, in order of precise time, runs out before the 2300. The former in Deut. 12, evidently refers to the resurrection: "Blessed is he that waiteth and cometh to the 1335 days." The saints then are to be delivered from "that time of trouble, such as there never was since there was a nation." 2: 1. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Luke 21: 36. That this is also at the resurrection, see 1 Thess. 4: 16. 1 Cor. 15: 52. Rev. 14: 14—26. Rev. 15: 1—6. In these passages we find that the saints are delivered at the sounding of the last trumpet, and before the plagues and the time of trouble comes. The 2300 days extend to the "end of the indignation," (Dan. 8: 19) which necessarily reaches beyond the resurrection to the consummation: "when that determined, shall be poured upon the desolation," (margin, desolator.) 9: 27. The question is, (Deut. 8: 13.) how long "the sanctuary, (Earth) and the host (God's people) are to be trodden under foot." The answer then is given, that the sanctuary is to be trodden under foot 2300 days. The time for treading under foot the host, or (chap. 12: 7) "the scattering the power of the holy people," is given in connection with the 1335 days—the time of the resurrection.

The distance of time between these events we profess not to know; during which, God's people stand upon the sea of glass, after being caught up in the air at the sounding of the seventh and last trumpet. Rev. 15: 2.

The vision in the 8th chapter, which is 2300 prophetic days long, and which extends to "the last end of the indignation," (v. 12) also, covers the period embraced in the "daily" (desolation), "and the transgression of desolation"—the two great persecuting powers which should bear rule during this period, (v. 13.) As, therefore, the 8th chapter, from the 24th verse to the end, is an additional, or a supplementary part of this vision, so also, we find in the last three verses of the 12th chapter, a piece of starting, after the termination of one, and the setting up of the other, where we may measure 1290 of those days, which will cover the period of the last form of persecution, here called "abomination of desolation." We also understand, from that starting point, shown from history to begin about A. D. 568, that 1335 days will bring us to the Resurrection, when Daniel will stand in his lot—when, as Paul and John show, the last trumpet will sound, and the dead in Christ shall rise first.

If this interpretation be right, then the 1200 and 1335 days are only an explanation of the 13th verse of the 8th chapter, and is therefore as much a part of the 2300 days as the period of 70 weeks was a part cut off from the first end of the vision. "The time of the end" (v. 17) is a portion of time designed as belonging to the end of the 2300, and, as it would appear in chap. 12, commencing with the termination of the 1200, and extending 45 years to the end.—From the 11th chapter, 4th verse, compared with the history, we cannot well commence the 45 years beyond the 1200, until July, 1798. (See Allison's History, chap. 25,) and consequently they could not run out until the coming July, 1844.

The thing to be done during the sound of the sixth trumpet, which precedes the seventh, was to slay the third part of men, (Grecian part of Rome) "for an hour, and a day, and a month, and a year;" or 391 years and fifteen days. We have an historical fulfillment of this prophetic event, in the departing of the supremacy of the Greeks in 1449; up to the departing of the supremacy of the Ottoman, who succeeded the former, until A. D. 1840—August 11, when the period of 391 years and fifteen days were exactly fulfilled.

Is there not another, and a similar chain of 391 years and fifteen days, completed from the taking of the city of Constantinople by the Turks in May, 1453, when they had politically killed the Greeks, and had, up to that time, politically tormented them; the very thing they were to do during the sound of the fifth trumpet. Their supremacy was gone in 1449, yet they had a political existence up to 1463. The same may now be said of the Ottoman power: their supremacy was gone in 1840; but they have had a political existence since that time until the present, which must soon cease, when they will no longer politically slay this third part of Rome.

We reason from analogy, that there will be a double chain of fulfillment—as there was in the 1260 days: The power of the Pope was given A. D. 533, and his power taken away by the legislation of the only power that could do it, in 1260 years after—in 1793. The seat was given in 538; and in 1260 thereafter—in 1700 his seat was taken away by the same power. As there are fractions in the sixth trumpet, so we expect to see Constantinople fall in 391 years and fifteen days from the day when they took possession of it; whether by the breaking up of all the earthly kingdoms in the final blast of the seventh trumpet; or whether it may not be taken possession of *culture-like*, by one of the great powers of Europe; and thus break the peace of 29 years standing, in our part, but a conjecture. There is some little reason from analogy, to think that there may be some little "delay," before the tremendous scenes of the seventh begin. We have then seen, the Ottoman's power gone in 1840—We think confidently, that his seat will as certainly go in 1844.

If the view that Bro. Hale takes of the sixth seal is correct, and the four angels holding the four winds of heaven represent the four allied powers, who, since the peace of 1815, have held back the winds, *war and bloodshed*, during which, the servants of God were to be sealed, then the sealing operation is to continue up to the coming of Christ, or the peace of Europe is broken.

There are some passages of Scripture, which intimate that when Christ comes, the nations of the earth will be in a great commotion—"angry." Those who have been purified, and tried, and made white, will be lifting up "the prayer of all saints:" "Thy kingdom come." See also Luke 18: 1—8: After which the sanctuary will be cleansed. Amos 8: 2. "And he said, Amos, what seest thou? And I said, a basket of summer-fruit. Then said the Lord unto me, THE END is come upon my people of Israel; I will not again pass by them any more."

Whether in this passage of Amos there is any indication of time, we know not; but to those who are willing to listen we would say, be on the watch-tower; those are only wise, who now look every day, having their loins girt about, and their lamps trimmed and burning. With all the accumulating evidence before us, there must be great blindness in him who turns from his steadfastness.

May we all have grace to overcome, and say in

\* There is a disagreement of historians, of the particular day in May that the city was taken. Br. Litch says 16th—Gibbon says still later.

\* The great feasts in the 7th month were held after the summer's work was done, and the fruits of the earth were gathered. "The harvest is the end of the world." The harvest continued from April into June. "The vintage began in September, and lasted several weeks." (See Rev. xiv. 14, 20.) The harvest is the gathering of the saints; the vintage is the gathering of the wicked.

that day. "This is our God; we have waited for him, and he will save us."

C. B. HOTCHKISS,  
Auburn, N. Y., April 18, 1844.

For the Voice of Truth.

### WHERE IS THEIR DWELLING PLACE?

How wonderful the deception which the great adversary of souls has from the beginning practised upon the children of men! And in no case, perhaps, is this more apparent than among the multitude of those who profess to be followers of Christ—a majority of the nominal churches at the present day. Notwithstanding the plain declarations of God's word, with the consciousness that their lives are utterly at variance with them, they still profess to be "the children of God by faith in Christ Jesus," and cherish a hope of eternal life. Speak to them of the things of the kingdom—the glories that are to be revealed; and they seem to be utter strangers to such language. Silence gives proof that they do not understand; while an earthly thorn in their tongues seem to be loosed, and their whole souls enlisted. They will tell you of their houses and lands, their profits and losses, of fashions and customs, and many other vain things that engross the wandering; but tell them in turn of a coming Saviour, a final retribution, an inheritance in the world to come—and it is at once evident that they have "no part nor lot in the matter." They may indeed evince some interest, yea, great interest in the popular machinery of religion, in the *sanhedrims* and *councils*, questions of laws and ceremonies, with the transactions of our great and learned divines. But where is their zeal and eloquence when a *true hearted disciple* speaks of those things that are *spiritually discerned*? Alas! they are "strangers" indeed. Yet not in the sense which the Bible denotes, as belonging to the "children of promise," for verily, they are *dwellers on the earth*. How strange then the delusion that they are in the way to heaven!

Ancient Israel in their journeyings through the wilderness, was a striking and beautiful type of the true Israel of God, as they sojourn in this sinful earth. "Their hunger was satisfied with bread from heaven"—their thirst assuaged with water from the *smitten rock*—their steps guided by "the pillar of fire" and "the pillar of cloud," having "no abiding place or continuing city," they marched forward to the land of their inheritance. And now let us suppose (by way of illustrating some inconsistencies of the present day,) that a small number of those Israelites who truly believed in God, after they had pitched their tents at night, assembled to commune together, and pray to the God of Jacob. They praise the Lord for the signal blessings he has granted them thus far through their pilgrimage, and for those greater and richer blessings in store for them. From the knowledge they have received of the countries through which they are passing, and of what is before them, they feel assured that their wanderings are almost over; that the "promised land" is *very near*, and that they shall soon take possession of their inheritance; and as one after another recounts the goodness of God, and his faithfulness to his promises, their souls glow with love, their hopes brighten, and they break forth in songs of joy and praise. While thus they "lift up their heads and rejoice that their redemption draweth nigh," let us suppose that Moses their leader, hearing a noise in a part of the camp, hastens to ascertain the cause. He goes in among the little band, and after learning their views, and what has thus cheered their spirits, tells them to be quiet—that they are deluded by a *mere fancy*—that the land of Canaan is *very far off*, and in fact God never intended the promise to be literally fulfilled, and that if they cherish any such views they will certainly become fanatics and madmen. How easy to imagine the change that such language would effect among them! Sadness is depicted on their countenances, and the songs of praise die on their lips. And when they inquire of him the meaning of God's word, he "darkens counsel by words without knowledge," and leaves them in darkness, profound as that which fell as a judgment of God over their oppressors in the land of Egypt! Truly might they exclaim, "How can our leader be a chosen prophet of the Lord?"

Abraham, the "friend of God," was called to go "out from his country and kindred," and he went "not knowing whither." He believed the word of

God; and "dwelt in the land of promise as in a strange country." But what if this record had still been handed to us, and yet Abraham had manifested the same spirit that a majority of christian professors do at the present day. Instead then, of that beautiful example of kindness and forbearance on his part toward Lot, given us in Gen. xiii. chap. we should have been told that on their part was strife as well as among their herdmen; and instead of Abraham's submitting a choice of the land to his nephew, he would have given *self* the preference, and have been satisfied only with a *deal of all without his reach*. The narration too, in the xviii. chap. would have been more like the following. "And the Lord appeared unto him in the plains of Mamre, and he sat in some shady retreat in the heat of the day. And he lifted up his eyes and looked, and lo three men stood by him; and when he saw them he sent a servant to invite them in, and showed them into a spacious room elegantly furnished, and began to entertain them with a description of his grounds, his gold, and silver, and the many precious stores that he had procured. And when they asked him "Where is Sarah thy wife?" he might have replied, "She is very busily engaged in making preparations for a feast;" and it possibly would have been in behalf of some *benevolent institution*. We readily perceive the inconsistency that would be attached to his character, and the striking contrast between this and the true narration given. We might go on thus, and place in contrast the lives of that long catalogue, "of whom the world was not worthy," with those who now have "the form of godliness," while they "deny the power thereof." But perhaps those we have mentioned will suffice for the present. Again we repeat it. How strange the delusion that Satan practices on these individuals! Their home is on the earth—they "min earthly things"—and to all such, whatever may be their hopes, the solemn day of the Lord will come "as a snare" and "as a thief in the night."

Rochester, April 19, 1844. A. C. JUDSON.

For the Voice of Truth.

### THE COMING OF THE LORD DRAWETH NIGH.

"We know the solemn day draws nigh,  
When Jesus shall appear again;  
Hasten, O Lord, and bow th' sky,  
And here begin thy glorious reign."

The coming of the Lord draweth nigh. This should excite us to patience and to an earnest expectation in waiting for his coming, for he that shall come, will come, and will not tarry. How should this consideration animate our faith, hope and patience, the Lord cometh, to recompense your work of faith, your patience of hope and your labor of love. Imitate the husbandman, who waiteth for the precious fruits of the earth, until he receive the early and the latter rain, expecting the desired harvest, when he hopes to reap the fruit of all his toils. So the coming of the Lord draweth nigh: he will espouse, and deliver you from all your oppressions.—Ye who groan beneath your burdens, take courage; it will not be always so with you; the coming of the Lord draweth nigh, lift up your heads with joy. Scoffers, those worst kind of sinners, say in derision "Where is the promise of his coming?"—not considering the delay of its fulfilment, as a proof that God is not willing that any should perish, but that even they should come to repentance; but his promise is sure; he will come in flaming fire, taking vengeance on these foul-mouthed scoffers, with all others that have not obeyed his gospel. He will come to gather his elect, and to crown them with glory and honor; and the assembled world shall know no breach of promise. "Surely I come quickly," to free you from all your trials and anxiety; to perfect that which is lacking in you; to fulfill in you all the pleasure of my goodness; and crown your every wish, to clothe you with my righteousness, and send you by my Spirit, to receive you into my joy. Amen! even so be it. Lord Jesus! O come quickly, and let us behold thy glory.

Jesus, our true and faithful Lord,

Thy promise we receive,  
Thou art not slow to keep thy word,  
But we are to believe.

Should we throughout our seventy years,

For thy appearing stay,  
A thousand, when thy face appears,

Would seem but as one day.

Sylvania, Michigan, April, 1844.

L. A. WEBSTER.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 27, 1844.

### COMING OUT OF BABYLON.

That God commands his people to come out of Babylon, no one will deny who believes his Bible. He says, Rev. 18: 4, "Come out of her my people;" and it is equally clear that Babylon from which God's people are commanded to come out, is constituted of those religious bodies or sects represented by the *Mother of harlots*, Rev. 17: 6. Here is a *mother* and her *daughters*, or a *FAMILY* of *harlots*, taken to represent something. And pray what is that something; if it is not the Catholic and Protestant churches? Let the latter escape this conclusion if they can: they cannot, neither have we seen an effort from any of the numerous "daughters" to do it. The word Babylon when applied to them grates harshly on their ears, and sits unpleasantly on their hearts; yet they can only rattle the charge, by the cry of "unchristian, censorious, disorganizers, Millerites," and such like epithets.

God's imperative command is not the only reason we have to assign why his people should come out of Babylon. She is fallen into deep corruption, in spirit and practice. Sin is not rebuked within nor without her borders: but tolerated and perpetually committed within her own bosom. And there is no hope of a reform; God has offered her repentance; but she has haughtily rejected his proffers of mercy, and exultingly says, "I sit a queen, am no widow, and shall see no sorrow;" "I am rich and increased in goods and have need of nothing," only to enlarge our borders, increase our stock of worldly wealth, and raise ourselves higher in the esteem of the world, until by our influence the world shall become evangelized: we need nothing in the light of reform.

Have not the churches, as a body rejected, if not directly opposed the great questions of reform, for a few years past? They have, as a general remark, and will oppose them, or treat them with neglect and cold indifference.—Why have they treated these moral questions thus? The reason is obvious: the reformation called for in the world, was equally needed in the church; and the evil could not be removed without a thorough cleansing of their own body. It would seriously affect the interest and character of many of the *ministry* and *leading* members of the church, and bring her into dispute, to carry out these principles of reform. Hence they have refused to do it. They have been like the diseased man, who refuses the bitter yet only certain restorative, and takes in its stead a poisonous opiate, which stuns sensibility, and hurries him to sure dissolution. Or like the man whose only means of saving life is, to amputate his own limb; but fearing the hurt, he suffers it to remain until it offends and destroys the whole body. This is the character of the church. Her disease is incurable, because she would not be healed. Leave her, therefore, lest you be contaminated with her pollution, and perish in her corruption.

Look at the church in the light of God's word, and her numerous and habitual violations of his express commands must be apparent to every understanding observer. The divine command says, "Lay not up treasures on earth;" yet, as a body, the church has become rich. From the mother down to the youngest daughter, they have their *treasures on earth*, legally held, by bodies corporate, and incorporate, from the enormous sum of millions, down to hundreds and tens of dollars. The same may be said of many individual members and ministers of churches.—They are as eager to lay up treasures on earth as the unconverted worldling. There is no difference in this respect, between the church and the world. With the church, it is an *easy thing* for a rich man to enter into the kingdom; but with Christ, it was hard, nearly or quite impossible. With the church, covetousness is no sin, it is not rebuked in its members; but with Paul it was *idolatry*, and would exclude its possessor from the kingdom of God; Oh! how wide the extremes between the *primitive* and the *present* church. The first was poor but benevolent, despised, persecuted, and composed of strangers and pilgrims on earth. While the latter is covetous, and at least as rich as the world around them; is highly esteemed, not persecuted, but *persecutes* and has its *treasures*, its *habitation* and its *affection* on this earth, as much as any worldly body of the same number of members.

As a general remark, the principles of common deal, are identically the same in the church and the world. We admit there are honorable exceptions: but no more to be found in the church than in the world. "The love of money, the root of all evil," originates and completes the bargain, contracts, deeds, bonds, obligations and business engagements of the church and the world. The principle of doing to others as we would that they should do unto us; of loving our neighbor as ourself; has given place in the ministry and church in its opposite, viz: love of money and self. There are painful facts, to which the eyes of the down-trodden slaves, the suffering means of the defrauded widows and orphans, the pinching wants of many of the oppressed poor of our world, and the daily transactions of business men of the church, bear the most convincing testimony. And the case is rendered doubly painful, when we realize that there is no hope of a reformation: your only safety then, is, to leave a body which sets in such open violation to the sacred principles of equity and truth, and neglects to correct her wrongs.

Pride is another crying sin of the church. It is true that the ministry occasionally rebuke it in *precept*: but with the mass, *precept* is without *example*. They are living examples of pride, ostentation, and vanity. Comparisons with Christ, or the primitive ministry, and oh! how wide the contrast—there is no resemblance. The church also, talks of humility, and pray for more; but at the same time her members are found, as it were, standing in the corners of the street enquiring for the latest fashions of the world, eager to imitate them. Instead of *not being conformed to the world, as God requires*, the great desire seems to be to conform to it in all things.

What but pride rears the costly domes, and copurisms the pulpits of the churches? nothing. If pride does not reign in the church, then she reigns no where. It is true there are exceptions, but no more than can be found in the world. In short the church receive and hold in good fellowship the proud; but "God resisteth the proud," and will soon destroy them. We should reject what God rejects, and if the church to which we belong will not do it; then it is our duty to leave it, lest we be a partaker of her sins.

The primitive church worshiped in spirit and truth; but how is it with the church now? Instead of speaking as becometh the oracles of God, the ministry teach for doctrines the commandments and neological opinions of men. She prays for the triumph of her party, instead of the coming of God's everlasting kingdom. And instead of engaging "with the spirit and the understanding," she listens to the unmeaning sounds of the organ and viol; or the mechanical praises of a vain, proud and ungodly choir! We speak of the church as a body; though there is not a single organization but that is, in some respects, guilty of this charge. And instead of reforming, they are becoming more and more worldly, formal, cold and mechanical in their worship. And unless God's people, who may be found to her, wish to lose the true spirit of his worship, and their own souls, they must come out from all such unchristian works of darkness. They have the "form of godliness, but deny the power," as Paul predicted they would have in the "last days;" and commands us, "from such to turn away." 2d Tim. 3d chap.

Compare the church now with the primitive saints, in point of purity, and how wide the contrast. The church was then the "temple of the living God," 2d Cor. 6: 16; but now it fosters in its bosom, and is under the control, in a great measure, if not fully, of ministers and official members, some of whom are acknowledged by the bodies to which they belong, to be men of worldly minds; and grossly deficient in point of moral rectitude. There is scarce a sin, or a species of crime but that is now habitually committed and tolerated by the nominal church. And she refuses to purge out the corruption with which she is contaminated, and indeed is unable to do it; it reigns predominant over her. Under this state of things, Paul commanded his brethren at Corinth to "come out from among them," (2d Cor. 14-18) and we believe it is our duty to do the same under the same circumstances. We have done it, and recommend others to do likewise; because we believe God can bestrengthen his commands to it.

Christ prayed that his children might be one, (John 17) and Paul charges those who divide into party sects, with carnality, and walking as men, (2d Cor. 1st and 2d chapters.) Is not the church now divided, in spirit, doc-

trine, worship, practice, government and name? She is, not only as a general body, but divisions, contentions and corruption are visible, and reign to an alarming degree, in nearly every Conference, Association, Synod, Assembly and Church of the different sects. If *Babylon* signifies (as it does) "confusion or mixture," we have it to perfection in the existing sects. There is no hope of a reform in this case, for the confusion and divisions among them are daily increasing. The only safety, therefore, for those who wish not to be found supporting these things, at the coming of Christ, is at once to come out from among them, for "he will come and not tarry."

What a sad picture is presented to the view of the pure, sober minded Christian, when he looks at the church in its present Leodicean state, (Rev. 3,) given up to feasting, or as the Savior predicted, (Mat. 24,) to "eating and drinking with the drunken." The observance of the church festivals, fairs or feasts, so common at present, and for the objects specified, viz: to raise money to sustain the cause of God, is virtually an acknowledgment that God has departed from the nominal church, and will no longer incline the people to be liberal in their contributions.—Like Saul, king of Israel, God has hid his face from her—has spued her out of his mouth (Rev. 3) but to sustain her worldly policy and pride, she has resorted to these carnal practices. And whereas she was once compared to a "woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars," (Rev. 12) but now to the "Mother of Harlots, and abominations of the earth," Rev. 17, "and has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird;" there can be no hope of her purification. Therefore, God commands his people to "come out of her," that ye be not partakers of her sins, and receive not of her plagues." Rev. 18: 2-4.

Finally, the last, though not the least reason we assign for dissolving all connection with ecclesiastical human organizations, is, they have directly or indirectly rejected the doctrine of the coming of Christ, as clearly revealed in the Scriptures; and have adopted, and are adopting rules of interpreting the prophecies, which not only put the coming of Christ far off, but render it extremely doubtful whether he will ever come again. If they have not rejected his coming, why will they not, as formerly, sing, pray, exhort, talk, preach, write, read, hear, and publish on that subject? They do not do it, only as they oppose it. They have closed and are closing their houses against advent lecturers, and will not suffer those among them who believe this glorious truth, to proclaim it in their meetings. Can it be duty for an "advent believer" to retain his standing in such bodies as these? Certainly not. He can do no more good there—is in danger of being led astray by remaining; is holding fellowship with a people who turn out of their door his best friend, and whose coming is not enfolded to be made a theme of conversation in their dwellings, and is liable to incur the everlasting displeasure of that friend by refusing to obey his imperative command, "COME OUT OF HER, MY PEOPLE."

Will you hear and obey the voice of that dear friend, the Lord Jesus, now? fear not the consequences. He will provide for all your wants; and soon, blessed be his dear name, come and receive you to himself. Even so come, Lord Jesus, come quickly. Thy tried and persecuted followers "wait" thy appearing.

**NO DIFFERENCE NOW.**

While some represent the doctrine of the immediate coming of Christ as an error, a delusion, and are bringing all their powers into requisition to expose its falshy, not a few are throwing out their bait to decoy from the right path. They say, there is no difference now between us, since "the time is past;" we all believe in the coming of Christ, and do not know but that he may come at any moment; therefore let us cease contending about these non-essentials—unite our efforts for doing good, and live in peace with each other.

Beware that no man beguile you with enticing and deceptive words. If there is no difference between us, why do they treat with utter neglect, if not with contempt, those Advent hymns found in their own hymn-books, to say nothing of ours? Why do they not preach the near coming of the resurrection—the creation of new heavens, and earth on which the saints, with Christ, are to reign for ever? Why do they not expose the fables of a temporal millennium, and the return to the land of Palestine of the car-

nal Jews; and why do they not proclaim the fulfillment of the signs of Christ's coming, expose the corruptions of the church and the world, and come out of Babylon, as God commands? Let them answer these questions before you agree that there is no difference between us, or be deceived by their flattery.

**STATE OF THE CAUSE.**

The Lord is with us in this city. Never have you witnessed a more unshaken faith in the speedy coming of Christ among the saints here, than now. Bro. Barry has baptized a number at Scottsville and Fowlerville. He is now on a visit to Albany, New York, and Boston. He designs, the Lord willing, to return soon. The good cause is prospering at Oswego. A few days since about 90 or 100 happy children commemorated the sufferings and death of our glorious Redeemer there. In that, and many other places from which we hear, God's people are coming out of Babylon, and rejoicing in hope of soon reigning in glory on the new earth. The work is the Lord's and will prevail.

**WAITING.**

Many have now reached that point where they expected to meet their Lord. He has not come, and the inquiry is made, What will you do now? Do? why, just what he has told us to do. He has told us to wait, "to watch and pray" and be "ready," for "ye know not at what hour" your Lord will come. We now stand where we should look for him "hourly."

**ANOTHER PAMPHLET.**

A valuable pamphlet of seventy-five pages, by E. Jacobs, on "the doctrine of a thousand years millennium, and the return of the Jews to Palestine, before the second advent of our Saviour, without foundation in the Bible," has just been received, and is for sale at this Office. Price 13 cts. single; \$1 per doz.; \$7 per 100. It should be circulated.

**SECOND ADVENT CONFERENCE.**

A conference of believers in the speedy coming of Christ, will be held in West Troy, N. Y. commencing Tuesday, May 7, (the Lord willing) and closing the following Sabbath. The "Tabernacle" which is being erected by our brethren will be in readiness, and a general attendance is solicited.

For the Voice of Truth.

**SUGGESTED BY THE FIRST ROBIN OF SPRING.**

Sweet warbler from the southern land,  
Thou comest with thy song;  
And now a world of saddened thoughts,  
Around my heart strings throng.

For it may be thy gushing note,  
Thy matin hymn of praise,  
Beside my sister's lowly grave,  
Thou hast been wont to raise.

It may be thou hast station kept  
Beside that dear one's bed;  
Where she lies cold and perishing,  
Among the southern dead.

Oh, tell me, do the flowers bloom,  
Which I had planted there?  
Or is there still a cheerless gloom,  
A sadness in the air?

And was she lonely, say, oh say,  
She whom we loved so well;  
"Whom angels loved and bore away,"  
In fairer climes to dwell?

Say, has her grave deserted been,  
Throughout the winter drear,  
And was there none of all she loved,  
There oft to shed a tear?

I know the winds have wailed the dirge,  
The storm swept long and loud,  
For nature in her sorrowing,  
Forgot not like the crowd.

And yet, I cannot weep for thee,  
Sweet sister! thou art blest,  
Redeemed from death, thou soon wilt be,  
In the Eden land of rest.

For the Voice of Truth.

"MILLERISM"—JOHNSISM.

BR. MARSH—Last Lord's day, I heard a sermon on "The History and Philosophy of Millerism." While reflecting on the various positions of the Speaker, it occurred to me, that if he had lived about eighteen hundred years since, he might have pleased the populace by preaching a sermon on the

HISTORY AND PHILOSOPHY OF JOHNSISM.

Of course, he would have preached it the Sabbath after the Crucifixion. His text might have been taken from Deut. 18: 15—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren; like unto me; unto him ye shall hearken." His sermon would probably have been something like the following:

Just as is a belief that God would raise up that Prophet—that the time was fulfilled—that Jesus of Nazareth was the identical man—that "he must increase," but that John himself "must decrease."

The text is the "origin of the delusion," (and he would have been as near right as when he said "Millerism" commenced in the Church at Theudas.—Jude gives "Millerism" a much earlier date; Jude 14-19 verses inclusive.) He then could have easily traced "the delusion" through the different ages up to his own day; showing how it distracted the churches, and how their peace and harmony were destroyed by it; and that notwithstanding all the efforts made to put it down, yet the infection was not entirely cured.

He probably would have further taught, that the recent introduction of the sentiment into Palestine, but only in a little different form, was by Theudas. He preached awhile, gained a few followers, but soon was slain, and "all so many as followed him, were scattered abroad and came to naught."

The next was by one Judea, who made a little more noise than Theudas; but he also perished and his followers soon were dispersed, &c. That Johnism is identical with Theudasism and Judasism, is evident from the fact, that "only the simpler part of believers are drawn into the delusion." And again "these fanatics refuse to aid the great moral enterprises of the day." Even the man whom they claim is the Messiah himself has spoken against the missionary cause. Matt. 23: 15. "This establishes its identity with Judasism."

Theudas, failing to carry his points by other means, took the sword and perished with it; "and no doubt if these had the power they would follow his example, and probably come to a similar end. Why, one of "those deluded fanatics," a poor ignorant fisherman, whose name I believe was Peter, actually took the sword and cut off the ear of Malchus, one of the servants that went out to take their Leader into custody; besides, when they were about preaching, they spoke against the priesthood and the temple, &c. They called the scribes and pharisees "hypocrites," a "generation of vipers;" and sent them all to hell, i. e. all that did not believe just as they did.—These things establish their identity with Theudasism.—But John has been beheld, and Jesus lies in the tomb, and we could now hope that their deluded followers would come back to the temple and engage again in the worship of God, and service of his house, &c.

But a question arises here, which we propose next to consider; it is, how could such a delusion have gained such an influence among the people? How could they have gained so many proselytes to their fanaticism? "Their leaders were not the most thoroughly versed in the science of biblical literature;" Jesus was a poor, uneducated mechanic, and John was as near being a farmer as any thing else. These questions we will try to answer.

"The sentiment has a proselyting power over two classes of minds:

1. Those having a notornal curiosity to know who the Messiah is—what kind of a man he is, and
2. "Those wishing something sensual;" a Messiah that they can see, and converse with, &c. "These are large classes, and such minds will be quite sure to be influenced by such fanaticism."
3. "Another fact that gives" Johnism "a great proselyting power, is that it is adapted to self-righteousness." There is a natural desire in the heart for men to think they are the special favorites of heaven. Now for those poor deluded ones to suppose that they have "found him of whom Moses in the law and the prophets did write, while God's intelligent and scientific priesthood, even the whole *sensational* remnant ignorant of Him, is peculiarly calculated to foster that spirit of self-righteousness; it is to set themselves up as wiser and better than the whole nation of Israel. This gives this delusion a tremendous proselyting power.
4. Again, Johnism "adopts itself to the impatience of ascetic minds, that cannot wait the slow progress" of divine Providence. They are anxious to see and converse with the Messiah, &c.
5. Again, Johnism "adopts itself to those impatient of the restraints of the covenant" or vows of the sanctuary. Many have been proselyted into the worship at the temple, "but not really converted; yet hating the odium of being termed out, seize readily upon this pretence afforded for withdrawing," &c.
6. Johnism "adopts itself to the prejudices of the poor against the rich." Hence they went mainly to that class to preach, and especially did Jesus take this course.

7. "Fanaticism is in itself contagious, and some minds are as much in danger when exposed to fanaticism, as their bodies would be if exposed to the small pox."

REMARKS.

1. We see the bad effects of Johnism on those that are deluded by it. Call the scribes and pharisees hypocrites, and the Jewish nation a generation of vipers, &c. It is difficult to tell what will be the final result on such minds.

2. "The History and Philosophy of this error, teaches us to beware of spiritual pride." Keep in the worship at the temple, be humble and retiring, and not think yourselves wiser and better than the learned and the experienced, &c.

3. "We are taught the importance of implicit confidence in God to keep us from falling into error."

In this last remark, at least, I presume we shall all most heartily unite. It is truly important, and as important for the learned and the great, as for fishermen, farmers and mechanics.

If the above sermon had been preached on the Sabbath after the Crucifixion, I think it would have contained as much truth, and as correct logic as did the sermon I heard from the desk of the third Presbyterian Church in this city last Sabbath evening.

But I remember that these very times were predicted in the blessed book that reveals to us the glorious hope of the true Israel of God. Let us be humble and thank God that we were not left to fulfill those same prophecies, but "lift up our heads and rejoice, that the day of our redemption draweth nigh." Yours in the blessed Hope,

L. P. JUDSON.

Rochester, April 19th, 1844.

LETTER FROM T. F. BARRY.

BR. MARSH—On Tuesday I came to this place and found a haul of loving, united spirits, patiently waiting for "God's Son" from heaven, to deliver and glorify all whose names are written in the "Book of Life." Yesterday, I baptized fifteen, recently converted here under Br. P. Smith's labors. Such scoffing I never witnessed before; among the number, were many "church members." To complete their mocking and derision at God's ordinance, they *had* a boy to jump into the stream and swim ashore. But the Lord will soon rain fire and brimstone on such a people as this: when he comes "out of his place, to punish the inhabitants of this earth for their sins," then his people will be caught up into the "Secret Chamber." Isaiah 26: 19—21.

But some church members say, they are offended, and are called on to oppose us, because Advent brethren call their church, *Babylon*, and call the saints to come out of her. Rev. 18: 4. &c. But why, if the charge is a *false one*, are the churches so cast down, and mad? Our Savior taught, "Blessed are ye, when men shall revile you and persecute, and shall say all manner of evil against you, *falsely*, for my name's sake." Then what? Why! "Rejoice and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets." Now one thing is certain: the charge is true or false. The scoffing of minister and people at the present time, looks more like guilt than innocence. If it is false, they are not obeying Jesus; who says, "Rejoice and be glad."

The Lord lead his people into the "patient waiting for Christ; whom, not having seen, we love." See Lamen. 3: 25. 26. Isa. 30: 18, 19. 25: 9. Scottsville, April 18, 1844.

THOS. F. BARRY.

LETTER FROM J. FOWLES.

ALBION, N. Y. April 11, 1844.

BR. MARSH—I have thought, frequently, that I would write to you, on the subject of the second advent of our Lord and Savior Jesus Christ, which I am looking for daily.

I have been a subscriber to the Midnight Cry for some months past, a paper I think very highly of. In that paper for February 22, there is a piece written by brother Snow, saying that time might continue until next September. When I read it, I was somewhat perplexed in my mind, thinking that the people of the world would say we were *lengthening out the time*. When my mind was in this state, I was providentially directed, while looking over the Bible, in the 26th chapter of Isaiah, which was a great comfort to me. Commencing at the 17th verse, it gives an account, I think, of the true believer's being disappointed in the time of the end. The 19th verse gives an account of the resurrection; the 20th verse is directed to Adventists, to wait for a little moment; the 21st verse gives an account of the coming of our Savior and the end of the world. I have found the above portions of

Scripture very useful, while talking with our opponents at the present time.

Yours in the blessed hope of soon seeing the Lord Jesus,  
JAMES FOWLIS.

LETTER FROM C. H. BRONSON.

NIAGARA, C. W. April 5, 1844.

BR. MARSH—I have just closed a course of lectures in the town of Jordan. The Lord has been with me truly, and blessed his word. The people have heard with deep interest, on this truly interesting subject of the Lord's glorious return to judge the world, and reward his servants who have suffered for his name. Many have been awakened, trimmed their lamps, and are now waiting for the Bridegroom. Seventeen have obeyed the gospel in baptism and are now rejoicing in the Lord. The work seems deep and genuine. The Lord has a people in Canada, who will hear and judge for themselves, in spite of the proud priest and Pharisee, who everywhere oppose us. I think the work of coming out of Babylon, will soon become general; this should be proclaimed; it being the last commandment and duty of the saints, to separate from her, that she may sink like a mighty mill-stone in the deep. The Lord hasten the time, when the wickedness of the wicked shall have an end, and His will be done on earth as it is done in heaven.

Yours in love,  
C. H. BRONSON.

"BE YE ALSO PATIENT."

JAMES S. B.

As the husbandman waits with long patience for the precious fruit of the earth, so the wise virgins must exercise long patience while the Bridegroom tarries. The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thess. 3: 5. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

This must be final salvation or immortality, for all waiting for present salvation is sin; because he that believeth on the Son of God hath the witness in himself—and whatsoever is not of faith is sin. This exhortation seems to be made to *all christians*, and its necessity seems to arise from their earnest longing for immortality. In this tabernacle we groan earnestly, desiring to be clothed upon with our house, which is from heaven; that being clothed upon, *immortality* might be swallowed up of life. 2 Cor. 5: 1—4. "Ourselves, also, which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption;—to wit; the redemption of our body." Rom. 8: 23. A certain poet expresses the same idea:

"Our heart-strings groan with deep complaint,  
Our flesh lies panting, Lord, for thee;  
And every limb and every joint  
Strives for immortality."

Great patience is necessary, also, in view of the peculiar perils of the present time—when multitudes are professing to be ready for, and loving the appearance of the Savior, whose *desire* for it is not strong enough, to require the least patience to balance it. How few in the churches sympathize with the patient waiters for Jesus!

Beloved, be not deceived, they that sow to the Spirit, shall of the Spirit reap life everlasting; and in due season, if they faint not. Let all who are thus sowing and laboring without fainting, remember that God is not slack concerning his promise. He will "create new heavens and a new earth"—He will "make all things new"—He will "see you again and your heart shall rejoice forever."

Then "let patience have her perfect work, that when you shall be weighed in the balance, you may not be found wanting."

"Stablish your hearts, FOR THE COMING OF THE LORD DRAWETH NIGH."

BUTLER MORLEY.  
Rochester, April 12, 1844.

LETTERS RECEIVED

To April 27th.

POST-MASTERS.		INDIVIDUALS.	
Lima, O., for Palladium,	\$2 00	Eld. S. J. Pervier, Middle-	
Sennett, N. Y.,	25	port, N. Y.,	\$5 00
Cabot, Vt.,	1 00	Phoebe S. McCracken, Mor-	
Hornby, N. Y.—Fall,	2 00	riaville, Pa.,	5 00
Akron, O.,	1 00	J. Whitmore, Jackson, Mich.	
Mina, N. Y.—Palladium,	1 00	C. B. Hinchey, Auburn, N. Y.	
Rockets, Mich.,	25	T. F. Barry, Scottsville, N. Y.	
Templeton, Miss.,	1 00	C. Hotchkiss, Auburn, N. Y.	

Correction.—The business on Palladium, last page of last paper, should have read, instead of "change," change to James Griggs; and instead of "Vol. 5, No. 11," Vol. XII.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, MAY 11, 1844.

NO. 1.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom.**  
While time continues, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, 2d story, Rochester, N. Y., at Twenty-Four Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

All communications for the "Voice of Truth, and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or free. Post Masters are authorized to order papers and send by mail, free of postage.

For the Voice of Truth.

## "IT HASTETH GREATLY."

*Dear Bro. Marsh*—If the following will help to raise the heart of any fainting Second-advent brother, it is at your service.

There has been much written to show that the calculations made from the facts recorded in history, all go to prove that the age of Christ A. D. 26, was about 30; and as a necessary consequence, that the 70 weeks or 490 years, cut off from the 2300, must have ended about A. D. 33; from which it follows, that the end of the vision would be about 1843.

Bro. Bliss, in the 'Signs of the Times,' quotes from Dr. Hale and others, several historical and astronomical facts to sustain this position; at the close of which, he very justly observes, "that no point can be more strongly fortified in chronology, than the birth of Christ, the vulgar era, and the end of the 69 weeks." "Any argument which can unsettle these points, would unsettle all chronology, and leave the dates of all historical events entirely uncertain."

David Young of New Jersey, has lately made some astronomical calculations, and shows that there were no eclipses of the moon, that were visible at Jerusalem, until three years after the Julian period, 4710; that being the year, in which Josephus, in giving the time of Herod's death, places it soon after an eclipse of the moon; which eclipse took place when the Jews were celebrating a feast, and when also, the priest Matthias was killed. Bk. 17: ch. 6. Now as Christ was born and taken to Egypt before Herod's death, we find that he must have been born sometime before March 13th, or as Mr. Young puts it, March 11th—four years previous to the commencement of our A. D. Josephus says, Ant. Bk. 17 ch. 8, that Herod reigned 37 years from the time he was made king by the Romans, and 34 from the death of Antigonus. He also says, Ant. B. 13: chap. 5, that the battle of Actium was fought in the 7th year of Herod's reign. In Ant. B. 14: chap. 9, the best critics think the reading should be, that Herod was made governor over Galilee, when he was 25 years old, instead of 15, as most copies have it. See Pridemux vol. 2, p. 313.

From the above landmarks, we would present some additional evidences that we have the correct time; and which has not been placed before second advent readers, in any of their publications:

1. To begin with the last named. The year that Herod was made governor, &c., is set down in history, to be in the Julian Period 4587. In Ant. B. 17: chap. 8, it is said that Herod died an old man—at the age of about 70; this was about forty-four years after; and 25 added thereto, would harmonize with Josephus' other dates, and make his age about 69.

2. The battle of Actium appears to be fixed by other historians, as well as Josephus, in the passages above, to be before the Vulgar Era 31 years. If we measure from the death of Antigonus seven years, this brings us to the battle, and the remainder 27, makes 34, at the Julian Period 4710, as above. If we measure from the other date, as a late writer in the "Midnight Cry" has done, instead of carrying his death to the eclipse—one year before the Vulgar Era, even if there was a question of the year of the battle, and the battle could be removed three years farther back, it would only carry Herod's death to the same point—J. P. 4710, if we

counted the 37 years from being made king by the Romans. Therefore, as there are no eclipses of the moon until the third year this side of J. P. 4710, the evidence is, that this must be the eclipse referred to. The above has an additional proof by 'the sure word of prophecy.' Bro. Litch has shown in his "Exposition of Prophecy," vol. 2, pp. 54 to 66, that the "time," or 360 years in Dan. 11: 24, 25, commenced with the battle of Actium, B. C. 31, and ended 229, when Rome went south the third time, not as in the former or latter, but to build Constantinople A. D. 329, just 360 years from the first going south B. C. 31. The second going south was the siege of Jerusalem, (latter part of the 23d verse) "against the holy covenant, and he shall do exploits;" after which he returned to his own land—Rome. From the fact that this prophecy covers this important period and commences with the seventh year of Herod's reign, and that the received chronology agrees with this prophecy, and our calculations that Christ was born before Julian Period 4710, would appear to settle the question, that Christ must have been at least 37 years old A. D. 33. In this prophetic arch, there is not one year too many, or one year too short—and prophecy here proves Josephus a faithful historian.

3. The last additional proof, which alone our limits will permit us to give, is a *very strong proof*, if we admit that it is probable that Josephus was mistaken in the nature of the services at the time of the eclipse when Matthias was slain, or if the copyists have made it to read *fast* instead of *feast*. According to the Rabbinical usage, the March 13, J. P. 4710, would be the twelfth month of the Jewish year when this eclipse took place, being at the full of the Moon, and which, according to Jewish reckoning, is always on the 14th day of their month. According to Josephus elsewhere, the full moon that came next after the sun entered Aries, would be the passover. Making a calculation here, we find that the next full moon, would be that full moon, and the passover that year would be on the 11th day of April; or counting from the time of the other moon as Mr. Young places it, brings us to the 9th of April. By turning to Esther 9: 21, we find that the Jews were commanded to keep the 14th and the 15th days of Adar, which is the 12th month. It is said that the 14th and 15th day was to be kept as a day of "feasting and gladness." See 17 v. If the 14th was to be kept as a day of fasting, then we should have a demonstration of the fact, that Christ was born before this eclipse. These two days of 'Purim' are kept to this day by the Jews; and Dr. Scott in his comments, says the Jews now keep this feast, and make the 13th a day of fasting.

There can be no reasonable doubt that at this full moon, the time was when this deliverance from wicked Haman, was to be celebrated according to the command, through every generation; (see ver. 23) and therefore, no other *feast* or *fast* day could come on the 14th of this Jewish month.

From the above we are confirmed in the opinion which Bro. Hawley and Litch still maintain, after all the opposing arguments, that the Saviour suffered on the *very day* that all our previous calculations have placed it; and we have an unanswerable argument that the Rabbinical usage, of keeping the passover, was then in use, and that Christ also suffered on the 3d day of April, A. D. 33, in the "midst of the week," or before the week had run out in its fractional parts. See "Voice of Truth," last week.

Phlegon, a heathen writer, describes a darkness which commenced at the sixth hour of the day; which, he says, was in the 19th year of Tiberius, (sole reign) and the 4th year of the 202 Olympiad, which answers to our A. D. 33, and the Julian Period 4746. Astronomers show that there was no eclipse of the sun the natural way, this year—at the same time there was an earthquake which threw down a part of the city of Nice.

We think the evidence accumulates every day that our main positions are right, and the harmony of the prophetic numbers is yet unbroken.

"Cast not away, therefore, your confidence, which hath great recompense of reward;" "for he that should come, will come, and will not tarry"—"the just shall live by faith." Let the brethren scattered abroad "look up, lift up your heads, for your redemption draweth nigh." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

C. B. HOTCHKISS.  
Auburn, April 30, 1844.

## WATCHMAN'S LAST WARNING. EXPLANATION AND CORRECTION.

A correspondent wishes for an explanation of a statement in that sheet, on the calculation of Ferguson in determining the date of the death of Christ. The statement is this—"Before the defect in Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise." The writer asks, "What is that mistake?" It is this. His calculation supposes that the Jews fixed their passover at the time of Christ's death, by the astronomical process now in use among the Jews. As this was not then in use, the basis of Ferguson's calculation is wanting, and of course it is defective.

In connection with the above explanation, we wish to correct a mistake in the date of the 7th of Artaxerxes, as exhibited in the diagram on the last page of the Watchman's Last Warning.

In adjusting the notions of Ptolemy's canon, and the dates of the Nabonassar era to the Jewish year, and the whole to the mode of reckoning familiar to us, in order to show their bearing upon the commencement and termination of the 2300 years, there were so many points to be carried along together, and the writer having his attention frequently called to his sick family at the time, a mistake of one year occurred in fixing the date of the 7th of Artaxerxes, according to the era and canon. The several points to be considered, were these: 1. The difference of one year on the point at which A. D. begins, between the astronomers and chronologists, (see Dr. Hale's Analysis, vol 1, p. 163.) 2. The exact year of the collected years of the canon, when the reign of Artaxerxes began. 3. The year of the Nabonassar era, in which that year would fall, and the year B. C., with which it would correspond.—And, 4. To ascertain the result of the whole, according to the Julian Period.

The mistake arose from an oversight in the third particular. The Nabonassar era began B. C. 747. The 7th of Artaxerxes was the 290th of the Nabonassar era. Instead of deducting 290 from 747, it should have been deducted from 748. (See Encycl. Amer. Art. Epoch. See Nabon Era.) The present arrangement of the diagram, make the 7th of Artaxerxes begin Dec. 16, B. C. 457, and the time of Ezra's leaving Babylon, to be March or April, B. C. 456, which is a mistake. The result, however, as exhibited in the diagram, is correct. Any one can see that it takes all of 457, and all of 1843 to make 2300 complete. Just so far, therefore, as the period is supposed to have commenced after the beginning of 457, Julian Period 4257, the end must fall after the end of A. D. 1843. J. P. 6557. The 7th of Artaxerxes should begin Dec. 16, B. C. 465, and the departure from Babylon, March or April, B. C. 457. 2300 full years extend to March or April, 1844, as in the diagram.

Our best authorities will not allow us to go beyond the present Spring. And we are not wise to trust any others. If there are authorities which would allow us to look to any definite time in the future, we feel that it would be attended with too much danger to do so. We dare not do it, nor would we encourage others to do it. If the vision tarry, in our estimation, even till those points arrive, we had better be found watching till then, than to relieve ourselves from the sense of responsibility, which a momentary expectation of the great event must create. We should beware of any opinions which will allow us to slumber with a view of waking up at some future time.

A. HALE.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 11, 1844.

### A REQUEST.

We request all of our subscribers, who consistently can, to continue their subscription for the present volume of the *VOICE OF TRUTH*. We not only need your aid in sustaining the work, but you need all the light and strength, at this momentous crisis, your brethren can impart through the medium of the press.

We also request Lecturers, Agents, and Patrons in general to extend the circulation of our paper as far as they consistently can. We evidently have but a short time more for benefiting the perishing multitudes around us. Let us not be weary in the last hour of our labor. Soon we shall reap the glorious reward if we faint not.

### THIS NUMBER.

Our subscribers will perceive that this number commences the second volume of the "*Voice of Truth and Glad Tidings of the Kingdom of Heaven*." Those who wish not to continue taking the paper, will return this number immediately, with new moneys, the name of their Postoffice and State plainly written on the margin—directed "*Voice of Truth, Rochester, N. Y.*"

Those who wish to continue their subscription, will observe our terms, and comply with the same as soon as their circumstances will admit.

Our object is still the proclamation of truth—*Bible truth*, as we understand it. Those who love the truth will co-operate with us as far as they can in the best of all causes.—We shall, therefore, not only confidently expect but a few discontinuances, but an increase of our subscription list.—Brethren, will you see that our hopes are not disappointed in this case? We trust you will. Let us hear from you soon.

### STATE OF THE CAUSE.

The last accounts, souls were seeking the Lord at Le Roy and at Scottsville. Our meetings are continued in this city, and have not lost their interest. Seldom, if ever, have we witnessed so glorious a season at the administration of the Lord's supper, as the saints enjoyed last Lord's day.—It was, however, but a foretaste to the hundreds of happy communicants, of the ceaseless joys which await them; and which they confidently hope very soon to realize.

### WHO IS MISTAKEN.

About what? The doctrine peculiar to the coming of Christ in 1843. Singular question, evincing a thousand clamorous tongues; for every one knows that believers in that "delusion" are those who have been so egregiously mistaken. And they should frankly confess it too, cries as many more. To whom? Please tell us, gentlemen, to whom confession should be made? If either of you have any just claims on us, in this or any other case, first present them, and so far as we have ability, we will pay the wisestmost heed.

But before you present your claims, let us ask if you have made no mistakes in this matter? You have said we should all turn infidels after March 27, 1843, if the Lord did not come before that time—throw away our bibles, as give up our faith; and that would be the end of "Millerism." Now, we are not infidels yet; we love our bibles as dearly as ever—have never been stronger in the faith; and what you call Millerism, still lives to the joy of thousands, who are fully prepared to hope to the end, even to the coming of their adorable Lord.

What do you say to this, gentlemen? Have you no confessions to offer? Precise without example, is like salt which has lost its savor. Just add example to your precept, in this case, and possibly you will be more successful in obtaining the confession you call for.

But we have no confession to make to any man in this case, and we are confident our heavenly Father requires none. We have diligently, honestly and prayerfully searched for truth; and freely sacrificed our reputation, and earthly substance, to give it to others; and we have never for a moment regretted what we have done. No, blessed be the Lord, never have we had more assurance of doing duty than in this case. True, we have made one mistake on the time of our Lord's coming. This is all

our opponents contend for. And this they have been unable to show. Time alone has detected the error. Hence, to give, not to our opponents, is a confession due, which we most cheerfully make. We believed it would "be no longer," a little too soon; and even now we know not where the mistake lies. No one has yet been able to show where, or in what respect we have erred; unless God's word reveals the secret. We think, we believe it does.—It tells us to "wait;" this is our position. Here we think the word of the Lord commands us to stand, until he shall come; and by his grace, here, with our present light, we mean to stand, regardless of the angry elements which rage in wild confusion around us.

Every candid mind will justify this position; the uncautious would find fault with anything we might do. Look at the case impartially. We have reached the end of our reckoning, but have not yet entered the desired port.—True, our opposers have told us, and still tell us our calculations are wrong; but as yet they have been unable to tell wherein the mistake lies. We have reviewed our chart, again and again, and are unable to find where we have made the least mistake. Besides in every other case our calculations have proved true to the letter. And now what would reason dictate in this case? Would it tell us to abandon the ship, or cast ourselves overboard, or to throw away our chart, and retrac our voyage? All would readily answer no. Let us either cast anchor, until we find out our mistake, or go ahead with a good watch constantly on duty, with the assurance of soon reaching the desired haven.

But we are not left to be guided by reason alone. No, no, blessed be the Lord, he has provided for this time of trial and perils. He knew we should expect the Bridegroom a short time before his return—that to us the vision would seem to tarry. Hence he has inserted in our chart the following direction. If the vision "tarry, wait for it, because it will surely come, it will not tarry," (Hab. 2.) "While the bridegroom (to us) tarries (Matt. 25) yet a little while, he that shall come will come, and will not tarry," (Heb. 10.) "And this is the Lord, we have waited for him—we will be glad"—Isa. 25.

These and other similar scriptures we had hoped were fulfilled while on our way to that point where we expected to meet our Lord. But we now see this could not be; for there could be no waiting until after reaching that point. We have reached that point—the Lord has not come, and now we are plainly taught to wait until he shall come. What little of the reckoning may be called our calculations had failed. But that little is not worth naming. The theory is the Lord's, and it has not failed; neither is a mistake detected in it. And this short time of waiting is as necessary to be fulfilled as any other part of the grand, glorious, and invulnerable theory.

We say short time of waiting. We believe it will be just as short as the time represented by the parable of the budding fig tree, in Matt. 24, and other corresponding scriptures. In answer to the question, "What shall be the sign of thy coming?" Christ gives us signs by which we may know his coming is near. But how near? is the question. Why, as summer is near when the trees begin to bud, so his coming would be nigh, even at the doors, when all the signs should appear. There is a short space between seeing all the signs and Christ's actual coming, called "nigh at hand"—"near, even at the doors." And all the light the Savior throws upon this short space is, he repeatedly tells us to watch—pray—be ready, having our loins girded, our lamps burning, and we like men waiting for the return of their Lord. See Matt. 24; Mark 13, and Luke 12 and 21.

The conclusion is, that the signs have all been seen, that point of time has been reached in which all the divine numbers most harmoniously terminate; but the day and hour of their termination, are wisely hid from mortals; yet we are assured that this time of suspense will not be long, just long enough to humble our pride if we had any before it commenced, just long enough to test our faith, love and integrity; or to purify and make us white, just long enough to blow out all the chaff from the wheat, just long enough for the wicked, and a fallen church, to triumph over our disappointment, and just long enough for the end of the days to come; for at the end the vision will speak and not lie.

Now, we know not at what hour our Lord will come. O, let us truly be found waiting for his coming, instead of caviling about mistakes.

### WAITING FOR THE LORD.

It cannot justly be said that we are waiting for the return of our Lord while slumbering or sleeping at our post, or inactive in duty. Unless we watch and pray, and faithfully perform every duty, that day will come upon us as a snare—as a thief, and we shall be found unworthy to stand before the Son of Man.

It cannot be said that we are truly waiting the immediate coming of our Lord, while contending with each other on new and abstract questions, calculated to divert the mind from the glorious appearing of the Lord. The enemy will doubtless try every device to engage our minds and labor in this unholy work. Let us beware of his devices; and instead of busying ourselves while waiting, in useless disputings, exhaust, strengthen, and comfort one another; and see that we keep ourselves in the love of God, and the patient waiting for Christ. We have never been more liable to fall than now. See well to it, that no man take your crown at the very moment when you are so confident of soon receiving it.

And it cannot be said that we are confidently waiting for the immediate return of our Lord, when planning and talking about organizing the saints into a church, or body of any name, creed or doctrine. We know not that any one is doing this; yet such is the frailty of human nature, we should not be disappointed if such should be the case. But any such effort would be a virtual renunciation of our faith in the immediate coming of the Lord; and would be like impatient and distrustful Israel, making the golden calf to their own confusion and hind displeasure of the Almighty, while they waited for the return of Moses from the mount of God. Let us shun this fatal error into which so many of the servants of Christ have previously fallen. They have thought it their duty to provide for and take care of the lambs of Christ; but instead of doing it, every organization of theirs has served to divide, fetter and starve many of the disciples of Christ. The Lord will take care of his cause and people. This is his work; our work is to believe, trust and obey him, and he will provide for all our wants.

The Lord Jesus has once organized his church on the sure and only foundation; and our duty is to build upon that foundation, and submit to his order. It is simply coming to the order of the Lord, instead of organizing. This I consider has been done in every instance, since Christ organized his church, where the saints have united in the true worship of God, and submitted to all the commands and ordinances of his house. Short of this is a neglect of duty; but more than this is anti-christian and a relic of Babylon. The Lord enable us to wait his coming, without manifesting a single fear about the future, or showing a disposition to build us a little Zoar, or to take a work into our hands which solely belongs to the Great Head of the church; and which he has done more than eighteen hundred years since.

### NEW INTEREST.

Since the passing by of the time when our opponents were expecting to see our total discomfiture, we find a new interest is being awakened in many places. Our friends are firm, our subscription list is increasing, and many who were led to regard "Millerism" as only a matter of "time," now express themselves desirous of examining the question for themselves. To God be all the glory. The cause is his, and he will work in his own way.—*Advent Herald*.

### ROME.

The "Daily Times" of the 24th inst. says, that by the arrival of the packet ship St. Nicholas, Peel, from Havre, whence she sailed on the 18th of March, "preparations were making for an insurrection throughout the Roman states. Land ahead!" Rev. 18: 20.—*Western Midnight Cry*.

From the "True Sun" for April 23d we learn that "Italy is still in a disturbed state. The revolutionary movements are more formidable than at first supposed."—*En*.

### BABYLON THE GREAT IS FALLEN.

This is the title of a valuable paper published at Oswego, N. Y., by L. D. Mansfield. No. 3 is received, and is full of truth and spirit of the right kind. The Lord prosper the enterprise. The following extracts from this herald of truth, will be read with deep interest:

### CORRECTION.

The impression that we have formed an organization with a creed or articles of faith, seems to

have been made upon some minds, because we have had a conference. Probably this idea has originated, by associating the word conference with meetings of the clergy of the Methodist church. But if those who have received this impression, had taken the word in its primary and simple meaning, instead of attaching the technical sense in which it is used to it, they would have come to the truth. It has been prophesied by the sectarians that the Adventists would organize into a sect as soon as they should get strength enough, and then form another sectarian body, but we find they are "FALSE PROPHETS;" we never felt less like becoming a daughter of "MISTICAL BABEL" than now, and we understand that to have any creed but the Bible, or acknowledge any bond of union but Love, is to all intents and purposes joining the Serpents of the "kings of the earth," and placing ourselves in a situation to "commit fornication with them," being one of the daughters of the "MORNING or HARLOTS." Rev. 18: 3. The Lord deliver us from such awful apostasy from Him, as would follow the organization of a SECT among those who are looking for JESUS! L. D. M.

**THE CAUSE IN OSWEGO.**

During the few weeks past, many have received the doctrine of the immediate coming of the Lord, and are firm and unwavering, although surrounded by those, both in the church and out of it, who scoff at this precious truth. A good number have been baptized, about twenty-five in all; some from the sectarian churches who had been sprinkled; some who have recently submitted to the Lord. Others are going forward soon.

**TITLES OF DISTINCTION.**

But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon earth: for one is your Father which is in heaven.

Neither be ye called Masters; for one is your Master, even Christ; and all ye are brethren. But he that is greatest among you, shall be your servant.—Jesus.

Let me not, I pray you, accept any man's person: neither let me give flattering titles unto man. For I know not to give flattering titles: in so doing my Master would soon take me away.—John.

For the Voice of Truth.

Our little advent band continues to hold on, looking for the speedy coming of our Lord, although they are ridiculed by the heedless throng, about the time being past. Their faith is strong as ever.

O. IRISH.

New-Bedford, Mass., April 5, 1844.

**LETTER FROM J. H. SPICER.**

SCOTTSDALE, N. Y., April 29, 1844.

Bro. Marsh—I am confident that no child of God can gain strength by remaining irrelative and inactive in this cause; and with the light I have received, I am not disposed to listen to the Syren song of peace and safety until the arch tyrant of Hades shall have accomplished his ends. No: For one, I feel to redeem the time—I feel a burning desire to fight the good fight of faith.—To work while the day lasts—to do my duty to both God and man; and thanks be to God, I am not alone—no; there are a humble few in Scottsdale, who are willing to have their names cast out as evil—Who, notwithstanding the contumely and reproach heaped upon them by the world—the scoffs and sneers of professed Christians, are striving to serve God in Spirit and truth. They are looking forward with fond anticipation to the glorious appearing of our Savior. Soon we expect to be free—and we expect to clap glad hands in the kingdom of Heaven, and shout victory upon its battlements.

There are a great many who want more light—who are hungry for the truth, and manifest a disposition to forsake error. Can you not send some brother to talk to us, from time to time? We meet at present in a carpenter's shop, having been denied the church. We have met at the shop several times—God was there, and made himself manifest unto his children, for which, praise his holy name.

J. H. SPICER.

Who can attend to this call? Try, brethren, to feed the sheep and lambs at this trying time; and let those who are led, remember the wants of those who feed them.—Ed.

For the Voice of Truth.

**DEATH AT HAND INSTEAD OF THE JUDGMENT.**

Nothing is more common than the remark, we ought to be ready for death at any time, and that will be the same to us as the Lord's coming. This strikingly illustrates the vague ideas which very generally prevail in regard to the Advent, and the universal desire to "put far away the evil day"—for the day of Christ will come, fraught with evil, to all those who love not his appearing.

The class, who, "of the two evils(?) choose the least," (that is, death rather than the Lord's coming) is very large, and comprises professors in all denominational sects, as well as the irreligious and open transgressor.

This is evidence then, that there has been a radical defect in the teaching, for some time past. As Paul reasoned of righteousness, temperance, and judgement to come, (not death) Felix trembled, and answered, "Go thy way for this time, when I have a convenient season, I will call for thee. Here was conviction most pungent. But you may discourse as long as you will of death, and the careless sinner will remain at ease, and agree with you that he ought to be ready, but evidently say in his heart, I have a promise of the life that now is; soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry. And this, because God never gave it as the reason for repentance.

The tithes of the preaching of the apostles, under whose ministrations so many thousands were converted in one day, were "The hope of the promise made to the fathers," "the resurrection," "the judgement to come" and the "kingdom of God at hand." Thus, this was the faith once delivered to the saints, and for which they earnestly contended. And it is being moved away from gospel preaching, to put temporal death in the place of the judgement, as a motive to repentance.

But it is said by an objector, "You think the Lord will come, and you will not die; but how sadly mistaken you are, for it is written, "there is no discharge in that war, (i. e. death) you think you will escape death; but you will not, for it is appointed unto man once to die."

But this is the mystery that Paul shows, "We (the saints) shall not all sleep, (or die in Christ,) 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." In another place he says, "We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." So there will be Christians living on the earth at the second coming of Christ, when the trump of God sounds.

And the spirit of obeying the command to watch, to look for the appearing of God's Son from heaven, is certainly inconsistent with being strong in the faith that we shall surely sleep in our graves before he comes. Paul says, "We shall not all sleep," and as far as we can ascertain, he did not know but the Lord would come in his day. He knew what events (2d Thess. 2) must transpire before the consummation, but he had no idea of the time; for Daniel's visions were "sealed up until the time of the end," and the Revelations were not made to John at that time. Yet still it was imposed on believers to be "looking for and hastening unto the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat;" according to his promise, to look for new heavens and a new earth, wherein dwelleth righteousness. This faith was necessary to overcome the world, for our Lord Jesus Christ died for us, that, whether we wake or sleep, (that being of little moment) we should live together with him.

Thus we see the difference between the preaching of the apostles, and that which obtains at this day. The fifth and last dominion, God's everlasting kingdom at hand, is not now preached in the nominal churches in accordance with the example of Jesus and his disciples. "The resurrection" and "the judgement to come," are treated as fables among the mass professing godliness, who are destitute of the power thereof. A new motive to repentance, the church, so rich and increased in goods and needing nothing, has in her wisdom, invented ("eating her own bread:") and she tells the sinner it is duty to repent, for you may die at any time; but in regard to the Lord's coming, peace and safety! be quiet, the Judge is afar!!

Is it then to be wondered at, that the Spirit of the Lord is grieved away, and so many are left to hardness of heart

and blindness of mind; for the substituting death for the judgement, is but one of many ones of wandering from the precepts of the word of God, and may be taken as an index of the state of faith in the church. Is not the grieved Savior saying to his nominal servants, 'How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?' For the triumphant cry now is, among the unbelieving scoffers, "The days are prolonged and every vision faileth"—"Where is the promise of his coming?"—"All things continue as they were from the beginning of the creation!" Sinner, you ought to be ready for death at any time; but as for the Lord,

He will not return for thousands of years; Then pray not be watching, but soothe your vain fears.

Nevertheless, "the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

E. C. C.

**THE LITTLE HORN PREVAILING.**

Mr. Church writes from Philadelphia as follows: "There is a very great excitement in this city against the Catholics on account of their having excluded the Bible from a school in the direction of which they chanced to have a majority. Serious fears are entertained that an attempt will be made this night to destroy some of their churches. It is said that 500 butchers have combined to pull one of them down. I doubt this story, but still a riot and a serious one may, and probably will take place. I regret this because any violence against the Catholics by the friends of the Bible, besides being in itself wholly unjustifiable, will have the effect to injure the cause of the Bible, and promote that of its enemies—There was a large meeting held this afternoon in the State House yard, at which many of the clergy of the various Protestant denominations were present, to take measures to have the Bible restored to the public school from which it had been excluded. I did not know of it in time to be present. From the burning of the Bible in various parts of the United States, and from their attempts to exclude it from schools, we discover that the spirit of Catholicism is the same that it ever has been—the enemy of God and man." The Lord hasten the final and complete overthrow of this system of wickedness.

**REMARKS.**

These are but the beginning of sorrows. Philadelphia will make but little for the cause of God by letting loose upon the enemies of the Bible her bloody butchers armed with their cleavers. Besides all attempts on the part of Protestants, to repress Catholicism, must, whether we believe it or not, prove abortive so long as it is written with the pen of inspiration, that she shall war and prevail till the saints obtain the kingdom, or rather till the time come for them to possess it. Dan. 7th ch. 21, 22 vs. While we deplore the success of this bloody superstition, and witness its progress in these states with heartfelt sorrow, so far as a sinful world is concerned, yet the fact, so far as the church is involved, should cause us to look up in the hope that our final redemption is at hand. Is the Papal power aspiring to the government of the world a second time? And is it likely that without a signal interposition of Divine Providence, she will finally secure the object of her ambition? Then we may reasonably hope that God will interfere. But indeed we are assured from prophecy that it is just at such a moment he is to interfere, and that the power shall be destroyed by the glorious appearing of our Lord Jesus Christ. Is Catholicism to prevail till the time appointed in the archives of heaven for the saints to obtain the kingdom? Yes, What kingdom? The kingdom of grace?—Carthage Evangelist.

**MORE THAN FEARS.**

The foregoing remarks of Mr. Church were expressive of his "serious fears." From still later dates it seems his fears were not merely imaginary: The work of death and destruction of property have commenced. We have no room for remarks; and indeed they would be useless; the bloody facts, without comment, tell the horrid tale we wish to communicate.

**RIOT IN PHILADELPHIA.**

From the Philadelphia Gazette April 7, we gather the following particulars of the late outrage at Kensington. In consequence of an attack upon a previous meeting of the "Native American Party" having been made in Kensington by a party of Irishmen, a second meeting was held in the same

place on Monday night. After the organization of the meeting it was addressed by S. R. Kramer, Esq. and Geo. Smith; Lewis C. Lewis then took the stand, and was fired by a mob of about twenty men. After which the meeting adjourned to the Washington street Market, in the center of which was an American flag. Previous to the adjournment of the meeting to the Market, various citizens had taken shelter there, who did not seem disposed to relinquish it to the mob.

A dispute having arisen between two Irishmen, one a Protestant and the other a Catholic, the first of whom was not a citizen, the whole crowd partook of the excitement. A young man named Habb having attempted to keep the peace, pistols were drawn upon him by one of the parties. Habb drew him to the side a mob of about twenty men, and a man named Fisher, an ex-police man, was fired at and killed.

A general battle ensued, of which the Irishman had the worst, and two were shot and knocked down like dogs. The mob finally gave way for a while, but rallying around their flag, succeeded in driving their opponents from the field.

The sort of contest now changed to Master-st. where two young men were shot, one of them dying immediately.

Several other persons were wounded; according to some estimates at least fifty, more or less.

The Irish women fought shoulder to shoulder with their husbands.

An attempt having been made to fire a fence in front of a Catholic Church, two other persons were killed and several wounded. One of those killed was a police standing quietly fifty yards from the scene of action. At 12 at night, however, all was quiet.

The subsequent letter is from our regular correspondent.

**PASTORAL LETTER, April 7.** In addition to the frightful statement contained in the papers of this morning, I have to add the melancholy intelligence of the death of another person—a member of the Native American party. We are in the midst of the most fearful excitement, and Heaven only knows where matters will terminate. I am not prepared to give a detailed statement of all the occurrences of late evening and in day, but refer you to the several accounts in our papers. The rioting is still going on, and a tremendous meeting is convened at the present moment in the State House Yard, at which the greatest excitement prevailed.

Report is current that the last express brings the intelligence that several churches have been burned, and near forty more lives lost.

#### AN EXTRACT.

Extract from the Baptist Edition of the Comprehensive Bible, edited by Rev. William Jenks, D. D., Pastor of Greene-St. Church, Boston.

"This war shall take the world as the siege of Jerusalem took the Jews, by surprise. It is announced by the same terms, (see Matt. 24: 42, 43.) Yet, as in the instance of the siege, it will be no surprise but to the worldly and irreligious portion of mankind. To those whose eyes are fixed in humility upon the signs of the great coming, there will be, in the circumstances of the times, warning sufficient, if not to enable them to anticipate the precise steps by which the universal conclusion will arrive, at least to ascertain its approach, and to feel the solemn necessity of preparing by a renewed Spirit, by a purer morality, and more anxious study of the Gospel, for a trial, in which all the earth has of strength or greatness, will be utterly shaken."—*Croly: Henry abridged.*

From the Midnight Cry.

We have received the following communication from Bro. Geo. A. Sterling, the Episcopal minister at Huntington, Ct., which we insert with pleasure.

HUNTINGTON, Ct., April 23, 1844.

Bro. Southard.—I feel the promptings of a strong desire to say a word through the Cry to the Second Advent believers. We have certainly arrived at an interesting crisis in our faith, and I fear that many from whom we hoped great things, will "draw back," simply because man has said that Christ will come at such a time, and that time has passed away without our seeing the Lord. To such I would say—hath not God in his word often warned you against trusting in man—believing or doing aught because he has said that thus it will be; "Cursed is he that trusteth in man." "In all thy ways acknowledge Him and He shall direct thy paths." "The meek will He guide in judgment,—the meek will He teach His way;" not man's way. Now all who have professed to believe that Christ would come in the Jewish year 1843, because some teachers have so declared, have independently of its incorrectness, committed a great mistake;

because they have founded their faith on the word of man, instead of the word of God. The faith of such has been human, not divine. The consequence is that such give up their faith. They ought to give up such faith, and be humbled that they ever received it from mortal man. It is also true that there are a great many who have believed, that they were taught of the Lord, that this was so—who now, perhaps seeing that the Jewish year is passed, are filled with surprise and know not what to think. For one, I have publicly testified that when I recollected as a matter of duty, to teach 1843, as the true termination of the 2300 days, brings us to the coming of the Lord, that it led me into the ocean of God's love in a degree indescribable. That it was instantly attended with a baptism of the Holy Ghost, giving me in addition a supernatural fearlessness and determination to proclaim it. As Brother Cox says, when speaking of his own wonderful experience in the same: "I then obtained the same testimony that Enoch did—that I pleased God." There are thousands doubtless who can testify to the same. What then has become of this? Has not the time passed, and we been mistaken? I answer no. My view is this: although such has never been taught, that the Lord would come in the Jewish year 1843; still I doubt not, that in believing that Christ would come 1843 years after the 457, which extend from the going forth of the commandment, to the birth of Christ—I say, that I doubt not, in receiving this as the true interpretation of God's word, (I speak not of verbal accuracy,) has been attended with the blessing and witness of the Holy Ghost. I believe it with all my soul. Therefore have not a shadow of doubt that in a few days, "all these things will be fulfilled;" But be it borne in mind, that in all this I had no assurance, as to the season of the year when the 1843 years terminate. Certainly I have had no definite reason to believe that they would terminate in connection with any Jewish year, because the great events included in the 2300 years, have had no connection that I know of, with the precise end of this year. We know not, that Christ was born at the end of a Jewish year, civil or ecclesiastical, or commenced his ministry at the termination of one; but this we know, that he commenced it at the end of 483 years from the going forth of the commandment. As to the time of his crucifixion, we know that it was at the passover, better than two weeks from the commencement of the year. If the 490 years, (or 70 weeks,) expired at the crucifixion and ascension—the season of which corresponds with our month of May—why do we not look to about this period, for the termination of the 1810 and 1843 years.

To my mind we have infinitely more reason for this, than for having looked to the termination of the Jewish year. Accordingly, to me, we are entering upon a period of five or six weeks, "big with the hopes of immortality." True we know not the day or the hour, nor never will, until it bursts in glory upon our happy heads. The beginning and ending of the periods are too much involved in obscurity to come so nigh. God has revealed the time in years, hence to believe the time within the year, is all we can hope for. True, we may form a fallible opinion, and on it found an expectation, as I have above, as to within a few weeks; but still, I would not venture to say I believe it, for true belief stands alone in the power of God. That he will grant us this power to assure us of the day or the hour, I have no hope. True, I believe and mightily enjoy the truth—that "if we abide in Christ and his word abides in us, that ask what we will and it shall be done unto us;" but such definite knowledge is opposed to his word.

At the time appointed, my brethren, the end will be. That is the end of Gentile dominion and treading down of Jerusalem—the inmost Zion of Israel's hope. The time appointed is the 2300 days. I would shed a tear of sympathy over those who have given up because some one has told them that these days would terminate at the end of a Jewish year, as though these days would never terminate, and the prophets were but utterers of fables. Alas! my brethren, has not God told us that many shall be made white and purified, and tried? Yes, your faith needed to be tried, to pass the ordeal; to show you whether it stood "in the wisdom of man, or in the power of God," it has been a great mercy to you. It is well that you know, why you professed to believe before the awful hour. "Cease ye from

man whose breath is in his nostrils." And with Bible in hand, all consecrated to God, fall upon your knees and ask Him if these things be so. The promise is yours, it is to all; "that if ye will do his will, ye shall know of the doctrine whether it be of Him." One of the most melancholy sights that strikes my view is to behold the professed church, when asking "if these things be so," go from God to man, to know the truth; just as if the Bible was not a revelation from Him to each one, containing the promise that all its teachings shall be opened by the Holy Ghost, to the mind of him who seeks aright. Alas, that the professed members of Christ should go in search of light, to those as dark as themselves. This shows that the church has become so low, that it has lost the power of applying the glorious offers of God to itself. "Open thine mine eyes that I may behold the wondrous things in thy law." "In thy light shall we see light." "Lo I am with you always."

The course of the public press is just such as we expected at this crisis. Let them fill up their measure. Because the times of the Gentiles did not close the moment some expected, does this prove to their minds that they will not terminate the next moment? Is this enough to justify the Editors of religious papers in sounding the cry of peace and safety, louder and louder than ever? We dispute not their honesty. St. Paul "verily thought many things," and so do they. I commiserate them from the depths of my heart, as I do all other scoffers, many of whom are of the most amiable and interesting of the earth. If the time to expect Christ every moment has truly come, and he is calling upon his beloved bride to rise and prepare herself,—to fill her lamps and trim them well: O! the awful risk of opposing this work and dimming these lamps. O Tempora! O Mores! But, my brethren, let none of these things move you. "Behold I come quickly, hold fast that which thou hast, that no man take thy crown."

Yours in love,

GEO. A. STERLING.

#### THE TIME OF THE SERPENT SHORT.

On high like a rocket the fire serpent gleam'd  
(For thus was the vision—'twas thus that I dream'd)  
From the earth, where awhile he torpidly lay,  
To the height of the heaven sped his meteor way;  
The stars, in his pathway, were scatter'd aside  
As he triumph'd along in the might of his pride.  
I gaz'd, as he glister'd athwart the dark sky,  
And like a huge comet, blaz'd brightly on high;  
I gaz'd till he gain'd his zenith of height,  
When his judgment was written in sunbeams of light;  
For a hand in the sky, like the "band on the wall,"  
Portentous, had written, "The serpent shall fall!"  
Destruction awaits thee! Down, fang'd one, descend!  
For now to thy triumph is hastening the end!  
Now fierce and terrific are hissings on high,  
While writhings most fearful, disfigure the sky.  
Then down to the Lake the fiery one fall,  
In torments eternal to perish in hell!  
Majestic th' Archangel—O! glorious sight!  
Is seen with his angels—the armies of light—  
He comes with his obseques, with lightning and storm,  
And transcendent beauty encircles his form;  
Like the music of waters—the tone of his voice;  
And all that have loved, arise and rejoice!

#### LETTERS RECEIVED, UP TO MAY 11.

POST MASTERS.		
Bennett, N. Y.	J. J. Porter, Fall.	\$2 00
Utica, Mich.	E. C. Gulesha, New York.	
Middlebury, Vt.	C. B. Hotchkiss, Auburn, N. Y.	
Vermont, N. Y.	Elder L. Allen, Greece, N. Y.	
	Palladium, "	3 00
	C. Sackett, East Bergen, N. Y.	1 25
J. Dresser, Danville, N. Y.	L. Ingalls, Genesee, N. Y.	
J. Phillips, Camille, N. Y.	Wm. Balley, Oxford, Pa.	1 00

PALLADIUM BUSINESS.—Cr. H. Doyn \$1, and J. Putnam \$1, each on Vol. 12. And Robert Martin \$1, on Vol. 13. Discontinue Horace Mardock. Send Vol. 13 to John Howden, and R. Martin wishes to know how much he is still indebted to the Palladium office. Post Office of all the above, is Greece, N. Y. Elder L. Allen, the agent of these subscribers, wishes his paper continued, and credit given for his agency. Also Cr. C. Sackett \$1; Vol. 12, East Bergen, N. Y., and discontinue his paper at the close of the Vol.

Lectures on the Second Coming of Christ may be expected at Tolman Hall every Sabbath. There will be meetings in the same place every evening during the week.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, MAY 18, 1844.

NO. 2.

*These sayings are faithful and true—Hush! I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

Which time continues, or duty may require, will be published every  
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or free. But notices are authorized to enter papers and send re-  
mittances, free of postage.

## THE FOURTH KINGDOM.

*France, England, China—Striking Arithmetic, develop-  
ed from the Numbers in Daniel and Revelation, and the  
Civil Career of Bonaparte, applied to the Second, or the  
Present and Last Age of Popery—End of Popery in  
1844—Grand Jubilee Cycle.*

BY A. PENFIELD.

The second chapter of Daniel speaks of political power, solely. In the 7th and 8th chapters there is brought into view a spiritual power of tyranny in conjunction with the political, and during the predicted term of the alliance, was a most unrighteous monarchy upon the body politic. The union having been formed in violent commotions of society, the disruption was attended and mingled with the scenes of the French revolution, and the dissolution that for 25 years spread over Europe. But the second chapter treats only of the ascendancy and succession of political power. In this chapter it is affirmed of the first kingdom, that it had "power and strength and glory"—that it had dominion "whithersoever the children of men dwell." Equal dominion is implied to belong to the 4th kingdom. This kingdom was to be strong as iron: it was to break in pieces and bruise. In the 7th chapter it was to "devour the whole earth, tread it down and break it in pieces." These scenes are understood to belong more or less to the kingdom after, as well as before, the division, for it is still the fourth kingdom after the division. v: 41, 42. It seems clearly intimated, that there would be ten kingdoms, to correspond in number with the ten toes of the feet of the image. Rome was the 4th kingdom, and we are distinctly notified that empire was never to leave the territory that composed the Roman Dominion. Further, that to the end of time empire should be found somewhere within the yet narrow limits of the ten divisions. This was its indelible inheritance. Let this point be remembered. The kingdom was divided and ten divisions in the western empire complete in A. D. 476: of which the Frank was one, in 407, and the Saxons in Britain another in A. D. 476. It is true that the Saracens and Tartars, for many ages, had dominion of the Eastern division of the Roman empire; but in the language of the Foreign Quarterly Review in 1841, that dominion, "the oriental empire, has gone to its grave."

Where, then, among the ten divisions in latter times, has empire been found—where is it now? Or in other words, where is the iron of the toes most strongly developed.

We may reply, foremost in Germany and in Spain: lately in France and Britain. Without going far into the past, we observe, that when Napoleon strided over Europe, indeed from the pyramids of Egypt to polar regions, trampling on thrones and kingdoms, we see the iron tread of the feet of the image. Bonaparte passed at the Baltic. Artful diplomacy, often accomplishing the work of the sword, concluded with Russia the peace of Tilsit in 1807. Subsequently when 700,000 troops entered Russia, the gates of Moscow but too plainly indicated that the iron foot of the image had brused the dominions that stretched from the Baltic to the Kamchatka—a dominion which Rome had not brused. The secret articles of the treaty of Tilsit divided with Alexander the continent of Europe. The combined resources of both empires were thereforward pledged to give to Alexander the northern division, including large provinces, yet to be subjected, of European Turkey; to Napoleon, the southern division, Greece and Egypt, and, impliedly to himself, Constantinople. The 5th article of the secret treaty was ceded to him the dominions of the pope. But he who stooped in the heavens laughed. His decree announced ages before to the conquering, haughty monarch of Babylon was, that the ten divisions of the fourth kingdom were never to be permanently consolidated. And the naval victories of Trafalgar, at the battle of the Nile, and before the walls of Copenhagen, or the glitter and clank and thunder of arms finally on the field of Waterloo, were even carrying out the purposes of that ancient, promulgated decree. The contest between France and Britain, that stewed Europe with the bones,

and curdled seas with the blood of the slain, that entailed upon government the crushing weight of national debts in almost countless millions,—the inflamed harangues on the eve of battle—the midnight study of profound statesmen—the impassioned oratory of senate hall, were but so many ways in which was developed, and strongly developed, the amazing strength of the iron in the foot and toes of the image.

Thirty years have nearly rolled away, and what is the present aspect of things—where is the iron most palpably to be seen? For undoubtedly we are to look for a kind of circulation of power in the divisions of the 4th kingdom, as well as among the primary portions of the image; or to say the least, a preponderating influence. Do not the power and glory of England eclipse and throw far in the back ground all the other nine? There are some events, and they are quite recent, that make England to blaze not suddenly like a meteor, and like a meteor, her glory, herself may vanish as suddenly. The events to which we allude, are the conspicuous part she took in the affairs of the Ottoman empire—the greatly increased extent of her territory in the East Indies—her conquest of China—her acquisition of the large island of New Zealand in the Pacific Ocean—her commercial steam expeditions to the Niger and the Euphrates—her introduction and successful trial of war steamers, and the expansion of her commerce now making in the East. All of these events have transpired from and since 1840. We shall touch somewhat in detail upon some or all of these topics.

Dr. Alison in his history of Europe remarks of England in 1793: "If she had lost one empire (in the Western, she had gained another in the Eastern world. The wealth of India began to pour into her bosom, and a little island in the west of Europe already exceeded a sway over realms more extensive than the arms of Rome had reduced to subjection." The population of her East India possessions exceed 100 millions—the territory nearly as large as Europe, an army there of 200,000—the annual revenue of the country 80 millions of dollars. In addition, she has recently swayed her sceptre over Afghanistan, a large country of about 400,000 square miles, with six millions of inhabitants, adjoining Persia on the east. After a contest in which many thousands of natives perished and an entire army of her own of 13,000 was slain in 1841, victory at length sided with Britain, and her authority was, in 1842, finally established. England withal is very philanthropic in the matter of the slave trade, and gave four of the great European powers to sign a treaty with her in 1842 in reference to that trade. She is at this moment carrying on negotiations with France and the U. States to induce them also to become parties to the treaty—How she hood-winks the nations and lets the world trumpet her good deeds of mint and anna utting, when a few thousand Africans are set at liberty, while she treads down millions on millions in the east."

The prominent part which England took in the affairs of the Ottoman Empire is well known. The bombardment of Beyroot and St. Jean de Acre in September and October, 1840, was felt to the Euphrates on the one side and to the mountains of Abyssinia on the other. The entire success of war steamers on these occasions was a matter of the highest exultation on the part of England. Britain speaks, Turkey listens, the world heeds, the Pacha of Egypt submits.

In May, 1841, a steamer expedition from England entered the mouth of the Euphrates and ascended that river 1100 miles without any serious obstruction. An officer attached, in writing to a friend, gives a very glowing description of the advantages to be derived to his country. "What a boast," says the writer, "for England upon whose flag the sun never sets. How easy to throw an army from India into Persia or Syria in a few weeks. What is the motto of England's ascension? MIGHT MAKES RIGHT." Can any one doubt that as soon as a fitting opportunity were to offer, Persia, too, would feel the embraces of the British Lion? That is the only country of Asia on that parallel of latitude, which has not felt, directly, the force of Britain's arms. Persia humbled, and England could march a handful of troops with perfect security from the Mediterranean to the China Sea. The secret of Bonaparte's expedition to Egypt was to set on foot measures to counteract the growth of British power in India.

Of the acquisition of New Zealand to England we have no particular information, farther than that an English governor issued his proclamation to that effect in May, 1840.

But a most remarkable feature in England's history is the recent conquest of China. The war began in June, 1840, a little previous to that of Syria. We say remarkable, because the Chinese are a people who have lived securely in their tents from time immemorial, so far at least as any European power was concerned. China, too, in

population has been the great metropolis of the world. Did Rome break in pieces, or even bruise, China? No. Did she devour and tread down Hindostan? No. Rome's arms were never felt beyond Parthia or Persia. The work was reserved for England, one of the divisions of Rome—"The Chinese Government has stood the test of ages. It stands upon the map of the world a solid and unbroken column—a river with its fountain formed most at the dawn of creation and flowing on, ago upon ago, and century upon century, until the present time is the prediction of the Almighty to sleep on! In no wise. Suddenly, after the lapse of ages, a great whirlwind is raised up from the far west at the going down of the sun. What means that naval armament that has come from beyond the Cape of Good Hope 20,000 miles and lies before Canton, soon to open its terrible bombardment upon the city? And those war steamers, from one of which a fleet of Chinese junka vainly attempts to escape? And those troops disembarking, subsequently reinforced by detachments from India—and what is the office of that single shipme of 50,000 stand of arms, hurried off by the steamer mail line through the Mediterranean and Red Sea to Bomba to reach sooner their destination in Afghanistan, India and China? For what purpose, we ask, were these things Ah, to fulfil the predictions of the prophet Daniel. On the news reaching Peking of the fall of Canton, the Emperor swore in his edict that "both powers could not stand—or the other must conquer or perish?" Could the Emperor have understood Daniel, would he have had any doubt about the result of the contest? (How often have we held the dark cloud of providential events and failed to perceive the edge of the cloud gilded by the sunlight prophecy.) It appears the expedition on its way to Peking stopped at Nankin, and was about to open a cannonade when a flag of truce came off to the fleet and the result was a treaty, signed August 26, 1842. The result is thus summed up in one of the journals of the day. "The war has been very disastrous to China. It is estimated that least 20,000 of her people have lost their lives, many of them the wives and children of the Tartar troops at the north, who sacrificed themselves, when they saw the danger against them; and besides the sack of cities and the destruction of private property to an immense extent; the Imperial government is said to have incurred an expense of 100 millions of dollars." We ask, has not China felt the bruising power of the iron of one of the divisions of the fourth kingdom? (How long the treading under foot unto 2300 days, Dan. 8. 14.) A foreign Quarterly writes in 1841, "A few hundred British troops master the Pyramids of Egypt, and dictate, when well menaced, laws to the Tartar hordes within the great wall of China. Brahminist, Buddhist, and Mahometan alike bend before the Saxon Protestant." "God shall enlarge Japhet, and he shall dwell in the tents of Shem," is the divine decree and, to fulfil that decree, the Saxon is dwelling in the tent of the Asiatic.

It appears by the latest accounts, that England has just concluded with China a commercial treaty, by which not only her own commerce, but that of other nations; is placed on a favorable footing. The ports of the world are open to English commerce.—The number of commercial treaties made in latter times is remarkable; and the part which a widely extended commerce is to take in the scenes of the great day is most graphically delineated in the 18th chap. of Revelations. There read the doom of England's commerce. The description can hardly be supposed to apply wholly, to the city of Rome. Rome has not and never had a commerce, that in its extent, answers the prophecy. The portrait in England's, for, symbolically Britain is "the tenth part of the city." The kings of the earth, the merchants of the earth, the sailors, the ship masters, and all the company in ships and as many as trade by sea stood afar off, and, with wailing, repeat the soul piercing exclamation, "alas, alas!" The voice of harpers and musicians shall be heard no more; the craftsman's noise no more, the sound of the millstone, no more; the voice of the bridegroom and the bride, no more! Commerce seems to have completed her exploration of the globe in the recent discoveries of the Arctic and antarctic regions, and now waits to take her part in the grand finale.

Many seem to think the way is now open for the spread of the gospel in China. That may be; but does it not seem that the events which have transpired are of a higher order than merely providential? Do they not more partake of the solemn character of the fulfilment of prophecy? We think they do.—When we see men interpreting the momentous signs of the times to be indicative of a long age of peace to the world, we cannot but think of a man, who, at dusk of evening, pushes off his boat to cross the Niagara river above the falls. He is so far intoxicated as presently to loosen the heading of the boat. His ear feels the water very easily, and he is not aware that the current is carrying him down the river. In a few moments he finds himself on the breakers just above the precipice.

(Christian, do you feel to cry like Isaiah—to weep like Jeremiah—to howl like Ezekiel, in view of a world upon the edge of a gulf, that separates Dives from Abraham's bosom.)

An American journal gives a brief account of the present attitude of leading nations, and remarks thus of England: "The navigation of the Indus has been secured, and the Western border arrested from its ebullients by a successful, but not completed Anglo-Indian war.—Africa, Britain is making more quiet but sure progress in the South. Her cape colony is destined, we believe, to regenerate, we speak politically—nearly the half of Africa, and to make its influence felt throughout that peninsula." The Romans were two centuries in becoming the mistress of the Mediterranean by the successive conquests of the Carthaginian, Macedonian, Syrian, and Egyptian fleets, but England, by the successful introduction of war steamers, made an equal or greater advance in naval glory in the short space of two years. In the East, the Euphrates, the Indus, the Ganges, the Yank-ue-Kiang in whose waters was signed on board the fleet the treaty of peace in 1842, are but so many caravanary points or resting places in England's mighty highway. In the west, we only mention her mail steamer lines, and the stupendous improvements making on the St. Lawrence and the Welland, by which large ships coming from her little island and crossing the Atlantic may ascend the chain of the great lakes and ride proudly on the waters of Superior. The secret of all these mighty movements abroad, the statesman might say, and very properly too, are but the distributive forces of vast concentrated powers at home—the powerful population of combined mechanical power in her machinery, which performs the manual labor of 300 millions of men. But the Bible student finds in Daniel a secret, on which that of the statesman is based.

It is unnecessary to make further survey to find, over which of the ten divisions the arm of empire now reigns. Look abroad upon the face of the earth.—Who stands at Gibraltar, and keeps watch at the Cape of Good Hope, and looks out from the watch tower of the Rocky mountains in one hemisphere, and the Himalayahs of the other—from the St. Lawrence and the Ganges, from the Moslem's mosque and from the China Wall? Who is it, we ask, that stands sentinel in the vast camp of earth's population?—Watchful England! Whose eagle eyed diplomacy is that, which, from its lofty gables, gazes upon every movement among the nations? Glorious England's! Her wings are outstretched, the one upon the American, the other upon the Asiatic shores of the Pacific. She seems to say, "I sit a queen and am no widow." An American critic, speaking of the rumors touching the insanity of Victoria, says, "we can conceive of no event whose consequences would be more calamitous to the whole civilized world than the insanity of the Queen of England." We assert, then, that since the annals of time, there never was a nation so great, so powerful, possessing all the constituents of these attributes, as is England at the present moment.

But what is the destiny of England? How long can she stand upon this the loftest pinnacle that empire ever looked from, since the day she emigrated from the Euphrates, and farther even than the one there reared, and on which the proud Nebuchadnezzar stood? Whether shall empire next wing its way: far, from all past history, England goes to the tomb. Will it fly across the ocean to America? No. Will it go to Russia? No. It was never to leave the Roman limits. Where is it, geographically, as to those limits now? On the extreme verge and in the north-east corner of those limits. Will she go backward to France, Germany, Spain, or even to Rome? No. She might as well course her way backward through the primary divisions, Greece, Persia, and Babylon, as to retrograde through the secondary. We might as well expect to behold the St. Lawrence rushing up Niagara's cataract: for, like that cataract, empire always rushes forward. How long, then, can England stand upon her dizzy height, and what stateman will underwrite the house of Brunswick for a thousand years to come, or even for a quarter of a century. There seems even now, written upon Buckingham palace, and inscribed deeply on the walls of Windsor castle, MERE, MERE, TELLER, UPHASIS.

The inquiry comes with tenfold earnestness, where, where will empire go? Onward, onward, is the cry from her driving car; Onward, onward, responds the sacred page. Where will it go? Reader the Bible answers the question. *Fate is Everlasting Kingdom.* "And behold, one like the Son of man came with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve and obey him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

[To be continued.]

**EARTHQUAKE.**—Another earthquake occurred at Rutgers, Dismal, about half past ten, in the morning of the 27th March, the moment of the appearance of the new moon. It lasted six or seven seconds. The sea ran very high, the breeze blew with great force, and a quantity of rain fell. Three new shocks, of some violence, were felt on the 2d April. The inhabitants were so alarmed that they fled the town, and from woe erected for the poor in the open country.—*Galignani.*

### Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, MAY 17, 1844.

#### THE FOURTH KINGDOM.

Give the article a careful reading, bearing the above caption, which we commence publishing in this day's paper. We copy it from the "Second Advent Witness," published by C. Fitch, Cleveland, Ohio.

#### STATE OF THE CAUSE.

Elder J. J. Porter has returned to Buffalo, and writes that the brethren there are firm in the faith, and meetings well attended. Elder Galusha had been laboring in Buffalo, and returned to Lockport; and we have since learned that he designed soon to visit Cleveland, O. Elder Fitch has gone to Cincinnati, where the cause is also prospering. Br. A. A. Sawin and Br. Hutchinson are in Toronto, C. W. There are a goodly number of believers in that city. At present, however, they are passing through severe trials. The Lord guide his servants, and enable his children there, and elsewhere, to cleave to his WORD only in all things: there is safety in nothing else.

Elder D. W. Rice informs us that the brethren at Somerset, N. Y., still hold on to the faith once delivered to the saints. Br'n. McComber and Bronson bring the same good report, with a few exceptions, from these sections in Canada West where they have recently labored. God holds the fan in his own hand, and will blow out all the chaff, before gathering the wheat into his garner.

Br. J. Phillips, who says he did not believe the bible until he heard Br's. Hook and Chase proclaim the coming of the Lord near, is now rejoicing in "that blessed hour," and writes from Canilut, N. Y., that he has seen two hundred on their knees at once seeking redemption; and that God's people there are coming out from the Baptist and Methodist churches, and joining the advent band.

In this city, we have nothing discouraging to say: we are united, happy, and hourly looking for the coming of the Lord.

We hear that souls are being converted at LeRoy, where Br. Smith is laboring. Elders Parsons and J. D. Johnson have gone to Scottville, where the cause is still prospering. In short, the interest in the advent cause is on the increase in many sections, instead of dying away, as many predicted it would, after the 21st of March.

#### ANY THING TO PUT DOWN MILLERISM.

Mr. Israel, professedly a Jew and Hebrew scholar, recently called upon us to dispose of some of his pamphlets, just published, the object of which is to refute "Millerism." The author's introduction informs us that his work was written by the solicitation of clergymen of different protestant sects. He also informed us, and his subscription for the work showed, that protestant ministers were his most liberal patrons; some having purchased several copies of his work. The "Christian Guardian," a British Wesleyan Methodist paper, published at Toronto, C. W., has also spoken very highly of the pamphlet—recommends all to obtain it—it is a complete overthrow of the Miller delusion, &c.

We obtained the pamphlet; and to our amusement, found that the author had not only, as he supposed, demolished the "Miller delusion," but had doomed to the fires of hell Mohammedans, and Christians of every protestant sect, who have not, or will not reject Jesus of Nazareth as an impostor, and become a convert to Judaism according to the strictest letter of the law of Moses. This, however, is all well enough with our opponents. Any thing to put down Millerism, seems to be their motto. Under this banner Jews, Christians, Infidels, and Universalists all harmoniously labor for the suppression of the doctrine of the immediate coming of Christ. If they destroy each other in the conflict, which they do, it is all well. They seem perfectly willing to go down to destruction by each other's hands, if by so doing they can only put down this, to them, obnoxious foe.

As the pamphlet has a show of biblical criticism, is calculated to deceive a certain class of readers, and receives such high encomiums, and liberal patronage from the protestant clergy; we put it into the hands of a learned friend,

not an Adventist, but a lover and defender of the truth, who has kindly favored us with the following criticisms, which we commend to the careful examination of our readers:

#### UNION OF CHRISTIANS AND JEWS, OR, CHRISTIANS SITTING AT THE FEET OF THE RABBINS.

Mr. Editor—The Pamphlet you recently put into my hand, entitled, "Review of the Doctrines and Prophecetical Chronology of Mr. William Miller, by an Israelite, Toronto, C. W., printed for the author at the Christian Guardian Office, A. D. 1844," I have read. The work is evidently the creation of a superficial and uncultivated mind; and has, branded on its every page, indelible marks of ignorance and misrepresentation. The author has collected his opinions in part from the Talmud, which is largely made up of most incredible fables; he has also gathered much from David Levi on the Prophecies, and from several works recently written by Hebrews in this country and in England.

And those who look with the least favor on the many absurdities of this work, are yet on the 15, 16 and 17th century ground, where christians resorted to a mystification of the sacred text, borrowed from the system of the Rabbins, which was founded on the principle that "every word contained mountains of sense, and was to be explained in forty-nine different ways!"

It is not our purpose to follow the author through all his arguments (1) and Rabbinical and Cabalistical exegesis; on most points we shall leave his book to those who have more patience for reviewing, and to those, who have more taste for the supremely ridiculous.

On page fourth he says, "His (Mr. Miller's) second calculation is founded altogether on a mistake. He has taken it from Lev. 26: 18, 21, 24. The word 'times' is not in the Hebrew text, but is a word introduced by the translator in each verse. The word is *shava* (seven), and may be correctly translated *seven fold*, according to the sense of the context; but, however, the word 'times' not being in the original, which every Hebraist well knows, the gentleman's calculations of 2520 years, from the captivity of Manasseh, king of Judah, and the captivity of the ten tribes, to the year 1843, falls to the ground."

It is true that the word "times" is not in the Hebrew text quoted from Lev.; neither is the word 'fold' there, but what is more, the word 'times' is demanded by the connexion, and rightly used, as we shall proceed to show. The simple meaning of the word *shava* is seven. In no case in the Bible can it be correctly translated *seven-fold*. Whenever the Hebrews wished to express seven-fold, they invariably employed the dual *shivathayim*, and not *shava*, as will be seen by referring to the following passages; in all of which, either the word *shivathayim* is used, or the word *peanim* (times) is added. Gen. 4: 15, 24. 33: 3.—Lev. 4: 16, 17. 8: 11. 14: 7. 16: 14, 19. 25: 8. 26: 18, 21, 24, 28. Num. 19: 4. Josh. 6: 4, 15. 1 Kings 18: 43. 2 Kings 4: 35. 5: 10, 14. Isa. 30: 26.—Ps. 12: 6. 79: 12. Prov. 6: 31. It must be conceded, however, that in *two cases*, and in *two only*, the word *shava* occurs the same as in Lev., viz: Ps. 119: 104. Prov. 24: 16, in both which instances common sense requires the word *peanim* (times) to be supplied, otherwise we should be driven to resort to the ridiculous rendering of the learned 'Israelite,' and make the inspired poet exclaim, "SEVEN-FOLD A DAY DO I PRAISE THEE!" and cause king Solomon to say, "For a just man falleth SEVEN-FOLD and riseth up again!"

Then, since the Hebrews sometimes employ the word *shava* to express seven times, and as in *Yeruz* and *Chaldee edon*, *iddan* denotes both *time* and *year*, why may not Mr. Miller be permitted to supply the word 'times' or 'years' after *shava* in Lev. 26, as we have fully shown that it can in no instance mean *seven-fold*.

Again, on page fourth, our author says, that "The reader will please recollect that my first rule states that all prophecies when written in plain language are to be literally understood;" consequently 'days' cannot be 'years'; and I defy the gentleman, in any instance in the Old Testament, to prove that 'day' meant 'year' without its being so placed in the context."

But the question is not whether a *day* means a *year*, but whether 'days' according to the idiom of the Hebrew does not mean 'years.' Mr. Miller does not say that the singular *yom* (a day) means a year, but that the plural *yanim* (days) as quoted by our author himself, signifies *years*; and

this every good Lexicographer acknowledges. The Hebrew word *yamim*, which is the plural of *yom*, is sometimes restricted to a definite space of time, viz. a year; as in Syriac and Chaldee *edon*, *iddan* denotes both time and year. Certain examples of this idiom are the following: 1st Sam. 27; 7 *yamim* *reardna* *hadashim*, a year (Heb. days) and four months. Lev. 25: 29. Judges 17: 10.—*Sacrifice of days* i. e. yearly sacrifice 1st Sam. 2: 19.—*From days to days* i. e. from year to year, or every year Ex. 13: 10. See Judges 11: 40, 21: 19. 1st Sam. 1: 3 (compare *shana* *teshanah* in v. 7). 2: 19. For *yamim* (days) *al shana* Is. 32: 90 is read 29: 1 *shana* *al shana*. See 2d Chron. 31: 19 *kyamim* *shenayim*. In all the foregoing instances the word *YAMIM* (days) stands for year or years. So much for the gentleman's knowledge of Hebrew, and his DEFTING proof that the term *days* means year or years.

Again, on page sixth, he renders the words *valigdal yoter* with a 'remnant of [or ?] residue of greatness.' The Hebrew word *yoter* when following a verb, is used adverbially, and signifies *exceedingly, abundantly*. The author makes the verb *וַיְתוֹדַע* (which is in the future tense Kal with *וַי* conversive prefixed) a noun in the genitive case!!! The true meaning of the phrase is '*and it (the horn) became exceedingly great.*' The error in this case is so palpable, that it is not necessary to quote passages in proof; we simply allude, in passing, to the critical acumen of him who considers it "necessary for an individual who wishes to establish any subject from the Scriptures, to be well acquainted with the original language." Page 4.

We will now notice his application of "the land shadowing with wings" (Is. 18: 1) to America: in doing this, we simply give what we consider the true translation, so that our readers may draw their own inferences; *erets* *utshal* *keavayim* land of the whizzing of wings i. e. 'land of the clangor of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies. The word *kanaph* (wing) is often spoken of an army as in Latin and English, whence poetically for *an army* itself. Is. 8: 8. 18: 1. Compare the word *agappim*, Ex. 12: 14. 17: 21. 33: 6, 9. 39: 4. The Arabic and Chaldee have the same tropical use of the word *wings*.

Let us now turn to the Hebrew *goma* (v. 2), which our author treats as a participle\* in rendering it *impressing*, while it is a noun in the genitive case, as the preceding word *bichla* shows. The true meaning of *goma* is a *burush*, specially the *Egyptian papyrus nilotica*, so called from its porous nature, as absorbing or drinking in moisture: compare *bibulus papyrus*. Lucan 4. 136. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs, Pliny H. N. 13. 21, 26. Exod. 2: 3, *tabath goma* signifies an *ark* or *skiff* of *papyrus*. See Job 8: 11 Is. 35: 7.

Well may he say (p. 9), "Now we may not expect vessels fitted for the navigation of the Atlantic ocean, will ever be made of 'burushes.'" But, having settled it in his own mind, that the "land shadowing with wings," must be America, he discards, at once, the opinions of all good Lexicographers, and assigns a signification adapted to his own fanciful theory. Why not at once render *bichla goma*, *אֵתֵל שִׁיפִים?* (p. 9)

The root *gama* (which is not used in Kal), signifies to *absorb, to drink up, to swallow*, the same as in the Chaldee. In PIEL it is used poetically of the horse swallowing as it were, the ground in his eagerness and fleetness. Job 39: 24 *yeqamta* *erets* he swalloweth the ground i. e. he runs away with it. The same metaphor is common in Arabic. See Schulten's Lex. and Bochart's Hieroz. I. p. 142-148.

On pages 47-48, the Israelite labors to prove that in the days of the Messiah, no prohibited meats are to be used,—then the Levitical law, with all its Rabbinical additions, will be perfectly kept—then the middle wall of partition, broken down by Jesus Christ, be re-built, never to be destroyed!! Hence we can readily conceive why he translates the Hebrew *vashrechou*, [*vashrechou*], and he (the Messiah) shall *seem* (the remainder of the passage is) "in the fear of the Lord," referring it to meats and drinks, &c., under the ceremonial law! But the verb *ruach* is in Hiphil, and signifies in this conjugation to *take delight in*,

\* Verbs *lamadh* *aleph*, in the participle Kal, always end in *Tseri*, and not *Segol*. To this however there is one solitary exception, viz. *metze*, which is doubtless an error of the transcriber.

Roy's worthless Lexicon, and Levi's cabalistical *Lingua Sacra*, to the contrary notwithstanding.

Perhaps it may be supposed, and not without some show of good reason too, that we have given quite too much space and importance to this silly and conceited pamphlet of 'an Israelite.' Indeed, we look upon it ourselves as a sort of child's play. But when we find professors of the Christian religion of various sects, greedily snatching at, and commending this poor attempt to destroy the truths of the sacred scriptures, and retarding falsehoods among the inexperienced, we deem it proper to give a little dignity to the subject, by publishing our views, and thus guard the weak minded against its influence. If the author of this pamphlet be laughed at by the reflecting and discriminating, he must recollect that he has excited the laughter himself.—And certainly, no one, after perusing the work understandingly, can doubt for a moment, that it merits the *sincere regret* of every Christian man and woman.

We would gently suggest to those Christians (?) who have aided the Jew in getting up his book, and disposing of it, that they lose no time in obtaining from him his exposition of the 53rd chap. of Isaiah. And we would ask the "numerous individuals of different sects (p. 1) who requested this man to give the view of the Jewish church with respect to the approaching kingdom of the Messiah," to bear in mind, that the blow aimed at the foundation of Millerism, if successful, would uproot the very foundations of Christianity itself!

A SINCERE LOVER OF THE TRUTH FOR ITS OWN SAKE.

PHILADELPHIA RIOTS.

The "True Sun" reports *thirteen killed*, and *thirty-nine wounded*, in the late riots in Philadelphia. Between *forty and fifty buildings*, including a market house, a church, a seminary, several stores and shops, and dwelling houses, were burned, with their valuable contents. The work of destruction of life and property was only stopped by the interposition of a strong military force. Violence is truly in the land.

MILLER'S REPLY TO PROF. BUSH.

It will be remembered that Professor Bush recently published his Reasons for rejecting Mr. Miller's views of the Advent. Those reasons, together with Mr. Miller's reply, have been published in a pamphlet, which can now be had at this office. It should have extensive circulation. The following extract will show the nature of the work. Mr. Miller remarks—

Next is your fifth charge, showing reasons why we are excluded from the sects. In this you affirm, "that I have mistaken the nature of the events which are to occur when those periods have expired." This you say, "is the head and front of your expository offending." First, then, I say, at the end of Daniel's vision in the second chapter, the God of heaven has promised to break in pieces all the kingdoms of this earth, and then the God of heaven sets up an everlasting kingdom. This is the explanation of the figures which were revealed to Daniel in his dream, and, as we are informed by Daniel, by God himself. Daniel ii. 28. This is corroborated by Psalm ii. 9; lxxxix. 18-29. This too, is at his coming; Rev. ii. 25-27, "But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." "Broken to shivers!" Who can understand this to be "gradual?" No man in his right senses. You, my brother, who deny the adventists the privilege of preaching the word of God in "assurance," can so boastfully affirm, and prematurely deny, what every creed of the Christian community in our world has affirmed since the days of Christ; and then charge them, "at this day," with this description of their creeds, and former views. I hope this is not the true reason.—I cannot believe it, and I call upon them, in the name of all that is dear, to come out and deny this charge. Will the Baptist denomination bear this? If they do, I must say "come out of her, my people." You will see a general declamation from all our sects against this sentiment. What, no end to human probation—Christ will not shut too the door—no personal coming of Christ—he will not descend from heaven with a shout, with the voice of the archangel and the trump of God—no resurrection of the righteous dead—the dead in Christ will not rise first—no cleansing of the earth by fire—no melting of the elements by fervent heat—no time as it was in the days of Noah, or time of Lot? Paul, too, was mistaken, 2 Timothy iii. 13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Christ's coming will not be as the lightning-shining from the east even unto the west. The Lord Jesus will not be revealed from heaven in flaming fire, taking vengeance on them that know not

God, and that obey not the gospel of Jesus Christ. Is this the belief of the "Christian community at this day?" Then would I cry right and day "come out" from such community as those, my brethren. This thing cannot be so. You will see our churches awake to this subject, and disclaim any connection with these views. They cannot sleep and see the whole platform of the Christian faith and hope rooted up at one blow.

Where is the spirit of the puritans? Where is the soul-stirring doctrine of John Wesley, of a Whitefield, of Roger Williams, and our fathers, gone? Is it possible, my brother, that you are in earnest, when you deny these important and long-cherished truths?—No new heavens or new earth! A gradual change from the kingdom of Satan to the kingdom of God! How shall we know when we are out of one, and in the other? What can that important era be which you promise us at the end of these days? The spiritual coming of Christ? That was in the days of the Apostles; and his Spirit has been with us ever since, and the promise is he will be with us until the end of the world. What can the era be? The chaining of Satan, and the millennium? No, for you say that is long since past. What is it, that you so prematurely deny? If I can understand you, it is plainly the personal coming of Christ—the sudden destruction of the fourth kingdom—the resurrection of the righteous dead—the cleansing of the earth by fire—the judgment day; or any other thing which the adventists are in the habit of teaching, save the time. And do I understand you to say, "Such is the dominant faith of all Christian communities at this day?" If it is so, (which I cannot believe at present,) I should feel it my duty to hold no fellowship with them. But you say "the prophecy makes not the slightest allusion to such stupendous occurrences." Is there no "allusion" to a judgment day in Daniel vii. 9, 10? "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Is there no sudden destruction by fire alluded to in the 11th verse? "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Is there no allusion to the coming of Christ, personally, in the 13th verse? "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." Is there no allusion to the sudden destruction of the fourth kingdom in Daniel viii. 25? "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes: but he shall be broken without hand." I must confess your quotation, Daniel vii. 27, was the last text I should have quoted to prove a "gradual" wearing away of the Roman kingdom, and the "gradual" setting up of the everlasting kingdom of God; for the 20th verse,— "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end,"—shows a judgment setting, and a taking away the fourth kingdom first, not wearing away.

The 23d of March is now past, and neither of the events, for which we look, has taken place. We, therefore, have nothing more now to do, but to watch and look for the event. You say it is the "moral regeneration." I say it is a *physical and moral change from mortal to immortal*. If your regeneration does take place, I hope I shall be ready and willing to confess my error. If I am right, the next event will be the coming of the Holy One, and renovation of the earth. You will not deny me the same privilege of waiting and watching as you claim for yourself. I, therefore, look for the blessed hope and glorious appearing of the great God, and our Savior, Jesus Christ; who shall change our vile body, and fashion it according to his glorious body. Yours, &c.,

WILLIAM MILLER.

STARTLING FACTS!!

"The population of the earth is estimated at 992,500,000. The Jews are estimated at 2,500,000; Christians of all denominations, at 200,000,000; Mohammedans, at 140,000,000; and those who profess neither the Jewish, Christian nor Mohammedan faith, are estimated at 650,000,000. The whole population of all Christian countries is included in the 200,000,000, including of course, all the unconverted and mere professors."

QUERY—If in 1800 years Christianity gets to be the national religion of 200 millions of the inhabitants of the earth, how long will it take to convert the 992 millions? Ans. About 9000 years. Again, if in 1800 years, professors of Christianity divide into 500 sects, how many sects will there be by the time the world is christianized? (*sectarianized?*) Once more—if, in 1800 years, professed Christians form contrary to the Gospel, 500 sects, how long will it be until they all become willing to obey the gospel, and have no "division among them?"—*Carthage Evan.*

For the Voice of Truth.

**Br. Marsh**—The following dialogue penned by Mrs. Judson, actually occurred—I heard it, and participated in it. The phrases given to the Presbyterian minister he actually used, *all of them*. If disputed, you may assure your readers of their truth. And if necessary, I will give names, dates, and affidavits.

#### A DIALOGUE.

I send you the statement of a conversation that took place a few days since, between a Presbyterian clergyman and a believer in the Second Advent. It is written as nearly as possible in the very words that were spoken; and perhaps will serve to show the inconsistency of opposers to this gospel truth.

**Clergyman:** What are your views respecting the millennial glory? Do you believe that Christ will make his second advent previous to that time, and destroy the wicked?

**Believer:** I do.

**C.** And that the wicked will not be raised until the thousand years are finished?

**B.** I think the Bible clearly reveals that fact.

**C.** Is it possible you entertain such views?—How absurd! Ridiculous! Why, the Lord is coming to "judge the quick (or living) and the dead at his appearing." How can that be, if your views are correct; or according to such views? There is no reason in such a belief at all.—It is not according to Scripture. No: the world is to be converted through the mighty power of truth. Christ is to reign in the hearts of men a thousand years; and then he is coming personally to judgment, to raise all the dead, righteous and wicked, and to burn up the world.

**B.** But, brother, where is your scripture to prove this?

**C.** Oh there is enough. It is founded on the principles of truth and reason; while the other theory is false—a perversion of all that is right, and just, and reasonable.

**B.** But will you not give me some scripture to prove your point—the world's conversion.

**C.** There is enough—enough. Why, it says that there shall be salvation "from the river to the ends of the earth;" and all the promises relate to this: That there is to be a glorious triumph of truth. It is perfectly clear and rational.

**B.** But "as it was in the days of Noah and Lot, so it is to be at the coming of the Son of Man."—There must be wicked on the earth at his appearing, if the Bible is true.

**C.** Certainly. Satan is to be loosed for a season, to go out and deceive the nations, at the end of the thousand years.

**B.** Then it seems that after so glorious a triumph of truth—after holiness gains the ascendancy, and the earth is "filled with the knowledge of the Lord as the waters cover the sea"—when this great victory is achieved, and the earth purified, then there is to be such a degeneracy, that it is to be brought back to the same state that it was in the days of Noah and of Lot—"exceedingly corrupt, and filled with wickedness."

**C.** No. No. There will be no such thing.

**B.** What, then, is the meaning of those passages?

**C.** They have no reference to it at all—not in the least. It is straining and forcing them to make them mean that. They have nothing to do with the subject. What an abominable idea, that the world is not to be converted! Away with it! I hate it as I would poison! If I thought my Bible taught it, I would throw it into the fire! Absurd! Ridiculous!!

**B.** Stop, stop a moment, brother. Is there not danger that you have a theory not learned from the Bible? And would you be willing to give it up, if you saw that the word of God taught otherwise?

**C.** I will not give it up. It is the truth. I have learned it from my younger days. It has been handed down from the fathers. No, no; I will not give it up. Why, I should have to re-write all my sermons! and go against the views of the most learned divines! Tell me one amongst our fathers, that ever taught such a doctrine as the Second Advent believers hold.

**B.** There have been many. As you requested but one, I will mention Wesley.

**C.** Wesley! He was a muddy-headed, wavering, foolish man; and was never distinguished for his learning in theology.

**B.** But he is remembered for his piety, and—

**C.** No, no. I do not care for his opinions. Away with such a doctrine. I cannot have any patience with it. It is devilism—A mere plot of satan to hinder the work of God. The more I hear about it, the more I am disgusted with it. Fanaticism! Delusion!! Most abominable, damnable heresy!!! Millerism is not a whit above Mormonism or Mahometanism! *I hate it.*

**B.** I cannot but regard such language as sin against God. The impenitent do not talk worse.

**C.** The impenitent—I should think they would have more reason, than to believe such nonsense for a moment; and I am pained to think that some of our substantial men have been carried away with it.

**B.** Well, brother, have you examined the Second Advent doctrine, which you so heartily despise?

**C.** Examine it! No. I would not touch it.—It carries on the very face of it, imposture—absurdity—nonsense. No. I will not look at it. It will soon be seen that it is a work of satan. Away with it! Away with it!! I will not talk any more on the subject.

A. C. J.

#### LETTER FROM T. F. BARRY.

Boston, Mass., May 9, 1844.

**Br. Marsh**—In six days sail from Rochester in a canal boat, I reached Troy in safety. Here I found some dear brethren looking yet for Jesus. They had just hired a building formerly known as the "Fourth-St. Session House;" it is now called "The House of Prayer." They have frequent meetings in it. In Albany I attended one meeting—there was a good attendance, and an excellent spirit present. The advent band here have had some serious trials, but the Lord has been with them, and he still is with them, and doubtless will be to the end. "Blessed are all they who trust in the Lord."

At New York I met many Lecturers, whom I was glad to meet. The cause of the coming King is well sustained in this section. Sunday, May 5th, I spent the day in Hartford. Here I spoke twice to a good congregation. Here also, I met with Bro. Bliss, H. A. Chittenden, and Bro. Dean from Yale College. The lecturers, together with the believers in Christ present, observed the Lord's Supper. On Monday the 6th, I reached Boston, and found my friends improved much in health. The advent band in this city are confidently and patiently waiting for "Jesus, and the resurrection of those who are Christ's at his coming."

I may remain here for two weeks. One week in Portsmouth, and then start for Rochester. The Lord bless his saints in that city—lead them to yet quietly hope, and patiently wait for the "Salvation of God;" Luke 3: 25, 26. By looking at Luke 2: 25—33; you will see that Jesus is called "God's Salvation;" and that Simeon and Anna waited patiently his first advent, and shall not his people now, in the spirit of love, patience, and fidelity, for his second advent? Some do, others should. The Lord increase the number, and in his kingdom let us share.

THO'S F. BARRY.

#### LETTER FROM WM. BARRON.

Woodstock, Vt., May 7th, 1844.

**Dear Br. Marsh**—As the time has arrived when I deem it my duty to collect and send you the money from the subscribers in this vicinity, for the next volume of your rich little sheet, I just want to say to you and the readers of the Voice of Truth, that our little band remain still unshaken in their confidence in what the bible teaches concerning the time of the Lord's coming. Our little barque went safely by the 21st of March, and not a man lost; and we are still holding on our way. We have never experienced better weather, and finer breezes than since that date. I think the little crew were never so dead to the world and alive to Christ, and ready to go into port, as now. Brother Hazen, has been kind to us from the beginning, and has endeavored to overcome what he conceived to be evil, with good; he has nevertheless exerted a powerful influence against us, and the course we have taken. He has faithfully, though kindly warned us, that we were deluded, and we in turn for a long time, hardly ceased to pray God that he would open his eyes, that he might see the light. But the spirit he has manifested towards us is really praise-worthy, and it would have been more to the credit, (to say the least,) of some of the writers in the Christian

Herald and the Palladium, to have possessed a little of the same spirit, but they have altogether missed their mark; for the flood of bitter water, they have sent out after us, has only served to convince us that "Babylon has fallen," and that we have been doing right to obey the voice from heaven, which says "come out of her."

I am continually passing through the furnace; I know what it is to be sorrowful, yet rejoicing. Sorrowful, because there is manifested in the church and world, so little love for the appearing, of the Lord, such a perfect disrelish for what the word teaches concerning the establishment of his kingdom and government in the earth. Perhaps there was never a question since the one, is this Nazarene the Christ? that has agitated the professed church, that was so unpopular, and treated with so much contempt, as the one concerning the time of Christ's second coming. I can truly say, while I see these things are so, my soul is exceeding sorrowful; and I can from the heart adopt the sentiment of the Prophet, "O that my head were waters," &c. But on the other hand, I do rejoice that the time has come, when the wise understand that their redemption draweth near, and are looking up—praise God forever.

My dear brother, I feel that I am no dweller here; I am only a pilgrim and a stranger on the earth; But I expect soon to arrive at the pilgrim's happy home, when I shall strike hands with yourself, and many others who have so often cheered and refreshed my drooping spirit, through the medium of the press, which I never have had, or expect to have the happiness of doing in this life.

Yours in the blessed hope.

WILLIAM BARRON.

#### LETTER FROM SISTER McCRAKEN.

Morrisville, Pa., May 13th, 1844.

**Br. Marsh**—Enclosed I send you a small sum, requesting you to send me weekly, instead of one, six or eight numbers of the Voice of Truth. 'Tis a paper so eagerly sought after in our little village, that I want it for distribution among the brethren and sisters who are looking for the Savior, as well as among those who are opposed to his coming, hoping it may be the means of turning the hearts of some to examine into this serious and most important subject; a subject fraught with deep interest to every true, believing child of God. Our small band of believers in this place, who number about ten or twelve, are strong in the faith, and have a hope that is truly an anchor to the soul, believing without a wavering doubt, the year of their Redeemer has come.

Yours in the blessed hope.

P. S. McCracken.

Let those who can, imitate the worthy example of sister McCracken. None but faithful stewards over God's treasure, will meet his approbation in the day of his reckoning.

ITALY.—The last steamer brought some interesting information from Italy. The rumors in high political circles in England are to the effect that the Carbonari, a society of the friends of freedom, originally organized about the year 1808, have by no means abandoned their political hopes. Discontents have openly displayed themselves in the Neapolitan and Roman States, and it is said there are five hundred thousand Italians secretly allied and ready to take up arms to liberate their country. The rumors go further and are to the effect that the "Peninsula will be convulsed from the Alps to the Gulf of Messina" before a year passes away, and that a confederation resembling the United States is now the favorite project of the Italian patriots.—*True Sun.*

#### LETTERS RECEIVED, UP TO MAY 16.

POST MASTERS.	INDIVIDUALS.
Sugar Hill, N. H., \$1 00	J. P. Judson, Morrisstown, N. V.
Salisbury, "	D. W. Rice, Somersett, "
Barkerville, N. Y., 3 00	J. J. Porter, Buffalo, "
Middletown, Ct., 1 00	M. B. Sherwin, East Palmy-
Port Clinton, N. Y., 25 "	ra, N. Y., 1 00
Brookville, "	T. F. Barry, Boston, Mass.
Caldw., Va., 1 00	E. Vanover, Union Mills, N. Y., 50
Barkerville, N. Y., 1 00	A. M. Sawle, " " "
Akron, O., 1 00	Wm. Barron, Woodstock, Vt., 5 00
Auburn, N. Y., 1 00	J. J. Porter, Buffalo, N. Y., 1 00
Looka Corners, Mich., East, 1 00	L. Crocker, Pomfret, " 2 00
Salisbury, H. N., 1 00	P. S. McCracken, Morris-
Pavilion Centre, N. Y., 25 "	villo, Pa., 3 00
	Wm. Halloy, Oxford, Pa.
	J. J. Porter, Buffalo, N. Y.

The hymn books named by Br. Crocker, were sent some weeks since, by Br. C. Fitch. We hope they will yet be received.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, MAY 25, 1844.

NO. 3.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**  
While time continues, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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## THE FOURTH KINGDOM.

(Continued from the last number of the Voice of Truth.)

We come now to consider the contemporaneous history of Napoleon and the latter Papacy.

Although the hierarchial head of the Catholic church had been taken prisoner in one or more instances, at least in former ages, yet he had never been carried out of his dominions a prisoner, nor died away from home, nor his government taken from him in this condition, until 1793, when the 1290 years were fulfilled. Hence we use the term, the latter Papacy. But it should never be forgotten that the true, baptismal name, in all ages, is 'abomination of desolation.' Introductory to our considerations on this point, we wish to give the following chronological data, the most of which enters into, or is connected with our subject. We have compiled this table from Ranke's History of the Popes, Lockhart's Napoleon, Their French Revolution, Alison's Hist. of Europe, and Niles's Register. We know not how many historians have already written the annals of events comprehended in the limits of this table. The events have transpired before our eyes. The dates are correct. It is one of the momentous periods in the history of the world—the period denoted in Daniel by "the time of the end."

- 1796 Jan. 24 Armatice of Bologna—the Pope submits to Napoleon's terms.
- 1797 Feb. 19 Treaty of Tolentino, between Bonaparte and the Pope, who is to pay 30 millions of francs.
- 1798 Feb. 10 Gen. Berthier enters Rome—15th abolition of the Papal government.
- May 20 Bonaparte sails for Egypt, where he arrives July 1st.
- 1799 March 27 Departure of Pius VI.—carried into France.
- Aug. 21 Bonaparte sails from Egypt, lands in France Oct. 8th, reaches Paris on the 16th.
- 20 Death of Pius VI. in France.
- Nov. 16 Revolution in Paris—Bonaparte, Sayes, and Ducos organized a Provisional Consulate, and invested with the whole executive power.
- Dec. 26 Bonaparte declared First Consul.
- 1800 Feb. 17 He removes his quarters from the Luxembourg, and takes possession of the Tuilleries, the usual residence of the French kings.
- March 13 Pius VII. elected.
- June 14 Battle of Marengo—from this field Bonaparte detaches the Bishop of Vercelli to enter into negotiations with the Pope for the re-establishment of the Catholic religion.
- July 25 The new Pope restored to his government by Bonaparte.
- 1802 Jan. 2 Bonaparte, President of the Government of Italy.
- April 6 Concordat of July 15, 1801, passed into a law by the French government.
- 11 Proclamation of the Consuls, announcing the re-establishment of public worship.
- May 7 Napoleon created First Consul for ten years, additional to the first ten fixed at his original appointment.
- Aug. 2 Senate Consensus declaring Bonaparte Consul for life.
- Sept. 16 Concordat between Bonaparte and the Pope now executed, by which the Roman Catholic religion is recognized as the national faith.
- 1804 May 18 Napoleon declared Emperor by decree of the Senate.
- Dec. 2 Coronation of Napoleon, in the cathedral of Notre Dame—the Pope having come from Rome to officiate at the ceremony.
- 1806 May 26 Napoleon crowned King of Italy, in the cathedral at Milan, one of the cardinals officiating.
- 1809 Feb. 17 Bonaparte's General Miotis takes military possession of Rome—the Pope remaining in the Vatican, Alison says, Feb. 24.
- May 17 Bonaparte, from his camp in Schembrun, in Austria, issues his final decree, declaring the temporal sovereignty of the Pope at an end, and incorporating Rome with the French empire, declaring it his second city.
- July 5 The Pope, in the castle of St. Angelo, where he had shut himself since Feb., now taken prisoner and sent to Savona; thence across the Alps to Grenoble in France, thence back to Savona, where he is kept till June 9, 1813, when he is transferred to Fontainebleau.
- 1813 Jan. 25 Concordat between the Pope and Bonaparte, formed with the preliminary that the Pope should not return to Rome.
- 1814 Jan. 23 Bonaparte releases the Pope, who sets out the next day from Fontainebleau for Italy, and enters Rome the 21st of May.
- April 4 First abdication of Bonaparte.
- May 30 Treaty of Paris.
- July 2 Allied Sovereigns visit England.
- Aug. 21 Pius VII. restores the order of Jesuits.
- Sept. 22 Congress of Vienna opens.

- 1815 March 1 Bonaparte escapes from Elba—13th, at Lyons, issues a decree commanding justice to be administered in his name from the 15th.
- June 18 Battle of Waterloo, (Sabbath).
- 21 Second abdication.
- Oct. 13 Bonaparte arrives at St. Helena.
- 1816 Plus VII. bull against Bible Societies.
- 1821 May 5 Death of Bonaparte.
- 1823 Aug. 19 Death of Pius VII.
- 1824 Pope Leo XII. bull against Bible Societies.
- 1829 Feb. 10 Death of Leo XII.
- 1830 Nov. 28 Death of Pope Pius VIII.
- 1831 Feb. Gregory XVI., the present Pope, elected.
- 1840 Dec. 25 Bonaparte's remains, having been brought from St. Helena, are re-interred in Paris just forty-one years from the time when he was declared First Consul.

Bonaparte and the French Directory, the rod and sword of the Almighty, wounded the beast unto death. Bonaparte galvanized and resuscitated him to life, and helped to replace the tiam. Three anti-catholic sovereigns helped to pull the loathsome creature out of the ditch and give it political existence in 1814, albeit the gratitude of the Holy See is now manifested in the execrations of an obsequious press against Russia and Prussia. The old woman, if not seated on her scarlet colored beast, was again arrayed in purple.—We shall endeavor to substantiate the following proposition, viz:

That Bonaparte and the modern papacy, both commencing their career at the beginning of the present century, are a miniature representation, in one feature at least, the period of their continuance, of pagan Rome and the former papacy. We shall attempt to show the resemblance, in this respect, with mathematical precision.

We understand the existence of Pagan Rome, in the Bible sense of the term, to be, from the time when the Jews made the league with the romans 158 years before Christ, to the period when the abomination, that maketh desolate was placed in A. D. 508, which is 666 years, Rev. 13; 18. We understand also that the existence of the former papacy dates from A. D. 608, to 1798, which makes 1290 years, Dan. 12; 11.

When did the civil career of Napoleon commence, and how long did it continue?

The stirring events of the Revolution of November 10, 1799, which overthrew the existing government and established Bonaparte, Sayes, and Ducos, a provisional consulate, when a new constitution was to be formed, sufficiently marks the era for the commencement of his civil career. A note in Thier's French Rev. vol. 4, p. 429 says, "from this day brute force commenced its dominion. On this disastrous day the Revolution expired." And Alison remarks of Feb. 19th, 1800 (see the table.)—"From that day monarchy was enthroned in France." Again, "the first step of Napoleon upon arriving at the consular throne was to make proposals of peace to the British government." A letter which Napoleon addressed to the King, dated Dec. 25th, 1799 begins as follows: "Called by the wishes of the French nation to occupy the first station in the republic, I think it proper on entering into office, to make a direct communication to your majesty." This must have been when he was declared Chief Consul. The new constitution, which the provisional consulate was to form, was published on the 24th Dec., 1799. His civil career then must have commenced Nov. 10, 1799. We think the termination of that career was at his first abdication in 1814. From this time Louis XVIII. was king. During the "hundred days" of Bonaparte in 1815 he can be considered only as a usurper. From Nov. 10th, 1799 to April 4th, 1814 is fourteen years and nearly five months, being in the fiftieth year. We are fully justified in counting a portion of 1799 as one year, and that of 1814 as another. This gives us 15 years for Bonaparte's civil career.

We have, then, three terms given, viz: 666, the life of pagan Rome; 1290 the life of the former papacy, and 15 years the civil career of Bonaparte to find a fourth, the life or duration of the latter papacy; thus

$$666 : 1290 : : 15 : 30$$

Or thus:

$$666 : 15 : : 1290 : 30$$

The process gives but 29 and a fraction, but being in the thirtieth year, we have placed that number in the couplet.

The question comes up, from what point will you begin to count, or date, the thirty years. We reply, from the time when the papacy has the free, unrestrained exercise of all its functions. This it did not have while Napoleon was in the way. It was tied hand and foot. Says Ranke, "Bonaparte's notion was to retain him, (Pius VII.) but in a state of absolute subjection; to make him a tool of his own boundless ambition." This is apparent from the history.—It was to give this coronation the religious sanction of the holy oil that Napoleon required the pope to come from Rome to Paris. There had been no example of the kind towards the kings of France for 1000 years, when Leo III poured the holy oil upon Charlemagne in the city of Rome, Dec. 25, 800. Besides it was very unusual indeed for a pope to go out of his temporal

dominions. But now Napoleon insists that the pope shall come from Rome, and obliges him to cross the Alps. (The coronation—what a spectacle! Dan. 11: 44 speaks of Bonaparte at the time of his return from Egypt—"he shall go forth with great fury to destroy and utterly to make away many."—The abomination of desolation anointing Bonaparte to go forth to his work of butchery!! It was one of the grandest conceptions of the pit.) The negotiations on foot by Napoleon from the field of Marengo in 1800 between himself and the pope, and carried on with more or less activity for several years, terminated in May, 1804. (See the table.) In July following the pope was torn away from Rome and soon after incarcerated in Savona, a town of Savina near Genoa, where he remained upwards of three years. During all this period of confinement, he would not surrender his spiritual supremacy. He was firm and unyielding. This was the point of contention between them. Bonaparte would have no superior in any thing—he must be the head in religion, as in the field, or on the throne. We here give some extracts from Ranke. "He, (the Pope) refused canonical institution to the bishops appointed by the emperor. Napoleon was not so absolutely master of his clergy as not to experience some resistance from various parts of his empire. But this very resistance served at length to overcome the resolution of the pope. In Savona, whither the pope had been carried, he was alone, thrown upon himself, and without an adviser. Moved by the lively and almost exaggerated representations of the confusion of the Church caused by his refusal of institution, the amiable old man was brought virtually to renounce this right, although with bitter grief and violent struggle; for it would be regarded in no other light than as an act of renunciation, since whenever he delayed longer than six months to exercise it, for any other reason than personal unworthiness, it devolved on the metropolitan. He renounced the right which was in fact his last weapon. At length the pope was brought to give way on the remaining and decisive points. He consented to reside in France." The concordat of Jan. 25, 1813, was now formed, and the pope removed to Fontainebleau June 9th, 1813. But Bonaparte in publishing the document sooner than the pope desired, the latter took offence and was held as a prisoner still. Here, then, was the pope, the hierarchial head of the Catholic Church, torn away from his city, a prisoner in a foreign country, Rome occupied by foreign troops, his dominions governed by others, himself temporally and spiritually dead. His estates, which were the gift of Papi and Charlemagne in the eighth century, and had descended from one pontiff to another as an inalienable inheritance of the holy see, are gone to the winds. Every thing looks dark and lifeless as the grave.

But as soon as Bonaparte is taken out of the way, then that wicked one is again revealed. The course of events taking an unexpected turn with Napoleon, he releases the pope Jan. 23d, who immediately starts for Italy. Ranke remarks, "when the allies entered Paris, Pius VII had reached the frontiers of the states of the Church, and on the 21st of May re-entered Rome. This was the commencement not only of a new age for the world, but of a new era for the holy see."—The pope was now at home in perfect liberty. But did he regain the government of his territories, and how, and when? For this is an important feature in the history. These territories are known by the name of 'States of the Church,' 'Papedom or Ecclesiastical States,' 'Roman States,' &c. We have alluded to their ecclesiastical origin. They are situated in the central part of Italy, 120 miles long and 80 to 100 miles broad, comprehending an area of 17,000 square miles. Our information as to the time and manner in which the pope, Pius VII, regained the government of the Papal territories, is not so full and precise as we could wish; but we give what knowledge we possess.

The treaty of Paris, 30th May, 1814, signed by the plenipotentiary of France on the one side, and those of Great Britain, Russia and Prussia on the other, provided, among other things, that France was to be reduced to the limits of 1792—that Italy, out of the limits of those countries, which will return to Austria, was to be divided into sovereign states. "All subordinate points," says Alison, "and matters of detail were, by common consent, referred to a congress of all the great powers, which it was agreed should assemble at Vienna in the succeeding autumn."

On the 5th of July, 1814, says Alison, the allied sovereigns left Paris on a visit to England, where they arrived on the 8th. Ranke remarks, "to these three anti-Catholic sovereigns alone, who were then met in London, was the wish of the pope to recover the entire papal states first submitted. The restitution of his country and his pow-

\* The 32d article of the treaty of Paris is as follows: "In the space of two months, all the powers who have been engaged on one side or the other in the present war, shall send plenipotentiaries to Vienna, to regulate in a general congress, the arrangements which are to complete the disposition of the present treaty."

er to the pope must now be effected mainly by the dater-  
cession of these anti-Catholic powers.—In his address to  
the cardinals communicating the fortunate result of his  
negotiations, he expressly mentions the services of the  
sovereigns who do not belong to the Church of Rome; the  
empire of Russia, who had taken his rights into consider-  
ation with peculiar attention: the king of Sweden, the  
Prince Regent of England, and the king of Prussia, who  
had declared in his favor during the whole course of the  
negotiations.

'The pope,' continues Mr. Ranke, 'having once more  
attained to a free and independent position among the prin-  
ces of Europe, could now turn his undisturbed attention to  
the recovery of the spiritual allegiance.—The re-establish-  
ment of the Jesuits, August 29th, the first great act by  
which he signalled the renewal of his functions, left no  
doubt that he hoped to exercise his spiritual authority.'  
The congress of Vienna, which would have assembled in  
July but on account of the visit of the allied sovereigns to  
England, did not convene till the latter part of September,  
was convoked to settle the affairs of Europe. It continu-  
ed its session till, on the escape of Bonaparte early next  
March, it was, by that event, somewhat abruptly termi-  
nated.

Sometimes after the Congress had opened, Alison says,  
Cardinal Gonsalvi from Rome was admitted, through the  
personal interference of the Prince Regent of England.—  
From all this we gather, that on the promulgation of the  
treaty of Paris which declared that Italy was to be di-  
vided into sovereign estates, the pope sends his petition  
to the London conference to be reinstated in the government  
of the papal territories—that the conference granted his  
request, and may or may not have referred the matter for  
full confirmation to the congress of Vienna; and that  
Gonsalvi's attendance at the congress may have had in  
view a formal ratification of what had been decided on at  
London. It would seem, from Ranke's account, that the  
pope, on the closing of the negotiations at London, attain-  
ed to an independent position among the princes of Eu-  
rope; and then immediately commenced the exercise of  
his spiritual power in restoring the Inquisition as some say,  
certainly the order of the Jesuits. Brooke's Universal  
Gazetteer says, article 'Rome,' 'the pope was finally re-  
stored in 1814,' and again, article, 'Papedom or Eccl.  
states,' 'the pope was removed to France and his estates  
transferred to a kingdom under Napoleon's son. In  
1814 he was restored to most of his former prerogatives.'

Encyclopedia Americana, article, 'States of the Church.'  
The pope was retained in France until the events of 1814  
again permitted him (Pius VII.) to take possession of his  
estates. Aguin, article, 'Pope,' 'He, Pius VII, owed  
his restoration, in 1814, to a coalition of temporal princes,  
among whom were two heretics (the English and Prus-  
sian) and a schismatic (the Russian.) Nevertheless, he  
not only restored the inquisition, the order of the Jesuits  
and other religious orders, but advanced claims and prin-  
ciples entirely opposed to the ideas and resolutions of his  
liberators. The return of the pope to the spirit of the  
11th and 12th centuries, agreed with what was always the  
principal maxim of the Roman court, "never to give up  
the slightest claims but to wait only for opportunities."—  
Rees' Encyclopedia. 'The exercise of this hostile pow-  
er, the French government, terminated with the late glori-  
ous revolution when Bonaparte abandoned the throne, and  
Louis 18th was restored, and the pope returned to his au-  
thority.' 'The congress of Vienna of 1815 decreed the  
sub-division of Italy between the houses of Austria, king  
of Sardinia, the pope and the king of Naples. Robbins'  
History. The state of the church was restored in the  
extent it possessed before the revolution, including even  
Bologna and Ferrara, Austria reserving the right of hold-  
ing a garrison in Ferrara with the small district this side  
the Po, and France retained Avignon. But the Roman  
court protested (June 14, 1815) against this though in  
vain.' Heeren's History, &c. where he gives an account  
of the doings of the Vienna Congress.

I obtain from Niles' Weekly Register, published at Bal-  
timore, several items of history which follow. The pro-  
visional government of France, which was created imme-  
diately on the entry of the allies into Paris, passed in April,  
1814, several decrees, among which was one 'to restore  
the pope, in due honor, to his territories.' Paris April 21.  
The following act of government has appeared: 'Learn-  
ing with grief that the venerable head of the church, at  
the time he was dragged from his capitol, was also strip-  
ped of a number of insignia and ornaments; and even of  
the seals used in the exercise of the sovereign pontificate;  
learning also that these articles are deposited in Paris; we  
have ordered and do order as follows:—The insignia, or-  
naments, seals, archives, and generally, all the articles us-  
ed by the Holy See, in the exercise of the sovereign pon-  
tificate, which are at present in Paris or any of the depart-  
ments, shall be immediately placed at the disposal of the  
Holy See, which shall be entreated to accept their resti-  
tution.' The preliminary treaty, signed between France  
and the allies on the 23d of April, stipulated that such ports  
and fortresses belonging to, and held by France in Italy,  
should be resigned in fifteen days—and that the French  
troops in Italy should be immediately recalled.—The pope

is established at Rome, which he entered in solemn pomp  
between the 5th and 10th of May.' 'The emperor of  
Russia and king of Prussia with attendants entered Lon-  
don on the 7th of June. The emperor of Austria arrived  
in Paris April 16th, and left there for Vienna June 3d.  
The Register of October, 22d contains the decrees of Fer-  
dinand king of Spain, restoring the inquisition in his do-  
minions. The decree is dated July 21, 1814. Elsewhere  
it appears from a Milan paper of June, that the pope had  
then recently visited Spain and on his departure the roy-  
al family were permitted to kiss the great toe of his holiness.  
It would seem that the reestablishment of the in-  
quisition in Spain may have been a matter of consultation  
with the pope and the king. A Paris journal of August  
10th, 1814, says, 'the spirit of the Holy Inquisition is be-  
ginning to show itself. The Jews had emerged from the  
obscure and unfrequented streets whers they formerly  
dwelt at Rome; and embracing the advantages of relig-  
ious toleration they bought or built houses in the finest  
parts of the capital; but the Roman government has com-  
manded them to return to their filthy places.'

The Register of December, 1814, says, 'The Pope,'  
We learn from Rome, that in a secret consistory of the  
27th September the holy father pronounced a very pathet-  
ic oration on the mischief done to the church by the im-  
pious man of these latter times, and on the extraordinary  
and providential events which have gloriously delivered it.  
His holiness afterwards speaking of the good which he  
has effected with the assistance of God, since his return  
in Rome, announced,

That he had banished all the secret conventicles [free-  
mason's lodges,] which were not less fatal to the state than  
to religion;

That he had revived from its ashes the company of Jesus,  
the most useful of religious societies, to extend the king-  
dom of God, and procure the salvation of souls;

That he had opened again the convents of the religious,  
against which the rage of the persecutor [Bonaparte] was  
so violently directed;

Finally, that he had restored the holy virgins, whom im-  
pious and sacrilegious hands had dragged from their clois-  
ters.'

The Register of the same date remarks, 'We read in  
the Italian papers, that one Basilacqua, a merchant, has  
fled from Rome to Naples, in order to escape the inquisi-  
tion, and that his property had been confiscated. He is  
accused of being a freemason.' Comment by the editor:  
Let the people rejoice, for the rack and wheel is prepared by  
the legitimate sovereign.' How powerful and how  
active indeed must have been the government of the pope to  
put down in so short a time the freemasons.

From all this history it is manifest that the pope acquired  
the government of the papal territories in 1814—that the  
manner in which this acquisition was made was, by the  
voluntary decree of the French government who had sub-  
verted him—by the conference at London—by the tacit ac-  
knowledgement of all the great powers—by his own vol-  
untary assumption of the reins of government, and finally,  
by, perhaps, the confirmatory act of the Vienna con-  
gress. From all these sources he had attained to complete,  
absolute power; and the full, unrestricted exercise of all  
the functions of supreme authority.

All this acquisition and exercise of power, it will be re-  
membered was made in the short space of a few months.  
It is remarkable that the year 1814, as an important point  
and "era" in the history of papacy, has been entirely  
overlooked, owing probably to there being no prophecy  
corresponding, and also, because, being so near us, we  
have not perceived it. It certainly is not less important  
than the years A. D. 508, 638, or 1798. The papacy had  
lain dormant and quite lifeless comparatively, so far at  
least as the hierarchal head was concerned, from 1798 to  
1814. But at this latter period it rises, instantaneously,  
to active life, and exercises its power with an energy and ve-  
hementness, which, in other ages, would have brought its  
victims to the block, the gibbet, and the flames.

We date, then, the commencement of the 30 years, the  
fourth term in our proportion, at 1814, or extending the  
time a little later, so as to include whatever action the  
Congress of Vienna may have had in the matter, and be-  
cause that year was counted in the career of Bonaparte  
we might fix at 1815. Thirty years from this period ends  
in 1844, both years inclusive.

[Continued.] A. Penfield

**HORRID PERSECUTION!**

From the London Times the following bloody do-  
tails are gathered:

[Translation of a letter from the Bishop Scopio (Isaube) to  
the Patriarch of Constantinople, dated 3d of March,  
1844, and by him presented to the Porte:]

'Most Holy Prelate—I know not in what terms to  
describe to you the numerous horrors which the  
wicked and cruel Albanians have fearlessly commit-  
ted, and which they still continue to commit to this  
very moment, in the country of Samacovan, as well  
as in the other districts of the diocese of Scopie.  
Behold, oh! Heaven and shudder! Pity, oh! pity  
on the Christians! Pity the young men and young  
girls! Can Heaven behold such wickedness and  
suffer it in silence? These monsters tie the men to

posts, and then violate their wives and their  
daughters in their presence! They then hang the  
men up by their feet, and force their own wives to  
suffocate them with the smoke of burnt straw! Old  
women of 80 and girls of 10 years old are alike dis-  
honored! They impale boys and roast them like  
their sheep, saying, "In Chivzi Pasha's time you did  
not prepare the Bairam sheep for us to eat. This is  
now rewarded: we eat you. Call Chivzi Pasha to  
your help." They tear the clothes off the girls,  
and oblige them to stay up all night in a state of na-  
kedness to serve them with wine! Some of the  
husbands whose wives have been violated were con-  
strained to bear torches meanwhile in their hands!—  
Oh! heavens and earth! how can ye suffer such  
abominations? Alas! alas! the poor Christians  
run about the squares and streets half naked, not  
knowing where to seek refuge. They wail and cry,  
but nobody can help them. Such are the scenes  
which surround us. And I pass over in silence the  
exactions, the pillage, the murders, and the contin-  
ual abjurations of faith. Open the ears of your  
soul, holy prelate, and listen to what I write, for un-  
til the present this bishopric has existed, and Christ-  
ianity could maintain itself, but now all is lost. In  
the country of Gehoca the inhabitants, old and  
young, of a village composed of 70 families, have  
abjured their faith, not being able to resist any longer  
the indescribable sufferings, tortures and murders  
inflicted by the savage, sanguinary and brutal Al-  
banians. To-day 500 Christians of different villages  
presented themselves before me their Metropolitan.  
Some having previously been burnt over the fire,  
had been brought with difficulty in carts; others,  
who had been pitifully beaten, could hardly support  
themselves. In the deplorable state to which they  
had been reduced, they raised their mournful voices,  
asking remedy for their misfortunes, and saying,  
"We cannot again return to our villages; we would  
rather be burned alive than do so; for what should  
we find there? We have neither cattle, food, chil-  
dren, nor honor; and if no help be given us, we are  
ready to drown ourselves in the river Barden; yet  
we have always been faithful and obedient subjects,  
and have paid regularly the taxes." I saw them in  
this heart-rending condition, and shed many bitter  
tears. . . . . Most-worthy prelate, ex-  
pression fails me, my hand trembles, my spirit is  
troubled, and I must, despite my wish, be silent.  
I am, with profound respect, &c.

SISSIUS, Bishop of Scopie.

**HARVEST NEARLY RIPE.**

We can give only a sketch of the horrid details of mur-  
der and crime which fill our public journals, and is on  
the rapid increase in our world: It is nearly ripe for the  
harvest of the great day.

AWFUL EXCITEMENT!—We learned verbally  
yesterday from a gentleman on the Dr. Franklin,  
just from New Orleans, that when that boat passed  
Vicksburg, the greatest excitement prevailed there.  
Thomas S. Robbins had abused the Hon. S. S.  
Prentiss in his absence, and Judge John J. Guion,  
Prentiss' partner, took it up—a duel ensued on  
Monday morning last—with pistols—Guion was  
mortally wounded in the bowels. After this the  
seconds of the parties met in the street and quar-  
reled, when one of them drew a pistol and shot the  
other dead. Prentiss arrived on Monday evening  
from New Orleans at Vicksburgh, and on hearing  
what had happened, immediately challenged Rob-  
bins, and they were to fight on Tuesday morning.—  
The people were betting, when the Franklin left,  
that Prentiss would be killed. The greatest excite-  
ment prevailed. Prentiss has fought two duels with  
Gen. Foote, and shot him both times.

P. S. Since writing the above, we learn that it  
was Robbins' second that was killed in the street, by  
Chilton, the second of Guion.—True Sun.

For the Voice of Truth.

Dear Br. Marsh:—The car drags heavy here—  
but, thanks to the Lord, it goes. Our meetings are  
kept up continually. I think the interest is increas-  
ing. I met with considerable opposition last Sun-  
day in the Tabernacle, and the brethren are begin-  
ning to be afraid to hold meetings there evenings.—  
Though our passage seems hedged up, yet we  
would not stone Moses, but wait to see the salvation  
of God. D. W. RICE.  
Hamilton, C. W., May 22, 1844.

Heeren, a German, in 'His history of the political systems of Eu-  
rope, says the congress of Vienna formally opened on the 1st Nov.  
1814, after preliminary preparations, and closed, 25th May follow-  
ing.

**Voice of Truth & Glad Tidings**

"The wise shall understand."

ROCHESTER, MAY 25, 1844.

**OUR WANTS.**

Brethren, our receipts have recently been very small; they fall far short of meeting our expenses. Will you try to remedy the evil? Shall the Voice of Truth be sustained? We appeal to patrons, agents, Lecturers, and the stewards over God's treasury, to say whether our work shall be retarded for want of means to carry it forward, or whether it shall be prosecuted with renewed diligence until our Lord shall come. There should be no delay in deciding this case. The present calls for action, renewed action and sacrifice, on the part of every believer in the coming of the Lord. The conflict which is now severe, but growing more desperate on the part of our opponents, will soon be over. The noise of strife will soon be heard no more forever. All will be quietness, rest, and glory eternally.—The Lord will come and redeem his people. And until that glorious day shall dawn upon this world of sin, and blood, and crime, we will, if life and health permit, most cheerfully labor, and sacrifice for the well being of the perishing thousands around us. And who wishes to share in the blessed work? Some have done nobly—the Lord reward them; others can and will do their duty now the facts in the case are laid before them. And we shall lack nothing in doing the work of the Lord. He will sustain his own cause.

**COMING OUT OF BABYLON.**

We listened last Lord's day to a discourse, on coming out of Babylon, delivered in the Second Baptist Church, in this city, by Mr. Hotchkiss, pastor of the church that worship there. His text was Rev. 18: 4.

The first object of the speaker was to prove that the Babylon referred to in the text, was exclusively Papal Rome. Five reasons were offered in proof of this position.

1. Rev. 17: 18—"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Now if Papal Rome is a "unit," constituted of ecclesiastical and civil or kingly powers, (as the speaker contended) it cannot be "the woman" which John says "reigneth over" those kings. It is mere "fanciful" to talk of a "unit" reigning over the whole or part of itself.

2. "Rome is a unit"—What if it is? Is every thing Babylon that is a unit? If this reason is valid, it is. But such reasoning is "fanciful;" for Babylon signifies "confusion or mixture," which is most strikingly represented in Rev. 17: 5—"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." If the "Mother" is Papacy, as Mr. Hotchkiss contended, why did he not tell us who are her daughters? This he cautiously avoided. Did he mean to deceive his hearers by handling the word of God deceitfully? We would not judge uncharitably, but such must have been the impression made on the minds of those conversant with their bibles.

3. The seat of the woman—Mr. H. contended that the Catholic church was exclusively Babylon, because it has its seat at Rome, the "seven mountains on which the woman sitteth." Here again he loses sight of the daughters. Have they their seats at Rome also? or should we look for them in the Protestant countries? The latter, if we are rightly informed, was Mr. Hotchkiss' faith about one year since. Then, Rome was the mother; the church of England her first daughter. The Methodist, Presbyterian, and many if not all of the other sects, with the exception of the Baptist, were ranked with the epistate children of the Mother of Harlots. But now he asks, "Has Babylon one single mark of the sects?" and answers, "not one." And claims that there is "not a solitary text [to prove] that the sects are Babylon." Why this change of positions is so smart a time? Is it because the daughters have lost their former striking features of the mother, by an advance in holiness and gospel order? or can not Mr. H. see those features now, in consequence of having his vision dimmed by some recent draughts from the "golden cup?" What he now calls "a new fangled theory," was, with one exception, a year since a prominent article in his creed!

Mr. Hotchkiss' 4th and 5th specifications were that Papal Rome is an "idolatrous" and "persecuting" power; hence it must exclusively be the Babylon which John saw

Sage reasoning indeed! On the same principle Rome, Pagan, and every other idolatrous and persecuting power must be Babylon.

Mr. H. thought the kings of the earth were "beginning to hate the whore"—that God's judgments were "about being brought upon her," and that "a voice will yet be heard, Babylon is fallen, and has become the habitation of devils, &c." All this, with the speaker, is in the future. If he is correct, then the cry, "come out of her," must be future also; for it stands in order after the cry of Babylon's fall is made. See Rev. 18. By what authority then, did Mr. H. say it was now the duty of the "press," the "ministry" and "every disciple" of Christ to "convey the message" to God's people to come out of Babylon, (the church of Rome) and separate from her communion? assuring us that all who "obstinately adhere to her," must suffer the judgments threatened that corrupt church. In this case Mr. H. has run without tidings, or before he was sent, unless he can show, contrary to John's testimony, that the cry, "come out" of Babylon, should be made before the one that proclaims her fall.

Mr. H. said the sects do not oppose the "personal reign of Christ;" and in their "behalf" he denied the charge, and called for proof that they have opposed it. It reminds us of a drowning man calling for water. But we will comply with his call. Prof. Bush, in a recent work, says "Although there is doubtless a sense in which Christ may be said to come, in connexion with the passing away of the fourth empire, and of the Ottoman power, and his kingdom is to be illustriously established, yet that will be found to be a spiritual coming in the power of the gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence. This is the common and prevailing belief of christendom, and I have no doubt the true one."

Was Mr. H. ignorant of the "common and prevailing belief of christendom?" If so, how could he speak in "behalf" of the sects? If not ignorant, then he has knowingly misrepresented their real sentiments. And is Mr. Hotchkiss a believer in the personal reign of Christ? why then, does he not advocate that glorious doctrine? and why did he treat with unchristian kindness, severity, and charge with deceptive and wicked "devising," his Advent brethren, whose only offence is a full belief in this bible truth? We leave him to answer these questions to his own conscience, and to his God, before whom we must all soon appear. May he, however, escape the doom of that servant who shall be found "smiling" at his Lord's coming.

Finally, in conclusion, Mr. Hotchkiss once knew, or had heard of a man in "New York," who was once a "member of a church," he let his "hair" and "beard" grow "long," step by step departed from the faith, until he finally passed in infidelity! The conclusion of course was, that a similar fate awaits all true adventists, who leave their respective churches! Comments on this silly narration would be useless. It was doubtless repeated for an effect, which indeed was produced; but we think very different from what the speaker had expected: he evidently was mortified at his own performance.

If we are in such gross errors as our opponents represent, why do they bring no better arguments to disprove them? If they wish to show us our errors, let them do it by scriptural evidences, and fair and dispassionate reasoning, and we will listen to their counsel. But this they cannot do; for truth and reason are against them. And every effort they make to overthrow our faith, serves to strengthen us in the position we have taken. We yet believe in the immediate coming of the Lord; and that no one will be saved at his coming who refuse to obey his voice, which now imperatively calls upon all of his people to come out of Babylon.

**EXTRACTS OF LETTERS.**

For want of space, we can only give a short extract from several valuable letters, which were designed for this number.

Br. P. A. Smith and Br. Macomber are lecturing in Le Roy, N. Y. Br. Smith writes that "about 20 persons have been converted," and more were seeking the Lord there; and that a great interest on the coming of the Lord was waked up among the people.

Br. L. Crocker, Fredonia, N. Y., says, "Let the Voice of Truth speak the truth is meekness. We live in a world of changes; and it looks to me like ripening for destruction. I have become a firm believer in the advent doctrine."

Br. N. A. Hitchcock, Oswego, N. Y. writes, "The glorious cause of the near coming of our dear Redeemer is ad-

vancing in this place, notwithstanding the opposition from the popular sects, and the attempt of some to account for the present excitement here, upon the principle of mesmerism. Oh how vain, how ridiculous! but, thank God, his truth will stand."

Br. S. Pettit, Coburg, C. W., writes, "The cause of Christ is prospering in this town. Between forty and fifty have been baptised recently in this vicinity. We are united, and doing what we can for the cause of our expected Lord."

**REMEMBER THE LABORER.**

Remember the wants of those who labor among you.—Many of our lecturers are poor, and actually need assistance. These things should not be overlooked. "It is more blessed to give than to receive."

**ADVENT CAMP-MEETING.**

An Advent camp-meeting is appointed to commence at Hamilton, C. W. Friday the 31st inst. Lecturers and brethren are generally solicited to attend.

Lecturers are earnestly requested to visit Newark Valley, Tioga Co. N. Y. Call on Peter More.

**SECOND COMING OF CHRIST.**

Dr. Payson, of Portland, Maine, who died Oct. 22, 1827, was a full believer in the second, personal coming of Christ; as the following extract from his works clearly shows. This such teaching was considered orthodox, and that which should be heeded by all; but now, with the admirers of Dr. Payson, it is treated as heretical, and viewed as a dangerous doctrine. Why this change? Can those who have made it tell why? We give the

**EXTRACT.**

"Pause, then, for a moment, and contemplate with the eye of faith, or if you have no faith, with the eye of imagination, this tremendous scene:—

Look at that point, far away in the ethereal regions, where the gradually lessening form of our Savior disappeared from the gaze of his disciples, when he ascended to heaven. In that point, see an uncommon, but faint and undefined brightness just beginning to appear. It has caught the roving eye of yon careless gazer, and excited his curiosity. He points it out to a second, and a third. A little circle soon collects, and various are the conjectures which they form respecting it; similar circles are formed, and similar conjectures made in a thousand different parts of the world. But conjecture is soon to give place to certainty—awful, appalling, overwhelming certainty. While they gaze, the appearance which had excited their curiosity, rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove, but no one dares to give utterance to his suspicions. Meanwhile, the light of the sun begins to fade before a brightness superior to its own. Thousands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once to discover the cause. Full clearly they see it; and now new hopes and fears begin to agitate their breasts. The afflicted and persecuted servants of Christ begin to hope that the predicted, long-expected day of deliverance is arrived. The wicked, the careless, the unbelieving begin to fear that the Bible is about to prove no idle tale. And now fiery shapes moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud, which comes rushing down as on the wings of a whirlwind. At length it reaches its destined place. It pauses; then, suddenly unfolding, discloses at once a great white throne, where sits, starry, resplendent, in all the glories of the Godhead, the man Christ Jesus. Every eye sees him, every heart knows him.

Too wretched the wretched, unprepared inhabitants of earth know what to expect; and one universal shriek of anguish and despair rises up to heaven, and is echoed back to earth. But louder, far louder than the universal cry, now sounds the last trumpet; and far above them all is heard the voice of the Omnipotent summoning the dead to arise and come to judgment.

New terrors assail now the living; on every side, nay under their very feet, the earth heaves as in convulsions; graves open and the dead come forth, while at the same moment, a change equivalent to that occasioned by death, is effected by Almighty power on the bodies of the living. Their mortal bodies put on immortality, and are thus prepared to sustain a weight of glory or of wretchedness which

flesh and blood could not endure. Meanwhile, legions of angels are seen, darting from pale to pale, gathering together the faithful servants of Christ from the four winds of heaven, and bearing them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award to them everlasting life.

Christian, if you would gain more and greater victories over the world than you have ever done, bring this scene often before the eye of your mind and gaze upon it, till you become blind to all earthly glory. He who gazes long at the sun, becomes unsusceptible of impressions from inferior luminaries; and he who looks much at the Sun of Righteousness, will be little affected by any alluring object which the world can exhibit."

For the Voice of Truth.

#### CHURCH ORGANIZATION.

What does the BIBLE teach? Eph. 4: 4.—"There is one body and one Spirit even as ye are called in one hope of your calling." What are we to understand by the term "one body?" Let Paul explain his own terms. Eph. 1: 22, 23—"the Head over all things to the church which is his body." 2: 16—22; 3: 6, 10, 21; 4: 12, 16; 5: 30; 1 Cor. 12: 27, 28. "Now ye are the body of Christ, and members in particular; and God hath set some in the church." &c. Col. 1: 18. And he is the head of the body, the church. The conclusion, then, is, that there is but one church; and that it is as truly one as the "hope of our calling."

But here the thorough bred sectarian will exclaim, that's true, but our church is the one. Our line is direct from the apostles, or perhaps, from the patriarchs. What does the BIBLE teach? Eph. 5: 22, 23. Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. 24th: Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything; [a weak argument, if any existing, popular sectarian organization is meant] 29—32. They two shall be one flesh; this is a great mystery; but I speak concerning Christ and the church.—We see from the 23d verse, that all the members of "the church" or "body of Christ" are saved; [from their sins] and from the 24th verse, that they are subject to Christ; or that they are not those who "obey not the gospel of our Lord Jesus Christ."—The 29th verse teaches us that Christ regards every member of his church as a man regards the flesh of his own body. In the 30th verse, the same union is brought to view as Christ sets forth in John 15: 1—8. Where we are taught that none are united to Christ except those who have their fruit unto holiness. The conclusion then, is, that all who "with the heart believe unto righteousness," and confess Christ before men, are members of that 'body' or 'church' of which Christ is the 'head' and 'Savior.' See also 2 Cor. 12: especially the 18, 24—26 verses.—Go, reader, in to the 'church meetings' and 'ecclesiastical councils' of those bodies called 'churches of Christ,' and judge whether "God has set the members every one in those bodies as it hath PLEASED HIM," or whether he has "tempered the body together" so that they have the same care one for another, that "whether one member suffer, all the members suffer with it," or "one member be honored, all the members rejoice with it." And here let all Advent professors take heed that they are what God says the members of the body of Christ are. If you do not bring forth fruit, [unto holiness] God will "take you away" and cast you forth as a branch to wither. Beloved, do not regard these as hard sayings; I fear that some of you are in great danger of getting your hearts overcharged with the cares of this life.

Again, some man will say, in regard to the general subject, we must have organizations of some sort. But what does the BIBLE teach? Jude 3d verse. "Earnestly contend for the faith once delivered to the saints." Were not the Holy Scriptures delivered to the saints as their only rule of faith and practice without any uninspired comments. Titus 1: 7. A bishop must be blameless—9th, holding fast the faithful word [of God] as he hath been taught, that he may be able by sound doctrine, both, to exhort and convince the gainsayers. 2: 12; But speak thou the words which become sound doctrine, that

the aged man be sound in faith. Then, to be sound in faith is to believe every word that proceedeth out of the mouth of God. And to preserve that soundness is to grow in grace and in the knowledge of our Lord and savior Jesus Christ. The cement of these sectarian walls [confessions of faith] is, A COVENANT solemnly made before God, angels, and men, to support a chosen party in religion; some for Paul—Apollon—Cephas or Christ. ALL such are CARNAL, and are condemned by the inspired apostle. [1 Cor. 3: 3.] Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances [AFTER THE COMMANDMENTS AND DOCTRINES OF MEN? [Col. 2: 20, 22.] The commandments of MEN are that we shall support a PARTY in religion; and that we shall not company and co-operate with all christians in getting and doing good. How quickly is a man suspected and tried if he mingles freely his prayers and alms with those of another creed and covenant. This "envy and strife" produces "confusion and every evil work" [or Babel—i. e. Babylon.] The commandment of God is, to keep the UNITY OF THE SPIRIT in the BONDS OF PEACE.

In the light of these plain Bible teachings, is not every christian's duty plain? If you are unequally yoked together with UNBELIEVERS [not showing their faith by their works, James.] COME OUT FROM AMONG THEM and be ye SEPARATE, and you shall be a son or a daughter of the Lord Almighty.) If you are within the pale of the Laodicean church, FLEE OUT! lest God "spue" you out with the whole "lukewarm" mass into "the lake of fire which is the second death," where all hypocrites and unbelievers have their part. Rom. 13: 11, 12. And that, knowing the time, that now it is high time to awake out of sleep: for our salvation is nearer than when we believed. The night is far gone, the day is at hand: [now "NIGHT AT HAND."] let us therefore cast off the works of darkness, and let us put on the armour of light.

Yours, looking for that blessed home,

BUTLER MORLEY.

OAKLAND, Mich., May 8, 1844.

#### LETTER FROM J. J. PORTER.

BUFFALO, May 14, 1844.

Br. Marsh:—On my return from the east, I found the advent cause in this city in a prosperous state. The meetings are not quite so full as when I left, (about four weeks since,) but this is owing probably to the circumstance of many of the brethren being engaged on the canal and elsewhere, which requires their absence from the city. Some, in all probability, have grown cold, and some may have given up their faith in the Lord's speedy coming, but the number is quite small, in comparison with the number who professed to believe last winter. But such things we expect; indeed it would be strange if it were otherwise.

The parable of the sower, in Matt. xiii. is undoubtedly a true illustration of the professing world, and I often think the whole parable may be confined to those who profess to look for the immediate coming of the Lord. If so, it becomes us to examine ourselves critically by the word of the Lord, and see that "our faith stands not in the wisdom of men, but in the power of God." The only way to be confirmed in this waiting time, is to take heed to the sure word of prophecy, and mark its most signal fulfilment. No one need be ignorant of the signs of the times; and I cannot conceive how it is possible for any to be indifferent to these things, and at the same time maintain a good conscience in the sight of God and man. "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments (or elements) of the world, and not after Christ." Col. ii. 8. Again, "Let no man deceive you with vain words; for because of these things cometh the wrath of God on the children of disobedience. Be not ye therefore partakers with them. Eph. v. 6 and 7. These admonitions are worthy of particular notice at the present time. The wisdom of this world, all tends to darken the word of God. Its result has already been manifest in the rejection of Christ at his first advent; the church professedly, through its influence, have become proud and vain, and are now prepared to reject the Lord at his glorious appearing, which is at hand. But there is wisdom which is from above. There is a true light that now shines—and we need not be ignorant, nor walk in darkness.}

I have no doubt but what the Lord will soon appear, to the joy of all his waiting children. We should all stand with our "loins girt about, and our lamps trimmed and burning." We shall have no time to prepare when the trumpet sounds.

Yours, in the blessed hope,

JOHN J. PORTER.

#### LETTER FROM WILLIAM BAILEY.

OXFORD, Pa., 5th Mo. 11th, 1844.

Dear Br. Marsh,—What blessings are contained in Christ's Sermon on the Mount! In reading the same and feeling ourselves interested, what abundant reason have we to thank God that this large and instructive discourse of our blessed Redeemer, is so particularly recorded by the sacred historian! Let every one that has "ears to hear," attend to it. Let us fix our minds in a posture of humble attention, that we may "receive the law from his mouth," for he opened it with blessings. But on whom are they pronounced? And whom are we taught to think the happiest of mankind? The meek and the humble; the patient and the merciful; the peaceful and the pure; those that hunger and thirst after righteousness; those that labor, but faint not under persecution,—thus we are taught by his sermon. But in the present organization (called churches), they call the proud happy, and admire the gay, the rich, the powerful and the victorious.—But let a vain church and world take their gaudy trifles, that dress up the foolish passions which war against the soul. May our souls share in that happiness, which the Son of God came to recommend and to procure. May we obtain mercy of the Lord, and be owned as his children when he shall come to be admired in all them that believe in that day; enjoy his presence and inherit his kingdom. With these enjoyments and hopes, we will cheerfully wait until our change come. At his coming and kingdom, may we be found cultivating those virtues which are recommended to us; humility, meekness and that penitent sense of sin, that ardent desire after righteousness; that peacefulness and fortitude of soul, and in a word, that universal goodness which becomes us, as we sustain the character of "the salt of the earth," and "the light of the world," that we may, with Paul, rejoice in the day of Christ. I believe that great controversy which God has with all the nations of the earth, spoken of in the 25th of Jeremiah, will soon, very soon, be realized." In verse 31 he says he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. The sounding of the seventh trumpet or third woe is to come quickly, and who shall be able to stand? Oh, may we be counted worthy to escape those things that are coming on the earth, and to stand before the Son of man. Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.

Yours, in patience and hope of the coming kingdom,

WILLIAM BAILEY.

#### INFLUENCE OF SECOND ADVENT PREACHING.

While one of our lecturers was recently laboring in Virginia, a man who had been notorious as an oppressor of the poor, listened to the lectures and became awakened. At this time, he was holding in his possession a farm that had been most unjustly obtained. One day before our brother left the said neighborhood, while standing in the door, a man came to him and said, "I feel to thank God that you ever came to this place; for myself, wife, and children had been turned out of doors by Mr. —, but since he has heard you preach, he has given me back my farm and I now have a home for my family."

ANOTHER.—Two brothers had for a long time been at variance, and at the time the lecturer above mentioned commenced his labors, they were preparing to fight each other. They listened to the truth of God relative to the near approach of the Savior to judgment—became convinced of it, and the herald of the coming Bridegroom took them by the hand while they were both bathed in tears—made their mutual confessions, and prepared by humbling themselves before God, to meet the King of Kings at his coming. There has been much talk about frightening weak minded persons with these Bible truths. O that God would frighten a multitude more in the same manner, before they become frightened by "the face of Him that sitteth upon the throne."—Western Midnight Cry.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JUNE 1, 1844.

NO. 4.

These sayings are faithful and true—Behold, I come quickly.

JOSEPH MARSH, Editor & Publisher.

The Voice of Truth and Glad Tidings of the Kingdom,

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## THE FOURTH KINGDOM.

Concluded from the last week's number of The Voice of Truth

In this period of thirty years what has the monster been doing? He has grown from the weakness of an infant to the stature and strength of a giant. Is it an age of Protestant missions? Much more is it of Catholic missions. Their emissaries have been on the track of every Protestant missionary. Writes one of the latter, "the Catholics have twenty men in the field to our one." Is money wanted? The society of the Propaganda at Rome received, in 1842, \$500,000, and the receipts of another society at Lyons, are \$400,000 a year. We read lately of the sailing of a mission from Europe, whose destination was for the Flat Head Indians; and close on the heel of that intoligence, is the receipt of bulls from the pope, by the bishop of Quebec, erecting into an apostolic curacy the whole territory beyond the Rocky mountains, lying north of California, and appointing an individual "Apostolic Vicar, with the title of Bishop of Philadelphia, *in partibus infidelium*, one of the most ancient sees established in Asia Minor by the apostle St. John." This comprehends an area of 1,500,000 square miles, and is twice as large as the twenty six U. States. While England and this country are negotiating about a line of demarcation for sovereignty and ownership, the pope, without asking leave of any one, steps in and clutches the whole without the tedious round of diplomatic formality.—Every is appropriating the world to itself.—It belongs to Christ, *ergo* to Christ's vicar on earth.

Assuredly, Holy mother Church is operating on a vaster and grander scale in the 19th, than she ever knew in her previous days of the 11th and 12th centuries. Listen to the deep under growls of the monster in the banishment of babies from the schools of New York—see his ferocity in atrocious acts at the Madagascar, Society and Sandwich Islands. His thirst was not slaked in the blood of the 50,000,000, which he slew—he thirsts for more. Ireland, clamorous Ireland (we say nothing against political freedom) is regarded with paternal affection by the Holy See, who watches the progress of this mighty movement with something of the interest that Pius VII. did the advance of the allied armies towards Paris. Can we doubt this. Let us look at the past. When the Catholic emancipation bill, as it was termed, passed parliament in 1829, the city of Rome was illuminated, and among other transparencies hung out from St. Peter's, was the significant one, "Religion, triumphant." This reminds us of St. Bartholomew's day at Paris in 1572, when the Huguenots were decaying into the city and many thousands slain. When the news of this event reached Rome public thanks were returned to heaven.

In the midst of these vast and multifarious efforts for the propagation of the faith abroad, the flame of devotion burns brightly at home, in the imperial city; a devotion, we believe, more offensive in the face of the Almighty, than ever breathed from pagan temples. In April, 1843, in passion week, there were 36,000 strangers in Rome, and the pope harangued an auditory congregated about St. Peter's of 50,000! It would seem as if some Moses' rod had been stretched forth, and all these things have come upon the face of the earth, like the frogs of Egypt, in a night. The Anacardium monster is encircling the globe.

Is the inquiry made, what is the great epoch at which our arithmetic points?—we reply, that there is an event, and a time for that event, when the beast is to be cast into the burning flame—a time expressed by a parallel passage in the affirmation, "whom the Lord shall consume with the spirit of his wrath, and destroy by the brightness of his coming." We by no means are warranted, from Dan. 12. 11, in supposing the papacy ended in 1798—that was a way-mark, and the last one, set up on the great pathway of the 2300 days. The papacy continues from the beginning to the close of the 1325 days, and this period may be subdivided into 30 years, from A. D. 508 to 538; then 1260 years, to 1798; then 15 years for the career of Napoleon; then 30 years to the end, thus:

30      1260      15      30

The extremes of the subdivision are alike, being of precisely equal length. The coincidence is wonderfully striking. The last 30 years of the subdivision commences in 1814.

as clearly as shines the unclouded mid-day sun. "Whoso readeth let him understand." There is also another coincidence in the divisions commencing and terminating the 2300 days, nearly or quite as striking.

The 2300 days are divided into three grand divisions. The first, 70 weeks, or 490 years; the second, 1335 years, leaving, by consequence, the third of 475 years. Again, the first division is subdivided into three parts; the second division is also subdivided into three parts, making all the divisions to be the complete number 7; while the number 2300, divided by 7, is expressed very nearly by three 3s. The 1335 days cover and include the 1260, and 1290 days of the second grand division, as, in the first division, the 70 weeks cover and include the 62 weeks and the 69 weeks. The coincidence to which we allude is this; the first division of the 2300 days is 7 weeks or 49 years; the last division is forty five years, being 6 weeks and part of the 7th. We are living at the end of that division, which is "in the midst of the week," the 7th, the last.

Historians are struck with the coincidence of dates and events in the life of Bonaparte. Says Alison, "It is a remarkable coincidence that Fontainebleau, where Napoleon, in the pride of apparently boundless power, met the pope coming to his coronation, was also the witness, ten years after, of his abdication and fall. But the life of the emperor is full of such extraordinary and apparently mysterious combinations." Napoleon sealed up a box of his manuscript writings when he came to the consulate, and addressed the box to Cardinal Fesch, who was an uncle of Napoleon's. These manuscripts, among which were thirty eight considerable volumes, were written from 1786 to '93. The box was never opened till two or three years since. "How often," remarks the historian, "in running over these papers, is not one struck with the most singular coincidences of dates and events. In a volume of geography, written entirely with his own hand, and which is not finished, we find at the close these words, which seem to contain the most extraordinary of predictions. St. Helone petite île—(a small island.) It was here the emperor was obliged to finish his geography."—*Ann. Ecclésiast.*—Nov. 1842.

Yet more remarkable than these, when we find dates blending with a second series of events, the papacy; and more mysterious still, when the combined complication of both are transferred, as in our subdivision, to a higher and grander scale than historians ever dreamed. "Truly this was the Son of God," exclaimed the Roman soldier, when Jesus had yielded up the ghost; and many a graceless professor, possibly chief priests and scribes, may be constrained to acknowledge there was something in prophetic periods; but it will be just one moment too late—the door will be shut.

France has a revolution every fifteen years thus far, in this century. What shall be the character of the next? There have been six dynasties or races of kings on the throne, besides the emperor Napoleon. There have also been six different reigns in the government of England.

There have been 254 bishops and popes in the chair of St. Peter, giving an average reign of 7 years each. Gregory XVI. is the fourth of the latter papacy—that number completes a square, (Rev. 7. 1.) and he finishes the long list. He is 78 years old, and we are perfectly confident there will never be another.

If 1260 be divided by 30, the difference between that and 1290, the quotient, 42, will be the number of years since the Catholic religion was established in France. Other involutions of numbers and coincidence of dates might be given, but are forborne.

Is it said, that our *era*, in the role of three, is but human calculation? It is admitted. We know that the mathematics of the Bible do not ascend higher than the four simple rules; but, reader, the data is God's—written partly by the pen of inspiration, and partly by the finger of his providence. The time indicated is all but run out. Possibly a few weeks, or a very few months remain; perhaps not another day.

We recur to the awfully solemn oath. Dan. 12. 7. Other witnesses besides Daniel heard that oath. It is laid up in the archives of heaven, as well as deposited in God's revelation to man. Nations above are counting earth's annual circuit. Myriads of sentinels are keeping watch, and looking with intense interest upon the moment when all the things "shall be finished" which were to transpire from the time that "thou shalt stand up yet three kings in Persia," down to, and including the period when "Daniel stands in his lot at the end of the days, habited in the vestments of the first resurrection. Ezra, with his little band, bearing the precious free-will offerings for the temple, slowly journeying from Babylon to Jerusalem, at the beginning of the 2300 days, is strikingly typical of the event, at the other end of the period, when "the Lord my God shall come, and all the saints with him."

There is a predicament or condition into which, as second advent believers, we may all come for a short period. "Your time has all run out," may be reiterated from every side by a faithless generation, so that we shall become on this point dumb at Pilate's bar. All this may be applied to the poor Jew with equal force; scattered among all nations he is even in that dispersion, trying to keep the observance of the ritual of his Fathers. He has just concluded the yearly festival established nearly 3500 years ago in Egypt. He has observed it the present month with more than usual ceremony as a Jubilee passover. It is still further enhanced in interest as being the Jubilee of jubilees, or the 50th Jubilee since his nation was carried captive to Babylon in the year 607 B. C. It is yet more endeared to him as being a Grand Jubilee Cycle, the 70th Jubilee since the first observance after the entrance into old Canaan. He finds the grand concatenation of the series of typical Sabbaths and Jubilees complete. Does he expect to go through, again, the grand rounds—again to defile around Jericho? Nay, verily. Moreover, he finds that he is standing on the lofty summit of 6000 years from the creation. Every thing in this ritual, to which he clings with death like grasp, prefigures to him in every shade of form and ceremony and numbers, that this is the grand climax as to time, of typical representation. He surveys the extended horizon to find some tokens of the approach of the full orb'd sun of Zion's glory. Still no Messiah appears. The Christian, as well as the Jew, perceives that the 2300 days are apparently ended, and the sanctuary is not cleansed.

What do Jew and Christian think? "We thought it had been he which should have restored the kingdom of Israel; and besides all this, to-day is the third day since these things were done." What shall we do? Why, when we all become silent, the Almighty speaks from "the whirlwind," "stand still—and see the salvation of God." "The Lord shall fight for you and ye shall hold your peace." When Jesus had cried with a loud voice he yielded up the ghost. When his tongue was silent then the rending veil, the quaking earth, the cleaving rocks, the opening graves spoke out. "Did you ever think of the 'silence in heaven.' Silence in heaven! They cease not day nor night. But hark, in a moment all the grand choruses of rank above shining rank are suddenly stopped. Silence in heaven! The thought is overwhelming to consider for a moment—the mind is crushed by the awful suspense. Silence in heaven! What is it? It is the stillness that precedes the bursting storm. 'Tis the moment when Jehovah speaks.

The length of this article forbids remarks which we would like to make; and we say briefly to our friends who are trying to arouse and wake up a sleeping world, calling to the inmates of a house on fire, cry on. What if some of Zion's professed watchmen are awake only to jeer, to ridicule and to scoff; still cry on. What matters it if schools of the prophets (what a misnomer) are declaiming on the connection between 'metaphysics and theology,' and theological bulls are settling the principles of exegesis and discoursing on the 'Fanaticism of Reform,' cry on, cry on. Christian, does your faith grow weak? Think of Noah. Remember it was the steadfastness of his belief unto the end, that acquired for him, ages after, the appellation of being condemned to the word and becoming the heir of righteousness, yes, the righteousness which is by faith. What if Noah, lacking one day of finishing the ark, had, at that point stopped short and abandoned the whole—or did he drive his last spike with a tap, tap, tap, that betrayed the weakness of his faith? No, no—believing God would magnify his word above all his name, the last blow drove home the spike with a force that made the vast pile ring again. Dear reader: do you say, 'come, Lord Jesus?' If not, then let these things lay hold of you with a readiness and a grasp that the angels seized the hand of Lot and his family. *Flee, flee—flee; and stay not.* "O, stay not for the morrow's sun."

A. PENFIELD.

\*Does the reader say our belief is all delusion? Then you are dealing ponderous blows on the Jew, for whom, at the same time, you express so much sympathy. What means this beautiful, grand, sublime order of cycle revolving on itself, like a system above system in the starry heavens. The Jew is enraptured with the glorious symmetry; and do you say he is only contemplating a phantasm? He needs you not. His heart is big with the expectation of a coming Messiah. His time is expired. And we too are looking for the *Coming One*. Both our rallies agree.

Just as our paper was going to press, we received the following note from brother Himes.

Boston, Mass., May 27, 1844.

Our Conference has commenced. Brethren Miller, Whiting, Galusha, and a host of others are present. All in good spirits, waiting for the Lord. None have turned *infidels* yet. Our meeting we trust will tend to strengthen the faith, and increase the love of the brethren.

J. V. HIMES.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 1, 1844.

### LECTURERS.

Elder Galusha has gone to Boston to attend the conference now in session in that city. Elder Bywater supplies his place at Lockport in his absence. The saints there are abiding in the truth. Br. Porter is in Buffalo, looking for "that blessed hope," with those of like precious faith in that city. Br'n. Johnson, Macomber, Busbey, and Smith are in the field, abiding in the truth, and proclaiming it to the joy of many others. Br. Hill is in the vicinity of Geneseo, strengthening the saints in this hour of trial, and waiting the return of the Lord. In this city our meetings are well attended, the power of the Spirit is in our midst, and we are hourly looking for the glorious day of the Lord to dawn upon his dear people.

### A TEMPTATION.

An opinion (it cannot be called *faith* if it is without evidence) is being entertained by some of our brethren, some lecturers, that the day of grace is already past. This we consider a device or temptation of the enemy of all righteousness; calculated to cause God's people to slack, if not to cease their efforts for saving sinners at this last moment of probationary time. The temptation should be resisted with fervent prayer; and instead of slackening our hands, or feeling less concern for the salvation of souls, we should feel a deeper concern, and labor with renewed diligence to save them. All who may yet be saved, will be like brands plucked from the fire, or like gleanings of the general harvest. The Master has not yet "risen up"—hence the door of mercy is not yet closed. Soon, both will take place.—Then, the day of grace, of redemption, will be forever closed. Now the sinner may be saved. O, let us do all we can for their redemption— spare no pains— withhold no sacrifice in your power to make, at this last hour of your labor, for the eternal redemption of those around you.

### DEFERRING THE TIME.

One of the strong temptations of the present time doubtless is, an inducement to defer the time of the Lord's coming to some remote indefinite period. The mind wants, *must* and *will* have some object to rest upon. God has provided a permanent object for this important purpose; and that object is a definite point of time in which we should be constantly looking for the coming of the Lord. Beyond that point we should not suffer our minds to pass. That point is *now, hourly*; "For ye know not at what hour your Lord may come." Do we realize and fully believe this great, this awful, yet most glorious truth? and are we in constant preparation to meet our Lord? Or, are we inclined to listen to the temptation to defer the time of his coming to some future period? Oh, remember that when "ye think not" the Son of Man will come. It would be unreasonable to say he will come later than we think. It will doubtless be at an earlier hour than many, if not all think. Therefore, defer not the time, but look for his coming every hour.

### COMING OUT OF BABYLON.

We cannot see why believers in the near coming of the Lord do not, without an exception, obey, & proclaim this message, "Come out of her, my people." If they designed to form a new sect, of which our enemies falsely accuse us, certainly it would be *policy* to call out from the churches as many as possible before organizing our party. But if we do really believe in the immediate coming of the Lord—that the churches are represented by the "MOTHER of harlots" and her daughters, and that they constitute Babylon, how can we retain our standing with them, and neglect, if not refuse to proclaim to others God's truth on this subject? viz. "COME OUT OF HER, MY PEOPLE." If God has cast off others for rejecting his truth, which they did not fully understand, what will he do to us if we refuse to obey a truth which we acknowledge to be plainly revealed in his word? Judge ye.

### PROFESSOR SEIXAS.

A man calling himself by the above name (and we presume it is his true name) has recently called on us under very suspicious circumstances. Among many other things

not proper to name now, he professed to be rich; but just at this time was rather short of funds—was favorably inclined to examine the doctrine of the immediate coming of Christ, &c. By his *flattery* and *deception*, he succeeded in obtaining eight dollars from one of our Lecturers; and the last we heard of him he was in Buffalo. He has probably gone to Cleveland, Ohio. From these facts, what we know of the man, and what we can prove relative to his character while in this city, we deem it our duty, though painful in the extreme, to say to our brethren, and especially to our sisters, beware of this man, and all others of like character.

EARTHQUAKES.—The Montreal Gazette states, that about midday on the 13th inst., a loud rumbling noise resembling that of a company of artillery at full speed, was heard by persons residing on the mountain, and that others ran out of their houses fearing they would fall upon them. The shock lasted two minutes.

The moon presented a singular appearance in Philadelphia on Friday evening. The sky at the time was unclouded, and the atmosphere free from mist. The moon appeared to be in the centre of a golden light, apparently about three feet in diameter, the whole being encircled by a bright ring, presenting at 8 o'clock nearly all the colors of the rainbow.

### HOW OUR OPPONENTS FELL.

It has been predicted by our opponents that we should be greatly mortified—should throw away our bibles, and turn infidels, after March 21st. It seems they have proved false prophets in this case; and feel not only mortified, themselves, but are angry with us because their predictions have failed. We can give only a specimen of their sad disappointment, though many are before us. It is from the Palladium for May 15th. Speaking of our precious and glorious hope, one of its conductors says:—

"I have met the devil in a great variety of garbs and shapes, and have always found him the most difficult to manage when dressed up in his *go-to-meeting* clothes, with some momentous doctrine to defend, or benevolent enterprise to be established, or (as he says) all will go to the devil. He is then the most irritable, envenomed and headstrong; because in such sanctimonious frocks, he knows he has the sympathy and influence of some good men, who are actually so afraid of doing wrong, they dare not oppose the devil; especially, if he pretends to have the public good in view, or has a plausible name, under which to conceal his object."

"In this condition they will say and act out, just what their feverish imagination can discover while looking through the devil's spy glass. They stare at *mo-to-hills* until they think them mountains, and fancy the distant volcano to be belching cataracts of fire at their feet."

"I have no unkind feelings toward those who have been cold spectators during the late struggle which a few have had with the reckless spirits of disorganization. I cheerfully confess, however, it is not a little mortifying to me, to see a disposition manifested by some of your late writers to crouch, and bow, and apologize, and applaud the religious sincerity of men, whose hearts are like overflowing cauldrons of boiling vengeance against accredited ministers, in full fellowship with their respective denominations—men, who if it were in their power, would rend asunder every Christian organization, and scatter the churches like feathers in the winds of heaven—men, who can find nothing better by which to represent the Church of God, than old Babylon, the mother of harlots, making the nations of the earth drunk with the wine of her fornication—men, who have thrown their blackest slanders broad cast over creation, like imps of devils, to poison every social and religious fountain, and to kill the tree of life, the hope of every child of grace."

"Are such men honest? Are such men sincere christians? Are such persons in your bosom of Christian fellowship? Better have a nest of scorpions there, with a thousand stings. I cannot. In justice to my God, to His people, and to myself, I cannot still extend the hand of fellowship to keep their heads above that fiery wave of public indignation, to which they are so justly entitled."

"I wish for ministers and churches to awake and put on strength, and stand fast in the liberty wherewith Christ has made them free. Look diligently, my brethren, lest a root of bitterness spring up and trouble you, for those advent leaders have been sowing discord among us for more than two years past; and no proper subjects of church discipline. They should be brought to answer for their conduct, to those organizations, which they are now so fond of ridiculing and treating with utter contempt."

Comments on these extracts are unnecessary. We deeply deplore the condition of that man, a professed minister of the lovely Jesus, who can indulge a spirit which will prompt him to utter such sayings, even against the most wicked and fallen of his fellow beings. "Father, forgive them, for they know not what they do."

### FEARFUL SIGHTS.

In speaking of the recent riots in Philadelphia, the "Midnight Cry" for May 23, gives the following account of certain "fearful sights" in the heavens, which were witnessed during that bloody tragedy. The writer says:

There seems to be upon the general mind a fearful looking for, an undefined presentiment of what is to come, an inward sense that the judgments of God are impending, which, according to the Scriptures is one of the last signs to precede the coming of the Son of Man. Not only the recent tragedies in our city, but the general character of foreign news, and the political and ecclesiastical state of the world, confirm apprehensive expectation. Although during the past year the common journals have been filled with accounts of supernatural phenomena, and in many cases we have received the testimony of eye witnesses of integrity and worth, yet we have rarely appealed to their authority. But the present accounts are so notorious and well authenticated, respecting the meteors, and the remarkable opening of the heavens, on the night of the burning of the old church of St. Augustine, that we will here allude to them. When the flames were encircling the cross on the spire, a large meteor was seen darting from the heavens above it. Late the same night, a strange appearance like a moon the color of blood, was seen directly over the city; this was seen by different individuals in different parts of the city, by some who were, and by others who were not believers in the second advent. A gentleman who resides a short distance from the city, was called up, about the same hour, and witnessed with others, an opening in the heavens, revealing a brightness beyond, and such was its unearthly glory, that he supposed the Judge would immediately appear. Many who have been opposed to our views, now begin to consider whether indeed these things are not so; even some of our Catholic neighbors have said, "Well this looks as if what the Miller people say, is coming to pass." On the other hand, the little company who are waiting for Jesus are confirmed in their hopes, and feel calm and unmoved amidst the fury of the storm. An aged sister, who is a widow, and resides alone in the vicinity of the scene of terror, was asked how she was sustained, while many around her were filled with consternation, moving their goods, and flying from their homes. She answered that she closed her door and took her Bible before the Lord, and felt a sweet peace and confidence that He was near, and would soon deliver her from the wickedness that was destroying the earth. In the midst of this tumult, what an anchor of hope is the sure promise of the immediate return of the Lord. It has been a strong hold and a sweet refuge to every heart, who confides in Jesus near. In this confidence we have felt secure, and while looking upon the angry flames as they were ascending to heaven, the words of the prophet stood out before the mind in bold relief:—"Behold the plagues are sent, and shall not return again; the fire is kindled, and shall not be put out till it consume the foundations of the earth."—"The dead shall be cast out as dung, and there shall be no man to comfort them, for the earth shall be wasted, and the cities shall be cast down." "O my people, hear my word, make you ready to the battle, and in those evils be even as pilgrims upon the earth." "For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you." Here, 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."

At present the city is under the guard of the military, and the surface is quiet. May the Lord keep us in this perfect peace, and deliver us from the approaching hour that is to try all that dwell upon the earth.

Still waiting,

C. S. M.

For the Voice of Truth.

### OUR DUTY.

Our first business is to ascertain the truth. We are to be guided by the teachings of the Spirit, and implore its influences. That blessed Spirit sends us to the sacred Scriptures. We must study the languages in which it was written in order to interpret it aright—to elucidate the customs to which it alludes and the imagery which it employs. We acknowledge our great obligations to those scholars

whose labors gave us the present translation of the Bible. We should also feel grateful for the results of those investigations with which we are blessed at the present day. But while it is acknowledged that it is the duty of Christians to be as learned and enlightened as their opportunities will enable them, we would express a strong desire to see thousands employed in teaching the principles of the Christian religion, where one is now employed.—Christians of every rank in life, who understand the principles of the gospel, will, one and all, feel their obligations to urge them upon others around them. So did the primitive Christians.—And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth would not cease to speak of it, and to urge it upon others. After slumbering for ages over her duty, the church, (I mean the private members of it) are beginning to learn that they have something to do by their own personal efforts for him who redeemed them; and that they are to be active in his service, as well as ministers of his word. Let every Christian teach, so far as he has opportunity, what he understands himself; let him improve the gift bestowed on him to the glory of the Giver. But above all, let us aim to fix our feeble conceptions upon the Savior whose approach is at hand—upon the manner of his coming—upon his train of attendants, for “behold he cometh with ten thousand of his saints, to execute judgment upon the ungodly,” and to be admired in all them that believe to that day.

May we all be enabled to rejoice that the Lord whom we love, and who now guides us by his counsel, will shortly descend to receive us to his glory.

Those, however, who slight his mercy and abuse his patience and forbearance, will “wail” when the “glorious King shall come to Zion, and to them that turn from ungodliness in Jacob.”

Then many whom the world have admired and envied—“many of the kings of the earth, and the great men, and the chief captains, and the mighty men” shall call, (alas! in vain) to the rocks and mountains to fall on them and hide them from his presence.

God grant that we all may have grace to use all diligence, that we may be found of him in peace, without spot and blameless.

ONE LOOKING FOR THE SAVIOR.

A WORD FROM LUTHER, THE GREAT REFORMER.

“Who does not know that we can seldom advance a new idea without an appearance of pride, and without being accused of seeking quarrels? If humility herself, attempted anything new, those of a different opinion would exclaim that she was proud. Why were Christ and all the martyrs put to death? Because they appeared proud; despisers of the wisdom of the time in which they lived, and because they brought forward new truths without having first humbly consulted the oracles of the old opinions.”

For the Voice of Truth.

JOB 4: 13-21.

In musings of midnight, from visions of sleep,  
When still was the earth, in slumber hush'd deep,  
Sudden, and strange, mysterious terror came,  
And awful dread hung o'er my trembling frame;  
For lo! a spirit, folded dark in night,  
Majestic mov'd before my starting sight!  
Rigid and wild, my hair erected stood;  
Cold horror crept through all my inmost blood.  
Frenzied the specter rose, and all around  
Was hush'd to silence as of death profound.  
I heard a voice—! Shall feeble, dying dust  
Compare with God, the Holy and the Just!  
Shall man, the reptile of a day—on hour,  
Measure his strength with Heaven's eternal power!  
Th' angelic armies, round his lofty throne,  
Confess their folly, and their strength disown;  
Their brightest glories of celestial light  
Obscure and dim are in Jehovah's sight.  
What, then is man? and what his proudest way?  
Four dweller in this house of crumbling clay!  
From morn to eve his generations sweep,  
In quick succession, to their general sleep,  
Still onward urg'd by Time's unlingering stream—  
Their years a thought—their memory but a dream.  
Yet cometh millions shall from sleep arise,  
At trumpet's call, and seek th' opening skies!  
The heavens and earth, then, folded as a scroll,  
Together chang'd shall be, from pole to pole!

LOVE FOR THE WORLD.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” These words of the beloved disciple lead us to ask, what is meant by the world, when we may be said to love the world, and why we should not love it.

According to John, all are of the world, who are not the sons of God. “For all that is in the world is not of the Father, but is of the world.” The character of the world is further described in passages like the following: “He (Jesus) was in the world and the world was made by him, and the world knew him not.” The spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him; the world by wisdom knew not God. And it is said in the 11th of Hebrews, “that the world was not worthy of those who suffered that they might obtain a better resurrection.”

The Savior says to his children “ye are not of the world, even as I am not of the world. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Thus we know something of the spirit and character of the world from the manner in which it has always regarded the Lord of glory and his humble followers. Again, we shall see more of its nature and influence, by considering the character of its king, to whom it has always sworn and maintained allegiance. We have the best authority for calling satan the god of this world—that of Jesus Christ. His reign commenced when he succeeded in tempting our first parents to disobey, and from that day to this the vast multitude have been led captive by satan a his will—blinded by the god of this world, while only a small proportion have been translated out of nature's darkness into marvellous light—into the kingdom of God's dear son.

The prince of the power of the air, who worketh in the children of disobedience is represented as going about as a roaring lion, seeking whom he may devour. It is his great object not to lose any subjects, and gain as many new ones as possible. He offered Jesus all the kingdoms of this world and the glory of them, if he would fall down and worship him. The kingdoms were his and the glory, also he could not give them away, and the Savior did not contradict him, but on the other hand many times called him the god of this world—the prince of this world.

In the second chapter of Daniel we find a representation of the kingdoms of this world, in the image described. From this image we learn, how many universal kingdoms there would be before the setting up of God's everlasting kingdom, which is not of this world, but of the new earth wherein dwelleth righteousness. We also learn the character, nature, duration, with the order of succession, of these kingdoms. For the secret of the interpretation was revealed to Daniel in a night vision. Daniel said to Nebuchadnezzar, “There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. He that reveleth secrets maketh known to thee what shall come to pass hereafter.” So it is plain that this image included all worldly dominions down to the end of time. This is what is called “the vision of all” in the 29th chapter of Isaiah. Yes, this image represented all that is not of the Father, the kingdoms of this world and the glory of them—satan's dominions, and it becomes like the chaff of the summer thrashing-floor. Daniel says, “Thou O king, sawest and behold a great image. This great image whose brightness was excellent stood before thee, and the form thereof was terrible. This then is the character of the world—of earthly dominions. It is a great image of “excellent brightness”—claims adulation—bow down and obey and become united to the image. “The form thereof was terrible,”—so it seemed to Daniel who was a subject “greatly beloved,” of “the God of Gods, and the Lord of Kings.” He could pray with David to have his soul delivered from “men of the world which have their portion in this life.”

Then we may be said to love this image of worldly dominions—to bow down and worship wherever its excellent brightness fills the eye more than its terrible form. Whenever we are lured on to labor for

the meat that perisheth, and forget the enduring riches which it is the object of this life to store in heaven. Those love this world who are surcharged with the cares of this life—who dwell on the earth, and are not strangers and pilgrims seeking a heavenly city. Those love this world in the forbidden sense who have more thoughts fixed upon it than on the world to come. Those love this world who are conformed to it—who worship its fashions, adopt its customs, maxims, and imbibe its spirit.

We should not love this world, because it interferes with our loving God. We cannot serve God and mammon [the god of this world] said the Savior, and thou shalt have no other gods before me, was thundered from Sinai. Now since all that is in the world is not of the Father but of the world, he that has his heart filled with the world, has no room for the love of God. He who loves the things of the kingdom of God, will have his affections removed from the perishing things of time, and placed on the unfading and incorruptible inheritance, reserved for those who love the Lord and do his holy will.

We should not love this world, because it belongs to satan; and in loving it we become his servants and pay him allegiance; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

We should not love this world because it is polluted with the works of satan, sin, death, and the curse, and is only kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

We should not love this world, because in so doing we dipobey and dishonor God. As subjects of Jesus, we must have the interests of his kingdom near at heart, and that kingdom which it is the Father's good pleasure to give to the little flock who truly love and fear him—That kingdom is, not of this world.

Then let all the power and glory of this world seem dim in the eye of the Christian—eclipsed by the full faith vision of the world to come—the looking for the new heaven and the new earth wherein dwelleth righteousness. Let the excellent brightness and the lofty form of the kingdoms of this world, seem to us as they did to Daniel, terrible.—For in a little while, he that shall come, will come and will not tarry. The stone will smite the image of earthly dominion, and they will become like the chaff of the summer thrashing-floor, and the wind will carry them away and so place be found for them, and the stone will then fill the whole earth. For we are living in the days of the kings [see Dan. 2: 44.] when the God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. E. C. O.

WHY IS IT?

There is hardly a subject that is so unwelcome, and even grating to the ears of many who profess to be Christians, than that of the speedy coming of our blessed Savior. It has pained my soul exceedingly, to know this fact, and to witness it almost daily. There will be great interest evinced in other themes, but this—the best and most glorious of all, is shut out as not worthy of notice. Was it so with the saints in former times? It is written, “They that feared the Lord, spake often one to another” and from what follows we know that they were speaking of things divine; for “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” We read too, that the disciples who were going to remain after the resurrection, “talked together of all those things that had happened;” and that their “hearts burned within them” when “Jesus himself drew near, and opened to them the scriptures.” Their absorbing theme was Jesus and the resurrection. Could anything beside have given them such joy? Ah, no! Every thing on earth dwindled in comparison with this. They loved to call to mind his words; “A little while, and ye shall not see me, and again a little while and ye shall see me,” and rejoice in the glorious hope of a gain seeing him whom their souls loved. The apostle says, “For our conversation is in heaven; from whence also we look for the Savior, 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.”

What! shall a family, when the head of it has gone away for a season, be more interested in any other subject than his return! Will it be even annoying to them, when one member mentions that the time is near at hand—yes, that they have reason to expect him daily? Who would not say in such a case, that it was evident that there was no affection for the absent one? Alas! it is a dark sign, when the subject of the coming of Jesus—the great Head of the church, is unwelcome—when individuals manifest an unwillingness to hear or speak of it. What if some have, in their earnest longing for his appearing, hastened the time—or looked for it too soon? Shall the subject be discarded on that account? Will not the true children of the kingdom love to talk upon the glorious theme, and comfort one another with those words of comfort that are given, that the King will soon appear in his beauty, and cleanse this sinful world from its wickedness, and reign forever—even forever and ever! It must be, that those who love the Saviour will delight to dwell upon this theme; and it is those only who “love his appearing,” that are to “receive the crown.”

A. C. J.

LETTER FROM D. CRARY, M. D.

HARTFORD, CON. May 23, 1844.

Br. MARSH:—I have been much edified and encouraged in reading your little sheet, “The Voice of Truth;” and as the first volume has expired, I not only feel anxious to continue the reading of it myself, but also am desirous that it should have a wider circulation among the brethren here, and have therefore taken the responsibility upon myself to act as agent for it.

I have to say to you that the brethren in this city stand firm in the faith of soon seeing their Savior. That faith is founded upon the word of God, a basis which cannot fail—it is safe to trust in that. We know that we are not following cunningly devised fables, but the sure word of prophecy, to which we are determined to give heed, until the morning star shall arise. Surely the believers have nothing to cause them to yield their faith in this blessed doctrine, although the time has expired; but on the contrary, have they not every thing to strengthen it? Is not the world, religious, moral and political, rapidly verging to the state prophesied of when the Son of Man shall come? Most certainly it appears so to me. O then let us live with our loins girt about with truth, watching and waiting for our Lord when he shall come.

Yours in the glorious hope,  
DAVID CRARY, M. D.

LETTER FROM C. SWARTWOUT.

UTICA, N. Y., May 21, 1844.

Br. MARSH:—We are a little few left here that are waiting and looking for our coming Lord. I think we can say twelve or fourteen are willing to identify themselves Second Advent believers. We have no help only from the Lord. We read the bible for ourselves. In Micah 7: 5, we read, “trust ye not a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.” 7th verse, “Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.” When I read these words the other day, oh how cheering to my soul to think we need not look to any guide, and that the Lord will hear me. The bible is everything to us little few; for we seldom attend any church.—We meet twice a week and twice on the Sabbath and the Lord is always with us. “No man careth for our souls.”

C. SWARTWOUT.

LETTER FROM BR. L. A. WEBSTER.

SILVANUS, Mich., May 21, 1844.

Br. MARSH:—My humble thanks to you for the continuation of your paper, and would be glad to help you in a pecuniary point of view, but am unable at present. Please accept of these few lines, and insert them in your valuable paper if worthy an insertion.

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.—Jude 14, 15.

But who may abide the day of his coming? only those who have clean hands and pure hearts.—Those who are inwardly and outwardly holy. Terrible will that day be to the ungodly, when he cometh to execute judgment upon all; they must appear at his bar to receive their sentence, and have nothing

to expect but to be punished with everlasting destruction from the presence of the Lord. But his coming will be welcomed by myriads of his saints on earth, who now lift up their heads with joy, and hail him their triumphant Lord. Washed from their sins in his blood, clothed with the garments of salvation, and the robes of righteousness, and sealed by his Spirit, they go forth with transport to meet their best friend, who will not be ashamed to own them, and hath prepared for them a city.—How seriously should we lay these things to heart, as we know not how soon God will say to each, —“Give an account of thy stewardship.” We are assured he will soon call his servants, and reckon with them; and those only are safe who have kept a good reckoning. The audit will not only examine talents and pounds, but farthings and mites.

L. A. WEBSTER.

From the Advent Herald.

DEAR BROTHER HALE:—The faith of the believers in the near approach of the advent in this city, is not affected by any seeming delay of the time.—On the contrary, they feel that without such an apparent delay, the vision could not be said to tarry. Consequently this delay, instead of being an indication that we may be mistaken in believing that the coming of the Lord is nigh at the doors, is a further assurance that not one jot or tittle of God's word can fail; and that He that cometh will come and will not tarry.

While the Adventists are thus strong in their faith, the great body of the church and world seem ready to inquire, Where now is your promise of the Lord's coming? They cannot see how the coming of the Lord can be delayed on account of his long suffering, not being willing that any should perish, but that all should come to repentance. Most of those who reject the doctrine of the Advent, are deeply engrossed in some great object of this world. The political world are all engaged in politics; and the sects are eager to build up themselves and advance their own interests. The Episcopalians are erecting a most magnificent temple in this city, to be called Trinity Church, which might vie with any heathen pagoda. It is constructed of hewn and carved stone, at an expense of about \$ 500,000. If finished, it would exceed in splendor, any church on the American Continent.

The Methodists are still holding their last quadrennial general conference in this city. I say last; for if time should continue, there is but little prospect, from the animosity exhibited between the delegates from the north and south, that they would ever again agree to meet in a similar capacity. The case of Bishop Andrew, who has married a wife holding slaves, has been brought before the conference; and it appears that previous to this, he has been unbeknown to the conference, a slaveholder for the last ten years! The northern and southern delegates are holding private caucuses, on the question of slavery; and moderate judges predict that before the conference shall adjourn, a division of the church will be the result. Occasionally their public debates are quite spirited and acrimonious; and the whirlwind of excitement sweeps over their deliberations. Wm. A. Smith, a D. D., who instigated the mob against brother Storrs when he visited Virginia, is a delegate, and he occasionally shakes himself like an enraged lion. He is a powerful man, and when aroused does mighty execution. A Mr. Hardin, who had been suspended by the Baltimore conference, for being a slaveholder, appealed to the general conference, which sustained the Baltimore conference by a vote of 117 to 56.—This exhibits the relative strength of the two parties. When the vote was declared, the southern members were greatly chafed; and Smith denounced the majority to their face. He said he should enter a protest that would burn on their cheeks; and that they could not dispossess him of his self-possession, but could easier chain the lightning or confine the winds in the cave of Evolus. Some, in giving vent to their feelings, spoke of their coolness; but one delegate replied, that though they might talk of their coolness, yet if they were iron, if dipped in cold water they would “fizz.” Alas! thought we; are these the men who are to bring about the millennium by their “beloved Methodism,” as they term it?

If time should continue a few months, the prospect is, that our country is to be involved in a whirlpool of political excitement, which will so engross

the minds of politicians, that no time will be found for a calm consideration of the great truths presented in the scriptures. The Protestants and Catholics of our great cities were never possessed of a spirit of greater and more bitter hate against each other than at the present time. Personal and bodily fear is all that restrains thousands of them from shedding the blood of each other. We need not be surprised at an outbreak in this city, on the least provocation, which would rival the bloody scenes of Philadelphia.

The Mormons have established a paper in this city, which advocates the claims of General Joseph Smith for the Presidency! The last news from Europe is very ominous of the approaching downfall of Turkey and of dissensions among the nations. Aside from all chronology, the indications are, that the nations will soon be angry, and the wrath of God come. In haste, yours,  
S. BLISS.  
New York, 1844.

“SIGNS OF THE TIMES.”

BY CHARLOTTE ELIZABETH.

When from scattered lands afar,  
Speed the voice of rumored war,  
Nations in tumultuous pride  
How'd the ocean's roaring tido;  
When the solar splendor fail,  
And the crescent waxeth pale,  
And the powers that star-like reign,  
Sink dishonored to the plain;  
World! do thou the signal dread;  
We exhalt the drooping head,  
We uplift th' expectant eye,—  
Our redemption draweth nigh.  
When the fig-tree shoots appear,  
Men behold their summer near;  
When the hearts of rebels fail,  
We the coming Conqueror hail,  
Bridegroom of the weeping spouse,  
Listen to her longing vows,  
Listen to her widowed moan,  
Listen to creation's groan!  
Bil, O bid thy trumpet sound;  
Gather thine elect around;  
Gird with saints thy flaming car;  
Summon them from climes afar;  
Call them from life's cheerless gloom,  
Call them from the marble tomb.  
From the grass-grown village grave,  
From the deep, dissolving wave,  
From the whirlwind and the flame,  
Mighty Head! thy members claim.  
Where are they whose proud disdain  
Scorn'd to brook Messiah's reign?  
Lo, in waves of sulph'rous fire  
Now they taste his tardy ire.  
Quell'd are all thy foes, O Lord;  
Sheathe again the dreadful sword,  
Where the cross of anguish stood,  
Where thy life dieth in blood,  
Where they mock'd thy dying groan,  
King of nations! plant thy throne;  
Send thy law from Zion forth,  
Speeding o'er the willing earth—  
Earth, whose Sabbath glories rise,  
Crown'd with more than Paradise.  
Sacred be the impending veil!  
Mortal sense and thoughts must fail.  
Yet the awful hour is nigh,  
We shall see thee eye to eye.  
Be our souls in peace possess'd,  
While we seek thy promis'd rest,  
And from every heart and home  
Breathe the prayer, O Jesus, come!  
Haste to set the captive free;  
All creation groans for thee.

Matt. 24: 6-8.  
Luko 21: 25.  
Hug. 2: 7.  
Heb. 12: 26-29.  
Matt. 24: 29.  
Rev. 16: 12.  
Matt. 24: 29.  
Joel 2: 10, 31.  
Luko 21: 26, 36.  
Luko 21: 27, 28.  
Eph. 1: 14.  
Rom. 8: 19, 23.  
Matt. 24: 22, 23.  
Luko 21: 29-31.  
Isa. 59: 18, 19.  
Rev. 19: 11, 16.  
Rev. 19: 7, 9.  
Rev. 6: 10.  
Luko 18: 3, 7, 8.  
Rom. 8: 22, 23.  
1 Thess. 4: 16.  
Matt. 24: 31.  
Jude 14.  
Isa. 24: 13-15.  
Matt. 24: 40, 41.  
Rev. 20: 4-8.  
Luko 14: 14.  
Ps. 49: 14, 15.  
1 Thess. 4: 17.  
Col. 1: 15.  
Luko 19: 12, 27.  
Matt. 13: 41, 42.  
Luko 17: 27, 30.  
Rev. 19: 20, 21.  
Rev. 10: 15, 21.  
Pa. 110: 5, 7.  
Isa. 53: 3, 5, 12.  
Mark 15: 29.  
Isa. 24: 23.  
Zach. 8: 8.  
Dan. 2: 35, 44.  
Isa. 40: 1, 9.  
Pa. 67: 6.  
1 Cor. 13: 12.  
1 John 3: 2.  
Luko 21: 31.  
Rev. 1: 7.  
2 Thess. 3: 5.  
Heb. 4: 9.  
2 Tim. 4: 8.  
Rev. 22: 20.  
Isa. 49: 9.  
Rom. 8: 19.

LETTERS RECEIVED, UP TO JUNE 1.

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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JUNE 8, 1844.

NO. 5.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

While time continues, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies at One Dollar. Without charge to those who are unable to pay.

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## THE HOPE OF THE GOSPEL. BY MISS E. C. CLEMONS.

Said a lady to her friend, the other day, "sister, what is your hope?"

"My hope?" replied the lady addressed, "why I have a great many hopes—I hope the world will be converted—I hope the Jews will be restored to Palestine—I hope, when I die, I shall go to heaven—really, it is fatiguing to tell all my hopes."

We fear there are many who are thus hoping, and who have not yet the anchor to the soul, that which is the sure and steadfast hope. Peter exhorts, [1 Pet. 3.] be ready always, to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear. Let us see if the apostle does not explain himself, in this same epistle. He dedicated it to the strangers scattered abroad—elect—and says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again into a **LIVELY HOPE**, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven, for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Then, after speaking more particularly of this hope, and alluding to the diligent manner in which the prophets searched into the time, when the hope should change to glad fruition, in the thirteenth verse of the first chapter of his first Epistle, he says: "Be sober and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ."

Thus it is evident, that the hope, for which we should ever be ready to give a reason, with meekness and fear, is the hope of the resurrection. It is the hope that Christ will come again and raise the dead—cause them to be satisfied by awaking in his likeness; that they may see him as he is; and be made like him; that they may reign with him on the renovated earth, the kingdom prepared for them from the foundation of the world. The hope is based on the resurrection of Christ, for "God hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead." And Paul says, "if Christ be not risen, then is our preaching vain, and your faith is vain also; ye are yet in your sins; then also they which are fallen asleep in Christ are perished, if the dead rise not." So the hope is as sure and steadfast as the Eternal Rock on which it is founded; for, just as sure as Jesus had a resurrection, just so sure all those that sleep in Jesus will God bring with him. "For God hath both raised up the Lord, and will also raise up us, by his own power. We believe, and therefore speak. Knowing that he which raised up the Lord Jesus shall raise us up also, by Jesus, and shall present us with you."

When Peter preached in the temple, and told the Jews that God raised the Prince of life from the dead, "as he spake unto the people, the priests, and the captains of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

The philosophers of Athens encountered Paul; some said, "What will this babbler say?" others, "He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Then in his discourse, the apostle told them, that God had 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. (So the judgment is as sure as is the resurrection of the Savior.) And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter.

This was the hope of Paul; when he was brought before the Jewish council, he said, "Of the hope and resurrection of the dead, I am called in question." And when he answered for himself, before Felix, he confessed that he worshipped the God of his fathers after the way which they call heresy; believing all things which are written in the law and the prophets, and have hope toward God, that there shall be a resurrection of the dead, both of the just and of the unjust. And in his defense before Agrippa, he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers;" and he directly says, "Why should it be thought a thing incredible with you, that God should raise the dead?" So this was the hope of the promise made to the fathers. And when Paul, as a prisoner, was carried to Rome, where the chief of the Jews were come together, he said, "for the hope of Israel, I am bound with this chain." So the hope of Israel was the hope of the resurrection.

It is otherwise called, the hope of the Gospel. For Paul said to the Colossians, that Jesus would present them, "holy and unblamable, and unrepvable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel; which ye have heard, and which was preached to every creature under heaven."

Hope is a compound of desire, expectation, and confidence.

The hope of the resurrection is desirable, because at that time, Jesus will come in the glory of his Father, and all his holy angels. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we also which are alive, and remain, shall be changed in a moment, in the twinkling of an eye, and be caught up to meet him in the air, and so ever be with the Lord. Paul thought it desirable, for he said *comfort one another with these words*. Then will He gather together in one all things in Christ, both which are in heaven and which are on earth. Jesus thought this hope so desirable, that he made his coming the theme of his last discourse to his disciples, as recorded in the 24th and 25th of Matthew; saying, "When the Son of Man is seen coming in the clouds of heaven with power and great glory, he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And (Daniel,) 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. "Then shall he come to be glorified in his saints, and to be admired in all them that believe in that day." Is it not desirable to have Jesus glorified? He is at the right hand of God from henceforth, expecting, (looking forward to the time when he shall be glorified, with all the saints,) until his foes become his footstool. Then will the saints receive a kingdom, which cannot be moved; then will the redeemed of all ages be made perfect together; then will the glory of the Lord fill the earth as the waters cover the sea.

The promise made of God unto the fathers, and the hope in which they fell asleep, was, that God would raise them from the dead, and bring them into their own land. In Hebrews eleventh, we read, that Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise. And in the succeeding verse we read, that they looked for a city, which hath foundations, whose builder and maker is God; and died in faith, not having received the promise.

The promise was to be received only by the resurrection; for those that endured as seeing him who

is invisible, suffered thus, that they might obtain a better resurrection. For the promise of God was given to the fathers. Oh, my people, I will open your graves and bring you into the land of Israel—the promised land. Unto which promise, says Paul, our twelve tribes; instantly serving God day and night, hope to come. For which hope's sake, I am accused of the Jews. And as the saints are yet in their graves and died in faith, not having received the land of promise, it is an object of desire to pray God to verify his promise. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good into (or at) the resurrection of life, and they that have done evil, at the resurrection of damnation.

Those who were slain for the word of God, and for the testimony which they held, are represented as crying, "How long, O Lord, holy and true, dost thou not avenge our blood, on them that dwell on the earth?" They were told "that they should rest, yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." God did not reply, that they must wait until the church had reigned prosperously on earth, without any persecution, a series of ages; (free from persecution, being a token of the end;) he said, "they should rest a little season—just as Daniel was told to rest until the end of the days."

Since then, the patriarchs, prophets and apostles, with all that have died in the faith, "looking for a city that hath foundations," do not receive the promised inheritance, until their graves are opened, and they are brought into the land of Israel, how desirable is the resurrection!

Since the martyrs, those that were slain for the word of God, and the testimony which they held, are not avenged, until Jesus comes with his reward, to give to every man, according as his work shall be; shall we not join in the cry, "How long, O Lord! How long! Come, Lord Jesus; come quickly!"—Then, when there is importunity, he will avenge, speedily. Again; what ground of expectation have we that this hope will ever be realized?

The word of Jesus, who is ready to judge the quick and dead—his last words were, "Behold, I come quickly, and my reward is with me, to give to every man, according as his work shall be." He which testifieth these things saith, surely I come quickly. Even so, come, Lord Jesus. From which assertion we learn, that his coming is certain, near and desirable. Again, he has given us the signs of his coming, and to know, when they are fulfilled, that it is at the doors. The signs have been given, and the Judge standeth at the door.—Peter says, the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish. And Paul says, "Yet a little while, and he that shall come, will come, and will not tarry."

Jesus has said that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Not only the prophecies of the sufferings of Christ, but the glory that should follow.

Turn to the prophets. They in vision behold the hope of the promise made to the fathers realized. They inquired and searched diligently respecting the time, and it was revealed to them, and now we find those periods clustering their termination in this year. Is there no ground of expectation, that the gospel hope will be speedily realized?

Confidence is an ingredient in hope. What ground for confidence is there in the case? The faithfulness of him who hath promised. He has said, "Let not your heart be troubled; ye believe in God, believe also in me." "A little while" he leaves his saints, but he will return and gather them on the resurrection morning; then their sorrow shall be turned into joy; and their joy shall no man take from them. This must be the confidence of which Paul speaks, when he said, Cast not away your confidence, which hath great recompense of re-

ward; that is, the full assurance of the gospel hope—the patient waiting for Christ—the looking for, and hastening unto the day of God—wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat—according to his promise, the looking for a new heavens and a new earth, wherein dwelleth righteousness. It is evident that those who would, by their efforts, convert this earth, not according to the forms of God, and substitute it for the New Earth which God is to create, are not grounded and settled in the faith, but are moved away from the hope of the gospel; the hope that the Jews will be restored, is not the hope of the gospel. Vain and delusive are such fancies. The hope of the gospel is, that Jesus will come and be glorified in all his saints before all who truly love him shall be quite exiled to the dens and caves of the earth, by that power, the little horn, who is to make war with the saints and prevail against them, until the Ancient of days comes, and judgment is given to the saints of the Most High; and the time comes that the saints possess the kingdom.

We cannot be presented to God by Jesus as holy, unblamable, and unrepvable, if we think lightly of this hope of the gospel, for which the early martyrs suffered, that they might reign. And in the very general moving away from the hope of the gospel, is not Jesus saying, "I have somewhat against thee because thou hast left thy first love.—Remember, therefore, from whence thou art fallen, and repent, and do the first works. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Then, if we are among the wanderers from the faith once delivered to the saints, let us humble ourselves before the Lord, and become rooted and grounded in the truth. Let us not suppose that we are rich and increased in goods, when we are poor and miserable in the sight of the Lord. Let us humble ourselves, that in due time we may be exalted.

Above all, let us not mock at those who are established in the hope of the gospel; who have turned from dumb idols to serve the living and true God, and wait for his Son from heaven; who, with Paul, strive, if by any means, they may attain unto the resurrection. Let us not say with the ancient philosophers, that they are setters-forth of strange gods; but let us seek rather to possess that hope which will anchor the soul amid all the storms that are raging around us, inasmuch as it is not of earth, but enters into that within the veil.

Let us love the hope of good tidings, for it rests on a coming Savior. Then, when he shall appear the second time, without sin unto salvation, we shall not be ashamed to meet him, for he will be to us "complete redemption." Meanwhile we pray,

"How long, O Lord, our Savior,  
Wilt thou remain away?  
Our hearts are growing weary  
Of thy so long delay,  
O when shall come the moment,  
When brighter far than morn,  
The sunshine of thy glory  
Shall on thy people dawn?"

For the Voice of Truth.

There are two kinds of miracles, one of power and the other of knowledge. The miracles of power, did convince, some at least that there was a God in heaven, and that he sent by his servants, through whom he performed them.

Miracles of knowledge are the communications of God's mind to man, in revealing to him unknown events, mostly future events, or prophecies. This kind of miracles is directly before every age, and every age has seen or should have seen them, for who that examines closely the prophetic scriptures is not ready to exclaim with Amos, 3, 7, "surely the Lord will do nothing but he revealeth his secret unto his servants the prophets," or that the principle events of this world's history, are revealed. The rise and fall of nations of which the prophets have spoken hundreds of years before hand, the history of the world has fully explained, and he that rejects the prophecies, rejects a part of God's miracles. The miracles of power were more directly before past ages; the miracles of knowledge are more directly before those who have seen them. O that God would enable us to give heed to the sure word of prophecy.

JONAS D. JOHNSON.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 8, 1844.

### WHO CAN DOUBT?

Don't what? The near coming of the Lord. Certainly, we know not a reason why a single doubt should be entertained on a subject so strongly fortified with facts and truth, and which is daily being strengthened with the addition of new and the most convincing testimony.

No one truth is more clearly sustained by divine testimony than that which proclaims the near coming of our adorable Lord. A seven-fold wall of light has been thrown around it, by the unerring hand of inspiration, which all the learned and unlearned assaults of the darkness of this infidel age have not in the least impaired. No, thanks to the wise and omnipotent Builder, every attack which has been made against it has served more fully to develop its invulnerable strength, and super-excellent glory, grandeur, and beauty.

The numerous witnesses, though standing, many of them, far remote in point of time from each other, yet what perfect harmony marks their heavenly story. The light of prophecy, which shineth in a dark place until the day dawns, caught their eye, inspired their tongue, and guided their pen. They spake as they were moved by the Holy Spirit. Hence their testimonies agree—are one in proclaiming the coming of the Lord at the very doors. And who can doubt their testimony? It is folly, nay, madness, to even waver on a subject which the wisdom of the Highest has been so visibly manifested in proving true, as the speedy coming of Christ.

If you are troubled with doubts, go to God and his word, in fervent and constant prayer. Review the evidences which first produced your precious faith, and your doubts will soon be gone, and you will be found "lifting up your head rejoicing," knowing that your redemption draweth nigh.

If the time is not at the door when God will "gather together in one all things in Christ," why do the seven times predicted by Moses for the scattering of His people, (the 2,300 and the 1,335 days in Daniel's prophecy, at the end of which the sanctuary was to be cleansed, and Daniel stand in his lot,) we ask, why do they terminate at about this time? And why do John's souls, trumpets, woes, witnesses, 42 months, and 1,260 days—Paul's revelation and destruction of the man of sin; his perilous times—Peter's last days of scoffing, and Jude's last times of mocking—Christ's signs in the sun, moon, stars, earth, and seas—the distress and perplexity of nations—the growing wickedness and crime of our distracted world—the apathy, unbelief, divisions, confusion, corruption, and revelry, of the Laodicean church around us—we again ask, why do these and many other witnesses we might name, all, yea ALL, as it were, stand with the hand uplifted towards heaven, and "swear by him who liveth for ever and ever," that the auspicious moment has come, in which we should look for the coming of the Lord in power and great glory?

Most certainly this is their testimony, and God, who cannot lie, has inspired it. It is his own word; and though heaven and earth pass away, his word will not fail. It never has failed, but has immutably established its divinity by the fulfilment of a thousand or more of its own predictions. And shall we, or can we, for a moment doubt the accomplishment of its last and most glorious promise? God forbid! We will hold fast the profession of our faith without wavering, for he is faithful who has promised. The Lord will surely come at the time appointed, and that time is at the door. Be ready to meet it!

### WORTHY OF IMITATION.

Brother Cray, of Hartford, Ct., has our thanks for the interest he has recently taken in extending the circulation of our humble sheet. He has sent the pay for thirty-six regular subscribers. Several others have not been inactive in the same good work: they, also, have our thanks. Will others, as far as they can, imitate these worthy examples? A little more faithful effort on the part of the friends of the Voice of Truth would soon place it in a condition to meet its own expenses, and greatly extend its usefulness. We mean that it shall be a herald of truth, so long as it may our duty, or we have the ability, to publish it. Aid us what you can, brethren; this is all we ask.

### BABYLON.

Says a writer in the last Midnight Cry, "The cry 'Come out of her, my people!' is made by a voice from heaven. To respond to it, the children of God must leave Babylon, and ascend in the direction of the voice: otherwise it would be, 'Go out of her.'"

If we understand the writer, he means to teach us that the "voice" that calls "Come out" is the voice of the Son of God, which will raise the dead, change the living saints, and call *all up* to meet him in the clouds. If "come out" and "caught up" are phrases of the same import, then our brother may be correct; but if one implies an *act* of the creature, while the other leaves *his act* out of the question, then the writer is mistaken. We think he is mistaken, from the fact that it is clearly taught, that if they did not "come out," they should be partakers of her sins, and receive of her plagues. It is optional with God's people whether they come out of Babylon or not; but it would be folly to say, it will be optional with the living and dead saints whether they will or will not be "changed in a moment, in the twinkling of an eye, and be caught up to meet the Lord in the air," when they shall hear his voice, at his coming.

There are other points equally objectionable in our brother's article; but our object is not to notice them now, but rather to call attention to the investigation of this very important subject. Our views in full (the Lord willing) will soon be submitted to the public on this truth—viz., "COME OUT OF HER, MY PEOPLE!" We fully believe God now commands his people to hear and obey this voice; and as believers in the immediate coming of Christ, we cannot see how any one can for a moment neglect to heed it.

### BOOK OF ESDRAS.

The limits of our sheet will not admit of our entering into a defense of the claims of this book to divine authenticity. Our brother's article for this object, and the one on the visions of that author, are so closely written, that it would be very difficult, if not impossible, to print them correctly. We very much regret to disappoint any of our worthy correspondents, by not publishing their communications; but this we frequently have to do. We hope they will bear with our imperfections; for we doubtless, sometimes err in your selections; yet we mean to publish that which we think will best subserve the cause of our coming Lord.

### CAMP MEETING.

Our brethren have appointed a Camp Meeting to commence the 19th instant, at Darlington, C. W. Efficient help is urgently solicited from the States. Persons coming by steam-boat, may land at Darlington Port, and call on James Bradshaw; or at Coburg, and call on Henry Lindsey. The Lord will, we will attend this meeting.

In this city, our meetings, though, no conversions, are interesting. At Le Roy, Scottsville, Buffalo, and some other places, we have a good report. Sinners are yet being converted, and some others are becoming obedient to the faith. Let us work diligently, while we may: the reward is sure.

### BROTHER HIMES.

By request of this brother, and because we think it due to him and the cause he has faithfully advocated, we give from the last Advent Herald, the following

### STATEMENT

TO THE FRIENDS AND SUPPORTERS OF THE ADVENT CAUSE.

Dear Brethren and Sisters,—It is now about four years since I became acquainted with Bro. Wm. Miller, and became interested in the subject of the Second Advent thro' his instrumentality. On a candid and patient hearing of his lectures on the subject, I became fully convinced that there was to be no literal return of the Jews, or spiritual reign on earth of a thousand years, before the resurrection of the righteous dead. I also became convinced by his illustrations of prophetic time, the advent must be nigh and the next event in order, in historical prophecy. I did not, for several months, embrace his views of the time, but was at once so deeply impressed with the truth of its being "nigh, even at the door," that I regarded it as a duty which I owed to the church and to the world, to labor for its universal promulgation.

The paper entitled the "Signs of the Times," was started with a view to a full examination of both sides of the question. During the publication of the first six months, in which the arguments were given for and against the time, I became fully settled in the conviction of the truth of Mr. Miller's calculation, and avowed it accordingly.

I then resolved, by the grace of God, and the aid of the believers, to publish this message as far as possible to the entire world. The instrumentalities to be used, were, the Press, public lectures, camp-meetings, conferences, &c. Special arrangements were made for Mr. Miller to visit the principal cities in the Union. Camp-meetings and conferences were held in the less populous parts of the country. And our publications were scattered by the million over the land and world.

What I have done in this important field of labor, has been from a solemn conviction of the truth of the Advent doctrine. The manifest approbation of God in the progress of every department of our labor, in addition to the strong reasons of its truth, greatly strengthened my faith. The reformation of thousands of the ungodly; the revival of the professors in every branch of the church, the general appreciation of the doctrine by the more pious and spiritual members of the churches and the universal opposition of the wicked, both in and out of the church, has had a strong tendency to confirm the first conviction of its truth.

The time we have published to the world, in which we expected the prophetic periods to terminate, is now past. We were mistaken as to the definite time, but not in reference to the truth of the general theory. The principles of interpretation, which giving a day for a year in the prophetic portions of Daniel, and Revelations; and suppose that the prophetic periods reach down to the end of the world, we still believe, and hold with unshaken confidence. The mistake in an exact calculation does not in the least affect the correctness of these views. We therefore look with increased confidence and hope for the Advent of our King, as being now at hand. With this view we feel under stronger obligations than ever to carry forward the enterprise in which we have been engaged.

Our faith is based upon the positive testimony of the living oracles. For example; in the second chapter of Daniel, we have the metallic image of gold, silver, brass, iron and clay. Four universal monarchies, Babelylon, Media and Persia, united, Grecia and Rome are here symbolized. A fifth universal and eternal kingdom was to succeed the entire destruction of the first four earthly ones. All that remains to be fulfilled now is this—the stone is to smite the image, and grind it to powder. This is the next event, and may come at any moment.

The seven trumpets also bring us down to the resurrection. The fifth and sixth, confessedly, on all hands, relate to the rise, progress, perfection and fall of the Turkish or Mahomedan power. The fifth trumpet gives the chronology of five months, or 150 years. From 1299 to 1449. The sixth gives a period of 391 years and 15 days, beginning 1449, it ended in 1840.\* Some commence the last named period in 1453, at the fall of Constantinople; with this view, it will end in June of the present year.

On the termination of this period, the "Second War," will have passed. And behold the "Third War, come quickly." And, "in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared to his servants, the prophets." Rev. x. 7. The next event is, the sounding of the seventh trumpet. Then the kingdoms of this world are to become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst destroy them that destroy the earth," Rev. xi. 15, 18. This is the time when the "Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God," 1 Thess. iv. 16.

The recent events in the east, which relate to the Turkish Empire, furnish the strongest evidence of its speedy dissolution. About the time of this event the seventh angel will sound, and the "mystery of God will be finished." Christ will come in his glory. There is no way to avoid this conviction. Christ is "at the door."

Another reason for our faith is founded upon the signs of the coming of Christ, as given in the Gospels. In connection with the descriptions given of his personal and glorious Advent in the clouds of Heaven, he has given us several signs. The sun shall be darkened, the moon withhold her light, the stars should fall from heaven.—Nations should be in perplexity—men's hearts would fall them for fear, &c. Then, they were to see the Son of Man coming in the clouds of heaven with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. See Matt. 24, Mark 13, Luke 21. These signs have all been fulfilled. Nothing remains now but the grand event, and that must be at the very door. Again, we repeat, there is no way to evade the conclusion; Christ is at the door.

It will be seen then, that if the prophetic periods are not fully understood, as to their exact termination, we have words and signs, there is no mistaking, which show the Advent is nigh.

How then shall we give up our faith and hope? We see no way for any mistake in these reasons for expecting the personal advent of Christ, as an event for which we may rationally look every hour.

With these views of this subject we cannot cast away our confidence, which has great recompense of reward. But shall rather exercise patience, after having done the

\* See Liech's Exposition, vol. 2.

will of God, lest the promised reward should be lost. For yet a little while, and he that shall come, will come, and will not tarry. See Heb. x. 25, 29.

If the above view is correct, the labors and sacrifices of the friends of the Advent cause have not been in vain.—All our fondest wishes and blessed, and glorious hopes are soon to be realized. What time remains, then, should be occupied in watchfulness and prayer, and more abundant labors for the salvation of men.

The Advent meetings, lectures, and papers should be sustained. The publications should be scattered; and not only keep what ground we have gained, but we should make advances into the ranks of those that are sleeping upon their arms. There should be no giving up—no going back—no temporizing—no truce with a Laodicean church.

Oh! let all the soul within you,  
For the truth's sake, go ahead!  
Strike! let every nerve and sinew,  
Tell on ages—tell for God.

BY STEWARDSHIP.

In connexion with the above statement of my general views, and course of action, it may be proper to give a brief statement in relation to the business, and financial departments.

I have endeavored to conduct the business department under my care from the commencement, on the most efficient and economical principles. I have regarded myself as a steward, and have used the means put into my hands for the advancement of this, the most sacred of causes, according to the abilities which God hath given me.

I began the "Signs of the Times," without means but not without faith that it would be sustained. In its publication together with that of the "Midnight Cry," at New York, and the "Second Advent Library," in this city, with various other publications here and elsewhere, in all amounting to *five millions*; my rule has been to publish and scatter according to the means furnished by divine providence. When I have had little, I proceeded on a small scale, and when furnished liberally, I have scattered profusely. So that I have never been embarrassed, or brought disgrace upon the cause by any financial delinquencies. From forty to fifty per cent have been employed, and have all received their just demands. Others with whom I have traded largely as men of business, can testify to our punctuality and faithfulness.

My business transactions are all open to the inspection of both friends and foes. We have been closely watched by the enemies of the cause, and if any thing could have been discovered to impeach my character, it would have been done.

Having said thus much, I now wish to state that I have only sufficient means to meet my present liabilities up to the first of next month. There are subscriptions due on the Midnight Cry at New York, and the Advent Herald in this city, as also, money due for books, from agents, which, if paid in, will enable me to meet the expenses of the offices, and papers up to the end of the present volume without embarrassment.

I have been thus particular because of the current reports now circulated through the length and breadth of the land, that I have greatly enriched myself by the Advent cause! Some, no doubt, really believe it. I shall not defend myself farther than to say, that my books are at the service of all who wish to make an examination. And that I offer my accusers every facility to obtain the facts in the case.

My purpose now is to continue the papers, and publications as heretofore, while they may be needed. I have no doubt that the means to sustain them will be afforded, as long as they are of use to the cause of God. This I now leave with God, and the friends of his cause to dispose of.

The brethren and friends throughout the country who have aided in the work by donations and labors, will accept my heartfelt acknowledgments for the confidence they have reposed in me, as their fellow laborer, and agent in distributing their appropriations to the cause.

The infallible record is on high. When that shall be opened, and we are called to give an account of our stewardship, may the word be spoken to us all, "Well done good and faithful servant, enter thou into the joys of thy Lord."

JOSHUA V. HIMES.

Boston, May 29, 1844.

VOICE OF ELIJAH.

The first number, third series, of this valuable sheet, (the size of ours,) published by R. Hutchinson, Toronto, C. W., is received. The following chronological calculation, from the paper, will be read with interest.

CHRONOLOGICAL CALCULATION.

The following is an extract of a letter we have received from F. H. Gosse, Esq., of London:

"Your calculations of time are subject to a slight error (amounting only to a single year however,) arising from an omission in the process not being attended to, which is in fact little known except in Chronologers. It is the fact, that the year called 1, B. C., was followed, not by a year called 0, but by the one called 1, A. D. Hence there is an apparent loss of a year, so that in calculating periods which reach from one era into the other, if we merely subtract the date of the former era, from the period, we

\* This is not at all affected by the actual time of Christ's birth, which was 4 B. C., but is a question of pure chronology.

shall have not the true date of its termination; but one, just a year short of it. To give an example: a period of 11 years commences on the 5th June, in the year 7, B. C.: when will it terminate? Many would say, take 7 from 11, leaves 4; answer 5th June, 4, A. D. But the true answer is 5th June, 5, A. D.; as you will see by counting the years. The period begins 5th June, 7, B. C.

The 1st year has elapsed, . . .	5th June, 6, B. C.
The 2nd year " " . . .	5th June, 5, B. C.
The 3rd year " " . . .	5th June, 4, B. C.
The 4th year " " . . .	5th June, 3, B. C.
The 5th year " " . . .	5th June, 2, B. C.
The 6th year " " . . .	5th June, 1, B. C.
The 7th year " " . . .	5th June, 1, A. D.
The 8th year " " . . .	5th June, 2, A. D.
The 9th year " " . . .	5th June, 3, A. D.
The 10th year " " . . .	5th June, 4, A. D.
The 11th year " " . . .	5th June, 5, A. D.

I have chosen a short period for convenience of counting, but of course you will see its application to periods of any length, provided they commence B. C. The only doubt possible is whether the fact is so, that the year 0 does not exist in Chronology: I have considerable means of reference, having access to the largest library in England, that of the British Museum, and I can give you my word that it is: but a reference to any copious Chronological tables would show the fact. Blair's in particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844."

It is now about five months since we discovered the same "element in the process" though not exactly in the way mentioned by Mr. Gosse. While we subtracted 457 from 2300, leaving 1843, we added 457 and 1843 together, which made 2300. We at once perceived that it required the whole of 457 B. C. and the whole of 1843 A. C. to constitute 2300 years. So that if the decree to restore and build Jerusalem went forth on the first day of the year 457 B. C. it would require till the first day of the year 1844 to complete 2300 years. Or if the edict were issued in any subsequent part of the year, the 2300 years would not terminate till the corresponding period in 1844.

The above principle will apply with equal propriety to the seven times, or the 2520 years. The date of the commencement is the captivity of Manasseh, which according to the best chronologers took place in the year 677 B. C. Subtract 677 from 2520 and the remainder is 1843. Then add 677 and 1843 together and you have 2520.—This proves that it requires the whole of 677 B. C., and the whole of 1843 A. C. to consummate 2520 years. So that if the captivity of Manasseh took place in the year 677 B. C., it would, of course, demand till the same period in the year 1844.

This is the only light which we have in relation to the time.

We believe that God will not exceed in his own date even by a fraction. "At the time appointed the end shall be." "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it [apparently] tarry wait for it; because it will surely come, it will not [really] tarry."

JEWISH YEAR.

DEAR BROTHER MARSH,—The following extract from "The Comprehensive Bible," published at New York, in 1839, I venture to transcribe for the Voice of Truth; deeming that as some important points are represented therein, calculated to establish certain facts which some of the Advent brethren may not be fully acquainted with, it you should consider it of any importance to assist future calculations, I shall be much gratified by having furnished it to you. Looking daily for the Expected One,

Yours, &c. &c. F.

Rochester, June 5.

"The Jewish year consisted of 12 lunar months, amounting to 354 days; but as this falls 11 days short of the solar year of 365 days, it would have produced an entire change in the seasons, and with it a total derangement of the fests and festivals. In order to remedy this inconvenience, they added a whole month to the year, as often as it was necessary; commonly one in three years, and sometimes once in two years. The intercalary month was added at the end of the ecclesiastical year, after the month Adar, and was therefore called Vendar, Adar, or a second Adar. At first the Jews began the year with the autumnal equinox; or the month Tiri, because it was believed the world was ordained at that time; and from it they continued to compute their jubilees, and to date contracts and other common occurrences, whence it was termed the civil year. But after their departure from Egypt, which happened in the month Abib, or Nisan, in commemoration of their deliverance, they afterwards began their year from the beginning of that month, which usually happened about the time of the vernal equinox; and according to this form, which was termed the sacred or ecclesiastical year, they celebrated the fests and festivals, and other ecclesiastical matters. While the Jews continued in Palestine, the commencement of their months and years was not settled by any astronomical rule,

but by the phasis, or actual appearance of the new moon; but after they became dispersed through all nations, they were obliged to make use of astronomical calculations and cycles for fixing their new moons and years as well as their fasts and festivals.

It is highly probable, if not certain, that the Jewish calendar has been corrupted, at some period subsequent to the dispersion, and that every month originally commenced one month later; thus Nisan, instead of March, should begin in April; Iyar, instead of April, should begin in May, &c.

LADIES' FAIR OF THE PIC-NIC CHURCH.

They are gathering for gain in the house of prayer, With every merchandise; Transparent, without, you read "LADIES' FAIR!"

Our tables are spread with a bountiful hand— We've a feast for the staid epicure; The air, earth, and ocean have, at our command,

Now groans the full board with the costly, rare feast: Then come to the supper we've spread; If a charitable soul you have in the least,

An actor distinguish'd has tender'd to act A suitable scene for the Fair— Will take off a Yankee, with peddling trunk packed,

At intervals, too, his comical mood Will lead him to be very funny; We fear it will make the young people rude—

Dr. N., who stands very high as Dr. D., Has kindly engaged to be there; His sweet elocution most charming will be,

Mr. Sonnet, the singer, enrapturing strains, And his best comic songs, will perform; At first he will melt the hearts of the swains.

From Attwell's piano, Miss Drummer will get More music than songsters before her; She's an angel in singing both solo, duette,

At last, to be short, we've a juggler of skill, Who'll explain all his legerdemain— Explaining his art, we doubt not will

The Donstable Greys (they merit our praise) Have engaged the Fair to attend; Fire companies two, in bright red and blue,

The famous Brass Band will in readiness stand, To entertain, to gladden, and cheer The thousands, at least, who will frequent the least,

Our services thus most enchanting will be, Somewhat in theatrical mode; While conscience is chiding, we look at the fee,

At seven precisely, remember, be there; The festival then will begin; Remember and call at the house of prayer,

Six months we have toiled to get up this Fair— Neglected our children and home. The doers of good will surely be there—

We're sanguine our toil will meet with success, The Pic-nic Church debts to defray; Some evil we do—yet, nevertheless,

Here our children will worship in ages to come, All devout in the best house of prayer; They'll remember our deeds in the Millennium,

What glories are gath'ring around our bright way! Ah! surely 'tis dawning the golden-eye day!

Our church, rising high, surmounted with crest, Shall rule the wide world, and quietly rest!

The 'Lady of Kingdoms' no widow shall be; She'll arise and be merry, and danger no'er see—

The kings of the earth rich presents will bring, Our greatness and glory all nations will sing;

Our church is just rising on earth as a star— Ah! what is this tumult that sets us ajar?

Peace and safety!—be quiet; the Judge is afar— He is not yet rising, the 'bright Morning Star';

Is 47: 5. Rev. 13: 17.

DEAR BROTHER MARSH.—If you think this article worthy of insertion in your Voice of Truth, it is at your disposal.

Having been a constant reader of Advent publications for some months past, and your little sheet, entitled The Voice of Truth, which has been sent me by friends in Rochester, I find them full of thrilling interest—deep, heart-searching truths, in which every individual of the human family ought to feel themselves interested.

The reading of your paper has done me good; light has burst into my mind like a sun-beam. God has opened my eyes to the position of the ministry and the church, and the sight is heart-rending!

In health to-day, we conclude that we may be to-morrow; and thus they say to the Holy Spirit, Go thy way, for this time. But let a man reason on righteousness, temperance,

A FRIEND TO BIBLE TRUTHS. Watertown, N. Y., May 29, 1844.

LETTER FROM A. BOYNTON.

DEAR BR. MARSH.—I should be glad if I might, instead of two, order 100 copies of the Voice of Truth, for my soul is enlarged to spread the truth.

We need more light in these parts. Sometimes I think it is of no use, for they will not hear; yet we must give line upon line, that they may be without excuse.

Bless the Lord for the Second Advent doctrine! The seals are broken, and the word of God is opened to our understandings by the Holy Spirit.

LETTER FROM E. R. PINNEY. SENECA FALLS, N. Y., May 29, 1844.

BROTHER GALUSHA.—Since the 21st of March, the ear moves slowly. There are a great many who will not bear at all, thinking the time is past—because brother Miller's time has passed away.

I expect to go to Greene county next week. There is a destitute region, but very little having been done for that county. Our little band there remain firm and steadfast in the faith, looking for the blessed Savior.

LETTERS RECEIVED, UP TO JUNE 8.

Table with columns for location, name, and amount. Includes entries like Union Mills, N. Y., \$1 00; Vermont, 1 00; Liberty, 1 00; Bridgewater, Vt., 50; Windham, Ct., 25; Athol, Mass., 1 00; Irvington, N. Y., 1 00; Hartford, Ct., 4 00; Middleport, N. Y., 1 00; H. W. Tackell, N. East, N. Y., 1 00; Palladium Business, Credit J. Curlice, Webster, N. Y., \$1 for Palladium, Vol. xii.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JUNE 15, 1844.

NO. 6.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

Waste time continues, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., Five copies at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

All communications for the "Voice of Truth, and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or free. Post Masters are authorized to order papers and send no mistakes, free of postage.

For the Voice of Truth.

## A VOICE FROM SLAVE LAND.

Three millions! yet in servitude, a captive host we lie,  
Oh, is there none of all the earth, to rescue ere we die?  
Must we be slaves when Freedom reigns in all the northern land?

Must we be slaves, deep ground in dust—nor freemen ever stand?

Then welcome, welcome grateful tomb!—thou peaceful covert blest—

To thee "the wicked trouble not, the weary are at rest."  
Our dust is on the southern hill, slaves' dust on southern plain,

From earth the brother's blood cries out, and reaches heaven again.

## RESPONSE FROM THE NORTH.

Forth to the rescue! on we come! ye crushed and sorrowing,

Sad are our hearts, that long ere this we could not freedom bring;

Till on a little longer, slave, and we will set thee free!  
And then o'er gloated Slavery's grave we'll have a Jubilee.

## VOICE OF TRUTH.

The Lord from Heaven alone can break, the bondman's clanking chain,

And in his Holy Word we read that he will come again  
To free the oppressor's galling yoke, and burst his prison door,

To wipe the tear from sorrow's eye; that grief may be no more.

Good will to slaves! Glad tidings! Deliverance is near!  
For soon the "Man of sorrows" in judgment will appear;  
Fear God! and to him glory give; he watching, every brother!

His glory he'll ne'er leave to man or give it to another!

For the Voice of Truth.

## THE JONAHS.

It is a true remark that circumstances alone develop character, and the hidden springs of action: the real state of the professed disciples of Jesus would have been unknown, had not certain trying and test truths brought them to light. In the words of another, "it is a truly sublime and alarming, though necessary position, into which every man is brought, when he is laid under the necessity of being honest and humble enough before God, to acknowledge the claims of his truth, or base enough to deny them. At that moment his character and fate are decided by the turn which his own hand must give the scale!" "He that findeth his life shall lose it, and he that loseth his life shall find it." When the sound goes forth "Behold the Lord cometh"—the Son of man is at the door," strong in unbelief and expediency a portion of Christendom piously express fears of the consequences of "the trumpet" giving the certain sound"—dreading lest many should prepare themselves for the battle, on a false alarm. Instead of setting their hearts in order for the contingency which they allow exists (viz, that the Lord may come) they expend all their energies on the sole object that fills the eye of their mental vision "What if he does not come."

When Jonah was commissioned by the Lord to go to Nineveh, and cry against it for its wickedness, when commanded to say "Yet forty days, and Nineveh shall be overthrown," he doubtless reason-

ed, "Forty days! I cannot believe it—I will allow the judgment threatened may come, but as for this time, I am too prudent and expedient to adopt that. Now, what if I should obey the Lord in crying against Nineveh, and he would not fulfil his word; then I should be left without reputation and influence, with the world's finger of scorn pointed at me! I think it safer to obey the dictates of my sober, common sense than to undertake the vain project of warning such a people as the Ninevites. They would not believe me if I did preach destruction; and then after I had proclaimed it to "that great city" "of three days journey," if the Lord was not speedy in executing, they would all turn infidels—I am too jealous for the cause of the Lord thus wantonly to injure it—I am too good a prophet for that. Why, they never would have any more confidence in the word of the Lord, and the probability is that the great majority of the people would in consequence be lost. When the Lord commands, it is well to look at the consequences of obeying him—and in the present case according to the dictates of my sound judgment I cannot think it safe, hence I shall lose no time in escaping from the presence of the Lord, for the end justifies the means, and I approve of doing evil that good may come."

So Jonah rose up to flee unto Tarshish; from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay and was fast asleep." as are the too prudent and expedient Christians of this time, lulled to security by doubting the word of the Lord. Yet it were well if like Jonah they would waken at the sound that is ringing, "What mean ye, O sleepers!" "Twere well if they had ears to hear "the warning of this hour, "Arise and call upon the Lord, be diligent that ye may be found of him in peace, without spot and blameless." "Fear God, and give glory to him for the hour of his judgment is come."

But Jonah after being suitably punished, returned to his senses, repented, and obeyed the Lord.—He "began to enter into the city, a day's journey: and he cried, and said, yet forty days, and Nineveh shall be overthrown! So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, (by the decree of the king and his nobles) saying, let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God, yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."

How different the result from what Jonah in his unbelief and distrust had anticipated! The prophet in extenuation for his offense in not obeying the Lord at first, said, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." God showed him that this was his character—that he could avert the threatened judgments and yet be just when the Ninevites "turned from their evil way" and "repented at the preaching of Jonas." God also showed his prudent, expedient and distrustful servant that his repenting him of the evil that he had said he would do unto the Ninevites, (in consequence of their faith and humiliation) did not have the effect of making the infidels whose apparitions so frightened the prophet.

"Yet Jonah was "exceedingly displeased" and "very angry." According to the plenitude of his wisdom, he had marked out a certain course for the Lord, and he was vexed that the Lord did not follow it—he was disappointed that he did not destroy the penitent and humble-city, or if it must be spared, that he could not have the satisfaction (?) of seeing his fears realized in the great increase of unbelievers.

Is there any like disappointment now among the Jonahs who, in their prudence, have not dared to know that the Lord is at the door? Is there any disappointment now that he has not appeared (as soon as many believed and hoped) since the infidels looked for are not to be found? We fear the disappointment (among those who oppose themselves) in view of the glorious manner in which the Lord has vindicated the faith of his waiting children, savors not of that "fervent charity" that "never faileth." And yet what test other than the "present truth," could so effectually have defined and made evident the position of every one tried by it.

The truth, "Behold I come quickly!" as proclaimed by the Savior, does not make infidels, it only measures the existing unbelief, just as the threatenings of the Lord against Nineveh, showed Jonah to be deficient in faith in Jehovah's word, and in a measure yielding to infidelity.

The invitation to the marriage supper of the Lamb (for it is now supper time and the servants are sent forth with the message) finds the bidden (professors) as a class, Jonahs and evaders. And is it not partly that their unbelief is nourished, by considering the cross that accompanies full faith? Rather than warn the slumbering wicked of the coming judgment, the church for the most part, takes shipping to go to Tarshish, to flee from the presence of the Lord, and from the consequences of believing and obeying him.

These are they who when they hear, "Come, for all things are now ready," with one consent begin to make excuse. They prophesy, the days are prolonged and every vision faileth. "Too engrossed in "farms and merchandise" to stop to "eat bread in the kingdom of God," they think that time must be far distant; for inclination suggests that belief to be decidedly more desirable.

Thus they "prophecy out of their own hearts," and doubtless, (unless they follow Jonah in repentance and obedience) at last will plead for admission at the shut doors of the kingdom, with "Lord Lord, have we not prophesied in thy name?" Yes, prudently and expediently prophesied, with the full tide of consequences, as we thought, in view. When some cried "Sudden destruction," we hastened to destroy the disastrous effect, by chiming sweetly, "Peace and safety." We have accommodated ourselves and our faith to the existing state of things, and now "Lord what shall we have thereafter?" To whom the Savior, then the Judge of men, will say, "I never knew you! depart from me ye workers of iniquity." So will sudden destruction be their portion for persisting in tampering with and despising the word of the Lord.

May God in mercy avert the doom of the fearful, the unbelieving and disobedient, by leading them to repentance. And now that the wisdom of the wise is perished, and the understanding of the prudent is hid," which is proved by their evading truth and fleeing from duty; may the blessed Spirit convict and reclaim them from their Tarshish wanderings of expediency, to the simple and trusting faith of believing that God means in his written, revealed word, just what he says. E. C. C.

For the Voice of Truth.

## THE RESURRECTION.

2 Tim. 2: 9. "Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel."

It is lamentable that the above admonition has been so little regarded by modern expounders of the word of God. Had they always been careful to explain the prophets, and teachings of Christ and

the apostles, in accordance with these prominent truths expressed by the apostle Paul, many of God's dear children would have been rejoicing in the light, who are now groping their way in the dark. We should not have been under the necessity of opposing the popular error of the church; (so called) viz: a millennium before the coming of Christ, the return of the carnal Jews to Palestine, and a spiritual, or more properly speaking, an ethereal resurrection. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1. The fatal consequences of disregarding the words of the apostle to the Hebrews, are now already manifest in the world; and who can conceive the horror and dismay that will occur, when the Lord shall come, and find that his professed servants have been putting darkness for light, and have "made void the law of God by their traditions?" How must those servants feel, who "have darkened counsel by words without knowledge," and turned the feet of the unsuspecting and confiding ones away from the truth. God says, *woe* to such shepherds.

I would briefly notice the prominent doctrines brought to view in the passage first quoted. It is, that Jesus Christ is of the seed of David, and was raised from the dead. Where do we find the prediction, that the Savior was to bear this peculiar character. Many passages might be quoted, but a few will answer the present purpose. 2 Sam. 7: 12.—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." Ps. 89: 35, 36. "Once have I sworn by my holiness that I will not lie unto David, his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 132: 11. "The Lord has sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne." (Read the connection.) In view of this promise, David makes use of the following language. Ps. 18: 8, 9, 10.—"I have set the Lord always before me; because he is at my right hand I shall not be moved, therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Peter in preaching to the Jews on the day of Pentecost, explains this language fully. Acts 2: 29—32. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses." Thus the doctrine which Paul commends to our special notice is most clearly established. It seems then that Christ was raised up personally—i. e. his flesh was raised up according to promise, that he might reign on the throne of his father David.

We are told by a majority of the teachers of the present day, that he is now reigning on David's throne, and consequently, that we are mistaken in our views, while we contend that he is yet to come personally for this purpose. To the law and the testimony to decide this point. One of these positions is most certainly wrong, and of course, is dangerous doctrine. That Christ is exalted to the right hand of the Father, is plain from Acts 2: 34—36. He is now a prince on his Father's throne. But what authority have any for saying his exaltation to the right hand of the Father, is the fulfillment of the promise to David? What prophet or apostle informs us that David's throne is in heaven? Is Christ always to remain in the heavens? He will remain there most certainly, if he is on David's throne, because he is to reign forever. But look at Acts 3: 20. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens 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." Then it seems that Christ will not always remain where he is, but

will come again; and John says the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. This will be when the kingdoms of this world are destroyed, and not before. Not until then will the restoration of the earth take place, and the restoration of the kingdom to Israel.

Many more passages might be brought forward to show the correctness of the position I have taken; but sufficient have been given to show the fallacy of that preaching that points "Beyond the bounds of time and space," to the place where Christ reigns *spiritually* on David's throne.

Daniel informs us that the kingdom and dominion under the whole heaven is to be given to the saints, and our Lord says, Rev. 3: 21, after admonishing the Laodicean church. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The personal coming of Christ, to reign personally on David's throne, over immortal subjects raised from the dead, and glorified with Christ, having bodies fashioned like unto his glorious body, appears to me to be the plain teaching of the word of God, and I hope all who are looking for Christ will remember to contend earnestly for the faith once delivered to the saints, until the King shall return to reign, and not suffer their minds to be diverted from this precious truth. Christ will soon take the kingdom—then shall the righteous shine forth as the sun forever and ever.

JOHN J. PORTER.

#### LETTER FROM T. F. BARRY.

ALBANY, N. Y., June 7, 1844.

"BRO. MARSH."—In my tour east, I have visited Providence, R. I., New Bedford, I-well, and Haverhill, Mass., Exeter and Portsmouth, N. H. In each of these places there is a good company waiting for the "Hope and Savior of Israel" to appear. Their words are,

My soul is happy when I hear,  
The Savior is on high,  
And long to see his sign appear,  
Upon the opening sky.

There is now with them no disposition to draw back, but having done the will of God, they want patience to have its perfect work, that being entire or complete in Christ they may be found of him in peace without spot and blameless. God will soon come and save such; Now the just must live by faith, on God and his precious word; as is written, "Man cannot live by bread alone, but by every word of God." O! for stronger and lasting faith to credit all which Jehovah says.

His word in Isa. 35: 4 is, "Say to them of a fearful heart, Be strong, fear not; Behold your God will come with vengeance, (to his enemies) even God will with a recompense (to his friends) he will save you. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness and sorrow and sighing will flee away." See Rev. 21: 3—4.

Glorious day! auspicious meeting  
When our salvation is complete.

THOS. F. BARRY.

For the Voice of Truth.

#### SUGGESTIONS TO LECTURERS.

DEAR BRETHREN,—As we expect the speedy coming of the Lord, it seems to me of great importance that we bring in no subject in our lectures that will direct the mind from the near approach of the day of the Lord, and the preparation for it. But I regret that some have occasionally introduced subjects that distract the sects. In every case of this kind, as far as my observation extends, it has been attended with bad effects, causing a feeling of disunion, and harshness, and thrown a chill on the interests of the meetings, and has led many minds away from their duty. Do not, then, let the enemy get the advantage. Cling to the great cardinal points—the coming of the Lord, holiness, the fall of Babylon, God's call to leave her: that seems to cover the whole ground of our commission. Let each exercise their own views on those points of difference between the sects.

Again, many seem to think that the day of grace is ended—that we can expect no more conversions. Hence they do not have any under their labors; for according to their faith it is to them. But this is a mistake—a goodly number have been converted within a few weeks in Middletown, Ct.; also in the towns of Kent, Cornwall, and New Milford, in that State, over 200 have been hopefully converted during the last three months, under the preaching of the Advent; and we learn that a goodly number have re-

cently been converted within a few miles of Rochester, under the labors of brother Smith and others. Oh, then, brethren, labor with the expectation of your labors being blessed in the salvation of souls, and you will still have souls as seals of your ministry. And let me say to all who love the appearing of the Lord, refrain from unprofitable discussions—it grieves the spirit. Strive to become more and more like Jesus; treat opposers kindly—warn them in the spirit of meekness. Let us ever follow the example and precepts of Jesus, so that all shall take knowledge of us that we have been with Christ, and have learned of him: and soon we shall reign with him in his kingdom.

C. MORLEY.

Rochester, June 3, 1844.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 15, 1844.

### BABYLON.

The pious Mr. Fletcher in speaking of the truth, makes the following remarks: "Be cast, says he, into the furnace of affliction or persecution with two companions, rather than bow with thousands to the most celebrated image of error. If your two companions forsake you, do not forsake the truth. If she is driven out of the professing church, follow her to the wilderness, and if need be to the den of lions; there the God of Daniel will be with you: for God will stand by the truth, and she will prevail at last. Buy her, therefore, at any rate; buy her, though you should give your last mite of wealth, and your last scrap of reputation for her. And sell her not, though you should gain the whole world by the unhappy bargain."

How admirably are these sentiments of this just man adapted to the times in which we live. Reader, I know you admire them—their divine and lovely principles have already taken a deep hold upon your heart. The truth is what you desire to know: for it, as said the Son of God, alone can "make you free." Then let us go with prayerful attention to the Word of Truth, and search for it as for the most precious gem. Our former prejudices, our love for party interest should all be laid aside; for they will disqualify us for the important investigation.

Your prejudices are doubtless strong against the subject we wish to investigate, viz: *Coming out of Babylon*. But you should not be thus prejudiced; for the subject is a doctrine of the Bible, God has proclaimed it; and commanded us to obey his mandate—pronouncing the most dreadful woe upon all who shall knowingly disobey. Let us therefore fear not the result of searching for the truth on this as well as on all other subjects, nor dread the consequences of embracing and proclaiming it to others, when sure we have found it. With these preliminaries we will inquire

1st. *What is the Babylon out of which God calls his people?* John answers the question. In Rev. 17: 2—5, he says, "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Here you are plainly told what is Babylon; yet a question arises whether the "woman" which is called Babylon, and the "beast which carrieth her," are to be identified as one and the same power; if so, then it is contended that *Papal Rome* is the Babylon which this figure represents. But if they represent different powers, then Babylon must be constituted of something more than the Church of Rome. That the woman represents one thing and the beast another, is clearly evident from the fact.

"1st. *That their physical constitution is different.*—One is a *beast* having seven heads and ten horns;" while the other is "a woman having a golden cup in her hand."

2d. *Their seats are different.*—The *beast* has the seat of the *Dragon*, Rev. 13: 2, which was at Rome. But the woman has her seat on "many waters which are peoples, and multitudes, and nations, and tongues." Compare Rev. 17: 1, 15.

3d. *Their office is different.*—The *beast* carries, while the woman is carried. Rev. 17: 7.

4th. *They are intoxicated by different means.*—The Kings and inhabitants of the earth, represented by the

two horned beast, "have been made drunk with the wine of her (the woman's) fornication;" but the woman was "drunken with the blood of the saints, and martyrs of Jesus." Rev. 17: 2, 6.

5th. The woman committed fornication with the Kings of the earth (the ten horns of the beast.) Did she commit fornication with herself? She did, if the woman and beast were but one power.

6th. The angel describes them as two distinct powers. He says, verse 7, "I will tell the mystery of the woman, and of the beast that carrieth her." Then in several verses which follow a minute and distinct description of the beast is given; and the woman is not identified with the beast any farther than being carried by it. In verse 18 the woman is as distinctly or separately described. She is said to be "that great city which reigneth over the Kings of the earth." It is admitted that the "kings of the earth" are represented by the horns of the beast. How then can the woman be the beast when it is said she reigns over it? They are doubtless two distinct powers, and in order rightly to understand the subject under discussion, it will be necessary to learn what each represents.

The Beast in Rev. 17th and 13th chapters, and the Dragon in the 12th, represent Rome under all of its forms, from its rise down to the final destruction of all earthly governments. The dragon, and the beast in both cases, bear nearly the same description. Each has "seven heads and ten horns." Consequently they must be symbolical of the same power. Rome is that power. It bore the character of the Dragon while Pagan idolatry was the religion of the nation, kingdom or empire. This continued until A. D. 508, when paganism fell, and christianity corrupted, soon became the religion of the state. At this time the seven headed and ten horned beast came up, Rev. 13: 1. And A. D. 538 the Dragon gave the beast his power, seat, and great authority." Verse 2. See the decree of Justinian, published in many of our standard works. This state of the beast was to "continue forty and two months." (Rev. 13: 5,) or 1260 years. During this term of time the "Beast" which is always the representative of political power, holds the pre-eminence. It should not be overlooked that the beast wears crowns on his ten horns, during this 1260 years, see verse 1, 13th chapter. This shows that political power had the pre-eminence.

But when John saw the beast again (chapter 18,) it is humbled—a woman is seated upon and guides it. It has yet its "seven heads and ten horns," but it has no crowns, and instead of having "the name of blasphemy," as in chapter 13, it is now "FILL of names of blasphemy," (Rev. 17: 3.) clearly denoting it to be the last form of all earthly governments. It is the "eighth" (verse 11,) and last form of the beast, ready to "go into perdition," vs. 3.

When does John see this "eighth," this last, this "scarlet-colored," "seven headed and ten horned" beast, humbled, shorn of his crowns, and under the control of a dissipated woman, the mother of HARLOTS? It could not have been at any time during the "42 months," or 1260 years from the time it took its seat in A. D. 538; for during that term of time the supremacy was vested in the beast not in the woman; for John says, Rev. 18: 7, 8, "and power was given unto him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him, &c. And besides during this time the beast wore crowns, verse 1. Then John's last view of the beast must have been after the close of the 1260 years of its supremacy. Well, when would that be? Count 1260 years from A. D. 538, and it brings us to 1798. What marked this period? The "Beast," POLITICAL ROME, was humbled at this time by the French, and its supremacy over the saints lost, never to be regained. The "WOMAN" then took her "seat" upon many waters, "and since then "reigneth over the Kings of the earth." Chapter 17: 1, 12.

We view the case thus. Rome was symbolized by the "Great red Dragon," while connected with Pagan idolatry; by the "crowned" ten horned beast, while connected with christianity corrupted; and by the "scarlet-colored beast," with no crowns on its horns, while under the guidance of the "woman." The latter is the "eighth" and last form of the beast. Rev. 17: 11.

Having, as we believe, ascertained what the "beast" is; we next inquire, what does the "woman" symbolize? It symbolizes the nominal church. "For the Lord hath called thus a woman"—Rev. 17: 6. "A woman clothed with the sun"—Rev. 12: 1. These and other passages speak

of the church under the similitude of a "woman," which we think no one will deny. But is the harlot woman in Rev. 17, the same with the "woman clothed with the sun," in the 12th chapter? We think they are the same, with the exception that her last state, is a state of dissipated prostitution, or apostasy.

It is admitted, and long advocated by all Protestants, that the Church has apostatized from its primitive purity. Paul predicted that there should come a "falling away" before the man of sin should be revealed, (2 Thes. 2,) and we think this same falling away is referred to by John in Rev. 12, in the history there given of the "woman." He first sees her "clothed with the sun," &c. But she soon "flies into the wilderness," a place of disorder and darkness, (Jer. 2: 31,) a fit place for the earth to help her.—God should have been her only help. Eagles' wings are also given her. The wings of an unclean, proud and destructive bird, such as were plucked from the proud king of Babylon, Dan. 7. Did God give his pure church such wings that she might escape from her enemies into the wilderness? we cannot believe it; neither does John say he did. But he says "to the woman were given two wings of a great eagle." Then who did give them? "The earth helped the woman," we think gives the correct answer.

All this we think took place under the reign of Pagan Rome; and that her "wilderness" state, the "place prepared of God," did not commence until the rise of the beast in chapter 13, which was to continue forty-two months," the same length of time, that the woman was to be in the wilderness. Doubtless both cases refer to the same time. The woman does not fly while in the wilderness, but "fed into it." The wilderness is her place, prepared of God, where they "shall feed her for a time, and times, and half a time," or 1260 years.

It is though by those of an opposite view, that the woman should be viewed in the light of purity while in her "place," the "wilderness," because God prepared it for her. But has not God "prepared the place" for the "Devil and his angels?" Certainly: and must they therefore be pure? No one will contend for this. Neither do we believe the woman was pure while in "her place" 1260 years. Far from it. She was holding unlawful connexion with the beast, or kings of the earth, during this time.—"THEY fed her," (Rev. 12: 6,) not God. With what did they feed her? "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—Rev. 17: 6. Blood, then was her food! The beast shed it, and the woman drank and became intoxicated with it. She lived in a state of dissipation and fornication with the kings of the earth while in "her place."—With whom the kings of the earth have committed fornication." Rev. 17: 2. If this is not her character, why does John talk of her being the "MOTHER OF HARLOTS?" verse 5th. In her state, or "place," of concubinage, and since she has taken her seat on the beast, she has brought forth a numerous progeny of illegitimate daughters, who have soon imitated the example of their mother, or grand, or great grand-mother, and like her have become harlots.

We view the case of the woman (the nominal church) thus. She apostatized under Pagan Rome—entered upon her wilderness state A. D. 538. Here John leaves her in her place for 1260 years, holding unlawful connexion with, but subject to the kings of the earth. The beast during this time held the reigns of government: it wore crowns. At the end of the 1260 years, A. D. 1788. John is carried in vision, "into the wilderness" (Rev. 17: 3,) and sees the woman just where he left her in chap. 12; but how wide the contrast between her first and last character and condition. At first she was "clothed with the sun, the moon under her feet, and on her head a crown of twelve stars." Rev. 12. She had no daughters, was a pure woman. But now she is a drunken harlot, a mother, not of one, but of many harlot daughters, and guides the beast which carries her, or holds the supremacy over the state just as an artful mistress controls the will and destinies of her deceived and fallen paramours. Has not the church held this station over the kings and rulers of the earth since A. D. 1788?—The facts in the case prove that she has. She "Sits upon many waters," (which "are peoples, and multitudes, and nations, and tongues"—Rev. 17: 15,) and "reigneth over the kings of the earth." Not by physical power, but by artifice, cunning, and deception. Her influence is felt and submitted to in every legislative body of the world. Kings,

queens, and rulers whose aid and influence she seeks, and who are among her most liberal supporters, and actually "carry her," are nevertheless guided by her artful and polluted hand.

Having, as we believe, obtained a correct understanding of the "beast" and of the "woman," under consideration, we are prepared to consider the question, *What is the Babylon out of which God calls his people?* The answer must be deferred for our next number.

#### A CONFESSION.

In reviewing the past, we find for convenience sake we have, with others, contracted the unscriptural habit of expressing our faith, hope, names, &c., in words and phrases of human invention. "Advent doctrine," "Advent faith," "Advent hope," "Advent conferences," "Advent meetings," "Advent books," "Advent hymns," "Advent message," "Advent shield," "Advent Herald," "Advent brethren," "Advent lecturers," and worst of all "Adventists," and many other like names, have become common to us among us. We regret very much that we have not wholly avoided these things, and mean in future to avoid them.

If we wished to build another sect, then those unscriptural names might be in place; but as we professedly, and I believe sincerely, disavow any such unholy work, and profess to be guided by the Bible, we should follow it in all things. The Bible speaks of "the faith," "the hope," "Brethren," "Saints," "Christians," "Disciples," "Friends," &c. But to attach the qualifying term, "Advent," to these names and principles, is the work of man; not of God. It is imitating the sects around us, taking an abstract principle of the gospel, giving it a name, and building a sect upon it.

I do not apprehend that any serious evil will grow out of this unintentional mistake of ours, for I fully believe the Lord will soon come, and all the inventions of erring mortals will forever perish; and for this very reason, we desire fully to free ourself from every thing unscriptural, that our work may abide the day of his coming.

#### MEETING AT BOSTON.

A large number of Elders and brethren have recently held a very interesting meeting and conference in Boston, Mass. The Herald for June 5th, in remarking on the meeting, says:—

"Never have we seen so large an assemblage of the faithful and true-hearted expectants of the blessed hope. They came up from all parts of the country with one spirit, and this was carried into all our deliberations in the most happy manner. All appeared to be strong in the faith, giving glory to God. Among these were not less than fifty Advent lecturers."

Reports from every quarter were of the most confirming and enlivening character. The success which has attended, and the manner the cause has been sustained, abundantly proves that it is God's own cause. On this point brother Whiting very justly remarked, "that he solemnly believed that if every Adventist connected with the cause should abandon it tomorrow, God would raise up new instruments to sustain and carry it forward." This is doubtless correct. How cautious then, should we be to abide in the truth—not forsake it, nor refuse to follow it wherever it shall lead.

We regret our brethren found it to be "very important that we should express our views on several points particularly connected with the cause of God with which we are associated." Our regrets do not arise from any sentiment they have avowed, and "profess to sustain," but from the manner that avowal is made and sustained.

We could not embody our faith in six short articles, or propositions; the whole Bible is none too large to contain it. Neither should we think that an array of names however worthy, would be admitted as evidence by Bible students, either in favor of a favorite sentiment; nor against an objectionable one. Conference resolutions, reports, addresses, apologies and admissions, have long been a very easy and summary way of putting down objectionable doctrines and practices, and sustaining favorite views and customs.

We do not in the least impugn the motive of our good brethren, neither have we the least desire to be dictatorial in this nor any other matter; but as the address seems to us directly to speak the sentiments of the body of believers in the near coming of Christ, and identifies and rather discommences, two particular points of doctrine, which are held dear to many, not excepting our self, we deem it our

privilege and duty to express our feelings, in perfect kindness, on the subject.

What is said on "the duty of Adventists in reference to the churches," we consider has a particular bearing upon what we have published relative to "coming out of Babylon." We shall have no controversy with our good brethren on this subject; but do believe most sincerely, God calls upon all his people to come out of her. And if the churches are not Babylon, and it is wrong to leave them, and expose their corruptions, then God is yet with them; they are right in opposing the near coming of the Lord, and we have been and still are wrong. This conclusion is unavoidable. We have endeavored to act consistent with our faith; have "come out of Babylon," and in the fear of the Lord would call upon all who love the appearing of Christ, to obey this commandment without delay.

#### HONOR TO WHOM IT IS DUE.

We want no one to trumpet our fame if we have any, neither that of our brethren. Our works are sufficient to speak in this case. Neither are we willing our opponents should turn to their own account the work wrought through the feeble instruments, they treat, not unfrequently, with coolness and unkindness. The remarks from Br. Crocker below, will explain what we mean. It is only one of many similar cases which might be given. He says, under date of June 25th, "I see in the Palladium, Elder Barr speaks of E. Bailey and E. McKee, baptizing at Laonia, as if under their improvement 11 or 12 were baptized. All was under the improvement of Sister Plumb, (a believer in the near coming of the Lord.) Is this honest? I think the account relative to Elder Haladay would turn out the same if examined."

#### INTELLIGENCE.

Br. N. Hitchcock, Oswego, N. Y., June 6th, writes, "A goodly number here are looking for their Lord with joyful hope of soon being glorified. I broke bread to this loving band, and preached with them last Lord's day. It was a joyful time indeed. Br. Gerrit Smith and wife, with some others, who in primitive times would have been called "chief men and women," met at the tabernacle and participated with us in commemorating the death of our dear Redeemer. Our trust is in the Lord, glory to his name."

#### NEW PUBLICATIONS.

"The Advent Message to the Daughters of Zion," and "The Advent Shield," are just from the press, and ready for distribution at this office. They were printed by Br. Himes at Boston, Mass. Though we do not fully approve of the titles, yet so far as we have been able to examine the works, the matter they contain is valuable. We say of them (as of the many other valuable publications in our office, on the coming of Christ and his kingdom) let them be circulated far and near; our time for doing good will soon be closed—work faithfully while it continues.

#### LETTER FROM SISTER P. S. McCracken.

Morrisville, Pa. June 4, 1844.

Brother Marsh—I have just received another package of the "Voice of Truth." You have sent me liberally, for which, accept my thanks. Having glanced hastily over the contents I see you stand in need of assistance, and feeling, with yourself, the present time calls for active exertion on the part of every believer, and that there should be no delay in deciding on this important point, I hastily enclose you another small sum, and pray the "Voice of Truth" may be sustained until the end of time; and may every believing brother and sister who has a mite to spare, give it without hesitation to advance this glorious truth; for soon, I believe, shall we be called upon to give a faithful account of our stewardship here; soon, whether prepared or otherwise, shall we be called to witness the solemn realities of the last great day.

I will just remark, we had three lectures yesterday, at the school-house, by brother Robinson; and never did I hear portrayed more vividly, feelingly, and solemnly, the agony, and sufferings of our crucified Redeemer, than was done by our brother. The audience were attentive, but I regret to say, that apparently, no serious impressions were produced upon unbelievers. No conversions here—the people appear to be thoughtless and indifferent to this momentous truth; and no doubt they will stumble on in fancied security, until a-

roused by the awful sounding of the seventh trumpet, and then too late will they be awakened to a sense of their lost condition. May God have mercy upon sinners, and preserve his believing children holy and blameless unto his second coming, is the prayer of

Yours in the glorious hope,  
P. S. McCracken.

The Lord reward this faithful steward of his, and enable us wisely to use for his glory the treasure committed to our care. We mean to spread the truth according to the means furnished for doing it, and hope soon with all the faithful to receive a reward according to our doings.—Ed.

#### LETTER FROM BR. E. MILLER.

GRANGER, N. Y., May 30, 1844.

Dear Bro. Marsh,—I take this opportunity to thank you for the papers you so kindly sent me some weeks since. I have distributed them, hoping that great good will result therefrom. It would be a source of happiness to me if I could assist you in your effort in spreading the truth, by paying for those and many more, but I am unable to do so. Hence I can only help spread that truth that others may enable you to publish. If you still have publications for gratuitous distribution, I shall be very happy to receive such as you feel disposed to forward.

I have no special news to report concerning the cause. Since I wrote you, some have been converted, and I have met with a few who had professed to be firm in the faith, who since 1843 passed, seem to draw back somewhat, but for the most part I find it otherwise. May the Lord preserve us all from laying down our watch lest we be found sleeping.

Your's in Christ,  
EPHRAIM MILLER.

We publish Br. Miller's kind letter, in part to let our benevolent friends know that we are scattering our humble sheet wherever we have an opportunity. We do not like to trumpet our own sets; but where confidence is reposed in us, and funds placed in our hands by others for the spread of truth, it is right occasionally to let them know what we do with their money. We will now say that within a few months past we have, above all receipts and donations, expended in this good cause in the neighborhood of two or three hundred dollars of our own funds. And we mean to withhold no sacrifice God may require at our hand. Our only object is to glorify him. Let others do the same and we and our work will be blessed of God.—Ed.

#### SPIRITUALISM.

The following is an extract of a sermon by Bro. C. Fitch, preached in College Hall, Cincinnati, and published in the "Western Cry" of May 11:

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them: It is what is called the spiritual falliment of prophecy; which claims that what God has said is one thing, and what he means is another. To support their theory the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorized assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole rabble of them have never been able to produce any such thing. Why don't they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gillie's Greece, or Milner's History of the Church? Why, simply because they know that if they were to talk thus about such works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible. If the Bible is not a book that expressed its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the devil has helped men to invent,

of making the word of God of none effect by their traditions.

There was a time when both the first and second Advent of our Lord were future. There was then just as much reason for saying that his first Advent would be spiritual, as that this would be the manner of the Second Advent. Just as much reason for saying He would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and to return spiritually, to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass; and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spit; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst, and presented with spiritual gall and spiritual vinegar in a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection. Just as much reason, I say, for saying that all these things would be spiritually fulfilled in his first Advent, that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, and taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since every thing that had reference to the first Advent has had a literal fulfilment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying that Christ is to come next in a spiritual way? O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O that God would tear away the covering from their eyes and let them see their own immeasurable folly, that they might be ever more ashamed of themselves; and learn that when a God who cannot lie speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivellings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretence of faith in God, while they make him a liar. 1 John 7. 10. "He that believeth not God hath made him a liar; because he believeth not the record which God gave of his Son."

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families: do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the Gospel, to whom I remarked, that as we were told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of Christ's coming, when he should be reueled from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Savior's Advent. O, he replied, "that will be apiritual coming." Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that what God says one thing he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Savior's Second Advent is spoken of, something else is meant.

#### LETTERS RECEIVED, UP TO JUNE 15.

POST MASTERS.	INDIVIDUALS.
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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

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NO. 7.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

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For the Voice of Truth.

## A DESCRIPTION OF THE POPULAR PREACHING OF THE 19TH CENTURY.

Aloft in the pulpit he stood,  
That sanctimonious man,  
While the people who thought him sent of God,  
In crowds together ran.  
"Peace, Peace, Peace,"  
Was the song of each Sabbath day;  
"Peace, Peace, Peace,"  
My Lord will long delay."

"His coming cannot be near,  
The world is yet in its youth;  
Then peace, be still, you're nothing to fear,  
I'll surely tell you the truth.  
I've studied Hebrew and Greek,  
And certainly I must know,  
Besides, it's my business the truth to speak,  
In face of friend or foe.

The Lord is a God of love,  
He will not our peace destroy,  
He looks with pleasure from above,  
And takes delight in our joy.  
Our wonders of science and art,  
Our rail-runs and steamers gay;  
Our Father to heaven has not a heart,  
To burn them all in a day.

With what delight and eagerness,  
In a very little time,  
We can send the word of life with these,  
Through every country and clime;  
And sinners a mighty crowd,  
Will hear the truth and live,  
And lift their voices long and loud,  
And praise to the Giver give.

The printers have just begun  
To fill the world with light,  
And the word runs magnet true to the pole,  
To guide the helm aright.  
Our prairies we've yet to fill,  
With the busy hum of men,  
On every streamlet to place a mill,  
And a church in every glen.

When we've all these things to do,  
And all our business planned,  
Shall we have no time to carry through  
The work we have on hand?  
For a moment think, and how  
Plainly it seems to seem,  
That they who look for the Savior now,  
Have only dream'd a dream.

In the earth there's plenty of gold,  
That we've had no time to use,  
And to share his blessings that can't be told,  
Will God the time refuse?  
There's coal in many a mine,  
That we've had no time to burn,  
And riches around us sparkle and shine,  
That we've had no time to earn.

Is the judgment now to come,  
With tempest and fiery flood,  
And the benighted earth receive her doom,  
From the breath of an angry God?  
We've better thoughts of Him  
We've always been taught to love;  
The world must yet long time to come,  
Onward in glory move.

They are poor, weak-minded men,  
Who from the Bible learn,  
That the time is near us, when  
The blazing earth will burn.  
There are visions of glory yet,  
Our hearts to gladden and cheer.

Our summer's sun is not to set,  
The day cannot be near.

Lead peal the organ's note,  
Strike up the cheerful song,  
Let rapturous strains of music float,  
Each echoing aisle along.  
Far distant is the day,  
The dreadful day of doom,  
Drive such sad thoughts away,  
The judgment will not come.

We'll have time to triumph yet,  
O'er the fools that pray and pray,  
And piously mourn and fret.  
And long for the dreadful day,  
That say thy kingdom come,  
Morning and noon and night,  
And lift their loud and dolorous cry,  
To keep the world in a fright.

Morning and noon and night,  
Night and morning and noon,  
They keep poor souls in an endless fright,  
By preaching the judgment soon.  
But their race will soon be run,  
And peace return once more,  
And the song of gladness begun,  
Echo from shore to shore.

Farmers and cobblers and boys,  
Mother and spinster and maid,  
Robbing the good of their joys,  
And making the silly afraid,  
By crying, repent of your sin,  
The day of destruction is near,  
Away with your mirth and begin  
To watch, for the Judge will be here.

We'll see their confusion ere long,  
Their time has already gone by,  
Though they try the mad race to prolong,  
And teach that it still must be nigh.  
They'll be tired of waiting right soon,  
Fill'd with shame they will speak of it never,  
They will give up their time and their tune,  
And we shall despise them forever.

But my hearers you ought to repent,  
For you know that the living must die,  
And none but the good will be sent  
To dwell above in the sky.  
And your death is his coming to you,  
Be ready, make haste and prepare;  
Then, as to the coming of Christ,  
You need not be anxious nor care."

Oh preach to these preachers, Most High!  
By thy word and thy Spirit from heaven,  
Wake them up to attend to the cry,  
Which thou in the gospel hast given,  
In mercy open their eyes,  
Before them place their fate,  
And make them from their dreams arise,  
Lest it be forever to late.

Then seeest how they love,  
To darkness and the dead,  
And make destruction sure,  
To the souls for whom Jesus bled.  
"Peace, Peace, Peace,"  
The song of each Sabbath day,  
"Peace, Peace, Peace,"  
The Lord will long delay."

CHARLES FITCH.

For the Voice of Truth.

## TRUTH BETTER THAN POLICY.

When men have felt called upon by the word and Spirit of God, to stand forth in defence of some unpopular truth, and have succeeded through toils and sacrifices, and reproaches, and sufferings, in bringing it into notice, so that the hatred with which it was once regarded begins to pass away; it not unfrequently happens, that these same persons manifest the same fearfulness in relation to some other truth which just then begins to be developed, which they once witnessed and strenuously condemned in others, who opposed what they felt called upon to defend:

Some years ago, I felt constrained to stand forth in defence of the blessed doctrine of sanctification through faith in Christ. I was then connected with a branch of the professed church, among whom that doctrine was greatly unpopular. I could not resist

the conviction that this was truth which God required me to avow and defend; and I did it, at the expense of losing my church relationship, and sacrificing the good opinion of all whom I had been accustomed to regard as friends. But I found those here and there, to whom the doctrine of sanctification by faith in Christ was dear, having richly enjoyed the blessed effects of it in their own souls.— These sustained me and cheered me onward. At length, however, I was called on to make another sacrifice—of my all on earth, in embracing and defending the glorious doctrine of the second advent. Now I found that those who had stood with me on the subject of sanctification, were greatly afraid that it would be detrimental to the spread of this doctrine, to have anything said about the coming of the Lord. "Let us preach sanctification, and endeavor to lead the people to holy living," was the policy, "and then they will be ready for the Lord's coming, and it matters not when." They loved the doctrine of sanctification, and desired that it might prevail, and hence were unwilling that so unpopular a doctrine as the immediate coming of the Lord, should be preached in connection with it. "If the doctrine of the Lord's immediate coming is true," I was told, "there are enough to preach it without you;" and hence I was urged to have nothing to do with it, and enforce the importance of holiness of heart and life.

I did not dare to follow such advice, and now found that the most effectual way to enforce the doctrine of sanctification, was to preach the Lord's immediate appearing; as this, wherever it was received, made the people to feel the necessity of being holy, that they might be ready. Still there were those who could not receive the Lord's coming, lest it should be prejudicial to their influence in the cause of holiness. Every sincere believer in the advent however, who was willing to embark all, and stand by this truth to the death, could not fail to see that the most powerful motive in all the compass of thought, to enforce the importance of a holy life, was the conviction firmly fastened, that the Lord was at hand.

Now, however, after that many have toiled, and suffered, and sacrificed their all in showing the world that the Lord is at hand, they, also, seem to be afraid to have any other unpopular truth brought to view, lest it should prove prejudicial to the doctrine of the Lord's appearing.

Some of our dear friends are afraid to have us tell the world plainly, that "the dead know not any thing, and that yet a little while and the wicked shall not be," lest it should hinder the effect of the truth, touching the coming of the Lord. They seem to think that men ought not to know that they are dust, and must return to dust, and that God only hath immortality, and that men never can have it, except they lay hold on eternal life through faith in Jesus Christ, and put it on in the first resurrection; lest this truth should turn away their thoughts from the coming of the Lord!!

Now has God revealed truths in the Bible that conflict with each other, and counteract the influence one of the other? or is truth always consistent with truth, and is there always a tendency in one truth to enforce another? Such I believe to be the fact, and have no doubt that the truth which God has plainly revealed respecting the state of the dead, and the final destruction of the wicked, is far better adapted to enforce the truth respecting the resurrection and the coming of the Lord, than any thing else can be. Truth and not policy, should be the Christian's motto under all circumstances.

C. FITCH.

For the Voice of Truth.

## WHAT IS THE FAITH ONCE DELIVERED TO THE SAINTS?

To have a correct view of the nature of faith, it may be well to take a hasty glance of the Bible history of the fall of man from his primeval state, with the system of recovery proposed through Jesus Christ.

From the word we learn, that this province of

God's universal empire—this globe which we inhabit, was originally fitted up in a perfect state, and God pronounced the same "very good." This earth, then, must have been adapted to the supply of every want; and would afford happiness and pleasure to all its intended possessors; the first parents of whom, were created in the "image of God."

Satan, the busy adversary of God, and the happy pair who were now placed on trial, by his enmity and wiles, turned their holy songs of joy and praise, into moaning, sin, and woe. Not only did the curse for their disobedience, rest upon them, but also, their habitation—this earth, was brought under the curse; henceforth, it was to bring forth "thorns and thistles." Here then was an apparent triumph of Satan over God. God's purpose of fitting up another orb, wherein he could exercise his benevolence and love, and call into exercise the worship and praise of the creatures he had made, appeared to be frustrated.

The question might well be asked in heaven, how can God bring back this revolted territory to his service and power! None but God could devise a plan; and that plan was dimly shadowed forth in the promise, that the seed of the woman should bruise the serpent's head. The restoration was promised, and in full confidence of this, the apostle tells us, "By faith, Abel offered unto God, a more excellent sacrifice than Cain." Enoch had the "testimony that he pleased God," and "was translated, that he should not see death." Noah became "the heir of the righteousness which is by faith;" for "he prepared an ark to the saving of his house; by the which, he condemned the world." By this obedience, his house or family were preserved in the destruction that came upon the world, and through Noah, the pledge would yet be fulfilled, that the seed should bruise the serpent's head.

The apostle then presents the faith of Abraham and Sarah. He says of Abraham, that he was called to go out into a place, which he should after receive for an inheritance. The record then is, that Abraham sojourned there, "by faith," as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promises. We understand then, that Abraham was called to go and see the land which was promised, but was to be there, only as one who had not yet got into possession. He, with Isaac and Jacob, were only there as sojourners in a strange country; but had faith that the day would come, when they should have that same land for their inheritance. Stephen also says, Acts 7: 5, that God gave Abraham none inheritance in it, no, not so much as to set his foot on; (so far forth as the promise of taking possession of the inheritance) yet, he promised he would give it to him for a possession, and to his seed after him. Abraham's seed here, are the children of faith. Gal. 3: 29. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise; Also 7th verse, and Rom. 9: 7, 8.

After the apostle in Heb. 11: 13, had stated the faith of Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Sarah, he adds, "these all died in faith," (with the exception of Enoch, who, he says, did not; for his faith translated him that he should not see death;) not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

If the reader has any doubt what the substance of this faith was, which they hoped for, and was to them an evidence of things not yet seen; let him take his Bible and turn to Heb. 11: 35, and read on in connection, without regard to the division men has made, in severing the 10th chapter from the 11th. In these verses, we are told to exercise "confidence, which hath great recompense of reward"—to have patience in order to receive the promise, for the assurance is given that he (Christ, who is the seed) "that should come, will come, and will not tarry;" and then adds, "now the just shall live by faith." (See also Heb. 2: 4;) from which he proceeds to show that there is something tangible in faith, which "is the substance (ground or confidence) of things hoped for, the evidence of things not seen; for by it, the elders obtained a good report." After giving examples and specimens of faith, the conclusion of the whole is, that they "received not the promise, God having provided some better thing for us, (all) that they without us should not be made perfect."

The fair inference in this argument of the apostle's is, that the faith, without which, it is impossible to please God, rested upon the promises made in one form or the other, and which would be completed only when Christ should come.

The promise made in the heaven or paradise, which our first parents lost, that the seed should bruise the serpent's head, can only be fulfilled when Christ comes; when Satan, who hath the power of death, is to be destroyed. Now he reigns, and is the prince of the powers of the air—the god of this world. The promised inheritance is only to be realized to Abraham and his seed in the resurrection state, which is the hope of Israel. This faith made them strangers and pilgrims, and the acts of obedience put forth by Noah, Abraham, and all the worthies, were the evidences of their faith, and not the ground of justification. The righteousness of the saints is their faith—the very last thing that a lost sinner is willing to learn. Faith looks for a deliverance from this world of sin and conflict, through THE DELIVERER, now made known to us in the gospel of the kingdom, to be JESUS CHRIST THE SAVIOR. The death of Christ will not of itself, accomplish anything, unless the purchased possession is redeemed, (see Eph. 1: 14,) when the heirs by faith, are put in possession. All the previous work in the system of grace is preparatory. In the common transactions of men, a purchase made without giving possession, will be of no value to the purchaser.—So also the death of Christ has only laid the foundation—the salvation and restitution is now possible by his sufferings; but the salvation and the glory only comes when he comes "the second time without sin (or sin-offering) unto salvation." Truly might Peter call the resurrection from the dead, a lively hope, which alone could bring him into "the inheritance which is incorruptible and unfiled, and fade not away, reserved in heaven for you, ready to be revealed in the last time. 1 Pet. 1: 4, 5. John in his first epistle, 2: 2, 3, tells us that the Christian's hope is the second coming of Christ, and being like him, and seeing him as he is; and that every one who has such a hope, purifies himself as Christ is pure. Paul in his epistle to Titus 1: 13, calls the looking for the appearing of the great God and our Savior Jesus Christ, that blessed hope. Many more passages, if our limits permitted, might be referred to and show that the Bible faith and hope of the true Israel, under the old and new dispensation, all had reference, and looked forward to the restitution of all things; sometimes brought forward and presented as the coming kingdom—the resurrection—the return of Christ—gathered into the inheritance—Christ's coming to judgment—the dashing these earthly kingdoms—and the giving Christ the heathen for his inheritance, &c.

If these are correct views, we would ask, do the nominal Church have the Bible faith, and have they any sympathy with Christ; whose right it is to reign? His enemy now has the possession, and has bound in "the power of death" his dear friends who are the joint heirs with him, to the glorious inheritance. Have they—the church, this faith without which it is impossible to please God?

What will it avail those who think they have faith, if they do put forth all the energies of their minds, to convert the world to the same views, and frames of minds which they themselves possess if they refuse to honour God so much as to believe the record God has given of his Son, now that the true light shineth. In the days of past ignorance, God winked at it, "but now commandeth man everywhere to repent." We look upon the present views of the Church in departing from the faith of the gospel, as the master-piece of Satan's delusion. Since Whitby's time, he has gradually turned away the mind from the hope of the gospel, and substituted another faith, which has so much apparent benevolence, that it blinds the mind, and we now see in the last days, some who "turn away their ears from the truth, and are turned to fables."—"Now as Jannes and Jambres withstood Moses, so do these also, resist the truth; men of corrupt minds, of no judgment concerning the faith." See margin 2 Tim. 3: 6. All this, we are told, was to take place in the last days, when the perilous times should come.—

If the restitution of all things from the curse—the cleansing of the sanctuary or inheritance—the recovery of the tree of life to the paradise of God (see Rev. 22: 2) or new heavens and the new earth,

wherein dwelleth righteousness, and where we shall see our glorious King, and be like him—If we say all these things were the object of faith and hope, of prayer and earnest desire of the sleeping saints, and this was the faith delivered to them, then, to substitute something else, and make Christ's coming a spiritual coming, and his kingdom a spiritual kingdom, and the promises all to be spiritually fulfilled, then, surely, such a faith, is not the faith once delivered to the saints; and with it God cannot be well pleased.

We are exhorted to contend earnestly for the faith once delivered to the saints; if in obeying this injunction therefore, we give the Bible evidence that they who have not this faith and the "blessed hope" of which Paul speaks, then, it will be a matter of course, unless the heart yields to the power of truth, that we shall be considered uncharitable, and as having a denouncing spirit, when we would only tell them the truth in love. Unbelief is always blind, because the object on which the affections should be placed, is undesirable. How can a worldly spirit—one who is looking with pleasure upon its interests, be in the habit of daily lifting up the prayer, "thy kingdom come;" or as Peter says, "looking for and hasting the coming day of judgment." The evidence is brought to the mind, that we have now got to the time that our Savior told us, that we might know that it was nigh, even at the doors. This tries the soul—This good news of the kingdom at hand tests men's hearts, and brings out their real character.

David expressed the true faith, when he said, "my soul thirsteth for God—for the living God; when shall I come and appear before God." This could only be realized to David when Christ comes with ten thousands of his saints; for the apostle tells us, that David is not yet ascended into heaven. Can there be faith in that heart who feels it is a desirable thing to prove that Christ will not appear for a long while to come.

Is it faith in a teacher in Israel, to say to the brethren, you need have no fears, and especially as the time has passed, the danger you apprehended is also passed with it. How different from Paul, who said in view of it, "comfort ye one another with these words," and our Savior says, "Look up, lift up your heads; for your redemption draweth nigh." How it pains us to hear one say who has stood high in the church, when urged to give the subject a prayerful examination, "This thing I consider a delusion, and don't wish to trouble my mind with it." Does not this make the heart of the righteous sad? If there is no other righteousness taught in the Bible but "THE FAITH," then all the apparent piety and self-denial that is made by the church, at this day, after their minds have debated the question of the reception or rejection of the light, which now shines, and they reject that light—We say, how can they be justified before God—"By the deeds of the law can no flesh be justified."

A man may profess to have the blessing of sanctification; but "without faith (which was delivered to the saints) it is impossible to please God;" and why? Because he dishonors God—makes God a liar, when he will not believe the record God has given of his Son. Unbelief is sin; and no amount of evidence presented to the mind, will change the affections, until the soul is subdued at the feet of Jesus by the Spirit of God.

The evidence Christ gave at his first advent was overwhelming; yet the Jewish church suffered the pride of their hearts (to control their reasoning and intellectual powers—rejecting all the evidence brought, that Jesus of Nazareth was the very Christ. They knew not the day of their merciful visitation. The Savior says, "In the days of Noah, they knew not until the flood came; so it will be when Christ comes. Paul, in his unbelief verily thought he was doing God's service. Unbelief has no eyes to see. Faith, then, is not only the assent of the mind, but a cordial approval of the affections. For example; The promise was made that Abraham and his seed should have a possession in the inheritance: Abraham received the testimony, and showed his affections were placed on it, by living as a stranger and sojourner. He sought after and desired the heavenly more than the earthly good. This faith was his righteousness. May we receive the kingdom as a little child, and have like precious faith. C. B. HOTCHKISS.

August, N. Y., June 13, 1844.

**Voice of Truth & Glad Tidings**

—The wise shall understand.—

ROCHESTER, JUNE 22, 1844.

**BABYLON.**

In our preceding article on this subject, we had reached the point where we were prepared to answer the question, **WHAT IS THE BABYLON OUT OF WHICH GOD CALLS HIS PEOPLE?** "The Advent Shield," p. 116, answers this question in the following language:

"Babylon, then, is now comprised in the present kingdoms of the world—the peoples, and multitudes, and nations, and tongues; the many nations which John saw, on which the woman sat—the kings of the earth, over which that great city, Rome, reigned. Babylon now, not only comprises all earthly power and dominion, but embraces everything which is anti-Christian in its tendencies."

To this answer we offer the following objections:

1st. If, as the "Shield" says, the "kingdoms of the world" are "comprised in Babylon," how can the "woman, that great city," BABEL, reign over those kingdoms? It is folly to talk of a city reigning over itself.

2d. The kings of the earth "committed fornication with" the woman, or Babylon—Rev. 17: 2. If the "Shield" is correct, she *kings* committed fornication with *themselves*!

3d. For ALL NATIONS have drunk of the wine of the wrath of HER fornication—Rev. 18: 3. If, as the "Shield" says, the kingdoms are "comprised in Babylon," then they have drunk of *their own*, not of another's wine.

4th. The kings of the earth are to bewail the final fall of Babylon—Rev. 18: 9, 10. But if the "Shield" is correct, she will bewail *her own* fall!

5th. John makes a clear distinction between the kings, or kingdoms of the earth, and Babylon, (see Rev. 17th and 18th chapters,) but the "Shield" makes none.

These objections we deem sufficient to settle the point, that the "Shield" has not given the correct answer to the important question under consideration, we must therefore look for another answer.

Mr. Hatchkiss, of this city, in a recent discourse, defined Babylon to be *exclusively* Papal Rome. Not a few adopt his views; and we believe they are now generally entertained by the different Protestant sects. To this answer we object:

1st. Because Rome Papal does not answer the definition of the term, Babylon. As Mr. Hatchkiss justly contended, Rome, or the Catholic Church, is a "unit." She is one in name, doctrine, ordinances, and all her work. But Babylon signifies "confusion or mixture." It cannot therefore be applicable, exclusively to the Catholic Church. It should not be forgotten that there is *meaning* in the name, Babylon; God has given the name, and rightly applied it—it does not fully apply to the Catholic Church.

2d. The Catholic Church, abstractly, has its seat at Rome; but Babylon has her seat upon "many waters"—Rev. 17: 1.

3d. The Catholic Church, abstractly, does not reign, neither has she ever reigned over the whole earth; but Babylon, or "where the whole sitteth, *one* peoples, and multitudes, and nations, and tongues," (Rev. 17: 15,) which embrace the whole earth.

4th. If the "Mother of harlots," the church of Rome, abstractly considered is Babylon, then her *harlot daughters* are left out of the question. Then, why did John call her not only "Mystery," but "Mother of Harlots?"—As well might a mother be called the whole family, as to call the Church of Rome Babylon.

Having shown what we think Babylon is not, we will attempt to tell what we believe it to be. We believe it is the nominal church.

In Rev. 12, John saw the woman (the church) fly into the wilderness,—the next time he beholds her, she has upon her head "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Chap. 17. In verse 8th he explains this, "And the woman which thou sawest, is that great city which reigneth over the kings of the earth." In the first verse we are told that "the great whore sitteth upon many waters," and in verse 15 it is said that the "waters where the whole sitteth, are peoples, and multitudes, and nations, and tongues."

There can be no question but that the "woman" is symbolical of the church, and as she is called Babylon, there can be no dispute but that the Church is Babylon. What

church? We can make no distinction no farther than the figure will justify. It is a mother and her daughters, a family of harlots. We admit the mother represents the Catholic Church, the eldest member of the family; and we believe the daughters symbolize the Protestant sects.—If they do not, pray what do they represent? No one of an opposite view has yet been able to answer this question: We can see no resemblance between the "mother," a unit, and a "great city." But the "whole family" most strikingly represents that city. Take the whole and the figure is perfect; leave out the children and it is imperfect.

This view of the subject we think is strengthened by what is said relative to the church in Thyatira. In chap. 2, mention is made of "that woman Jezebel"—"her fornication," "her great tribulation"—and it is said, "I will kill her CHILDREN with death; and ALL THE CHURCHES shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to YOUR works. Here the "children" of the "woman" are identified with "ALL THE CHURCHES," which are to be "KILLED WITH DEATH; and to "every one of you" [the churches] will be given "according to your works."

We believe the "woman Jezebel" and "her children," in chap. 2, and the "mother of harlots" and her daughters, in chapter 17, are symbolical of "all the churches," and as the mother of harlots is called Babylon, it is evident to us that "ALL THE CHURCHES" constitute the Babylon out of which God now calls his people.

But the question may arise, how can the daughters be included when the name Babylon is exclusively inscribed on the head of the mother? The same objection, with nearly, if not the same propriety, might be offered against the "beast" representing all the kingdoms of the world. It had its origin, received its power, and has its seat at Rome, yet no one denies but that it symbolizes all the kingdoms of the world. So with the "Mother of harlots," she is the chief tower in the city, or member of the family, and it was proper to inscribe upon her head the name of the fraternity, or city.

Babylon, comes from Babel, and signifies "confusion, or mixture." Gen. 10: 10, and 11: 9. The account there given will illustrate the case under consideration.—Chap. 11 begins with an account of the earth being of one language; and goes on to tell that the people journeyed eastward—they came to a plain—made brick to build them a tower and city—God confounded their language, and scattered them abroad from thence upon the face of all the earth. And the name of it [the tower] was called Babel, or as the margin reads, "confusion."

It should be remembered that the tower was called "Babel" or "confusion." With this inscription upon it, we will suppose a traveler understanding the meaning of terms, visits the tower. He sees the inscription in large capitals, and expects to find the tower answering to the name it bears; but his disappointment is great when instead of "confusion," he finds perfect order, system, and mechanism, in the formation of the brick, the plan and construction of the tower. Why, says he, there is no "confusion" here, and the name the tower bears is inappropriate indeed. But, cries the voice of Him who inscribed it, "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth," and from thence did the Lord scatter them abroad upon the face of all the earth." Gen. 11: 9. Ah! cries the traveler, I perfectly understand it now. The name is truly appropriate, and has its location where it properly belongs. It is inscribed on the tower because "THERE" God confounded the language of the PEOPLE, and from "THENCE" were they scattered. The "confusion" therefore must be looked for among the people scattered over the whole earth.

The application is easy. The Church commenced building her a tower and a city, under the influence of Catholicism. God confounded her language and scattered her; or different sects have sprung up; each has built a tower, and attempted to build a city; they too, have been confounded and scattered. Hence the work of tower and city building, confounding and scattering, has gone on until perfect "confusion" reigns thro' out Christendom. The "great city" is complete. And reaching far above its many towers is seen the one first reared by the mother of the city. And upon her tower, the name of the city is properly inscribed, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. It is inscribed upon the Mother's tower, because, as in the

case of Babel, the type, "THERE" the work of confounding, and from "THENCE" the scattering commenced.

Again, God calls HIS PEOPLE out of Babylon. Rev. 18: 4. Where are his people? Until quite recently they were in the different churches; some doubtless are there yet—many, thank the Lord, have come out in obedience to his call. Babylon then, must be that place where God's people are found at the time they are called to come out of her; and as they were in the churches with scarcely an exception, at the time the cry to come out was made, the conclusion is irresistible that the churches are the Babylon under consideration.

The influence the Church has over the world, is a strong evidence in our favor. She dictates its laws, and guides its destinies by her deceptive hand. No one of the sects does this work alone; it is done by the influence of them all. It is the whole "great city which reigneth over the kings of the earth"—Rev. 17: 18. In our previous number we stated by what power she reigns, viz: artifice, cunning, and deception, as an artful woman rules her deceived and fallen paramours.

That the churches are Babylon is further evident, from the fact that no other view of the subject, makes a perfect harmony in the prophecies of John. With this view we can see "the woman" go into the wilderness in A. D. 538; and remain there 1260 years, until A. D. 1798; when she takes her seat upon the "beast," a dissipated harlot, surrounded with a family of daughters of like character, all of which constitute the corrupt influence which now controls the affairs of the nations of the globe, and will until the great city they represent, together with the kings of the earth over which she reigns, be destroyed at the coming of the Lord of glory.

Finally, the facts in the case, answering to the strict definition of the term Babylon, is conclusive evidence that the churches, or nominal church constitutes the Babylon under consideration. When we look at the confusion, or mixture in the names, creeds, doctrines, worship, ordinances, practices, &c. of the sects, we involuntarily exclaim, *oh, what a Babylon!* And when we see her corruptions, we wonder not that God calls his people out of her, and threatens in the most fearful language her speedy and everlasting destruction. But these important points must be deferred for a future number or numbers of our sheet. We will remark, however, in conclusion, that we consider the point clear, that the Babylon out of which God now calls his people, is the nominal church, embracing all the different sects.

**ANOTHER THORN IN THEIR CROWN.**

Our opponents are now making all the capital they can of Br. Miller's recent acknowledgment that he was mistaken relative to the Lord's coming in A. D. 1843. It furnishes them a new text to preach, and write, and publish their falsehoods about. The facts in the case are, Br. Miller has acknowledged just what we all have; and no more: viz: that he was mistaken relative to the precise time, but still most fully believes and preaches, that the mistake can only be of a short time; the Lord may come at any moment.

How rejoiced such Christians (!) appear to be at any indication that their Lord delays his coming; and how eagerly they grasp at every falsehood to quiet their fears of his coming. Well, they can do as they please now—can make what capital they can of Br. Miller's mistake; but we pity them, for they are only adding another thorn to their crown, which is now full of barbed points of their own planting, and will soon pierce the soul with many sorrows.

**OLEAVING TO THE TRUTH.**

We have never been more fully convinced of the near, yes, immediate coming of the Lord, than at the present time; and for this very reason we feel, more than ever, the importance of oleaving to the truth. The time has been, when we thought it not expedient to proclaim all which we fully believed to be the truth. Alas! what evils have followed the doctrine of human expediency! It crucified the Lord of glory! And shall we who profess to love his appearing be influenced by this offspring of the pit? By the help of the Lord, I will not, but search for, believe, and proclaim the truth as I understand it, fearless of the consequences which may follow. God will defend the truth and those who abide in it. Blessed consolation?

When once a man takes his position, thinking no farther light can be thrown upon the word of God, his condition is a dangerous one indeed. We tremble for such men, however great and good they before may have been. The same child-like, teachable disposition is as necessary a qualification for the kingdom of heaven, the last hour before entering it, as when we first began to seek it. Oh how many who have once learned at Jesus' feet, have forgotten this, and consequently, will doubtless come short of the kingdom of God. As believers in the coming of the Lord, these things are worthy of our most serious consideration. But while we are willing to learn and obey the truth in all things, equal care and wisdom are needed to enable us to avoid the many errors to which we are daily exposed. Live humble, pray fervently, seek, love, obey, and proclaim the truth, in the spirit of its Divine Author, and you need not fear—all will be well in the end.

CORRESPONDENCE.

We are under the necessity of abridging several good letters this week.

Br. William Barron, Woodstock, Vt., writes, "Your little sheet is effectually giving the last cry. I beg of you not to finish. If God has laid upon you this work, be careful and get so meek that he will guide you in judgment and wisdom, that you may give meat in due season. I have no idea that we have misapprehended the cry." Br. Barron's counsel, additional list of subscribers, and remittances, are very thankfully received. In God is our trust, and to him we mean to be faithful while he may count us worthy to labor in his cause.

Br. H. Case, Amboy, N. Y., writes, "I have been trying to sound the warning for the last nine months, and the Lord has blessed many souls where I have labored, and 103 persons I have buried in baptism. The cause is prospering in this vicinity, and many are looking for the Lord from heaven. Oh, praise the Lord!"

Br. J. D. Johnson, Le Roy, N. Y., writes, "The work of the Lord is going on here. The poor have the gospel preached unto them, and the last call seems to be heard in the 'highways and hedges.' (Luke 14: 23.) I have recently baptized fifteen persons, and more are expecting to be baptized soon. Backsliders and sinners are still inquiring the way. Our baptizing and communion seasons have been glorious. We expect to attend to both ordinances on Sabbath, 23d instant, and we solicit the attendance of brethren from abroad. We want help in this country—three or four meeting-houses are open in this region, where good attendance would be had. Who will come and work for the truth?"

Brother O. Irish, New Bedford, Mass., writes, "Br. T. Barry has made us a short visit. We were much edified from his lectures. We are strong in the faith, and are patiently waiting for the coming of the blessed Lord. Some complain about the postage on your paper; but they like the paper; the price is not high, nor the contents poor."

"Elder J. J. Porter requested, in writing, that his name be dropped from the records of this (West New Jersey) conference, because he wanted to get out of Babylon. Br. J. J. Procter's name was dropped."—(Christian Palladium.)

Thank the Lord, some have moral courage enough to obey God rather than man. "Come out of her, my people," is still the voice of the Almighty. Who will have the presumption longer to disobey?

LECTURERS.

Br. J. Eitch is expected to speak at Talmun Hall on the morrow, at the usual hours of service—The next day evening, at Buffalo;.....being on a journey to Ohio. Br. T. Barry has returned to this city, and designs attending the camp-meeting in Volney, the 25th inst. Br. E. Galusha has recently given us several strengthening and reviving lectures. He has left for Lookport, and designs soon to visit Cleveland, Ohio. Br. C. Fitch was with us last Lord's day; his labors were, as usual, a blessing to the minds. He has left for New York. Br. L. D. Mansfield, Oswego, N. Y., has issued his third No. of his rich and spirited sheet, "Babylon the great is fallen."—He has also made us a visit and lectured to good acceptance. Bro. Mosley and Pratt from the east, have spent a short time in the city. They, and Bro. Smith, Macomber, J. D. Johnson, are at Le Roy, Scottdale, Danville, or their vicinities, proclaiming the gospel of the king-

dom nigh. In some of those places, the work of God is gloriously going on among the people. A general steadfastness characterizes the saints in this city. The Lord is with his people.

CAMP MEETING.

By divine permission, a camp meeting will be held in Volney, Oswego Co. N. Y., near Hubbard's corner, commencing Tuesday, June 25th. Believers in the coming of the Lord are earnestly solicited to attend, and all who can, to come on with their tents.

CONFERENCE.

The brethren at HAMILTON, C. W., have appointed a conference to commence at the Tabernacle, July 16, to continue over the Sabbath. Lecturers and brethren are most urgently called upon to attend; especially Br. J. V. Himes—They need help. The Herald, and Cry are requested to copy this notice.

LETTER FROM A. A. SAWIN.

Dear Bro. Marsh—God has blessed me much beyond my expectation in my visit to the east.—The conference was attended with a good degree of interest, and truth never shone brighter. My acquaintance with Bro. Miller was very pleasant and profitable. He frankly spoke of the passing of the time, and yet declared his firm conviction that Jesus was near. He said he never could give up expecting his immediate advent; And why should he, the world being the judge? I sometimes use this familiar illustration, to present the evidence on which our hope rests:

I have three securities for a sum of money, of a man perfectly able to pay. A deed of a house, a mortgage on land, and a note of hand. A flaw is found in the deed and it fails: will that break all my claims? But why does the man give me these three securities? Evidently because I am a creditor who is not to be cheated. And not one only, but even two of the claims might fail, yet my money is not lost.

Jesus Christ has said that the signs should not fail. When we see "these things come to pass, then know; heaven and earth shall pass away, but my word shall not pass away;" and the prophets have shown us that the fourth worldly empire is near its end, and that the next will be God's everlasting kingdom.

I believe the prophetic periods have as much force now, as I ever did; but granting the scoffer all he asks, even that time has altogether failed, and still we claim no more than he must at once admit, that the good titles still remain, either of which, prove the kingdom nigh.

Bro. Whiting appears to be a man of giant intellect and pious heart. He is a host in himself, for the cause of truth.

I find the brethren in Maine, still strong in the faith. It is cheering to our souls to bow with those, who, in heart, love a Savior's coming. The state of the world assures me that the Master is nigh. I am expecting every day to hear that Russia has taken the seat of the false Prophet. Russia, I think, from the prophecy, is the destroying power. That event must take place speedily. The present year alone, gives time for the complete fulfilment of the sixth trumpet. A few months longer, and the vision will not tarry, "IT WILL SURELY COME."

If able, I hope to attend a conference in this state next week, and a camp-meeting the week after in New Hampshire.

Yours, waiting in faith, A. A. SAWIN. PORTLAND, Me., June 13, 1844.

LETTER FROM A. BAKER.

EAST DURHAM, N. Y., June 8, 1844.

Dear Bro. Marsh—We are striving to obey the Lord in assembling ourselves together, exhorting one another; and so much the more as the signs of the last days are being literally fulfilled before our eyes.

We are looking, waiting, and watching for God's Son from heaven; and in so doing, we are called by ministers and people, deluded, weak-minded, and are ranked among Mormons—called liars—and the doctrine of the Lord at hand a lie of the devil.

Elder C. W. Martin preached at Freehold, a few Sabbaths since; he said that Christ could not come till A. D. 1974; and then not under one thousand years after that; and in the same sermon, said he was looking for Christ. He likewise said, that

we should need more patience than Job had, if we waited till he came! O consistency! thou art a jewel! We bless God that we have the sure word of prophecy, and we are striving to take heed unto the same, that when we are brought before our Judge, we may be acquitted.

Elder Geo. W. Burnham is in Freehold and vicinity; and we believe he is sent of God; for no man can preach and pray as he does, except God be with him.

Yours in the patient waiting for Christ, AARON BAKER.

For the Voice of Truth.

"IT IS NEAR."

By a certain class of expositors much stress is laid on the phrase, which heads this article, found in Math. 24: 33, to prove that the chapter refers to the desolation of ancient Jerusalem, and not to Christ's personal coming, and the resurrection. Say they, the text reads, "it is near, and not he is near." In answer I would say, an ancient copy of the Bible within my reach, published 347 years ago, reads "When ye see these things (signs) know that the kingdom of God is near, even at the door." That this is the true meaning of the text is very clear, as confirmed by another evangelist. Luke 21: 31.

Let it therefore be remembered that as that city, overthrown by Titus, was not "God's kingdom," and as the signs in the chapter were to occur after its destruction, the next question is, have those signs appeared and what should God's people now earnestly desire and expect? 1. Our opponents universally admit the signs have been fulfilled; though they contend for a figurative accomplishment. We believe them fulfilled literally, very well! What comes next? the kingdom of God. 1. The return of the nobleman. Then shall the son of man be seen coming in the clouds of heaven with power and great glory." Math. 24: 30. 25: 31. Dan. 7: 13—14.

The saints will sing, "We give thee thanks, for thou hast taken to thee thy great power, and hast reigned." Rev. 11: 17.

2. The redemption of his people, Luke 21: 28. And when these things, (signs) begin to come to pass, then look up and lift up your heads for your redemption draweth nigh. Rom. 8: 23 represents them groaning for this adoption, to wit, the redemption of the body. 3. The earth renewed, and the saints glorified: they will take the kingdom and possess it forever, even forever and ever. Dan. 7: 78. Isa. 60: 21. Ps. 37: 29. The constant prayer of the writer is, Lord remember me when thou comest into thy kingdom. T. F. B.

TO FORGET GOD.

Can a maid forget her ornaments or a bride her attire? yet my people have forgotten me days without number. Jer. 2: 32. One mark of it: "Because thou hast forgotten the God of thy salvation and hast not been mindful of the rock of thy strength; therefore thou shalt plant pleasant plants and set it with strange slips: But it shall be a heap in the day of harvest" (i. e. the end of this world) "and there shall be deadly sorrow." Such have had their affections on their possessions and fine gardens, but now probation is over, and Christ has come, they are without love to God; have rejected his counsel and are ashamed to meet their Judge, and must lie down in sorrow. see, Isa. 50: 7—11. 2 Cor. 7: 10. Psalms 50: 22. "Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver." T. F. B.

LETTERS RECEIVED, UP TO JUNE 22.

POST MATTERS.		G. W. PORRY, Boston, Mass.	
Union Mills, N. Y.		O. Irish, New Bedford, Do.	4 00
Pleasant Valley, do.	\$1 00	Elder H. Flummer, (for the Palladium)	2 00
Roth, do.	0 25	S. C. Chandler, West Troy, N. Y.	1 00
Mogadore, O.		W. Pratt, Rochester	1 00
Athol, Mass.	1 00	C. B. Hutchins, Auburn, N. Y.	1 00
Sugar Hill, N. H.	2 00	L. Ingola, Genoa, Do.	
Jamtown, N. Y.	1 00	J. D. Johnson, Le Roy, N. Y.	4 00
Albion, Mich.	1 00	A. Leonard, Oswego, Do.	0 25
Jericho, Vt.	1 00	A. C. Hitchcock, Do. (for Palladium)	0 50
Bandford's Corners, N. Y.	1 00	Wm. Barron, Woodstock, Vt.	2 00
East Durham, N. Y.	2 00	A. A. Sawin	
Mason Village, N. H.	0 25	H. B. Case, Amboy, N. Y.	1 25
Utica, N. Y.		R. Weaver, Mt. Cambrin, N. Y.	
Cranbury Creek, N. Y.	2 00	J. V. Himes, Vt.	
INDIVIDUALS.		A. C. Jordan, Mallet Creek, O.	
A. Arnold, Concord, N. Y.	1 00	C. Moley, Scottdale, N. Y.	
H. H. Gross, Albany.			
Wm. Holley, Oxford, Pa.	1 00		
J. D. Poor, Kingutsa, C. W.			
J. D. Johnson, Le Roy, N. Y.			

The Palladium will credit A. Baker, East Durham, N. Y., \$1, for vol. 18, and discontinue his paper.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JUNE 29, 1844.

NO. 8.

These sayings are faithful and true—Behold I come quickly.

JOSEPH MARSH, Editor & Publisher.

The Voice of Truth and Glad Tidings of the Kingdom,

While duty, conscience, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay. Communications for the "Voice of Truth, and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or free. Post Masters are authorized to order postage and send remittances, free of postage.

## "YET A LITTLE WHILE."

Yet a little while, and he that shall come, will come, and will not tarry.—Psal.

"A little while," and thou wilt come  
(With all thy saints) again,  
To bring the ransomed to their home—  
To break the captive's chain.  
E'en now I hear the angel throng  
Their joyful anthems sing;  
The harpings swell heaven's heights along  
To thee, Redeemer, King!  
"The Son of God," (the accents rise,)  
"Will soon descend the opening skies."

Now, breathing, thou wilt give  
Remission full and free;  
And all that turn to thee shall live—  
Their portion thou wilt be.  
More precious far than ought below,  
Thy priceless treasures are;  
From thee, the "living waters" flow,  
Thou "Bright and Morning Star!"  
And all that will, may "come and buy,"  
While the "day" is yet so high.

Thou hast for all the weary, rest—  
Whose hope is stayed on thee;  
Thou hast prepared a mansion blest,  
From earthly sorrows free.  
And thou wilt wipe the burning tear  
From out the grief-worn eye;  
And pain, and woe, and very fear,  
And "death itself shall die."  
The mourning ones will weep no more  
Upon the New Earth's blissful shore.

Thou blessed Word, we praise thee still,  
That thou wilt soon return;  
We'll patient wait thy holy will,  
And all thy teachings learn.  
So gird us in the tarrying hour  
We faint not by the way;  
Endue us from on high with power  
That we may watch and pray.  
And let this our petition be  
That we our Lord may quickly see.

E. C. C.

For the Voice of Truth.

## THE FINAL ADIEU versus RESURRECTION.

The mother is weeping in her lone dwelling, for her children are dead. The death chamber is still and hushed, save her heart breaking sobs. There they lie side by side, those sweet ones. "Lovely and pleasant in their lives, in their deaths they were not divided." And the weeping mother in her lamentations reminds us of "Rachel weeping for her children" and David bewailing Absalom. Ah! wo is me, my lost Mary! Would God I had died for thee! And thou, my darling Joseph, thou too must perish in the cold grave, would God I had died for thee! my son! my son! 'twas thus that the mother bewailed her lost children, and would not be comforted because they were not. Friends assemble to bury the dead. The pastor prays fervently for the heart broken mother; he prays that God may afford her all the consolations of his grace in this her hour of trial. But alas! with dim and uncertain views of the Hope of the Gospel he cannot point the bereaved and disconsolate there—he cannot say "Refrain thy voice from weeping, and thine eyes from tears, for thy children shall come again from the

land of the enemy. And there is hope in thinn end, saith the Lord, that thy children shall come again to their own burden." Jer. 31: Ah no—unconsciously he has turned to fables which tell him that the spirit released from the material clogs which have confined it to earth, pours to heaven and becomes perfect in fullness of joy—but the Mary and the Joseph of the mother—those whom she has loved upon, her visible darlings, must perish in the grave forever; for why should the unfettered spirit leave the full glories of the heavenly world to take up again the cumbersome body, as the resurrection teaches. Ah no—the glorious hope of the resurrection that her sleeping babes will come again from the land of the enemy, is quite set aside, and the traditions of men take the place thereof, and quackishly strive to administer relief to the bereaved and the suffering. Slowly and sadly they hear "the fallen asleep" to the grave, and there too a few words of would-be-consolation are offered to the mourning Rachel. And since she has looked upon her dear for the last time—since she has taken the *adieu* of all that remain of her children, the pastor, sincerely sympathizing, attempts to say a few words of comfort, embodying the following sentiments:

It is a cause of thankfulness that the departed have so soon closed their eyes on the earth—so soon as they were contaminated by "the evil that is in the world." It is a cause of thankfulness that they are so soon freed from the clogs of mortality, and from the sin inseparably connected with all materialism. Mary and Joseph you will never see again, as you have seen them on the earth. All that is material of these loved ones will moulder to dust and be no more forever. And, weeping mother, all that remains to you of those who have their sepulchre in your heart, is a *fitting phantom, GHOSTLY AS THIS AIR!* Thun dry thy tears, for thine own shall not return from the land of the enemy—they shall not return to their own burden." For this corruptible must not put on incorruption and this mortal must not put on immortality: and death shall not be swallowed up in victory, as the prophets and apostle very erroneously supposed. (1 Cor. 15. For the Lord himself shall not descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God, to raise those who sleep in Jesus, to change those who abide in him with lamps trimmed and burning, that they may be caught up together to meet the Lord in the sky.)

modern discoveries contain no comfort. (1 Thess. 4: 18) all such declarations are spiritual, that is, they mean nothing at all, more or less, according to the skill of the spiritualizer in doing them away. Yet if there be a resurrection—if the body be raised again from the dust at the last day, as Martha the sister of Lazarus supposed, it will be so spiritualized as not to need a material habitation. Therefore, weeping mother refrain thine eyes from weeping, for death shall always triumph, tears will not be wiped from all faces, and the rebuke of God's people will not be taken from the earth by opening their graves and bringing them into the land of Israel." Is. 25: Eze. 37:

Thus must those reason, to be consistent, who do away with the resurrection. But while we trust there are very few so far wandered away from "that blessed hope and the glorious appearing of our Lord and Savior" as to take such ground as this, yet the fact that there are any professing godliness thus going astray, is alarming.

There are many committed to the dust without any allusion being made to the time when "the dead body shall live again;" and often at funerals of this description have we been led to inquire mentally, Why is it thus? Where is the faith of Abraham to whom the gospel was preached. (Gal. 3: 8. Gen. 12: 3. 13: 15.) yet who died in faith not having received the promise, but looked for a city which hath foundations whose builder and maker is God? The faith of Abraham which rested on the revealed word of the Lord respecting the "better country, even the heavenly," was the same as that of Peter, who says (2 Epistle) after speaking of the destruction of the world by a flood and the coming desolation by fire, "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwell-eth righteousness."

But, says one, the heavenly country cannot be this earth in the restitution of all things, for Abraham looked for a city built by God—the New Jerusalem which is above. Besides, the Savior said 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 you may be also. So, says the objector, it is not on this earth but in a far off heaven in the dim distance of God's universe. Please hear the testimony of John. Rev. 21. And I saw a new heaven and a new earth: for the first heaven [atmosphere, Gen. 1: 8.] and the first earth [which we inhabit] were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem [place Jesus has gone to prepare] coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they

shall be his people, and God himself shall be with them, [and be] their God. This was the faith of all those who suffered "that they might obtain a better resurrection"—who "endured to the end," and were tortured not accepting deliverance that they might be "blessed and holy" and having part in the first resurrection, reign with Christ on the (new) earth, the heavenly Canaan of promise. This hope consummating the faith of the Israel of God in the resurrection, sustained Job in his sufferings. And mark how emphatic he introduced his testimony on this point. He says "Oh that my words were now written, that they were printed in a book! That they were graves with an iron pen and lead in the rock forever!" Why? For I know that my Redeemer liveth, and [that] he shall stand [reign] at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though (see margin) my reins within me are consumed with earnest desire for that day." Job has not yet seen God in his flesh, but his hope will be realized when, at the voice of the son of man, the graves are opened and the dead come forth—then when mortal shall put on immortality will he see Jesus and be made like him. "Oh glorious hope! oh blest abode! Thus to be near and like our God!" Then who with the blessed light which God's word throws on this subject, will treat with contempt the resurrection from the dead! To disbelieve it, or put it far distant, is to treat it thus. *It (life from the dead) is the consummation of the hopes of all those who have possessed Abraham's faith in every age.* The Rachels will then be comforted—the tears will be wiped from their eyes when they find "death swallowed up in victory," and their children "come again from the land of the enemy."

And how sweet and consoling is the thought in committing a beloved friend in Jesus, to the grave, to bear in mind that we shall meet that same friend again (and not a phantom) that when God comes he will bring all those that sleep in Jesus with him. Oh glorious thought! there will be the patriarchs, apostles and prophets—there will be the martyrs and all of every age that have suffered for the word of God and the testimony which they have held! All that have taken God at his word and died in faith, will be there and will be made perfect together." Heb. 11: 40.

E. C. C.

For the Voice of Truth.

## TIMES OF THE REFORMATION.

Dear Bro. Marsh—It appears to me to be one of the clear providences of our God, that D'Aubigne's History of the Reformation,—that most interesting work, is so extensively circulated and read at the present time; for it surely must aid in establishing those blessed truths which have arisen in new splendor upon our simple world. There is a striking analogy in many points, between the times in which the illustrious Luther lived, and the present: so much so, that one cannot but being amazed while reading it; and convinced, I trust (we had almost said) "willfully ignorant," that some momentous crisis is at hand.—That the nominal church has departed from the simplicity of the gospel "having a form of godliness, but denying the power thereof;" so that it resembles in a measure, at least that of Rome before the reformation. There were humble, pious souls at that time connected with that great ecclesiastical body—*living members*, as it were, attached to a *hewn and worthless skeleton*—such as loved the Lord and wept in secret places, in the language of the prophet, "sighing and crying over the abominations done in the midst thereof," yet saw no way of deliverance. Even a "remnant" has God preserved in all ages "according to the election of grace." But the great mass was corrupt and abominable in the sight of the Lord; and when the truth—the simple truth "as it is in Jesus," was stripped of all the gaudy trappings thrown around it by man, it was indeed "sharper than any two-edged sword," and did mighty execution.

In what did Luther's power consist? In turning aside from the traditions of men—throwing off the shackles which they had imposed—and proclaiming the clear, simple and blessed truths recorded in the bible. He stood up fearlessly in the face of a world—a scoffing, frowning world, to advocate the humbling, self-denying doctrines of the cross: And with the "Shield of Faith" was able to "quench all the fiery darts of the wicked." "To all the decisions of the fathers," said he, "of men, of angels, of devils, I oppose not the antiquity of cus-

tom—not the habits of the many, but the word of the eternal God—the gospel which they themselves are obliged to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph and exult over Papias, Aquinas', Henry's sophists, and all the swine of hell." And the lovely Melancthon—the gentle John in contrast with Luther, writes to a learned doctor in the church, "I reverence the fathers, because I believe the Holy Scripture. The sense of scripture is one and simple as heavenly truth itself. We enter into it by comparing scripture with scripture, and deduce it from the thread and connection of the whole.—There is a philosophy enjoined us with respect to the Scriptures given by God; it is to bring to them all the thoughts and maxims of men, as to the touchstone by which these are to be tried." And says Luther again, "I do not cease my cries of the gospel! the gospel!—Christ! Christ! and my enemies are as ready with their answer, custom! custom!—ordinances! ordinances! Fathers! fathers! that your faith should not stand in the wisdom of men, but in the power of God, says St. Paul. The study of the Bible, and belief of its truths made a great commotion in the church and world. The great ones, according to the worldly apprehension of that term, arrayed themselves against these bold reformers. "The monk in his cell—the prince upon his throne uttered a cry of anger. The ignorant priests were dismayed at the thought that burghers, and even rustics, would now be able to discuss with them the precepts of the Lord. "Unhappily," says Cochleus, "Luther had persuaded his followers that their faith ought only to be given to the oracles of Holy Writ." That was the secret of success in the Reformation—It tore down the superstructure that had been reared by man, and exhibited religion as it is in reality—to "worship God in Spirit and in truth." There are many other thoughts connected with this subject which I should love to suggest, but will waive them for the present. In the blessed hope of the gospel.

A. C. JUDSON.

OXFORD, Pa., 6th mo. 15th, 1844.

*Dedic. Bro. Marsh*—The few in this place who have embraced the doctrine of the Lord's speedy coming, stand unshaken in looking for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." We wish to "hold fast the faithful word as we have been taught, that we may be able by sound doctrine, both, to exhort and to convince the gainsayer." The church at the present day, to my mind, is a perfect similitude of the Jewish church, at the first advent of Christ. We read that some were looking for the appearing of the Messiah, at the expiration of the "three score and two weeks," but the great majority of the church opposed, knowing anything about the time when he should come and redeem his people.—Many of the great professors expressed their reverence for the writings of Moses; but Jesus told them "I know you that ye have not the love of God in you." John 6: 42. "For had ye believed Moses, ye would have believed me; for he wrote of me." 46. They accused our Savior of casting out devils by Belzebul. "They hated him without cause; so is it with many of the preachers at the present day; I think if they hated Belzebul as much as they hate the doctrine of the immediats appearing of the Lord, they might have a chance of being saved. O, may we be counted worthy to escape the things that are coming upon the earth, and to stand before the Son of Man.

WM. BAILEY.

#### SELECTED.

There are omens abroad in the air—and from heaven, And the deep holds of earth, awful warnings are given There are thunder-clouds fraught with destruction and wrath, And the angel of vengeance surveyeth his path.

Then, Endim! thy region is terribly scanned— And, but that some righteous are found in thy land, Ere this, had swept o'er thee the whirlwind and fire— The hurricane blast of Jehovah's roused ire!

#### REMEMBER LOT'S WIFE.

How prone are professors to rest on their lees,  
To study their pleasure, their profit, and ease;  
Though God says, Arise, and escape for thy life,  
And look not behind you; 'Remember Lot's wife!'  
Awake from thy slumbers, the warning believe;  
'Tis Jesus that calls you—the message receive;  
While dangers are pending, escape for thy life,  
And look not behind thee, Remember Lot's wife!

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JUNE 29, 1844.

### BABYLON.

Having shown, in our previous articles, that the nominal church, comprising all human ecclesiastical organizations, is Babylon, out of which God calls his people; the next points to be considered are, the fall of Babylon; coming out of her; and her final destruction.

The "Advent Shield" places all these events in the future, to take place at the actual coming of Christ. On pages 116 and 117 it is said, "that the fall of Babylon is the end of Satan's supremacy in the earth, when Michael will stand up to reign." And in speaking of "coming out of Babylon," on page 118, it is said, "Thus when the wicked are to experience the fierceness of the wine of the wrath of God, the righteous will all receive the invitation to meet their Lord in the air, and will not suffer for the sins of the wicked, nor receive of her plagues."

We are constrained to take a different view of the subject, because,

1st. Babylon exists after her fall; for after her fall is announced, in the same verse it is said, "and it become the habitation of devils," &c. (Rev. 18: 2.) Her fall, then, could not, as the Shield says, "be the end of Satan's supremacy."

2d. God's people are called upon to come out of her after the fall and deep corruption of Babylon are announced, (verses 2 and 4.) But, according to the Shield, that call must be made at or before the fall.

3d. After her fall, Babylon proudly says, "I sit a queen, and am no widow, and shall see no sorrow," (v. 7.) If the Shield is correct, she says this before her fall.

4th. The call "Come out of her, my people," clearly implies a voluntary act on the part of those who hear; it is optional with them to come out or remain in Babylon, for to the call is added, "that ye be not partakers of her sins, and that ye receive not of her plagues," (verse 4.) But there can be an option, or volition, with the creature in his resurrection, change from mortality to immortality, and being "caught up to meet the Lord." The two cases are entirely different in their nature. The call "Come out of her" implies a voluntary act; while being "caught up" implies a passive act. The Shield makes both to be one, and a passive act.

5th. The Shield blends all these events in one—places them in the future, at the actual coming of Christ. Hence Babylon has not yet fallen, and "become the habitation of devils;" and the voice "Come out of her, my people," has not yet been heard. But John makes a clear distinction in the events, as the following testimony will show:

After telling what Babylon is, in Rev. 17th chapter, commencing with the 18th chapter John says, "And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. 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 the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies, (or "power," as the margin reads.) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

1st. We learn from this testimony, that Babylon was first to fall, and become deeply corrupt: verse 2.

2d. After that fall and corruption, God's people are commanded to "come out of her:" verse 4.

3d. After that call is given, Babylon becomes proudly

exalted, and contemplates "no sorrow," but God situated dominion as a "queen" of universal power: verse 7.

4th. But at this time of her proud expectations, she is to be "utterly burned with fire," or finally destroyed: ver. 8.

That the fall of Babylon, and her destruction, are different events, is evident from what John says of her after the occurrence of each of those events. He speaks of Babylon after her fall, as having "become the habitation of devils"—of God's people being called out of her—of her being threatened with plagues—her sins reaching to heaven—God remembering her iniquities—and of her glorifying herself, and saying in her heart, "I sit a queen, and shall see no sorrow:" see Rev. 18: 2—7. All these things are said of her after her fall has taken place. Surely, then, her fall cannot be her destruction. But of her destruction it is said, "She shall be utterly burned with fire, and shall be found no more at all:" verses 8 and 21.

The fall of Babylon, we consider, consists in her final rejection of the truth; and her destruction will be her punishment for that rejection and her corruption. But it may be asked, Can a power fall, and not be destroyed? One example, of many which might be named, will show this. The Jews, as a nation, fell before their destruction. They rejected Christ; who told them, "The last time he left the temple, that their house was left unto them desolate. And again, "If thou hadst known, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." But Paul speaks directly to the point: "Have they stumbled that they should fall? Now if the fall of them be the riches of the world," (Rom. 11: 11, 12.) when did the Jews fall? At the time salvation came unto the gentiles. "Through their fall, salvation is come unto the gentiles:" Rom. 11: 11. When did salvation come unto the gentiles? All admit, that at the first advent of Christ. When were the Jews, as a nation, destroyed? Near forty years after they fell, and their final rejection of the truth. Their fall was gradual; but final when they rejected the Son of God.

So with Babylon, or the nominal church—its fall has been gradual. Truths after truths have been presented to the church, but she has rejected them, until the last and most glorious of all—the SECOND COMING OF CHRIST—has been treated with its death—until the doctrine of his first coming by the proud and sin-hardened Jews. And since this last, this crying sin, the fall of the church has not only been visible to others, but its chief organs have proclaimed the mournful fact throughout Christendom. We give the following testimony in justification of our position:

Elder R. Turnbull, missionary in Europe, says, "Every where—in France, Italy, Switzerland, and Germany, a dead formality seems to prevail. The heart of religion has been worn out by speculation; or benumbed by constant iteration of mere forms and ceremonies; the consequence of which is, that in most places it is nothing more than a lifeless skeleton, hung up to terrify, or exhibited to the people as a curiosity."

Such is the condition of the church in the eastern world; and is it any better in our own boasted land of Bible? Our opponents being judges, it is not. A late number of the Congregational Journal remarks as follows:

CHURCH OF THE REV. ALBERT BARNES.—At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry for twenty years, and never, till the last communion, had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations.

"Thus it is with all denominations;" and will they deny the charge? Let them speak for themselves:

"The Fortin (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon "Millerism;" and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause."—Ad. Herald.

The Christian Palladium for May 15th speaks in the following mournful strains:

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice bergs of the north—settling like an incubus on the brow."

of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our hair—our hair, and fill the whole atmosphere with our wailings?

It is but a few passing months, since the whole extent of our wide spread country rang with triumphant peals of joy, borne upon the wings of numerous religious periodicals, and apostrophized everflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphal songs of the redeemed. And is the whole scene now so changed? Is God's whole Israel routed and flying before their uncircumcised enemies?—And is it to be the end of long years that Zion's walls are again to be built? I do not believe it. I cannot think that God's hosts are thus broken, routed and flying from an overpowering foe.

If this testimony can be credited the chosen has fallen. God has departed from her, or no more favors her with his blessings. But will he not again bless her with his presence? We think not.

1st. Because the prophecy in Rev. 18th chap., which speaks of the fall of Babylon, [the church] clearly predicts that her deep corruption and destruction immediately or soon follow her fall.

2d. Because God gave her space to repent of her fornication, and she repented not—Rev. 2; 21. Her sins have reached to heaven, and God hath remembered her iniquities, and will soon reward her, according to her doings—Rev. 18: 6, 6.

But is this true of the church? It is most painfully true of her as a body. We admit there are individual exceptions. God has people in Babylon, but the great city is fallen in deep corruption, and is threatened with destruction, and for these reasons God's people are commanded to come out of her.

That the nominal church has fallen into deep corruption, and is guilty of sins long committed, and of the most aggravated character, is evident from the following facts:

1st. Christ prayed that his children might all be one, for the important reason that the world might believe that God had sent him.—John 17: 21. The church is divided, and all its labor goes to sustain those divisions; hence, instead of making the world believe in Christ, the church has driven the world into unbelief and infidelity. This sin now lies at the door of the church.

2d. Paul said, "without faith it is impossible to please God"—Heb. 11: 6. The church has rejected the faith of which Paul was speaking, viz: faith in the coming of Christ, the "better resurrection," the "heavenly country," and city which hath foundations, whose builder and maker is God." Hence it is impossible to please God in her unbelief.

3d. Christ says, "resist not evil"—Matt. 5: 39. But the church countenances the shedding of human blood; its ministers and members mingle in the military ranks of the world, and with the spirit of war, and ready to imbue their hands in their brother's blood! This is the church that professes to convert the world! Oh what blind infatuation!

4th. Christ says, "Lay not up for yourselves treasures on earth. Matt. 6: 19; yet as a body the church, from the mother down to the youngest daughter, hath her treasure on earth, legally held, by bodies corporate and incorporated, from the enormous sum of millions, down to hundreds and tens of millions; and each branch seems more eager to increase their earthly stock, than to secure an incorruptible treasure in the new earth. Where their treasure is, will their hearts be laid.

5th. Christ has said, "Verily I say unto you, that a rich man shall hardly enter into the Kingdom of heaven"—Matt. 19: 23. But with the church it is an easy thing for them to enter, and she glories in the solicitation of the rich to her communion.

6th. Paul has said, covetousness is idolatry, and that its possessor shall not inherit the kingdom of God. Col. 3: 5. and I Cor. 6: 10. yet the sin of covetousness is never rebuked in the church. It is true, the church has repeatedly acknowledged the evil to be in the body, yet it neglects to purge it out. Then, by her own confession, she will be excluded from the kingdom of God.

7th. Christ has said, thou shalt love thy neighbor as thyself. Math. 22: 39. But the sects hate each other, or their neighbor, and effectually labor for their own interest, and each other's destruction.

8th. Paul has said, the love of money is the root of all evil. But the church has left no means untried to obtain

money. And the love of it originates and completes the bargains, contracts, deeds, bonds, obligations and business transactions of the church and the world. The principle of doing to others as we would that they should do unto us, has given place in the church to its opposite, viz: love of money and self. There are honorable individual exceptions, but as a body this sin deeply pollutes the church.

9th. James has said, God resisteth the proud. Jam. 4, 6. And Malachi, that the day that cometh shall burn them up. chap. 4: 1. Yet if pride reigns any where, it reigns in the church. Her ministers, members, chapels, steeples, pulpits, seats, organs, choirs, mechanical sermons and hypocritical prayers, are examples of pride. And instead of not being conformed to the world as God requires, the great desire seems to be to conform to it in all things.

10th. In speaking of seating a congregation, James says "If ye have respect to persons ye commit sin." But the church sells her seats to the one who has the most cash, or highest bidder, so that when "there come into your assembly a man with a gold ring, in goodly apparel, he takes his seat" in a good place, but the "poor man in vile raiment," is told to stand there, or sit here under my footstool." Jam. 2.

11th. Christ has said, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark. 10: 15. A child is teachable; but the church has taken her stand, erected her walls, closed her doors, and shut her eyes and ears, against any further light on God's word. She loves darkness rather than light; and what can she expect at the hand of the Lord but to lie down in darkness, at his coming?

12th. Paul has said, "ye are the temple of God—and if any man defile the temple of God, him shall God destroy." 1 Cor. 3: 16, 17. Purity then, should characterize the church, but alas, her cup is full of the abominations of the earth. We cannot particularize now, but venture the assertion, and challenge proof to the contrary, that the church, in some of its branches, is guilty of the commission of every crime which may be charged upon the world. And as a body she has not washed her hands from one of them. In her is now found "the blood of prophets, and saints, and of all that were slain upon the earth." Rev. 18: 24. Or as verse 2d reads, "it is become the habitation of devils, and the hold of every foul spirit and raven of every unclean and hateful bird." Therefore, "COME OUT OF HER, MY PEOPLE THAT YE BE NOT PARTAKERS OF HER SINS."

If the foregoing testimony does not clearly prove that Babylon has fallen, then we have misjudged in the case. This point being settled, we shall probably close in our next article, with some thoughts on Babylon's destruction, and the duty of God's people to come out of her.

THE CAUSE.

Br. Smith brings cheering intelligence from Danville, N. Y., where himself and Br. Macomber have been laboring recently. Sinners have bowed to Christ for mercy—backsliders have been reclaimed—some of God's people have come out of Babylon—and the friends of the good cause have erected a tabernacle in that place, where they now meet undisturbed, and worship him who has said, "behold I make all things new," and the "tabernacle of God is with men."

Br. J. D. Johnson gives good news from Le Roy. He has recently baptized seven more Christians. Believers are strong in the faith and hope of the gospel; and a deep interest is being waked up on the speedy coming of Christ in that entire community. More lecturers are greatly needed in that important field.

Br. J. Litch gave us three deeply interesting discourses last Sabbath. The congregations were large; believers in the coming of Christ were strengthened, and sinners faithfully warned to prepare to meet their God. We have nothing discouraging to say of the cause in this city.

Br. Barry has gone to attend a camp meeting in Volney, N. Y.—Br. Merriam has gone east—Br. Rice has made us a visit.

Finally, from every quarter, with few exceptions, the cause is prospering far beyond the predictions of its opponents, and our most sanguine expectations. We admit, however, that there is a strong inclination to "slumber and sleep" while the Bridegroom tarries, and some doubtless, will be found in this condition at his coming; yet, we rejoice to see a settled determination manifested by very many, not to sleep as do others, and to see well to their stock of oil. The only way to be ready, is to watch and pray always, or without ceasing.

OUR WANTS.

We do really want those who are indebted for the Voice of Truth, to send us, as soon as they consistently can, our dues. The sum each owes is small, yet we are dependent on those sums, small as they are, to meet our weekly expenses. Our list of subscribers must be increased, and subscribers must be more punctual in paying for their papers, or we shall not long be able to continue it. We shall work according to our means; if our funds fail, it will be an evidence that God calls us to another work. We want our brethren and friends to make these things a subject of prayer, and act according to their ability for doing good. The will of the Lord be done in all things, is our only desire.

CAMP MEETINGS.

By divine permission, a camp meeting will commence July 10, seven miles east of this city, near the canal in the vicinity of Fairport. Persons coming by the canal or otherwise, will call at Fairport. Brethren are earnestly solicited to attend, and all who can to bring their tents.

Also, it is proposed to hold a camp meeting somewhere in the vicinity of Le Roy, near the close of July. The friends in Le Roy, Scottsville, and other vicinities, will make the necessary arrangements, that reasonable notice may be given.

Notice.—A Grove or Conference meeting (the Lord willing,) will be held at Port Byron, beginning on Saturday, July 27th, at 2 P. M., and continue over the Sabbath; also, at Manlius, commencing on Friday evening, Aug. 2d., and continue over the Sabbath. The brethren in those vicinities, loving the appearing of the Lord, are requested to make the necessary arrangements. C. MORLEY. W. PRATT.

THE MILLENNIUM.

Doctor Lafon, late missionary at the Sandwich Islands, estimates that there are about 600,000,000 of heathen in our world. Now all of these must be converted before the fancied millennium of our opponents can be realized. Well, what are their prospects? Rather gloomy. For the Doctor, says, for 40 years only about 30,000 converts (of course to the sects) have been made, and at the same time our globe population increases about 75,000 a year, hence we are making at least 75,000 heathen; at some where we convert 1,000 abroad and during the same length of time hundreds of thousands are born abroad or in heathen countries.

Again, by what means is the world's conversion expected? By sending missionaries among them, to be sure. But it requires money, money to educate them for, and to sustain them in this wonderful work of God! He will not provide for them of course. Who then, will do this work of benevolence? His church, his parson, his philanthropist, his church, says it belongs to her to do it; and her popes, prelates, priests, bishops, lords, reverends, and trumpet-tongued, and house-top organs, have proclaimed long and loud, what wonderful sacrifices they have made for the poor heathen, and if they could only raise money enough, the whole heathen world would soon be converted into the paradise of God. But here lies the trouble,—there is too much covetousness in the church to carry out its own professed benevolent objects. Hear their own testimony on this subject. The "Episcopal Recorder," beginning with its own church, says:—

"We find the number of its communicants, given in the Spirit of Missions, to be 60,000; and the amount expended for Foreign and Domestic Missions, to be \$60,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant; or about two cents and a half per week.

The Presbyterian (Old School) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to missionary purposes. This makes an average for each communicant of about fifty cents a year: or one cent a week.

The New School Presbyterian Church contribute their funds to the American Board, and as the operations of this Board are sustained by several denominations, it is hardly possible to determine the amount furnished by each.

The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per

annum for Missionary purposes. This gives an average for each communicant of a little over sixteen cents a year; or one-third of a cent a week.

The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of one million of communicants; and contributes about \$150,000 per annum for Missionary purposes; which gives an average of about thirteen cents a year; or one-quarter of a cent a week for each communicant!

If what we have spoken of is really the measure of Christian zeal in this work, when may we look for the world's conversion? I suppose the societies mentioned in the foregoing estimate may be regarded as affording a fair representation of the Christian Church. The aggregate number of communicants mentioned, is 1,830,000. The aggregate amount of annual contributions for that number, is \$410,000. And this gives a general average of about 22 1-2 cents a year; or less than a half a cent a week for each communicant. This is the way in which that Church which the Son of God has purchased with his own blood is consecrating itself to the work of converting the world. A half a cent a week! "Tell it not in Gath," &c. To those who are looking for the ushering in of the later day glory through the instrumentalities now employed, the prospect is gloomy enough. For myself, I thank God for not having been led to entertain such a view of the matter. N.

For the Voice of Truth.

OF THE COMING DESTRUCTION.

The words of the Lord are, "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." And it is written of the workers of iniquity that they "shall soon be cut down like the grass, and wither as the green herb." Ps. 37. Says an objector, "True, true, that prophecy is being fulfilled constantly—the wicked are "cut down" by the destroyer death." But that something more than the ordinary dispensation of providence is meant, is evident from the connection. In speaking to the righteous the Lord says, "When the wicked are cut off, thou shalt see it" and "the transgressors shall be destroyed together;" for, Math. 13: "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."

We read, in regard to the time, a short work will the Lord make upon the earth, he will cut it short in righteousness: for the great day of the Lord is near, it is near and hasteth greatly—that great day when the stone cut out without hands is to smite the earthly dominions and make them chaff—the stone is to fall upon opposing powers and grind them to powder.

But some will say, [1] "Why will God early destroy the wicked together? and [2] How can it be righteous, to close probation very soon, by making a short work upon the earth?"

When we remember our frailty and short-sightedness, and that our thoughts are not as God's thoughts, it illy becomes us to question the wise and immutable decrees of his counsel—it is far more fitting that we acquiesce believing that "the Judge of all the earth will do right," but as there are full and sufficient answers to these queries in revelation—doubtless they are for our instruction and admonition upon whom the ends of the world are come."

The answer to the first question seems to be given in the declaration that "Jesus is at the right hand of God from henceforth expecting (or waiting) till his foes be made his footstool;" for the heavens must receive him "until the times of restitution of all things spoken of by all the prophets since the world began." The Savior then will be expecting until the wicked are cut off. All things cannot be restored to the primal Eden state until Jesus leaves the heavens to create all things new (see Rev. 21:); "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; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1:.

Then since Jesus was manifest in the flesh that he might destroy the works of the devil, and this is not accomplished until he comes the second time, (when "the mystery of God will be finished as he hath declared to his servants the prophets") the time of this Advent to gather the workers of iniquity out of the earth is fixed at the earliest possible date which the long suffering of God will allow.

And the consideration that God would not that any should perish, but would have all turn and live, shows us that at the period when he destroys the wicked together there is an absolute necessity for it. As it was in the days of Noah so will it be in the coming destruction. In the former case the wickedness of the earth had become great, and the Lord made a short work by cutting it short in righteousness.

As the way to life is narrow and few there be that find it, and the way to destruction broad and many there be that go in thereat we see the benevolence of God in making provision for the early destruction of Satan and his works (i. e.) the rooting them out of the earth, the scene of their depredations.

And with the Savior's "expecting" in view, the righteousness of God is evident in early giving him of the desire of his soul; for the sufferings of Christ, to redeem the earth and its inhabitants (those of them who believe on him) from the curse of the fall should not be far removed from "the glory to follow," the consummation of redemption.

Of the sufferings of Christ it is said, "now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself," and of the glory to follow, at the time of his ascension the angels said, 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. And later still he himself said to the revelator, Behold I come quickly, and my reward is with me to give to every man according as his work shall be, This coming is to be in the glory of his Father and all the holy angels. Behold the Lord cometh with ten thousand of his saints—All those that sleep in Jesus will God bring with him. Then we (if we are Christ's) 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; so when this corruptible shall 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. We find this saying written in Is. 25: 8 and in connection with it we read "And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

There is then the same necessity that God should cut off the wicked together that existed in the days of the flood—and

As God's Everlasting kingdom cannot be set up until the kingdoms of men, which comprise the works and glory of Satan, are demolished at a blow by the smiting of the stone; we see the righteousness of making a short work upon the earth. Then since Jesus has testified Behold I come quickly! every one that has his spirit must respond, Even so come Lord Jesus! Thy kingdom come, Thy will be done on earth as it is in heaven. D. G. C.

From Beley's Devonshire Chronicle and Bristol News.

PRESENT CONDITION OF ROME AND THE PAPAL STATES.

Rome, April 3, 1844.

You wish me to tell you something of the state of Rome in the year 1844; I shall begin, therefore, with her secularities. The patrimony of St. Peter is at present in a very disturbed state—the exchequer almost exhausted, and nothing keeps up the state but the loan from Rothschild and the large sums of money expended by the English; the Jew first, and after that the Protestants. A large proportion of the English aristocracy spend their time in hunting; steeple chasing, balls, dinner parties, sight seeing, &c; all these and the ceremonies of St Peter's occupy their time from morning till night and from night till morning.

There are a great variety of reports constantly in circulation, which keep the people in a state of continual anxiety. One report is very current at this

moment (the commencement of the holy week) that the four principal powers of Europe—Austria, France, Russia, and England—have some kind of political agents here, demanding the pope's consent to abdicate his temporal sovereignty and that they have given his holiness only twelve days to make up his mind on the subject. Another version of the story is, that the Emperor of Austria has signified to the pope that, to insure the tranquillity of Italy, it will be necessary that the papal states should be occupied by Austrian troops. One thing, however, is certain, that three days have been set apart for additional prayers to the Virgin, to avert some great calamity that is hanging over the fore-doomed city. The minds of the people appear to be exercised by the expectation of some great change, and to be prepared for it. The government is detested, and nothing but the dread of Austrian bayonets keeps them within any bounds. Another report is, that the Hungarian bishops and clergy have made some extraordinary demands on the pope, which he cannot grant, and that they intend separating from the Church of Rome.

Yours,

PRESBYTER.

In addition to the above highly interesting intelligence, we give the following extract of a letter from Br. T. Atkinson, dated Nova Scotia, May 23, 1844, and published in the Herald for June 19th. He says—

We have now, specially, grounds of encouragement, for it is clear that we have arrived at squabbles. Recent news from Europe affords ground for expecting the speedy fall of Babylon; an event which appears from scripture, will be connected with, or immediately succeeded by the coming of the Ancient of days.

We have no reason to look for the entire overthrow of the little horn until his time has expired.—The movements and intrigues now going on in Europe, indicate that consummation to be just at hand.

I do not look so much to the disaffection in Italy. A few Austrian bayonets would suffice to keep that in check; but to the fact that that disaffection is excited and directed by Russia; that in that service she has employed one of her ablest diplomatists, and that she is watching the first favorable opportunity to give the signal for an outbreak, and no opportunity could be more favorable than the present internal state of France and England, and their relation to Rome growing out of that state of things.

The British Government consider, that in striking at, or allowing a blow to be struck at Rome, they are striking at the head quarters of repeat; and Louis Philippe, tottering with years, looking on his throne as insecure to his descendants, from a rival whose claims are acknowledged by the Sovereign Pontiff. The days of the little horn are numbered, and his speedy overthrow is plainly indicated.

I must say that my hopes grow brighter and brighter of soon seeing Jesus. The day has been tarrying awhile, since the time at which we were at first led to look for him; spathy, as the general thing, has succeeded to interest, slumber to excitement, and opposition in a great many cases, where formerly was friendship. A few hold on who are aware that it is in accordance with the Lord's dealings to put to the test the faith of his people; but in general, a lethargy on the subject of the time of the advent has stolen over people's minds; we are near midnight, soon the cry will be made, behold the bridegroom cometh. Glory to God! Come Lord Jesus. I have been endeavoring to indicate the soundings at which we have arrived; they cheer my heart: soon will we see the king in his beauty, and our eyes shall behold the land that is very far off.

THOMAS ATKINSON.

CLEMENTS, No. 5., May 23d, 1844.

LETTERS RECEIVED; UP TO JUNE 29.

W. C. Balfour, Oxford Pa.	1 00
C. Morley, Le Roy, N. Y.	
J. D. Johnson, Le Roy, N. Y.	
Mr. Town, Elba, N. Y.	
Par.	1 00
F. A. Smith, Dearfield, N. Y.	75
D. W. Rice,	1 00
A. Farley, Oakfield, Y. T.	1 00
J. D. Johnson, Le Roy,	50
N. Y.	
C. E. Fitzpatrick, Auburn,	1 00
N. Y.	

Paid in full will credit Elder Joseph Barthe \$1.00 on H. M. Dowell's, or Elder Elder's bank account. This church Elder Barthe's name in the Association's hands.



your minds. Let your faith and hope be in God, that they may never fail. Though the midnight hour may seem long, the glad moment will soon come "in the twinkling of an eye," that shall bring the glorious change.

When Christ, the 'Bridegroom' shall appear,  
And all 'tho' wise' will hail him here:  
The darkness turn to endless day,  
And all their sorrows pass away.

BUTLER MORELY.

BLOOMFIELD, Oakland Co., Mich., June 6, '44.

#### LETTER FROM J. J. PORTER.

BUFFALO, N. Y., June 27, 1844.

Br. Marsh—I have just returned from Cleveland where I spent two Sabbaths in the absence of Bro. Fitch. The brethren in Cleveland have been enabled to erect a neat and commodious building, sufficiently large to accommodate from five to six hundred persons. In this "tabernacle" they expect to worship until the Lord appears. They commenced holding meetings there on last Sabbath. While in Cleveland, I attended an assembly of Presbyterian ministers and laymen, who were convened in that place for the object, as stated in the assembly, of consulting together with regard to the interests of the Redeemer's kingdom in the west.—This body of ministers seem to be infatuated with the idea of a millennium in this world, before the coming of Christ in the clouds of heaven. But some of them seem to have forgotten the importance of telling the truth. "Thou shalt not bear false witness against thy neighbor", is a command of God which was overlooked very much, by the ministers in particular. One example I will give: Mr. Aitkin, the Presbyterian minister in Cleveland, stated in his report, "that they had been troubled this two years past with Millerism—they had preached all kinds of doctrine, from the lowest infidelity to the highest point of fanaticism; but now" he added, "Millerism is down—it is dead!!" He made this statement when he knew that those whom he calls Millerites, had about completed a new chapel and were to occupy it in a week or two.—Where is the moral honesty of such men? How many such men would it take to convert the world? They may indeed convert the world to the same

very destitute of the Spirit of Christ.—There were others also, in the assembly, that stated, that "Millerism was dead"—that "it had died of old age," &c. &c. If this is the truth, then there will be no more trouble with the doctrine that "The Lord is coming with ten thousand of his saints to execute judgment upon the ungodly."—That we shall have a "new heaven and a new earth wherein dwelleth righteousness." That "at the sound of the last trumpet, the dead in Christ will be raised incorruptible, and the living saints be changed in a moment," &c. But I have no doubt but the brethren in Cleveland, as well as elsewhere, will give positive evidence that they no alive to God though they may be dead to the world. Bro. Litch passed through this place; he left yesterday morning on his way to Cincinnati. The lectures he gave here served to confirm the saints, who are waiting and rejoicing in hope of soon seeing the Lord. He will come and will not tarry.

Yours in the hope of eternal life,

J. J. PORTER.

#### CONFERENCES.

At Cooperstown, Otsego Co. N. Y. (61 miles west of Albany); will commence, if time continues, on Tuesday July 30th and continue over the succeeding Sabbath.

Also at Esperance, Schoharie Co. N. Y. (26 miles west of Albany); if time continues, on Tuesday August 6th, and continue over the succeeding Sabbath.

It is hoped these conferences will result in extensive usefulness; to this end, Lectures will be given during Conference (Evenings, until Sunday,) in such adjoining places as may be deemed expedient. The friends in the vicinity of these conferences, as well as the undersigned, particularly request the attendance and labors of those Lecturers who may find it their duty to be present. And all other friends of the cause, and indeed all who are willing to "give heed to the sure word of Prophecy" on the subject of the "coming" and "Kingdom of Jesus Christ," are respectfully invited to attend.

H. H. GROSS, of Albany.

Wm. INGMIRE, of Cooperstown.

## Voice of Truth & Glad Tidings

"he wise shall understand."

ROCHESTER, JULY 6, 1844.

Sister L. M. Hsey, from Worcester, Mass. is expected to attend our contemplated camp meeting at Fairport the 10th, inst. and to speak at Talman Hall, to-morrow at the usual hours of edice.

#### BABYLON.

Our closing remarks on Babylon, are necessarily deferred for a future number. We however give some valuable thoughts on this subject from other pens, which will be read with interest, and we hope much profit.

#### OUR DUTY.

We have never or a moment doubted its being our duty to commence the publication of the Voice of Truth in Rochester: the case in this region especially demanded it. We then had the means to warrant the enterprise; and our own funds, together with what we have received from subscribers, and in donations, have been most cheerfully appropriated to meet our expenses. We shall be able not much longer to sustain the work with our own funds.—And now, the question is, what is duty? If the paper is needed, why, it is clear that it is duty to sustain it, either by increasing its subscription, or by donations, or by both these means. We have no choice in the matter, than we do desire that the will of God may be done.

We now say, if the friends of the cause of the coming of our glorious Lord, think it their duty to have the Voice of Truth continued longer than the close of this present volume, [if time continues,] they will please give us seasonable notice in the way of an increased list of paying subscribers, or by donations. Could a few hundreds, say a thousand subscribers be added to our present list, the paper would sustain itself. We believe it can be done, and will, if each brother, sister, friend, or steward of the cause of God, will do what they can to extend the circulation of the paper, and give of the Lord's money according to their ability. Let us hear from you soon, that we may know what is our

#### THE TIME IS NEAR.

As yet we have no new light on the termination of the prophetic periods; we see however, that several talented writers are very confident, that the year of their termination will not close until the ensuing autumn. There is some plausibility in their arguments, if not good evidence. It is right and duty to obtain all the light we can on a subject of this magnitude. We therefore give a few extracts from different writers on this point, without endorsing or opposing the sentiment they contain: for we have not sufficiently examined the subject to do either. We would, however, remark, that every criticism on the time by friends or foes of the cause, which we have seen, makes the matter more certain, that the coming of the Lord is at the very door. For since "the time has passed," each has had sufficient time to review the subject thoroughly and dispassionately. And what has been the result? Why, not a mistake, of any moment has been detected in our reckoning by either. Add to this, the daily fulfilment of the prophecies in the rapid increase of crime—the apathy and corruption of the nominal church—the distress and perplexity of the nations of the entire globe—and especially, the fearfully convulsed, and crumbling condition of Italy, and Turkey: and who can ask for more convincing proofs that the end of all things earthly, is nigh at hand? It is enough; we should not—we must not doubt, but hold fast the profession of our own faith. The Lord will try, but not deceive his people. It is now the hour of trial with them: but it will be short—only a "little while,"—it will "quickly" pass, and then, O then, your Deliverer will come, and you will fully realize that your light afflictions, which have been only for a moment, have worked for you, a far more exceeding and eternal weight of glory. The following are the

#### EXTRACTS.

The first we take from a valuable lecture, delivered at Barker Gate Chapel, Nottingham, England, by the Rev. C. Dealtry, May 12, and published in the Nottingham Review for May 24. The writer says,

"The remaining question, 'how long to be settled is, did Christ continue his ministry for one week of years? Let

us appeal to the chronology in the margin of our reference Bibles. In the margin, opposite the 2d chapter of Matt., where Christ's birth is recorded, we have the following chronological note: "4th year before the account commonly called Anno Domini." Turn we now to Matt. 28th chapter, and in the margin we have A. D. 33. Now put A. D. 33 to B. C. 4, and we have 37, as the age of Christ at his death. That the crucifixion of Christ was in A. D. 33, is a fact demonstrated by astronomical calculation.—Then such as was the last week of the seventy, such were all of them—weeks of years—490 years. Then such as were those cut off, such must be the nature of the remainder, and the 1810 after Christ's death are years.—A. D. 33 Christ's death added to 1810 gives 1845. Then the times and seasons for the restoration of the kingdom of Israel will expire with the Jewish civil year, A. D. 1843, which according to the Jewish calendar, will terminate with the autumnal equinox, in the September of 1844.

The following remarks are from Dr. Southard, editor of the Midnight Cry. In that paper for June 27th, he says:

"Let us illustrate a little further. On the first of January, 1800, the Impression was very general, that the 19th century had commenced, and there were in some places enthusiastic celebrations of the event. After several months, it was declared by some, that the 18th century was not yet complete. The point was warmly contested, and bets to a large amount were made. The question was referred to certain college professors, who decided that 18 centuries would not have passed away till the first day of January.

Now let us suppose that a new era, [which we will call the year of the Jeffersonian Revolution,] commenced with this century, and that to a child who was born in the year 1798, it was said, "your age will be 46, when a still greater revolution shall occur." We will suppose that in reckoning that child's age, we adopt this plan.

1798	is	the	year	3	before	the	Revolution.
1799	"	"	"	2	"	"	"
1800	"	"	"	1	"	"	"
1801	"	"	"	1	after	the	Revolution.

1803 " 43  
As 43 and 3 make 46, the whole period must end in 1843. But this is an obvious error: It may be thought that as the person will not be 46 till in the year 1844 as may be seen thus; 1798 from 1844, leaves 46; and as a man's age in general terms is called 46, until he is 47 he would retain whatever faith he had in the prediction, until the year when he was 46 had ended; which would not be till his birth day in the year 1845."

We close these extracts with the following thoughts from

date. She says:

"There has been much said and written concerning the time in the year in which the decree to restore and build Jerusalem was given, and as it takes the whole of the year 457, B. C. (the starting point of the vision, as generally acknowledged by Adventists) and 1843 after Christ, to make the full number, 2300, it becomes a matter of deep interest, now that the remaining portion of time is fast wearing away, to understand something more definite concerning it, for we confidently believe that God has appointed, or made known, a day when he will judge the world. We would then, in answer to the question of early date, consider the date that mark the close of the weeks that are cut off, we can discover at what time in the year they close, it may throw some light upon the time of the closing of the vision. In the first place, seven weeks are fulfilled, in the building of the streets and walls of Jerusalem in troublous times. Then three score and two weeks more reach unto the manifestation of Messiah the Prince. "After" these he is cut off in the midst of the last week of the seventy, causing the sacrifice and oblation to cease forever. With the simple and true understanding of an unprejudiced mind, relying on the primitive meaning of this word, according to an excellent and established English version, we at once perceive that the midst or middle of the week must be a point between two halves, or after the first half. Now there are seven years in a prophetic week, and these divided in the midst must necessarily divide the fourth year in two parts. In this point stands the cross. Then if we can ascertain what time in the current year our Lord was crucified, it will demonstrate that the year, according to the vision, commenced six months previous, and ended as much later. Surely it is established beyond controversy, that Christ the antitype of the Paschal Lamb, was offered on the 14th day of the first month of Jewish time, which corresponds to a point, somewhat later in April. This shows that the prophetic year in which the crucifixion took place, commenced and closed in autumn, and if this decides the time in the year, in which one of the years of the vision terminated, the rest will assuredly cor-

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JULY 6, 1844.

NO. 9.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

While time continues, or duty may require, will be published every Saturday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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## WHO IS THE KING OF GLORY ?

"In the beginning was the Word, and the Word was with God, and the Word was God."

Before the circling year began,

Thou blessed One, Most High!

Or ere the stars their courses ran,

Thou fill'dst immensity!

Before the deep did limit know—

Or rose the mountain height;

Before the fountain's gushing flow,

Before the call of light—

When the beginning thou wast there,

In creation hadst a share.

Before the sun with golden crown,

Or moon with silver crest,

From their abodes shew blessings down—

Heaven bowed at thy behest.

And thou, O Lord, the earth didst found—

Thou didst at the heavens array,

Thy counsels gave the seas a bound—

Divided night and day.

The Highest speaks—it is thy voice,

And all the sons of God rejoice!

"Let there be light!" and there was light!

Straightway the brightness gleamed;

The great decree went forth obeyed,

Th' obedient noon-day beams.

With glorious majesty

Thy look dispell'd the brooding night,

And still illumed the sky!

At thy command arose the day,

And darkness fledged, then fled away!

How sweet the heavenly echoes rang

To welcome praise prolong,

When morning stars together sang

Chorus of a carol song!

But when the still will praises ring,

Thou art restored!

When the full redemption bring,

Thou art earth adored!

It lead thy Israel

Thy chosen land—and with them dwell!

F. C. C.

For the Voice of Truth.

## THE BEAUTY & PURITY OF THE CHURCH OF CHRIST, IN ITS PRIMITIVE STATE, CONSISTED IN ITS SIMPLICITY.

When converts were made to the cross of Christ, out of Judaism, or heathenism; the love they had to their new Master and precious Savior; was made manifest, in their affection for those, who exhibited a kindred spirit; and in whom was seen, the image of Christ, "having like precious faith."

The very fact, of becoming a convert to christianity made a necessity in their case, of separating themselves, from an opposing world. The very natural result, of such a state, would be; to bind them together, as brethren, and sisters, of one family; and heirs together, of the same promised inheritance, belonging to the same household of faith. With such a spirit and having such hopes; they would keep "the unity of the spirit, in the bonds of peace," and the "fellowship of the spirit."

The bible to them, would be the only rule of faith and practice; and their own private judgment, would be the interpreter of the word. A human creed, or an explanation of what God meant, in his message to man, would have been to them, an addition to his word. They had no book of discipline and forms, to which they must subscribe and by which,

they bound themselves to the *pray or sect*. The word itself, to them, was sufficient for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God, may be perfect, thoroughly furnished, unto all good works." With no other rule to govern them, than *the word*; and so long as they were controlled by and brought under its influence, and teachings; just so long would their hearts be knit together, as the heart of David and Jonathan, and nothing but death, could separate them. All such were brethren; and members of *one body*; and in the fellowship of the spirit, in whatsoever place, such kindred spirits were found; *there in that place*; was to be seen the church of Christ. Just so long as they had the spirit of Christ, and were led by the spirit, just so far, were they bound together, and were members of one body; and Christ's body, is never divided. If any lost, or did not possess the spirit of Christ they went out from them, because they were not of them. "They went out that they might be made manifest, that they were not all of us." If any one like Demas, should love "this present world," be of equivoque, would forsake the assembling together; because with those kindred spirits, he now finds no pleasure, and the atmosphere would be too pure, and too holy, for a worldly mind. The benevolence of the gospel, that reigned in the breasts of the brethren; would be put forth to reclaim a Demas; but if no motives could reclaim him; he would be in all things to them, *the church*; "as a heathen man, and a publican."

It required no official acts of the brethren, to purify the church of Jesus Christ; that was done, by the purifying influence of the truth. The more pure, and distinct, the truth was exhibited; the more certain, and sure; the effects would be seen, in detecting, and exposing, the hypocrite, and the worldly minded.

gether for the truths sake; and a withered branch would be scorched by its bright and burning light; and all who possessed the spirit of Demas, would be constrained to go to their own place.

As the churches or sects are now organized, a withered branch, must be retained however worldly the mind may be, if in the external, he conforms to the standards, and opinions, to which he has subscribed. When the leaven of a worldly spirit, has infused itself, into the mass of the members, of the different sects; it is not to be a matter of wonder; that worldly motives, should influence them, in their official acts, and demonstrate to the prayerful observer, that they court the approbation of men; and therefore do blunt the sword of the spirit. Some even in their public bodies, have openly avowed their determinations, to prevent the considerations of certain sins, of which some of their members were guilty, because the agitation of the subject would divide their counsels. Esteeming a division in their ranks, a greater evil, than to sacrifice the truth.

Is it a matter of surprise then, that every organized sect in our land as sects, have united to oppose the evidence of Christ being near even at the door? The worldly mindedness of these sects, do not look for such an event as desirable. O how fallen! "how is the gold become dim! how is the most fine gold changed!" "Oh that my head were waters, and mine eyes a fountain of tears; that I might weep day and night, for the slain of the daughter of my people."

Men have deceived themselves, and supposed that religion was in a prosperous state; because the sects are now respected; and their religion, spoken well of by the world; forgetting the fact, that there has been a woe pronounced, against those, of whom all the world shall speak well of; and again, if ye will live goodly in Christ Jesus, ye shall suffer persecution. If there is no persecution, where then, is the living godly, if men's hearts are the same, as when this truth was uttered. How necessary for the honor of God, that the truth should be vindicated;

and if the nominal churches, will not in consequence of their worldliness, suffer it to be done, whilst remaining in their fellowship? how necessary and appropriate, that those, who love the truth, more than they love these human organizations (for which they can no where find the authority in the word of God) should come out of them, and give all their influence against them. This has always been the course of all reformers, and in order to accomplish much they have found the necessity of a separation.

On this rock of offence, it is to be feared, that some, who have been looking for the bridegroom will find, that the love they have to their church, is greater than their love to the truth, with the suffering, and reproach, which will accompany them, in obeying the command "come out of her, my people." May the Lord give his people wisdom in these last days, when they are to be tried, and purified, and made white; and also remember, that they must never sacrifice principle, and duty; for ease, and the approbation of our fellow men.

Auburn, N. Y. June 24, 1844.

E. B. HOTCHKISS.

For the Voice of Truth.

## "CONSIDER"

Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds,

While the wise virgins amidst the darkness of the midnight hour, are pressing to their saddened hearts the promises, "I WILL COME AGAIN and receive you unto myself; that where I am there ye may be also; I WILL SEE YOU AGAIN, and your heart shall rejoice and your joy no man taketh from you." "YET A LITTLE WHILE AND HE THAT SHALL COME, WILL COME AND WILL NOT TARRY, &c. There are not wanting "sinners" to contradict, saying, *where is the promise of his comings* and phenomena which you regard as signs, have been common to all times; this dark night will pass away, and your beloved will not come;" and no if all this were not enough, some of high standing in the churches, charge them with dishonesty and wickedness; viz; "Can such men be honest?" One of this class (though not a minister) said the other day to a brother, "You are supremely selfish, in desiring Christ to come and make you immortal." It is my business to obey God, without any anxiety for my own salvation. If I obey God, he is under obligation to save me." The brother's reply was, "It seems to me that it is not supreme selfishness for me to receive with a thankful heart, the unmerited gift which God has freely presented." But in view of all these things, let the "wise virgins" diligently "consider him that endured such contradiction"—that he "resisted unto blood striving against sin." Let them not forget the shameful abuse he received from his ungodly neighbors at Nazareth, when they, filled with wrath, rose up and thrust him out of their city, and would have destroyed him if their vengeance could have found means.—He had lived quietly among them—been industrious in his calling—and blameless in his life; yet when he came to read and to explain to them the scriptures, the "power" of "his word" stirred their deepest revenge. [See Luke 4: 16.] Let them "consider" the wicked plot laid by the leading men in the Church for the purpose of bringing him under "the power and authority of the governor." [Luke 20: 20.]—The ridiculous argument of the Sadducees against the resurrection of the body. [Luke 27: 5.] "That desperate mob, armed with "swords and staves," and provided with "lanterns and torches," and headed by a professed minister—And that most shameful of all trials, in which, *smiling, spitting, and mocking* were fully mingled. [Brethren, none of us have received this; if we should, may it be with the meekness and gentleness of Christ.]—Let the wise virgins consider well this Jesus, and the opposition he received from professed friends and open enemies, lest ye be wearied and faint in

respond. We therefore now understand that as surely as the seventy weeks are a part of the vision of 2300 days, and our Savior suffered death in the spring in the middle of the year, the *midst* of one of the weeks, so surely the whole period will terminate in the autumn of the current year, we would therefore lift up our heads and rejoice for our redemption draweth nigh.

C. S. M.

**STRANGE PROCEEDINGS.**

The following strange proceedings are some of the acts of the "N. Y. Eastern Christian Conference," held June 1, at Milan, and published in the Christian Palladium, for June 26th.

"Whereas, Elder Joseph Marsh has dissolved his connection with the church where he formerly held membership, and he and Elder G. W. Burnham, have requested a dismissal from this conference, of which they are members, for the reason, or reasons, that they consider the Christian church 'Babylon,' and all who continue to hold membership therein, as exposed to the wrath of God.—Therefore,

Resolved, That we consider the course pursued, and the teaching of said Marsh and Burnham, anti-christian; tending to promote the spirit and principles of disorganization, and divide the body of Christ; and can no longer extend to them the hand of Christian fellowship; and therefore drop their names from our minutes, with the request that they return their letters of commendation received from this body, to the Clerk thereof. And further,

Resolved, That we feel called upon by every sense of duty to ourselves, and to the cause of Zion, to declare our utter disfellowship for the principles and the practice which proclaims all present organizations of churches 'Babylon,' and seeks their destruction, by urging their members to leave them, on pain of everlasting destruction; and, therefore, request, that, if any member of this conference, not represented at this session, has embraced, proclaimed, or practiced, said disorganizing principles, he inform our Clerk of the same, and return to him his letters of commendation, and the Clerk is hereby authorized to drop their names from our minutes."

Let us analyze these proceedings a little. "The hand of Christian fellowship cannot be extended to said Marsh and Burnham;"—and why? because "the course pursued and the teaching," are wrong. This is their crime.—Well, what "course" have we "pursued"? Why, we "have requested a dismissal from conference." This is *one* charge! And what is the *other*? (for there are only two!) It is because "they consider the Christian church Babylon," and go "teach!"

Can it be possible that these are acts of a conference of ministers and brethren, of the people called Christians? Their broad profession until quite recently, has been, to withdraw the hand of Christian fellowship from no *immoral* member, but for *immoral conduct*, and their *unhappy* rule has been, to let a member withdraw his standing *voluntarily*, when no trial has been instituted against him *before* his request to withdraw was made. But now they do not permit him to *withdraw*, but make his simple request, and an *honest* difference of sentiment, not only sufficient cause for disfellowshipping him as a *Christian*, but with one heavy stroke they cut off from their fellowship *all*, and "ANY MEMBER OF THIS CONFERENCE, NOT REPRESENTED AT THIS SESSION, WHO HAVE EMBRACED, PROCLAIMED, OR PRACTICED SAID DISORGANIZING PRINCIPLES;" and he is requested to be his own complainant, "return" his "letters," and the clerk is authorized to "drop" his name as being no longer worthy of their Christian fellowship! And all is done without giving the accused an opportunity to speak in his own defence—without even manifesting a desire to investigate the sentiment considered so *heretical* in their brother.

These are the acts, professedly of the most liberal and Bible people among the sects; and if such things are done in the "green tree," what may we not expect in the dry, or older sects? But the case is doubly aggravated when the facts relating to it are told. It is painful to expose the corruptions of our old brethren, and we would not do it now, did not truth and justice demand it. We most sincerely deplore the fallen condition of any man or body of men who for the sake of accomplishing their ends, will deal deceptively or withhold the truth. Read the charge again. Elders Marsh and Burnham "have requested a dismissal from this conference, for the reason,

or reasons, that they consider the Christian church Babylon." Now, so far as Elder Marsh is concerned, this charge is false: we never have considered "the Christian church, (exclusively) Babylon;" but believe that all human ecclesiastical organizations constitute Babylon. So have we written and preached, and so we believe. But the Inquirer asks, did you not say in your request to be dismissed from conference, that the Christian church is Babylon? We did not. The conference fabricated the charge. But can it be possible that such good men as compose the N. Y. E. Christian Conference, and one of them an editor of the Christian Palladium, would do such things as this? We cannot believe it; since the multitude who have sat under their ministry. Well, brethren, whether you believe it or not, what we tell you is true, as the following evidence will show.

UNION MILLS, N. Y., Dec. 17, 1844.

Br. Ellis—Feeling it my duty to continue my standing no longer with the New York Eastern Christian Conference, I hereby tender to their clerk my withdrawal from that body. You will please enter the same on the records of the conference, and much oblige your well wisher for time and eternity.

May the God of all grace guide you, and my dear brethren of the Eastern Conference, into His everlasting kingdom.

Yours in full hope of soon meeting all the faithful in Christ Jesus in that glorious kingdom.

Elder John Ellis, JOSEPH MARSH.  
Clerk of Conference.

This is the request, and *only* request we ever made to withdraw from the conference. And it contains not an unkind word towards the "Christians," nor an intimation that I believed that, nor any other individual church is Babylon: not a word is said about Babylon in the letter. Why did not the conference publish my request, and let it speak for itself. They should, and would have done it a few months since; but now they could not; for judgment is turned away backward, and justice standeth afar off: for truth is fallen in the streets, and equity cannot enter: yea, truth faileth, and he that departeth from evil maketh himself a prey." Isa. 59: 14, 15.

We have none but the kindest feelings towards our brethren of the Eastern conference. We know however, that they have greatly erred in this case; and we do most earnestly entreat them to review these acts; not however on our account, for we consider ourself free from their jurisdiction on the date of our letter to their clerk, and that all their charges and resolves of disfellowship, since, are gratuitous, and evince a disposition to take vengeance on a dissenting brother, more than to save him. But for their own justification in the final day of reckoning, we do beseech them to correct these wrongs. Do not, my brethren, suffer this sin to lie at your door for a moment. The Lord is at hand, who will judge the secret works of men righteously; and from his decision there will be no appeal. On our part, we most cheerfully leave the matter for the decision of our righteous Judge, but we tremble for those who have been actors in this case, or those of the conference who will countenance such acts.

**THE CAMPAIGN.**

July 16—21, Near Albany, N. Y. Campmeeting. (To be appointed by the committee, and if held at the time above mentioned, Bro. Miller and Himes will attend.)

July 24—29, Rochester, N. Y. Campmeeting or Conference, as the brethren may appoint.

July 30 to Aug. 1, Buffalo, N. Y., Conference.

Aug. 3d and 4th, Toronto, Canada West. Conference.

Aug. 10 and 11, Cleveland, Ohio. Conference.

Aug. 18, and onward, Cincinnati, Ohio. Conference.

REMARKS.—We shall attend the above meetings, if the Lord permit. And if practicable, Bro. Miller will accompany us to the west. We intend to pitch the Tent beyond Cincinnati, and go as far as St. Louis, if practicable.

J. V. HIMES.

Boston, June 22, 1844.

Br. A. A. SAWIN.—By a vote of about ninety believers in the near coming of Christ, Br Sawin is urgently solicited to return to Toronto, C. P., to be there if possible before or at the time Bro Miller and Himes are expected, viz, Aug. 3d. The state of the cause urgently demands Br. Sawin's compliance with this request.

The Herald and Cry will please copy this notice.

**CAMP MEETING.**

By divine permission, camp meeting will commence July 10, seven miles east of this city, near the canal in the vicinity of Fairport. Persons coming by the canal or otherwise, will call at Fairport. Brethren are earnestly solicited to attend, and all who can to bring their tents.

Also, it is proposed to hold a camp meeting somewhere in the vicinity of Le Roy, sometime in August. The friends in Le Roy, Scottsville, and vicinities, will make the necessary arrangements, that reasonable notice may be given.

Help may be expected from this quarter, at Hamilton, C. W. at the conference appointed July 16th.—Ed.

**CAMP MEETINGS IN THE VICINITY OF TROY AND ALBANY, N. Y.**

The Committee have decided to hold the Campmeeting proposed in this vicinity, at Sand Lake, about ten miles east from Troy and Albany, to commence Tuesday, July 16, and continue over the Sabbath.

The meeting is to be on the ground owned by Henry Moul, the place where the Methodists hold their Campmeetings annually. Arrangements will be made for board, by the day or week on reasonable terms, for those who may desire it. All who come from different towns, had better provide themselves tents, provisions, &c. and that the tents be erected the day previous to the meeting.

Those who may arrive in Troy, by any public conveyance, will please call at the National Temperance House, on the corner of River and Ferry streets, near the Steam Boat Landing, where carriages may be found to convey persons to the camp ground on reasonable terms.

Brs. MILLER & HIMES will be present, as will be seen by a notice in the Cry of last week.

All who are interested in the speedy coming of Christ, are invited to attend.

**COMMITTEE.**

T. WRIGHTSON,	Albany.	Wm. BRIGGS,	Troy.
F. PLATT,		A. WAGER,	
Wm. RICHWORTH,	W. Troy.	J. GARDNER,	Lansing.
Wm. HARMON,		J. G. McCLURE,	
Dr. ROGERS,	Troy.	Dr. VANDERCOOK,	Water Id.
H. WILSON,		LEWIS MILLS,	

—Troy, June 29, 1844.

"Bro. Ingmire, pastor of the Presbyterian church at Fly Creek, N. Y., has resigned his office, and is a faithful laborer in the Advent cause."—Midnight Cry.

**EXTRACTS FROM OLD WRITERS.**

Christopher Love, who was beheaded on Tower Hill, London, A. D. 1652, ten days before his execution said to some of his friends, "Think you this an evil time? No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy. Many have followed Christ hitherto for the leaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them."

Oh England! thou shalt wax old in wickedness; thy sins abound like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sitted from amongst us, as the chaff is sifted from amongst the wheat—for the short work spoken of by the apostle, which the Lord is to make upon the earth in the latter age of the world, cannot be far off." And again respecting the time given in Daniel and Revelation, he says, "For the Lord will reveal it to some of his own ere that time come; for the nearer the time is, the seals shall be taken away and more and more shall be revealed to God's people; for the Lord doth nothing without he reveals it, by his Spirit, to his servants, the prophets: He destroyed not the whole world without the knowledge of Noah—he did not overthrow Sodom and Gomorrah, without the knowledge of Abraham. I do not mean, now, that any new prophet shall arise; but the Lord, by his spirit, shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood."

Dr. Goodwin, who wrote in 1630, says, "Let us now revert to the question, What are to be the consequences of the resurrection of the witnesses?—Soon after it the seventh trumpet is to sound, which

is the signal for the seven angels to pour out their vials of God's wrath upon the anti-Christian kingdom."

"My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which shall shake kingdoms and nations!—Who would not fear thee, O King of nations? for to thee doth it appertain. At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation. Jer. 10: 7—10. As to the gathering of the harvest and vintage, in the fourteenth chapter of Rev., the time seems not yet come for their elucidation. The vials seem to be a vision of the vengeance which is to be executed upon the Protestant party: for the wine press is said to be trodden without the city, i. e. without the jurisdiction or reach of the city of Rome, and is represented in a separate vision, on purpose to show that vengeance will fall even upon such kingdoms and nations as had cast off the pope's supremacy. Whether the wine-press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage, only this may be more confidentially affirmed, that those carnal Protestants in England and other places, who, like the outward court, have been joined to the people of God, shall yet, before the expiration of the beast's kingdom and number, be more or less, given up to the papists, and be made to vail to them, if not all of them, by bloody wars and conquests, yet, by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel."

For the Voice of Truth.

**THE FIGHT OF FAITH.**

1 THE. 6: 12.

The Christian is opposed by three powerful and deadly foes; the world, the flesh, and the devil.—The first, John clearly describes, and gives the names of the three most distinguished leaders—to wit, "the LUST of the Flesh, the LUST of the Eye, and the PRIDE of Life." 1 John. 2: 15, 17. The second is described by Paul—Gal. 5: 17, "For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would." In the 21<sup>st</sup> verses, he describes the different modes of attack—adultery; [Matt. 5: 28] idolatry, (covetousness), hatred, variance, emulations, envying, murders, [1 John 3: 15,] drunkenness, revilings and such like.

In speaking of the third, Peter assures the Christian that his adversary the devil, walketh about as a roaring lion, seeking whom he may devour. 1 Peter 5: 8. Paul speaks of his wiles and fiery darts.—Seeing that these things are so and our strength is weakness, what is the Christian's hope in this mighty warfare. The world and flesh have slain their millions, and the devil his tens of millions. But there is hope! there is an armour provided, in which the weak become strong and the faint, valiant. See Eph. 6: 10—18. Finally, my brethren, be strong in the Lord and in the power of his might. Put on the WHOLE ARMOUR OF GOD, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Wherefore take unto you the WHOLE ARMOUR OF GOD, that ye may be able to withstand in the evil day, and having done [marginally overcome] all, to stand. Stand therefore, having your loins girt about with truth. Paul teaches, 2 Thes. 2: 10—13] that the only safety against fatal delusions, is in believing and loving the truth.—And Jesus saith to those Jews which believed on him, "if ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you FREE." John 8: 31, 32. The first thing then, in putting on the armour of God, is to "buy the" girdle of "truth and sell it not;" better suffer shame, reproach, and even DEATH, than part with this girdle. Christ came "to bear witness to the truth," that we might have it for our defence.—It is that "wisdom which cometh down from above," and having on the breastplate of righteousness.—How is this to be obtained? 1 John 3: 7. "He that doeth righteousness, is righteous even as he is righteous. The wicked flee when no man pursueth, but the righteous are bold as a lion." This breastplate was worn by Daniel, when but a youth. He came before "a king of kings," and faithfully interpreted his dream, though it involved the ruin of his

empire. This simple piece of defensive armour, is sufficient to give the merest child, that can know the Lord, perfect boldness in the presence of the proudest scollar at the truth. Thus defended, fellow soldiers, we may *lok up still*, and lift up our heads rejoicing in expectation of speedy redemption.

"And your feet shod with the preparation of the gospel of peace." How is this? Heb. 12: 13, 14. "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men and holiness, without which no man shall see the Lord." "Blessed are the peacemakers, for they shall be called the children of God." Let none suppose that if they aim or strive to be peace-makers while yet the spirit of strife and contention is in their hearts, God will call them his children. His are "children that will not lie"—"not of this world" but "the light of it."

The line of truth on which the Christian walks, lies so near the quicksand of error and the cold damps of death, that he must wear this part of the armour of God, or the devil will be successful with his wiles and snares. Above all, taking the shield of faith wherewith ye shall be able to quench ALL the fiery darts of the wicked: "And this is the victory that overcometh the world, at even our faith—he that is begotten of God keepeth himself, and the wicked one toucheth him not." Thus shielded by a living faith, the warfare is waged successfully, and the enemies are kept without the camp. It is not a meeting within of the passions against the conscience and judgment, or fighting uncertainly as he that beateth the air. It is not a wild indefinite struggle while the works of iniquity are wasting the fountain of life and strength in the soul. The Christian becomes "more than conqueror through Jesus the author and finisher of his faith." And take the helmet of salvation, [1 Thes. 5: 8:] "But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." "For we are saved by hope." What hope? Of "the redemption of our body." With the head thus protected, it will be difficult for the devil to bewilder, the world to charm, or the flesh to entice.—"If ye be led of the Spirit, ye are not under the law," but "are the children of God," and the sword of the Spirit, which is the word of God, [Heb. 4: 12:] "praying always with all prayer and supplication in the Spirit; and watching there unto with all perseverance and supplication for all saints."

BUTLER MORLEY.

Bloomfield, Oakland Co. Mich., June 24th, '44.

From the Midnight Cry.

**LETTER FROM S. S. SNOW.**

Dear Bro. Southard.—About the first of last January I felt it my imperative duty to impart to the world, and especially to the Advent band, the light which my heavenly Father had given me, concerning the termination of the prophetic periods. I had been previously quite strong in the belief with Adventists generally, that the 6000 years of this world or age—the 7 times of the Gentiles—the 2300 days of Dan. 8, and the 1335 days of Dan. 12, must end within the Jewish year 1843. I had preached accordingly. And God had blessed my soul, and blessed my labors in so doing. I still believe that I was then doing my Master's will. It was necessary that a mistake should be made in regard to the ending of the days, and that this mistake should be general among the expectants of the kingdom, in order that their faith might be tried; and that a wicked world and a world-loving church might have ample opportunity to manifest their hatred to our blessed Lord's appearing—to mock, and scoff, and harden themselves in their sin, and ripen for their coming destruction. Had not such a mistake been made, there are some prophecies which could never have been completely fulfilled. Such for instance as Ezek. 12: 22, "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?" Also, Hab. 2: 2, 3, "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

But our heavenly Father, in great kindness and compassion to his people, has provided for this emergency. He has not left us, at this critical and try-

ing time, without promises in his word, constituting a firm, an immovable foundation, on which our hope and faith may fix, and never be shaken. Of the class of passages contained in the blessed book, that are peculiarly applicable to this trying time, there is one particularly striking and encouraging in the 51<sup>st</sup> chapter of Jeremiah, where the prophet is speaking of the fall and destruction of mystical Babylon, or Anti-christ, as shadowed forth in the type, by the fate of old literal Babylon, in her destruction by the Medes and Persians. In verse 45 God says, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here we have the same call that is made to the people of God. in Rev. -18: 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The merest tyro in the interpretation of the prophetic scriptures must see that these two passages are perfectly parallel, and that they speak to the same point. And I sincerely pity the man who will not see. Taking them in connection with many other like passages, both in the old Testament and in the New, we are shown clearly that the last message which God sends to his people, in this last end of time, is a command to deliver themselves from mystical Babylon, i. e. to come out and be entirely separate from all connection and fellowship with corrupt, apostate Christendom. And God's people will obey that call.

After thus commanding his people, in verse 46, to go out of Babylon, he proceeds, in verse 46, to give them a precious word of caution and encouragement. "And lest your heart faint, and ye fear, for the rumor that shall be heard in the land; a rumor shall both come one year, and after that there shall come in another year a rumor, and violence in the land, ruler against ruler." What is the rumor here spoken of? It is the Advent message. And what is the first year of the message? It is the Jewish year 1843. As God foresaw the passing by of that year of the rumor, he saw it necessary, lest the hearts of his people should faint and be fearful, to forewarn them that there should come another message, and in another year, after the first.

This was clearly unfolded to me, who am the least of all the saints, before the passing by of the first year of the Advent message, and my indispensable duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish sacred year in A. D. 1844. I could not rest unless I proclaimed this truth. I therefore prepared a brief article, setting forth some of the reasons for these views, which was published in the Cry of the 22d of last February; and subsequently in the Advent Herald. SAMPSON SNOW.

Worcester, Mass., June 22.

From the New York True

**MORALS OF CINCINNATI.**—If we again believe the Cincinnati Enquirer, that city requires the exertions and prayers of Christian missionaries quite as much as the South Sea Islanders. A respectable physician informed the editor that in his practice of a single year, he had been required to officiate in 70 cases of seduction—that is, to prevent disclosures, of course. The question arises, then, if one physician has such a practice, what is the amount of such a practice in the whole city, and what the amount of seduction cases, provided we admit one-fourth to come under a physician's notice. We hope, for the honor of the "Queen City" that the statement is exaggerated.

"The question arises, What is the amount of such practice in the whole city?" and we would add and what must be the amount of such practice in the whole world? Truly, the answer would not present the condition of the world to be far from that of Sodom before its destruction. Yet the blind guides of this age are still proclaiming, the world is growing better very fast—we shall soon have the long desired Millennium! Ed.

**LETTERS RECEIVED, UP TO JUNE 6.**

POST MATTERS.		INDIVIDUAL.	
Ingham, Mich.	—	J. J. Porter, Buffalo, N. T.	\$2.00
Saratoga, N. Y.	\$1.00	H. H. Gross, Cooperstown	—
Catskill, do.	25	Miss H. Beach, Catskills	1.00
Richmond, Vt. (Post.)	50	J. S. Squires, C. W.	—
Cabot, Vt.	1.00	J. J. Porter, Buffalo, N. Y.	—
Plattsburgh, N. Y.	25	B. Morley, Bloomfield, Mich.	—
Seneca Falls, N. Y.	—	Committee, Troy, N. Y.	—
Oxford, do.	25	W. T. Barry, Rock, do.	1.75
Harrisburgh, do.	—	L. D. Mansfield, for books	6.00
Orangeport, do.	1.00	D. Campbell, Darrington, C. W.	—
Green River, do.	25		

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JULY 13, 1844.

NO. 10.

*These sayings are faithful and true—Behold I come quickly.*

**JOSÉPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**  
While these containments, or does any require, will be published every Saturday, at No. 17. Archd. Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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## GOING HOME! PART I.

1 It is the hour of time's fur-wall,  
And soon with Jesus we shall dwell;  
The speeding moments hasten on,  
And quickly they will all be gone!

CHORUS.

I'm going, I'm going—I'm on my journey home;  
I'm traveling in a city just in sight!  
Yes, I'm going, I'm going—I'm on my journey home;  
I'm traveling to the new Jerusalem!

2 Then will the sleeping martyrs rise,  
To meet the Savior in the skies!—  
No more will cry, "How long, oh Lord!"  
But be avenged, and have reward.

(Chorus.)

3 Then will the sleeping saints come forth,  
Who're entomb'd in sea and earth,  
And, reb'd in immortality,  
Their Jesus "face to face" will see.

(Chorus.)

4 The living saints—these too will be  
Remember'd in the Jubilee.  
"Caught up together" in a pair,  
Their Savior's triumph they will share.

(Chorus.)

5 Oh happy souls, whose burning light  
Illuminates departing night,  
Whom, to my Lord, the Bridegroom Lord,  
Securely trusting in his word.

(Chorus.)

## PART 2.

6 Soon will the seventh trumpet sound,  
And earth will quake to farther bound;  
As swears the angel, time shall be  
Consign'd to past eternity.

(Chorus.)

7 Haste, then, to make your calling sure—  
Oh! come, salvation now secure—  
Procrastinate—delay no more;  
Probation will be quickly o'er.

(Chorus.)

8 Young converts who have just begun  
For glory and the prize to run  
Gird on the armor piece at once,  
Soon you will sing Redemption's song.

(Chorus.)

9 Come all who love and fear the Lord,  
Show that you've faith in his blood word  
If you would crown'd in glory wear  
For the burning day prepare! prepare!

(Chorus.)

10 Poor sinners where—where will you hide?  
How can you stand of fire abide  
Oh! if you would salvation share  
For God's great day prepare! prepare!

(Chorus.)

For the Voice of Truth.

## DUTY OF GOD'S PEOPLE.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard." Never perhaps were those words more fully verified than at the present. "God truly taketh the wise in their own craftiness." Just at the time when the enemies of God's blessed truth expected to raise the shout of triumph over the Advent believers, the third angel follows, saying, "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, &c." This indeed was unexpected, and has been like a clap of thunder from the upper world, throwing dismay and consternation into the ranks of the enemy. God has given them different food to digest from what they expected. It clearly proves that God, who has ever been the defence of his people, will not suffer those who believe in the speedy coming of his Son,

to be confounded or put to shame. It is strong and additional evidence that God's almighty arm of power is with, and has been with the Advent believers from the beginning. If it were not so, when the time of their reckoning had passed, everything would have slagg'd and gone down; but it is not so; all true believers, as far as I can learn, grow stronger in the faith, and are coming forth with redoubled power and spirit, giving the cry, "Come out of her, my people." Truly the Lord, by his Spirit, has lifted up a standard. The angel, it seems, has descended, and the earth is lightened with his glory; the servants of God are now proclaiming with a loud voice through the length and breadth of the land, "if any man worship the beast and his image, and receive his mark, the same shall drink of the wine of the wrath of God," &c. This command God has given to his people far and near, and nearly to all at the same time. It has come upon them like the lightning flash—I confess it was so with myself.—"Blessed are all they that understand." "The wise shall understand." "But none of the wicked shall understand."

It is evident God has a people somewhere, who are in something that is contrary to his will, and his imperative command is, *come out of her*, my people; that is, out of mystery Babylon, which is about to come into remembrance before God, to receive the wine of the cup of his wrath, which is poured out without mixture into the cup of his indignation. It cannot be denied but that the different Protestant powers help compose a part of mystery Babylon; for the daughters are all dealing in the same kind of merchandise that their mother is, even to slaves and souls of men. God has a people connected with the different religious powers, whose hearts have been warmed and cheered up with the blessed news of their Savior near. They love, and are for his appearing, and have held true his word. To them, and them alone is the call given; God is not calling hypocrites and unbelievers out of the churches—their place is where they are.

The marriage of the Lamb is soon to take place, and the bride must make herself ready. The righteousness of saints, which is the wedding garment, will be required of all. No sectarian spirit will answer for a covering in that day. The bride must be decked with her jewels before the marriage takes place. The gifts and graces of the Holy Spirit, are the church jewels, some of which she has been robbed of by the anti-christian apostate powers, during her long stay in the wilderness, but are now being restored to her again.

And now, my dear brethren and sisters who may chance to read this, I exhort you to wonder no more after the beast, saying, what is like to our wide extended, and powerful church? What is able to compete with it, or overthrow it? Let the prophet answer: "All tables are full of vomit and filthiness, so that there is no place clean; they have become the pot whose scum is therein, which never can, nor will be purged out; and woe unto it." God has promised his people, if they obey him, they shall be the head and not the tail. The perfect love of God in the soul, gives perfect victory, and takes away all fear of any power but what is of God.

My great desire is, that all who are looking for their coming Lord, may be made perfect in his love. We cannot manifest our love to him in any better way, than by keeping his commands, which we may know by reading the good book. Remember, they that stood upon the sea of glass, had "gotten the victory over the beast, his image, his mark, and the number of his name." And they had the harps of gold, [not wooden fiddles, so common among the churches now] and they sang the song of Moses, and the song of the Lamb.

I would still entreat all that are looking for the speedy coming of their Lord, not to despise their high and holy calling, nor delay to fully prepare to meet him; but be resolved to cut loose from all unscriptural and man-made religion, [of which the world is about full] the love of this present evil

world, and everything that is unhallowed in the sight of God, and stand upon high and holy grounds, and let our faith stand alone in God's power. There, and there alone, we shall find a fullness.

Many with us are coming out from the churches, and taking their names from their books, and God blesses them with an increase of his holy Spirit.— This is as it should be, and not wait to be driven out, as some think they must. I think there is but little true suffering for Christ, unless we are willing to leave all for him. If ye love me, he says, keep my commandments; and only such as do will have a right to the tree of life. His commandment reads thus: "Come ye out and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

What I have written, is from a sense of what God shows me is his will concerning his people. There is a precious seed in this region who are daily waiting and looking for their Lord.

Yours in the blessed hope,

JOHN L. PAINE.

PEACHAM, Vt., April 10, 1844.

For the Voice of Truth.

## TESTIMONY OF ZEPHANIAH.

Those who oppose the Second Advent doctrine, seem to require of us at the present time, that we should agree with them when they say, (with great indifference,) "The Lord may come to-day, or not within a hundred years or more," in other words, that we are all about as to the matter of time. This we can never do. We choose rather to tell them, with becoming earnestness too, in the language of Zephaniah, "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord."

Let us consider a moment on this passage of scripture. It is not a verse just picked up for the convenience of answering a troublesome question, disregarding the connection. Read the whole chapter Zeph. 1. Mark the first sentence which is uttered by the man of God: "I will utterly consume all things from off the land, saith the Lord." No metaphorical fire this, or the fire of God's love, as some would have it; for it consumes the beasts, the fowls of the heaven, and the fishes of the sea. A searching time is also spoken of, then a time of punishment, which immediately follows, because the searching with candles is to make manifest those who deserve punishment. God's word is a light. By the uncommon efforts for its thorough explanation to the people for a few years past, it has shone upon, and searched "Jerusalem"—the professing world. Light and information about the great day, was presented to them. They were almost persuaded to give up the world and live entirely to God. But they soon began to reason wisely about the time's passing, and found the result much to their satisfaction. Now they seem to all appearance, fully settled upon their feet, saying with much assurance in their hearts, the Lord will not do good, neither will he do evil.

Now, while this prophecy is fulfilling before our eyes, comes in the solemn words, "The great day of the Lord is near, it is near and hasteth greatly." Then follows a deeply impressive description of the great day of the Lord. In view of this, the prophet adds a most earnest exhortation. "Ponder it well, ye who are desirous of being hid in the day of the Lord's anger. Gather yourselves together, ye, gather together, before the Lord's anger come upon you. O nation not desired; (desirous, margin) before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord, all ye meek of the earth who have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Comp. Heb. 10: 23—26. P. Y.

A WOMAN SENTENCED TO DEATH FOR RELIGION'S SAKE.—The London Witness says, that in Madeira a woman, the mother of seven children, has been sentenced to death for embracing the Protestant faith!

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 13, 1844.

### BABYLON.

In our last article on this subject, we endeavored to prove that Babylon (the nominal church) has fallen.—The next point in order to be noticed, is the call for God's people to come out of her.

1st. That the Bible does speak of a call for God's people to come out of "Mystery Babylon" is evident from the following testimony. "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51: 45. If this testimony refers directly to "Mystery Babylon," (and there is very good reason that it does) then the proof is clear that such a call is made; but if it refers to literal Babylon the testimony is not invalidated; for there can be no dispute but that literal Babylon was a type of mystery Babylon, and by comparing the above command with one which there can be no dispute about its applying to mystery Babylon, we find the type and anti-type perfectly agree. In reference to mystery Babylon it is said, "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. This testimony fully settles the point that the Bible speaks of a call for God's people to come out of Babylon.

2nd. The nature of the call. We say call, but it is more properly an imperative command, given by the Most High to his people; threatening the severest penalty in case of their neglecting or refusing to obey it. Hence, Jeremiah, 51: 45, assigns as a reason why God's people should "go out of her," that every man might deliver his soul from the fierce anger of the Lord. And John says, come out of her, "that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. Also, we think the same penalty is threatened in Rev. 14: 9, 10.—After the fall of Babylon is announced, the "third angel followed, saying with a loud voice" (the same voice we think which says "come out of her, my people," in chapter 18: 4), "If a 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."

The call then, is like any other of God's positive commands, addressed to his people as rational beings, capable of obeying or disobeying the same; threatening the severest punishment to the disobedient, and promising the richest blessing to those who obey. This view of the subject renders it highly important to inquire,

3d. To whom is this call addressed? Not to the incorrigible sinner—not to the graceless, formal, cold-hearted and worldly minded professor or church-member or minister; but to God's people—his true people, who are in Babylon, to them is this call made. Hear it in the words of Him who gave it, and obey when you hear. He says, MY PEOPLE, go ye out of the midst of her. Jer. 51: 45.—Come out of her, MY PEOPLE. Rev. 18: 4. Will God's people disobey this command? They will not—they cannot, and long remain his people after they knowingly disobey. The blessing of having a right to the tree of life, and of entering through the gates into the glorious city, are only promised to those who not only hear, but do the commandments of God. Rev. 22: 14. Oh beware lest a love for remaining in Babylon, be the cause of your being forever shut out of the city of God. To more clearly show that this command is specially binding on God's people now, we inquire,

4th. When was this call to be made? It evidently was to be made shortly before the overthrow of Babylon, and soon after her fall. This is the order of these events as laid down by the divine writers. In Rev. 18: 2, 3, the fall, corruptions, and crimes of Babylon are named. In verse 4, the call to come out of her is given, and then immediately follows her exultation and destruction. The same order is observed in chapter 14th. In verses 6, and 7, John "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

tribe, 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 waters."

This "everlasting gospel," we believe to be the same which Christ said, in Matt. 24, "This gospel of the kingdom," which was to be "preached in all the world for a witness unto all nations," first before the end of this world, "the hour of judgment," and the appearing of Christ and his kingdom. It has been preached for a few years past, by believers in the near coming of Christ, and has been rejected by the church. They have stumbled at this, to them, rock of offence, and fallen. And this fall is the next event which follows, as recorded by John in verse 8.—He says, "And there followed another angel, saying, Babylon is fallen, is fallen." And the next event as recorded in verses 9 and 10, is, "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." This "loud voice" by the third angel, we think is the same as the "voice from heaven," in chapter 18: 4, which says, "come out of her, my people." And in both cases it follows in quick succession, or is uttered at the time of Babylon's fall. And as we have shown in our previous article on this subject, that Babylon has but recently fallen in her corruption, there can be no reasonable doubt but that the present is the time for the cry, "come out of her, my people," to be made. We offer the following facts in proof of this position.

1st. Just such a cry as the divine writers described has been made: it perfectly harmonizes with the order of prophetic events, and has been made in just such a state of the church as it was predicted she would be in at the time the cry should be given.

2d. The cry was given by many, and obeyed by thousands of God's people, nearly, if not at the same time, in different parts of the country, without any knowledge of what each other were doing, or preconcerted agreement on the subject. The work evidently was, and is of the Lord.

3d. The testimony of those who take a different view of this subject is evidence in our favor. Speaking of believers in the fourth of the Lord, in Vermont, where many have left the churches, bro. Litch says:—

"The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety, you will look in vain to find their superiors in any of the churches. The different denominations say, You have enriched them away from us—you are breaking up our churches."

Speaking on the same subject, bro. Himes remarks:—

"We found that the friends and supporters of the Advent cause, had as a general thing left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent as a land, whether they professed friendship or hostility. I could not learn that they rejected the idea of a true ministry or church, or the only creed; the BIBLE. But clinging to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death; certain death, if they remained in the old organizations, deprived of their rights and "meat in due season." Life, if they gave up all for Christ and his truth. The fruit of this action has been, and still is—life; a vigorous and strong faith, and a more thorough consecration to God and to the Advent cause.

It has been said, that this movement was got up and carried forward, by indiscreet men; disorganizers, come-outers, etc. That there may be some such persons among us, we will not deny; but that the great body of the Advent believers, who have left the churches, are such, we do deny. We say without fear of contradiction, that they are from among the most wise, judicious and experienced members of the church. And more, that they are from among the most intelligent, pious and devoted: and are carrying out the great principles of the gospel, in lives of self-denial and consecration, that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of scripture to the Protestant Church, which in all conscience are bad enough; yet I feel to stand with them in the humblest position, shoulder to shoulder in sustaining the Advent cause, till it be consummated by the Advent of our King.

The churches have taken such a course in relation to the advocates of "the faith once delivered to the saints" that they could not honestly live with them. And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pasture; and we believe the hand of God is in this matter."

"If God has led his people out into a large place, and the hand of God is in the matter," then the means by which this work has been effected must be of God also.—Well, what have been those means? Nothing less nor more than the cry, "come out of her, my people"—and the "intelligent" and "pious" have obeyed it. "It was a case of life and death, certain death, if they remained in the old organization." But the fruit of coming out has been "life—a vigorous and strong faith, and a more thorough consecration to God." Nothing but the truth can produce such glorious fruits as here described. The truth enlightens, sanctifies and makes us free. In this as in every other case when it is obeyed. And if it is binding upon one it is upon all of God's people to obey it. And "death—certain death," will be the fruit of disobedience.

From the foregoing facts, it is evident that the true cry, "come out of her, my people," is now being made. And considerations of the highest magnitude arise on every hand why this divine command should be obeyed; but they must be deferred for another number of our sheet. We would say however that the conviction more deeply settles in the mind that the time for complying, as we believe, with this last message of God to his people, will soon close. We think it is the "ramor," spoken of by Jeremiah (51: 46) that should "come one year." That year will soon close.—"And after that is another year, shall come a ramor, and violence in the land, ruler against ruler." Therefore, as verse 45 says, "MY PEOPLE, GO YE OUT OF THE MIDST OF HER, AND DELIVER YE EVERY MAN HIS SOUL FROM THE FERCE ANGER OF THE LORD," the bride must make herself ready for the reception of the heavenly Bridegroom.—She cannot be ready to be wedded to another. O dissolve, dissolve all connection with other lovers, if you would be accepted of your glorious Lord when he shall come.

### CAMP MEETINGS.

Our brethren throughout the length and breadth of the land, are now, and for some time past have been, and if time continue, will be for some time in the future, zealously engaged in holding camp, grave, conference, and other meetings. This does not look much like giving up their hope, or turning infidels. No, no. Our hopes are daily revived, our faith strengthened, and our Bibles, "the sure word of prophecy," never shone brighter in this "dark place" where we now dwell, than at the present. And we mean to give the more earnest heed to it until the day dawns—the glorious day of the coming of the Lord of glory. And as we see its approach, and know that it is nigh at hand, we do and will lift up our heads and rejoice. And this joy no man can take from us.

Br'n. Barry Stoddard, Hersey, and his daughter, have just arrived with warm hearts from the camp meeting recently held in Volney. As will be seen from brother Hitchcock's letter, the Lord was with the people. Sister Hersey gave three lectures at Trafalton Hall last Sabbath, to crowded audiences: many of whom listened with profound attention, and not infrequently in tears to her discourses.—She, with many others who proclaim the coming of the Lord near, attend the camp meeting at Fairport, now in progress.

We have a good report from the camp meeting recently held at Darlington, C.W. Also from the labors of Br'n J.D. Johnson, Smith and others, at Le Roy, Dansville, and some other places. The Lord still blesses the truth, and they who obey it; therefore let us abide in it, fearing not, but giving glory to God.

### CAMP MEETING.

The camp meeting proposed to be held in the vicinity of Le Roy, near the first of August, by divine permission, will be held near the Genesee Canal, in the vicinity of Scottsville, to commence July 24th. Br'o. Wm. Miller and J.V. Himes are expected to attend. The friends in Scottsville will make the necessary arrangements, that in our next paper definite directions may be given to those who may attend the meeting. Let there be a general attendance, with your tents.

**OUR DUTY--AGAIN.**

In our last paper we spoke of the necessity of increasing the subscription of the *Voice of Truth*, or of funds being raised by voluntary donations, in order to sustain it.—We are happy to say that within a few days past, over fifty names have been added to our list. We fully believe the paper was commenced by the direction, or approbation of the Lord, and we doubt not but that it is still his will it should be continued. To do which, it will, however, be necessary that its friends continue to exert themselves, according to the ability and means God has given them for doing good, in obtaining new subscribers, or contributing for its support. Do what you can, brethren, in this case, and we will do likewise, and have the result with Him whose servants and stewards we are. Let us hear from you without delay.

**ORIGINAL ARTICLES.**

We want well written and soul-stirring articles, fresh from the pens of our correspondents, for our pages. The living truth will only do good. We are not complaining about the past but stirring up your pure minds relative to our present wants in this case.

**CONFERENCE.**

At Buffalo, N. Y., Providence permitting, to commence on Monday, July 30, at 10 o'clock A. M. It is expected that Bro. Wm. Miller, J. V. Himes, J. Marsh, J. F. Barry, and Elean Galusha will be present. All the lecturers, who can make it convenient, are solicited to attend. Also, all the brethren and sisters in this vicinity. We hope to see a general gathering of the saints at that meeting, if time continue.

Advent Herald, and Cry, please copy.  
J. J. PORTER.

We have no bad report to make about the cause here; the brethren are firm in the faith, giving glory to God.  
J. J. P.

**THRILLING EXTRACT.**

From an anonymous work published in England in 1811, entitled "The Second Coming of Christ, the True Hope of Believers, and the Only Triumph of the Church," the following is an extract. After showing that the millennium notion of the millennium is unscriptural, and irrational, the author thus speaks of its fruits:

"Under the present false system what a mass of unbelief takes shelter! Reason so gets the mastery over faith, that, like the Jews of old, we reject without inquiry, whatever shocks our prejudices and are persuaded that we cannot err. Like them we refer to human authority, and quote our long list of orthodox and evangelical divines, and say, can these be wrong? have any of these believed? And by a strange coincidence it seems as if we were to fall into condemnation for rejecting Christ's second coming as they did his first. We, knowing that they erred in looking for an earthly deliverer, have so hardened ourselves against literal interpretation, that we also are ready to fall through unbelief; and thus both Jews and Gentiles be concluded under sin. But, alas! we speak to the deaf; men are so rooted in the persuasion that miracles belong to a gross and illiterate age, that they will not believe in the great things predicted, till it be too late. What! in this age of refinement! when knowledge and science are conveyed through the world like light; and our religious societies are sending the Bible into every nation under heaven; can it be thought that God will interrupt the gradual progress of this great work, by destroying the mass of the people whom we are about to convert, or that he will add to a perfect dispensation by a new revelation of himself? We do not need these mighty acts of power to deliver such as we are from the contagions of idolatry. What! we who were enabled long since to shake off the delusions of Popery, and have still the conquering arms of the Bible and the Spirit, and have but to advance as we have hitherto done to subdue the powers of darkness and set Christ's universal kingdom upon earth! Thus men get into a flippant mode of talking respecting the Bible and the Holy Spirit, as though, like machinery, we had the calculated results of a certain process at our command. As long as we misrepresent the mode in which God will set up his kingdom, and close our eyes to that which is most plainly set forth, it is but hypocrisy to profess ourselves his instruments, and to speak great

things of his power and grace; for "whoever receiveth not the kingdom of God as a little child shall in no wise enter therein." The very truth of the Bible answers that it shall be rejected by the majority; it would speak a vain language did the world cease to be full of sin and misery. This we know is most revolting language to the greater number of our professing brethren; but we trust it is with us a small matter to be judged of man's judgment; and for vindicating God's mercy and justice we are not careful; for every believer knows that there is none righteous but He! yea that goodness and wisdom are but names, except as they reside in his purposes."

"The trial of faith varies in different ages of the world. Once it was a scandal openly to preach the doctrines of grace; now they are outwardly professed by so many, that they no longer excite any considerable opposition or obloquy. Therefore now has God revived in us by his Spirit, the knowledge of things to come, in which his revealed purpose is found to be quite unlike the expectations cherished by the professing church. The scandal now lies in opposing the common notions respecting the conversion of the world, and in preaching on the coming judgment and personal advent of the Lord.—The natural man obstinately resists these doctrines; and we cannot but believe that they are and will be, the touch-stone of faith in these latter days. They prove, in a manner, whether there is a communion with the living God, and a real drawing of heart towards the Savior."

"To prefer one creed for another often lies in a clear understanding; put to desire the presence of a holy God, shows that we are drawn of his Spirit, and that we have no real joy in the creature. 'Our soul panteth for God, the living God. When shall we come and appear before him!'"

**EXTRACT OF A LETTER FROM J. BATES.**

FAIRHAVEN, MASS., July 5, 1844.

Bro. Marsh—Give my best love to Bro. Barry. May the good Lord prosper you both in your glorious work. We have good meetings here and in New Bedford, and are trying to hold on our way in this time of trial. If time should continue, we should be very glad to see you here and in N. B.; also, Bro. Barry. His stay was so short when in N. B., I did not see him. I hope much good will be accomplished (if time continues) by the grove and camp meetings.

Yours in the blessed hope of soon seeing our King,  
JOSEPH BATES.

**DEATH WARRANT OF JESUS CHRIST.**

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross:

"In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Annas and Caiaphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people, saying:

- "1. Jesus is a seducer.
- "2. He is seditious.
- "3. He is an enemy of the law.
- "4. He calls himself, falsely, the son of God.
- "5. He calls himself, falsely, the king of Israel.
- "6. He entered the temple, followed by a multitude bearing palm branches in their hands.

"Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

"Forbid to any person whatsoever, either poor or rich, to oppose the death of Jesus.

"The witnesses who signed the condemnation of Jesus are, viz: 1. Daniel Robani, a pharisee; 2. Joannas Rorababel; 3. Raphael Robani; 4. Capet, a citizen.

"Jesus shall go out of the city of Jerusalem by the gate of Struenuus."

The above sentence is engraved on copperplate. On one side are written these words: "A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the commissions of arts attached to the French armies, at the expedition of Naples. It was found enclosed in a box of ebony, in the sacristy of the Chætre.

The vase is in the chapel of Caserta. The French translation was made by the members of the commission of arts. The original is in the Hebrew language. The Chætrein requested earnestly that the plate should not be taken away from them, and the request was granted, as a reward for the sacrifice they had made for the army. M. Demm, one of the Savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his antiquities, &c., it was bought by Lord Howard for 2890 francs. Its intrinsic value and interest are much greater.

The above was copied from the Philadelphia Gazette to the New York Evangelist of December 7, 1839. The following comments accompany it in a late number of the Midnight Cry:

Dear brethren of the Advent faith—This document which I now present you bears the marks of being genuine. If so, it proves conclusively that our Lord was crucified in the MIDDLE of the last week of the seventy. It is dated in the seventeenth year of the sole reign of Tiberius Cæsar. I say of his sole reign, because it was in the fifteenth year of Tiberius that John the Baptist began his ministry. See Luke 3: 1—3. But from the fifteenth year to the seventeenth there are but about two years; consequently there would not be time for John's ministry, and then for half of the week amounting to 3 1-2 years, to elapse. The difficulty is removed in this way. John's ministry began in the fifteenth year of the ADMINISTRATION of Tiberius, and not of his SOLE reign. His administration embraced two years and a part, during which he reigned conjointly with his uncle Augustus.—This commenced in August, A. D. 12. Fourteen years from that point brings us to August, A. D. 26, when the fifteenth year began, in which commenced the ministry of John, which continue to the Autumn of A. D. 27, at the termination of the 69 weeks of Dan. 9: 25. See Mark 1: 14, 15. But the sole reign of Tiberius began not far from the commencement of A. D. 15, at the death of Augustus. Where then will the seventeenth year bring us? This question is not a difficult one to solve. Sixteen full years must pass, and then we are in the seventeenth. Then add 16 years to A. D. 15, and we have A. D. 31. Thus we see that the 17th year of the sole reign of Tiberius began about the first of the year A. D. 31.

Then let us sum up the argument. John's ministry began in the latter part of A. D. 26, and ended with the autumn of A. D. 27. Here commenced the week of the confirmation of the covenant, i. e., the establishment of the gospel as a divine system, by the mighty works of Christ. Three years and a half from this point brings us to the spring of A. D. 31, when our Lord was crucified in the "MIDST [i. e. middle] of the week." Three years and a half more, (the last half of the week,) during which the work or covenant was confirmed by them who had heard the Lord, (Heb. 4: 3.) brings us down to the autumn of A. D. 34, when Paul, the last of the witnesses, was converted and qualified to testify to the great fundamental truth of the resurrection of Christ. See 1 Cor. 15: 8. Thus was the gospel established, or the covenant confirmed, A. D. 34.

I believe this argument to be based on correct premises, and to be perfectly sound. What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A. D. 34, the remaining part of the 2300 days, i. e., 1810, being added, brings us to the autumn of A. D. 1844.

Then let no man say the time has expired. God forbid that we should take such a position. It is virtual infidelity. For myself I must say, that I would as soon reject that blessed book which God has given as a lamp to our feet and a light to our path, as I would take the ground that the prophetic periods have expired. "Let God be true but every man a liar." "Hath he said, and will he not do it? Hath he spoken and will he not make it good?" Most assuredly he will. "At the time appointed the end shall be." When the 2300 days terminate, the last end of the indignation will come, and the sanctuary will be cleansed, as surely as God hath spoken. I believe the period ends in 1844. But I am confident, from the light I have received from God's blessed word, in those glorious types which He has given in mercy, for His children to under-

stand, that our King and Savior will appear in his glory in the seventh month of the Jewish sacred year. O! my dearly beloved brethren and sisters, do not be discouraged. Let not your heads hang down or your hearts be fearful. Yet a little while, and the jubilee will come, and redemption will be granted to all the land. Even so come, Lord Jesus!

S. S. SNOW.

LETTER FROM BRO. A. N. SEYMOUR.  
MIDDLESEX, N. Y. July 1, 1844.

DEAR BRO. MARSH.—Since we left the city in April we have visited and lectured in the following places: Bergen, Arcade, Yorkshire, Collins, Lodi, Evans, Hamburg, Lockport, Shelby, Victor & Rushville. In all of the above named places excepting one, we have found firm believers in the immediate coming of our blessed Savior. And since the 21st of March we have not been able to find one that has committed his treasure (the bible) to the flames, neither turned infidels, as yet. But we have found those that have taken the word of God for their unerring counsel, firm as the rock of eternal ages in the speedy coming of the Bridegroom to redeem the bleating and scattered flock of Israel. And as a general thing they have wiped off the sectarian mark clean, and are now praying with zeal, as the great Shepherd and bishop of our souls prayed, that all of God's children might be of one heart one mind and of one understanding, even as the Father and Son are of the same. Praise the Lord, brethren and sisters, love and union must and will prevail among the followers of Jesus. While on our way to this city last week we called on Br. Fowles in Albion. When in the place, I was told by a member of the Presbyterian church that the people of this place were too intelligent to receive lectures on the Lord's coming. This was as much as to say they were exalted above every village and city and people in America, and even above God himself—it was thought that it was beneath the dignity of that people to hear anything about the Savior's return. O my soul, thought I; how much higher must people get before they fall. The following passages of scripture will be applicable in this case: "They that exalt themselves shall be abased," "but they that humble themselves shall be exalted." "Pride cometh before destruction and a haughty spirit before a fall." "Woe unto them that are wise in their own eyes and prudent in their own sight." "If a man think himself to be wise let him become a fool that he may be wise." "The wisdom of this world is foolishness with God." "If any man lack wisdom, let him ask of God who giveth unto all men liberally and upbraideth not and it shall be given him."

Yours in patient waiting for the glorious Prince of Israel.  
A. N. SEYMOUR.

For the Voice of Truth.

### THE DUTY OF THOSE WHO WAIT FOR THEIR LORD.

Paul instructs those who wait for the Lord in 1 Timothy 3: 6, by saying "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. The tradition of Paul was not that of following cunningly devised fables, for it is plainly declared in 2 Peter 3: 16, that we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, &c. The coming of Christ then is not a fable. But the time will come when they will turn away their ears from the truth and shall be turned into fables. If the coming of Christ be not a fable, the opposite doctrine must be a very cunningly devised fable. 'From such withdraw thyself.' Again, we learn the duty of leaving the professed churches, from 1 Tim. 6: 5, where we are commanded to withdraw ourselves from those who suppose that gain is godliness. Reader, direct your attention to any church you please under the broad canopy of heaven, and there you will learn the painful fact, that gain, and unrighteous gain, is the crying sin of the church. Again, we learn our duty from 2 Tim. 3 chapter, where Paul teaches that in the last days perilous times shall come among professed Christians: for they shall have the form of godliness, but denying the power thereof. The non-professing world does not have the form of godliness, consequently these perilous times which are caused by men's being lovers of themselves, covetous, proud, unholy, without

natural affection, lovers of pleasure more than lovers of God, despisers of those that are good, having the form of godliness, must be among those professing the Christian name. The fifth verse says, "from such turn away." Here are three express commands to withdraw ourselves from these sectarian bodies; not wait to be excommunicated, or for the vain hope of purifying them by remaining in their precincts. But come out from among them, smite the Lord, and I will receive you and be a Father unto you saith the Lord Almighty, and after ye have done the will of God wait patiently for him. Who dare disobey these commands

Yours, still waiting for the promise,  
MARY A. SEYMOUR.  
MIDDLESEX, July 1, 1844.

LETTER FROM G. A. LAPHAM.  
ADAMS, MASS., July 4, 1844.

Br. Marsh.—The following communication from the pen of Br. Forrest, seems to have been written in the right spirit. Br. Forrest is a believer in the near approach of the blessed Jesus, who will come to be admired by all those who love his appearing. There are a few others in this place who I trust are waiting, lest coming suddenly he find them sleeping. Your little sheet is a welcome messenger, full of interest and soul cheering intelligence. I hope it will be continued. Pure religion in this place is evidently at a low ebb. The professing church in most respects, seems to be identified with the world, and the means in use at the present time among the various denominations, professedly for the advancement of the cause of Christ, is only calculated to foster the pride, the extravagance and the selfishness of a worldly minded church. IS IT NOT BABYLON?

The following is a copy, verbatim, of a hand-bill for a Fair, to be held this evening at North Adams, Mass.

"LADIES' FAIR.—On the 4th of July, the Ladies of the Congregational Society, propose holding a fair at the vestry of the M. E. Church, where they will offer all those things which gratify the taste and please the eye. Ice creams, strawberries, and all the delicacies of the season, will be served up in a tasteful manner. Messrs. King and Hoyt have kindly volunteered their services, and will animate the audience with select songs, glees, &c. The proceeds of the sale will be appropriated to furnishing the church. The room will be opened at 2 o'clock P. M., and the sales to continue through the afternoon and evening. Admission 124 cents, children half price."

Yours in the blessed hope.  
G. A. LAPHAM.

LETTER FROM A. FORREST.  
ADAMS, MASS. July 2, 1844.

Br. Lapham.—It is with much satisfaction that I have perused the two last numbers of the Voice of Truth—to wit, numbers 7 and 8. Their contents are soul-cheering and heavenly. Oh, who that loves his God and his dear people, can still contend against the second and near approach of our Lord, and advocate a spiritual resurrection. You are well aware, dear sir, that the doctrine of the second personal appearance of our Lord to this earth, I have never been at war with. No; for this, I for one, fully believe. I love to dwell upon the soul-cheering and heavenly theme. The products of the pen of our beloved sister E. C. Clowson, are powerful and weighty, for they contain sound scripture doctrine. What pious soul does not love to pour over the products of her masterly pen?

I am also much pleased with the course now being taken by Br. Marsh. I cannot but still admire the rich treat from his mighty pen. His short "confession" is to the point. If this is his principle I can say from the bottom of my heart, and the utmost recesses of my soul,

"Go on, go on, my soul says go,  
And I'll come after you;  
Thou' I'm behind yet I can find,  
And sing hosannah too."

Yet the spirit of disorganization and party divisions I cannot say with. But if I rightly understand Br. Marsh, this is not his intention—he does not wish to form a new sect. Glory to God for this. Br. Lapham, do not be discouraged, though trials await you and the finger of scorn be pointed at you by some of the would be rabbies for your honest belief in the second and speedy coming of the Lord

of glory—soon he in whom you have believed, will come and set you free—glorious hope.

Although our cause is at rather a low ebb at present, yet, thank the Lord, there are a few here in Adams, who are trying to live by faith. Let us be patient, be vigilant, be sober, be watchful, be prayerful—God will take care of his people. O, may the Lord send the truth to our every heart, purge us from unbelief and sin, cleanse us from all iniquity, fit and prepare us for the final consummation of all things, which must shortly take place.

Respectfully yours,  
To G. A. Lapham.  
A. FORREST.

LETTER FROM N. A. HITCHCOCK.  
OSWEGO, N. Y., July 2, 1844.

Dear Brother Marsh.—We have prosperity still, and many in this region are daily looking for the heavenly Bridegroom. There is not a doubt but that we shall soon see the glory of the Eternal God, in announcing by the angel with one foot on the sea and the other on the land, that time is no longer—the wrath of the Lamb proclaimed as having come, and the time of the dead that they should be judged, and that reward be given to God's servants the prophets, and to the saints—Finally, to all, small and great. What a glorious time to the Israel of God, but tremendous indeed to the sinner. O why will they not be wise and secure for themselves an interest in Christ before too late.

Our camp meeting was a glorious time, indeed. "God's children were strengthened in their faith respecting the immediate coming of their Lord, and a number were hopefully converted to God. Brother Barry, Stodard, Hersey and daughter, were with us in Oswego a short time, and truly under their preaching and exhortations and prayers, the saints were quickened and made to rejoice, and especially on the 4th while sitting under the teaching of sister Hersey, many were led to say, they never enjoyed such a time before. To God be all the glory. I think upon the whole we have abundant reason to look up and rejoice, not only in view of the return of the Master, but also in view of the good work of the Lord among us.

Yours truly in the Lord.  
N. A. HITCHCOCK.

For the Voice of Truth.

### THREE MEASURES OF MEAL.

A friend inquired the other day, why all the lecturers omitted to explain the parable of the three measures of meal, into which heaven was put, until the whole was leavened, if all the parables and teachings of our Savior about the kingdom of heaven, referred only to the time when Christ should come in the clouds of heaven to set up his everlasting kingdom.

The explanation given in that friend, being somewhat different than usual, was in substance as follows:

The three measures of meal are the three different dispensations in which God's grace and mercy have been exercised to fallen man. "The faith," and the same faith that was delivered to the saints, is the leaven—and which is to operate in the meal until the last particle is leavened. When it can be said that "the whole is leavened," or the last saint sealed for the kingdom, then the kingdom of God will have come; and this is in perfect harmony with all Christ's teachings. C. B. HOTCHKISS.

TOLERATION IN THE PAPAL STATES.—The following is an item of foreign news: The Pope is much concerned at the late attempt of the Christian Society at New York, to introduce the Protestant Bible into his States. He has issued very rigorous prohibitions."

RESIGNATION OF DR. HUMPHREY.—At a meeting of the Trustees of Amherst College on the 19th ult. the Rev. Dr. Humphrey resigned the office of president of that Institution, which he has held for twenty-one years.

### LETTERS RECEIVED, UP TO JULY 13.

POST MASTERS.		INDIVIDUALS.	
Springfield, Mass.,	\$1 00	A. N. & M. A. Seymour,	
Chesterland, O.,	3 00	Middlesex, N. Y.	
S. Woodstock, Vt. (ms-)		P. A. Smith, Danville, N. Y.	
age last.]	2 00	C. R. Hitchcock, Auburn,	25
New Salem, Mass.,	1 00	W. L. Trickett, Rushville,	75
Albion, N. Y.,	1 00	N. A. Hitchcock, Oswego,	
Adams, Mass.,		J. W. Marsh, Ft. Dover, C. W.	
Jackson, Mich.,		J. I. Paine, Peacham, Vt.	
Jackson, O. [for Fall.]	1 00	J. J. Foster, Buffalo, N. Y.	
E. Smithfield, Pa.		J. Bates, Fairhaven, Mass.,	4 00
New Ipswich, N. H.,	25		



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. II.

ROCHESTER, N. Y.—SATURDAY, JULY 27, 1844.

NO. 12.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

Write time contents, or duty may require, will be published every Saturday, at No. 77, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

All communications for the "Voice of Truth, and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or Free Post Masters are authorized to order papers and send remittances, free of postage.

For the Voice of Truth.

## GLAD TIDINGS! GLAD TIDINGS!!

Glad tidings! glad tidings! the kingdom's at hand  
And soon on Mount Zion the ransomed shall stand;  
Soon Jesus, in glory will come in the sky  
Rejoice with thanksgiving redemption is nigh!

Glad tidings! glad tidings! the "poor" will be blast,  
For theirs is the kingdom—in heaven they'll rest  
With shouts they'll mount upward and meet him on high:  
Salvation and glory! redemption is nigh!

Glad tidings! glad tidings! the "monsters" will be  
No longer victim-tricken when Jesus they see:  
E-b! comfort them all—wuth such sorrows and sigh—  
Oh, praise forever! redemption is nigh!

Glad tidings! glad tidings! the kingdom will come,  
And then all the "meek" will indite a home:  
In the new earth's "green pastures" they'll quietly rest—  
"Beside the still waters," with Jesus be blest.

Glad tidings! glad tidings! we low "righteousness"  
That we "hungered and thirsted for" we shall possess;  
We'll go with raptured hearts to meet the Most High—  
Rejoice and give praise! redemption is nigh!

Glad tidings! glad tidings! the "holy in heart"  
In God's new creation shall all share a part;  
They welcome their king for his coming they sigh,  
That he may be crowned—redemption is nigh!

Glad tidings! glad tidings! Oh sound it abroad,  
The kingdom is coming—the kingdom of God!  
And Jesus no more "expecting on high"  
Will wait in a proud foe—redemption is nigh!

Glad tidings! glad tidings! earth's groaning is o'er!  
Death, sin and the curse, they'll never be more;  
In the kingdom eternal, like stars in the sky,  
Shine the righteous in glory—redemption is nigh!

Glad tidings! glad tidings! proclaim it afar;  
Pentecost, He is rising, the bright morning star!  
Oh, poor sinners—wretches, the tidings receive,  
The kingdom is coming—repent and believe.

Glad tidings! glad tidings! Oh sound it abroad,  
The kingdom is coming—the kingdom of God!  
Oh, ye that are waiting, haste about the glad cry,  
SALVATION AND GLORY! redemption is nigh!

E. C. C.

Rochester, 26th July, 1844.

For the Voice of Truth.

## TWO DISCIPLES GOING TO EMMAUS.

Nothing is more evident than that the people of God do not all get at the truth at one time.

The humble and lowly—those who had delighted to sit at the feet of Jesus, early in the morning went to the sepulchre with the spices to embalm the body of Jesus. They had forgotten his words, that he would rise again—that blessed hope seemed quite extinct—they were living according to appearances—by sight, and not by faith. They entered into the sepulchre and found out the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; and they remembered his words, and re-

turned from the sepulchre, and told all these things unto the eleven, and to all the rest." "as they mourned and wept," Mark adds. But how did the apostles receive the words of Mary Magdalene, and Joanna, and Mary the mother of James, and other women that came from the sepulchre? These words seemed to them as *idle tales*, and they believed them not.

And, behold, two of them [that had heard that Jesus had risen, and believed it not] went, that same day to a village called Emmaus, which was from Jerusalem about three score furlongs. And they talked together of all these things, which had happened. And while they communed together, and reasoned, Jesus himself drew near, and went with them. And they told him how the chief priests and rulers delivered Jesus of Nazareth to be condemned to death, and crucified him; and said, but we trusted it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done.

Yes, it was the *third day*, and they had forgotten Jesus' words, that he would *rise from the dead*; they thought the declaration figurative, to be spiritually understood, therefore they could not receive the testimony of the woman, who had seen a vision of angels which said that he was alive. Not only were they slow of heart to believe all the prophets had spoken, but they were slow of heart to believe the words of the blessed Jesus. We "saw six days before the transfiguration," from that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised the third day." It is natural to conclude, then, that his sufferings and death—the redemption he was about to make, formed the burden of his instructions; yet had the disciples forgotten his words, and treated the announcement that he was alive as an idle tale!

It is somewhat so now—Many whom we trust love Jesus, seem to forget the abundant testimony he has given that he will speedily come again, and when they are told by some who are "first at the sepulchre," that he is at the door, they treat the glad tidings as idle tales. But while they commune and reason together of these things, may Jesus himself teach them—may they hear him sadly reproach them for their blindness: "O fools, and slow of heart to believe all that the prophets have spoken!" May their hearts burn within them, as he opens to them the scriptures, beginning at Moses and all the prophets, and expounding the things concerning himself; for all the holy prophets spake as they were moved by the Holy Ghost, "of the sufferings of Christ and the glory that should follow." The disciples that went to Emmaus would not believe the testimony that was given, that Jesus was risen:—Many of the disciples now are unbelieving respecting the proof that the glory is soon to follow—for that glory follows "when the Son of Man comes in the glory of his Father and all the holy angels, and sits upon the throne of his glory." The two mistakes of the disciples were, they forgot that Jesus must suffer, and they supposed the kingdom would be restored to Israel after the flesh. Yet there are some points wherein the disciples, at the time of Jesus' resurrection, were more sound in the faith, than are those of this day, who are yet in the dark respecting the mysteries of the kingdom. It seemed to be a thought on which their minds dwelt much—the kingdom—the coming kingdom. "We thought it had been he which should have redeemed Israel!" They had good reason to trust so too, for John came preaching in the wilderness of Judea, "Repent ye, for the kingdom of heaven is at hand." And Jesus began to preach, Repent ye, for the kingdom of heaven is at hand. Strong were the disciples' hopes that the kingdom of God would immediately appear, until the dark hour of trial and sorrow; then the bright sky of their hopes was overcast, and they "mourned and wept" as they thought of their crucified Jesus. They still could pray "thy

kingdom come, thy will be done on earth as it is in heaven;" but the blessed hope that Jesus was to redeem Israel, seemed quite extinguished in their hearts. When Jesus had opened their understandings, that they might understand the scriptures, their former trust returned, and we hear them asking him, almost the last thing before he ascended to his Father, "Lord, wilt thou, at this time, restore the kingdom to Israel?" Many of the professed disciples of this day view the kingdom about to be set up with too much indifference, to make even a passing inquiry about it. They seem to think the kingdoms of this world quite good enough, with a little religious repairing—forgetting that they are satan's, and doomed to be smitten to chaff by the stone—God's everlasting mountain kingdom—forgetting that worldly dominions are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men—forgetting that the earth and the works therein shall be burnt up. These works are satan's, for Jesus is manifested that he may destroy his works.

Paul gives us the order in which the risen Jesus was made known to the disciples: After the women went to the sepulchre, "he was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once, after that he was seen of James, then of the apostles, and last of all, he was seen of me also," four years after his resurrection. So there was abundant testimony that he was risen, indeed, and every Christian received it. Even doubting Thomas had incredulity removed, the Lord being merciful to him; and so we believe it will be now. Every true child of God, before Jesus comes, will forsake the weak and beggarly elements of the world, and get low at the feet of Jesus, where soon he can be taught. It is the childlike to whom it is given to know the mysteries of the kingdom. One of the greatest mysteries has been, the *time of its establishment*; for that was sealed up in the archives of heaven—in the hands of the Father until the time of the end; at which time it was to be unsealed, and the wise were to understand. God has been leading many of his children to see the truth; and praise to his name, he is now opening the understanding of many others to understand the scriptures.

Those that have his Spirit dwelling in them, who are willing to be taught as were the disciples going to Emmaus, will be filled with all knowledge and spiritual understanding. To them "it is given, to know the mysteries of the kingdom of heaven."

E. C. C.

ROCHESTER, N. Y., July 23, 1844.

For the Voice of Truth.

## THE 2300 DAYS.

In the last "Gospel Standard," there is an article by br. C. Morely, to prove that the 2300 prophetic days of Daniel, end in 1846 or 1847. As the whole of his argument rests upon the assumption, that Josephus in his history of Herod, computes his reign from the time when he was declared to be a king at Rome, 3 years before he began to reign; and also, that (Luke 3: 1) where it reads, the fifteenth year of the reign of Tiberius Cesar, (or as it has been shown the original reads *administration*;) is to be dated from his sole reign, and not his *joint* reign with Augustus Cesar, when he administered the government about 3 years before Augustus Cesar's death.

As truth and facts in history, should be our object—and as some of the readers of the "Voice of Truth," may see the article referred to; and in consequence of not knowing that the brother's positions have often been refuted by all the most critical and careful, chronologers for nearly 200 years past; it may not be inappropriate to turn attention to it.

Josephus says, when Herod died, "having reigned since he procured Antigonus to be slain—34 years; but since he had been declared king by the Romans—37 years." The reader will observe the difference in the two numbers; the one of 34 years is declared to be the years of his reign; and the other period, 37, is when the Romans declared that he should be

king, after Herod had fled to Rome, for fear of Antigonius, and who then governed Judea. About three years after this, Herod besieged Jerusalem and took it. Antigonius was slain; and from that time his reign began. That Josephus counts from this point, when he says that the battle of Actium was fought in the seventh year of Herod's reign, which is proven from other historians, to have been in the year of Rome 723, the Julian period 4683, and B. C. 31st year. (In chronology, the 31st B. C. is only 30 full years to our A. D., and from this point the prophetic time of Dan, 11: 24—29, or 360 years, commences, and ended in A. D. 330, when the government was removed from Rome to Constantinople.)

That Josephus counts from the death of Antigonius, is also proven by some ten or twelve additional dates which Josephus has given, and which will not harmonize, unless we count Herod's reign from that point. In Luke 3: 1, 2, is given the fifteenth year of Tiberius Cæsar, contemporary with that year of his reign, the names of six individuals are given by Luke. Josephus has dates, not only for these, but for several others: such as Archelaus, and the length of Augustus Cæsar's reign; which last, he says, [Act. 12, B. 2] was 67 years, 6 months and two days. As there was an eclipse of the sun soon after Cæsar's death, which places his death Aug. 19, A. D. 44, or year of Rome 767, this point is acknowledged on all hands, as settled by astronomy, to be the date of his death. Running back to 57½ years brings us to the death of Julius Cæsar, and this runs over all the time that Herod exercised his authority.

Dr. Hales, Prideaux, Playfair, Ferguson, Whiston, and indeed, most all of our best writers on chronology have, in order to reconcile the various dates given by Josephus, placed the death of Herod in the year of Rome 750, 4 years before our A. D. commences; and consequently, Christ was born some short time, at least, before. The following is the quotation from Dr. Hales:

"That Herod's death is rightly assigned to the year U. C. 750, is confirmed from the duration of his reign; for Josephus states, that by the interest of Anthony, Herod was appointed king by the Roman senate, in the 104th Olympiad, when Caius Domitius Calpurnius, the second time, and Caius Asinius Pollio, were Consuls, U. C. 714. Ant. b. 14: 14: 5. And that he was established in the kingdom by the death of his rival Antigonius, who had been set up by the Parthians, when Marcus Agrippa and Carinus Gallus were consuls, U. C. 717. Ant. b. 14: 16: 4."

Dr. Hales then, after showing the harmony and agreement of Josephus' numbers and dates, says, "Such a critical conformity of astronomical and historical evidence, both published by an author the most competent to procure genuine information, establishes both, and decides the question, that Herod could not have died later than the year B. C. 750, though Lardner professed himself unable to determine between that year or B. C. 751. Dr. Hales' New Anal. Chro. vol. 1. p. 190."

William Whiston, A. M., prof. of Mathematics in the University of Cambridge, says, "the eclipses of the moon mentioned by Josephus as taking place near the death of Herod, is of the greatest consequence, as the entire chronology of Jesus Christ is settled by it." The eclipse was in the 4th year before the Christian Era, Julius Feroed 4710, or 750 of Rome. He also says, that the "seventh year of Herod's reign, and all the other years of his reign, in Josephus, are dated from the death of Antigonius, or at the earliest, from the conquest of Antigonius and the taking of Jerusalem, a few months before; and never from his first obtaining the kingdom at Rome, above three years before, as some have very injudiciously done." Numerous other quotations and proofs might be given, to show that to place the death of Herod three years this side of J. P. 4710, would bring all the historical dates, not only of Josephus, but some of the other early historians, in utter confusion. We are then, whatever may be the dispute about the year of the crucifixion, settled and fixed in the conviction, that Christ must have been born previous to March J. P. 4710, and as a necessary consequence, he must have been at least 37 years old in A. D. 33. Therefore the writer appears to have failed in giving one proof, that the 2300 days extends to 1844 or '47; for most of the periods quoted from the authors which he gives, are those

which the same authors have given to sustain the position, that Herod's reign was counted from the death of Antigonius, and would not agree, if placed at the point where the Roman Senate said Herod should be a king.

In all our researches after truth, we should feel that we are fallible, and liable to err; and whenever we find we have been mistaken, to acknowledge that error. Therefore we must say, that until we can find other and different reasons from any we have seen, we must say, that these strong points in chronology are unshaken.

That we have been mistaken in the termination of the prophetic numbers in the Jewish year 1843; and the hope of Christ's appearing and becoming "like him" and seeing him as he is," has not yet been realized; we cheerfully admit;—but that we are not near, the focal point, we cannot as readily admit. There is quite an argument which has been given, that in our estimates of dates, we have overlooked the fact that in counting periods, that passed the Era B. C. 1 and A. D. 1, there is one year which has been overlooked; for example, the battle of Actium was before Christ, (or before the A. D. from which we count time) 31, but in counting the years, we find there is but 30 full and complete years.

Last writers have placed the date of the 70 weeks and 2300 days at 457 B. C. and then 7 times at 677 B. C. by counting the years we find that each falls short as in the other case, one year making 456 and 676 complete years, to which it is necessary to add the year A. D. 1844 in order to make out the 2300, and the 2520. This we conceive is plain to the apprehension of any one who will take the trouble to examine for himself.

The 7th year of Artaxerxes from which we commence the 2300 days, is generally placed by chronologists in the year B. C. 457 and which is the 4257 of the Julian period. The present year A. D. 1844 is Julian period 6557, which is just 2300 more; the difference between the two numbers, and the year 1843 was just one year short of completing this prophetic number.

It is true that Dr. Prideaux in his chronological tables, places the seventh year of the king B. C. 458, but it is also true, that later writers have shown from the bible; that the 7th year, and of course all of the other years of the king, covered a portion of two of our years. The 7th year began in the latter part of the year B. C. 458 and ended in the latter part of the year B. C. 457. If therefore the time when Ezra arrived at Jerusalem and published the decree, is to be considered as the "going forth of the commandment," then 2300 years has not yet expired according to the true reckoning since Ezra arrived at Jerusalem, in the 5th month. We think this is plain to be seen, when we subtract the two Julian periods. This Julian period was constructed for the very purpose of measuring long periods. The difficulty in counting periods that run past the Era of before Christ; and that of after Christ, is in not making the year that follows, B. C. 1, an 0, and not A. D. 1, as chronologists have usually done. It may be seen by looking at Dr. Prideaux's tables to his historical connections, vol. 2, p. 439, where J. P. is B. C. 1, and then J. P. 4714 is put down A. D. 1, whereas in truth 4714 should be 0, and then J. P. 4715, should be A. D. 1, instead of A. D. 2, as it is placed in all our chronological tables. In this brief explanation we trust the reader can see that our year A. D. 1844 should have been 1843.

If our tables had been constructed this way, it would have been correct to have put B. C. 457 and A. D. 1843 together, and which would make 2300. So also B. C. 677 and A. D. 1843 would have made 2520, the end of the 7 times. That these positions are correct we prove as above by the two numbers of the Julian period, for 2300 added to 4257 brings us to J. P. 6557, which is the number for the present year 1844.

The brethren in this place are few in number but strong in the faith, and our heart is yet suspended in our hall when we meet, having on it the large characters of 1843, and we have never said that the time has run out. Though the vision has appeared to tarry, yet we more than ever believe that it will surely come, and will not tarry.

Yours, still waiting for the coming One.

C. B. HOTCHKISS.

Albany, N. Y., July 23, 1844.

Be not conformed to the world.—Bible.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, JULY 27, 1844.

### THAT GREAT CITY.

In explaining what the woman is, in Rev. 17: 5, on whose forehead was written, "Mystery Babylon," the explaining angel says in verse 18, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." This explanation is the strongest proof that those present who believe "that great city" is literal Rome. They say the woman is a figure, the explanation is literal. Therefore the city must be literal—it must be Rome.—Their reasoning would be good if the explanation told us that, "that great city" was Rome; but as it does not, neither is Rome any where in the bible called "Mystery Babylon" nor "that great city," therefore it is a mere assumption to say that Rome is that great city.

What then is "that great city which reigneth over the kings of the earth?" If the angel was talking of what then existed, it could not have been the city of Rome; for the kings of the earth did not then exist; for Rome was in its imperial form, and the kingly form did not arise until some centuries after John saw this vision. And certainly the literal city of Rome does not reign over the kings of the earth; now, neither is there any propriety in calling it "Mystery Rome or Babylon, nor "that great city." There are other cities far greater than Rome; and it would be as proper to call them Mystery London, Mystery Paris, Mystery Pekin, Mystery Vienna, Mystery New York, &c., as to call the literal city of Rome a Mystery: there is no more mystery about it than any other city or town built of wood, brick, and stone.

The angel says, the woman is "that great city" but does not tell us in the explanation, what that great city is. To ascertain this fact we must consult other portions of the divine oracles. Under the seventh vial we are told, Rev. 16: 19, that "the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." It is true that we are not here told what "that great city" is, only that it is "great Babylon;" but we are clearly taught that the "cities of the nations are one thing, and "that great city" or "great Babylon" is another thing. "The great city was DIVIDED," but the "CITIES OF THE NATIONS FELL." Rome is one of the cities of the nations, and cannot, therefore, be "that great city."

In Rev. 14: 8, "that great city" is brought to view. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wrath of her fornication." We admit that in this case we are not told what Babylon is, but we are taught that it is not identified with the "ALL NATIONS." The city of Rome is identified with one of the "all nations," and cannot therefore be "that great city," which has "made all nations drink of her wine."

Again, in Rev. 11: 8—13, speaking of the two witnesses, John says, "And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified." "And a tenth part of the city fell." There can be no dispute but that "the great city," in this case is Babylon; so our brethren have preached and published to the world. And they have taught us that the "street of the city," and the "tenth part of the city which fell," was France. They have also taught that it fell in A. D. 1793, or near that time,

If France was a tenth of Babylon in A. D. 1798, what were the other nine tenths? Why, our brethren have taught us that the other nine divisions of the Roman Western empire, constitute the other nine tenths of the great city. How then, can the city of Rome be that great city? It cannot. Neither can the Catholic church, exclusively, be that city; for at the time the witnesses were slain in one of the streets of the city, and a tenth part of it fell, at that time, a part of the ten divisions were Protestant in their religion; and a part Catholic. We then learn of what Babylon was constituted in A. D. 1798. It was all the Protestant and Catholic religions embraced in the ten divisions of the Roman Western empire, which includes all the Catholic and Protestant churches of the world. They constitute "that great city" or "Mystery Babylon," represented by the Mother of Harlots, and her apostate daughters.

Once more, in the text under consideration, John says, "the great city" is *spiritually called Sodom and Egypt*, where also our Lord was crucified."—The city of Rome is no where either literally or spiritually called thus, neither was our Lord crucified there; but we do find that the nominal church is called Sodom and Gomorrah, and no one will deny that our Lord was crucified by the Church. Speaking of the Church in her apostasy, Isaiah (1: 10) says, "Hear the word of the Lord, ye rulers of Sodom; and give ear unto the law of our God, ye people of Gomorrah." And in verse 12 he says, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." For this, judgments are threatened, and a purging away of her dross is promised; and in verses 26, 27 and 28, the prophet adds, "And I will restate thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, the city of righteousness, the faithful city.—Zion shall be redeemed with judgment, and her converts with righteousness, and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

Here God's people, or "Zion" is represented as once being the "faithful city;" but has become "an harlot," as John says, the "Mother of harlots," "Mystery Babylon," "Jezebel" and her "children," the "great whore," "the church of the Laodiceans," "that great city," "spiritually called Sodom and Egypt," or as Isaiah says, "Sodom and Gomorrah."

Apply these titles to Rome, and all is darkness, and insurmountable difficulties arise before us; but apply them to the nominal Church, which is composed of all human ecclesiastical organizations, and all is clear; the fallen condition of that body perfectly answers the character these titles give; and the reasons come home to God's people, with redoubled force, why they should fully separate themselves, or come out from such corrupt influences.

We do not design to burden our small sheet with this subject; but in a doctrine of the bible, intimately connected with the immediate coming of the Lord, and the salvation of his people; and though unpopular and odious to thousands, it should nevertheless be understood, and obeyed, fearless of the consequences that may follow. "He that seeks to save his life shall lose it," is a truth that should be brought home to every one at this eventful moment.

**DUTY NOW.**

What is our duty now? is a question we should frequently ask ourselves and faithfully answer, at this momentous crisis. We speak not in reference to preaching, exhortation, prayer, faith, watchfulness, and such like duties, which should be carefully observed, and faithfully performed, but we speak

in reference to our duty as stewards of the earthly treasure committed to our charge.

Do you really believe in the immediate, or near coming of the Lord? Thousands respond, *I do!*—Very well, but what are you doing to convince others of this tremendous truth? Doing! why, I am telling them about it whenever a favorable opportunity presents. But do you very often speak to unbelievers on this subject? Well, in fact, they have become so bold and unbelieving since the "time has passed," that I confess I have, since that time, said but very little to them on this matter. I have thought it would be of little use. Well, what are you doing then? Why, I am attending to the duties of my occupation, and trying to be ready to meet the Lord when he shall come. All very well; but is this all God requires at your hand? and are you doing any more for his cause than thousands who oppose the coming of Christ, and whose treasure is on this earth? We fear you are not.

But what would you have me do? Well, my brother, or my sister, I would have you do just as you would be willing to be found doing at the actual coming of Christ. Well, how is that? Let Paul answer. Gall. 6: 9, 10. "And let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith." Are you living agreeably to these precepts? Or have you become weary in well doing? or what is worse, have you never contributed any thing worthy of note, for the cause of Christ? and do you let opportunities for doing good pass without improving them according to the means in your possession? And are you as eagerly as ever, and as the most covetous miser, holding on to your farms, your herds, your cash, your useless apparel and furniture, gold rings, jewelry, and many other things which have been obtained for no other object than to please the carnal mind? Are you doing these things, and still talking about your faith in the immediate coming of the Lord? Your faith is dead, being without works.

But would you have me give away all my property? No. But I would have you dispose of all you have which you do not actually need for the present wants of yourself and family, and for the prosecution of your lawful business, and appropriate it to the wants of the poor around you, and to aid in sending out the truth to the perishing thousands in your own vicinity, and throughout the world. You have many things you could spare just as well as not, leaving the near coming of the Lord out of the question, and certainly with your present faith, you can have no excuse for retaining them. It is covetousness—a sin—to do it, and those who are guilty of the practice, will doubtless be found wanting in the day of the Lord.

It is high time that many who are expecting to possess an incorruptible inheritance soon, begin to sacrifice some of their corruptible treasure to the Lord and his cause. He requires it at your hand—will you obey him? Oh, be not deceived on this point. Remember that covetousness is idolatry, and no idolator shall inherit the kingdom of God.—We must take joyfully the spoiling of our goods, if we would meet the approbation of well done good and faithful servants of the Lord, at his coming.

**BRN MILLER & HIMES.**

On the 23d inst., Bro. Wm. Miller, in company with J. V. Himes reached this city. They were in good health and spirits. Bro. Himes brings cheering reports from the camp-meetings he has recently attended in the eastern part of this state, and the New England states. It is true and lamentable, that we hear of but very few conversions, yet the

brethren were never stronger in the faith of soon seeing the Lord. Br. Himes lectured on Tuesday evening in Talman Hall, and we were happy to see no disposition manifested on his part, to set another time for the termination of the prophetic periods, as our opponents predicted we should do. He takes the position that we are now occupying that time in prophecy called "quickly"—"a little while"—"tarrying of the vision, and Bridegroom. This we have not doubted for a moment, since the Jewish year 1843 closed. And this we consider safe and scriptural ground.

Br. Miller takes the same position, and expresses not a doubt in the correctness of the general rules he has followed in interpreting the prophecies. He frankly acknowledges his disappointment as to the precise time of the termination of the divine numbers; but that he does acknowledge, or has acknowledged that he knows nothing about the matter, nor whether Christ will come in fifty years, as our enemies have published, is utterly untrue. He is most confidently looking for the return of the Lord daily. Brn. Miller and Himes, with others, will attend our camp-meeting near Scottsville, now in progress. May the Lord crown the meeting with his presence.

**"A STORM AHEAD."**

So predicts Mr. Campbell, the talented editor of the Millennial Harbinger, who can see no evidence that the coming of the Lord is at the doors. Mr. C. is not the only one of our opponents who has predicted a storm, or some great event at hand. Many of the most popular editors, political and religious, and statesmen of our world, from the very nature of things around them, have been constrained to predict that some dreadful thing is coming upon the world. But they are very careful about telling what that event will be. The coming of the Lord will soon decide its nature. Let us be ready to meet it. Mr. C. says

"Let our brethren that fear the Lord, and understand the spirit of this present age, avoid luxurious living, both at home and abroad, gay and fantastic apparel, costly furniture, and every species of sensual indulgence. Let them take in their snail; for a storm is coming upon this land, more to be dreaded than the Sirocco or Levanter of more eastern climes. Alas, for the times! when Methodism, and every form of Protestantism, of ancient Puritanism, have so run down to the dead level of all manner of conformity to the world. Splendid churches, rich saloons, well crimsoned pulpits, superb curtains, sublime organs, elegant preachers, well read sermons, well feasted hearers, and polite audiences, have gained the day, and triumphed over reason, conscience, the law, and the gospel. A. C.

**"STRANGE PROCEEDINGS."**

In our paper for July 6th, under this head, we noticed some strange proceedings of the New York Eastern Christian Conference, at its recent session. We showed so far as we were concerned, that the charge preferred against me and Br. Burnham, was false, was fabricated by the Conference. The following letter from Br. Burnham will show that in reference to himself, the charge was also false. It was false witness who testified against our Lord; and for declaring that he would come with power and great glory, the high priest judged him worthy of death.

In view of these proceedings of this Conference, how can certain of its members longer retain their standing in that body? Brethren, do you countenance and fellowship such acts? If not, then like men, like Christians, wash your hands from such iniquity. Come out from among them, lest you be partakers of her sins, and recipients of the portion of her cup. The following is the letter.

**LETTER FROM G. W. BURNHAM.**

GREENVILLE, N. Y., July 13, 1844.

Dear Br. Marsh,—I am happy to inform you that we, as a family are well, and I trust strong in the faith of the gospel—looking for the glorious appearing of our Redeemer and King. I am more and more urged, by daily observation of the signs of the times, to be ready every moment, waiting for my Lord. As to the state of the cause here, I would say, the brethren were never more firm in the faith than the end of all things is at hand, and Jesus will

soon appear. We meet often to exhort each other, and pray for the prosperity of one another, the spread of truth, and the immortal kingdom to come. Our meetings are very well attended—mostly by those who seem to love to hear about Christ's coming.

Brother E. R. Pinney is in this vicinity at present, labouring faithfully for the good of souls. We have received much consolation while listening to the good tidings of the kingdom of God, from his lips. Bless the Lord for a gospel that brings eternal glory to view as a reality, and right at hand. May God help us all to duly appreciate the blessing of such a gospel.

Since reading in the "Voice of Truth" your remarks on the proceedings of the New York Eastern Christian Conference at its session in June last, with some of its dissenting members, &c. I thought proper to send you a copy of my letter requesting to withdraw &c.

*To the members of the N. Y. Eastern Christian Conference.*

DEAR BROTHERS—I would hereby request that my name be erased from your minutes. I ask this of you, not in the spirit of an enemy, but as one who expects soon to meet his God in judgment. My views of duty and the glory of God are such that I am conscientiously urged to pursue this course. I would specify farther were it necessary.

DEAR BROTHERS—I am still striving to serve the Lord—to proclaim the glad tidings of the coming kingdom, to the saints, and warn the perishing sinner and backslider in heart to escape all those things which are coming upon the earth, and be ready to stand before the Son of Man. While I retrospect the past few years of my ministry, I am made aware of many imperfections; in view of which I am called to deep humiliation, watchfulness, and prayer. Yet I can say, for the most part of the time, my chief concern has been to please God and win souls to him. For about two years my mind has been, and still is, deeply occupied with the solemn and interesting subject of the speedy second personal coming of Christ in the clouds of heaven; and in view of that event I ask the prayers of all God's people that I, with them, may be found of him in peace, without spot and blameless.

Yours Respectfully,

G. W. BURNHAM.

Freehold, May 29, 1844.

I would now state, that I have never called the Christian church or denomination (exclusively) "Babylon," but have preached, and do still solemnly believe, that the multitude of sectarian divisions which exist in the nominal church, with all the unhallowed *causes* and *fruits* of those divisions, are abundant and satisfactory proofs that, as a body, she is corrupt—is not the *house of God*, while thus divided against itself—and is not the *body of Christ*, which cannot be divided. I believe God has rejected the great mass of the professed church—that the sects, as such are the corrupt daughters of Papal Rome—but that God's true people whom he has reserved to himself, and who constitute the living branches of the true vine (Christ) and are the church of God, bound together by the faith of our father Abraham—and love Christ's appearing, have ever by me been called Babylon, I positively deny. Very many I believe, whose names are with the different denominations, are precious in the eyes of the Lord, and in practice are separate from their corruptions. And in conclusion I would say, that it is the constant prayer of my heart that I may be one of that spotless company whom no man can number, who shall have overcome the evils of the world, and shall reign on the earth with Christ forever and ever.

Your brother in the patience of immortal hope  
GEORGE W. BURNHAM.

LETTER FROM J. V. HIMES,

On the "Voice of Truth," still sound.

Bro. Marsh—I am very anxious that you should be sustained in the publication of the "Voice of Truth." I am aware that every Advent paper permanently published, diminishes the subscription of the "Herald" and "Cry," yet I wish every paper devoted to the great cause, should be sustained; and I hope that the friends of the cause will do what they can to place it beyond embarrassment. Let the brethren write for it, and subscribe to it, that, in all respects, it may be well supported. This field is large and important, and the interests of the

cause demand the continuance of the "Voice of Truth."

In relation to the "Cry," in New York, and the "Herald," in Boston, I would simply say, that every effort is being made to put them down. Some are doing what they can, who profess to be Adventists; but chiefly, the opposition is from without.—Our friends, therefore, in every place, will remember that the offices of the "Cry," and "Herald," are sustained at great expense, and demand on their part, punctuality and continued exertion. New subscribers must be added, to sustain them without embarrassment. We mean that no pains shall be spared to make them, still, the swift messengers of truth—"meat (truth) in due season," and all that relates to the hope of the church.

The cause is truly prospering in the eastern states. The believers are stronger in faith than ever, and many are coming into the faith, who in time past, felt no interest in the subject; while but few, who ever believed, have gone back. Truly God is with his people—Never were they more engaged in the work of God, than at the present time.

Bro. Miller will accompany me to Buffalo, and Toronto, and then to Cleveland, and west. We desire the prayers of God's people, that our mission west may be attended with a blessing.

Yours, J. V. HIMES.

ROCHESTER, July 24, 1844.

HONOR TO WHOM HONOR IS DUE.

It is to be expected that satan will be expressly busy in this the tarrying time, as he is doing up his last work in great wrath. This makes it necessary for us constantly to watch and pray lest we enter into temptation. A spirit of commendation, congratulatory, almost approaching to flattery, has been observed among some who are looking for the consolation of Israel. That is where God empowers some weak worm of the dust to speak out his truth boldly and successfully, a brother or sister will begin to commend the effort, and in some cases it is feared do not give all the glory to whom alone glory is due. This grieves the Spirit, and dishonors God.

Oh how cautious should we be of the first approaches of that spirit of giving "flattering titles"—God sometimes employs straws to thrash mountains, but let us never give praise to the straws for that! When one is doing a work for the Savior, how unsuitable for another to flatter.

Suppose when Mary broke the alabaster box of ointment and poured it on Jesus' head to anoint him for his burial, some one of the disciples had taken the opportunity to say to her—"How gracefully and appropriately you did that act!—and when she washed his feet with her tears and wiped them with the hairs of her head," had expatiated on her attitude and the affecting pathos of her devotion! Far more ill timed and unsuitable are remarks of this sort made respecting those who are sounding the Judgment Cry. If those who go forth to wake the slumbering world in the hastening day of God, have the Spirit, giving them mighty power, praise God and give him all the glory; if they need a more abundant baptism of the Holy Ghost, ask it of Him who is more ready to give his Spirit to those that ask it, than earthly parents are to give good gifts to their children.

Peter in speaking of the writings of Paul, says, Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. And Paul himself says, By the grace of God I am what I am; and his grace which was bestowed on me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. The Savior says to his children testifying for him, "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father that speaketh in you." Then whatever wisdom one has is all from God, and to him be all the glory.

There is danger in respect to two classes of persons—those who give glory to another for the power that comes from God, and those who take it when given. Moses taking glory to himself, while engaged in leading Israel to the land of Canaan, prevented him from entering the promised possession. So it may be now. If any Moses takes any part of the glory of the wonderful works of God in these last days, although he may see fair heavenly Canaan from Pisgah's top, yet will he not be permitted

to enter. The Lord is a jealous God; and he will not give his glory to another! Praised be his name! His is the kingdom and the power and the glory!  
E. C. C.

Rochester, N. Y. July 23, 1844.

THE TURKISH EMPIRE:

If the following rumor be true, the Ottoman power will soon be in the hands of Russia. In that case, the seventh angel will quickly sound the last trump and finish the scene. Are we ready?

RUSSIA AND TURKEY.

The Hamburg papers state that letters from the principalities on the Danube have been received in Hamburg, alleging that extraordinary sensation had been caused in the higher circles by the intelligence, said to have been received from St. Petersburg, that endeavors are making on the part of Russia to unite Servia, Wallachia, and Moldavia, with the adjacent Turkish provinces, into a kingdom, under the supremacy of Turkey and the protection of Russia.

The report adds that the Duke of Leuchtenberg is destined to be the sovereign of this new kingdom; whereas, according to other accounts, Russia would leave the choice entirely to the Porte and the great European powers. Some steps are said to have been already taken at Constantinople to bring about this project, which is considered as the only means of relieving the Porte from difficulties with which it is surrounded on every side. It seems that some intimations have been made at Vienna—at least this is thought to explain the reports in circulation—respecting the object of the Emperor of Russia's visit to the British capital.

When shall the Voice of Singing?

1 "When shall the voice of singing  
Flow joyfully along,  
When hill and valley ringing  
With one triumphant song—  
Proclaim this contest end—  
And Him who once was slain,  
Again to earth descended,  
In righteousness to reign?"

2 When shall the new creation  
Burst on our raptur'd sight,  
And th' holy prophet's vision  
At day-star's rising, bright?  
Oh, when shall we see Jesus,  
And like him all be made?  
He cometh quickly! Praises  
To his precious name be paid!

3 There will be no more crying,  
Nor sorrow in that day;  
And pain, and war, and dying  
Will all have pass'd away;  
For in 'the restitution,'  
All will be joyful then—  
The blessed Jesus dwelling  
With th' sainted sons of men.

4 The fir and box together,  
Will mingle beauty there!  
And all the trees of Eden,  
With fruits be bleaming fair.  
And in God's holy nation  
They shall no more destroy;  
But peace and full salvation  
Possess without alloy:

5 "Then from the lofty mountain  
The sacred shout shall fly,  
And shady vales and fountains  
Shall echo the reply.  
High tower and lowly dwelling  
Shall send the chorus round,  
All hallelujahs swelling,  
In one eternal sound!"

E. C. C.

LETTERS RECEIVED, UP TO JULY 20.

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Milwaukee, W. T.	1 00	J. Bates, N. Bedford, Mass. 1 00
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		postage on his letter 18cts.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 7, 1844.

NO. 1.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

While time continues, or duty may require, will be published every Wednesday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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For the Voice of Truth.

*"He that shall endure to the end the same shall be saved."*

Paul in his epistle to the Ephesians, 6: 11, says to the brethren, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil," after which he proceeds to show in what direction, and from what instruments, these assaults will come, viz., principalities, powers, rulers of the darkness of this world, and lastly, "spiritual wickedness in high places," or as the margin reads, "wicked spirits in heavenly places," explained in the first chapter, third verse, to be the church of the living God, or being in the possession and in the enjoyment of all the privileges of the children of God. Read the third verse with this connection. We also see that king James' translators understood the passage in this sense when they refer us to the third verse of the first chapter, as an explanation.

In consulting the history of the church, in all ages, we shall find that Satan, who is the great moving spirit of opposition to Christ and his people, has always made his most successful attempts to destroy or corrupt the pure and holy doctrines of the gospel, by slowly and imperceptibly drawing the minds of its friends to receive and adopt principles which suited a carnal and worldly spirit, and which those who made no professions of godliness would be satisfied to receive. The distinctive character of a disciple of Jesus would be forgotten, which is, that the world would *always hate them*, and that a wo was pronounced if their religion did not have this effect; or as Christ says, "when all men shall speak well of you." In every age, when God raised up out of this "spiritual wickedness" some bold reforming spirit, we find those professing to have the keys of the kingdom, and who should point the way to it, have always been the greatest opposers and were loud in their denunciations of those who unmasked their hypocrisy. The fact that such were always able to obtain the sympathy and the co-operation of those who were out of the pale of their communion, and were the Galilees of the land, would demonstrate to the prayerful observer, that the truth was *not* with them.

Men have been slow to learn the error of supposing that because the Lord was once in the midst of a people, and their labors were once owned by the great Head of the church, that therefore the truth must now be with them.—This is the great error of the Jews to this day. So also of the Catholic church, and indeed of very many of the sects that have sprung up in these last days. Satan impresses his leaving by degrees, and unconsciously to themselves, they are resting upon the "form of godliness," but denying the power thereof." Some, there are who see that the glory has departed, and mourn over it, but who, if they do not heed the injunction of the apostle in this connection, "from such turn away," 2 Tim. 3: 5, will themselves be swallowed up, and overcome by the charmer, of whom it is said, he was not ignorant of his devices. If in illustrating our position we state facts, it will not be because we delight in exposing the errors of others, but only that we may be warned and instructed by them. And that it may be seen in contrast, we would say—How would those humble fishermen of Galilee, Peter and John, have felt when the command of their Lord still rang in their ears, be not

called Rabbi or Master, if, after they had finished their discourse, on the day of Pentecost, the brethren had called them *the Right Reverend Fathers in God!* or by their other titles, *Dr. Peter and Dr. John?*

We find in the Northern Christian Advocate a letter, with a commendation from the editor, under date of Providence, July 8th, 1844, from Dr. Olin to Dr. Bond, in which he says of Bishop Hodding, (all dignitaries of the Methodist Episcopal Church,) truly if any minister of the gospel may properly be called a Right Reverend Father in God, Bishop Hodding may. May he long be spared by the great Head of the church, to go out and in before his people.

The reflection in reading this sentence was, how different this from that simplicity seen in this people some thirty-five years since, in the New England states, when they met to bow down to Jesus, and sing praises to their king in some upper chamber, or some obscure corner, without titles and honors, despised and scorned by all the world around.

After reading Matt. 23: 6—10, how would those brethren and sisters have shuddered to have given such a title to that brother who then exhorted them to be crucified to the world, and to take up their cross daily in the midst of those wicked and formal churches who sought after and obtained the power and patronage of the world. We now see her that was so small and so humble in her beginnings, one of the chief among the sisters, and none are louder in their cry, We are the church, and the world is to be converted by us to Methodism.

About thirty years since, in the state of Connecticut, when the conformity of the churches to the world had drove the spirit of the Lord from them, God raised up one among the Congregational churches, who in the character of an evangelist, stirred up God's people to prayer and effort, and notwithstanding their opposition to us much that was mysterious in his movements, yet the spirit of the Lord appeared to come down upon the churches, and sinners in great numbers were gathered into them.

This servant of the Lord continued to labor with more or less success, until about eighteen years since, when God raised up another servant in Central New York, and who might be called a *Boanerges*, a son of thunder. Standing as he did upon the word of God, he wielded the sword of the spirit with great power, and with such energy that multitudes of sinners were converted to God. The fact was also revealed that many who stood in the church, had only a name to live, while they were dead. The members of churches were divided, and took sides—some of the churches were split, and the separation made on the principle of *moral affinity* for or against new measures, as they were termed. The men of the world united with those in the churches to put down those innovations. The Doctor of Divinity and the Fathers in the church, began to preach and publish that these things would ruin God's heritage. That experienced revivalist, as he was called, in Connecticut, must also give the note of alarm, and tell these inexperienced ones, how the work of the Lord must be done. They did not do the work after this (his) fashion.

The remark will never be forgotten, which was made in conversation concerning this man, by the one who had now become the object of reproof. "Brother N. has become proud, and the Lord will lay him aside," and then after a pause added, "perhaps it may be so with me, and if it should, the Lord will cast me aside and make use of other instruments."

The facts in the case were, that the first individual named, from some cause, did not labor successfully in the churches after this, and was soon called to fill a professor's chair in a Theological Seminary, where he remained until he closed his eyes in death. The other servant continued to labor successfully for some time after this; but for some years past, nothing very remarkable has been heard of his labors in promoting revivals. He also was called to fill a professor's chair, and with sorrow we are obliged to add, he thinks it a duty to preach and publish against the evidence that Christ is nigh, even at the door.

Not one of these individuals named in this communication, had received the honors and advantages of a theological education, which the different churches think now to be so important; yet God appeared to bless their efforts, whilst they fearlessly took the side of God against the corruptions of the church and the world.

The object in presenting these facts, is to show the brethren, some of the ways by which we are liable to be overcome.

**Caution First.**—If the Lord has blessed any of his servants in his vineyard, as instruments, never, and that account, take their opinions without prayer; and like the Bereans of old, when the apostles preached to them, search the scriptures daily, and see whether these things are so.

**Second.**—If the Lord has blessed our own labors, or opened our own minds to see the advent of Christ near, let us never suppose that there are no other important truths, from which patches of sackcloth can be taken, by some other humble servant of the Lord.

**Third.**—If any of the brethren present the Bible evidence of doctrines and duties, which to our minds are new and uncertain, let us be careful that we do not fall into the same error with those who deny the second coming of Christ near, because of the same reasons; but remember the admonition, *prove all things, hold fast that which is good.*

**Lastly.**—Remember that to be in a right state of mind to judge of truth and duty, as well as to be ready when Christ comes, we must have that perfect consecration of soul to God—a willingness to sacrifice all our reputation and character among men, and even among brethren, it may be, when we can find a thus saith the Lord, for our guidance; for it is only such that are led by the spirit, and follow the Lamb whithersoever he goeth, leaving all the consequences with God. The meek will be guide in judgment, and the meek will he teach his ways. The secret of the Lord is with them that fear him, and he will show them his covenant. Ps. 25: 9, 14. See also Ps. 108: 40—43, Prov. 1: 5, also 2: 1—9, and Math. 13: 10—13. May God grant that none of the dear brethren who have started in the race, shall draw back, and thus lose their crown. See Christ's words to the church of brotherly love, (Rev. 3: 11,) *in the quickly*, He which testifies these things saith, surely I come quickly, Amen. Even so come Lord Jesus. May we, like John, be ready to respond the hearty amen!

C. B. HOTCHKISS.

Auburn, N. Y., Aug. 2, 1844.

For the Voice of Truth.

## FORM WITHOUT THE POWER.

*"Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 5.*

In the chapter preceding the above text, Paul gives his son Timothy very important personal instruction; and it would seem that he intended those instructions for him only, for he says, "Thou therefore, my son, be strong in the grace that is in Christ Jesus." 1st verse. Very good instruction for a father to give a son. You must also endure hardness, as a good soldier of Jesus Christ; (verse 3;) for a man that is a good soldier, does not entangle himself with the affairs of this life. 4th verse. And furthermore, you must strive in a lawful manner, or you cannot be crowned. 5th verse. Now Paul proceeds to give Timothy a subject for him to dwell on. And what is it? O, it is that glorious theme that the apostle Paul loved so much to contemplate, and it would seem that his mind was so much upon it, that he found himself writing upon it before he was aware of it: it was the *Resurrection*. Now Timothy, consider what I say, and remember, "that Jesus Christ, of the seed of David, was raised from the dead;" and for the preaching of this good news, (gospel,) "I suffer trouble, as an evil-doer, even unto bonds." (9th verse.) But I bless God, his word is not bound; "for if we be dead with him, we shall also live with him; and if we suffer with him, we shall also reign with him." Now Timothy, go on, put them in remembrance of these things, and tell

them, that if they do not believe in the resurrection, it will make no sort of difference, for God abideth faithful, and cannot deny himself; charge them, not to strive about words to no profit; study to show thyself approved of God, a workman that needeth not to be ashamed. Shun profane and vain babblings; for they will increase unto more ungodliness; and if any err so much as to say that the resurrection is past, and some lose their faith thereby, don't believe them; for the foundation of God standeth sure: (the resurrection of Christ, is the foundation of our hope;) "having this seal the Lord knoweth them that are his." Tell every one that names the name of Christ, to depart from iniquity; flee, also, youthful lusts; follow righteousness, faith, charity, peace; avoid foolish and unlearned questions; for they will gender strife. Be gentle to all men, apt to teach, patient and meek, instructing those that oppose themselves. Now Timothy, another thing I want you to know also, that in the last days, perilsous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unholy, unthankful, &c., having a form of godliness, but denying the power thereof: from such turn away. Now, as we have already said that the instructions in the preceding chapter seem to be given to Timothy for his personal benefit, yet this cannot be true of this last sentence, for the very good reason, that Paul knew that his son Timothy would not be living in "the last days;" and consequently could not turn away from this class of men. Well then, for whose instruction is it written? I answer, for those that shall be living in "the last days." By this, I understand Paul to mean, that "in the time of the end," or in the time of "this generation," (that sees the signs of Christ's coming,) or as Peter has it, in the last days, when scoffers shall come, saying, "where is the promise of his coming;" or as John has it, when the angel is flying through the midst of heaven, saying, "the hour of his judgment has come." Here we are clearly taught, that a class of men would arise; from whom it would be the duty of all Christians, who believe in Christ's coming and the resurrection, to turn away. And it can be none other, in my humble opinion, than the present organized churches; for they alone have the "form of godliness," but deny the power. I know of no other combinations of men that have the form of godliness. It cannot mean those that do not profess religion; for they have no form of godliness; neither can it mean the other organizations of men; such as the political parties, or corporations of men for business transactions, that heap together riches for the last days. Nor could it mean the anti-Slavery, Temperance, Moral Reform, Odd Fellows or Masonic institutions, for they neither of them profess nor lay any claims to a "form of godliness." Then it must be the churches; for they have a form, and they do deny the power: (I speak of them as a body—there are glorious exceptions, and I praise God for it;) and the injunctions from Paul the great apostle, to the Gentiles, under the inspiration of the Holy Ghost, is, "FROM SUCH TURN AWAY."

How beautifully this injunction harmonizes with other scriptures, See 2 Cor. 6: 14, 15. Be ye not unequally yoked together, &c. Rev. 18: 4: "COME OUT OF HER, MY PEOPLE."—Zec. 2: 7: "DELIVER THYSELF, O ZION, that dwelleth with the daughter of Babylon." Jer. 51: 45: "MY PEOPLE, GO YE OUT OF THE MIDST OF HER." Ps. 1: 1: "Blessed is the man that walketh not in the counsel of the ungodly," &c. If I have taken the right view of this subject, (and I believe I have,) then it is the duty of every one that believes in the speedy coming of our Saviour, and in the resurrection of his saints at his appearing and kingdom, to come out of the church, and be separated from them, lest you be partakers of her sins.

If the characters Paul describes in 2 Tim. 3: 2—5, does not apply to the churches of the present day, then I am wrong; but if it does, I am right. I hope these few thoughts will call out an article from some abler pen. In the mean time, dear brother, let us be faithful, and let "The Voice of Truth" speak in tones of thunder, till the virgins shall be aroused and come forth to meet the Bridegroom; for "behold He cometh," and his reward is with him. "Even so come Lord Jesus."

Yours, in the glorious hope,  
C. HERSEY.

SCOTTSVILLE, N. Y., Aug. 1, 1844.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 7, 1844.

### CORRECTION.

In our last No., in our article headed "What of the Night," a very important typographical error, in our absence, escaped the notice of the proof-reader. Commencing with the fourth paragraph, it now reads "The scriptures, dear reader, are but a small portion of the unchanging word of God." It was written, and should read, *These* scriptures, &c. Please read again, the article, and make this correction with your pencil; for as it now stands, it makes me teach, that the scriptures are but a small portion of the word of God.

### CAMP MEETINGS.

A camp-meeting is appointed to commence at 2 o'clock P. M., Thursday, the 15th inst. on the Methodist camp ground, not far from one mile from Adams' Basin, in Parma, Monroe county, N. Y. A general attendance is solicited. Let all who can, bring their tents.

The camp meeting noticed in our last to be held near Canandaigua, will be held on the ground of Doct. F. B. Hahn, about three miles from Canandaigua village, on the east side of the lake. The meeting will commence, the Lord will, Tuesday, Aug. 20.

Also, a camp-meeting is appointed to commence Aug. 14th, at Four Mile Creek, in the town of Porter, Niagara Co., N. Y.

Another camp meeting is appointed to commence the first Wednesday in Sept., at Buckeyes Corners, town of Gerry, Chautauque Co., N. Y.

Also, a conference and meeting of worship is appointed to commence the second Wednesday in Sept., at Lodi, Cattaraugus Co., N. Y.

Friends attending the camp meetings, are requested, all who can, to bring their tents. Let there be a general attendance.

### REMEMBER THIS.

It is now a time of holding camp, grove, and conference meetings. The brethren in New York are all alive in this good work, and much good will doubtless result from these meetings. Bro. T. F. Barry has kindly offered to act as agent for the Voice of Truth, at the meetings he may attend. We solicit others to do the same. With a little effort at these meetings, many new subscribers may be added to our list. Brethren, one and all, will you remember this at ALL of your meetings.

### GOSPEL STANDARD.

Our brethren of the "Standard," have taken our friendly, but plain notice of their paper rather unkindly. We regret it. We meant it for good, and still think our remarks were just, though their plainness gave them the appearance of severity. Our object is not litigation with any one, but to tell what we believe to be the truth, in the love of it, having no man's person in admiration, whether within or without the body of our own brotherhood. We love our brethren, but we love the truth more.

### CONFERENCE IN BUFFALO.

We were denied the privilege of attending this conference, or meeting, until Br'n Miller, Himes, and others had left. Br'n Barry, Bywater, and Porter were continuing the meeting when we arrived. As in other similar meetings recently held in all sections of the country, we found no effectual impression could be made on the minds of impenitent sinners. The most weighty truths, presented in the most solemn and melting strains, so far as the sinner was concerned, seemed like spilt water upon the burning sand. Can it be possible that God has already said in reference to any who are now living,

"let him alone, he is joined to his idols," and "my Spirit shall not always strive with man." We fear he has already said it, and that the awful fiat has sealed the eternal doom of thousands, who have long, long rejected his offers of mercy.

We do not wish to be understood that we believe the door of mercy is or will be closed against sinners, no farther than they may close it against themselves, until the Master of the house shall rise up and shut to the door at his actual coming. But from present appearances, we fear many, very many have already judged themselves unworthy of eternal life! The dividing line, between him that serveth God and him that serveth him not, is rapidly and visibly being drawn, and the work is a short one, and will soon be finished. Then the Lord will come and save those who are his.

We found the cause in Buffalo in a prosperous condition. As a general remark, the brethren there, have acted consistent with their faith: they have not only seen and acknowledged, or proclaimed the corruptions of the churches, but they have "come out from among them," as God commands all his children to do. And on what principle any one can neglect to obey his command, and expect to be justified at the coming of the Lord, we cannot see.

Our brethren, the world, and the churches, admit that the churches are fearfully corrupt. The former have no hope that they will again become pure. They think it would be *spiritual death* for a young convert to join one of these corrupt organizations; yet many who admit these things, still retain their standing in these very organizations! There certainly is an inconsistency in such a course. Do look at these things, brethren, in the light of truth and reason, and fearlessly follow the same wherever they may lead. Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of an HARLOT? God forbid! What! know ye not that he which is joined to an HARLOT! is ONE BODY! for two, saith he, shall be one flesh." 1 Cor. 6: 15-16. Come out, therefore, from among them.

### AT LOGGERHEADS.

One of the editors of the Christian Palladium, in the No. for July 31, in attempting to justify the "Strange Proceedings" of the late Milan Christian Conference, in their treatment towards myself, Br. G. W. Burnham, and other of its members, says, "But what have the conference done, in the case of elder Marsh? They have simply voted his dismissal, as he requested the clerk, dropped his name from the minutes, and manifested their disapprobation of his disorganizing course."

Observe the expression: "They have simply voted his dismissal AS HE REQUESTED." Well, how did we request? The following is our request to the clerk of their conference:

UNION MILLS, N. Y., Dec. 17, 1844.

Br. Ellis—Feeling it my duty to continue my standing no longer with the New York Eastern Christian Conference, I hereby tender to their clerk my withdrawal from that body. You will please enter the same on the records of the conference, and much oblige your well wisher for time and eternity.

May the God of all grace guide you, and my dear brethren of the Eastern Conference, into His everlasting kingdom.

Yours in full hope of soon meeting all the faithful in Christ Jesus in that glorious kingdom.

JOSEPH MARSH.

Elder John Ellis,  
Clerk of Conference.

The following is the resolution the conference passed on this request, and which the editor says, is *simply as I requested*. We shall underscore certain words.

"Resolved, That we consider the course pursued, and the teaching of said Marsh and Burnham, anti-

Christian; tending to promote the spirit and principles of disorganization, and divide the body of Christ; and can NO LONGER EXTEND TO THEM THE HAND OF CHRISTIAN FELLOWSHIP; and THEREFORE drop their names from our minutes, with the request that they return their letters of commendation," &c. Is this as we requested? So the editor says!! But so the facts in the case do not say: But the editor and his conference are not only at antipodes, in this case, but the editor and one of his committee are at loggerheads on the same point. In the same No. of the Palladium in which the editor's justification of the Milan Conference is found, his committee-man speaking of Bro. Burham's and my expulsion from conference, exultingly says, the conference "have cast them overboard!" "Who is now thrust out," "as being unworthy to retain his membership among them!! He had long "plainly" seen, "and fully known the unsound condition of their hearts." Their unsoundness is "as true as preaching." "He can say in the most solemn form of affirmation, in view of all the eternal consequences of right and wrong, I witnessed circumstances of perfidy in one of those men, which would disgrace a political demagogue; almost two years since," which for twelve months past he could prove, &c.

Is being "cast overboard," "thrust out," and all the hard speeches in the above extracts, as the editor of the Palladium says, "simply voting my dismissal as I requested? Certainly not. Comments would be useless on a case where so many palpable absurdities, are as apparent as in the one under consideration. But when our accusers shall agree among themselves, whether we have been honorably discharged, agreeably to our simple request, or executed, and "cast overboard," then, if necessary, we may say a word or two more.

Can it be possible, that ones God-fearing ministers can be so lost to the sacred principle of truth and Christian kindness, as is apparent in the case before us? O Lord, what is man?—and what will he not do, when once departed from the truth, to justify his own ways? Forgive them, for they know not what they do.

For the Voice of Truth.

WHAT I LOVE.

- I love to live a life of faith,  
On Christ, the Father's son—  
I rest upon his plenteous grace,  
And trust in him alone.
- I love to hear his blest command,  
Obedient to his voice,  
And in his gracious presence stand,  
And know his will, my choice.
- I love to live a holy life,  
I love to keep from sin—  
I love to be a little child,  
And on my Jesus lean.
- I love to lean upon his breast;  
For there I am secure,  
And in his quiet bosom rest,  
And to the end endure.
- I love to hear the melting sound,  
That Jesus comes to reign—  
O, let the sacred choir go round,  
We've not believed in vain!
- I love to rest, though scoffers mock,  
Upon his sacred word—  
My soul, thus fix'd upon the rock,  
Ere long, will meet my Lord.

F. W.

LETTER FROM J. V. HIMES.

TORONTO, C. W., Aug. 1844.

Bro. Marsh—We had a very interesting visit at Toronto. The meetings were well attended, and a deep interest on the speedy advent prevails. There is a strong band of Advent believers there. At the recommendation of br'n Sawin and Hutchinson, they have invited bro. Mansfield to labor with them for the present. Bro. Sawin thinks to go to Kingston, to give the cry there; and bro. Hutchinson to the States, to attend several camp meetings. The good cause I think is on the rise in Canada West.

Bro. Mansfield will publish the "Voice of Elijah," regularly, which I hope may be sustained.

J. V. HIMES.

For the Voice of Truth.

THE LAMB'S WIFE.

Pilate inquired, "what is truth?" Jesus said, "Father sanctify them through thy truth, thy word is truth." We would attempt, therefore in this article, to show from his word what the Bride, the Lamb's wife is. It has been taught and hitherto universally believed that it is the church, or all who believe in Jesus. But to the law and testimony. Rev. 21: 9—11. One of the seven angels said to John, come hither and I will show thee the Bride, or Lamb's wife. Now what did he present to John's vision? "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God." Thus we are taught by the angel, that she is a city most distinctly and gloriously described.

2d Witness, Paul the Apostle—Jerusalem that now is (or exists) is in bondage with her children. How? I answer, she is, and will be trodden down of the Gentiles until the seven times of the Gentiles run out, then the Lord will appear in his glory and build up Zion. "But Jerusalem that is above is free, which is the mother of us all; for it is written, rejoice thou barren, that bearest not; Gal. 4: 22—28. Here also Jerusalem is styled a mother, and Christ's disciples her offspring.

3d Witness, The prophets who have written and whom Paul quotes, Isa. 54: He begins by saying, "sing O! barren, thou that didst not bear, break forth into singing, and cry aloud. Enlarge the place of thy tent; for thou shalt break forth on the right hand and on the left, and thy sexes shall inherit the Gentiles, and make the [now] desolate cities to be inhabited." He then describes her and says, "Thy Maker is thy husband. The God of the whole earth shall be called." Verse 11. I will lay thy stones of fair colors, and thy foundation with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Let us here pause and ask, Is this a figurative picture of the church, or is it a literal city, which is to have a husband, around which the wicked are to be gathered, but not by me saith the Lord? See Isa. 54: 15. Rev. 20: 9. Let the 17th verse decide; it reads, "This is the heritage or inheritance of the servants of the Lord, and their righteousness is of me saith the Lord."

Thus Isaiah, Paul, and the Angel, three good witnesses, by the mouth of which every word should be established, unite and testify that the "Bride of Christ" is the New Jerusalem, and NOT THE CHURCH, and that we must attain to the divine righteousness in order to inherit it. As Abraham believed God and his faith was accounted unto him for righteousness, let us do likewise, that when Abraham is blessed with an inheritance in the city for which he looked, we may be blessed with him, see our Lord in his glory, and reign forever and ever.

Again according to the Bible, Zion has not yet borne her children: she is desolate or barren; but she will soon bring forth a nation at once, in a moment in the twinkling of an eye; then Zion, our mother, will bring forth all her children. Isa. 66: 8—14. How this will be effected, is explained by Paul. "We shall not all sleep, but we shall all be changed in a moment at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible." Then the living shall be changed; for the Lord himself shall descend from heaven with the voice of the archangel and trump of God, the dead in Christ shall be raised—then we which are alive shall be caught up together with them to meet the Lord in the air, and from thenceforth they will ever be with the Lord. "The Bridegroom" adds, "comfort one another with these words." If the disciple is cheered by these words now, how much more glorious his consolation, and how perfectly satisfied will be when he awakes "in his likeness," or is "born from the dead," and dwells at Zion, in Jerusalem. See Isa. 30: 19, 66: 12: 4. "Ye shall be borne upon her sides and dandled upon her knees, as one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem."

1st Objection. But some will say, It is presumption and folly to believe, "that Christ will have a literal city as described in Rev. 21: 11—27, and in the prophets, for his bride or wife. Reader,

please turn to Isa. 62: 1—7. and read, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest. Thou shalt be called by a new name which the Lord shall name." Verse 4, "Thou shalt be called Hephzi-bah"—i.e. my delight is in her, and thy land shall be called, Benlah,—i. e. married, for the Lord delighteth in thee, and thy land shall be married.

2d Objection. Rev. 19: 7. "And his wife hath made herself ready." It is asked, how can a city make herself ready? I answer, if the objector will read the previous verses he will see that it is the whole church who says this. They sing, "the marriage of the Lamb has come, and his bride or wife hath made herself, not we have made ourselves ready. Moreover, often persons and cities are said to do things when the Lord is the author of it, see Jer. 1: 10. Paul in speaking of Abraham and Christ says, God hath prepared for them a city which hath foundations whose builder and maker is God. Heb. 11: 10. Peter said it was reserved in heaven, and ready to be revealed, in the last time, Christ declared, in his Father's house were many mansions.

When this glorious city shall from thence appear, and the saints are raised and robed in righteousness divine, then will come the marriage of the Lamb; and as it is written, Blessed are they which are called to the marriage supper of the Lamb. Thus, God prepares the city or bride for Christ and the guests.

3d Objection. As the bride is arrayed in fine linen, clean and white, afterwards explained to be the righteousness of saints, it is argued that the Bride must certainly be the saints.

But I would still contend that the bride is a literal city, and the saints her children, who are to ornament the Bride. In Isa. 49: 13, we read, "Sing O! heavens, and be joyful O! earth;" why? "for the Lord hath comforted his people and will have mercy on his afflicted." Thus far he speaks of the saints. Now of the Bride. "But Zion said, the Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee: I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste. Lift up thine eyes, all these [children] gather themselves together and come to thee. As I live, saith the Lord, thou shalt clothe thee with them all as an ornament, and bind them on thee as a bride doth." Then according to this testimony, the New Jerusalem is to be adorned, or ornamented with the saints in fine linen, clean and bright.

Once more. I regard the parable in Math. 22: 1—14. as a strong objection to the theory that the church is the "Bride." It is conceded that God is the King, his Son, the Bridegroom—the man without a wedding garment, sinners; and the guests robed, the church. I ask, who then is the Bride? certainly not the guests. Who then? Let the angel tell us "that great city, the holy Jerusalem."

Finally, throughout the sacred oracles there is a plain distinction kept up between Zion and her daughter, between the New Jerusalem our mother, and the church of the first born, and between the glorious city, and her immortal inhabitants—selah, i. e. mark that. In addition to the above passages, see Math. 9: 15. Can the children of the Bridegroom mourn as long as he is with them? but the days will come when he will be taken away from them and they shall fast, or mourn. But at his return, second advent, they will cease to mourn; for they will be comforted in Jerusalem, and the days of her mourning shall be ended; see Isa. 60: He adds, "Thy people shall be all righteous, they shall inherit the land [not the church] forever; this the prophet describes as having a city located on it, with walls and gates, which is to be their residence.

And now, dear reader, strive for that inheritance, walk in all the ordinances and commands of Christ, that you may be found of him without spot and blameless; for such only will have a right to the tree of life and enter through the gates into the City, where sickness, sorrow, death, nor any evil will ever come.

THOS. F. BARRY.

The Jesuits.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

*For the Voice of Truth.*  
**CHRIST'S KINGDOM NOT OF THIS WORLD.**

I am still looking with undiminished ardor for that blessed hope, and the glorious appearing of that great God and our Savior, Jesus Christ; and every day's experience serves to confirm me in the position I have occupied for the past few years. I know by evidence which the combined efforts of earth and hell cannot overthrow, that the great crisis of this fallen world is at hand. Its rebel governments, through whom the prince of the force of the air has long ruled, are about to be dashed in peices, and swept into oblivion. This being the case, the question comes up, if we are connected with these rebel governments, whether of church or state, shall we not perish with them in their overthrow? To me, this question requires an affirmative answer, for none of the worshippers of the beast have their name written in the book of life.

I wish to present the readers of your valuable little sheet, a subject, about which little has been said directly; but a subject, nevertheless, of considerable importance at this crisis:

We profess to be loyal subjects to the King of Glory, whose kingdom is not of this world. Can we then be a constituent part of the kingdoms of this world, and preserve that loyalty? The answer is found in the declaration of our Savior: "NO MAN CAN SERVE TWO MASTERS," &c. See Matt. 6; 24. The reason is obvious: he has chosen us out of the world, and requires that we should not love the world, neither the things of the world; and if we do love them, we cannot profess the love of his Father.

My object is to show, that we, as heirs to that fifth monarchy, which is about to be established, have nothing to do in administering the laws of any of the opposing governments now in being. These governments are all opposed to the government of God. To prove this position to those who may have doubts on the subject, I will adduce a few facts:

First, we will look at our own government, which, it is said, is the best in existence: Well, in order to it being sustained, there must be officers; and those officers, it is said, should be good men, ruling in the fear of God. Well, here let us observe, that we are referred to a dispensation of rules that have passed away; and whatever force it may have had, it can have none under the present dispensation. But since a reference is made to that dispensation, let us inquire what rulers they then had, and what was their work. They were usually distinguished by the names of Judges, (see Deut 16: 18) Elders, (Num. 11: 16, 17.) Their work we have defined in Ex. 18: 13-27. It was to enforce the observance of the law which God had given them; and not to form themselves into a legislative body, and by their acts, or traditions, make void the law of God: which they eventually did, and brought upon themselves, the judgments of a justly incensed God. The fact is most apparent, that God has never, in the entire history of the world, authorized man to legislate, either in church or state. This power he has never vested in any body of men—it is in his own hands—He is the only lawful Sovereign of the universe—He claims the obedience of the entire human family. All that portion of it that will not yield the obedience required, are therefore, necessarily rebels.

With these facts before us, let us now follow a good man into the presidential chair. Not to dwell upon the wasting and destruction that follow the caucuses, the stump-speeches, in short; the entire political campaign, we come at once to the inauguration scene. The good man appears before the officer deputed to administer the oath of office to the President elect. The Bible is presented, and the good man is required to take oath that he will be an honest man in the discharge of his duties as President of these United States. He starts back with the declaration on his lips, I can never submit to that! Well, why not, enquires the officer.—Because my king says, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by any other oath."—See Matt. 5: 34-37. James 5: 12. To take this step, therefore, would be rebellion; and I can never think of becoming a rebel against God. O, says the officer, that only relates to vulgar, profane swearing, and not the sacred oaths! You say, then, do you, that when it was said, by them of

olden time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths," that it merely related to vulgar, profane swearing? Then do you not say, that under the law, God authorized that kind of swearing? You all see what is involved by taking that position. A mighty barrier, which God has placed between his subjects and the devil's, is at once trampled in the dust.

I might also, proceed to show you, that he is required to swear that he will take the sword and slaughter his enemies, whilst his king requires him to pray for them, do them good, &c., &c. But may we not go to the polls, say my good brother, who has, like myself, suffered by wrong influences, and a wrong system of teaching, relative to this matter. I do not see how we can, without trampling this great principle under foot. If I cannot hold office without sacrificing this principle, neither can I lend my influence through the ballot box, or in any other way, without participating in their sins. And this principle extends through Cæsar's entire household.

Again: Who is our leader? Christ, say you: Well, I say, follow him, then, all the time, as he requires; and then see if you can go to the ballot box, or can hold an office in Cæsar's household: you could do neither. You might, as Paul did, become a prisoner, and wear a chain in Cæsar's prison, for your allegiance to Christ. I have never found Christ, nor the apostles, participating in those affairs; and until I do find them thus participating, I cannot be a participator in them, and a follower of Christ at the same time.

But says one, Paul exhorts us, in the 13th of Rom., to "let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God." To this I cheerfully subscribe. I will cheerfully submit to all the requirements of the government, when they do not require me to violate the law of my King.—When they do that, I must say to them, it is better to obey God than men, and peaceably submit to the penalty they see fit to inflict. This is the example set by the great Head of the church, and followed by the great apostle of the Gentiles; and it is necessary that the disciple be as his Lord, and as above him.

"The powers that be, are ordained of God."—To present my views of this part of the subject clearly, permit me to use an illustration: I will suppose that rebellion takes place in the kingdom of Great Britain—it is a formidable one—they organize a separate government, professing, at the same time, a high regard for the queen and her government. But sternly refusing to yield obedience to that government and its sovereign. That sovereign is a merciful one—She does not wish to destroy those rebels, although they merit nothing else at the hands of that government. She issues a proclamation, in which she assures them that as many as will return to their allegiance to the government, within a given period specified, shall receive a pardon: but all those who persist in their rebellious course, shall be treated as traitors. Now, let it be observed, that the government is omnipotent, the power is in the hands of the Sovereign, but his clemency prevents the law being immediately enforced. How, I ask, does that rebel government exist, during that period of probation? The answer is, in the same way that the kingdoms of this world exist, under the government of God. There is no power but of God—through his clemency they were not immediately destroyed; for God so loved the world, that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life. The proclamation goes forth—the time was appointed—the fiat went forth, that all who persisted in their rebellion should be destroyed.—And their professing to be his friends, and still persisting in their support of these governments, I apprehend, does not in the least, diminish their responsibility. All due allowance, of course, is made for a wrong course of training, and absence of light. But let us be careful that we do not resist light.

The government of God is, in every sense; perfect, and he requires perfect obedience of every man to that government. Every person who yields such obedience, it is acknowledged, needs no other government; the refusing to obey that government is rebellion. But when men, not only refuse to obey that government, but proceed so far as to establish other governments, which, in their na-

ture, are at war with the government of God, as already shown, they add treason to rebellion. May God, in his mercy, preserve all of our dear brethren who are looking for that kingdom which is not of this world, from being found in the toes of the great image, when the stone shall smite it. God requires his people to separate themselves from all of this rebellious work. But says one, our Lord directed his disciples to sell their garments and buy a sword, and it is therefore proper to use the sword on certain occasions. Well, let us examine that matter a little: Luke 22: 35-38. "And he said unto them, when I sent you without purse, and scrip, and shoes, lacked you anything? And they said, nothing.—Then said he unto them, but now, he that hath a purse, let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressors; FOR THE THINGS CONCERNING ME HAVE AN END. And they said, Lord, behold, here are two swords; and he said unto them, It is enough." If our Lord designed to have his followers use the sword, why did he, when he first sent them out, (Mark 10) send them without it? Again, why did he say that two were sufficient? Why not have each of them one? The true answer, I apprehend, does not lie in the objection, but in part, at least, in the passage above quoted. It was written, that he was reckoned among the transgressors; for the things concerning me have an end. It is evident, therefore, that this step was necessary for the accomplishment of that scripture; and not to establish the use of the sword among them. Had this been the case, it would have been a most palpable violation of his instructions on the mount. See Matt. 5: 43-48. It would also conflict with his example and teaching, when the rabble came to take him, which immediately followed these instructions, and is the only occasion of which we have any account of their using the sword. If it was his design to have any of them use it, why did he direct Peter to put it up immediately, and also tell him, that they that take the sword, shall perish with the sword. No, no; it can never be; that scripture was now fulfilled—the sword must now be put up by Cæsar by his followers. And in surveying their history, (the apostles) we find them ever acting upon this principle; their weapons were not carnal.

Again, we see the Lord in this hour of trial and extremity, when a professed friend turns traitor, and heads a ruthless mob, although some of his followers, armed, still acting upon those high and holy principles which brought him from the bright abodes of the blessed and holy. "Suffer ye thus far," that the scripture might be fulfilled, and then the hand of love, full of mercy, to a fallen world is stretched forth, and the dismembered ear is restored, whole as the other.

And now, in view of these facts, can we longer plead for the use of the sword, and be the followers of the PRINCE OF PEACE? No, it cannot be.—Let us then put it up forever, if we have not already done so; that we may be prepared to stand before the Judge, at his appearing. And let it be remembered, that it is the peacemakers who are children of God—and who are to possess his kingdom.

GEORGE W. PEAVEY.

SARATOGA SPRINGS, N. Y., July 31, 1844.

PLEASURES.—I see that when I follow my shadow, it flies me: when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my misfortunes.—Lest, then, my pleasures should forsake me, I will forsake them.—Pleasures most fly me when I most follow them.—Warwick.

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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 14, 1844.

NO. 2.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom;**

While time continues, or duty may require, will be published every Wednesday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-Five Cts per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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For the Voice of Truth.

## THE TIME IS NEAR.

Dear Bro. Marsh—It is often asked if the 2300 days referred to Christ's second coming—why he did not appear last April, at which time, with all the light we can get, the 2300 days ended: Dan. 8: 14; God gave us in round numbers, the years that would elapse, before one like the Son of Man should come in the clouds of heaven, and receive his kingdom, which should break in pieces all other kingdoms, and stand forever. In other parts of the bible we are shown, that there will be to us a tarrying time, a fractional part of a year beyond the point at which we expected the Lord. That this tarrying time cannot be one year beyond last April, is plain; because, if that was to have been the case, God would not have said, "note two thousand three hundred and one days," but two thousand three hundred and one days—then shall the sanctuary be cleansed. We may be very sure that time will not be prolonged a year from last spring. But how large a part of a year will this delay occupy? There is so much reasonable and scriptural argument in bro. Miller's Seventh Month, (October next,) that I do not believe that month will pass, before the Savior comes in the clouds of heaven.

Another argument that I have not seen used, is, that from the creation up to the time of the calling of the Israelites out of Egypt, this month seems to have been the beginning of the year. When the time of restitution comes, it seems reasonable that it would begin there again.

Another argument still, for its coming in the seventh month, may be found in Isa. 21. In verse 9th, we read of the fall of Babylon, which I believe means God's rejection of the nominal church, and calling out his people from her. Next comes verse 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? But who was Dumah? One of Ishmael's sons. Gen. 25: 13—16. And who was Ishmael? A mocker of the heir of promise.—See Gen. 21: 9. And what was Seir? The dwelling place of Esau, who sold his birth-right, and threatened to kill his brother, whom God had chosen. Gen. 27, and Dent. 2. The plain English of it, seems to be this: After God had rejected the nominal church, for rejecting the invitation to the marriage supper, (Luke 14: 16—24,) and the evidence that the hour of his judgment was come, (Rev. 14: 6—7,) and had called his people out of her, lest they be partakers of her sins and receive of her plagues, she acts over, upon the true heirs of promise, the mocking of Ishmael, and the threatening of Esau. God comes now and enquires, (speaking after the manner of men, as in the case of Sodom and Gomorrah, Gen. 18: 21,) whether all this mocking and threatening, of which the cry is come up unto him, is true? Finding it is, he declares, (verse 16,) "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail." Kedar was another son of the mocker Ishmael. "According to the year of an hireling," &c. The hireling is very exact as to when his year ends; he will not let the time run beyond his agreement. About last October, there seemed to be a simultaneous cry, "come out of her, my people," all over the land; and it was responded to, by God's people. I am aware that some came out before, but this united cry seemed the old serpent in the churches; and there

was more mocking and scoffing, threatening and oppression, than ever there had been before. I am satisfied, therefore, that here is an argument which cannot be controverted, that within a year from that time, we shall see Jesus coming to redeem his people. Amen; even so come Lord Jesus.

JACOB WESTON,

New Ipswich, N. H., July 29, 1844.

## LETTER FROM J. J. PORTER.

BUFFALO, Aug. 6, 1844.

Bro. Marsh—The conference recently held in this city, was truly an interesting time to those who are looking for their Lord. The brethren came in from all quarters, full of faith, and in the enjoyment of the blessed hope. It was truly cheering to hear them testify to its salutary influence. The passing by of the 21st of March, has fully tried many. Some who were leaning on an arm of flesh, and some who used to meet with the children of the Bridegroom, have ceased to associate with them. I met one brother a few days ago, who calling me by name, said, I used to attend your meetings last winter. I asked him why he did not attend now. He said he was not one of those who were "frightened to believe the time." Ah; thought I, that certainly must have been the very reason why he attended as long as he did: he was afraid the Lord would come; and as soon as the time passed by, he gave up looking for the Savior. I fear this is the case with the most of those who have gone back; but I rejoice at the number is small, comparatively speaking.

Bro. Miller, Himes, Galusha, Marsh, Barry, Bywater, Fenton, Mausfield, Fassit, and other lecturers were present. The sermons were listened to with interest; and we cannot doubt but what the future will reveal that much good was done at this meeting. The most, if not all of the brethren in this city, have separated themselves from the organizations of the day, according to the command of the apostle, "from such turn away;" and I trust their faith stands "not in the wisdom of men, but in the power of God."

There were several preachers from different denominations, who attended the conference part of the time. I am not aware, however, that any of them embraced the truth in this great question. If they have, the world will soon know it; for I do believe it is impossible for a man to believe Christ is at the door, and not make it known. It is like "fire, shut up in the bones," and will find its way out. I pray God that they may believe and speak.

Yesterday I had the privilege of burying four candidates with the Lord in baptism. It was an interesting time: One of the candidates was 78 years old; and as he was raised up out of the water, in likeness of the resurrection of our Savior from the tomb, I thought it would be only a little while, before he would be with him in the resurrection state, in immortal youth. Praise the Lord for the hope of soon seeing Jesus.

Yours, patiently waiting for Christ.

J. J. PORTER.

P. S. Will bro. C. P. Whitten visit this place as soon as the Lord will. J. J. P.

## HOPE OF ISRAEL.

This is the title of a valuable sheet published at Topsham, Me. J. Turner and J. Parsons, editors. It takes the right ground, (so far as we have been capable of judging from the Nos. received) on the great questions which should now be kept before the public, viz; the speedy coming of the Lord, and the necessary preparation to meet him. Success to the "Hope of Israel." The following extract from the editors, department is to the point; read it with care:

## THE PRESENT CRISIS.

In the first number, we introduced the parable of the supper, Luke 14, but we only referred the reader to it; we will now give the parable, together with some remarks:

Luke 14: 15—24. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and 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. 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 unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The first important point is the time in which this parable applies. We have before said, that it covered over the day of preparation, and of course must apply at the close of the gospel age. But we will show at this time, that the time of its application is in the parable.—What time? Jesus says, "at supper time."—Now as sure as morning, or noon, is not night, so sure this parable must be fulfilled just as time is closing. Some will try to apply it to the rejection of the Jews, and calling of the Gentiles, but their effort will be vain, for let such remember that there is, one more invitation in the parable as recorded by Matthew than is found here; the first of which was to the Jews; but they are not introduced at all in this conversation. In the conversation the Kingdom of God is introduced, and the idea of eating bread therein, and then the Savior proceeds in the parable to show the circumstances of his coming. When he has prepared the supper, (of course it must be the day of preparation,) the servants are directed to go tell them that were bidden, to come for all things are now ready. Those who were bidden, must be those who have professed faith in God, and the bible, and have been expecting that this supper would at some time come;—they were bidden. Those must represent the nominal church, those who have once had religion, for none other have been properly bidden guests. The word 'bidden' here implies a right. The invitation is clearly the gospel of the kingdom, or 'the bridegroom cometh, go ye out to meet him;' for the marriage supper is when he comes. The cool reception of the message illustrates most vividly the manner in which our message has been treated, by the nominal church.—Each have had their schemes and excuses, and each has turned to his own course. His servants were then ordered to call another class; so it has been with us, and thanks be to God, some have heard, but yet there is room. The servants were then required to go into the highways and hedges, and compel them to come in. So have we been under the necessity of doing, and thus we labor at this present. Jesus knew that the nominal church would reject this invitation, and that they would shut it from their houses, and that we should be obliged to preach it in school-houses, town-houses, public halls, (high ways) and groves, (hedges) and has told us to do it, but, when Christ's servants are there, let all the world remember,—that Christ himself has said, "not one of them that were bidden shall taste of my supper." That is, not one of them that were bidden, and have excused themselves, and have made a full decision not to attend at that time. Here again, we see that the rejection of the gospel of the kingdom is fatal to the most sanguine hopes of heaven. And why should it not be so? Surely a continued sanctification can only be enjoyed through a continual reception of

the truth in the love of it; joined with implicit obedience.

A separation is also presented; for every thinking person must see, that those who go to this supper, must leave behind them, those who excuse themselves, and will not go. Again, this invitation is shown to be the sieve which separates the chaff from the wheat. But let none suppose, that all who profess faith that the Lord is coming immediately, and therefore go out to meet him, will of consequence be saved: although you go to the supper, if you have not on the wedding garment, you will be cast out into outer darkness. See Matt. 22: 11-14. It is to be feared that many who have attended to this invitation, now hold this truth in unrighteousness. They do not reject this truth in the abstract, but they do not attend to its appendages, they are not inwardly and outwardly holy, and therefore are likely to sleep as do others. Again, they may hold the truth in the main, but at the same time break the command "go ye out to meet him." They love their sects, and seem determined to remain with them, be the consequences what they may. John says, "This is the love of God, that ye keep his commandments; and his commandments are not grievous." John 5: 3. Let all such look to their case immediately, lest ere they obtain the wedding robe, the bridegroom comes, and they be cast into outer darkness where there is wailing and gnashing of teeth.

On the other hand, there may be those who have not made their decision fully, who may if they will go to the supper, but they will soon decide either for or against, and then will the harvest be finished. May heaven help them to decide for the truth and be free.

For the Voice of Truth.

#### THINGS IN WOODSTOCK, VT.

**BRO. MARSH:** My heart has been cheered by the perusal of your little sheet, and my prayer is, that it may continue to speak the living truth, and proclaim glad tidings to the weary traveler, till the saints possess the kingdom.

We are exceedingly sorry to see such a misrepresentation of "Things in Woodstock," as has appeared in the Christian Palladium, of July 3d, in connection with another piece in the same paper, concerning the "Advent in 1843," which is calculated to carry a wrong impression to the public—mislead those who have no means of knowing the facts, and bring reproach upon the little flock, who are looking for their Lord in this place. We are aware that our testimony is weak, and our feeble voice will scarcely be heard with one so popular as Elder Hazen, and among those over whom he exerts so powerful an influence as the Christian denomination; and willingly would we suffer on—silently submitting our cause to him who we expect will soon appear, our righteous Judge. But when I consider that the hearts of many of the dear saints scattered abroad will be afflicted needlessly on our account, I feel it duty, however painful the task, in meekness to "speak forth the words of truth and soberness;" and those who have an ear to hear, will hear.

It is contrary to every feeling of the natural heart to dissent in the least from one whom we have ever esteemed, and still regard with the kindest feelings; and O, may the Lord forgive him, if he has offended in any way "one of these little ones." But we must obey the truth if we would be made free, and seek to please God rather than any man. It is true, we have dared to believe God's word for ourselves, to receive the evidences of the speedy coming of our Lord—to fear him and give him glory, believing that "the hour of his judgment is come," and also to heed the cry, "come out of her, my people." Rev. 18: 4. We expected our Lord last year, and although disappointed in not seeing him so soon, yet we feel that we have no less reason to expect him now, than then. "Though the vision tarry, wait for it, it will surely come." Praise God, the celestial city is but just before us, and we must go on—we dare not go back and settle down with a Baabylonian church; although the time is past when they expected we should give up our hope, and turn infidels, yet our confidence was never stronger in his word, and that it will all be fulfilled.—Seeking to be holy in heart and life, and to be led by that Spirit alone, which leads into all truth, and whose fruits are manifest, we can see no reason why we should be ranked with those whom Satan has deluded. We know not but there may be instances

in other places; but of the thirty who have dissolved their connection with the Christian church here, not one has ever had any association with the delusions mentioned, and none would deprecate such a spirit more than they. We most earnestly desire to follow Jesus, and learn of him, that we may be in perfect readiness for the great day that shall try every man's work, of what sort it is. We meet often for prayer—to "comfort one another with these words," and to exhort each other, more and more, as we see the day approaching. The Lord is with us; he blesses us with the smiles of his countenance and fills our hearts with joy unspeakable. To him be all the glory. We have been blest with the labors of brother Dow of Reading, and brother B. B. Brown, formerly of Fort Ann, a part of the time, and other brethren occasionally, who are engaged in their Master's work.

We rejoice in all our tribulations, believing that all things will work for good, being daily convinced by things transpiring around us, and the position the professing church has taken, "that we have not followed cunningly devised fables," and that God's truth, in the demonstration of the spirit and power, makes the division now, in the nominal church, as it has in ages past, when they have lowered the standard—become conformed to the world, "having the form of godliness, but denying the power." The doctrine of the speedy coming of our blessed Lord, has tried their faith and love to him, and shown too clearly that many in the church are destitute of that faith that stands alone in the power of God, and not in the wisdom of men. "For how can they believe, who receive honor one of another." When convicted of this blessed truth, it caused great searchings of heart. We found we lacked that full consecration—that "holiness, without which no man shall see the Lord." It led to deep humiliation before God, and to strive earnestly "to enter in at the strait gate," and to do our duty—proclaim our faith—and warn others to be also ready. Our reputation—friends—and many connected with us in the church, must be sacrificed on the altar, and by the grace of God, we can say,

"Perish every fond ambition!  
All I've sought, or hoped, or known,  
Yet, how rich is my condition;  
God send heaven are still my own."

To speak freely of our coming Lord, was an offence to some, and others were afraid of division in the church, considering those who continued firm in the faith, as verging towards delusion. We soon found that our union with the majority, was only in name. And as individuals before God, in the light of his word, and by the guidance of his blessed Spirit, we saw it plainly our duty to dissolve our connection with the nominal church—believing that Christ's church is one, a spiritual house, composed of lively stones, built up on the most holy faith, a lively hope, and a love for Christ and his appearing, the only bond of fellowship. In so doing we have experienced a growth in grace; and we confess, that while the ties that bound us to this vain world were being severed, the bond of "sympathy and union," with Christ and his truth, has grown stronger, day by day. And O, may we, with Christ, be crucified to the world, and the world to us. O, that those who profess to be the Lord's, would see, that while they "love the world, the love of the Father is not in them."

Facts that cannot be disputed, show that those who still cling to their sectarian organizations, do it at the loss, (in a measure certainly) of their spiritual life, and are in danger of "partaking of their sins, and receiving of their plagues." And that it is the duty of God's children to separate themselves immediately from every influence that would weaken their faith, and lull them to sleep, and that day come upon them unawares; for it hasteth greatly and who shall be able to stand? If we believe the coming of the Lord is near, even at the doors, it is of some importance that we let our light shine above the midnight gloom around us. If we have gone forth to meet the bridegroom, let us see to it that we have not taken back part of the price, and we be found without the wedding garment. S.

Woodstock, Vt., July 23, 1844.

**EATING AND DRINKING.**—A picnic will be held by the ladies in aid of the New Episcopal Church in Chelsea, on Tuesday afternoon next. It will take place in the Hotel garden.—*Boston Times.*

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 14, 1844.

### OUR PAPER.

We have changed our publishing day from Saturday to Wednesday: hence, subscribers may look for their paper, in future, at an earlier date in the week.

Our subscriptions are rapidly on the increase.—From this consideration, and from the donations received, we enter upon this volume with fresh courage, and are enabled again to print some extra copies for gratuitous distribution. Let those who are unable to pay, send for the paper. The poor should have the gospel preached to them.

### A DOUBLE NUMBER.

We propose, as soon as possible, to review our articles on Babylon, together, with some other valuable articles on this subject, and publish them in a double number of our paper. The work is called for, and needed for general circulation, at this time.

The paper will be furnished at two dollars per hundred, which will little more than cover the cost; and printing. The rich can have for money, and the poor will not be sent empty away. Send your orders immediately, that we may know how large an edition to issue.

### STATE OF THE CAUSE.

Br'n Miller, Himes, Galusha, Barry, and others, have just closed an interesting meeting at Lockport. The saints were much strengthened in the faith.—Bro. Smith gives a cheering report from Albion, N. Y.: Some were seeking the Lord—others were rejoicing in hope of his speedy coming, and a deep interest was waked up among the people, on this subject. Bro. and Sister Hersey, and Bro. Stoddard, Bro. Johnson, and others, are doing well for the cause, at Dansville, Le Roy, Scottsville, and vicinities. We have nothing special to report from this city; only there is not quite that engagedness we think there should be, in view of the glorious coming of the Lord; though a general steadfastness exists among the brethren, and many are strong in the faith once delivered to the saints.

Finally, in Western New York, we have not, since the introduction of the good cause, witnessed more zeal, unwavering faith, and true holiness, than now. The cause is the Lord's own cause, and though many, or all who are now its advocates, should forsake it, he will not; but will justify it, in spite of all that apostates and wicked opposers can do.

### DOWNFALL OF BABYLON.

The first number of this paper, from the pen of Bro. J. Litch, is received. It is designed to advocate the author's peculiar views, relative to the termination of the 2300 days, in Dan. 8th—the destruction of the literal city of Rome before the coming of the Lord, and that Rome is the woman, which John saw, on whose forehead was written, "Mystery Babylon," &c. He says, on page 39:

"The prevailing view concerning the woman, has been, that she represented the Church of Rome.—But against this view, there are very serious difficulties existing. The first is, that there is no good evidence that the symbol—a woman—is ever used to signify church—not even in the 12th of Revelations. I am fully of the opinion that even there, the woman symbolizes the city of Jerusalem, "which is in bondage with her children." So also here, I do not see any good reason for believing; that the woman is the Catholic, or any other church."

If the woman in Revelations 12th symbolizes Jerusalem, with what propriety is it said, in the same chapter, verse 6, that "the woman fled into the wilderness," where she was to remain 1260 years?

Did the city of Jerusalem flee? And did it remain in the wilderness only 1960 years? If so, it must have been standing, in all its glory, on its former site, for several hundred years past, for it is near eight hundred, instead of twelve hundred and sixty years, since it was "trodden down of the Gentiles," as Christ predicted, in Luke 21: 24.

There are other objections in this chapter, equally weighty, against Bro. Litch's exposition of the woman; but this seems sufficient to show that he has mistaken the true meaning of this symbol.—That the church is symbolized by a woman, is evident from the following scriptures:

Iza. 54: 5, 6, "For thy Maker is thine husband: For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth."

Ezk. 16: 32, 35, 44, 45. "But as a wife that committeth adultery, which taketh strangers instead of a husband." "Whosoever, O harlot, hear the word of the Lord." "As is the mother, so is her daughters." "Thou art thy mother's daughter, that loatheth her husband and children." "Your mother was an Hittite, and your father an Amonite." Read the whole chapter with care, and you will clearly see God's people the Jews, not Jerusalem, are symbolized by a woman.

Ezk. 36: 17. "When the HOUSE of ISRAEL dwelt in their own LAND, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman." Surely, Jerusalem is not the house of Israel.

2 Cor. 11: 2. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Rev. 12: 1. "And there appeared a great wonder in heaven—a woman." "She brought forth a man child"—she "fed into the wilderness"—was persecuted by the dragons—had two wings of a great eagle given unto her—the earth helped the woman, and the dragon was wroth, and went to make war with the remnant of her seed." If the woman in these quotations, symbolize the city of Jerusalem, then we cannot see what she may not be made to represent. It is clear that the church in her purity and apostasy, is symbolized by a woman.

This point being settled, it must be conceded that the "great city," symbolized by the "mother of harlots," is not Rome, but the church in her apostasy.

Again, on page 45 we read, "I do not think that the death of the head or government, implies either the death of the pope, or overthrow of his ecclesiastical authority. For aught I know, he will retreat from Italy to the United States, and establish the chair of St. Peter. It is clear that this country is more accessible and better adapted for such an object than any other in the world."

Are these, really, the sentiments of Bro. Litch? Does he actually believe that a work of this magnitude must first be accomplished before the coming of the Lord? How then can he be looking for that coming hourly? Surely, it would require more than an hour, a day, a month, or a year for the pope to be driven from Italy, flee to the United States, conquer there, and establish St. Peter's chair.

Again, on page 42, we read, "Until the seven times or 2520 years of the Gentiles are fulfilled, then, not before, we may get out of Babylon.—The Lord himself will call from heaven," "and his voice will be instantaneously obeyed, from the four winds, from one end of heaven to the other."

The absurdity of making the resurrection of the saints, changing the living ones, and all being caught up together to meet the Lord in the air, and the call, "come out of her, my people, that ye be not partakers of her sins," &c., with one and the same,

must be apparent to every bible student.—One is a probationary and a voluntary act, while the other is a passive act, and after probation has ended.

Finally, after examining this pamphlet, we are greatly strengthened in the views we have published relative to Babylon, coming out of her, and the sad consequences of not obeying this command; and we are more sensibly impressed with the importance of enforcing upon the mind of every one the necessity of heeding the following instruction, at this important crisis:—"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2: 22. And "Let no man deceive you." Eph. 5: 6. Cleave to the truth—nothing but the truth will abide the day of the Lord, which hasteth greatly: it will soon come—it is at the very door.

FOREIGN NEWS.

SPAIN.—The Madrid Gazette of the 1st contains revolting particulars of the executions in only one district of Catalonia. About 300 in all have been executed.

ITALY.

A correspondent of the N. Y. Observer, in describing the political state of a part of Europe, says:

"Italy continues to be agitated by revolution, in spite of the terror inspired by Austrian bayonets. There is, so to speak, a general and continual conspiracy, in this unhappy country. The different governments are detested, and in particular that of the pope: they no longer answer at all the wants of the population. Many of the Italians are advanced in civilization as the French or the English, while the laws of their country are still steeped with all the barbarism of the dark ages. Such contradiction between the habits and the laws must lead to constant revolution.

"Hence for many years, the Italian peninsula has seen numerous political martyrs fall under the sword of despotism, and greater numbers flee from their native soil. To name only the judicial executions which followed the revolution of July in 1831, two noble patriots beheaded at Modena, and eleven friends of liberty at Palermo. In 1833, fourteen new martyrs mounted the scaffold in Naples. In 1837, eight persons were shot in the mountains of Calabria, and sixty in Sicily. In 1842, three citizens were put to death in the town of Aquila. And recently at Bologna, the cruel pontifical government has caused six new victims to be shot. Oh! how much blood has flowed in Italy for the cause of liberty! and what a terrible account these petty and infamous tyrants must one day render of their crimes to an exasperated nation!"

GERMANY.—Riots in the Manufacturing Districts.—The riots which took place in the early part of June in Silesia have been followed by others in Prague; the causes are excessive lowness of the price of labor, and, to a great extent, utter want of work. For a long period the distress among the hand-loom linen weavers has been dreadful. This has now extended itself to the cotton spinners, and the description of the appearance of these work-people; the formerly simple, peaceful, and industrious, and happy inhabitants of the Silesian valleys, is heart-rending.

Before Christmas some disturbances took place—the distress has gone on increasing. On the one hand the formidable competition of England; on the other the strict closing of the trade across the frontiers with Russia, has at length brought the people to desperation. They attribute all their miseries to the introduction of machinery, and accordingly against that they turned their fury. Collecting in a mass of more than a thousand, they marched with a white curtain torn from a window, and hoisted on a pole as a banner, and to the singing of a song which had long been sung in the district to express their injuries, into the populous manufacturing villages. The fury of the rioters was terrific. Windows, roofs, machinery, furniture, all met with one common destruction. The stores of yarn, indigo, manufactured goods, spindles, &c., were all carried out and flung into the mill streams. During four and twenty hours this work of demolition and plunder went on. The soldiers, on their arrival, fired on the mob, and killed thirteen on the spot, besides wounding many others. The rioters then fled to the hills

and woods, whence the soldiers hunted them out. Upwards of a hundred were conveyed to the prison at Schweidnitz. There were smaller riots in Breslau and Prague.

TURKEY.

Our advices to Constantinople are to the 27th of June. The Sultan had renewed to Sir Stratford Canning his promises in reference to the renegade question. Letters from Syria state that Namik Pacha had left Aleppo with 4000 troops on his way to Orfa. At Mount Lebanon, Roman Catholic intrigues were carried to such an extent, that it was stated, the construction of the Protestant church at Jerusalem had been discontinued, in consequence of the interference of the local authorities. A large quantity of property, and upwards of one thousand lives have been lost, in consequence of an inundation in Adana. Albania was tranquil.

Letters from Athens of the 26th, say that a great deal of agitation prevails among the people of Athens, and that cries are heard in the streets of, "down with the ministers."

A Turkish army of 7,000 men, destined to march upon Orfa and Diarbekir, had been concentrated at Aleppo.

From Damascus, we learn that Nami Pacha had left with five thousand men, for Aleppo. The arrival of the Chief Governor of Arabia had created great alarm among the people of Damascus, lest a new levy of conscripts should be made among them. For several days, the streets were abandoned, shops closed, and all young men, of age to bear arms, fled.

On the 18th of May, at 4 o'clock A. M., a violent earthquake was felt at Damascus, greatly terrifying the unfortunate inhabitants. This beautiful city has been a prey to painful excitement and alarm. "First came unusual and severe frosts in the spring, destroying the young crops to a great extent; next came the locusts, like the clouds of heaven, obscuring the sun, and devouring the vegetation which had escaped the ravages of the frost; no sooner had they left us than we were horrified by the commission of awful crimes, the contemplation of which, sickens the soul. Many people have been murdered, their dead bodies thrown without the city, and the murderers remain undiscovered. One morning, six headless bodies of men were found in a garden, without the walls, but who they were, or who murdered them, is to this day a mystery. A citizen murdered his wife a few weeks ago, to obtain possession of her jewels. He cut her body into small pieces, salted them, and buried them in his garden. The murder was providentially discovered, and he now awaits the vengeance of the law. Such are a few of the painful scenes of blood and misfortune with which we have been visited, and now comes the fearful conscription to take from us our choicest young men."

LETTER FROM G. W. PEAVEY.

SARATOGA SPA, July 31, 1844.

DEAR BRO. MARSH: We have just closed a two-day's grove-meeting in this place. It was an interesting and refreshing time; we felt that we were nearly home, that our pilgrimage would soon terminate, that we should soon meet all the faithful in the new earth, where there will be no sorrow—no suffering—no separation. There is a small band of brethren in this place, who are patiently waiting for the blessed hope. Several brethren came in from other towns, who are strong in the faith, giving glory to God. May the Lord preserve them all blameless unto his appearing. G. W. PEAVEY.

SELECTED.

This world cannot explain its own difficulties, without the assistance of another.

No metaphysician ever felt the deficiency of language, so much as the grateful.

He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.

We should act with as much energy, as those who expect everything from themselves: and we should pray with as much earnestness, as those who expect everything from God.

He that has never known adversity, is but half acquainted with others, or with himself.

For the Voice of Truth.  
**BABYLON.**

Dear Br. Marsh—I acknowledge with pleasure the receipt of several numbers of your interesting and valuable little paper. I could wish that both the size and the circulation were larger. I am much pleased with most of the matter which it contains, and cordially approve your views concerning Babylon. They are the same which I have entertained and preached for almost a year past. I have no more doubt that the ecclesiastical systems of corrupt Christendom in its three grand divisions, Catholic, Greek, and Protestant, constitute the Babylon of the apocalypse, than I have that Jesus Christ is coming to judge the world. I know some of our brethren take different views; but the arguments by which they endeavor to support them, I must say, appear to me to be very unsound. One of these views is, that Babylon is the literal city of Rome.—If this be correct, why are we told in Rev. 11: 8, that at the slaying of the witnesses, their dead bodies lay "in the street of the great city?" And why, in verse 13, are we informed, that at their resurrection, "the tenth part of the city fell?" The city here spoken of, is evidently the same which in Rev. 17: 18, is declared by the angel to be "that great city which reigneth over the kings of the earth."—Did the dead bodies of the witnesses lie in the streets of the city of Rome? Or did the tenth part of Rome fall? Some of our brethren are confidently expecting the burning of Rome, before the Lord shall come. Are we to wait for the news that she is burned, before we look for our coming King? I think not. Another view is, that the Roman Catholic church alone, is Babylon. But the people of God are, in Rev. 18: 4, and in many similar passages, both in the Old Testament and the New, commanded to "come out of her." Are there so many of God's people in the Romish communion, that it is distinctly, and to a great extent predicted in the prophetic scriptures, that they should have a special call to separate themselves from that communion? If so, that church is certainly as pure as the Protestant sects; for it cannot be denied that the great mass of those who are bound together in those sects, manifest a very different spirit from that of Christ.—Whatever reasons, therefore, there are for leaving the Romish church, there are equal reasons why we should "come out and be separate" from those who are like her. But if it be still contended that she alone is Babylon, I ask, how are the people of God to come out of her? Must they unite with her first, and then come out? Surely they will not be called upon to come out of a place where they are not to be found! But again, are we to believe that God will recognize a line of distinction between the church of Rome and the high church of England, which is the head of Protestantism? And will he regard those who stand on one side of that line as constituting Babylon or the church of Antichrist, while those who stand on the other side, and who manifest the same anti-Christian spirit, and are engaged in the same unholy practices, constitute the Zion of God, the true church of Christ? I cannot believe that God makes any such distinction. If, then, the Romish church be Babylon, as I fully and firmly believe, surely all who are like her, belong to the same Babylonish family. But there is still another view to be considered, which is, that all the kingdoms of the world constitute Babylon. This is the opposite extreme to that of making the city of Rome to be Babylon. Both are wide of the truth. Let us look at the perfect symbol which is given in the 17th chap. of Rev. A woman seated on a beast. On the forehead of the woman a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, (margin: *fornications*;) AND ABOMINATIONS OF THE EARTH." Now, whatever is represented by that woman, is most certainly Babylon.—If, then, the woman represents all the kingdoms of the world, what does the beast on which she is seated represent? Does it not symbolize the kingdoms? Most certainly. Do the kingdoms of the world ride upon themselves? Certainly not. But again, if the woman represents the kingdoms, and the beast represents the same, the symbol is double, and there is an unnecessary redundancy and confusion. But consider the woman as a symbol of the church of Antichrist, and the beast a symbol of the kingdoms of the world, and all is perfectly clear. Then we may see, in every nation and kingdom, throughout the whole of Christendom, in the unholy union of

church and state; the church supported by the governments, protected and defended by civil and military power, the woman sitting on the beast. Taking this view, we can at once see, that the symbolic representation is most perfect; and likewise, the meaning and propriety of the call, "come out of her, my people." But if Babylon signifies the world, then those who go out of her, must go out of the world. Indeed, those who advocate that absurd view, are under the necessity of making this call, to synchronize with the coming of the Lord; and consider the rising of the saints to meet their Lord in the air, to be their coming out of Babylon! They also confound all distinction between the fall of Babylon and her destruction; but it is perfectly clear, that they are not the same. In Rev. 18: 2, the angel is represented as crying "mightily, with a strong voice, 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." I ask if this describes her entire and final destruction? If so, what is meant by the declaration in the 8th verse, that she shall be utterly burned with fire; and in verse 21, that she shall sink like the mill-stone in the sea, and be found no more at all? Can she be a habitation of devils, and a hold of unclean spirits, when she is utterly burned and is found no more at all?

Well, brother, we have the truth. Let us be bold and fearless in declaring it—strong in the Lord and the power of his might. The God of Jacob is on our side. Our message is from him; and neither man nor devils can retard its onward course. May the Lord bestow on us abundant grace, that we may be able to speak the truth in love, and to contend earnestly for the faith delivered to the saints. We live in perilous times. Multitudes have a form of godliness, but deny the power thereof. God help us from such to turn away. But courage, brother! our deliverance approaches. Soon the glorious JUBILEE will come, and "the redemption of the purchased possession."

Thine in the hope,  
SAMUEL S. SNOW.  
Worcester, Mass., Aug. 2, 1844.

**LETTER FROM J. D. JOHNSON.**

LE ROY, N. Y., Aug. 2, 1844.

BRO. MARSH: Believing that we ought to keep the wheels all rolling at this important crisis, and that the machinery is good, if we only make it go right, I send you two dollars, (for subscribers) to help you keep yours rolling in Rochester. To this mite I hope to add more soon. I trust we shall not be weary in well doing, for in due time we shall reap, if we faint not. Therefore, says brother Paul, 1 Cor. 15: 58, after presenting the glorious resurrection, in order to enter the kingdom of which he preached the gospel, yea, the gospel which his brethren had received, and wherein they stood. See verses 1 and 49. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." To my brethren in the Lord I would say the same. Our work is not done while Jesus is mediator. Let no one slack his hand, but let us inquire for fields of usefulness, or the blood of souls will be required at our hand. "Let no man take thy crown" now, when you have only to watch—so doing a little while, in order to "occupy till I come." Beware, brother or sister, if you have been almost persuaded to think that nothing more can be done, it is from the devil; he would have us lay our armor by, and cease fighting before the victory is gained. O, let us be found at work, not listening to the devil, that when "the Lord himself shall descend," he may say in truth, well done good and faithful servants.

O glory to God! Jesus is coming; he soon will be here. Lift up your heads, brethren; but O, it will be too soon for the impenitent—the unbelieving." Yours in glorious hope,  
JAMES D. JOHNSON,

N. B. Grace is still flowing to the humble penitents, as we see and hear within a few days and months past, at Le Roy, Scottsville, Danville, and other places. I hope than those who have been discouraged will get baptized with the Holy Ghost, and be thrust out anew into the work, fully believing that their labor will not be in vain in the Lord. There is no time to lose. J. D. J.

**LETTER FROM DEA. A. WING.**

CAMDEN, N. Y., Aug. 1, 1844.

BRO. MARSH: Feeling a deep interest for the cause of my Master, (even Jesus) whom I believe is soon to come and set up his everlasting kingdom, I would like to say through your paper, to my brethren scattered abroad, for their encouragement; that there are a few still trusting in God in this section, firmly believing he is faithful, who has promised to take care of what we commit to him, and preserve us blameless unto his coming. Those that have gone out from us were not of us, or they would have stayed with their own company. I have for many years stood connected with the people called Christians, but for several years have been dissatisfied with the spirit manifested in the conversation and writings of certain ones of that body. I now feel it my duty, before the Lord, to come out from the unfruitful workers of darkness so apparent among them, and stand as Christ's free man. I love my brethren as well as I ever did, those that strive to live godly in Christ Jesus. I pity those that profess to love him, and still do not love his appearing. My prayer is, that they may humble themselves under the mighty hand of God, that they may experience a refreshing from his presence, and be saved at his coming.

Yours, in the expectation of soon seeing Jesus,  
A. WING.

For the Voice of Truth.

**THE WOMAN.**

We feel something like Jeremiah, to weep when truth constrains to write such bitter things.

It is said, that in all antiquity, a female has stood as a symbol, the representative of a community, whether sacred or profane. Such an inscription on medals, were common to represent cities. A coin was once discovered, which commemorated the captivity of Israel in Babylon, and which had a female sitting under a palm tree, bathed in tears. The church has always been called "the daughter of Zion;" and also by that more significant title, "the Bride;" and also "the Lamb's Wife." Turn now to the 18th chap. Rev., and we find whereabouts in the field of prophecy, that this defiled woman says, "I sit as a queen and am no widow, and shall see no sorrow." (7: 1.) By looking at the 2d verse, we find that the angel had already cried, "Babylon is fallen," which cry, in the 1st verse, was after the earth was lighted with his glory; which is parallel to the cry of the angel, in the 14th chap—"the hour of His judgment is come." Would the woman even say she was "no widow," and that she was yet "the wife, and would see no sorrow, unless she had heard the cry, she was fallen.

C. B. HOTHKISS.

AUBURN, N. Y., Aug., 1844.

\* And do we now hear any one say this is no widow!

For the Voice of Truth.

**LETTER FROM N. A. BENTLEY.**

[GREENVILLE, N. Y., July 5, 1844.]

Dear Bro. Marsh—We had a good time in partaking of the emblems of the body and blood of Christ, yesterday, at South Westerlo. I think that over one hundred partook; and I think the most, if not all of them, are looking, and expecting soon to eat of the fruit of the vine in the everlasting kingdom of our God. O, it is comforting and strengthening, to meet with the saints of the most high God, of every denomination, and feel that our hopes, our joys, are one, and that we can unitedly pray, "Thy kingdom come." There will be no more sorrow, sickness, pain, nor death there, and no foes, nor pretended friends to annoy our peace and harmony there; but we will all unite in singing praises to our God, who has redeemed us from every nation, and kindred, and tongue, and people under heaven, and we shall reign with him forever, even forever and ever.

I can say with the Revelator, (though I feel unworthy) "Even so, come Lord Jesus, come quickly." A. N. BENTLEY.

When the million applaud you, seriously ask yourself what harm you have done—when they censure you, what good.

**LETTERS RECEIVED, UP TO AUG. 14.**

POST-MASTERS.	1 00	INDIVIDUALS.	1 00
Rays Hill, Pa.	1 00	H. S. Smith, Auburn N. Y.	
Greenville, N. Y.		A. Sherrin, Paper Village	
Lee, Mass.	1-00	N. H. (postage 37)	50
		E. Toney, Rochester,	1 00
		C. Swartwout, Utica,	1 00
		A. N. Seymour, Batavia	
C. T. Hothkiss, Auburn,		Mrs. Townsend, Kendall	75
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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, AUGUST 21, 1844.

NO. 3.

*These sayings are faithful and true—Behold, I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

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For the Voice of Truth.

## PROPHETIC CHRONOLOGY.

Dear Bro. Marsh—I feel a strong desire to address a few words to the dear brethren scattered abroad, through the "Voice of Truth," concerning the "times and seasons."

About a year ago I was led to examine the types of the first and second advents of our blessed Lord, as given in the 23d & 25th chap's of Leviticus, in connection with other passages which bear upon the same interesting and important subject. Having given these portions of the word of the Lord an attentive and prayerful examination, I saw clearly that as Jesus died on the cross on the day of the killing of the passover lamb—as he rose from the dead on the day of the offering of the wave-sheaf, the first fruits of the harvest—and as the Holy Spirit descended on the day of Pentecost, on the fiftieth day, which was the anniversary of the Lord's descent to fire and smoke and tempest, at the giving of the Mosaic Law, which was a type or shadow of good things to come,—so we had the very best of reasons for believing that our Lord would come the second time on the day of atonement, the same day in which the Jewish high priest, who was a type of our High Priest, came out of the Holy of holies, having accomplished the work of atonement, and blessed the waiting congregation of Israel. That the great jubilee of jubilees would come, and the great trumpet be blown—the Redeemer come to Zion, bringing the glorious redemption of our bodies and the redemption of the purchased possession, on the day that the children of Israel were commanded by the law to cause the trumpet of the jubilee to sound, and to grant a redemption for all the land of their possession. I therefore saw that we must expect the coming of our King on the *tenth day of the seventh month of the Jewish sacred year.*

At that time I believed, and was proclaiming, that the prophetic periods would end in A. D. 1843. Consequently, I was expecting to see my blessed Savior last autumn. But the time passed, and I did not realize my expectations. I felt disappointed—but not in the least degree staggered in my faith. But yet, there was somewhere a mistake. At first I thought it must be in the chronological dates. Accordingly I began to search for this mistake. But I was somewhat surprised to find that the error was not in the chronology, but in our mode of calculating the prophetic periods: and that if the dates were correct the periods could not possibly terminate before the autumn of A. D. 1844.

Since last January I have, by preaching and writing, been to some extent proclaiming to those who are looking for the Lord and to others, these views concerning the time. And although I have been called to encounter many obstacles, not the least of which has been the opposition of brethren whom I love and who were stereotyped to '43—yet the Lord has been with me, blessed be his name, and my labor, I feel assured, has not been wholly in vain. He is still with me, blessing my soul and blessing my labors, and will be with me to the end of the world; which I verily believe will arrive in a few short months.

The 6000 years which are allotted by the Creator to this world's duration, began in autumn; with the month Tisri. This was the first month of the year, from the creation until the Hebrews came out of

Egypt, when the beginning of the year was changed to the month Abib. See Ex. 12: 2. "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Also Ex. 13: 4; "This day came ye out, in the month Abib." Since that time, according to the tables of Jewish time, the sacred year has been commenced with Abib, and the civil year with Tisri; the difference being six months, and Tisri being the seventh month of the sacred year. As the Lord is an exact time-keeper—and as the 6000 years began with that month, they will close with it. According to the chronology of Usher, the Christian era began in the year of the world 4004. But if we receive the testimony of the apostle Paul in Acts 13: 20, we shall see that Usher has lost at least 153 years in the time of the Judges. Let that lost time be included and it will place the commencement of the Christian era in the year of the world 4157, i. e. 4156 years and a fraction had passed when the vulgar era began—to which, add 1843 full years and a fraction, and the amount will be 6000. The period will therefore end in the autumn of the present year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh king of Judah, when the pride of the power of the church was broken. The date which has always been assigned for that event is B. C. 677. We have reason to believe it occurred in the autumn of that year: for it was after the Assyrians had taken the cities of Samaria, and removed all Israel out of those cities, and brought foreigners and placed them in their stead; and in the same year that this work of the king of Assyria was completed. In proof of this, we take first the prediction, Isa. 7: 8 "And within three score and five years Ephraim shall be broken; that it be not a people." This prophecy is dated B. C. 742. Sixty-five years from that point brings us to B. C. 677. In that year a final end was made of the nationality of the ten tribes, according to 2 Kings 17. But Israel and Judah were to fall together. Hos. 5: 5, "Therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them." Yet Samaria was to fall first, for in Isa. 10: 11, the king of Assyria is represented as saying, "Shall I not, as I have done unto Samaria and her idols, so do unto Jerusalem and her idols?" As it was in B. C. 677 that the final captivity of Israel occurred, and as the kingly power and independence of Judah was broken in the same year, it must have been as late as autumn of that year that Manasseh was taken captive. Had the 2520 years begun with the first day of B. C. 677, they could not have ended before the first day of A. D. 1844; as it would require all of 677 and all of 1843, to make the period complete. As it did not begin before the autumn it cannot end before the autumn of A. D. 1844. In a future communication I intend, the Lord willing to show the commencement and termination of the 2300 days.

Yours in the hope,

S. S. SNOW.

WORCESTER, MASS. Aug. 5.

For the Voice of Truth.

## SYMBOLICAL PROPHECY.

The direction of our Savior was, "Search the scriptures." Paul says, "all scripture is profitable." Peter, speaking of the "sure word of prophecy," adds, "whereunto ye do well, that ye take heed." To John it is said, when he was shown in Patmos, the "things which must shortly come to pass," Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein, for the time is at hand." In the close of this book, the same words are repeated with the addition, "seal not the sayings of the prophecy of this book."

From the above declarations, we have our warrant, and we believe also, God's approbation in our endeavors to know, and understand the meaning of this book, given to us as "the Revelation of Jesus Christ!!" By the very title of the book, we infer that the things contained in the book may be under-

stood before Jesus Christ himself will be revealed personally, from heaven. The book of the Revelations, after the manner of some of the Eastern writers, is a book of symbolical representations—as if John, in each scenic representation, as one after another passed before his mind, beheld them painted on canvass. Symbolical representations, when clearly understood, give a more vivid and distinct impression on the mind of the realities represented by the symbols, than a simple description could do. If we understand this book aright, we say—and we would say it with modesty and diffidence, where we differ from others, that all its parts, to be harmonious, should be understood to be symbolical, and not part literal and part symbolical, as most make some of the parts to be, clearly in violation of the most simple rules. If we were examining a hieroglyphical painting, we should expect to find that every figure was the representation of some other thing; and according to the rules of symbols, those symbols should not be imaginary descriptions, but the representations of some well known character, fact, or truth, with which we are familiar. Examples in this book:—Locust, for armed and mounted Arabian horsemen; river Euphrates, for Ottoman power; the worship of heaven, for a purified and blessed state of the church on earth; Luminaries of heaven, for the lights of the church, &c.

Prof. Bush's reply to prof. Stuart was unanswerable, when he in substance said, that if a *beast* stood as a symbol to represent a kingdom in Daniel, then the *time* should be a symbol, which marked the life-time of the beast; this alone would make harmony; and then, both the *beast* and the *time* would be a good representation of the *kingdom* and its duration—day, being a good representation for a year. The principle is this: that all the parts of symbolical representations, must be interpreted as symbols.

With this simple rule, we ask those who interpret part of the representations in this book literally, where they obtain such a warrant.

We think that the representations in the book are all symbols of what takes place on the earth, up to the time when Christ comes, or the wicked are destroyed, until we come down to the twentieth chapter. If, with this key to unlock the door, we find that not only the sixth trumpet has sounded, but the sixth vial has been poured out; and also, that the adversary, probably without knowing it, has already about gathered them into the place called in the Hebrew tongue, Armageddon, whilst others are now beginning to stand on a sea of glass, then we say, if we have come down to this portion of the field of prophecy, we think it is our privilege to know it, and be able to define it.

In this place, we would say that we do not profess to be able, satisfactorily, to explain the book in all its parts; but our object is to throw out some hints, so that other minds may investigate this wonderful book, which is written for our benefit.

Before we present our views, it will be well to guard the mind, and keep before it certain principles: 1. Christ is every where in the scriptures (all previously written to this book) represented in the future, as coming *really, visibly, and personally*; and also, that there were to be certain signs in the heavens, which were to precede that coming, the one to be as necessarily visible as the other. See Matt. 24: 29, 30. Our learned opponents in denying the position that we take, viz., that the signs mentioned in Matthew, must be as literally seen as the coming itself, refer to the words of Peter in Acts 2: 18—20, (which please read,) when he says, (of what the Jews saw and heard mentioned in the previous verses,) "this is that which was spoken by the prophet Joel;" (2: 29;) and therefore they say, according to the words of Peter, the darkening of the sun, and the moon turning to blood, must be a figure and not a literal fact! To reply to this assertion, we ask, What did the Jews see that Peter said was then fulfilled? What was seen and heard?—Surely, the effects of the Spirit, as the description shows, and which the prophet Joel said should be done. So far then there is no figure, but the *real*

and literal effects of the Spirit that was promised to be poured out. It was then a *literal* verity before their eyes. If then, we have seen a part of the prophecy fulfilled *literally*, then by the simple rule that we have before given, that all the parts must harmonize, and be either all figures, or all understood literally, then we have the argument, that the sun must be darkened literally, and the moon literally, have the appearance of blood, &c. &c. Were they then in that condition? No one pretends they were; for every item mentioned in the relation as seen by the Jews, were the effects of the Spirit, and nothing else. Such an effect on the sun and heavens, and "terrible" day of the Lord, as it reads in Joel, could not with propriety, even if our opponents could prove it was figurative, and was then fulfilled before the eyes of the Jews, be a very happy figure; we should suppose to represent the blessing bestowed on that occasion. With greater propriety, it might be termed a blessed day. Peter in another place says, the prophets spoke of the sufferings of Christ, (first advent,) and the glory that should follow, (second advent.) The prophets have often described the two in the same connection, as if one succeeded the other immediately in the order of time, as we see Joel has done, to which Peter refers them. Daniel is the only prophet who gives us the distance of time between the two events—we should not know from the others, (for all speak of Christ, Acts 3: 24,) but that the two events were blended together.

The literal signs of Christ's coming, are also found in connection with the destruction of Idumea, Babylon, and Egypt. Is. 13: 9-11; Is. 34: 4; and Ezek. 32: 7. But the careful reader will find, that there, also, they are the precursors of the "punishment of the world," and "all nations," "the arrogance of the proud to cease," "the indignation of the Lord is upon all nations," &c. &c.—all synchronizing in time, with the descriptions in Matthew and Joel. Neither Josephus, or any other historian has the record, that the signs given in Matt. 24: 29, were ever witnessed, previous to the generation now living on the earth. This generation has seen them.

We have said so much on this subject to show that these signs are literal signs, that we might meet an objection which some might make, when we say, the book must be interpreted in all its parts, as a book of symbols; and then to disprove our position, refer us to the very signs of the sun, moon, and stars, under the opening of the sixth seal, (Rev. 6: 12,) standing in the *very place*, in the order of time, in which the literal signs should be seen. The answer to this is, that inspiration has taken these truly literal signs which had already been described in the word of God to be the signal of the end, and has placed them here in the proper place, as symbols representing the breaking up and confusion in the church and world, which will precede the end—the sun as we think, having already been darkened.

It will be observed, that this scene closes under the sixth seal, with all classes of men saying, "the great day of his wrath is come, and who shall be able to stand; i. e., they are now satisfied their day of probation is ended, and *this too* before the seventh seal is opened. This scenic representation is succeeded by another in the 7th chap., and as we think, covering the same portion of time. In this chapter, we see the sealing operation going on, and then the worship of heaven, is used as a symbol to represent the characters and worship of the sealed ones, before the seventh seal opens. In looking at the 15th verse, the present tense is used, as being before the throne in the temple day and night. The promise then, is *future*, that he that sitteth on the throne, shall dwell among them—after the seventh seal is opened. If the Lord will, in the next article we shall give some reasons why we think that six of the last plagues or vials are poured out, and what we are to understand by Armageddon.

C. B. HOTCHKISS.

Aurora, Aug. 7, 1844.

#### LETTER FROM A. N. BENTLEY.

GREENVILLE, N. Y., July 30, 1844.

Dear Br. Marsh—I yet feel a strong desire, that some move may embrace the truth as it is in Christ, before the door of mercy shall be forever closed, and that too, among those that make a profession to love Jesus. Oh! it is a sorrowful thought, to think of the passing that there will be, when the Lord Jesus shall be revealed in vengeance to those who are not prepared; and the divisions in families and

churches will then be different from what those now think, who express such a horror at the divisions caused by 'Millerism.' Oh! that those who reason from analogy, to show the judgment is not yet, would learn to be wise, and also reason from analogy, that the true church of God never was the most popular, and of course is not now. Well, who are despised now for serving God according to the dictates of their own conscience? and who are they that seek for the friendship of the world? A certain man (not a professor) told an Advent brother a few days ago, that he had rather go to hell than to be laughed at and ridiculed, as the 'Millerites' were! And James, 4: 4, says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God." That man could not have realized the worth of the soul, or he would have esteemed the reproaches of Christ, greater riches than the treasures of Egypt, or the pleasures of sin for a short season only. We are not of those who draw back to please the world, but believe, to the salvation of our souls. O, it is a blessed hope, a glorious prospect that we have in view; and it seems at times as though the curtain that separates us from the immediate presence of Christ and the glorious retinue of angels that will accompany him, had been moved and was about to be entirely withdrawn.

A. N. BENTLEY.

#### THE SPIRIT AND THE BRIDE SAY, COME. Rev. 22: 17.

This is the importunate desire of that spirit which animates the church of Christ; and these sentences are full of holy affection, a longing desire for the consummation of that happiness which he has promised. When the soul, by the eye of faith, beholds the Perfection of Beauty, the fairest among ten thousands, it breaks forth in strong desires, O that the salvation were come! O that thou wouldst bow the heavens and come down! Whatever the world calls great or good, is despised by the real Christian; Jesus, saith he, is the thing that I long for!—He is my all in all! Take away every thing beside—give me Christ, and I have enough. While Jesus saith, Come up higher; if you long for my coming, come up to me, the soul is ready to say, in the language of M. Burroughs, "I come, I come, I come," and so he gave up the Ghost.

The church in her militant state,  
Is weary, and cannot forbear—  
The saints in an agony wait,

To see Him again in the air,  
The Spirit invites in the bride,  
Her heavenly Lord to descend;  
And places her enthroned at his side,  
In glory that never shall end.

L. A. WEBSTER.

SYLVANUS, Mich., Aug., 1844.

For the Voice of Truth.

#### WE SEEK A CITY TO COME.

Heb. 13: 14.

A city we seek from above,  
Our proper and permanent home,  
From whence we shall never remove—  
A heavenly city to come,  
And while we are traveling on,  
The King of the place we shall spy;  
And mount, as the city comes down,  
And meet in the midst of the sky.

Those who are in search of this city, have confessed themselves strangers and pilgrims here below; they know that this is not their rest, that the beauty of all created good, is but as a fair picture drawn upon the ice, that melts away with it: vanity of vanities, all is vanity. The Christian that is clothed with the sun, and has all sublunary things under his feet—has Christ in his heart, and heaven in his eye, he at certain seasons, mounts aloft on contemplation's wings; and in thought and desire, arrives at the heavenly Jerusalem; he walks about Zion and tells the towers thereof, and is a witness of that truth, "Glorious things are spoken of thee, O city of God."

Pass we thus our days of mourning;  
While we for his coming stay,  
Languish for our Lord's returning—  
Let us still believe and pray;  
Move and more in grace increasing,  
Swifter to our center move—  
Wrestle on, in prayer unceasing—  
Only live to pray and love.

L. A. WEBSTER.

SYLVANUS, Mich., Aug., 1844.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, AUGUST 21, 1844.

#### CAMP MEETING.

"Arrangements are being made for a camp meeting near Seneca Falls, N. Y., Sept. 19th, to continue one week.—Particulars hereafter."

Br. A. N. Seymour writes:—

"I am now in Alden, laboring for Jesus with all my soul, with Br. Tilden a co-laborer. There is quite an interest manifested among the people; while some are scoffing, others are investigating and believing. Glory to God."

#### GROVE OR CONFERENCE MEETING.

A grove or conference meeting will be held, the Lord willing, at Oswego, N. Y., Aug. 30th.—Lecturers and brethren from abroad are solicited to attend. Br. Marsh is expected to attend this meeting.  
N. A. HITCHCOCK.

#### DONATIONS.

Br. W. C. Sweet, of this city, has volunteered to visit our canal packets, boats, rail-road cars, and suitable places in the city and country, for the purpose of distributing books, pamphlets, papers, tracts, &c., on the speedy coming of Christ. A large and important field is open in this case, for doing much good. Br. J. V. Himes has appropriated for this benevolent work, publications to the amount of near two hundred dollars; and we have furnished several hundred numbers of our paper, and design to continue to publish a surplus number for the same object.

All must see the importance of doing this work, and that it cannot long be sustained without the aid of donations. Our friends, therefore, who may approve of; and wish to aid in carrying forward this worthy object, can contribute as duty may dictate, either to me, or to Br. Sweet, and their offering shall be used as they may direct. Here, brethren, is an opportunity for you to do good with your earthly substance which must soon perish. Improve it as God may direct, and his blessing will be your reward.

#### SEVEN MOUNTAINS.

What are the "seven mountains" named in Rev. 17: 9? Those who contend that Rome is Mystery-Babylon, say that they are seven literal mountains, on which that city stands. But by what symbol are those seven mountains represented? Verse 3, tells us that it was "a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." On this beast the woman was seated. Verse 9, explains the seven heads of this beast, where the woman sitteth, to be seven mountains. Now if the seven heads of this beast symbolize the seven hills of earth on which Rome stands, pray what does the beast itself, and the ten horns represent? Does a part of the beast denote seven literal hills, and a part the governments of this earth? So Br. Litch, in his recent pamphlet on the Downfall of Babylon, seems to teach. He says on page 40, "This symbol, a beast, is well defined in Dan. 7th chap., and signifies a government." On page 41, speaking of the "seven mountains," he asks, "Are these to be taken literally?" and answers, "Most certainly;" and then defines them to be "seven hills or mountains," on which Rome sits. Are we justifiable in dividing this symbol, the beast, into parts, and making it represent things so widely different in their nature, as "seven hills" of earth and "a government?" We think not.

It is said in this chapter under consideration, verse 1st, that the woman "sitteth on many waters; verse 3, represents her as sitting upon the beast; and verse 9, as sitting on seven mountains. Now if a woman has but one seat, then the mountain

beast and the waters must represent, or mean the same thing; for the woman is seated upon them all. And if we can learn what either means, we shall know how to apply the *three*. Verse 15 explains, "The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues." This makes the subject plain. We can see how the waters, the beast, and the mountains symbolize "nations, peoples," &c., or governments; and how the woman, Mystery Babylon, the nominal church, can be seated upon the beast, or upheld by worldly governments, which she guides by her awful and palpitated hand. But it is all darkness and confusion, when we take the opposite view; we cannot conceive how Rome can be seated on the beast, or its seven heads, or upon many waters, or upon peoples, tongues, and nations.

The development of truth, not controversy, is our object. We have none but the kindest of feelings towards those from whom we differ. We cannot however, suffer our warm attachment for them to deter us from the path of duty; especially when it seems as plain as it does relative to giving the cry, "come out of her, my people." If we have a correct view of the subject, fearful indeed must be the position of those who oppose, or do not join in publishing this imperative call to the dear saints which will linger within the corrupt city soon to sink beneath the vengeance of God. But if we are mistaken in the application of Babylon, the mistake cannot be fatal to any one; for we are only urging God's people to do what truth, reason, and the circumstances of the case clearly require of them, viz., to separate themselves from those organizations, which to us all have become hopelessly corrupt, and soon must be destroyed. May the Lord guide us to a perfect understanding of this subject; enable us in all our investigations to have his glory our aim, and at his coming, receive us where we shall not see in part, but know as we are known.

**TRUSTING IN MAN.**

God in his wisdom has seen fit to reveal his truth through the medium of his frail, yet obedient servants. Yet how many who have been the honored mediums through which some great truth has been communicated, or brought to light, have become exalted spirit, and taken to themselves or suffered it to be given to them by others, the glory, which alone belonged to God. They have seemed to think because God had opened their understanding to some great and glorious truth, that even afterwards, by their own strength or wisdom, they could bring to light every hidden mystery of the word of truth. Hence is where they have fallen, and uniformly become the propagators of error. For God will not give his glory to another; and he knoweth the proud afar off. Neither has he ever brought to light all of his truth through the medium of one of his servants, however humble and devoted; lest through the abundance of revelations he should become exalted above measure.

Such favored ones hold a very great influence over their adherents, and how have they gained it? Not by their eloquence, or superior wisdom; but by virtue of the *truth* which they have proclaimed. They led the people to the Bible; and clearly showed them that what they taught was not man's but God's truth. When the people have once become satisfied from their Bibles that the teacher was sent of God, they have soon, as a general remark, laid their Bibles aside, given the work of all further investigation into the hands of their teacher. Here they have begun to trust in man. Hence, whatever dogma their teacher may have presented, such ones have stood ready to receive. Ministers and people in this way

have departed from God, he has taken his Spirit and truth from them, and suffered them to follow their own ways, until we behold them where they now are, in these last days, fallen into the grossest corruptions, and ripe for destruction.

Shall we, my brethren who are looking for the coming of Christ, fall after the same example of self sufficiency, and trusting in man? We believe all will not; but fear many will. If ever there was a time that all human policy, or management, and self-sufficiency should be abandoned in heart and practice by God's ministers, it is now. We should lie low at the feet of Christ and learn of him. It is too late in the day to think of getting to ourselves fame by being the authors of any theory or by taking the lead, or to ourselves the honor of developing the truths of his word. Let Christ be our leader; the word of the Lord our book of doctrine and discipline, and his Spirit our comforter, and all will be well.

How important also, for those who are not teachers, at this time of waiting and trial, to "cease from man," for "cursed is the man who trusteth in man or maketh flesh his arm." Let no man deceive you." On all the questions, which have or may come up, in these last moments of time, let no man decide the case for you. But go to your Bibles for yourself, and like a little child ask of God wisdom, and you will be guided right. For the meek will be guide in judgment, and if "any man lack wisdom" he will give it—and if any man will do his will, he shall know of the doctrine whether it be of God or not. Oh, cleave to the truth, for it alone will abide the day of the Lord.

**RELIGIOUS ITEMS.**

Br. A. A. Sawin writes, that the conference recently held at Toronto, C. W., has been a great blessing to the cause. He thinks much good will yet be done in Canada West.

Br. E. S. Tickner, Williamstown, N. Y., speaks of a good band of brethren in that place; and that one found peace in the Savior, recently. He has witnessed good seasons in Vermont, where he has recently labored; and is strong in the faith.

Br. P. A. Smith brings cheering news from Albion, N. Y., where he has been laboring. Some souls were seeking the Lord, infidels were embracing the truth, and a deep interest was awakened up in the community, on the glorious doctrine of the second coming of Christ.

Br. A. H. Ennes, Wilkins, O., writes: "I have been irresistibly convinced, from the rise and fall of the four grand universal empires, and their divisions into kingdoms; and the rise and fall of Popery, all of which were prophesied of in Dan. 2d and 7th chapters—I was convinced, I say, from the above, that we are now living in the last age of the world, in the very end of the toes of Nebuchadnezzar's image, and near the end of the horns of Daniel's fourth beast. The age of the world, the fulfilment of Moses' seven times, Daniel's vision of 2300 days, the fulfilment of events and signs spoken of by the Savior in the 24th chap. of Matt.—all these are conclusive evidences to my mind, that the Savior will soon personally appear the second time, without sin unto salvation. May we be found of him in peace, and be accounted worthy to stand before him."

Br. C. Morley writes, that himself and br. W. Pratt have recently attended a glorious meeting at Manlius, N. Y. The saints were quickened, and several were hopefully converted.

Br. W. Pratt gives an account of a good meeting himself and br. C. Morley have recently held at Chittenango Falls, N. Y. A number came out firm in the faith of the near coming of Christ, and several rose for prayers.

**LETTER FROM C. MORLEY.**

PORT BYRON, JULY 29, 1844.

Bro. Marsh—The Lord was with us at the grove meeting at this place. A boat load of brethren and

sisters came from Seneca Falls; (about forty) also, some came from Syracuse, Auburn, Cato, &c.—We had a good audience yesterday—about 800, I should think, who listened with good attention.—Many of the brethren and sisters were much revived and strengthened. One sinner came forward to be prayed for. Bro. Hotchkiss assisted us in lecturing. I gave one lecture on Babylon. We called at Palmyra, and expected to lecture there; but Dr. Robinson's temperance theater being in operation there, and learning that nearly all the inhabitants, professors and ministers among the rest, attended, we found it impracticable. I learned from the handbills, and from those who had attended, that it was a regular theater, with their band of music, scenery, playactors and playactresses. I inquired of a young lady—a professor of religion—who had attended, if she would like to be found in such a place when the judgment came: after some hesitation, she replied, no; but added, nobody knows anything about the time. Very well, I replied, according to your own admission, it may come, for aught you know, the next hour. I perceived that I had touched a chord that vibrated—deep solemnity rested on her countenance.

Early in the evening I heard children crying in the streets, and begging of their parents to permit them to attend the theater. I think I felt some as Paul did when he entered Athens, and saw the whole city given to idolatry; I could not sleep that night. In the morning I told bro. Pratt, that the Lord had permitted me to come to that place, to arouse me to proclaim, *Come out of her, my people*, and I determined to proclaim it. I felt that the Lord blessed me in thus doing at the meeting; and a goodly number I learn, went away with the determination to obey God; but one professed Advent believer of Weedsport, I learn, went away very angry; he is a prominent member of the Methodist church; his three daughters are members of the same church, and were the most gaily dressed ladies at the meeting, and are the leaders of fashion in this region.—Hence this doctrine will sift out the chaff. The mother of those ladies has come out of Babylon, and she discountenances the course of her daughters; but the father encourages them in thus dressing, &c. The theater is now at Port Byron; a part of the company were at the meeting last evening; I referred to their doings, and they with some poor drunkards tried to disturb the meeting. Thus we see that these professed temperance performers and the drunkards, and swearers too, are made friends. I perceive that the American Temperance Union for this month, comes out strongly against these theatricals. If ever the devil arrayed himself as an angel of light, it is now.

We had a delightful place for our meeting in a fine grove on a side hill. I think that meetings of this kind, are among the best means of getting the truth before the people. A number attended who had never before heard anything on the Advent. Give my love to the brethren and sisters at Rochester.

Yours in the blessed hope,  
C. MORLEY.

**WITHDRAWAL FROM THE CHURCH BY BROTHER TEALL.**

Dear Bro. Southard,—I have just obtained the minutes of the last session of the New York Eastern Christian Conference, held in Milan, on the 3rd of June, 1844. The preamble and resolutions passed by them, in the case of brethren Marsh and Burnham, and calling on others, has made my duty plain, (which has exercised my mind for a year past,) relative to my connexion with that body. In January last, I wrote a formal withdrawal intended for the Christian Palladium, their official organ; but from the spirit manifested by its conductors, I had no confidence that they would publish it, and therefore did not send it. I now send it to you. If it will not crowd out of your paper subjects of more importance, please publish it, that thereby I may address as many of my old brethren as possible.

"For the Christian Palladium.

"To the brethren of the Christian connexion, and to all who are looking for the Lord Jesus Christ from heaven's soon, to change their vile bodies, and fashion them like unto his glorious body, the following is sent, wishing you grace and peace from our Lord Jesus Christ.

When I was a hardened sinner, in the broad way to destruction, and on the very brink of infidelity, it pleased the Lord to awaken me to a sense of my condition, by means of the prayer of a dear child. I read the Bible; I looked at the churches; I compared, and found not one to be what I considered the word of God required. Yet I saw my own case to be almost desperate. I resolved to shut my eyes to creeds and church forms, and look to God and his word through Jesus Christ for direction and salvation. Glory to Jesus, I was made free. The first promise of his that caught my attention was, that he was gone to prepare a place for his saints, and will come again and receive them to himself. I have never had a doubt of his doing it. I loved all saints without regard to name. I wanted to be connected with some Christian church. I selected the Methodist, believing that to come the nearest to the gospel standard. There I remained till I had been class-leader, exhorter, and licensed preacher. I had now become acquainted with a people that made the highest profession of liberal Christianity. Their only test of fellowship a Christian experience and godly life—their creed and discipline the whole Bible, their name, CHRISTIAN. This was all I could ask. I found them a despised and persecuted people. With them I had many a happy meeting. This gave offence to the minister in charge of the circuit. He required of me that I should be partial to the Methodists, and preach as their creed reads, in order to retain my standing as a preacher among them. I have never adopted the sentiments of a sect as mine, choosing Bible language and liberty; I therefore withdrew. I then offered myself as a member of the Christian connexion, on the condition of their professed liberality, and was accepted. With them my name yet remains, free from any charge or accusation known to me. For some years past I have believed that the Lord will come and gather his saints into his kingdom about this Jewish year 1843. My greatest desire is to be found waiting for him when he shall appear. As I have obtained light from God's word, I have proclaimed it. Some of my preaching brethren have done the same. Among them is the ex-editor of the Christian Paladiner. This has given offence. Pulpits, in some instances, have been denied us, unless we would agree to say nothing about the second advent of Christ and band. Some of our brother preachers have refused to read notices of our lectures for us. Our sincerity, honesty and sentiments have been disputed and misrepresented by them. Thus taking the same course to oppose us that other sects in former years have to oppose them,—of which they bitterly complained. They have been laboring for years, avowedly to break down party distinctions. Yet the very doctrine that has been the most effectual in accomplishing that object, they have opposed as above, without being able to give a better or even as good an understanding of the prophecies as we do. Indeed they have made but very feeble attempts. With them, therefore, we have no more liberty than with any other sect, their boasted liberality to the contrary notwithstanding. I have considered the matter for months, and prayed to be led right. I am satisfied that 2d Timothy, 3d chapter, from 1st to 5th verses inclusive, is applicable to the present case, and we should "from such turn away." Also Rev. 18: 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Paul says, in writing to the Corinthians about his only hope, to wit, the coming of Christ and the resurrection of them that are his at his coming, 1st Epistle 15th chapter and 33d verses. "Be not deceived, evil communications corrupt good manners." As much as to say, if you associate with those that oppose, or ridicule, or treat this subject with neglect, you are liable to be deceived, and your faith corrupted. Beloved brethren, take the caution. I cannot avoid the conviction, that every attempt to prevent a free and full investigation of any part of the Scriptures, especially on the subject of the second advent of Christ, proceeds from the spirit of anti-christ, which is papacy or mystical Babylon, the mother of harlots, which, when carried out, worketh every abomination. With these views, and for these reasons, I hereby proclaim, with the kindest of feelings towards all, that I am free from all anti-christian organizations.

H. V. TEALL.

Brooklyn, N. Y. August 1st, 1844.

LETTER FROM BRO. MILLER;  
HIS CONFESSION AND CORRECTION.

From the Midnight Cry.  
Dear Brethren:—I find my views are yet misrepresented, and my words are perverted by those who have the care of catering to the morbid appetite of the public mind: they doubtless thus prevent some who otherwise might look at the important subject of the glorious appearing of the great God and our Savior Jesus Christ. If I and those who believe with me, in the near approach of this heavenly promise, were only affected by their misstatements, I would correct nothing, I would bear all in patience that a wicked world could inflict, or a corrupt press could publish, until God in his goodness, would remove the "veil from off all faces;" but when I see the effect of these false representations is to lull men to sleep, and the everlasting consequences which must follow this state of things, I cannot refrain from correcting what, in my soul I believe and know to be false. In my confession, I have said and now say, I was sorely disappointed in not seeing the blessed Savior this last Spring. I had believed He would come in the Jewish year 1843, which I had good reason to believe ended March, 1844. And so I honestly proclaimed it. Time has shown my error, as to the exact time of the event. Yet I am not "cast down." I bless God I have not "cast away my confidence" in God or his word. I am now waiting every hour for what I then looked for. I have yet strong faith in the immediate fulfilment of these things. I have said, and still believe, in a proper time, God will justify me in the mode of reckoning time, in prophetic chronology. I believe the failure is in the manner of the accomplishment of the last events. Yet I know that the grand drama has commenced, and the coming of "Christ is at the door." How do you know? I answer by the same way as Christ said I might know, Mark 13: 29, "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." But says the unbeliever, it may be 10, 50 or 1000 years off, then, for all you know? No, it cannot be, it must be very nigh, the "times," the "signs," all show it is nigh at the door, we can have no assurance of an hour. Herein my views have been misrepresented as though I thought it might be 50 years off, I have no such view. I am looking every day, and expecting him too. I have no sympathy of feelings with the Rev. Gentleman, who said he was looking for him every day, but did not expect Him!! I am perfectly convinced that thousands of prayers are day and night, ascending the holy hill of Zion, from hamlet, grove and field, from hearts sincere, and souls who long to see the kingdom of God: crying "come, Lord Jesus, Oh come quickly." These prayers will soon be heard, and answered too, Luke 18: 8. "I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" The signs, the Sabbath, the seven times, the seven years bondage, the dream of Nebuchadnezzar, the visions of Daniel and John, the cry of God's elect day and night, all go to show we are near, yes very near the end. How can I put it off? And woe the angel cries, a woe to them who put off the trying day, and sleep upon the brink of ruin. Awake, awake! oh sleeping virgins, awake! and you my brethren, I do implore you listen not to any report which the enemies of Christ's return, may circulate. The devil has come down having great wrath, knowing that he hath but a short time. And if it were possible, would "deceive the very elect." Those of my brethren who have studied the Bible for yourselves, know whereof we affirm! you, therefore, will not waver, but will hold fast your confidence unto the end. Our opponents do not expect to deceive such: but by measuring others by themselves, they think the Adventists are following leaders, and therefore they misrepresent those whom they may suppose are leaders, in order to draw away, as they vainly suppose, their followers. But how foolish they are! We have declared ourselves morally independent. We call no man master. And if any such were among us, when our time run out, they left us. We stand now each on his own faith, should they then have any influence on us? No, let every man "study to be a workman that need not be ashamed," and all the powers of the bottomless pit, cannot move you. Our opposers ought to see that nothing will draw us from our present faith; but a better construction of scripture. Let them give us

this, and we yield.—But misrepresentation, burlesque and ridicule, will never make a real Adventist give up his hope. We have the Lord on our side, and we expect he will continue to be on our side, while we keep humble, penitent, and trust in him and his word. We have no master on earth. We have no leaders, but those who lead us on to the word of God. We fellowship no teachers, but those who teach the Scriptures, and we feed on no food spiritually, "but every word of God." This is our faith. Therefore, let our opposers govern themselves accordingly. And may we all meet in the New Heavens and New Earth, when the angel proclaims "time shall be no longer."

WM. MILLER.  
BUFFALO, N. Y. July 31, 1844

BEHOLD, NOW IS THE DAY OF SALVATION.

For the Voice of Truth.  
2 Cor. 6: 2.  
Opportunities are headlong, and when once lost, they are never to be recalled. When the day of salvation is ended, it will never dawn again. O what a mercy that God saith, "Behold, now is the day of salvation." Now God calls—now heaven invites—now Jesus intercedes—now the Spirit strives—now ministers pray, and beseech sinners to be reconciled to God. Penitents, now the Lord waits to be gracious—now the Day star shall arise in your hearts; fear not, only behold the Lamb of God, look unto him and be saved, with a free, present salvation. Now the season is of love. And heavenly visitation: Sinners! know the time, and prove The day of your salvation: All may now in Christ retrieve God the Father's favor— Claim the Holy Ghost and live Priest and kings forever. I. A. WEBSTER.  
Sylvania, Mich., Aug. 1844.

LETTER FROM G. W. CHERRY.

MANSVILLE, Ohio, August 5, 1844.  
Dear Bro. Marsh—There is a little band here, lifting up their heads in believing that the Lord, whom they love, will soon appear in his beauty.—But many have gone back, or let their lamps go out, we fear, because there was none to go out and in before us. We have tried to get a lecturer, until I, or at least, some of us, have got discouraged. Oh, that the Lord would incline some brother to call this way! Yours in the bonds of Christian love, and the hope of the gospel, G. W. CHERRY.

LIBERTY, Me. July 13. A brother writes:—It may be interesting to you to know that Br. A. Stinson and wife, of the Free Will Baptist connexion, have recently embraced the Advent views. Bro. S. has been a respectable minister of that denomination for several years, and highly esteemed as such by the denomination. This brother will do much to forward the cause in this vicinity. He is a regular graduate of Bangor Theological Seminary. Bro. Albert Worthington, a Presbyterian minister of Milford, Mich., writes that he is very much interested in, and has embraced the Advent doctrine, and is preaching it.

STATEN ISLAND CAMP MEETING.—When we left the ground on Monday, it was expected the exercises of that day would be the last, but such was the desire to hear, that four discourses were delivered Tuesday, which were attentively heard by large audiences. Eleven were baptised.

LETTERS RECEIVED, UP TO AUG. 21.

POST MASTER.	AMOUNT.	INDIVIDUALS.
C. L. Gilbert, Peterboro, "		
A. A. Sawin, Hamilton, C.	\$1 00	
W., all right,	3 00	
J. N. Walter, New Carlisle, Ohio,	25	
P. A. Smith, Albion, N. Y.,	1 00	1 00
N. A. Hitchcock, Oswego	25	
J. P. Judson, Cleveland, O.	1 00	
A. C. Judson, "		
D. E. Farrar, Adams Basin, N. Y.,	25	
O. Irish, New Bedford, Mass.,	3 00	4 00
E. R. Pinney, Seneca Falls,		
H. B. Hotchkiss, Auburn,		
C. Morley, Chittanooga, "		



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y., WEDNESDAY, AUGUST 28, 1844.

NO. 4.

These sayings are faithful and true—Behold I come quickly.

JOSEPH MARSH, Editor & Publisher.

The Voice of Truth and Glad Tidings of the Kingdom.

With time continues, or duty may require, will be published every Wednesday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cts per Vol. (12 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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For the Voice of Truth.

## "THE HOPE SET BEFORE US."

The world is full of hope. Mankind are steadfastly looking at something beyond, and are eagerly pressing on to its attainment. But alas! The hopes of the great multitude are limited by the bound of time. There is a veil upon their eyes—so that they see not into the realities of a "world to come,"—the momentous scenes that are to transpire when "time shall be no longer." They are full of hope—but it is for some delusive phantom—some airy scheme of happiness in this life. A little more of this world's goods—a few more shining honors—and then they will be ready to say "Soul—take thine ease—eat, drink, and be merry." And there are some who have hopes of a more exalting and blessed nature—yet according to the plain declarations of God's word, such as can never be realized. They are looking forward to a period of peace and prosperity to Zion in this "present evil world"—when inquiry shall be done away, and all the nations of the earth "shall see the salvation of our God." The entire subjection of all earthly kingdoms to the dominion of our blessed Lord, is indeed a glorious expectation; but to look for that within the bounds of time, is, we consider, a vain, delusive hope, that must perish.

Oh that men would open their eyes to the truth, and throwing aside every vain imagination, "lay hold upon the hope set before us." That true gospel hope which is "as an anchor to the soul both sure and steadfast"—that "maketh not ashamed"—that lifts the soul above all the storms and darkness of the world, and fills it with "joy that is unspeakable and full of glory?" And what is it? We are told in John's 1st Epistle 3d chap. 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. And every man that hath this hope in him purifieth himself even as he is pure. Again—Rom. v: 1, 2. Being justified by faith, we have peace with God through our Lord Jesus Christ—and rejoice in hope of the glory of God. And what is that glory? Isaiah tells us (40 chap.) that "the glory of the Lord shall be revealed and all flesh shall see it together." This latter phrase makes the passage perfectly analogous with the one in Rev. 1: 7th. Behold he cometh with clouds, and every eye shall see him. Christ himself speaks in several places, of the time when he shall come—in the clouds of heaven, with power and great glory." And in Paul's second epistle to the Thessalonians, 1st chap. that time is spoken of as one of rest, and blessedness to the saints who are suffering tribulation—"WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN with his mighty angels, and shall come to be glorified in his saints and admired in all them that believe." It is very evident then that the "hope of the glory of God" in which the Christian rejoices is "the glorious appearing of the great God and our Savior Jesus Christ." The second advent of the blessed Jesus to our world—it is this great event which fills the unsatisfied mind with terror—that gives to the believer joy that is "unspeakable and full of glory." And "when Christ who is our life shall appear, then shall we also appear with him in glory." With that event is connected the glory of the saints, and all the promised blessings of the "new covenant." It will

be the time of their final redemption from all the evils of a polluted, wretched world, and the possession of their everlasting inheritance. In Rom. 8th chap. this is clearly brought to view. From verses 16—25 the hope is fully exhibited, or rather, one particular feature of its glory—the redemption of our body." Now, those who have "the first fruits of the Spirit," are said to be "groaning within themselves," waiting for the adoption—the same spoken of by John being like Christ—and in another place having a body "fashioned like unto His glorious body—and then the apostle adds, that "we are saved by hope—and if we hope for that we see not, then do we with patience wait for it." Oh how full of glory is that hope, the coming of our Lord Jesus Christ! It is truly the word of the gospel. For then will be brought to pass all the promises that have been given concerning the kingdom of our God, and the glorification of the saints. At that day Paul is to receive his crown, together with all those who "love his appearing." Daniel is to stand in his lot. Job is to realize what was revealed to him by faith—that he "should stand at the latter day upon the earth," and in his "flesh see God." David is to be "satisfied" by awaking in his likeness. And all that company of apostles, prophets, and martyrs, who "slept in faith," will be made partakers of that "heavenly country" which they had in view, when they confessed themselves strangers and pilgrims on earth. Then all those that sleep in Christ will "awake to everlasting life," and "shine forth as the sun in the kingdom of their Father!" Death shall be swallowed up in victory. Tears shall be wiped away from all faces and "there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away." Oh glorious hour! Triumphant blessed hope! It makes the heart leap for joy, and wakens shouts of praise. And if such is the hope, what will be the realization? Beloved child of God, to whom this hope is as an anchor to the soul; be steadfast, and "hold the rejoicing" of it "firm unto the end." Be humble, patient, "ready always to give a reason to every man that asketh you of the hope that is in you with meekness and fear." And oh, be diligent to lead those that are without to embrace it, for if they abide in darkness, the day that will usher you into glory, will sink them in everlasting despair! Who is not ready to cast away all vain delusive fancies, all hopes that have been inspired by the great Adversary of souls, and "fly for refuge to lay hold upon "the hope set before us." A. C. J.

CLEVELAND, O., Aug. 12, 1844.

For the Voice of Truth.

## THE JEWISH YEAR 1843.

In the Voice of Truth for August 3d, is a second article by Bro. Hotchkiss attempting to prove that this year 1844, is the true Jewish year 1843. In his lecture on that subject recently at Port Byron, it seemed very plausible, and it appeared to me to be correct; but upon a close examination I am satisfied that he is mistaken; but there is a mistake before our vulgar era, as for instance the 4th year B. C., is used as the year 4 B. C.; whereas it is the year 3 B. C., as the following illustrations will prove. The Julian Period is always used by astronomers; it is an excess of 709 years above the age of the world according to the Usherian computation; where our vulgar era begins is 4004 years, add to it 1844 and its amount is 5848, to which add 709 and it makes 6557, the Julian Period for 1844. Again, add 1844 to the Julian Period 4713 where our vulgar era begins, and it makes 6557; also add 709 to 4004 and its amount is 4713 Julian Period. 677 B. C. is the Julian Period 4036; for 677 from 4004 leaves 3227, the Usherian age of the world, 677 B. C., to which add 709 and its amount is 4036, to which add 2520, the seven times, and it makes 6556, the Julian Period for 1843; but if we call 677 B. C. the 677th year B. C., which is 676 B. C. as the fact is, then 676 B. C. is the Julian Period 4037, to

which add 2520 and it makes 6557 Julian Period for 1844. So of 457 B. C., it is the 457th, or 456 B. C.; for 456 from 4004 leaves 3548, to which add 709 and its amount is 4257; to which add 2300 and it is 6557.

J. P. 4710	4711	4712	4713	4714
4th B. C.	3d	2d	1st	2d
3d	2d	1st	0	A. D. 1

From March 4th year B. C., J. P. 4710, to March 3d, year B. C., J. P. 4711 is one full year. From 2d year B. C., J. P. 4712, and year 1 B. C. to the year 1st B. C., J. P. 4713, and (0) is one full year; and from the first year A. D., J. P. 4713; and the year 0, to 2d A. D., J. P. 4714, and the year 1 A. D., is also one full year; hence, from 2d B. C. or year 1 B. C. to 2d A. D. or A. D. 1, is two full years; therefore, the 1st B. C. and A. D. 1st is composed of parts of one year, six months in each part. Christ was not born in the Julian Period 4710 or 4th year B. C., for if Herod died in March of that year, then 1847 years had elapsed last March since his death; for as we have already shown, from March 4710 to March 4711 is one full year, and take 4710 from 6557 the Julian Period for 1844, and it leaves 1847, i. e. 1847 full years last March since then, and Christ was born before Herod's death, and 1847 years from Christ's birth completes the 2300 years; for 453 and 1847 makes 2300. Again, Christ's birth being in the Julian Period 4713, was crucified A. D. 33; which makes the Julian Period 4746, the year that Ferguson and other astronomers have demonstrated to be the time of Christ's crucifixion, only 1813½ years can elapse from that point to fill up the 2300 years. Christ was 30 years of age when he began to preach, (Luke 3: 23); the 69 weeks or 483 years were then fulfilled, (Mark 1: 15,) 30 from 483 leaves 453; therefore, the decree to restore and build Jerusalem, was given 453 B. C., Julian Period 4260., Add 453, 1813½, 33½ (Christ's age) and its amount is 2300; also, 453 and 1847 are 2300. To J. P. 4260 add 2300 and its amount is 6560, the Julian Period for 1847. To 4713 add 1844, and it brings us to 6557 the Julian Period for 1844. Hence, Bro. Hotchkiss is wrong in considering this year 1844 as being the true Jewish year 1843. But the year lost is before Christ, as we have shown, not after, by taking for instance 31st B. C. for the year 30 B. C. This will, if true, make the seven times according to Bro. Miller's theory, terminate in 1844 instead of 1843; for 676 from 2520 leaves 1844, also 456 from 2300 leaves 1844. But we have proved that the 2300 days begin 453 B. C. which from 2300 leaves 1847. C. MORLEY.

CHITTENANGO FALLS, N. Y., Aug. 12, 1844.

For the Voice of Truth.

## COME, LORD JESUS.

This prayer in Rev. 1: 7, and 22: 20, was uttered after Jesus had said, "Behold he cometh with clouds—and surely I come quickly. We are taught in Rev. 11: 14, that the second was past, and that the third was cometh quickly. Then the seventh angel or last trump will sound, and the uttermost parts of the earth will be given to Christ, and his saints, who will take the kingdom and possess it forever, even forever and ever. I would here suggest a few thoughts as to what hinders Christ's speedy coming to reward his saints, and punish his foes. Is there not a lack of fervent, believing prayer for the Nobلمان's return, and the coronation of David's Son? To me, it seems quite probable.—But will God hear and answer such a prayer? He says the desires of the righteous shall be granted, and the fervent effectual prayer of the righteous availeth much. But when will he answer their prayer? It seems to me, that it will be when God's elect, every where, night and day, cry, "Come, Lord Jesus, come quickly." In support of this idea, brethren, read with care the following passages of holy writ; Ps. 102: 16, "When the Lord shall build up Zion he shall appear in his glory." This coming to effect this work, seems to be on account of the petition of a certain class. Verse 17: "He will regard the prayer of the destitute, and not despise

their prayer." He then adds, "this promise is not for those in David's day, but for the elect on earth at Christ's coming." "This shall be written for the generation to come, and the people which shall be created, (or born from the dead, Rev. 1: 5,) shall praise the Lord." (1 Cor. 15: 51-55.) "For he hath looked down, from heaven did the Lord behold the earth, to hear the groaning of the prisoners, to loose those that are appointed to death." Rom. 8: 22, 23; Phil. 3: 20, 21. We read also in Isa. 30: 19: "For the people shall dwell in Zion at Jerusalem, and shall weep no more." (See Rev. 21: 3-5.) The time when, is here defined to be in answer to prayer—"he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." How? "By coming in his glory, delivering all written in the book of life, and bringing from heaven to earth the city of the Lord, the Zion of the Holy One of Israel." Isa. 60: 11-21.

Again, in Eze. 36: 24, God has promised to gather Israel (Rom. 8: 6-9) out of all countries and bring them into their own land, when they shall be his people and he will be their God. "But in verse 37, he adds, "Thus saith the Lord God, I will yet be acquired of by the 'House of Israel' to do this for them. Then follows how he will effect the promised gathering; 37: 12—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, (Hos. 13: 14; Jno. 5: 28,) and will bring you into the land of Israel, then ye shall know that I, the Lord have spoken and performed it, saith the Lord.

Once more we read in Luke the seventeenth chapter, Jesus describes the condition of society as it was in Lot's and Noah's day, and says, (verse 30,) "Even thus shall it be in the day when the Son of Man comes, or is revealed from heaven." He then utters a parable to his disciples, with whom he was conversing, known as the parable of the widow and unjust judge—"And he spake a parable to this end, that men ought always to pray, and not to faint."—But pray for what? "Evidently, for the coming of Christ to gather his elect; (verse 37;) for it was the last topic of remark, and he had previously taught them to pray, "thy kingdom come." And the evident design of the parable, is to teach them farther their duty, and also, that when he comes, it will be in answer to their, believing, day and night cries of God's chosen ones, and for the purpose of bringing his elect. See Rev. 6: 10. How long before thou wilt avenge our blood on them who dwell on the earth?—The martyrs inquire the time.—Read Rev. 19: 1-6.

And, says Jesus, "shall not God avenge his own elect, who cry unto him day and night, though he bear long with them? I tell you he will avenge them speedily." O! how gracious this promise.—But it may be said, we shall have to pray a great while, for he will not soon hear; he must bear long with us. As to how long, we may get some light from James 5: 7: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. How many months? Until he receive the early and latter rain; then the harvest begins. Be ye also patient, and continue to watch and pray, "Thy kingdom come;" for in due season we shall reap if we faint not; remembering if we sow to the flesh we shall reap corruption, if we sow to the spirit we shall reap life everlasting.

Finally, dear reader, as the Judge stands before the door, be ready, when he knocks, to open immediately; for such as are ready will go in to the marriage, and others will be shut out. Let us then keep ourselves in the love of God, and stand praying and patiently waiting for Christ to judge, make war, and then reign forever and ever. Even so come, Lord Jesus, and come quickly. T. F. B.

**LETTER FROM N. A. HITCHCOCK.**  
Oswego, N. Y., Aug. 13, 1844.

Dear Br. Marsh—Since I last wrote you, two have found the Lord through faith in his name, and were made to rejoice; and I have led seven happy believers down into the water and immersed them according to the Savior's divine instruction. One week last Sabbath, we enjoyed a glorious communion season with the saints, and the largest number that have in this place (the Tabernacle) sat around the free table of the Lord. The Lord be praised for what he is doing in the midst of these last days. Surely he is preparing a people to stand glorified with him on mount Zion. Oh, the song that will

then be sung triumphantly glorious—the victory won, the laurels received and Christ glorified and admired in all the saints. It seems to me, Bro. Marsh, that what we now anticipate, is about to appear in its fullness. I certainly find my commission and work now, in the prophecy of Joel 2: 1, which is "Blow the trumpet in Zion, sound the alarm in my holy mountain; let the inhabitants of the land tremble; for the day of the Lord cometh—it is a night of hand." I say I now read my commission and work as plainly as I have heretofore in Matt. 28: 19. Although I would not be understood as intimating that I have been called to resign this commission, by no means; but the alarm must be given for the reason named in the text quoted from Joel; and this reason as the last great motive to induce a slumbering church and perishing world to attend to God's irrevocable claims, and thus get ready for the great day of the Lord—the day of his wrath—the day of his power—the day when he will judge the world, pour his indignation upon his enemies, and congregate his own elect upon, as it were, the sea of glass. The proof of all these things is clear before me, and I am resting in God, hoping for the kingdom, and patiently waiting for that we see not. Rom. 8: 25.

Yours, in the blessed hope,  
N. A. HITCHCOCK.

**Voice of Truth & Glad Tidings**

"The wise shall understand."  
ROCHESTER, AUGUST 20, 1844.

**DEFERRED ARTICLES.**

Several valuable communications are necessarily laid over. They shall appear so.

The appointment for a camp meeting to commence at Seneca Falls, Sept. 19th, is changed to Sept. 12th. Particulars in our next number.

**MEETING APPOINTMENTS.**

The camp meeting noticed in our first number to commence the first Wednesday in Sept., will be held at *Buckley's* corners, town of Gerry, Chautauque co., N. Y., instead of *Buckey's* corners, as before published. By divine permission the editor will attend this meeting. We shall leave home on Wednesday, the day the meeting commences; the same day take the evening boat for Dunkirk, at which place we shall be glad to meet a friendly conveyance to the camp ground. I also solicit my father and relatives at Randolph, to attend this meeting, as I shall not be able to visit them at their homes.

Also, a conference meeting is appointed to commence the second Wednesday in Sept., at Lodi, Cattaraugus co., N. Y.

Also, a conference meeting is appointed to commence the 30th inst., in the grove or tabernacle, at Oswego, N. Y. We design to attend this meeting.

**THE TIME.**

We cannot see sufficient evidence in Bro. C. Morley's article in this number, to incline us in the least to adopt the time he advocates for the coming of the Lord. We publish his article because we wish to treat our good brethren and their sentiments with due respect. A controversy, however, on this question, which has been so thoroughly gone into in the "Herald," cannot be admitted. Br. Hitchkiss will probably reply to Bro. Morley, and then we must leave our readers to judge for themselves on the case at issue. The evidence daily increases that the Lord is at the door. Let us be found waiting and watching for his appearing.

**VOICE OF TRUTH—EXTRA.**

Br. Charles Hersey, of Worcester, Mass. has furnished for our pages a most solemn and weighty appeal to the unconverted. It will appear in our next number. We have printed twenty thousand of this timely message on an extra sheet for gratuitous circulation. They are printed four on a sheet of the size of our paper; and can be sent by mail, sub-

ject only to newspaper postage; and at the price of twenty-five cents per hundred. Those who wish to assist in calling upon the perishing thousands around us to prepare to meet the coming judgment, will send their orders with or without the cash. What we do must be done quickly. We fear many very many are already beyond the reach of mercy, or have judged themselves unworthy of eternal life. This momentous consideration alone should cause us to leave no gospel means untried to "pluck a brand from the fire, the small remnant that ye may be saved."

**RECENT CAMP MEETINGS.**

The camp meetings recently held at Porter, and at Parma were seasons of interest and strength to those who are looking for the coming of Christ. At Porter we learn but little impression was made on the minds of the unconverted, some backsliders were reclaimed, and the saints confirmed in the faith. Nearly the same may be said of the meeting at Parma; with the exception, that several arose to prayers, two of which we believe were true penitents. Several members of different churches spoke of their determination to free themselves agreeable to the command of the Lord, from Mystery, Babylon; and at the close of our meeting, four followed the Lord in baptism. Finally, the Parma meeting was one of power and glory to the humble few who took part in the work and worship of that occasion.

At this meeting, as at others we have recently attended, no truth produced a more powerful effect than the cry, "come out of her, my people." We are fully satisfied that it is the message God would have his servants and people now, specially, bear to the few of his saints who yet linger in the false churches. They must come out from all the corrupt organizations, where they now are; or be partakers of their sins, and receive of their plagues. And why will any one for a moment dally—why will they not hear, believe, and obey God, in this plain requirement. Can they tell why? They can assign no just reason for remaining where they are consequently it is clear as the light, that they should "come out from among them" without a moment's delay.

**THE CAUSE.**

The good cause at Dansville and Genesee is prospering at this time. Six have been baptized at Genesee of late. The faithful labors of Bro. Hersey his daughter, and Bro. Stoddard are now closed in those places. Bro. and sister Hersey have gone to proclaim the "glad tidings" in Seneca Falls. The meetings in this city are attended with an increased interest; and from various other places we have good reports, which we have not room to particularize now. God is evidently with his people; let us abide in him—he will soon crown his faithful one with eternal life.

**AN APOLOGY.**

Certain articles in our last number should have been credited to the "Midnight Cry." The mistake occurred in our absence to the Parma camp meeting. The last article represents that we attended the "Staten Island camp meeting," whereas it was the editor of the "Cry" who attended it.

For the Voice.

**SYMBOLICAL PROPHECY.**

In giving our views of the seven last plagues, we wish to have those principles of interpretation which we have given, settled in the mind; viz., that a symbol is used to represent some other thing, and never of itself to be the literal or historical fact.—Second, That a symbol when used with propriety, should be taken from some well known fact in the world, of matter, or of mind, and with which, it is presumed all are familiar. Third, That in prophet-

ic symbols, especially in the book of the Apocalypse, we must look for the historical fact, or truth, from which the symbol is drawn, somewhere in the word of God. If these principles are right, then we must not understand the plagues to be *literal sores*, *literal blood*, or *literal scorching of the sun*, &c. Some there are, who think these *literal* plagues are to be experienced before Christ comes. This we think is not in accordance with Christ's word, that it will be as it was in the days of Noah and of Lot. The perils of those days were, the pointing the finger of scorn, the laugh of ridicule, the sneer of contempt. Daniel says, to the time of trouble, everyone who is found written in the book shall be delivered. Our Savior says, "Watch and pray always, that you may be accounted worthy to escape all these things, which shall come to pass, and to stand before the Son of Man." Paul says (2 Tim. 3: 5), after describing those who in the last days resist the truth, that they "shall proceed no further" (in their opposition). The declaration often repeated is, that the wicked in that day will be overtaken as a thief. From these passages and others, we infer that there will be no visible and awful judgments upon the wicked before Christ comes, neither will Christians have bodily suffering from persecution.

In order to understand the import of the imagery in the Apocalypse, we should study the historical facts and objects in the word of God, from which the symbols are taken, and especially those which pertain to the Jewish worship in the tabernacle or temple. The chronological order of the visions of John, are in many instances very different from that in which they are recorded in the book. To illustrate, suppose a skillful artist had prepared some twenty pieces of historical painting on as many different pieces of canvass, each one representing some one event of the American Revolution. If in the exhibition of them there was no effort to bring each successive one in their true historical connection before the mind, it would be necessary to find some other key to show their place in history. We think the order of time in John's visions can be found by careful study. Much that is found in the 14th and 15th chap., is taken from the plagues that befel the Egyptians, and afterwards the song of deliverance of Moses. The song of triumph seen by John, is before the plagues are poured out; but the chronology we think is afterwards, if the symbol holds good, or at least after the six plagues have been poured out.

The 12th verse, John saw the seven angels.— We understand the angels here to be God's providential messengers or dealings with man. We now pass in the history to the 6th and 7th verse, where they are seen in the vision coming out of the temple; this we understand Christ's spiritual house which is now being built, of which the temple built of Solomon is the type. See Heb. 3: 6. They were clothed with white linen, and with golden girdles.— The symbol is borrowed from the dress of the Jewish high priest—long flowing robes and a girdle around their loins. We are told (Rev. 19: 8) that the fine white linen is the *righteousness of the saints*. We are told by Paul, that *faith is that righteousness*, and (Heb. 11th) that *faith has reference to Christ's coming as the object of hope*. The girdle is an emblem of *faithfulness and fidelity*. Eph. 6: 14. Having your loins gird about with truth." 1 Pet. 1: 13: "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." We understand these messengers to be those means (either the press, or the preaching of the word), which are put in operation by the servants of God, who exercise *faith in Christ's coming*, and which *truth as a golden girdle*, they bind around their hearts.

We pass over the 8th verse to the 15th chap., where a voice out of the temple commands them to go their way, &c. The first pours his vial out upon the earth—those minds which are earthly and growling in their affections—this vial produced a grievous sore upon those who had the mark of the beast and who worshipped his image. We see in this a point in chronology. The image was not made until the present generation came on to the stage—(Rev. 13: 14)—the vial could not have been poured out previous thereto.

This plague, which was the fifth in order upon the Egyptians, we understand is a symbol to show the mortal effects upon those minds who have the mark of the beast, and those who worship his image.

We give our opinion that this plague synchronises in time with the mission of the first angel in the 14th chap., whose mission had the effect to irritate and perplex the mind, as the plague of the boils did the bodies of the Egyptians. Who does not know how those out of whom this vial was poured, called upon their teachers and pastors, and all their learned men, to tell them what they must believe, and whether these things were so. The folly of these teachers and learned men, have been just as apparent in resisting these truths which came with such an array of argument, as was the folly of Jannes and Jambres, when their arts and magic failed any longer to do away the authority by which Moses the messenger of God spake; for the boils were upon the magicians as well as upon the common and unlearned people. Such a plague or judgment, surely is more awful than any plague of Egypt. Compare 2 Tim. 3: 8, with Ex. 9: 11.

We are not prepared to define the time when the first angel seen by John, mentioned in the 14th chap., commenced his flight; but to use the language of the symbol, there is reason to think that the message (here called a vial) had not produced many sores until the year 1840, when public attention was more particularly turned towards it. This was the year when the "Signs of the Times" at Boston was first published. The first conference of the brethren was also held this year; and expectation was turned toward Turkey to see whether the calculation of the brethren in the sending of the sixth trumpet should prove correct. This year also the first labored effort to overthrow the arguments and the proofs of Christ's near approach, was made by Mr. Dowling. The Searcher of Hearts alone has known the trouble, the anxiety and perplexity of mind which this subject has given up to April, 1843, followed as we believe it has been to all who have heard it (and who has not) with the strivings of the Holy Spirit.

We next come to the second angel, who poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea. Our time and limits are such that we can only hint at the interpretation. What are we to understand by the sea? According to our rule, we must look for the thing or subject which makes this symbol in the word of God. Turning to the 21st chap. of Isa., we find the prophecy of the fall of Babylon given under the name of "the desert of the sea." Mr. Barnes in his comments says on the question why Babylon should be called the sea, that there have been almost as many interpretations as interpreters. The same author remarks that the word here, (*deserts*) is sometimes used in other places, for "a place for flocks," as in Ps. 65: 13, &c. But our object is not to inquire why inspiration has given this name; but only to show that Babylon is here called sea.— We find in other places that Babylon is called "the deep," "her waters," and that God "will dry up her sea, and make her springs dry." &c. Is. 44: 27, Jer. 50: 38, and 51: 36. These prophecies, and especially Isa. 21, is not only typical but prophetic of the great Babylon and her fall.

In Rev. 17, one of these seven angels which had these vials, told John that this woman who has now become polluted and "sitteth upon many waters," was Babylon, who mystically reigned over the kings of the earth—"and the woman which thou sawest is that great city;" here the symbol is explained.— Babylon, then, cannot be literally the kingdoms, or a kingdom of the world; because she rideth forth in her glory, sitting upon them, i. e. the beast who has ten horns, and whose power and influence is now felt in every part of the world, especially by England, who at this day is the most prominent among the ten horns of the beast upon whom the woman sitteth. The facts then, are these, that the angel says to John, *this woman is Babylon who reigneth or who exerts this baleful influence over the whole world, and of whom it is said in the 14th chap. when the second angel flies, "Babylon is fallen, is fallen."* These also are the very words that the watchman who was commanded to be on the lookout, when he saw a chariot of men with a couple of horsemen, heard say, *Babylon is fallen, is fallen.* This was the burden of the *desert of the sea*, which the prophet gave, and which is *Babylon*.

In this place we would say, would it not be wise for us all to listen to the answer of the watchman in the 12th verse, after we have heard that Babylon has fallen?

"And it became as the blood of a dead man."— Observe the expression, *as*. So long as there is life the blood will course through the veins. The reader can make the application after he has turned to Isa. 24, where the Lord maketh the earth empty and then read about the city of confusion, 10th verse. The third angel poured out his vial upon the rivers and fountains of waters, and they became blood. A Bible reader could scarcely fail of making an application here to the healing and purifying influences of the Holy Spirit which, once gave life, but now in the place of water comes blood, which produces death. How fearfully true is this, where the glorious doctrine of Christ's being near has been rejected, and they still hold on to the fables of a temporal millennium, and return of the natural Jews.— 5th verse: And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. We understand here, that God's messengers who urge men to drink the pure waters of salvation, are obliged to say, when they see them "turn away their ears from the truth," God is just in thus leaving them to their destinies; (6th verse:) for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. They now drink from those fountains which have become blood. But the objector says, how have they shed the blood of saints? We answer, on the same principle that the Jews who garnished the tombs of the prophets, and who said they would not have killed them if they had lived in their day, were guilty of the blood of all the prophets; which declaration of our Savior is here used as the symbol to show that those who profess to love the coming of the Savior as their deliverer from sin, as their chief good, and then are found opposing, and unwilling to look after the evidences, are exhibiting the same spirit, and oppose Christ in their hearts. 7th verse: The angel from the altar adds his amen to what the other angel has said. If this was the golden altar from which daily the smoke of incense, performed as it was, went up to heaven, then it is intended to represent those who offer to God those earnest prayers in behalf of their dear friends and brethren, and see that all their benevolent desires and efforts are not heeded by them. Now they are constrained though it may be with weeping, to say, "Even so," God is right—they would hold on to their delusions.

We venture our opinion that the chronology of these two vials was under the cry of the second angel in the 14th chap., and we also see in the 5th verse, that Christ had not come, the angel says, which art, and wast and shalt be; which we understand was to this angel yet in the future, was looking for him. 8th verse: "The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire."

The word of God is a savor of life to the soul, and also of death. The sun is often used as *this emblem of life and heat*, and as the source from whence all our healthful blessings come. So also when no refreshing showers or gentle dews of the Spirit descend to moisten the heritage of God; and man in his folly has cast away the only shade and shelter which God has provided against the scorching rays of divine truth, viz., the faith once delivered to the saints, or the love of Christ's appearing, then also we think the sun is a proper emblem to show the scorching effects of God's truth. See where the emblem is found, Ps. 121: 5, 6, and Isa. 49: 10.— Now we request the reader to turn to Rev. 14: 8—11, and read the message which the third angel gives, and say whether in all the word of God, you can find another such an awful and searching truth as is there written—how full of fire and brimstone and smoke; all this is going on whilst the saints have to exercise patience while the Bridegroom appears to tarry. 12th verse. We ask if this has not been fulfilled in the corresponding call, "Come out of her, my people. Rev. 18: 4. Now look at the effect of this plague on those who were scorched, they blasphemed God, and repented not, &c. When the evidences have been presented, who and what Babylon is, and the duty of God's people to come out of her, how common the remark that this is the work of the devil to break up the churches, &c.— 10 verse: "The fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain," &c., &c.

We all understand the seat of the beast to be at

Rome; and as these angels have the long white flowing robes which cover the whole body, (the faith once delivered to the saints;) and have the golden girdle of truth bound around their hearts, we must expect the effects produced were from some religious effort. Most readers are undoubtedly acquainted with the fact of the formation of a society in New York last summer, to send the Bible and other religious books to the seat of the beast itself; and that in consequence, the Pope issued his bull under date of May 8, 1844, in which he says: "we were profoundly grieved upon reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself." He enjoins also, the utmost watchfulness at the posts of entrance, that this holy book shall not be introduced," &c. We had also, when this alarm and anxiety existed, that it was increased by the knowledge of the plot which was formed all over Europe to disorganize the church and the pope. All this the pope knew, and in his inability to defend himself, he cries to the world for help. This surely looks like his kingdom being full of darkness, and gnawing their tongues for pain; and this too in the very place where prophecy has placed it in our chronology of these vias. 12th verse: "And the sixth angel poured out his vial upon the great river Euphrates, and the waters thereof was dried up, that the way of the kings of the east should be prepared."

The writer was one among the number who for sometime previous to the 21st of last March did expect that time would at least run on until June: because the 6th trumpet appeared to indicate that there was another chain of fulfilment of 391 years and 15 days from the fall of Constantinople, which according to Gibbon brought the time into June. We expressed our opinion that Constantinople would then fall. See Voice of Truth of April 27th, 1844. We now understand that such an event would not have been so harmonious a fulfilment as to have the supremacy of their religion yielded by the Sultan by the dictation of the European powers. Their civil power was yielded August 11th, 1840, and we think their religious power was on the very day that the period run out in June last, and will be so seen when the facts become known. Most readers are acquainted with the demand that was made upon the Sultan which was in effect to tolerate all religions, placing his subjects where they might exercise what religion they pleased and be Mahomedan, should be put to death for becoming Christian. The last advices from Turkey are of the 27th June, which says:

"The Sultan had renewed (officially we think) to Sir Stratford Canning his promises (probably verbal) in reference to the renegade question." A writer from Constantinople says, while the subject was agitated, and before the demand had been acceded to; that the religious orders were very much excited; and that learned Musselmans say, that if conceded, a fundamental principle of their religion will be overturned. This as we have said, the last account stated had been done.

The 11th chapter, 13 and 14 verses, show that the same event is alluded to, in the sixth plague: as the Euphrates must be the same in both places, the reader is requested to compare them. In the trumpet they were to be prepared, a definite time; when that time expired in the sixth plague, the way of the kings of the East was to be prepared. Kedar, and Hazor, were kingdoms which lay southeast of Canaan. They were designated in Jeremiah 49: 28, as the men of the east. In Judges 4: 2, we find Sisera was captain of the host of Jabin, who was king of Hazor, and who had oppressed God's people for 20 years. In Deborah's song it is said, "the kings came and fought: then fought the kings of Canaan in Timnah by the waters of Megiddo." The history tells us that every one fell by the sword, and not one man was left. Deborah says "They fought from heaven: the stars in their courses fought against Sisera." We think the symbol of the kings of the east is taken from this piece of history, and as the battle of the great day which is to be fought after Christ comes; and as that could not be done until after the river Euphrates was dried up, or in other words the sixth trumpet has sounded, and as the sixth has sounded, the way is now prepared, or is now preparing as we shall see, for the kings of the east.

C. B. ROTCHKISS.

[To be continued.]

LETTER FROM E. C. CLEMONS.

Boston, Aug. 14, 1844.

Dear Bro. Marsh,—I reached this place last Saturday evening at 7 o'clock. I found the dear friends strong in the faith, that the Lord will soon appear. On Sabbath I met with them at the Tabernacle and heard three good discourses from Brother Plummer. The prayer meeting in the evening before the third discourse was intensely interesting. God was powerfully present by his Spirit and it seemed like living over again some of our Rochester prayer meetings. Yesterday I took the cars, with some kind friends, and after a ride of two and a half hours reached the camp ground at Exeter N. H. at which place a meeting is in progress. In a beautiful grove, but a few steps from the railroad near the Piscataqua river, we found some twenty large tents pitched—a commodious stand for the speakers erected and all things suitably arranged for the worship. It was about two o'clock when we arrived, and the afternoon services were about commencing. Brother S. S. Snow preached on the time of Christ's coming. He takes the position that the 2300 days have not yet ended. I have neither time nor space to sketch his discourse, but refer you to the last number of the Herald, as his views respecting the time of the Advent are there published.

When the services were concluded the ordinance of baptism was administered to Brother S. Bliss of the Advent Herald, Brother I. E. Jones who preaches at the Tabernacle in this place and two other brethren whose names I do not remember. It was a beautiful day for the observance of the rite. The crowd that thronged the river's bank, showed by silence almost breathless that they were impressed with the sacred and divine origin of the observance. The ordinance is precious because in it we follow the blessed Savior—the waters part, we are buried with him in baptism, and we rise in the likeness of his resurrection. In the supper instituted by our Lord and master we commemorate his death—in baptism, his burial and resurrection.

We often hear individuals admit the fitness and propriety of following the Savior in "fulfilling all righteousness"—in obeying his express command, but they hesitate in view of the consequences. If I am baptized, says one, many people will say I am sectarian—that I am a Baptist, and perverting my motives will do much injury to the cause of the Savior. I shall directly get into contention and dispute, for many of my brethren do not think it essential to be buried with the Lord in baptism; they think sprinkling a very good substitute, although to be sure it does not allude in the least degree to the burial and resurrection of the Savior. Yet that good may come, for the sake of the cause, I must submit to do a little evil—just this once, in not complying with this non-essential command of the Lord.

This is the language of one who is convinced that immersion is baptism, and yet is not willing and obedient in the matter of complying with the command.

I spent but a short time on the camp ground, as the writing which called me to this place claimed my attention. In the calm light of retrospection I am satisfied that I pursued the right course in resigning the charge of my school. It was a sad trial to give it up, but I am grateful that the God of heaven strengthened me to do it. I feel now more than ever set apart to the work of the Lord, and hope to be found faithful when he comes, which I do believe will be very very soon.

I have been much cheered in finding so many watching for the coming of the King into his kingdom. I am convinced that the great work that is now going on is the bringing of God's people to see the truth respecting His speedy appearing. How different have been the results of the faith, as expressed by those watching, from what was anticipated by those of the opposite belief! And yet it is perfectly reasonable that so it should be.

What father, absent from home, will love his family less for their looking for his return a little too early! Even so has our Father justified us and will reward us at the coming and kingdom of his Son.

Let us then strengthen ourselves in the Lord, and "pray always that we may be accounted worthy to escape the things that are speedily coming upon the earth, and to stand before the Son of Man—for the great day of the Lord is near! it is near, and hasteth greatly. Still watching in the blessed hope. E. C. CLEMONS.

MORE PRECIOUS THAN GOLD THAT PERISHETH."

Is it possible there is anything more precious than gold? Why, gold "answereth all things" and what can be more precious? 1 Peter 1st: 7th. We are told that the trial of your faith though it be tried with fire being much more precious than gold that perisheth, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. This world and the things therein are doomed to everlasting destruction, never again to come into mind, not excepting gold; for "the elements shall melt with fervent heat;" when the day cometh that shall burn as an oven, and all the proud and they that do wickedly shall be stubble. "Blessed be the God and Father of our Lord Jesus Christ," for that faith which is the evidence of things unseen and eternal—that hope big with immortality—an anchor to the soul both sure and steadfast, and reaches to that within the veil, the end of faith, even the salvation of the soul. For he that sat upon the throne said, "Behold I make all things new." "Faithful is He that calleth us who also will do it." "If any man be in Christ he is a new creature." Having believed the word of truth, the gospel of his salvation, he is "sealed with the holy spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession." Child of God, be not dismayed, your sins will be blotted out at the "times of refreshing, from the presence of the Lord." When He shall send Jesus, whom the heavens must receive until the times of restitution of all things." Although "the poor of this world," you are chosen to be "rich in faith, and heirs of the kingdom, promised to them that love Him." Wherefore gird up the loins of your mind, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." "Yet a little while" and your faith (having endured the trial) will be found unto praise, and honor, and glory. God of all grace, increase within us this precious faith, which is our shield against all the fiery darts of the adversary,—enable us to overcome the world—and land us "safe on the rock of ages amid the promised land."

H. S. S.

AUBURN, Aug. 6, 1844.

Some Investment.—The fluctuations of the great pecuniary interests of our country for several years past, are calculated to teach every mind the folly of trusting in riches, or in earthly good. How much that might have been devoted to benevolent objects, has been squandered in unprofitable speculations. Even when we suppose the most prudent arrangements are made, we are often brought into trouble. How important is it then to lay up our treasure where moth and rust can never corrupt, and thieves can never steal. If we invest our capital in the Bank of the United States, or leave it, like Girard, to be managed by others after our death, we have no security that it will not be worse than lost. That man is the wisest then, who invests as much as possible in the Bank of Faith, a beautiful building which reposes securely on the unchanging promises of God, and who makes the investment personally, as he is "on his journey home."

Said a Christian in this city who had recently met with some severe losses, when one asked him if he would therefore diminish his subscriptions to benevolent objects,—"No; I have doubled every one of them. If my property is so liable to pass out of my hands, I may as well put it to some good use while I have it in my power." That was true wisdom.—N. Y. Evangelist.

LETTERS RECEIVED, UP TO AUG. 25.

POST MASTERS.	Amount	Individuals	Amount
Watford, Conn.		Jericho, Vt.	1 00
N. Brainbridge, N. Y.	1 00	Opauhon, N. Y.	50
Jamastown, "		Barkerville, N. Y.	1 00
Greenville, "		INDIVIDUALS.	
Sodus Center, "	25	H. Caswell, Herkimer,	3 00
Akron, O., Tr. Books	9 50	L. Crocker, Fredonia,	
Do. "	50	H. Case, Amboy, N. Y.	
Tyler, Pa.		G. W. Barlow, E. Durham,	
New York Mills, N. Y.	1 00	C. Horsa, Geeseo, N. Y.	
Vermont, "	3 00	Durine Farm Camp-m'ng N. Y.	5 00
Chewington, "		H. V. Taul, Brooklyn, N. Y.	
Chesterfield, N. H.	25	E. C. Clemens, Boston, Ma.	
Royalton, Vt.	1 00	D. Craig, Hartford, Conn.	
Hightstown, N. J., all right	1 00	S. A. Hurd, Yates, N. Y.	1 75
Liberty, Mo.	3 00	G. A. Knapp, Rochester,	
Mogadore, O.	3 00	A. H. Spicer, Scottsville,	
Greenville, N. Y.		J. D. Johnson, Le Roy,	1 00

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 4, 1844.

NO. 5.

*These sayings are faithful and true—Behold I come quickly.*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

While this continues, or duty may require, will be published every Wednesday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cts per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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## THE HOUR OF HIS JUDGMENT IS COME.

"Fear God and give glory to him, for the hour of his judgment is come."—Rev. 14: 7.

Dear Reader—That "something" which you admit is coming on the earth, is nothing less than the coming of the Son of God to take vengeance on all those that obey not God and love not his appearing; and while you are conjecturing what it is that is coming, and looking, gazing and wondering—thinking it may be this or that, your minister perhaps, is telling you it is the conversion of the world: your political leader, that a tremendous revolution is about to take place in our beloved country; while others of more extended research and observation, are looking to the old world with an intensity of interest hitherto unknown, for a breaking up of nations: the astronomer will tell you that he can not determine what is coming, when at the same time he will admit that the sun has been darkened, the moon has refused to give her light, the stars have fallen from heaven, and that signs and singular phenomena in the heavenly bodies have appeared—and for none of them can he give any satisfactory reason. Why then shall we look to ~~the~~ ~~world~~ guides any longer? Why not come directly to the living fountain—the word of God, and there learn that the hour of his Judgment has come.

Can you not see, dear reader, that the same state of things now exists that the word of God declares should exist immediately preceding the coming of the Lord to Judgment? Is not the nominal church in the same state as is predicted it should be—neither cold nor hot? Has she not the form of godliness, and does she not deny the power? Are not the most of professors lovers of themselves, and covetous? Do they not love a good bargain as well as other men? Are they not boasters and proud? Can you tell a professed Christian from the worldly man or woman by their deportment, dress or living? Why all this love of pleasure more than the love of God?—Because iniquity abounds and the love of many has waxed cold.—Because it must "be as it was in the days of Noah and of Lot"—Because "the wicked shall do wickedly, and none of them shall understand"—Because in the latter times "some shall depart from the faith, and give heed to seducing spirits, and doctrines of devils"—Because many people and nations are coming and saying, "We are going to have a good time; the carnal Jews will be gathered to Palestine, and the law must go forth from Jerusalem; in short, the world is to be converted; the instruments of war are to be beaten into implements of husbandry; every man will sit under his own vine and fig tree, and all are going to walk in the name of his god." Yes, the Baptist will walk to the name of his god; while the Methodist, the Calvinist, the Presbyterian, Quaker, Universalist, and Morimon will enjoy the same privilege. "But in that day, saith the Lord"—In what day? Why, in the day that the people and nations are saying these things, "will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." Now, heed the words of Him that spake as never man spake—"When ye shall see these things come to pass, KNOW ye that the kingdom of God is NIGH AT HAND"—Not the world's conversion, nor the return of the Jews: for Jesus says, the wheat and tares must grow together till the harvest, and the harvest is the end of the world, and he

will judge the quick and dead at his appearing and kingdom. Then his kingdom is not set up yet, nor will it be until he appears.

But says one, he is coming spiritually. But in order to come, he must first go spiritually; this he never has done, consequently, he can not come spiritually—he has never gone away in spirit. Another says, he came at the overthrow of Jerusalem, and he comes at death, at conversions; and in short, he is, and has been coming every moment since he left Mount Olivet, eighteen hundred years ago.—But we find this is nowhere taught in the bible:—Christ says, "And if I go and prepare a place for you, I will come again"—"Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of 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"—"For THE LORD HIMSELF (not his Spirit) shall descend from heaven with a shout"—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven." "Behold he cometh with clouds, and every eye shall see him." "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now let me ask you, dear reader, if anybody ever saw Jesus coming in the clouds of heaven, with power and great glory? Did the Jews, or the Romans, at the destruction of Jerusalem, see him come? You answer, No. Well, did you, when you stood by the bed of your dying friend or neighbor, see Jesus come? Again, you answer, No.—Neither did you see him when you saw your friend converted to God; but let me tell you, that you will soon—yes, very soon, see him coming with power and great glory; for the hour of his Judgment is come. The last sands of the six thousand years, ~~the~~ ~~age~~ ~~of~~ ~~the~~ ~~world~~ ~~are~~ ~~running~~ ~~out~~. The seven times of Moses will end in a very short time.—The twenty-three hundred years of Daniel must, and very soon will, expire—the thirteen hundred five and thirty years will end at the same time, and Daniel will stand in his lot. Ezekiel's three overturns have been made, and He whose right it is to reign, is coming to take the kingdom. Yes, the Medes and Persians have overturned the Babylonian; the Grecians, the Medo Persian; and the Romans the Grecian kingdom;—and the time is at the door, for it (the kingdom of God) to be given to Him, to whom it rightfully belongs. The church has passed through her six different stages, and has entered fully into the seventh and last stage, i. e., the Laodicean—she is now neither cold nor hot.—Six of the seals are opened, and everything to take place under them has been fulfilled to the letter thus far; the next event in order, is the departure of the heavens as a scroll, and then the great prayer meeting (!) when the prayer of the sinner will be, Oh that the mountains and rocks would 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. Truly the hour of his Judgment will then have come. When the Lion of the tribe of Judah takes the book again, and opens the seventh and last seal, then will there be "silence in heaven about the space of half an hour," (seven days).—God said unto Noah, "yet seven days and it shall rain forty days and forty nights;" and Christ says, "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." Silence in heaven? Yes, the tallest angel that quaffs at the river of life, or breathes the atmosphere of heaven, will be silent then. All the redeemed from the earth will lay down their golden harps, and keep silence, for the hour of his Judgment has come!—Six of the seven trumpets have sounded, and the seventh is just upon us, and when that begins to sound, the mystery of God will have been finished, and the time for judging the dead will have come." "The second was passed, and behold the third was cometh quickly." We have been, dear reader, living in the quickly four years this month, and

surely the hour of his Judgment has come. All the signs mentioned by our Savior to precede his coming, have been seen by some of the present generation. The sun was supernaturally darkened in the year of our Lord 1780—the moon, also, refused to give her light when at the full, the night after the sun was darkened—the stars, also, fell from heaven as a fig-tree casteth her figs when shaken of a mighty wind, in 1833—and the next sign we shall see, will be the sign of the Son of Man, and his coming in the clouds of heaven.

Now, reader, what shall we say to these things? Are you ready for the day? Are you looking for, and hastening unto, the coming of the day of God? Is your lamp trimmed and burning? Are your loins well girded, and oil in your vessels? If so, happy are you—the crown lies just before you—eternal life is yours—Christ is your elder brother, and he will save you in that day. But if you are loving this world, or the things of the world, and, consequently, destitute of the love of God, you are of all men the most miserable. You may be in the church, dreaming of peace and safety, believing all your proud, worldly-minded pastor may tell you, who preaches to you for no higher motive than his salary.—You may be young and single, full of life and vigor; but without Christ is formed in you the hope of glory, you will be lost; for the wages of sin is death, but the gift of God is eternal life. O, that the Spirit of the living God would enable me to present to your mind a motive that would induce you to give your heart to him. Were it possible, I would take you by the hand, and lead you back to the gloomy garden, and there present before you the immaculate Lamb of God, lying prostrate upon the cold ground, forsaken by all his friends, pressed down by your sins and mine, exclaiming, in the anguish of his soul, "If it be possible, let this cup pass, nevertheless, not my will, but thine be done." From thence I would gladly lead you away to the blood-stained summit of Calvary, and amid the awful scenes of that dreadful hour, when the glorious orb of day veiled its face, as if ashamed of the transaction it was about to witness, when this poor sin-cursed earth trembled from pole to pole,—when the rocks were rent in sunder—the graves were opened—and many bodies of the saints which slept, arose—when the veil of the temple was rent in twain from top to bottom; and if I should fail here of producing a motive sufficiently strong to induce you to yield, I would point you to the coming glories of that once crucified Savior, when he shall be robed in the habiliments of a king, descending from his Father's throne with all the holy angels, to reward, and put his dear saints in possession of the glorious inheritance; "When the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." When the strong lunged angel shall proclaim, with a voice louder than a thousand thunders, **IT IS FINISHED!** Oh! my dear reader, if you have not Christ for your friend in that day, what will you do!—what will you do!! The language of your heart will be, Oh, that the rocks and mountains would fall on me and hide me from the face of the Lamb; "FOR THE GREAT DAY OF HIS WRATH IS COME, AND WHO SHALL BE ABLE TO STAND." But you will have no friend in that day to stand by you. You have been ashamed of owning Jesus as your friend here, and then he will be ashamed of you.—Your pious friends will then be gone up to meet the Lord in the air, and you, left!—left! to the horrors of the second death—left to be companions with devils and damned spirits!—left, to be devoured by fire from God out of heaven!!!

If I have still failed to present a motive to your mind sufficiently strong to induce you to fly to the outstretched arms of bleeding mercy—if there is no charm in my blessed Savior to allure you to him—if the scenes in the gloomy garden and the dying agonies on the cross—the three days of sleep in the cold arms of death—the triumphant conquest over death, hell and the grave—the ascension into heaven

—the glorious intercession at the right hand of the Father—the certainty of Christ's soon coming again—the horrors of the second death to the sinner—the hope of eternal life to the righteous—if all the signs hanging from the battlements of heaven—portending the speedy conflagration of the world—“Behold the *Bridegroom cometh*”—the angel flying through the midst of heaven, saying with a loud voice, “*Fear God and give glory to him, for the hour of his Judgment is come.*”—I say, if all these powerful inducements fail to bring you to Christ, then your doom is fixed! nothing but the sounding of the seventh trumpet will awake you! and then it will be too late!! Christ will then have left the mediatorial office, and the Judgment will then be set—the books will then be opened—the saints will then take the kingdom—the tabernacle of God will then be with men—the mystery of God will then be finished—Daniel will then stand in his lot—Job will then, in his flesh, see his Redeemer; for he will then stand upon the earth—the meek will then inherit the earth—Abraham with all his seed will then possess his inheritance—the Stone will then have smitten the images upon the feet, and you, dear sinner, with all the wicked kingdoms of the earth will have been ground to dust and blown away, so that “no place shall be found for you!” You will then “be as though you had not been!” You will then experience what is meant by “the worm that never dies, and the fire that is never quenched.” In short, you will then suffer the horrors of the *second death*!—And O, be entreated to fly to Jesus and make him your friend. Delay not a moment for the time is at hand. Give no sleep to your eyes nor slumber to your eye lids till Christ is your friend for he is at your door. The next time you sleep, you may be awaked by the trump of God.

“Will ye play then? will ye dally  
With your music and your wine?  
Hark! the trumpet's rally,  
God's own arm hath need of this.  
Hark! the music! will ye fold your  
Folish clad arms in lazy lock?  
Up! O up, then drop your slumber!  
Worlds are charging to the shock!  
Strike! let every nerve and sinew  
Tell on ages—tell for God!”

CHARLES HERSEY.

WORCESTER, Mass., Aug., 1844.

#### LETTER FROM E. R. PINNEY.

SENECA FALLS, Aug. 14, 1844.

Dear Bro. Marsh—After an absence of two months, (which time I mostly spent in Greene county proclaiming, “the hour of His Judgment is come.”) I am permitted again to address you from my own desk.

My soul was made to rejoice on returning, to find my brethren here steadfast in the faith and abounding in the work of the Lord. They have kept up their meetings nightly, and found it good to wait upon the Lord. In my labours east I met with much opposition, from priest and people: they neither know nor desire to know any thing upon the subject; even ministers and others have told me so. Those brethren who have seen the light, begin to realize the necessity of leaving Babylon and are fast coming out; which troubles the churches much, and well it may; for they are losing their strength and piety. And what is surprising they are more troubled about keeping their members than of losing the spirit of Christ. But the brethren find they cannot live on husks, and believing there is bread enough and to spare in their Father's house, they have determined to go where they can have their meat in due season, and that bread which cometh down from heaven. I saw a complete fulfilment while there of Isaiah 29: 10, in a sermon delivered by Bro. Prink, Pastor of the Baptist church at Greenville Center. I will give you a specimen, as I took it down at the time: He observed, “that he had been looking for the Savior constantly for 20 years,” and shortly after said, “he had no reason to expect him in his life time, he expected to die and go down to the grave.”—Again, he told his hearers, “he did not know but he might come before they left the house,” and then went on to show that Christ could not come, “for the gospel was to be preached in all the world to all nations,” and there were several nations to whom the gospel had not been preached, therefore “Christ could not come yet.” A few minutes after in his closing remarks, he told us “Gabriel's trump might sound any moment, and the dead be awakened,” and “we should be like the children of Israel when

about to leave Egypt, who eat the Passover standing, and with their kneading troughs upon their backs, ready to start any moment.” All these contradictory expressions were in one discourse. Having heard for myself, I know whereof I affirm. Surely such teachers are drunk, but not with wine: the spirit of deep sleep is upon them, and though they have eyes they see not, neither do they understand.” The Lord have mercy upon them.

Having an opportunity of preaching in the same desk afterwards, I endeavored faithfully to expose his absurdities, and warn the people from being deceived by such false teachers. I would say we had some precious meetings while there, the brethren were comforted and strengthened to go forward—and at one meeting of the Baptist church at Greenville Center, three brethren were excluded and seven others asked for a dismission among their number two Deacons and the piety of the church were the 10—the last sabbath before I left we had a conference at the Christian Meeting house at South Westerlo (commenced on Saturday held two days) which was a most precious season and will long be remembered. Between the services of the A. M. and P. M. we celebrated the Lord's supper. I should think some 70 or 80 partook.

E. R. PINNEY.

### Voice of Truth & Glad Tidings

“The wise shall understand.”

ROCHESTER, SEPTEMBER 4, 1844.

#### DOUBLE NUMBER.

Agreeably to the request of a number of our brethren, and previous notice, we have printed our former articles, with other valuable matter on Babylon—coming out of her, &c., in a double number of our paper. It will be sent to all of our regular subscribers, and will supply the place of Nos. 5 and 6 of our regular paper. It is highly important that the true light on this momentous subject, should be kept before the people; and we know of no way to accomplish our object with as little expense, as to pursue the plan we have adopted. We hope it will be satisfactory to our patrons in general, and be productive of much good.

We have printed ten thousand extra copies, which we greatly desire to have immediately circulated, where they are wanted and will do the most good. We have not a lingering doubt of the correctness, as a general remark, of the view we have taken of this subject; and, also, that the actual coming of Christ will soon close the cry we, with many others, are now giving to God's people. How important then that it should be effectually proclaimed, far and near.

We feel very grateful to those who have already contributed to aid in meeting the expenses of this work. Others will do what they can, and their contributions will be duly appreciated.

The double number can be had, by those who may wish to pay, for two dollars per hundred copies. And to those who are unable to pay, they will be cheerfully sent or given without charge. Let them be circulated without delay.

#### CONFESSION.

In the Christian Palladium for August 14, we find a letter, dated July 8, from James Sweet, purporting to be a confession to the “New York Central Christian Conference,” for his mistake in believing and preaching the coming of Christ in '43. The writer has “never thought nor taught,” that the christians were “Babylon”—He has “never had the least thought of separating myself from the people called Christians,” and asks “pardon” at their hands, &c. Now in view of the following declaration from the pen of James Sweet, under date of Aug. 21, we are at a loss to know what to think of the above confession. He says:

“Bro. Marsh—I have seen nothing written on Babylon, that is so near the truth, in my view, as

your remarks. May the Lord help you, my dear sir, to go on in the cause of truth, fearless of what men may say or do. I am with you, and am still trying to do what I can in the cause of my dear Master—Still waiting. I have written to the Central Conference to drop my name from their minutes. Yours in the hope of soon seeing Jesus,  
JAMES SWEET.”

Marshall, N. Y., Aug. 14, 1844.

Will Bro. Sweet give us the true light on this case? In the same

CHRISTIAN PALLADIUM,

Which contains the above confession, one of its editors has noticed my articles on coming out of Babylon. He says:

“We are sensible there may be errors in the church, and perhaps in every church: but this does not make them Babylon, or render it the duty of Christians to come out of them. There were great errors in the churches in the Apostolic age. The church at Corinth was divided into factions and in great error. But Paul never called her Babylon, or a harlot, nor urged a Christian to leave her.”

This is what the editor says; but Paul says to the church at Corinth:

“Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body?” 1 Cor. 6: 15, 16.—“Wherefore COME OUT FROM AMONG THEM, and be ye SEPARATE, SAITH THE LORD, and touch not the unclean, and I will receive you.” 2 Cor. 6: 17.

Will “the Christians” longer be blinded by such teaching? They once would have indignantly spurned from their dwellings, such palpable perversions of God's word. May they remember from whence they have fallen, and return to their first love for the precious truth of God's word.

#### A CAMP MEETING.

The Lord willing, will commence at Seneca Falls, N. Y., Thursday, Sept. 12, to continue one week or more, on land owned by Abraham Payne, about half a mile west of the village.

We hope to see a general gathering of those loving the appearing of Christ, and all others. Those that can, are requested to bring tents. Arrangements will be made to accommodate with board, on the most reasonable terms, those who desire it.

Come, brethren, let us go up and worship the Lord.

E. R. PINNEY,  
V. MATTHEWS,  
O. JENNINGS,  
M. CHAMBERLIN,  
C. PENMOGER,  
H. W. PERRY.

Committee of Arrangements.

SENECA FALLS, Aug. 20, 1844.

#### THE PRESENT CRISIS.

At this momentous period every device of the world, flesh and the devil will be used to ensnare those who are looking for the coming of the Lord. The influence of the refined wickedness of six thousand years centers in this point of time, and it holds a power over the deceived multitudes of the church and the world from which none can extricate themselves without the aid of Him who has died for our redemption. That aid we cannot expect on any other principle than a full submission to his will.—He calls upon us to be holy and separate from the world and every sin. Are we obeying him, or are we conforming to the world? Do we join in the political scuffle which now disgraces our fallen country? Be cautious on this ground, dear brethren; for you have nothing to do with these unholy things. You are looking for the reign of the King of glory. How then can you give your influence to raise to office those corrupt beings who now head the different infatuated political parties, and stand opposed to,

the coming and kingdom of our blessed Lord?—Flee from them and their dissipated admirers—the Lord will soon dash them all to destruction, and if you are joined to them, you will unavoidably perish in the general ruin. Oh, keep yourselves pure—the Lord standeth at the door.

**CANANDAIGUA CAMP MEETING.**

We were able to attend this meeting only Saturday evening and on the Sabbath. We found Br'n Galusha, Barry, Pinney, Hill, Gillett, and L. F. Billings from New Hampshire, in attendance, and we believe some other lecturers whose names we have forgotten, were in attendance. The weather up to the time we left, was very unfavorable on account of the rain; yet many people, especially on the Sabbath, came out to hear the word. The meeting was to be continued a few days longer when we left, and from appearances, we have strong hopes that it will not be in vain. We shall expect to hear even at this late hour that the cause of the coming of the Lord is permanently established in Canandaigua. Br. and Sister Hersey joined the brethren at the camp meeting near its close—were expected to spend a few days in that vicinity, and then return to Fairport. They will probably attend the meeting at Seneca Falls on the 12th inst. The saints were strong in the faith and hope of the gospel; they are grounded and settled in the truth. Bless the Lord, he has defended, and will take care of those who love and obey his word.

Several good articles are unavoidably laid over for a future number.

A Grove Meeting is appointed to convene Thursday, Sept. 5, and continue over Sabbath, on the lands of John Brown, town of Cranbury Creek, Fulton co., N. Y. Elders J. Thompson and Burns will attend. Br. G. W. Penney and others are also solicited to be present. W. S. INGRAHAM. Cranbury Creek, N. Y., Sept. 27, 1844.

For the Voice of Truth.

**THERE WAS SILENCE IN HEAVEN!**

Rev. 8: 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. The term heaven I understand here as referring to the dwelling place of the Most High, where Christ sitteth at the right hand of God, from thenceforth expecting till His enemies be made his stool." 1 Kings 8: 30. Heb. 10: 12, 18. Rev. 3: 21. David says, Ps. 115: 16. The heaven, even the heavens, are the Lord's; but the earth hath been given to the children of men.

The next point to settle is—What is the silence and how effected. To the law and testimony. The 7th seal lifts the curtain and ushers in the scenes of this grand drama of Eternity. The first scene presents through the opening heavens our God in grandeur seated on the throne of his glory. Math. 24: 30; 25: 31. Accompanied by the glory of the Father, Math. 10: 27. Dan. 7: 13—with all his holy and mighty angels. Math. 25: 31. 2 Thess. 3: 7, bringing all his saints with Him. 1 Thess. 1: 13. Zech. 14: 5. We see from the passages above collected that when Christ comes in the clouds of heaven as the heir of David to take the throne and set up his everlasting and glorious kingdom, all heaven's hosts attend him. God the Father with all the holy angels and all his saints—heaven is emptied—the song ceases and silence ensues—and "there was silence in heaven." Why should not all heaven attend the coronation of our God and King. The glory of the nation with all their pomp and splendor assemble to crown their King—when creation at its birth, stood forth in all its freshness and glory as it came from the hand of the great architect, "The morning stars sang together and all the sons of God shouted for joy." Which is greater the creature or the Creator—the thing formed or He that formed it? What then may we expect when the Creator of all, the King of kings, shall come to receive the royal diadem?—What, but that all the glory of the universe will assemble. The glory that irradiates heaven will on that day illuminate the New Jerusalem, clip-

sing and rendering needless the light of the sun and moon. Rev. 21: 23. All the angelic hosts clad in their best habiliments for the wardrobe of heaven—all the blood-washed throng with their glorified bodies—while their faces glorious as the sun when he shineth in his strength, Phil. 3: 21. Rev. 1: 16, and on each the image and picture of their glorious Lord drawn to the life, Ps. 17: 15. 1 John 3: 2, all, all will be there. What a glorious throng—what an august assemblage. And the scene that follows, Oh how glorious? Hear from the most excellent glory the voice exclaim, Ps. 24: 7—9, Lift up your heads Oh ye gates; and be ye lifted up ye everlasting doors, and the King of glory shall come in. Then triumphantly he, entering through the gates within the city, ascends the dazzling throne of his father David, while all the glorious throng with one accord seize their glittering crowns and cast them before the throne, "saying with a loud voice, worthy is the Lamb, &c. Rev. 21: 12, 13. Dear reader, shall you and I be there to witness and participate in the blissful scenes of that day? Have we the Spirit of God witnessing with ours that we are the sons of God? Then with the beloved disciple we may well exclaim 1 John 3: 1, Behold! what manner of love the Father hath bestowed upon us that we should be called the sons of God. Oh, can it be such a glorious privilege is in store for unworthy me, and that great day is near? Oh glorious hope! Who canst with David say, "I would see the King in his beauty," and with John, when told by Jesus, "surely I come quickly;" add heartily, amen. Even so come Lord Jesus.

E. R. P.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35. Remember this counsel at this momentous crisis.

For the Voice of Truth.

**WHERE IS THERE NOT DAUGHTERS OF THE MOTHER OF HARLOTS?**

Dear Br. Marsh—From your Jing by course Lev. 17: 7, and Deut. 31: 16, the following thoughts suggested themselves: As a man or woman are said to commit adultery when they look on another to lust after them, (for Christ said such had committed adultery already in their hearts,) even so does the church commit adultery and become a daughter of the Mother of Harlots when their affections cease to be supremely fixed on God and his requirements, through faith in Christ. It matters not whether their affections and love are in adorning themselves outwardly in costly apparel and jewelry, or whether it be on fine furniture, fine horses, fine carriages, fine meeting-houses, popular preaching, or having their seat in the meeting-house cushioned a little more splendid than others, or in any thing else, it matters not what; they have then left their first love and become a daughter or a child of a daughter of the Mother of Harlots, and must repent and return to their first love or they can in no wise enter into the everlasting kingdom of God.

To form some idea of where people's affections are, it is only necessary to attend a popular assemblage on a Sabbath, and listen to the conversation of professors of religion among themselves, and with those that are not professors, about their farms, fine crops, fine carriages, fine horses, good bargains, &c., &c., both before and after sermon, and the preacher must not point out their, or any particular sins, or he will be considered personal, and they will withdraw their support and he must leave. In a word, they seek for those things that are to be themselves highly esteemed amongst men, which is an abomination in the sight of God. Luke 16: 15. And how many among all professing Christians that intend to be honest, (to say nothing of those that are dishonest or knowingly hypocrites,) that if the question was put to them directly and requested to meditate five minutes, but what must confess that their affections are not supremely on God and things heavenly, and that their conversation is not in heaven from whence they (may if prepared) look for the Lord Jesus Christ to change their vile bodies and to fashion them like unto his own glorious body. Phil. 3: 20, 21. How did Paul feel concerning his good name among the most popular sects and by the world? Phil. 3: 8, &c. My desire is to have all that have left their

first love to return and repent, that they may have a right to the tree of life and enter in through the gates into the city, and that they may all urge others around them to seek for an inheritance in the everlasting kingdom of God, and examine before they reject to see whether we are not warranted in looking continually for its establishment. And finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Phil. 4: 8. And may we all be kept unspotted from the world and utter the Lord's prayer in sincerity—"Thy kingdom come;" and with St. John exclaim, "even so come, Lord Jesus."

Yours in that good, that blessed hope once delivered to the saints, A. N. BENTLEY. GREENVILLE, N. Y., Aug. 17, 1844.

For the Voice of Truth.

**ELDER H. V. TEALL'S DEFENCE.**

Dear Bro. Marsh,—In the Midnight Cry of Aug. 8, is a communication from me in which I express my disapprobation of all organizations that, as such, do any thing to hinder a free and full investigation of the Scriptures, especially on the subject of the "blessed hope" of the glorious second advent of our Lord. In the introduction, mention is made of the minutes of the last session of the New York eastern Christian Conference of which I am a member. This may most likely awaken an inquiry in the minds of many, what the exceptionable points are. If you see fit to publish the following addressed to that Conference, in it and that as above will be found an answer to that inquiry.

DEAR BRETHREN WHO MET IN CONFERENCE IN MILAN, NEW YORK, JUNE 3, 1844—

In dissolving my connection with your body I assure you I do it with reluctance and regret. I have been slow to believe that your profession of liberality is hypocritical, and I regret that I am compelled to admit it. In your address you say, "But our greatest sorrow arises from the fact that some of our number have gone out from us and turned their weapons upon their unoffending brethren—have turned those churches whose only creed is the bible and whose only bond is Christian love, Babylon. With this view they have felt disposed for several months past, to sound the tocsin of war against the churches and against all church organization. And with a zeal becoming a better cause, they are still laboring to destroy those churches which have cost us years of toil and floods of tears to build up and sustain." This looks very well on paper. Oh, how innocent you are! Full as much so as Nero when he set fire to Rome and laid it to the Christians. But further you say, "But we indulge no unkind feelings towards those who have dissented from us, and feel disposed to lavish upon us their mathematics and denounce us as Babylon. The Master of the house—the Head of the church—was called Beelzebub, and shall we of his household unreasonably complain when we are called Babylon? God forbid. Let us rather turn the other cheek, and say 'Father, forgive them, for they know not what they do.' Thank you. This is very kind. But the Head of the church says, "ye shall know them by their fruits." Can you point to one instance when a church was injured in any way by the preaching of what you generally term Millerism or Fortythreeism when you did not first make war upon it and make us glad to gag us, and the press? I call for the instance. Could you reasonably suppose that we could be gag'd on such an overwhelming subject? Our hearts were full of it and the mouth would speak. But perhaps you will say, we called you evil servants and scoffers. Is it not a fact that when the passage beginning with Math. 24: 48, and 2 Pet. 3: 3, was repeated in your hearing, that you accused the speaker of meaning you? Should he avoid such passages because of your sensitiveness? Had they not have fitted you, you would not have been offended. Had you been what your profession signifies, you would have met us and the subject we advocate with "Christian love." But it was far otherwise. Little did I think, when I began to "search the scriptures" on the subject of the time when we might reasonably expect the return of our blessed Lord, that my Christian brethren, so loving and liberal, would oppose it as they have. Although we went forth with the Bible (your creed) in our hands, its words in our mouths, the love of the ap-

pearing of Christ in our hearts, and fears in our eyes, yet you treated the subject as you would the most contemptible heresy, and upon the vilest disturbers of the peace.

It is but a few years since you were treated in the same manner by the sects. Do you not remember your answers to them when they accused you of warring against the church? You then called them, Babylon. And when they were shaken by your preaching, you said, they were not the churches of Christ, for "the gates of hell cannot prevail against" his church. Have we not reason to fear that the "churches which have cost you years of toil and floods of tears to build up and sustain," occupy a larger place in your affections than the everlasting kingdom of God, for which we are taught to pray? But admit we are in error and you were wise enough to see it, what was your duty in that case? You should have pointed it out to us in "Christian charity," your professed "bond of perfectness." Did you do it? I will give a few specimens. One wrote about the "peculiar bumps of the Millerites." Another condemned the doctrine because 1843 could not be found in the bible. Another rejoiced that he could have a revival without the preaching of Millerism. Another compared it to a one eyed fish. Another wrote about the discrepancies, like a fish nibbling at a bait without taking hold of it. But the most conclusive argument that we could know nothing about it was, "of that day and hour knoweth no man." After the time past one who had favored it while we were looking forward to 1843, now comes out in great triumph about 43ism, and calls on Miller, Himes, &c. to make confession. But he was not as fair as the old woman in the "prompter." She would say, "I told you so" but he has never pointed out wherein we have erred, only "the time is past." Still he has no fears of our turning infidels, for he says we "are of a nervous temperament." Some, not a few, have given the main proof that there is to be a judgment day to the universalist for the destruction of Jerusalem. These are some of the mighty arguments. The treatment we have received can be imagined by reading from the pen of O. E. Morrill and the acts of your Conference. In the Christian Palladium of May 15, current year after comparing the adventists to "overflowing cauldrons of vengeance," "imps of devils," and "a nest of scorpions with a thousand stings," he exultingly says, I can not in justice to my God to his people and to myself—I cannot extend the hand of fellowship to keep their heads above the fiery wave of public indignation to which they are so justly entitled. Is this your "Christian charity, the bond of perfectness?" Again, on the 2d of July last he took up the pen to praise the doings of your late session of Conference. Look at it. He says, "By the minutes of the N. Y. E. C. Conference I see you have taken a decided stand against the disorganizers of these latter days. This is undoubtedly right. I am glad to see such a noble stand taken by that large and talented body of ministers. The very Conference in which these church destroyers had their Christian standing, composed of many pious, learned and useful ministers, whose praise is in all the churches, have cast them overboard. Who are now thrust out by a body of ministers and brethren whose wisdom and piety is above reproach, as being unworthy to retain their membership among them." He then triumphantly asks "Can these still remain a question even in the slightest to believe whether the disease be in those mutilated limbs or in that large end healthful body?" Surely not. All who are unprejudiced must admit the disease to be in those limbs." Why, brother Morrill must we admit that? Because Conference have "expelled" them from "the connexion." On the same principle the High Priest might have said, "It is now proved beyond a doubt that Jesus was a blasphemer because the multitude have condemned him." Will you stand to that, brother Morrill? But for what did the Conference "cast them overboard?" Their minutes must answer, for Brother Morrill, has not told us, although he stands self-condemned, for he says he has known something very bad about one of them for two years, and owns that he has not taken the steps laid down in the "creed."

In your preamble, two brethren (Marsh and Burnham) only are named, but in the resolutions clean work is made of all that take the same grounds. Well, what harm have they done? Oh! these two "have requested a dismissal from this Conference,

of which they are members, for the reason or reasons that they consider the Christian church 'Babylon,' and all who continue to hold membership therein as exposed to the wrath of God." What a crime. How could they do so! Was there not a cause? But was the "reason or reasons" mentioned in the requests for dismissal? Brother Ross has admitted they were not. Then the only crime was in requesting a dismissal. Well, what did you do to convince the world that you are not Babylon? You in the first place make a false charge as above, and then virtually say "All you that believe that we are in any wise related to the old 'Mother of harlots,' shall be served by us just as she serves heretics, as far as we have the power." We will not let you go out without a kick: we will blacken your characters as much as we can and evade the civil law." How convincing. Can any one be so vain as to call you Babylon hereafter? Brother Ross cannot cover this up. You call for their letters, but do not give the address of the clerk of the conference. Are you fearful they will "sail under" your colors? I should spurn such a thought. When did you ever make such a call before? Inave the minutes of eight consecutive sessions of your Conference; in which I find five excommunications for immoral conduct, and not one was requested to return his letters. In every case the act was done with as few words as could give an understanding. But in this case the manner and spirit is quite different.

Brethren, I stand on the same ground of liberty that I did when I joined you in the town of Berne. If you mean to continue to convince the world that you are not Babylon in the same way you have done, then you are at liberty to do with my name as you please and I will not resist you. I AM FREE. But if otherwise, then show it by making satisfaction for the past, and throw open your pulpits for a full and fair investigation of your whole creed Daniel not excepted. No excuse will satisfy. Until you do this, it illy becomes you to boast of your liberal principles. I believe it is one of the easiest things in nature to convince any one by the scriptures who loves the appearing of the blessed Jesus, that his second advent is the next event in the order of prophecy and that prophetic time points to about the present period for that event. Every one will show how much he loves it by his actions. May we all labor for that love, and to win souls to God's everlasting kingdom.

Yours in full hope of soon seeing Jesus,  
H. V. TEALL.  
Brooklyn, N. Y. Aug. 13, 1844.

**HOLINESS.**

The salvation procured for us by our Redeemer, is not so much a salvation from hell as it is a salvation from sin. But, if it is impossible to be saved from all sin, i. e. if it is impossible to become holy, it must necessarily be owing to a defect in the Savior. This no Christian will affirm. Christ is perfect. Nor can the flaw be found in the plan of salvation; for that being the product of an infinite and perfect mind, must also be perfect. That is, it is adapted with such nicety, precision, and perfection to the nature and necessities of man, that no emendations can be made to render it complete. It follows therefore, legitimately, that holiness, Christian perfection, sanctification, or entire consecration, is attainable. And what reason renders probable, revelation makes certain.

Here let it be observed, there is no command or prohibition in the scriptures with which there is not connected a promise. To illustrate: "Thou shalt love the Lord thy God with all thy heart, &c." This is the command: the promise—you may do it, or you can do it, is by implication to be sure; but it is as really and substantially true as the expressed command. To deny this, would be to charge God with announcing commands that we could not obey, and that would be imputing to the God of love, mercy, and benevolence (evidences of which cover the earth, and multiply daily with an infinite ratio) the tyranny and cruelty of the devil. There is but one way to avoid this impiety; and that is to concede the point.

These remarks are equally applicable to every prohibition. But perhaps this mode of reasoning will be denounced as hypothetical, and these truths as mere abstractions, and an appeal be made to facts—to living examples of the attainableness of this state. Be it so. We have scores of a former age,

with cotemporaries too numerous to mention, of different classes, capabilities and professions, all volunteering their testimony in confirmation of this doctrine, and demonstrating by their superior usefulness and faultless lives, both the reality and practicability of the same.

We have every variety among the examples, of temper, age, prejudice, and experience, and may safely say, every species of evidence of which the subject is susceptible. Suppose (and with the writer this is a matter of fact) your neighbors have lived for years "sinning and repenting," mourning and rejoicing, alternating between joy and grief, hope and fear, faith and unbelief, but nevertheless in their own opinion and in that of the common Christians by whom they are known, in a state of justification; suppose this state gives place at some camp-meeting, or protracted meeting, or while attending upon the ordinary means of grace, to one in which they confidently affirm they "sin not;" where for mourning and rejoicing, they "rejoice evermore," and where for joy and grief, they "glory in tribulations" here for hope and fear, they feel that "perfect love casteth out fear;" and where finally, for faith and unbelief, they possess, without intermission, that "faith that works by love and purifies the heart"—we say suppose those mongrel Christians change to genuine ones, and a corresponding improvement is visible in their lives, what man in the exercise of Christian charity can disbelieve their assertion, or question even, that they have "perfected holiness in the fear of God?"

Justification is not based upon firmer evidences than these. To disbelieve under such circumstances discovers an inflexible will and untractable spirit. And this is, perhaps, the true secret of the opposition with which this truth has ever been assailed. Let us not be misunderstood. We do not say there has never been a single case, or that there have not been many cases of opposition to this doctrine, from honest fears that it was anti-scriptural, and that its prevalence would be highly pernicious. We admit there have been; but they are exceptions only, to a rule of general application. The major part, the mass of opposition is sectarian: much has been the ebullition of spleen; some must be attributed to prejudice, and not a little, probably, to that propensity that prompts

*A man convicted against his will,  
To hold the same opinions still.*

It is time however, that obstinacy, prejudice, spleen and bigotry, give place to those "fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," against which there is no law." Combine all these in one man and lo! there appears the "spirit and temper of holiness." "Now if any man have the spirit of holiness, he is none of his." And if a man has the "fruit of Christ," he has obeyed the command, "Be ye therefore perfect as your Father which is in heaven is perfect;" for said Jesus, "I and my Father are one." As holiness is clearly the doctrine prominent in the scriptures, it should be urged upon the consideration of men. Christianity is the hope of the world; and holiness is the heart of christianity. Let efforts therefore, commensurate with the importance of this doctrine be put forth for its advocacy and defense. The press and the pulpit should co-operate until its truth, practicability and advantage are thoroughly promulgated, or until the Bridegroom cometh. "That enviable encomium, "Methodism is christianity in earnest," was elicited when such "patterns of piety" were found more or less in every society. It was then the glory, as its absence or scarcity rather, is now the sackcloth of the church. The present state of the church may be compared to

*The sun, when new risen—  
"He" looks through the horizontal misty air,  
Shorn of his beams.*

This must be the crowning qualification for the "marriage supper of the Lamb;" and without it the "bride" cannot be said to "have made herself ready,"  
H. C.

HEKIMER, N. Y., Aug., 1844.

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# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 11, 1844.

NO. 6 & 7.

These sayings are faithful and true—Behold I come quickly.

JOSEPH MARSH, Editor & Publisher.

The Voice of Truth and Glad Tidings of the Kingdom,

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For the Voice of Truth.

## SYMBOLICAL PROPHECY.

Rev. 22: 13: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty."

The frogs, in the plague of Egypt, came up into all the houses, and covered all the land of Egypt. So here, these unclean spirits, (the three false doctrines,) working miracles, (the arguments conclusive,) go forth to the kings of the earth, (those having power in the church,) and to the whole world, &c. If the faith once delivered to the saints is the faith which looks forward to the recovery of this sin-cursed earth from the government and control of Satan, to its rightful sovereign, then opposite doctrines may well be symbolized by the term *unclean spirits*. The characters who send out these unclean and false sentiments are described, we think, in the 12th and 13th chapters. The dragon who gave the beast his seat, &c., represents earthly, idolatrous, and infidel power of Rome, and the crowns are on the seven heads. The beast who had his deadly wound healed, has his ecclesiastical seat at Rome, and the crowns are on the ten horns. The doom of the false prophet, and the acts he did, are described in chapter 19: 20. Those that were deceived by him are also there described.

The same acts are described as having been done by a beast, who came up out of the earth, (ch. 13: 11,) having two horns like a lamb—thereby denoting that it was a spiritual form, in which power was exercised, professing to act in a very kind and gentle manner, as the gospel requires. "But he spake as a dragon;"—in his professions fair and right; but, in truth, a falsehood and a lie.

This chapter, here described, said to those who dwell on the earth, "I should make an image to the first beast whose wound was healed, &c. 18th v. "Here is wisdom: he that hath understanding count the number of the beast: for the number of a man; and his number is six hundred and sixty-six." We do not see how this symbol can be called *Bumaparte*, or the infidel government of France, which soon passed away.

In our own land, at least, we see three prominent influences at work, to bring back the golden days of peace, plenty, and prosperity, without Christ's coming personally to reign, viz.: 1st, the Community system, which promises to do it without the Bible; 2d, the Catholic, which is to have the Pope the governor of this world, and universal bishop; 3d, the Protestant churches, who are to have the world converted to his spiritual reign. None of these desire Christ's reign; and, on different principles, are opposing the evidence that he is near, even at the door. All are agreed to keep Christ away, but on different principles, and from different motives.

Rev. 15: "Behold, I come as a thief. Blessed is he that watcheth, &c." At this point in our chronology, when the sixth vial has been poured out, and which synchronizing with the sixth trumpet, it is "gathered together into a place called in the Hebrew tongue Armageddon." This word is taken from Megiddo, or mountain of idols: Among the different significations which have been given to this word are these: "cursed warrior," and "withdraw of the proud."

The place, from which the symbol was taken, is a town lying to the tribe of Ephraim, north of Judea. It was not only the place where Sisera was overcome; but also Josiah, king of Judah, was defeated, when he went to fight against Pharaoh Necho, king of Egypt, contrary to the word of God. Josiah, in the first year of his reign, took especial pains to restore the worship of the true God. He made the people enter into a solemn covenant with God, to keep his commandments. He purged the land of idolatry, and broke down the high places of Baal. The following year, when the passover was kept, it occurred to all others that had been kept since the days of Sam-

uel. 2 Kings 23: 25: "And like him was there no king before him, (that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

In the 31st year of Josiah's reign, when Necho came up to fight the king of Babylon, Josiah went out, and posted himself in Megiddo, which was out of his own territory. "Necho sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste. Forbear thee from meddling with God, who is with me, that he destroy thee not. Nevertheless, Josiah would not turn his face from him, but disguised himself, that he might fight with him; and harkened not unto the words of Necho, from the mouth of God, and came to fight in the valley of Megiddo." (2 Chr. 35: 20.) The history goes on to show, that Josiah was killed, and all Jerusalem mourned for Josiah. Jeremiah lamented for him, and the singing men and singing women; and they, it is said, are written in the Lamentations. Haddad Rimmon was an adjoining town to Megiddo, where it is supposed the great mourning was made for Josiah. In the days of Zechariah the prophet, it had become a proverb, and with which he compares the mourning that will be made in that day when the Lord "shall go forth and fight against those nations, as when he fought in the day of battle." (See Zech. 12: 9-13, and 14: 3-5. Whatever the character of the mourning may be, yet we are told at the end, it will be as it was when Josiah was slain.

Commentators have labored hard to show, that Josiah did not die in disobedience to God, notwithstanding the plain reading that inspiration has given of the history, and that where we read, "hearkened not unto the words of Necho, from the mouth of God," they say refers to Necho's idol god; the Hebrew word *mippelotim* (i.e., from the mouth of Elohim) would be interpreted alike for his idol god as well as the true God. The simple answer to this is, that what is said here is the record of the fact by the writer, guided by the Spirit; and not what Necho said, in the previous verse—what God had commanded him to do. The fact that Josiah was overthrown, as Necho intimated God would do to him, if he molested him, and then the overthrow recorded as being the consequence of disobedience to God, without any intimation of Necho's having idol gods, would appear to demonstrate the fact, that it was disobedience to Jehovah. Heathen princes usually fought against Israel, and despised the living God, by setting up and depending upon their false gods, to subvert and overcome the true God. Nothing like this appears in the history. The lamentation written by Jeremiah has not come down to us; but Josephus says, (Ant. B. 10: 5,) "But all the people mourned greatly for him, imitating and grieving on his account many days; and Jeremiah the prophet composed an elegy to lament him, which is still extant. Moreover, this prophet denounced beforehand the sad calamities that were coming upon the city." In the apocryphal book of Ezeiel, the writer, speaking of these things, says, "Howbeit Josiah did not turn back his chariot from him, but undertook to fight with him; not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord; but joined battle with him in the plain of Megiddo. (Ezeiel 1: 23.) We do not give this passage as being of any more authority than any other writer; but if Jeremiah's elegy was extant in Josephus' day, might not the writer have seen it, and obtained the knowledge that the word of God came through Jeremiah; and that Josiah, with a proud heart, relying on his former zeal for God, was slain in disobedience to him? This, with what has been previously said about the discomfiture of Sisera, we think is the history from which God has been pleased to take the symbol, to show the spirit and feeling of mind of the whole world on the evidences of Christ's coming. The gathering into a place called Armageddon is to be understood as a gathering into one state of mind, like that of the proud who were overthrown at Megiddo. It would be impossible to gather all nations to a literal battle in a small town in Asia; and such an interpretation would be departing from the safe rules of understanding these symbols. The symbolical battle, the gathering for which is under the sixth vial, is more particularly described in the nineteenth chapter, where the name of the conqueror is called "the Word of God," "and out of his mouth goeth a sharp sword," which, in the language of the apostle, is "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4: 12. At the time of this battle, the prophet tells us, "every man's hand will be against his brother." The hailstones which fall upon men at the closing up of the seventh vial we do not understand as literal hail, but the awful truths out of this book, which pour down upon the minds of the rejectors of God's word. This hail, and thunder, and earthquakes, are also the symbols used in closing up the seventh trumpet and the seventh seal: compare 16: 16-31 with 11: 18

and 8: 5. The seventh vial is poured into the air, which represents the dominions of Satan—he who is called "the prince of the power of the air," and "the god of this world." "A great voice out of the temple of heaven, from the throne, saying, It is done;" this closes their history for this world; and for the knowledge of what their doom is beyond, other parts of God's word must be consulted.

If the position taken for the pouring out of the sixth vial be correct, then we see time defined. Having seen the sixth vial emptied, the sixth trumpet sounded, and the sixth seal nearly closed, can we not see the force of the exhortation in the 15th verse—"Behold I come as a thief: blessed is he that watcheth and keepeth his garment, [that white robe of faith.] lest he walk naked, and they see his shame." We understand the chronology of this to be, in the time of the cry of the fourth angel, in ch. 14: 15, who "came out of the temple [Christ's spiritual house, nearly completed], crying with a loud voice [through the press, and word preached]—showing the prophecies are fulfilled, or mystery of God finished [to him that sat on the cloud [described in ch. 19: 13, as the word of God, who overcomes his enemies in this battle; which word sits enthroned on the hearts of a great company of believers—i.e., those with white robes, or having the faith—a cloud of witnesses,] saying, Thrust in thy sickle, and reap, [gather the wheat into the garner, or the saints caught up.] for the time is come for thee to reap, [our more prophecies to be fulfilled before the coming of Christ.] for the harvest of the earth is ripe." [all the saints sealed.]

The reaping of the next angel, in ch. 14: 18, is the vintage, or the overthrow of the wicked; in the seventh vial, and described in ch. 19.

The angel with the sickle is seen to come out of the temple, which is in heaven—(a change here of the locality of the temple—saints caught up.) The angel's message is from the altar, (symbolizing prayer,) to him who has the sickle—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe,"—gathered into the wine-press of the wrath of God. This is the symbol to describe the same thing as the hail-stones in the seventh plague, in chapter 19th, and seventh trumpet.

If our interpretations of these plagues are right, we see that they are the evidences which flow from the word of God, as presented to the mind of those who reject the message of mercy. The same would be a snare of life to one; to the other, a snare of death. The same sun melts the wax, but hardens the clay. From the appearance of these angels, having these white robes of faith and gifts of truth, we have shown that these plagues must flow out of, and be the results of, publishing God's word. That God's word sends them as here, we refer to the word itself. Most readers, it is presumed, admit that the two witnesses described in ch. 11: 3, are the Old and New Testaments. In the sixth verse, among other things it is said, these two witnesses, (testaments, or the word of God,) in the days of their prophecy, "have power over waters, to turn them to blood, [our third plague,] and to smite the earth with all plagues [the seven last.] as often as they will." There is one thing worthy of observation, that those who are smitten with those plagues will not be sensible of the fact that they have been the subjects of them—such is the blinding nature of unbelief.

In ch. 18: 4, the voice from heaven says to God's people who are in Babylon, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In the 8th verse it is said, because she "sith in her heart, I sit a queen, and am no widow, and shall see no sorrow: therefore shall her plagues come in one day [the year of the ramie; see Jer. 51: 46]—Death [as the blood of a dead man] and mourning, and famine, [foundations turned to blood, and have had blood to drink] and she shall be utterly burned, [consumed with great heat by the sun]—for among is the Lord God who judgeth her." (See Jer. 50: 31. In ch. 22: 18, we are told; that if one man add unto these things contained in the prophecy that are written in this book, "God shall add unto him the plagues that are written in this book." The seven last are the only ones written in this book. From all this we learn, first, that the rejection of the evidence of the near approach of Christ, or "the hour of his judgment is come," will harden the heart, and produce these effects described as plagues; secondly, that these plagues come upon Babylon; and that those who do not obey the command to come out of her, must receive of her plagues.

What consternation and despair must fill that mind, when it awakes from that awful stupor which, by the sure word of prophecy, we see is just ready to burst upon a world full of unbelief! Oh, that they would be wise—that they would understand their letter end!

But we turn to a brighter scene. Chapter 15: 2-4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

We have heretofore shown, that John only saw the seven angels introduced in the first verse. In the second verse we see a company, with the harps of God, on a sea of glass, singing the song of Moses, the servant of God, and the song of the Lamb. Setting aside the question, whether a part or all of the seventh vial is poured out before Christ comes, the evidence is, that this rejoicing company are seen after the sixth vial dries up the great river Euphrates. It is after this that the morning dawns—they see their position in the field of prophecy, since they escape from Babylon. In chronology they are seen after the sixth vial is poured out, which introduces the message of the fourth angel, in ch. 14th, and which succeeded the one the substance of whose cry was, "Come out of her, my people." This coming out is the subject-matter of their song; for it is only those who sing who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." This victory was obtained in the tarrying-time of the vision, which corresponds with the going out to meet the bridegroom, while he tarried at the dark hour of midnight. The foolish had oil enough to follow the evidences of the approach of the bridegroom, but had not oil enough to carry them through such a fiery trial as to come out of the churches, and thereby witness against those organizations which oppose the evidence of his coming. By remaining with them, they in effect say, "God speed!" It is during this discussion, "What is the duty of the brethren?" that the foolish say, "Give us of your oil," (i.e., "We do not see our duty to do this thing.") At that time the bridegroom comes, and those who are ready go in, and the door is shut. Oh that the dear brethren could see this! We ask, is not this demand on common-sense principles? A man is known by the company he keeps. Could Paul, with honor to his Savior, have condescended in the Jewish church, when they all refused to acknowledge his Master? We all say, no. We say then, brethren, give your influence on the side of the truth.

The symbol here used—standing on a sea of glass, mingled with fire—is taken from the history of the Israelites, after their escape from the plagues which befel the Egyptians, and their overthrow in the sea. The difference in the two is, that the one stands on the other side, while this is on the sea, (not yet over,) celebrating their victory over this thing. God in all ages will have a tried people. The Israelites went out of Egypt prosperously, with the permission and having the valuables of the Egyptians. But God tried this people. The two mountains on each side, the sea in front, and Pharaoh in the rear—this tested their faith. Moses evidenced his faith when he promised them deliverance; and when in prayer to God for direction, God said unto him, "Speak unto the children of Israel that they go forward." Those who will consult the history (Ex. 15) will find that the Israelites passed through the sea, now like walls of glass on either side, at the midnight hour, and that the pillar of fire, with its bright and flaming flashes of light, when reflected upon these waters, must have appeared to them like a sea of glass mingled with fire. This token of God's presence, in this dark and otherwise dreary hour of night, was placed in the rear of God's people, to give them light in their pathway, and as a separating barrier and protection from their pursuers. Whilst this was light to one, it was to the other a cloud of darkness. The Egyptians, in their blindness, pursued after them, and were overthrown.

This company is also described in the first six verses of the 14th chapter, and the same deliverance is referred to in the 42d verse.

This history we conceive to be the symbol used to show the state of those who have come through the trial of their faith, "which is more precious than gold that perisheth, thought to be tried with fire, might be found unto praise, and honor, and glory, [at what time?] at the appearing of Jesus Christ. (1 Pet. 1: 7. See also 4: 12, 13.) The chronology of this time we conceive to be, also, when the Jews are looking at the prophetic word, and see all things fulfilled, (one like unto the Sun of man sitting on a cloud—see Dan. 7: 13,) and say, it is time to reap. (Rev. 14: 15.) The discussion of who and what Babylon is, has in a measure been succeeded by the discussion of time, and the discovery whereabouts in the field of prophecy we are. "If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3: 3.) The inference is—if we watch, we may know somewhere about the time. This church of Sardis to whom this is addressed, have said, we could not know any thing about Christ's coming; and in consequence of rejecting the evidence, have become the church of Laodicea. This is, after all of the Philadelphia church have come out of Sardis. This church of brotherly love, Christ says, to them who "keep the word of my patience," (see Heb. 10: 35,) "I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3: 10—compare this with Luke 21: 35.) This time of patience is the tarrying-time, and is now being fulfilled. That our views of the seven churches might further be understood, we add, that the Thyatira church continued 1,990 years, and ended

in 1788-9—about 45 years since, and some are alive who belonged to that state of the church: see proof, Rev. 2: 26.

To return. This deliverance, which this company celebrate on the sea of glass, is a deliverance greater than that of which Moses sang. Read it again. Who that knows the power and influence of the churches on the minds of men, but sees cause for song? So also these plagues, negative as they were in their operations upon mind, do truly and really come upon those who are described as having the mark, or the number of the beast, &c.; are more awful in the consequences than any of the plagues which befel the Egyptians. Oh, may we all flee to the shelter, before the final storm comes! We say, fly—because we think the intimation is given so to do, in the 21st of Isaiah, when, after the cry is made, "Babylon is fallen, is fallen!" the cry from mount Scir was heard by the prophet. "Watchman, what of the night?" The reply is, "The morning cometh, and also the night; if ye will inquire, inquire ye: return cometh." Some understand this inquiry as made tauntingly; and the prophet says, it will be morning to some very soon, but night to you: if ye will come back, come soon—come! Although their fountains are turned to blood, we think there is hope, if they fly for their lives. We here make a copy of the Chaldee paraphrase, which has been translated into our language thus: "The burden of the cup of malediction, which is coming upon Dnna. He cries to me from heaven. O prophet, prophecy to them of what is to come. The prophet said, there is a reward to the just, and revenge to the unjust: if you will be converted, be converted, while you can be converted." In the Syriac version it reads, "If ye will inquire, inquire, and then at length come." We have made these copies, and referred to this prophecy, because it comes to us in this point of time; and what we do must soon be done. See Jude 24: 23.

To those who would study the symbols of the temple, in the 5th and 6th verses, we would refer them to the completion of the tabernacle by Moses, and the temple by Solomon. In each case, when completed, the glory of the Lord filled them, so that no one could enter in. The latter was in the seventh month. Again—the 6th verse may be understood as showing, that the spirit of prophecy, which is the testimony of Jesus, is no longer hid. (See ch. 19: 10.) Mystery of God finished, as he has declared to his servants the prophets, (ch. 10: 7.) We think the order of time here comes in after the 6th vial is poured out, and the sixth trumpet all completed.

The temple is the symbol of Christ's spiritual temple, and believers are the living stones and pillars in this temple. May not the time when the first temple was completed be also a type when the second shall have the head-stone put to it, "with shoutings, saying, Grace, grace unto it." The prophet Zechariah says, 6: 12, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord." 6th v. "And the temple was filled with smoke, from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. This smoke and glory of the Lord is the symbol of God's favor and protection. As we have heretofore intimated, when we are at a loss to find the order of time in this book, in which the events recorded should stand, we must go to the histories and facts from which the symbols were taken. When the tabernacle was completed, and every thing put in its place, as God had commanded Moses in the wilderness, and it was said, "So Moses finished the work, then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." (Ex. 40: 34.) When Solomon had completed the temple, and the priests had brought up the ark of the covenant, which contained the two tables of stone, and after sacrificing before it, and it had been put in its place, "and the priest had come out of the holy place," the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, "for the glory of the Lord had filled the house of the Lord." (1st Kings 8: 7-11.) If this is the history from which the symbol is taken, then Christ's temple is finished. Somewhere in time, before the last plagues are finished, God's people are exhorted to be in the watchful posture after they have seen the sixth trumpet sound, and also the sixth vial poured out. We are now at that point of time! We also understand, that when the seventh and last trumpet sound, then God's people will be delivered out from among the wicked. The length of time, after the deliverance, before Christ obtains the full possession, not only of the inheritance but of the whole earth, it is not, perhaps, important to know. It may be referred to in Haggai, as the time when the glorious city and house of our God shall come down, after the destruction of the wicked, to take possession of the renovated earth. (Haggai 2, 7-23; compare this with Zec. 8: 7-9, and Ezra 5: 1, 2.) Haggai, by the word of the Lord, calls for a consideration of the twenty-fourth day of the ninth month, when the foundations of the Lord's temple were laid, [that time,] and adds, in the connection, "From this day will I bless you," [in the future,] and, as it would appear in the connection, when the Lord shall overthrow the throne of kingdoms. Zechariah says, "Let your hands be strong, ye that hear in these days, these words by the mouth of the prophets, which were in the days that the foundation of the house of the Lord of hosts was laid, that the temple might be built. Ezra says Haggai and Zechariah were those prophets. Eschiel's vision, and the New

Jerusalem city of John, should be understood, compared with Eph 2: 20-23; 1 Cor. 3: 16; 2 Tim. 2: 16; Heb. 3: 6; Peter 2: 5; Rev. 3: 12; 19: 14. May we all have that wisdom which is profitable to us, and receive the kingdom of heaven as a little child.

Auburn, N. Y., Aug. 21, 1844.

C. B. HOTCHKISS.

### Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 11, 1844.

#### THIS NUMBER

We print TEN THOUSAND extra copies of this number, for general distribution. We want them immediately circulated: Our time for benefiting our fellow beings is evidently short. If Br. Snow has given us the true light on the termination of the prophetic numbers, as published in this number, then most certainly the Judge truly standeth at the door. We cannot see why Br. S. is not correct.

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### 'Come Out of Babylon!

What is 'Babylon?'—The Fall—Come Out, and Why—Her Destruction.

Reader!—The subject we wish to investigate, is, COMING OUT OF BABYLON. You should not be prejudiced against the investigation; for it is a doctrine of the Bible. God has proclaimed it; and commanded us to obey his mandate—pronouncing the most dreadful woe upon all who shall knowingly disobey. Let us therefore fear not the result of searching for the truth on this as well as on all other subjects, nor dread the consequences of embracing and proclaiming it to others, when sure we have found it. With these preliminaries we will inquire

1st. *What is the Babylon out of which God calls his people?* John answers the question. In Rev. 17: 3-5, he says, "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Here we are plainly told what is Babylon; yet a question arises whether the 'woman' which is called Babylon, and the 'beast which carrieth her,' are to be identified as one and the same power; if so, then it is contended that Papal Rome is the Babylon which this figure represents. But if they represent different powers, then Babylon must be constituted of something more than the Church of Rome. That the woman represents one thing and the beast another, is clearly evident from the fact.

1st. *That their physical constitution is different.* One is a *beast*, having seven heads and ten horns; while the other is a *woman* having a golden cup in her hand.

2d. *Their seats are different.* The beast has the seat of the Dragon, Rev. 13: 2, which was at Rome. But the woman has her seat on 'many waters, which are peoples, and multitudes, and nations, and tongues.' Compare Rev. 17: 1, 15.

3d. *Their office is different.* The beast carries, while the woman is carried. Rev. 17: 7.

4th. *They are intoxicated by different means.*—The Kings and inhabitants of the earth, represented by the ten horned beast, 'have been made drunk with the wine of her (the woman's) fornication;' but the woman was 'drunken with the blood of the saints, and martyrs of Jesus.' Rev. 17: 2-6.

5th. *The woman committed fornication with the Kings of the earth (the ten horns of the beast.)* Did she commit fornication with herself? She did, if the woman and beast were but one power.

6th. *The angel describes them as two distinct*

**powers.** He says, verse 7, 'I will tell the mystery of the woman, and of the beast that carrieth her.' Then in several verses which follow, a minute and distinct description of the beast is given; and the woman is not identified with the beast any further than being carried by it. In verse 18 the woman is as distinctly or separately described. She is said to be 'that great city which reigneth over the kings of the earth.' It is admitted that the 'kings of the earth' are represented by the horns of the beast.—How then can the woman be the *beast*, when it is said she *reigns* over it? They are doubtless two distinct powers, and in order rightly to understand the subject under discussion, it will be necessary to learn what each represents.

The *Beast* in Rev. 17th and 13th chapters, and the *Dragon* in the 12th, represent Rome under all of its forms, from its rise down to the final destruction of all earthly governments. The *dragon*, and the *beast* in both cases, bear nearly the same description. Each has seven heads and ten horns. Consequently they must be symbolical of the same power. Rome is that power. It bore the character of the *Dragon* while Pagan idolatry was the religion of the nation, kingdom or empire. This continued until A. D. 508, when paganism fell, and christianity corrupted, soon became, the religion of the state.—At this time the seven headed and ten horned beast came up, Rev. 13: 1. And A. D. 538 the *Dragon* gave the *beast* his power, seat, and great authority. Verse 2. See the decree of Justinian, published in many of our standard works. This state of the *beast* was to 'continue forty and two months,' (Rev. 13: 5,) or 1260 years. During this term of time the '*Beast*,' which is always the representative of political power, holds the pre-eminence. It should not be overlooked that the *beast* wears crowns on his ten horns, during this 1260 years, see verse 1, 13th chapter. This shows that political power had the pre-eminence.

But when John saw the *beast* again (chapter 18,) it is *humbled*—a woman is seated upon and guides it. It has yet its 'seven heads and ten horns,' but it has no crowns, and instead of having 'the name of blasphemy,' as in chapter 13, it is now 'FULL of names of blasphemy.' (Rev. 17: 3,) clearly denoting it to be the last form of all earthly governments. It is the '*eighth*' (verse 11) and last form of the *beast*; ready to 'go into perdition,' vs. 8.

When does John see this '*eighth*,' this last, this 'scarlet-colored,' 'seven headed and ten horned' *beast*, *humbled*, shorn of his crowns, and under the control of a dissipated woman, 'the MOTHER OF HARLOTS?' It could not have been at any time during the '42 months,' or 1260 years from the time it took its seat in A. D. 538; for during that term of time the supremacy was vested in the *beast*, not in the woman. John says, Rev. 18: 7, 8, 'and power was given unto him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him,' &c. And besides, during this time the *beast* wore crowns, verse 1.—Then John's last view of the *beast* must have been after the close of the 1260 years of its supremacy. Well, when would that be? Count 1260 years from A. D. 538, and it brings us to 1798. What marked this period? The '*Beast*,' POLITICAL ROME, was humbled at this time by the French, and its supremacy over the saints lost, never to be regained.—The '*Woman*' then took her '*seat*' 'upon many waters,' and since then 'reigneth over the kings of the earth.' Chapter 17: 1, 18.

We view the case thus. Rome was symbolized by the 'Great red Dragon,' while connected with Pagan idolatry; by the 'crowned' ten horned *beast*, while connected with christianity corrupted; and by the 'scarlet colored *beast*,' with no crowns on its horns, while under the guidance of the '*woman*.'—The latter is the eighth and last form of the *beast*. Rev. 17: 11.

Having, as we believe, ascertained what the '*beast*' is, we next inquire, what does the '*woman*' symbolize? It symbolizes the nominal church.—'For the Lord hath called thee a woman'—Isa. 54: 6. A woman clothed with the sun'—Rev. 12: 1. These and other passages speak of the church under the similitude of a '*woman*,' which we think no one will deny. But is the *harlot* woman in Rev. 17, the same with the '*woman* clothed with the sun,' in the 12th chapter? We think they are the same, with the exception that her last state is a state of dissipated prostitution, or apostasy.

It is admitted, and long advocated by all Protestants, that the Church has apostatized from its primitive purity. Paul predicted that there should come a '*falling away*' before the man of sin should be revealed, (2 Thess. 2,) and we think this same falling away is referred to by John in Rev. 12, in the history there given of the '*woman*.' He first sees her 'clothed with the sun,' &c. But she soon 'flees into the wilderness,' a place of disorder and darkness, (Jer. 2: 31,) a fit place for the earth to help her. God should have been her only help. *Eagle's* wings are also given her. The wings of an unclean, proud, and destructive bird, such as were plucked from the proud king of Babylon, Dan. 7. Did God give his pure church such wings that she might escape from her enemies into the wilderness? We cannot believe it; neither does John say he did. But he says 'to the woman were given two wings of a great eagle.' Then who did give them? 'The earth helped the woman,' we think gives the correct answer.

All this we think took place under the reign of Pagan Rome; and that her '*wilderness*' state, the '*place* prepared of God,' did not commence until the rise of the *beast* in chapter 13, which was to continue forty-two months, the same length of time that the woman was to be in the wilderness. Doubtless both cases refer to the same time. The woman does not fly while in the wilderness, but 'fled into it.' The wilderness is her place, prepared of God, where they 'shall feed her for a time, and times, and half a time,' or 1260 years.

It is thought by those of an opposite view, that the woman should be viewed in the light of purity while in her '*place*,' the '*wilderness*,' because God prepared it for her. But has not God 'prepared the place' for the '*devil* and his angels?' Certainly: evil must they therefore be pure? No one will contend for this. Neither do we believe the woman was pure while in '*her place*' 1260 years. Far from it. She was holding unlawful connection with the *beast*, or kings of the earth, during this time.—'THEY fed her,' (Rev. 12: 6,) not God. With what did they feed her? 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.'—Rev. 17: 6.—Blood, then was her food! The *beast* shed it, and the woman drank and became intoxicated with it.—She lived in a state of dissipation and fornication with the kings of the earth while in '*her place*.'—With whom the kings of the earth have committed fornication—Rev. 17: 2. If this is not her character, why does John talk of her being the '*MOTHER OF HARLOTS*,' verse 5? In her state, or '*place*' of concubinage, and since she has taken her seat on the *beast*, she has brought forth a numerous progeny of illegitimate daughters, who have soon imitated the example of their mother, or grand, or great grand-mother, and like her have become harlots.

We view the case of the woman (the nominal church) thus: She apostatized under Pagan Rome—entered upon her wilderness state A. D. 538.—Here John leaves her in her place for 1260 years, holding unlawful connection with, but subject to the kings of the earth. The *beast* during this time held the reigns of government: it wore crowns. At the end of the 1260 years, A. D. 1798, John is carried in vision, 'into the wilderness,' (Rev. 17: 3,) and sees the woman just where he left her in chap. 12; but how wide the contrast between her first, and last character and condition: At first she was 'clothed with the sun, the moon under her feet, and on her head a crown of twelve stars.' Rev. 12.—She had no daughters—was a pure woman. But now she is a drunken harlot; a mother, not of one, but of many harlot daughters, and guides the *beast* which carries her, or holds the supremacy over the state just as an artful mistress controls the will and destinies of her deceived and fallen paramours.—Has not the church held this station over the kings and rulers of the earth since A. D. 1798? The facts in the case prove that she has. She 'sits upon many waters,' (which 'are peoples, and multitudes, and nations, and tongues'—Rev. 17: 16,) and 'reigneth over the kings of the earth,' not by physical power, but by artifice, cunning, and deception. Her influence is felt and submitted to in every legislative body of the world. Kings, queens, and rulers whose aid and influence she seeks, and who are among her most liberal supporters, and actually 'carry her,' are nevertheless guided by her artful and polluted hand.

Having, as we believe, obtained a correct understanding of the '*beast*' and of the '*woman*' under consideration, we are prepared to consider the question,

**WHAT IS THE BABYLON OUT OF WHICH GOD CALLS HIS PEOPLE!**

'The Advent Shield,' p. 116, answers this question in the following language:

'Babylon, then, is now comprised in the present kingdoms of the world—the peoples, and multitudes, and nations, and tongues; the many nations which John saw, of which the woman sat—the kings of the earth, over which 'that great city,' Rome, reigned. Babylon now, not only comprises all earthly power and dominion, but embraces everything which is anti-christian in its tendencies.'

To this answer we offer the following objections: 1st. If, as the '*Shield*' says, the 'kingdoms of the world' are 'comprised in Babylon,' how can the '*woman*, that great city,' BABYLON, reign over those kingdoms? It is folly to talk of a city reigning over itself.

2d. The kings of the earth 'committed fornication with' the woman, or Babylon—Rev. 17: 2.—If the '*Shield*' is correct, the kings committed fornication with themselves!

3d. 'For ALL NATIONS have drunk of the wine of the wrath of HER fornication'—Rev. 18: 3. If, as the '*Shield*' says, the kingdoms are 'comprised in Babylon,' then they have drunk of their own, not of another's wine.

4th. The kings of the earth are to bewail the final fall of Babylon—Rev. 18: 9, 10. But if the '*Shield*' is correct, she will bewail her own fall!

5th. John makes a clear distinction between the kings or kingdoms of the earth, and Babylon, (see Rev. 17th and 18th chaps.,) but the '*Shield*' makes none.

These objections we deem sufficient to settle the point, that the '*Shield*' has not given the correct answer to the important question under consideration; we must therefore look for another answer.

Mr. Hotchkiss, of this city, in a recent discourse, defined Babylon as exclusively Papal Rome.—Not a few adopt his views; and we believe they are now generally entertained by the different Protestant sects. We inquire we object:

1st. *Babylon*—The name *Papal* does not answer the definition of the *Scriptures*, *Babylon*. As Mr. Hotchkiss justly contended, Rome, or the Catholic Church, is a '*unit*.' She is one in name, doctrine, ordinances, and all her work. But *Babylon* signifies '*confusion* or *mixture*.' It cannot therefore be applicable, exclusively to the Catholic Church. It should not be forgotten that there is meaning in the name, *Babylon*; God has given the name, and rightly applied it: It does not fitly apply to the Catholic Church.

2d. The Catholic church, abstractly, has its seat at Rome; but Babylon has her seat upon '*many waters*,' Rev. 17: 1.

3d. The Catholic church, abstractly, does not reign, neither has she ever reigned over the whole earth; but Babylon, or 'where the whore sitteth, ore peoples, and multitudes, and nations, and tongues,' (Rev. 17: 15,) which embrace the whole earth.

4th. If the '*mother of harlots*,' the church of Rome, abstractly considered is Babylon, then her harlot daughters are left out of the question. Then, why did John call her not only '*MOTHER*,' but '*mother of harlots*?' As well might a mother be called the whole family, as to call the church of Rome, *Babylon*.

Having shown what we think *BABYLON* is not we will attempt to tell what we believe it to be. We believe it IS THE NOMINAL CHURCH.

In Rev. 12, John saw the woman (the church) fly into the wilderness—the next time he beholds her, she has upon her head 'MYSTERY, *BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH*.'

In explaining what this woman is, in Rev. 17: 5, the explaining angel says in verse 18, 'And the woman which thou sawest is that great city which reigneth over the kings of the earth.' This explanation is the strongest proof that those present who believe 'that great city' is literal Rome. They say the woman is a figure, the explanation is literal, therefore the city must be literal—it must be Rome.

Their reasoning would be good if the explanation told us that, 'that great city' was Rome; but as it does not, neither is Rome any where in the bible called 'Mystery Babylon' nor 'that great city'; therefore it is a mere assumption to say that Rome is that great city.

What then is 'that great city which reigneth over the kings of the earth?' If the angel was talking of what then existed, it could not have been the city of Rome; for the kings of the earth did not then exist; for Rome was in its imperial form, and the kingly form did not arise until some centuries after John saw this vision. And certainly the literal city of Rome does not reign over the kings of the earth now, neither is there any propriety in calling it 'Mystery Rome or Babylon,' nor 'that great city.' There are other cities far greater than Rome; and it would be as proper to call them Mystery London, Mystery Paris, Mystery Peking, Mystery Vienna, Mystery New-York, &c., as to call the literal city of Rome a Mystery; there is no more mystery about it than any other city or town built of wood, brick and stone.

The angel says, the woman is 'that great city'—but does not tell us in the explanation, what that great city is. To ascertain this fact we must consult other portions of the divine oracles. Under the seventh vial we are told, Rev. 16: 19, that 'the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.' It is true that we are not here told what 'that great city' is, only that it is 'great Babylon'; but we are clearly taught that the 'cities of the nations are one thing, and 'that great city' or 'great Babylon' is another thing. 'The great city was DIVIDED,' but the 'CITIES OF THE NATIONS FELL.' Rome is one of the cities of the nations, and cannot, therefore, be 'that great city.'

In Rev. 14: 8, 'that great city' is brought to view. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wrath of her fornication.' We admit that in this case we are not told what Babylon is, but we are taught that it is identified with the 'ALL NATIONS.' The city of Rome is identified with one of the 'all nations'—and therefore be 'that great city,' which made all nations drink her wine.

Again, in Rev. 11: 8-13, speaking of the two witnesses, John says, 'And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified.' And a tenth part of the city fell.' There can be no dispute but that 'the great city,' in this case is Babylon; so our brethren have preached and published to the world; and they have taught us that the 'street of the city,' and the 'tenth part of the city which fell,' was France. They have also taught that it fell in A. D. 1798, or near that time. If France was a tenth of Babylon in A. D. 1798, what were the other nine tenths? Why, our brethren have taught us that the other nine divisions or the Roman Western empire, constitute the other nine tenths of the great city. How then, can the city of Rome be that great city? It cannot. Neither can the Catholic church, exclusively, be that city; for at the time the witnesses were slain in one of the streets of the city, and a tenth part of it fell, at that time, a part of the ten divisions were Protestant in their religion; and a part Catholic. We then learn of what Babylon was constituted in A. D. 1798. It was all the Protestant and Catholic religions embraced in the ten divisions of the Roman Western empire, which includes all the Catholic and Protestant churches of the world. They constitute 'that great city' or 'Mystery Babylon,' represented by the Mother of Harlots, and her apostate daughters.

Once more: In the text under consideration John says, 'the great city' is spiritually called Sodom and Egypt, where also our Lord was crucified.' The city of Rome is no where either literally or spiritually called thus, neither was our Lord crucified there; but we do find that the nominal church is called Sodom and Gomorrah, and no one will deny that our Lord was crucified by the church. Speaking of the church in her apostacy, Isaiah (1: 10,) says, 'Hear the word of the Lord, ye rulers of Sodom; and give ear unto the law of our God, ye people of Gomorrah.' And in verse 12, he says,

'How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.' For this, judgments are threatened, and a purging away of her dross is promised; and in verses 26, 27 and 28, the prophet adds, 'And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness, and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.'

Here God's people, or 'Zion' is represented as, once being the 'faithful city'; but has become 'an harlot,' or as John says, the 'Mother of harlots.' 'Mystery Babylon,' 'Jezebel' and her 'children,' the 'great whore,' 'the church of the Laodiceans,' 'that great city,' 'spiritually called Sodom and Egypt,' or as Isaiah says, "Sodom and Gomorrah."

Apply these titles to Rome, and all is darkness, and insurmountable difficulties rise before us; but apply them to the nominal church, which is composed of all human ecclesiastical organizations, and all is clear; the fallen condition of that body perfectly answers the character these titles give; and the reasons come home to God's people, with redoubled force, why they should fully separate themselves, or come out from such corrupt influences.

There can be no question but that the 'woman' is symbolical of the church, and as she is called Babylon, there can be no dispute but that the church is Babylon. What church? We can make no distinction no farther than the figure will justify. It is a mother and her daughters—a family of harlots. We admit the mother represents the Catholic Church, the eldest member of the family; and we believe the daughters symbolize the Protestant sects. If they do not, pray what do they represent? No one of an opposite view has yet been able to answer this question. We can see no resemblance between the 'mother,' a unit, and a 'great city.' But the 'whole family' most strikingly represents that city. Take the whole and the figure is perfect; leave out the children and it is imperfect.

This view of the subject we think is strengthened by what is said relative to the church in Thyatira. In chapter 2, mention is made of 'that woman Jezebel—her fornication, her great tribulation'—and it is said, 'I will kill her children with death; and ALL THE CHURCHES shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. Here the 'children' of the 'woman' are identified with 'ALL THE CHURCHES,' which are to be 'KILLED WITH DEATH;' and to 'every one of you' [the churches] will be given 'according to your works.'

We believe the 'woman Jezebel' and 'her children,' in chapter 2, and the 'mother of harlots' and her daughters, in chapter 17, are symbolical of all the churches, and as the mother of harlots is called Babylon, it is evident to us that 'ALL THE CHURCHES' constitute the Babylon out of which God now calls his people.

But the question may arise, how can the daughters be included when the name Babylon is exclusively inscribed on the head of the mother? The same objection, with nearly, if not the same propriety, might be offered against the 'beast' representing all the kingdoms of the world. It had its origin—received its power—and has its seat at Rome, yet no one denies but that it symbolizes ALL the kingdoms of the world. So with the 'mother of harlots'—she is the chief tower in the city, or member of the family, and it was proper to inscribe upon her head the name of the fraternity, or city.

Babylon comes from Babel, and signifies 'confusion, or mixture,' Gen. 10: 10, and 11: 9. The account there given will illustrate the case under consideration. Chapter 11 begins with an account of the earth being of one language; and goes on to tell that the people journeyed eastward—they came to a plain—made brick to build them a tower and city—God confounded their language, and 'scattered them abroad from thence upon the face of all the earth. And the name of it (the tower) was called Babel,' or as the margin reads 'confusion.'

It should be remembered that the tower was called 'Babel' or 'confusion.' With this inscription upon it, we will suppose a traveler understanding

the meaning of terms, visits the tower. He sees the inscription in large capitals, and expects to find the tower answering to the name it bears; but his disappointment is great, when instead of 'confusion,' he finds perfect order, system, and mechanism, in the formation of the brick, the plan and construction of the tower. Why, says he, there is no 'confusion' here, and the name the tower bears is inappropriate indeed. But, cries the voice of Him who inscribed it, 'Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth.'—Gen. 11: 9. Ah! cries the traveller, I perfectly understand it now. The name is truly appropriate, and has its location where it properly belongs. It is inscribed on the tower, because 'THERE' God confounded the language of the PEOPLE, and from 'THENCE' were they scattered. The 'confusion' therefore must be looked for among the people scattered over the whole earth.

The application is easy. The church commenced building her a tower and a city, under the influence of Catholicism. God confounded her language and scattered her; or different sects have sprung up; each has built a tower, and attempted to build a city; they too have been confounded and scattered. Hence the work of tower and city building, confounding and scattering, has gone on until perfect 'confusion' reigns throughout Christendom. The great city is complete; and reaching far above its many towers is seen the one first reared by the 'mother' of the city. And upon her tower the name of the city is properly inscribed. MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. It is inscribed upon the 'mother's' tower, because, as in the case of Babel, the type, 'THERE' the work of confounding; and from 'THENCE' the scattering commenced.

Again, God calls HIS PEOPLE out of Babylon, Rev. 18: 4. Where are his people? Until quite recently they were in the different churches; some doubtless are there yet—many, thank the Lord have come out in obedience to his call. Babylon, then, must be that place where God's people are found at the time they are called to come out of her; and as they were in the churches with scarcely an exception, at the time the cry to come out was made, the conclusion is irresistible that the churches are the Babylon under consideration.

The influence the church has over the world, is a strong evidence in our favor. She dictates its laws, and guides its destinies by her deceptive hand. No one of the sects does this work alone; it is done by the influence of them all. It is the whole 'great city' which reigneth over the kings of the earth—Rev. 17: 18. She reigns by artifice and deception, as an awful woman ruled and fallen paramours.

That the churches are Babylon is evident from the fact, that no other view of the subject makes a perfect harmony in the prophecies of John. With this view we can see 'the woman' go into the wilderness A. D. 538; and remain there 1260 years, until A. D. 1798; when she takes her seat upon the 'beast,' a dissipated harlot, surrounded with a family of daughters of like character; all of which constitutes the corrupt influence which now controls the affairs of the nations of the globe, and will, until the great city they represent, together with the kings of the earth over which she reigns, be destroyed at the coming of the Lord of glory.

Finally, the facts in the case answering to the strict definition of the term Babylon, is conclusive evidence that the churches, or nominal church constitute the Babylon under consideration. When we look at the confusion or mixture in the names, creeds, doctrines, worship, ordinances, practices, and so forth, of the sects, we involuntarily exclaim, oh! what a Babylon! And when we see her corruptions, we wonder not that God calls his people out of her, and threatens, in the most fearful language, her speedy and everlasting destruction.

#### THE FALL OF BABYLON.

Having shown that the nominal church, comprising all human ecclesiastical organizations, is Babylon, out of which God calls his people, the next point to be considered is the fall of Babylon.

The 'Advent Shield' places this events in the future, to take place at the actual coming of

Christ. On pages 116 and 117 it is said, 'that the fall of Babylon is the end of Satan's supremacy in the earth, when Michael will stand up to reign.'—And in speaking of 'coming out of Babylon,' on page 118, it is said, 'Thus when the wicked are to experience the fierceness of the wine of the wrath of God, the righteous will all receive the invitation to meet their Lord in the air, and will not suffer for the sins of the wicked, nor receive of her plagues.'

We are constrained to take a different view of the subject, because,

1st. Babylon exists after her fall; for after her fall is announced, in the same verse it is said, 'and is become the habitation of devils,' &c. Rev. 18: 2. Her fall, then, could not, as the Shield says, 'be the end of Satan's supremacy.'

2nd. God's people are called upon to come out of her after the fall and deep corruption of Babylon are announced, (verses 2 and 4.) But, according to the Shield, that call must be made at or before the fall.

3d. After her fall, Babylon proudly says, 'I sit a queen, and am no widow, and shall see no sorrow,' (v. 7.) If the Shield is correct, she says this before her fall.

4th. The call, 'Come out of her, my people,' clearly implies a voluntary act on the part of those who hear; it is optional with them to come out or remain in Babylon, for to the call is added, 'that ye be not partakers of her sins, and that ye receive not of her plagues.' (verse 4.) But there can be no option, or volition, with the creature in his resurrection, change from mortality to immortality, and being 'caught up to meet the Lord.' The two cases are entirely different in their nature. The call 'Come out of her' implies a voluntary act; while being 'caught up' implies a passive act. The Shield makes both to be one, and a passive act.

5th. The Shield blends all these events in one—places them in the future, at the actual coming of Christ. Hence Babylon has not yet fallen, and 'become the habitation of devils'; and the voice 'Come out of her, my people,' has not yet been heard.—But John makes a clear distinction in the events, as the following testimony will show:

After telling what Babylon is, in Rev. 17th chap. Commencing with the 18th chap. John says, 'And after these things I saw another angel come down from heaven, having great power, and the earth was lighted with his glory. 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 the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies, (or "power," as the margin reads.) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.'

1st. We learn from this testimony, that Babylon was first to fall, and become deeply corrupt; verse 2.

2d. After that fall and corruption, God's people are commanded to 'come out of her;' verse 4.

3d. After that call is given, Babylon becomes proudly exalted, and contemplates 'no sorrow,' but undisturbed dominion as a queen of universal power; verse 7.

4th. But at this time of her proud expectations, she is to be 'utterly burned with fire,' or finally destroyed; verse 8.

That the fall of Babylon, and her destruction, are different events, is evident from what John says of her, after the occurrence of each of those events. He speaks of Babylon after her fall, as having 'become the habitation of devils'—of God's people being called out of her—of her being threatened with plagues—her sins reaching to heaven—God remembering her iniquities—and of her glorifying herself,

and saying in her heart, "I sit a queen, and shall see no sorrow;" see Rev. 18: 2—7. All these things are said of her after her fall has taken place. Surely, then, her fall cannot be her destruction. But of her destruction it is said, "She shall be utterly burned with fire, and shall be found no more at all;" verses 8 and 21.

The fall of Babylon, we consider, consists in her final rejection of the truth; and her destruction will be her punishment for that rejection and her corruption. But it may be asked, Can a power fall, and not be destroyed? One example, of many which might be named, will show that it can. The Jews, as a nation, fell before their destruction. They rejected Christ; who told them, the last time he left the temple, that their house was left unto them desolate. And again, "If thou hadst known, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." But Paul speaks directly to the point: "Have they stumbled that they should fall?" Now if the fall of them be the riches of the world," (Rom. 11: 11, 12,) when did the Jews fall? At the time salvation came unto the gentiles. "Through their fall, salvation is come unto the gentiles;" Rom. 11: 11. When did salvation come unto the gentiles? All admit it came at the first advent of Christ. When were the Jews, as a nation, destroyed? Near forty years after they fell, or their final rejection of the truth. Their fall was gradual; but final when they rejected the Son of God.

So with Babylon, or the nominal church—its fall has been gradual. Truths after truths have been presented to the church, but she has rejected them, until the last and most glorious of all—the SECOND COMING OF CHRIST—has been treated with as much contempt as was the doctrine of his first coming by the proud and sin-hardened Jews. And since this last, this crying sin, the fall of the church has not only been visible to others, but its chief organs have proclaimed the mournful fact throughout Christendom. We give the following testimony in justification of our position:

Elder R. Turnbull, missionary in Europe, says, 'everywhere—in France, Italy, Switzerland, Germany—a dead formality seems to prevail. The heart of religion has been worn out by speculation, or lamed by constant iteration of mere forms and ceremonies; the consequence of which is, that in most places, it is nothing more than a hideous skeleton, hung up in terrorem, or exhibited to the people as a curiosity.'

Such is the condition of the church in the eastern world; and is it any better in our own boasted land of Bibles! Our opponents being judges, it is not. A late number of the Congregational Journal remarks as follows:

CHURCH OF THE REV. ALBERT BARNES.—At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never, till the last communion, had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, and much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations.

'Thus it is with all denominations; and will they deny the charge? Let them speak for themselves:

"The Puritan (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endavored to fix the blame upon 'Millenism;' and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause."—*Ad. Herald.*

The Christian Palladium for May 15th speaks in the following mournful strains:

'In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so.—What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?

'It is but a few passing months since the whole extent of our wide-spread country rang with triumphant peals of joy

born upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed? Is God's whole Israel routed and flying before their uncircumcised enemies?—And is it to be at the end of long years that Zion's walls are again to be built? I do not believe it. I cannot think that God's hosts are thus broken, routed and flying from an overpowering foe.'

If this testimony can be credited THE CHURCH has fallen. God has departed from her, or no more favors her with his blessings. But will he not again bless her with his presence? We think not.

1st. Because the prophecy in Rev. 18th chap., which speaks of the fall of Babylon, (the church,) clearly predicts that her deep corruption and destruction immediately or soon follow her fall.

2d. Because God gave her space to repent of her fornication, and she repented not. Rev. 2: 21. Her sins have reached to heaven, and God hath remembered her iniquities, and will soon reward her according to her doings. Rev. 18: 6, 7.

But is this true of the church? It is most painfully true of her as a body. We admit there are individual exceptions. God has people in Babylon; but the great city is fallen in deep corruption, and is threatened with destruction, and for these reasons God's people are commanded to come out of her.

That the nominal church has fallen into deep corruption, and is guilty of sins long committed, and of the most aggravated character, is evident from the following facts:

1st. Christ prayed that his children might all be one, for the important reason that the world might believe that God had sent him. John 17: 24. The church is divided, and all its labor goes to sustain those divisions; hence, instead of making the world believe in Christ, the church has driven the world into unbelief and infidelity. This sin now lies at the door of the church.

2d. Paul said, 'without faith it is impossible to please God. Heb. 11: 6. The church has rejected the faith of which Paul was speaking, viz., faith in the coming of Christ, the 'better resurrection,' the 'heavenly country' and city which hath foundations, whose builder and maker is God. Hence it is impossible to please God in her unbelief.

3d. Christ says, 'resist not evil.' Matt. 5: 39.—But the church countenances the shedding of human blood; its ministers and members mingle in the military ranks of the world, fired with the spirit of war, and ready to imbrue their hands in their brother's blood! This is the church that talks of converting the world! Oh what blind infatuation!

4th. Christ says, 'Lay not up for yourselves treasures on earth;' (Matt. 6: 19); yet as a body the church, from the mother down to the youngest daughter, has her treasures on earth, legally held, by bodies corporate and incorporate, from the enormous sum of millions, down to hundreds and tens of dollars; and each branch seems more eager to increase their perishable stock, than to secure an incorruptible treasure in the new earth. Where their treasure is, will their hearts be also.

5th. Christ has said, 'Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.' Matt. 19: 23. But with the church it is an easy thing for them to enter, and she glories in the addition of the rich to her communion.

6th. Paul has said, 'covetousness is idolatry,' and that its possessor shall not inherit the kingdom of God. Col. 3: 5, and 1 Tim. 6: 10. Yet the sin of covetousness is never repented in the church. If true, the church has repeatedly acknowledged the evil is in the body, yet it will not purify it out. Then, by her own confession, she will be excluded from the kingdom of God.

7th. Christ has said, 'thou shalt love thy neighbor as thyself.' Matt. 22: 39. But the sects hate each other, or their neighbors, and effectually labor for their own interest, and their neighbor's destruction.

8th. Paul has said, 'the love of money is the root of all evil.' But the church has no means untried to obtain money. The love of it originates and completes the bargains, contracts, deeds, bonds, obligations and business transactions of the church and world. The principle of doing to others as we would that they should do unto us, has no place in the church, to its opposite, viz., do unto others as they would do unto you. The love of money and self. There are, however, individual exceptions, but as a body the church is devoted to the pursuit of money.

9th. James has said, 'God resisteth the proud.'—Jam. 4: 6. And Malachi, that the day that cometh shall burn them up.' Chap. 4: 1. Yet if pride reigns any where, it reigns in the church. Her ministers, members, chappels, steeples, pulpits, seats, organs, choirs, mechanical sermons and hypocritical prayers, are examples of pride. And instead of not being conformed to the world, as God requires, the great desire seems to be to conform to it in all things.

10th. In speaking of seating a congregation, James says, 'If ye have respect to persons, ye commit sin.' But the church sells her seats to the one who has the most cash, or highest bidder, so that when 'there come into your assembly a man with a gold ring, in goodly apparel, he takes his seat in a good place,' but the 'poor man in vile raiment,' is told to 'stand thou there, or sit here under my footstool.'—James 2.

11th. Christ has said, 'Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' Mark 10: 15. A child is teachable; but the church has taken her stand, erected her walls, closed her doors, and shut her eyes and ears against any further light on God's word. She loves darkness rather than light; and what she expects at the hand of the Lord but to lie down in darkness, at his coming?

12th. Paul has said, 'Ye are the temple of God—and if any man defile the temple of God, him shall God destroy.' 1 Cor. 3: 16, 17. Purity then, should characterize the church; but alas, her cup is full of the abominations of the earth. We cannot particularize now, but venture the assertion, and challenge proof to the contrary, that the church, in some of its branches, is guilty of the commission of every crime which may be charged upon the world. And as a body she has not washed her hands from one of them. In her is now found 'the blood of prophets, and saints, and of all that were slain upon the earth.' Rev. 18: 24. Or in verse 2d reads, 'is become the habitation of devils, and the hold of every foul spirit and cage of every unclean and hateful bird.' Therefore, 'COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS.'

If the foregoing testimony does not clearly prove that Babylon has fallen, then we have misjudged in the case.

The next point in order to be noticed, is the call for God's people to

### COME OUT OF HER.

1st. That the Bible does speak of a call for God's people to come out of "Mystery Babylon" is evident from the following testimony: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51: 45. If this testimony refers directly to "Mystery Babylon," (and there is very good reason that it does) then the proof is clear that such a call is made; but if it refers to literal Babylon, the testimony is not invalidated; for there can be no dispute but that literal Babylon was a type of mystery Babylon, and by comparing the above command with one which there can be no dispute about its applying to mystery Babylon, we find the type and anti-type perfectly agree. In reference to mystery Babylon it is said, "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. This testimony fully settles the point that the Bible speaks of a call for God's people to come out of Babylon.

2d. The nature of the call. We say call, but it is more properly an imperative command, given by the Most High to his people; threatening the severest penalty in case of their neglecting or refusing to obey it. Hence, Jeremiah, 51: 45, assigns as a reason why God's people should go out of her, "that every man might deliver his soul from the fierce anger of the Lord." And John says, come out of her, "that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. Also, we think the same penalty is threatened in Rev. 14: 9, 10. "After the fall of Babylon is announced, the third angel followed, saying with a loud voice" (the same voice we think which says "come out of her, my people," in chapter 18: 4), "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."

The call then, is like any other of God's positive commands, addressed to his people as rational beings, capable of obeying or disobeying the same; threatening the severest punishment to the disobedient, and promising the richest blessings to those who obey. This view of the subject renders it highly important to inquire,

3d. To whom is this call addressed? Not to the incorrigible sinner—not to the graceless, formal, cold-hearted and worldly minded professor or church member or minister; but to God's people—his true people who are in Babylon, to them is this call made. Hear it in the words of Him who gave it, and obey when you hear. He says, MY PEOPLE, go ye out of the midst of her. Jer. 51: 45.—Come out of her, MY PEOPLE. Rev. 18: 4. Will God's people disobey this command? They will not—they cannot, and long remain his people after they knowingly disobey. The blessings of having a right to the tree of life, and of entering through the gates into the glorious city, are only promised to those who not only hear, but do the commandments of God. Rev. 22: 14. Oh beware lest a love for remaining in Babylon, be the cause of your being forever shut out of the city of God. To more clearly show that this command is especially binding on God's people now, we inquire,

4th. When was this call to be made? It evidently was to be made shortly before the overthrow of Babylon, and soon after her fall. This is the order of these events as laid down by the divine writers. In Rev. 18: 2, 3, the fall, corruptions, and crimes of Babylon are named. In verse 4, the call to come out of her is given, and then immediately follows her exaltation and destruction. The same order is observed in chapter 14th. In verses 6 and 7, John "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 waters."

This "everlasting gospel," we believe to be the same which Christ calls, in Matt. 24, "This gospel of the kingdom," which was to be "preached in all the world for a witness unto all nations," first before the end of this world, "the hour of judgment," and the appearing of Christ and his kingdom. It has been preached for a few years past, by believers in the near coming of Christ, and has been rejected by the church. They have stumbled at this, to them, rock of offense, and fallen. And this fall is the next event which follows, as recorded by John in verse 8. He says, "And their followed another angel, saying, Babylon is fallen, is fallen." And the next event as recorded in verses 9 and 10, is, "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." This "loud voice" by the third angel, we think is the same as the "voice from heaven," in chapter 18: 4, which says, "Come out of her, my people." And in both cases it follows in quick succession, or is uttered at the time of Babylon's fall. And as we have shown in our previous remarks, that Babylon has but recently fallen in her corruption, there can be no reasonable doubt but that the present is the time for the cry, "Come out of her, my people," to be made. We offer the following facts in proof of this position.

1st. Just such a cry as the divine writers described has been made; it perfectly harmonizes with the order of prophetic events, and has been made in just such a state of the church as it was predicted she would be in at the time the cry should be given.

2d. The cry was given by many, and obeyed by thousands of God's people, nearly, if not at the same time, in different parts of the country, without any knowledge of what each other were doing, or preconceived agreement on the subject. The work evidently was, and is of the Lord.

3d. The testimony of those who take a different view of this subject is evidence in our favor. Speaking of believers in the coming of the Lord, in Vermont, where many have left the churches, Bro.

The Adventists in Vermont are an honor to any cause. For untiring zeal and fervent piety, you will look in vain to find their superiors in any of the churches. The different denominations say, You have enticed them away from us—you are breaking up our churches."

Speaking on the same subject, Brother Himes remarks;

We found that the friends and supporters of the Advent cause had, as a general thing, left their respective churches, and declared themselves free and independent of all associations that stood opposed to the Advent at hand, whether they professed friendship or hostility. I could not learn that they rejected the idea of a true ministry or church, or the only creed—the Bible; but cling to all these with more interest than ever. They have regretted the necessity of this step. But it was a case of life and death—certain death, if they remained in the old organizations, deprived of their rights and "meat in due season;" life, if they gave up all for Christ and his truth. The fruit of this action has been, and still is, life—a vigorous and strong faith, and a more thorough consecration to God and to the Advent cause.

It has been said, that this movement was got up and carried forward by indiscreet men, disorganizers, comeouters, &c. That there may be some such persons among us we will not deny; but that the great body of the Advent believers who have left the churches are such, we do deny. We say, without fear of contradiction, that they are from among the most wise, judicious, and experienced members of the church. And more, that they are from among the most intelligent, pious, and devoted; and are carrying out the great principles of the gospel in lives of self-denial and consecration, that some of their accusers at least would do well to imitate. And though I may not perfectly accord with them in some applications of Scripture to the Protestant church, which in all conscience are had enough; yet I feel to stand with them in the humblest position, shoulder to shoulder, in sustaining the Advent cause, till it be consummated by the advent of our King.

The churches have taken such a course in relation to the advocates of the "faith once delivered to the saints," that they could not honestly live with them. And notwithstanding the remonstrances against leaving the churches, heretofore, God has led his people out into a large place, and into rich pasture; and we believe the hand of God is in this matter.

"If God has led his people out into a large place and the hand of God is in the matter," then the means by which this work has been effected must be of God also. Well, what have been those means? Nothing less nor more than the cry, "COME OUT OF HER, MY PEOPLE"—and the "intelligent" and "pious" have obeyed it. "It was a case of life and death, certain death, if they remained in the old organizations." But the fruit of coming out has been "life—a vigorous and strong faith, and a more thorough consecration to God." Nothing but the truth can produce such glorious fruits as here described. The truth enlightens, sanctifies and makes us free. In this as in every other case when it is obeyed. And if it is bloding upon one it is upon all of God's people to obey it. And "death—certain death," will be the fruit of disobedience.

From the foregoing facts, it is evident that the true cry, "Come out of her, my people," is now being made. And considerations of the highest magnitude arise on every hand why this divine command should be obeyed: and the conviction more deeply settles in the mind that the time for complying, as we believe, with this last message of God to his people, will soon close. We think it is the "rumor," spoken of by Jeremiah [51: 46] that should "come one year." That year will soon close. "And after that in another year, shall come a rumor, and violence in the land, ruler against ruler." Therefore, as verse 45 says, "MY PEOPLE, GO YE OUT OF THE MIST OF HER, AND DELIVER YE EVERY MAN HIS SOUL FROM THE FERCE ANGER OF THE LORD," the bride must make herself ready for the reception of the heavenly Bridegroom. She cannot be ready while wedded to another. O dissolve, dissolve ALL connection with other lovers, if you would be accepted of your glorious Lord when he shall come.

But the question here comes up,

### WHY COME OUT OF BABYLON!

We can give only a few of the many reasons which might be offered for taking this step. One should be sufficient when it comes in the character of a positive command of God. Such a reason we have. He says, "COME OUT OF HER, MY PEOPLE." Rev. 18: 4. My brother or sister, will you obey? You will, if you love him: If ye love me, said Christ, ye will keep my commandments.

But the Lord deigns to reason with his finite children—he tells them why they should come out of Babylon, viz: "That ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. And that they may "deliver ye every man his soul from the fierce anger of the Lord." Jer. 51: 45. Are not these sufficient reasons for listening to his voice without delay? What more can you ask, than to be told that you are liable to become a partaker of the sins of, and to suffer the fierce judgments which are speedily to fall upon the corrupt organization with which you are connected? You can reasonably ask no more. But God is abundant in mercy, and has given you line upon line. Therefore hear another reason why you should separate yourself from Babylon.

'But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples.' Acts 19: 2.

Here you have the example of Paul and the early disciples, for separating yourself from every or any religious body, which has become hardened, believes not, and speaks evil of the truths of the gospel. The church as a body, with which you are connected, have done this in reference to the second coming of Christ; your duty then is plain to separate yourself from them.

'Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.' 2 Cor. 6: 15, 17. 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and I will be their God, and they shall be my people. Wherefore COME OUT FROM AMONG THEM, and be ye SEPARATE, SAITH THE LORD, and touch not the unclean, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. 6: 14—18.

The church with which you are connected has become an 'harlot,' or a daughter of the mother of harlots, corrupt, 'infidel,' and no longer the 'temple of God.' Hence, it is plain that duty calls you to dissolve all connection with her. God requires it. And you have no assurance that he will be unto you a 'father,' unless you implicitly obey him.

Paul, in describing the character of the church in 'the last days,' says, 'This know also, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away.' 2 Tim. 3: 1, 5.

That Paul is here speaking of the church is evident from the fact that he says, having a form of godliness—and from what he says in the 4th chapter; he says, 'for the time will come when they will not endure sound doctrine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned unto fables. 'The last days' are nearly closed, and we find the nominal church, though painful to say it, bearing in the most striking manner, the character above portrayed. The command then is to God's people, in these last days, 'FROM SUCH TURN AWAY,' or, SEPARATE YOURSELVES, 'COME OUT FROM AMONG THEM,' 'COME OUT OF HER, MY PEOPLE,' or 'GET YE OUT OF THE MIDST OF HER.'

Remember, you are required to come out, not to tarry until you are turned out—this they will not do. They want your money, influence, and name, if nothing more, to aid in upholding their own sinking cause, and to oppose the very one you profess most dearly to love. Will you, can you longer lend your influence in the least for such unholy purposes? O,

do it no longer. Be willing to bear reproach with Christ without the camp of unrighteousness. Better go to the den of lions with the God of Daniel, than to banquet in the king's palace with his concubines, and have the hand of the same God write your awful doom upon the walls of your polluted temples. Fear not what you will do, or where you will go, if you leave your church; God will take care of all who love and obey him. He has told you if you will 'come out from among them,' that he will receive and be a Father unto you. 2 Cor. 6: 17, 18. Banish, therefore, your fears; believe what the Lord says, and obey his command without delay. You have no time for conferring with flesh and blood; the case is urgent; the storm of fiery vengeance is just ready to fall upon Babylon—therefore, 'up, get ye out of this place; for the Lord will destroy this city.'

**BABYLON'S DESTRUCTION.**

We can say only a word on this part of the subject. Consult Revelations, especially the 18th chapter, and you will find her destruction clearly predicted. It will take place as verse 7 says, at a time when she saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow.' This is the present character of every worldly religious sect in Christendom. The Catholics taking the lead, they are all crying 'peace and safety;' they fear no sorrow, but each is highly elated with the delusive hope of the world's conversion to their creed. And the Catholics, beyond all contradiction, aside from the word of God, have abundant reason for cherishing this hope; for it is admitted on all hands, and the startling facts in the case clearly indicate, that unless they are checked speedily and effectually, in their rapid increase in numbers and power, the world will at no very distant day, be subjected to her bloody reign.

But we fear not her rapid growth, or great and blasphemous words. The hand of the Almighty has already numbered the days of the proud city of which she stands at the head. Her doom is certain, 'for strong is the Lord God that judgeth her,' and 'the hour of his judgment has come,' or is nigh even at the doors. For when 'she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow,' at that time, it is predicted, that her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; 'for strong is the Lord God that judgeth her.' Rev. 18: 7, 8. For the fulfilment of this prophecy we are daily looking.

**SIN OF BABYLON.**

What was the damning sin of Mystery Babylon? Fornication with the kings of the earth. See Rev. xvii. 2: xxiii. 9. In what did that fornication consist? An unlawful connection and traffic with the world. See the 18th chapter from verse eleven.—To whom would it be sin to be thus connected, and traffic with the world? Not the literal City of Rome, nor any other city; it was their nature and right to be connected and traffic with the kings of the earth. Rome, therefore, cannot be the Babylon symbolized by the 'mother of harlots.' No other body can commit this sin, the sin of 'fornication with the kings of the earth,' but the church, or people of God, whose law requires them to be separate from the world. The church has violated this law, and become connected with the world; with it has committed fornication. Every sect is guilty of this crime. There can, therefore, be no doubt but that they all constitute the Babylon, against which the sin of fornication is charged, and out of which God now calls his people. 'This evidence alone is sufficient to decide what Babylon is.

**SEVEN MOUNTAINS.**

What are the "seven mountains" named in Rev. 17: 9? Those who contend that Rome is Mystery Babylon, say that they are seven literal mountains, on which that city stands. But by what symbol are those seven mountains represented? Verse 3 tells us that it was "a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." On this beast the woman was seated. Verse 9 explains the seven heads of this beast, where the woman sitteth, to be seven mountains. Now if the seven heads of this beast symbolize the seven hills of earth on which Rome stands, pray what does the beast itself, and the ten horns, represent? Does a part of the beast denote seven literal hills, and a

part the governments of this earth? So Br. Litch, in his recent pamphlet on the downfall of Babylon, seems to teach. He says, on page 40, "This symbol, a beast, is well defined in Dan. 7th chapter, and signifies a government." On page 41, speaking of the seven mountains, he asks, "Are these to be taken literally?" and answers, "Most certainly;" and then defines them to be "seven hills or mountains" on which Rome sits. Are we justifiable in dividing this symbol, the beast, into parts, and making it represent things so widely different in their nature, as "seven hills" of earth, and "a government?" We think not.

**LETTER FROM S. S. SNOW.**

Dear Br. Marsh,—I acknowledge with pleasure the receipt of several numbers of your interesting and valuable little paper. I could wish that both the size and the circulation were larger. I am much pleased with most of the matter which it contains, and cordially approve your views concerning Babylon. They are the same which I have entertained and preached for almost a year past. I have no more doubt that the ecclesiastical systems of corrupt Christendom, in its three grand divisions, Catholic, Greek, and Protestant, constitute the Babylon of the apocalypse, than I have that Jesus Christ is coming to judge the world. I know some of our brethren take different views; but the arguments by which they endeavor to support them, I must say, appear to me to be very unsound. One of these views is, that Babylon is the literal city of Rome. If this be correct, why are we told in Rev. 11: 3, that at the slaying of the witnesses, their dead bodies lay "in the street of the great city?" And why, in verse 13, are we informed, that at their resurrection "the tenth part of the city fell?" The city here spoken of is evidently the same which in Rev. 17: 18, is declared by the angel to be "that great city which reigneth over the kings of the earth." Did the dead bodies of the witnesses lie in the streets of the city of Rome? Or did the tenth part of Rome fall? Some of our brethren are confidently expecting the burning of Rome, before the Lord shall come. Are we to wait for the news that she is burned before we look for our coming King? I think not. Another view is, that the Roman Catholic church alone is Babylon. But the people of God are, in Rev. 18: 4, and in many similar passages both in the Old Testament and the New, commanded to "come out of her." Are there so many of God's people in the Romish communion, that it is distinctly and to a great extent predicted in the prophetic scriptures, that they should have a special call to separate themselves from that communion? If so, that church is certainly as pure as the Protestant sects; for it cannot be denied, that the great mass of those who are bound together in those sects manifest a very different spirit from that of Christ. Whatever reasons, therefore, there are for leaving the Romish church, there are equal reasons why we should "come out and be separate" from those who are like her. But if it be still contended that she alone is Babylon, I ask, how are the people of God to come out of her? Must they unite with her first, and then come out? Surely they will not be called upon to come out of a place where they are not to be found. But again, are we to believe that God will recognize a line of distinction between the church of Rome and the high church of England, which is the head of Protestantism? And will he regard those who stand on one side of that line as constituting Babylon, or the church of Antichrist, while those who stand on the other side, and who manifest the same Antichristian spirit, and are engaged in the same unholy practices, constitute the Zion of God the true church of Christ. I cannot believe that God makes any such distinction. If, then, the Romish church be Babylon, as I fully and firmly believe, surely all who are like her belong to the same Babylonish family. But there is still another view to be considered, which is, that all the kingdoms of the world constitute Babylon. This is the opposite extreme to that of making the city of Rome to be Babylon. Both are wide of the truth. 'Let us look at the perfect symbol which is given in the 17th chapter of Revelations: 'A woman was seated on a beast. On the forehead of the woman was written, "Mystery, Babylon the Great, the Mother of Harlots, (margin—fornications), and abundance of the earth." Now, whatever is represented by that woman is most certainly Babylon. If, then, the woman represents all the kingdoms of the world, what does the beast on which she is seated represent? Does it not symbolize the kingdoms? Most certainly. Do the kingdoms of the world ride upon themselves? Certainly not. But again; if the woman represents the kingdoms, and the beast represents the same, the symbol is double, and there is an unnecessary redundancy and confusion. But consider the woman as a symbol of the church of Antichrist, and the beast a symbol of the kingdoms of the world, and all is perfectly clear. Then we may see, in every nation and kingdom throughout the whole of Christendom, in the unholy union of church and state—the church supported by the governments, protected and defended by civil and military power—the woman sitting on the beast. Taking this view, we can at once see that the symbolic representation is most perfect; and, likewise, the meaning and propriety of the call, "Come out of her, my people." But if Babylon signifies the world, then those who go out of her must go out of the world. Indeed, those

who advocate that absurd view are under the necessity of making this call, to synchronise with the coming of the Lord, and consider the rising of the saints to meet their Lord in the air, to be their coming out of Babylon! They also confound all distinction between the fall of Babylon and her destruction, but it is perfectly clear that they are not the same. In Rev. 18: 2, the angel is represented as crying "mightily, with a strong voice, 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." "I ask, if this describes her entire and final destruction? If so, what is meant by the declaration in the 9th verse, that she shall be utterly burned with fire; and in verse 21, that she shall sink like the mill-stone in the sea, and be found no more at all? Can she be a habitation of devils, and a hold of unclean spirits, when she is utterly burned, and is found no more at all?

Well, brother, we have the truth. Let us be bold and fearless in declaring it—strong in the Lord and the power of his might. The God of Jacob is on our side. Our message is from him; and neither man nor devils can retard its onward course. May the Lord bestow on us abundant grace, that we may be able to speak the truth in love, and to contend earnestly for the faith delivered to the saints. We live in perilous times. Multitudes have a form of godliness, but deny the power thereof. God help us from such to turn away! But courage, brother! our deliverance approaches. Soon the glorious Jubilee will come, and "the redemption of the purchased possession."

Thine, in the hope,

SAMUEL S. SNOW.

Worcester, Mass., Aug. 2, 1844.

From the Advent Herald.

PROPHETIC CHRONOLOGY.

DEAR BRO. BLISS—How say some among us that the prophetic periods have expired? Do they believe that God has proved unfaithful to his word? It is most astonishing to me that any man of common capacity cannot or will not see that if those periods begin at the dates which have always been assigned for their commencement, they could not possibly end before sometime within the year 1844.

We have the very best reasons for believing that 6000 years allotted for this world in its present state, began the month Tisi, which is the first month of the Jewish civil year, and the seventh month of the sacred year. Accordingly, at the first of Genesis, where the Bible gives the date of creation, that month is always given. This perfect period, the antitype of the six days of creation, must therefore end with the same month. As the vulgar christian era began in the year of the world 4157, i. e., 4160 years, and a fraction having passed at its commencement, 1843 full years and a fraction being added, make the 6000 years complete. If then the chronology be correct, this wicked world will end in the seventh month of the present Jewish sacred year.

The seven times of the Gentiles, amounting to 2520 years, began with the captivity of Manasseh, in the year B. C. 677. By subtracting 677 years from 2520, thus leaving 1843, it has been concluded without farther examination that the period would end A. D. 1843. But this is a mistake. It would require the whole of B. C. 677, and the whole of A. D. 1843 added together, to make up the full period of 2520 years. Therefore commencing the period at any given point within B. C. 677, a part of that year would be left out; and at the end of A. D. 1843, the period would be complete, and would require all the time to the same point within A. D. 1844, for its completion. If then the seven times began B. C. 677, the fulness of times will come in the autumn of the present year.

The 2300 days of Dan. 8: 14 began with the 70 weeks of Dan. 9: 24, at the fourth of the decree to restore and build Jerusalem. This decree was made first by Cyrus, B. C. 539, and was renewed by Darius, B. C. 515, (see Ezra 4,) and finally completed by Artaxerxes Longimanus, in the seventh year of his reign, B. C. 457. See Ezra 7: 9. Now this 70 weeks were not dated, either at the first issuing of the decree, or from the time when it began fully to be carried into execution. There are two important considerations which show that it could not be the former. One is, that if the 70 weeks or 490 years had begun B. C. 536, they would have ended 46 years before the Christian era. The other is, that the 70 weeks in Dan. 9, divided into three parts, 7 weeks, 62 weeks, and 1 week; and it is perfectly plain from the last clause of verse 25, that the 7 weeks were allotted to the building of the street and wall, in Jerusalem. The period must therefore have had its commencement

in the autumn of B. C. 457, when Ezra, having restored the Jewish commonwealth, began to build the wall. From that point there were to be 69 weeks to Messiah the Prince. These amount to 483 years. As this prophecy was given for the benefit of the whole Jewish nation who were condemned by our Lord because they knew not the time of their visitation, (Luke 19: 44) the 69 weeks could not end until the time arrived of the full manifestation of the Messiah to Israel. This was when Jesus came into Galilee proclaiming the glad tidings of the kingdom of God, and saying, "THE TIME IS FULFILLED." We have the very best reasons for believing that this was in the autumn of A. D. 27. And from the autumn of B. C. 457 to the autumn of A. D. 27, there are just 483 years. Deduct this from 2300, and the remainder is 1817. So many years remained to complete the time of Daniel's vision when Jesus commenced that proclamation in Galilee. And from the autumn of A. D. 27, these 1817 years reach to the autumn of A. D. 1844.

But some one will perhaps be ready to ask, "What will you do with the 1290 and 1335 days of Dan. 12: 11? If he be a believer in the advent doctrine, I might in return ask him the same question. Certain it is, that those periods did not begin A. D. 503. Had they begun then, the 1290 days or years would have ended A. D. 1798, and the 1335, which extend just 45 years further, would have ended A. D. 1843.—But Daniel does not yet stand in his lot: therefore the days are not yet ended. There never was sufficient proof to establish the commencement of those periods in 508. The best evidence we have is derived from Gibbon, who gives a period of 7 years, from 508 to 515, for a certain series of events which he describes, in the former part of which he places the overthrow of paganism and the establishment of papacy. But the exact date of this event he does not assign. We should, therefore look to the date of that later event, which makes the termination of the 1290 days, rather than to the exact time of their commencement.

This period of 1290 days, and the 1260 days of Dan. 7: 25, and of Rev. 12: 6, 14; 13: 5, we believe terminate together. The former must therefore have commenced thirty years before the latter. One commenced when papacy was established, the other when the saints were given into his hands.—The bishop of Rome did not receive the letter of Justinian, constituting him 'the head of all the holy churches,' till A. D. 539. Then began the 1260 days, which reach to the year of the Lord 1799.—In the month of Feb. 1798, the French army under Berthier entered Rome—deposed the pope, and declared the papal government abolished. But it was not until March 26, 1799, that the pope was taken a captive to France, where, in August of the same year, he died. This event seems a complete fulfilment of Rev. 13: 9, 10, which most distinctly marks the end of the 42 months of verse 5. We believe these chronological dates are correct. If they are so, 'the dispensation of the fulness of time' will open upon us within three months.

Oh! let us be ready to hail the glad day.

S. S. SNOW.

Worcester, Aug. 8, 1844.

LETTER FROM GEO. STORRS.

New York, Aug. 21, 1844.

Dear Bro. Marsh—I am glad to see that you are about to "review" your "articles on Babylon," and republish them in a double number. In the main, I am fully with you on that subject. I am satisfied that Babylon, mystical, is the apostate church, and includes the Protestant churches at this time; especially the Babylon of Rev. 18th. The daughters and mother are one family; The mother's doom is already stated in chapter 17; then the 18th takes up the doom of the daughters. That Babylon, in the 18th chap., is the family of daughters and not the mother, is clear to my mind for several reasons:

- 1st. Because God's people came out of the old mother when the church flew into the wilderness. (Rev. 12: 6)
- 2d. Because the Protestant churches show themselves to be Babylons—Babel or confusion. Let any one look at the manner that additions are made to these churches, and the perfectly worldly character of all those churches, the principles upon which they act in all their movements and management; if they do not see it to be perfectly Jesuitical and Papistical, or in other words just like the old mother, then they accept as I do. That Babylon of the 18th of Rev. is the Protestant churches or daughters of the old mother, I believe!
- 3d. Because this call to "come out" is after the cry, "The hour of his judgment is come." See Rev. 14: 7, 8. That cry will save souls, and as we believe, has just been

made—then come the proclamation; "Babylon is fallen!" this is to be followed with the cry, "Come out of her, my people." God's people, at this period, are not in the literal city of Rome nor in the Romish church, for they came not in her long ago; but at the time spoken of, that is, when the cry, The hour of his judgment is come, was being made, God's people were in, or in some way connected with the Protestant churches. That those churches are the Babylon of Rev. 18, I believe;

4th. Because they have fallen by the rejection of the doctrine of the second advent of our Lord, as the Jewish church felt by the rejection of the first Advent. That they are fallen is too manifest to be denied by any except themselves. Look at their utter death throughout their churches from one end of the land to the other. Their church seats, their worldliness, known and read of all men; their ministers, many of them run after Meemlerism, and no wonder when the Spirit of God has left them—so did king Saul in like circumstances. But I believe those churches are the Babylon of Rev. 18th;

5th. Because they have "committed fornication" with the "kings" or governments "of the earth." Here we will inquire, What is it ecclesiastically, or for a church to commit fornication?

Consider the relation of God to the church. (1.) He is their only God or Ruler and Judge. See Ex. 20: 1-8.—(2.) He is their husband. See Isa. 54: 5, and Rev. 19: 7, 8. To reject him as our only Ruler or Lord, is infidelity, or fornication. The church owes obedience and chastity to Christ, her Lord and husband. Voluntary connexion with the governments of this world is fornication. See Ex. 16: 26-29, and Ezk. 23: 1-7, 11-13.

The Protestant churches of this age have done, and are now doing this very thing. They have put themselves under the sword power for protection, and trust in an arm of flesh instead of God; they are accommodating their action to the politics of the age; and political demagogues in fact, govern the churches; and men unite with these churches to turn the strength of them to political purposes, and they effect their object.

These churches are more appropriately employed in a political campaign, and evidently more at home in such a work, than in proclaiming God's truth. They have become amalgamated to the 'iron and clay' of the 'image,' and the 'ten horned beast'—They have become, as churches, a 'cage of unclean and hateful birds'—a 'habitation of devils'—a 'hold of every foul spirit.' That 'engle' is to be destroyed—God is about to execute judgment upon it, and visit it with plagues. Many of his people are still in it; and therefore the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." A duty to be performed, the neglect of which will endanger the salvation, and prove ruinous to those who hear the call and refuse to obey. To such I think the dreadful threatening belongs. Rev. 14: 9-11.

COME OUT OF HER, MY PEOPLE. Sound the alarm, brother, and may the Lord give it wings, and give it power. The small amount enclosed is to help you in that work. Yours in the blessed hope of soon seeing the King in his glory.

BRO. H. S. CASE.

This brother, under date of Aug. 17, gives a cheering account of the state of the cause at Liverpool, Manlius, and vicinity. The saints are firm in the faith, and as Mahites some penitent sinners have recently requested prayers for their salvation. Bro. Case finally concludes thus:

Bro. Marsh—I wish to lay through your paper, that I wish to withdraw, from "the Christian Church" in Coxsack, N. Y. I believe God requires all his children to leave all those organizations, the leading influence of which is against the speedy coming of Christ. I love the truth which my brethren preached in by-gone days; but to witness the spirit of Elder Morrill's recent communications, with others of like character as published in the Palladium, I see a wide departure from our primitive purity. I must therefore come out from among them, and do recognize all of God's children to do the same, that they may meet the Lord in peace at his coming. I. S. CASE.

AMBOY, N. Y., Aug. 17, 1844.

A MILLERITE.

We don't own that name, strictly speaking; but still if a man is seen with his bible in his hand much of the time, he is called a "Millerite"; and almost every one knows what is meant by the term—but to describe it for those who there should be any) that don't really know the definition, I will state it as a man, while intoxicated, uttered it for a little boy.—The man was railing out against the "Millerites" in the presence of a Millerite and his son; a little boy four or five years old. The little boy asked the man what a "Millerite" was? Well! said the man, "you are a little boy, and it's a fair question." So I suppose I must answer you correctly; it is simply to read the Bible and believe the whole of it."

A. V. BENTLEY.

GREENVILLE, N. Y., Aug. 19, 1844.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, SEPTEMBER 25, 1844.

NO. 9.

*These sayings are faithful and true—Behold I come quickly*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

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**BEHOLD, THE BRIDEGROOM COMETH;  
GO YE OUT TO MEET HIM.**

BY S. S. SNOW.

Haverhill, Mass. Aug. 22, 1844.

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it prove this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning the Son, and concerning the *time* of both his first and second comings. Therefore the time is to be understood. See 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." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led therein by the Holy Spirit, that we are to understand the time of the coming of our Glorious King. As further proof of this, see Dan. ix. 25. "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying the time is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not

the time of thy visitation." 1 Pet. i. 9—11, "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." Isa. xl. 1—5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Ecc. viii. 5, 7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Jer. viii. 6—9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? Hosea ix. 7—9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11—14, "And that knowing the time, that now it is high time to awake out of sleep.

**THE SIX THOUSAND YEARS.** The period of time allotted for this world, in its present state, is 6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and his first Resurrection; see Isa. xli. 9, 10; Gen. ii. 1—3; Heb. iv. 4—9; Isa. xi. 10; 2 Pet. iii. 6. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 151 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years; whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end within A. D. 1844.

**THE SEVEN TIMES OF THE GENTILES.** The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5—12; Jer. xv. 3—9; Jer. i. 17; 2 Chronicles, xxxiii. 9—11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii. 6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem

as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. chapt. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

**THE 2300 DAYS.** The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceedingly great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of Heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *Clouds of Glory*. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined or cut off*, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued* or when it was *carried into execution*; it could not be the *former*, because the decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xlv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1—4; Ezra vi. 1—15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish commonwealth, and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution of the decree* in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts; 7 weeks, 62 weeks, and 1 week—see Dan. ix. 25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

**THE SEVENTY WEEKS.** The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but

this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews, as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man." In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought, did not commence till after John was put in prison—see Mark i. 14-15; Mat. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Cæsar—see Luke iii. 1-3. The administration of Tiberius began, according to the united testimony of chronologists, in Aug. A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman Monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chap. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother and went into Egypt, where he remained till after Herod's death—see Mat. ii. 13-16. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John i. 11-13, there was a Passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration—see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover—see John ii. 23—and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But "John was not yet cast into prison"—see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended

the 69 weeks, and here began the week, during which the covenant was confirmed—see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the Cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This event took place, according to Dr. Hales, the opening of the able and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. Matthew xxvi. 1-2. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath, in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles—see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and I was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is JESUS AND THE RESURRECTION—see Acts xvii. 18; 1 Cor. iii. 9-11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed no miracles—see John x. 41; therefore John's ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord—see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead, Gal. i. 10-12; 1 Cor. xv. 1-9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection; and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, and the Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in

the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.

THE TYPES.—The Law of Moses contained a shadow of good things to come, a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth or in the time so definitely pointed out for the observance of the types. For God is an exact time-keeper. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that time is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the Passover lamb. This was slain on the 14th day of the first month in the evening. See Lev. xxiii. 5; Exo. xii. 1-6. Dent. xvi. 5-6. Jesus died on the Cross, on the same day, and the same time in the day. See Mark xv. 33-37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. Time was most strictly regarded. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the first fruits of them that slept. See 1 Cor. xv. 20-23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts ii. 1-4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so; but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23-25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the seventh month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26-32, that is, the day of atonement or reconciliation, on the tenth day of the seventh month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he

came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22, 23, 24, and Lev. 16th chap.; Heb. v. 1-6, and ix. 1-12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waking people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33-43.) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8-13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession.—See Rom. viii. 19-23; Eph. i. 9-14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee; and that is the present year, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rise from the dead."

**ADDITIONAL THOUGHTS,**  
BY G. W. PEABY.

Dear Bro. Marsh—I am satisfied, after a careful investigation of the evidence, that Bro. Snow is right in his main positions; and I wish to contribute a little in aiding on the great work in which he is engaged; and as you have decided to issue an extra quantity of your paper for the purpose of giving the true cry to the virgins. I wish to take up some points which bear with weight upon my mind—points which Bro. S. has passed over, or at most touched lightly upon. First,

"BEHOLD, THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM?" It is manifest by a careful examination of the parable from which this passage is selected, that this cry could not go forth till the year in which we expected the prophetic periods to terminate, had passed by, as that year answered to the hour appointed for the wedding, in the illustration there given. When that year went by, then began thearrying time, during which the cry is made, "Behold the Bridegroom cometh," &c. It will be presumed that no individual is destitute of proof that we are now in thatarrying time. This being the case, we should constantly expect the faithful servant to sound the alarm.

Well, what can that alarm be? Evidently a definite point of time, so clearly sustained by the word of God as to produce an effect on the minds of the virgins similar to that produced on the public mind, but more especially on their own minds, by the proclamation of the year fifty-three, previous to its passing by. Some of our brethren have supposed that this cry would be made from some visible manifestation to the heavens. In this they are evidently mistaken; for were we to have another remarkable omen hung out in the ethereal blue, it would not produce the effect I apprehend that the proclamation of a definite time, sustained by the word of the Lord, would produce. In this conclusion I am clearly sustained by the history of the past. We have had a multitude of signs in the natural, moral and political world; and all combined did not produce the effect that the proclamation of the time did. It is therefore a just conclusion to say, that the sign brought out and sustained by the word of God, will produce a more powerful effect than any other evidence that can be brought to sustain the position. We need then only observe the admonition that closes this parable, and we shall obtain a knowledge of the definite time. But I thought, says one, that we could not know the time, therefore Jesus directed us to watch? Well, do you suppose that

he would direct us to watch for that which we could know nothing about? Certainly not; that is the very object for which we watch in connection with his coming; and by continuing to watch, we shall assuredly know it. See Rev. 3: 3—"If thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour (definite time) I will come upon thee." Here we learn that those who will not watch shall not know the time and will therefore be overtaken as a thief. It follows, therefore, that those who do watch, will know the definite time, and will not be overtaken as a thief. Hab. 2: 1, directs us how to watch: he says, "I will stand upon my watch; and set me upon the tower, and will watch to see what he will say unto me," &c. Here we find the prophet doing in thisarrying time just as the Savior has directed us to do—watching to see what God would say to him. Well, how does God speak to us? In times past he has spoken to us by Moses and the prophets; but in these last days he has spoken unto us by his Son. It is by a careful searching of God's word, aided by the Spirit which leadeth into all truth, that we are to understand this definite time.

As Bro. Snow has shown the termination of the six thousand years, the two thousand five hundred and twenty years, and the twenty-three hundred years, to be in the present autumn, I wish to show that the thirteen hundred thirty and five days, also terminate at the same time, producing an entire harmony throughout. In Dan. 11: 31, we are presented with the downfall of Paganism, and the establishment of Papacy: in the subsequent verses we have its history and character; in the 35th verse we are assured that the events marking the history of this power, should continue "to the time of the end," because it is yet for a time appointed." In Ch. 12: 11, we are told that that appointed time is twelve hundred and ninety days, (years.) In verse 11, chap. 11, a series of events are given us, marking the termination of that period, and the commencement of the time of the end. "And at the time of the end shall the king of the south (Egypt) push at him, (the power symbolized by the great horn, which at this time was France, it having become master of the Roman world before this series of events began,) and the king of the north (Syria) shall come against him like a whirlwind, (an overwhelming force,) with chariots, and with horsemen, and with many ships," &c.—This series of events commenced in July 1798, when Buonaparte landed in Egypt and began the conquest of that country, which on their part was marked with a push; (an ineffectual attempt at resistance,) but on the part of the French, with complete triumph, as they soon became masters of all Egypt. In the early part of the ensuing year he marches into Syria, and besieges St. Jean D'Acro; but here he is unsuccessful; the overwhelming force that is brought against him, compels him to give up the siege the last of May, and retreat into Egypt; but still a British fleet of ships (the last named in the series) continue to pursue him till he lands in France on his return from those expeditions, which was in October, A. D. 1799. At that point the events denoting the close of the twelve hundred and ninety days, and the commencement of the time of the end (forty-five years) wind up; and here we find ourselves fully embarked upon this last forty-five years, which carry us to the time when Daniel shall stand in his lot. This being the case, it will be seen that there is no possibility of going beyond the present autumn, with any of the prophetic periods, unless it can be shown that all of those dates are wrong, and no dependence to be placed upon chronology.

I wish now, in conclusion, to call attention to the types for a few moments, which will furnish us with evidence upon the definite point of their termination, and the appearing of the King in his beauty. In Matt. 5: 17, 18, we learn that there were portions of the law unfulfilled at Christ's first advent, and that he came to fulfil them—*that although the heavens and the earth shall pass away, not one jot or one tittle of the law shall in any wise pass till all be fulfilled.* I shall not dwell particularly on those relating to the first coming, as they will be found in another article in this sheet; but will pass to those which manifestly refer to the second appearing of our great High Priest. See Lev. 23: 23, 25—here we are presented with a memorial of the blowing of trumpets, on the first day of the seventh month. In Numbers 10: 10, we learn, that the

trumpet was to be blown in the beginning of each month; see also Psalm 81: 3, 4. From the pass-over, the time of Christ's crucifixion, to the seventh month, we have six trumpets—typifying the number that have now sounded of the series given in Revelations. The period of time in Rev. 9: 15, given to mark the continuance of the sixth trumpet, evidently had two points of commencement and two of termination; the first beginning A. D. 1449, with the loss of Greek supremacy; the other with the fall of Constantinople, A. D. 1453. The first point of termination was in August, A. D. 1840, when the supremacy of the Sultan passed into the hands of the four allied powers; the second in May or June last, when the Sultan yielded to the demand of England, in surrendering the great fundamental principle to slay men, as denoted in the prophecy. Then began the brief space of time denoted quickly, which will terminate on the 10th day of the 7th month. As they had six trumpets between the passover and the 10th of the 7th month, when the trump of jubilee sounded; so have we had six trumpets since Christ our pass-over was slain. (1 Cor. 5: 7.) And as they looked for the seventh trumpet to sound quickly, after the sixth had sounded on the first of the seventh month; so should we now look for the great antitype to sound immediately.

Again; see Lev. 23: 26, 27. "On the tenth day of the seventh month was the day of atonement or reconciliation, when the sin and burnt offerings were sacrificed, the blood of which admitted the high priest into the holy of holies, where the work of atonement was effected, while the glory of the Lord overshadowed the mercy-seat—see Lev. 16: 1—and when this work was effected, he came out and blessed the waiting congregation. In Hebrews 9: 1-12, 24-28, we find the apostle assuring us that the blood of those sacrifices was a type of the blood of Christ; also, that the entering of the high priest into the holy of holies was a type of Christ's entering the holiest of all, heaven itself, there to appear in the presence of God for us. And as the high priest continued the work of intercession and reconciliation while the cloud overshadowed the mercy-seat; so our great High Priest will continue the work of intercession and reconciliation all the time shall expire. And as the congregation of Israel were gathered around the tabernacle, waiting for the high priest to appear and bless them; so will our great High Priest appear the second time, without sin (or a sin-offering) unto salvation, to all those who, like the waiting congregation of Israel, have their whole attention absorbed in looking for him to appear and bless them. And as that appearing took place on the tenth day of the seventh month; so the great antitype must appear on that day, or an important point in the law will fail.

In Lev. 25: 8-13, we are informed that in the year of jubilee, in the 7th month, 10th day, the great trump of jubilee should sound throughout all the land, proclaiming liberty to all the inhabitants, and allowing them to return every man to his possession. That the present is the year of jubilee is proved by the arguments in this sheet showing the united termination of the six thousand years, and all the prophetic periods, the present autumn. Consequently, on the tenth day of the seventh month the great antitype of the jubilee trump will sound; when our great High Priest shall come out of the holiest of all, heaven itself; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—See 1 Thess. 4: 16. The great antitype will then proclaim liberty throughout all the land (world—see Romans 4: 13) to all the inhabitants (the seed of Abraham); and they shall come every man to his possession in the new earth, the redeemed land.

Oh, my brethren and sisters, have we an inheritance in the land that is so soon to be redeemed? The sealing angel is now doing his last work of sealing the servants of God in their foreheads. "Have you been sealed?" Well, I do not know that I have," says a doubting child. Let me tell you, then, how you may get sealed, and how you may know that you have an earnest of the inheritance. It is, to open your hearts and receive this PRESENT TRUTH into your souls (see Ephesians 1: 13, 14)—"In whom, also, AFTER THAT WE BELIEVED, ye were sealed with that Holy Spirit's promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Yes, my brethren and sisters, receive this

truth, and act it out in all you do, and God will seal it to your hearts in power; and you will receive such an earnest of the inheritance as you have not received before; but if you reject it, I fear that God will reject you. This truth brings us up to a strait place—it will try our faith, and cut us loose from the world, and that is just what we need; that fact proves it to be God's truth. "But have we got to receive this definite time?" says one. Permit me to ask you what you suppose God has given us this truth for, if it is not for us to believe? You are aware of the fate of the Jews, and what was the cause of their rejection and destruction. One short sentence, which came from the lips of him that spake as never man spake, will answer this question. See Luke 10:44—"Because thou knewest not the TIME of thy visitation." Can you fail, my brethren, to see the importance there is attached to understanding the TIME? Oh, let us be careful to stand upon the tower, and watch to see what God will say unto us, that we may be ready to give meat in due season? for "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

G. W. PEAVEY.

ROCHESTER, N. Y., Sept. 19, 1844.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, SEPTEMBER 25, 1844.

### SEVENTH MONTH.

Br. G. W. Peavey has given us three lectures on the coming of Christ on the tenth day of the seventh month. The effect of this proclamation in this city has been most salutary in waking up the slumbering and sleeping virgins, to make a full preparation to meet the Lord. Joy, of course, fills every heart which fully believes this message. And we cannot see why it is not true: the weight of testimony is certainly in favor of his conclusion. Duty, therefore, is clear, viz: to proclaim the glad tidings with as little delay as possible. Hence we have gathered what light we could in so short a time, and given it in this number, and printed fifteen thousand extra copies for general distribution. Those who wish to pay for them can have them at \$1 per hundred. Still we ask no pay: we want the papers immediately circulated, without regard to their cost. If the work is the Lord's, and we believe it is, he will influence his servants to pay all that will be needed to meet its expense. Several have already had their hearts opened to contribute freely for this benevolent purpose. They look for their reward immediately in the kingdom of God.

If there is any dependence to be placed on the types, then there can be no doubt but that the Lord will come on the "tenth day of the seventh month," Jewish time, answering to September or October of this present fall. That this will be the case, is perfectly compatible with our faith as believers in the near coming of the Lord. The termination of all the prophetic numbers, and the fulfillment of all the signs at about this time, have led us most confidently to look for the coming of the Lord momentarily. We have also been in the trying time about as long as would be reasonable to suppose that state of things would remain. Add to these things our faith, that just before the coming of the Lord, he would give us some definite token of his coming; and we cannot see why an objection should be raised by believers in his near coming, to the views presented on the tenth day of the seventh month. God has justified his people so far; and this ~~early~~ development of his truth gives us the strongest assurance that he will justify those who trust in him, in this trial of their faith.

### ACCORDING TO THE SCRIPTURES.

Paul says, Acts xxvi. 22, 23, "Saying none other things than those which the prophets said. Moses did say, should come, that Christ should suffer, and that he should be the FIRST that should rise from the dead." Again, 1 Cor. xv. 3, 4, he says Christ died for our sins according to the Scriptures, and rose again the THIRD DAY, ACCORDING TO THE SCRIPTURES." The Old Testament Scriptures are what Paul referred to in these declarations; and they nowhere teach that Christ should be the "FIRST" that should rise from the dead, and that his resurrection should be on the "THIRD DAY," but in the TYPES. They do most clearly teach these things. And Christ, the great

anti-type most perfectly fulfilled these types which pointed to his death and resurrection. It was necessary to prove this in order to establish his claims as the Messiah. Had there been the least failure, it would not have been according to the Scriptures. But as there was no failure, Christ was not only proved to be the promised Messiah, but it gives us the strongest "assurance" that his second coming to judge the world will be perfectly according to the Scriptures; viz: the unfulfilled Types which point to this glorious event, Acts xvii. 31. Not one jot or tittle of the law will fail. Matt. v. 17, 18.

Those therefore who contend that there is no certainty about the TIME of the fulfillment of the TYPES, will do well to remember that they are striking a fatal blow at the foundation of all our Christian hopes; viz: that Christ is the true Messiah. If they can prove that the types and anti-types relating to the death and resurrection, do not perfectly agree as to time, then they will prove that Christ is not the promised Messiah; for the true Messiah must die and rise again "according to the Scriptures." Let us be careful how we receive and treat this subject. If it shall prove true, we be unto every one who for selfish or worldly motives shall reject or oppose it, or even neglect to proclaim it.

But can it be possible that the consummation of our dearest hopes are to be realized, and are we ready to meet our Lord so soon! Do we rejoice in view of beholding him speedily? Or are we, who have professedly been waiting for his return, not ready to greet him with joy! Do the tidings of his coming on "the tenth day of the seventh month" fill us with terror? O, see well to these things.—Trim your lamps speedily and faithfully. Now you may replenish them with oil, but soon the door will be shut against all who shall be found with their lamps gone out. Do not lose a moment of time in speculating on this nor any other subject, but believe the truth and humble yourselves under the mighty hand of God. Seek him day and night in prayer and tears, in self-denial and in the full and cheerful performance of every duty, and he will be found of you, and will give you the assurance that you are his, and will hide you in his pavilion in the day of his indignation upon the ungodly. O, listen to this counsel—look up—lift up your heads and rejoice, for the year of our release has fully come.

### THE PRESENT TRUTH.

There is a truth designed for every age. It is called the "present truth." The chief contents of this sheet is the truth which is wanted at this present time. Our correspondents will therefore understand why some of their valuable communications are deferred. We can make no promises, the Lord is at hand.

### READ THIS!

"It is high time that our lecturers and editors were freed from the least effort for 'consistency,' after the manner of the world, with a view to save their lives; and that they speak and write the truth fearlessly. The world demand that we tell them plainly—our brethren demand it—the eternal destiny of souls depends upon it—God requires it at our hands; and as God is true, a faithful discharge of this our duty, with perfect faith in Jesus' blood, alone will prepare us to share the fruition of heaven."—*Hope of Israel.*

These papers and lecturers which proclaim the "present truth," or the truth designed for the present time, are "giving meat in due season." We strongly fear that some are not doing this. It is very apparent that worldly interest, honor, or policy, influences them. They do not feed the flock, nor go before them; but seem to try to hinder their onward march to fresh pastures, until they see they are likely to be left behind—then they will follow. "Let no man deceive you" at this most momentous crisis. God will have a pure and tried people, who will fully believe and obey him, fearless of worldly consequences. He is now trying the faith, confidence, integrity, and every Christian virtue of his children; and none but those who will stand the holy ordeal will be counted worthy of a place in his coming kingdom. Oh, let us act consistent with our faith in the immediate coming of the Lord.

### LETTER FROM B. BROWN.

WOODSTOCK, Vt., Sept. 16, 1844.

Dear Brother Marsh,—I have read and examined your views on Babylon in the "Voice of Truth," and find them more in accordance with my own than any exposition I have yet seen. And with a single exception, I know not but what I perfectly agree with it in every particular. And that is, I think, we may trace Babylon from its first establishment under Nimrod, down through three

successive monarchies, and far down the fourth, and there find it in the Roman Government, (Rome—Pagan.) This, it seems to me, is all there was of Babylon until that power (the kings or kingdoms of the earth) took the women (the church) as a wife (though not a wife) and committed fornication with her. She now became connected with, and of course, a part of Babylon. She was Babylon the Mother of Harlots, while, in reality, those who committed fornication with her, were just as much Babylon the Father. And finally, to my mind, it is very clear that Babylon in Rev. is made up of the whole family,—father, mother, and all the children of fornication. Hence, when we are called upon to "come out of Babylon," in order to be found in obedience we must leave the kingdoms of this world, as well as the Churches. Still, there is so much truth in your exposition, that I wish to do something to assist in circulating it. For it should be immediately circulated throughout the length and breadth of all Christendom. I wish you to send me ten or twelve copies for circulation, and use the remainder of the small sum enclosed for spreading the truth as you may judge best. Sure I am that the Judge standeth at the door, and that a few more weeks at most, (not to say months) will close up the whole concern on this sin cursed earth. What is done then, must be done quickly.

We have a band of brethren here who are pretty strong in the faith that the Lord will come this fall. They are leaving every thing, and "going out to meet the Bridegroom." Farms are left with the crops standing, and all worldly business, by many, is given up, while they take hold of the work of the Lord, and give "the cry," as if doing up their last work. There has seemed for a long time among them, a determination to live up to the whole truth, or requirements of God: but more especially of late, there is a self-searching of heart, and squaring the life by the word of God, such as I have never seen before in any place. And at the same time there is a struggling of soul for deliverance from sin and from bondage. May Israel's God help the dear brethren every where to struggle a little longer, and the work will be over. And may you, my brother, be blessed in your efforts to spread the truth, until I meet you in our Father's kingdom.

Yours affectionately, in waiting for the "Coming One."  
B. BROWN.

### CONFERENCES, &c.

The Lord permitting, the undersigned will lecture in the following places, at the dates specified: showing from the types, and other evidences, that the Lord will appear on "The tenth day of the seventh month." "Behold, the Bridegroom cometh, go ye out to meet him."

At Syracuse, Saturday and Lord's day, Sept 28 and 29. Monday evening, 30th, in Rochester. Buffalo, Tuesday evening, Oct. 1. Cleveland, Thursday and Friday, Oct. 3 and 4. Akron, Ohio, Lord's day, Oct. 6; and in Cincinnati, Saturday and Lord's Day, Oct. 12 and 13. G. W. PEAVEY.  
Rochester, Sept. 19, 1844.

The Lord will, a conference will be held at Brandt Center, Erie county, N. Y.) Thursday, the 26th inst.

Also, a grove meeting, the Lord will, is appointed at Syracuse on the 28th inst. Brother Peavey and Brother and Sister Hersey are expected to attend.

The Lord permitting, a conference will be held at Troy Corners, Oakland county, Mich., about nine miles south-east from Pontiac, the termination of the Northern Rail-road, and about the same distance north-east of Birmingham; to commence on Thursday, the 3d of October, at two o'clock, P.M., and continue over the Sabbath. It is especially desired that Brother S. B. Cook will attend. We hope to have several meetings of a similar character in this region, if time continue, and we have help. Brother Westbrook, of St. Clair, and Brother A. Worthington, of Milford, are expected to be present.

N.B. If any of the brethren come by the way of Detroit, they had better leave the rail-road at Royal Oak—thence five miles north to Brother C. Pier-sall's, where they will find themselves at home.

Troy, Mich., Aug. 31, 1844. B. MORLEY.

Meetings every evening at Talman Hall.

PLEASE READ AND CIRCULATE.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 2, 1844.

NO. 10.

*These sayings are faithful and true—Behold I come quickly*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom.**

Whole time constant, or duty may require, will be published every Wednesday, at No. 12 Arcade-Buildings, up stairs, Rochester, N. Y., at Twenty-five Cents per Vol. (12 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

All communications for the "Voice of Truth, and Glad Tidings," should be addressed to Joseph Marsh, Rochester, N. Y., post paid, or free. Post-masters are authorized to order papers and send remittances, free of postage.

## "GO YE OUT TO MEET HIM." THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there are my friends before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*—both the wise and the foolish; but so our Savior told us it would be; and "thine the Scriptures are fulfilled," and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the *TRUE MIDDNIGHT CRY*. The previous was but the *alarm*. NOW THE REAL ONE IS SOUNDING; and Oh, how solemn the hour. The "virgins" have been *asleep, or slumbering*; yes, all of us. *Asleep ON THE TIME*: that is the point. Some have indeed preached the *seventh month*, but it has been with *doubt* whether it is *this year* or some other; was *doubt* now removed from my mind. **BEHOLD THE BRIDEGROOM COMETH." THIS YEAR. "GO YE OUT TO MEET HIM."** We have done with the *main* churches and all the wicked, except so far as *this* any may affect them; our work is now to wake up the "virgins" who "took their lamps and went forth to meet the bridegroom." Where are we now?—"If the virgin *harry*, wait for it." Is not that our answer since last March or April? Yes. What happened while the *bridegroom harried*? The virgins all slumbered and slept, did they not? Christ's words have not failed; and "the Scriptures cannot be broken," and it is of no use for us to pretend that we have been awake; we have been *slumbering*; not on the *fact* of Christ's coming, but on the *time*. We came into the *harrying time*—we did not know "how long" it would tarry and on that point we have *slumbered*—some of us have said, in our sleep, "Don't fix another time;" so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak thyself, Lord. O, that the "Father" may now "make known" the *time*.

Peter, 1st Epistle, chap. I: 11, positively declares that the Spirit of Christ, in the prophets, did testify of the time for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13th verse, that that glory was to be "at the revelation of Jesus Christ." Speaking of the prophets, Peter says—"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. . . . 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." Here we have the fact stated that the Spirit of Christ did reveal to the prophets the time not only of Christ's sufferings, but of his glory, or "revelation." Peter calls the time revealed was not literal but *symbolical*. "What manner of time?" He also says that "the angels desire to look into" these "things." By coming on the Earth through of Daniel, we find, that after the angel had finished the detailed explanation of the vis-

ions, and wound up with the standing up of Michael, [one like God—the son of God,] the resurrection of the saints, and those that had turned many to righteousness shining as the stars, &c., that Daniel saw, verse 8; two angels, "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?" Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. 12: 7—"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 swore by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." This person thus swearing, was none other than the Lord Jesus Christ; and he swore to *time*. Yes, a time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is *symbolical*. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swear, with the most solemn oath, to time that he intended should never be understood? Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing to a lie*!! Beware, O vain man, how ye thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and *inquiring and searching diligently* what, and *what manner* of time.—Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day of the seventh month* is the time in the year to look for our coming Lord. **MAT. 5: 17, 18.** Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the paschal lamb, Ex. 12: 6,— "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening." *Between the two evenings*, is the marginal reading. The Jews divided their afternoon into *two evenings*, viz., from the sixth to the ninth hour, and from the ninth hour to sundown; that is, from mid-day to our three o'clock, and from three o'clock to the sun-setting. The lamb, which was a type of Christ, was killed at the point in the day we call three o'clock in the afternoon, on the *fourteenth* of the first month. Was this type exactly fulfilled in our Lord's death? Yes. He was put to death at the passover, and died at three o'clock, or the ninth hour. See Mark 15: 33—37. Thus the type had an exact fulfillment on *the day*, and at the very hour; an exact is God about *time*.

Lev. 23: 9—11, we read thus: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1st Cor. 15: 20—"But now is Christ risen from the dead, and become the *first-fruits* of them that sleep." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type, not only in thing signified, but in the time. Lev. 23: 15, 16— "We have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth day*. This was the anniversary of the giving of the Law, and the descent

of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts 2: 1—4.

If the types have been fulfilled exact, as to time, even to the hour, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has kept time in the fulfillment of the prophecies; and thus far, as we have seen, in the types. He will not fail us now.—No, not "one jot or one tittle" shall pass from the law till ALL be fulfilled." Let us then look at those types that remain to be accomplished. Lev. 16: 29—34—"And this shall be a statute for ever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year."—In the 9th chap. we have an account of what was to be done on that day, and at the closing part of it we are told, Lev. 9: 22, 23—"And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the Lord appeared unto all the people." Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and "to whom shall we look for him, shall he appear the *second time* without sin unto salvation." Heb. 9: 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt* in my mind it will be. Look at this type as set forth in Lev. 23: 26, 27, 29, 32—"And the Lord spake unto Moses saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. . . . It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Every soul not found "afflicted," that is, humbled and penitent for his sins on that day "among his people," will be "cut off."

We will now look at the Jubilee. Lev. 25: 8—10, 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.—Thou 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. . . . In the year of this jubilee ye shall return every man unto his possession." All Christians admit this is a type of the final deliverance of the saints.—The *tenth day of the seventh month* is the time God has set. Will it not come then? Yes—God will vindicate his word to the last "jot and tittle."

This present year, called 1844, but truly 1843, is the Jubilee. God has made his enemies the Jews, who have rejected Christ, his *time keepers*, in spite of their infidelity. This year they celebrate the Jubilee. Christ will come at the Jubilee, for "one jot or one tittle shall in NO WISE pass from the law till all be fulfilled." Who dare dispute

the Lord Jesus Christ. I now see that God has given us the year, as well as the month and day in which our Great High Priest will come forth, and the trump of Jubilee will sound.

So far as the chronology is concerned, on which we have based the termination of the 2300 years, I care but little, and shall say but little: for I consider the type of the Jubilee and the 23d of Matthew, as I shall show, settle the fact that this year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. That year corresponds with the Julian Period 4237. The Julian Period is a period used by astronomers, reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6537-

Thus 4237  
2300

6537 which corresponds with

this year 1844.

Again, add to 4237, the Julian Period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks, or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4727 of the Julian Period, which corresponds to A. D. 34; being the termination of the 70 weeks at that point.

Thus 4237  
490

4727, which is A. D. 34.

2300 years the whole length of the vision,

490 years cut off, Dan. 9: 24, bringing us to A. D.

34.

1810 years remained after the 70 weeks were cut off.

Thus add to A. D. 34

1810

And we have A. D. 1844, which is in fact the true year, 1843.

I am satisfied we must give up our previous positions, or admit this is the year of our Lord's return.

"The wise shall understand," the angel declared, and we have echoed it. Understand what I we have asked, and answered—**THE TIME.** Shall we now take our opponents' ground, and say, "No man is to know any thing as to the day and hour?" Yes, we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins?—Not the heathen who never had the lamp—the Bible;—not the wicked out of the churches—they never went forth to meet the Bridegroom;—not the nominal churches, they have done no such thing; no, no; it was the professed believers in the advent in 1843, and nobody else.—Now look at the 24th chapter of Matthew—all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very work which we know has been going on for a short time past. One of those so-called doctors of divinity said in the pulpit, a few days since, that the advent believers "had cursed the church long enough." That looks as if the prophecy now had its full accomplishment. The 25th of Matthew commences at that point, and says—**THEN**—at that time shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegrooms. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps.—While the Bridegroom tarried, [if the vision tarry,] they all slumbered and slept. On what did they slumber and sleep? **Time.** Not the fact that Christ is coming—but the time. "And at midnight," "How long the vision?—Unto 2300 evening-morning." An evening, or night, then, is half of one of those prophetic days. Here then we have the chronology of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At this time God put this cry into the hearts of many of his servants, and they saw, from the Bible, that God had given the chronology of this tarrying time, and its length. There it is in the 25th of Matthew. "At midnight there was a cry made, BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM."—Here we see; the last warning is now sounding!! O, heed it, ye virgins. Awake, awake, AWAKE. O, flee

for thy life—look not behind thee—remember Lot's wife—**WHOSOEVER SHALL SEEK TO SAVE HIS LIFE, SHALL LOSE IT;** and whosoever shall lose his life, shall preserve it." He that will not venture on the Lord and his word, risking all—leaving all—going out from all, with works corresponding to his faith, will perish; for "faith without works is dead," and by works is faith made perfect." O that our Lord may now give power to his truth, and beget in us the Spirit of entire consecration, that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. **Time**—the preaching of definite time for the coming of our Lord was what led us to take our lamps and go forth to meet the bridegroom. The great truth our Lord Jesus Christ is coming again, personally, to this earth, was, so to speak, the rope let down from heaven, made fast to the throne of God, and equally immovable as that throne; by faith, as with both hands, we took hold of that rope, under our feet we had a solid platform, **time**, where we stood, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843, affected, viz—swept away our platform from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and drawn back to perdition. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air, the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope,—saying—"If the vision tarry, wait for it." But we have not known how long we were thus to swing upon the rope without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been trying our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matthew. Here we have the chronology of the tarrying time, and its duration. "If ye will receive it," you will find once more your feet upon a rock, and the glory that the first belief in time produced in our breasts, returns with a large addition of it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus 23: 32, I think the hour of the advent will be at the evening of the tenth day; thus God may design to try our faith till the very last moment; and "he that shall endure unto the end, the same shall be saved."

I am inclined to believe that those who watch for the day and hour will "understand" both, before they arrive. Paul says, Heb. 10: 25, "Exhorting one another; and so much the more as ye see the day approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. 3: 3, "If therefore thou shalt not watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee." Which implies, that, if we will watch we shall know what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the first day of the month," Lev. 23: 24, is to be understood as a type of something that is to occur on that day which will be a signal to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then know for certainty when the tenth day is. Psa. 81: 3, "Blow up the trumpet in the new moon, [the first day of the seventh month] in the time appointed, on our sol-

emn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

**RECAPITULATION.** 1. Time for the Advent of our Lord is revealed. "The vision is yet for an appointed time."

2. The time may be known. "The wise shall understand."

3. "Though it [He] tarry, wait for it" [Him.]

4. "While the Bridegroom tarried they all slumbered and slept." On what? Time.

5. We are in the tarrying time now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight" while the Bridegroom tarried. The vision was for "2300 evening-mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him." There is a leaving all that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.

On this present truth I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now—"whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth; "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lions' den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry—"Escape for thy life"—"Look not behind you" "Remember Lot's wife."

GEO. STORRS.

For the Voice of Truth.

**"LIFT UP YOUR HEADS, FOR YOUR REDEMPTION DRAWETH NIGH."**

Lift up your heads, ye saints of God,  
Redemption draweth near—  
He who hath bought us with his blood,  
From heaven will soon appear.

With pomp and glory will he come!  
Bright, heavenly hosts, attend,  
To call his ransom'd children home  
From earth's remotest end.

Then watch, and wait the appointed hour,  
He will not long delay,  
We soon shall see him cloth'd with power,  
And hail the joyful day.

Proclaim the tidings far and near—  
The warning sound abroad,  
That dying souls the cry may hear,  
"Prepare to meet thy God!"

Ohio, Sept. 5th, 1844.

A. C. J.

**TIME IS SHORT—SINGULAR CASE.**

For some months passed, Miss Ann Matthewson, of Coventry, Conn., has been a subject of great wonder and speculation to the multitudes which have visited her. Much has been published on her case, and it is of so interesting a character, and the facts being called for by so many, that we have concluded to give an abridgement of the case to our readers.

We learn from the 'Advent Herald' of July 10, that she is thirty-four years old, for ten years has been a member of the Baptist church. Since last September she has been so sick as to be confined to her bed, and the utmost stillness was necessary to be observed in her room. May 19 she was taken worse, told her friends she was going to die, bade them farewell. When her pains had reached the vicinity of her heart, they suddenly ceased, and she began to sing sweetly. Her friends had never heard her sing before.

She continued to sing and converse with her friends about five hours. Angels then, as she says, hovered in the room, and accompanied her spirit with sweet singing to a place indecristably glorious. She then heard a voice, which she supposed to be that of Jesus, which told her that she was at the gate of heaven, but that she must go back and "WAKE UP CHRISTIANS, AND WARN SINNERS, BECAUSE TIME IS SHORT;" that they must live more faithful, and prepare for heaven, or be miserable.

She says, she was also told, that if a work was given her to do, strength would be given her for the performance of it; and that when her work was done, and well done, she might return again. She then relates, that the angels returned with her spirit, when she fell into a sweet and unconscious repose.—She believes that she died. Friday, May 24, her consciousness returned, and opening her eyes, wept to find that she was back again, as she remarked, in this wicked world.

Since the third of June, she has taken no nourishment, except a half pint of weak tea or coffee, daily, and after a few days the coffee has been omitted. Though a mere skeleton, she has been able to converse four hours until evening, with the numerous visitors which daily throng her room. She has never been a believer in the near advent of Christ, nor any of the family; and knows not what construction to put upon the warning, "The time is short;" but says, others must put their own construction upon it. She is fully of the belief that she shall suffer no more pain—that she shall not die, but that she shall soon go home and be with Jesus. The following letter, published in a recent number of the 'Midnight Cry,' will be highly interesting to our readers, on this very singular case:

**VISIT TO SISTER MATTHEWSON.**

Bro. Southard—White at the Manchester camp meeting, I had the pleasure of visiting sister Matthewson, and spending three hours and a half with her. Your account of her in the Cry, does not vary from what I received from her own lips, and from her mother and sisters and the rest of the family. I found her perfectly rational; and although she has not eaten a particle of food for the last thirteen weeks she converses freely all day long, without any apparent fatigue. She does not appear to be susceptible of any sensation but that of joy, and she is all the time under its influence. The very mention of her Savior's name or of the bliss of the kingdom state, and the certainty of soon entering upon it, wakes up within her the liveliest emotions of joy; and it is expressed by her smiles, and her animated representations of what she has heard and seen. She says she will very soon enter upon the realities of it, without dying. When she revived from death, as she expressed it, she was perfectly ignorant of her former life, and remained so, until the Friday afternoon following, when her memory began to return to her,

and all her former history revived in her mind.—Her conversation is perfectly connected; no break; no faltering; nothing contradictory in what she utters—it is given in all the artless simplicity of angelic purity—and I am convinced that her joy is as pure as that of angels, by whom she says she is constantly surrounded. She seems to me to be a perfect pattern of what we all ought to be, who are professing to love God, and to be looking for his Son from heaven. Perfect meekness, patience, gentleness, love, peace, joy, all cluster around her, and leave the divine impress of one who is blessed in waiting for Christ—for that is all she is waiting for. She is very much emaciated, yet health is evidently depicted in her countenance; and the adoring expression of her eyes, which she says will never again shed tears, bespeaks almost the existence of an immortalized saint. But she cannot yet be changed, for blood courses through her veins. One thing abundantly comforted me in conversation with her; she loves to have those who are looking for the Lord, to come and converse, and sing, and pray with her; and as she presses their hands, though never having seen them before, she will fix her full, beaming eye upon them, which seems to search them thro' and through, and say, with a sweet smile, "Oh, you are awake! I need not wake you up!"—There are a great many circumstances connected with her case, which forbid the imputation of any deception.

First. Her narrative is related to the multitudes who visit her, in such a manner, as that no contradictory statement escapes her lips; and while she gives it almost invariably in the same language, it is done with such an interest of feeling as to convince the most sceptical, that her whole being is entirely absorbed in the truth of what she says has happened to her, and what she has heard and seen. No rational person, therefore, can believe she is practising deception; for, in that case, some contradictions in her statements would doubtless be detected.

Secondly. That there should be abundant evidence that no deception is practised in relation to her being sustained without food, seems to have been provided for in the wonderful providence of that same Being who is now showing forth his power in her; some of the members of the family being of a religious faith so far removed from the spirit of the commission she says she has received, that any attempt to deceive in this matter, would meet with a prompt exposure by them. Besides which, every opportunity is willingly offered, by all the members of the family, to the most incredulous, to acquire in any way, entire satisfaction on this point.

Thirdly. Her message in relation to the speedy approach of the judgment, is so perfectly in accordance with our views, as to bring a feeling of distrust over some minds, that it may be a "Miller humbug." Such a suspicion is swept away, however, from the fact, that she never heard of the doctrine until after her revival from death, as she expresses it; and even now, she is entirely ignorant of the doctrine, except so far as to know, from the frequent conversations of those Advent brethren and sisters who visit and converse with her, that we are expecting the Lord to come within a few weeks. Other than this, she has no knowledge of our doctrines; so that such an imputation cannot be brought against her case, without doing violence to the laws of evidence.

Upon the whole, I apprehend her case to be the most remarkable thing of the age in which we live; and as you perceive by what I have now said, He who has raised her up to show forth his power, has done it under such circumstances as to leave me no room to doubt that it is his work, without doing violence to my own reason and conscience, I am bound to say, "it is the Lord's doing, and it is marvellous in our eyes!" God grant that all who see her, and that all under whose notice this imperfect sketch shall fall, may be influenced by her faithful warnings that "TIME IS SHORT," and prepare to meet God in peace.

WILLIAM HUTCHINSON.

New York, August 28, 1844.

The Advent Herald of Aug. 21, says:

A statement of her case in the Hartford Christian Secretary, from D. B. Cheney, the pastor of the church of which she is a member, corroborates the account we give of it. After narrating the particular facts in the case as we give them, he says:

It is here worthy of remark, that she had taken nothing of the opiate principle for some forty-eight hours, and that the last she did take, she retained in her stomach but a few moments, having that connected with it which caused her to vomit. When she awoke she appeared grieved that she was still in the world, but from that moment she never has complained of bodily pain. For a few hours she seemed to be in a measure lost, but since that period, aside from the idea of her death, I have not been able to discover the first trace of derangement. For a few days she took some articles of light food. After that her nourishment was tea and coffee prepared as usual, and cold water. She soon, however, dispensed with her coffee, and for five or six weeks she has taken only tea and water, both to the amount of about two gills per day. Her tea is prepared with the usual amount of milk and sugar. There have been times when parts of her system have lost their action; and at such times these parts have but little sensation.—Her physician and other medical men who have seen her, I believe, are agreed in saying that they can now discover no disease upon her. She has been able to converse with the strength of a well person with the numerous visitors she has received. It is true that her visitors have been numerous, but nothing like as many as is represented abroad.—In her conversation she very uniformly narrates an account of the scene through which she says she has passed. Aside from this, there is nothing peculiarly marked in what she says, more than we should expect from any one who supposed herself doing her last work on earth. She is fully of the belief that she shall suffer no more pain, that she shall not die, but that she shall soon go home and be with Jesus.

The secular papers have made themselves quite merry over the idea that her apparent trance was caused by an opiate, but the certificate of her own pastor disproves that notion.

Brother John F. Baker, writing from Hartford, August 28, says:

I returned from a visit to Sister Matthewson's Monday evening, Aug. 26. I found her about the same as when I was there before. No perceptible change has taken place. She has eaten nothing since June 3d. She drinks about a tea-cup of weak tea per day; talks as much as ever; sleeps but very little. I think she will remain till the coming of our blessed Lord.

**Voice of Truth & Glad Tidings**

"The wise shall understand."

ROCHESTER, OCTOBER 2, 1844.

**PREPARE TO MEET THE LORD.**

My brother or sister, are you ready to meet the Lord?—Understand me; I do not ask whether you mean to get ready at some future time; but are you ready now, in that important question I wish you to answer to your God immediately. We cannot enter into a detail of the necessary qualifications to meet the Lord in peace. It would be a waste of time to do it. You know what they are—and if you lack any one of them you know it. Your heart and your God condemn you. You are unwilling to see your Lord; and tremble at the thought of his coming on the tenth day of the seventh month or any other definite time. It is the definite time which searches you out, and brings to light your coldness, backslidings, love of the world, and lack of the spirit and power of godliness. Deal faithfully with yourself at this momentous period. If you cannot, with the fullest confidence, answer the question, *Am I ready now?* then lose no time in making the necessary preparation.

We say lose no time; for the Lord will doubtless come within a few days. Then he that is filthy or unholily will be so still; the door of salvation will be forever closed against such. It is now open; and the last invitations, the last warnings for you to enter in are now being given. Do not treat them with neglect. But for your own eternal joy, hear and obey these friendly admonitions, without another moment's delay. O, prepare, prepare to meet the Lord.—The evidence of your preparation will be pure desire and love for his appearing now.

**EXTRA NUMBERS.**

We have printed thirty thousand extra copies of our last number, and shall print more if wanted. A surplus of this number will also be printed. Br. Storm's article will make it valuable for general distribution. Those who want either of the numbers, can have. Send your orders, with or without the cash. We want them circulated; but a few days more and our work will be done.

Br. C. Fitch gave us three lectures recently. He is in the faith, and preached it, that the Lord will come on "the tenth day of the seventh month." By the last account he was very sick at Buffalo.

PRESENT TRUTH.

We have on file many valuable communications which would have appeared in our columns ere this, had not the present truth, "Behold, the Bridegroom cometh," presented its claims upon our small sheet. "Most in due season is what we wish to give. Hence, these communications have been laid over, at least for the present, and forever, if the Lord shall come, as we now fully believe he will on the tenth day of the seventh month." We pretend not to know that he will come on that day, but believe he will. We have decided according to the weight of testimony; as every honest man should do. And as soon as the decision was made, we conferred not with flesh and blood, but immediately proclaimed this truth to the slumbering and sleeping virgins around us. The effect has been glorious; not of what we have done, but of the proclamation of this message by the many who have given it.

In this city, the virgins are trimming their lamps. A part have a good stock of oil, and their lamps burn most brilliantly. The evidence of the coming of the Lord on the tenth day of the seventh month, has "brought them again unto a lively hope." While with others, (sad to relate,) their lamps have gone and are going out; we cannot awake them: the sleep of death, we fear, has strongly come over them! A similar, or the same effect is produced in every quarter where this cry has been given. Br. R. Hutchinson, in the Herald for Sept. 25, says:

Dear Bro. Bliss:—I have just returned from the Dartmouth Camp-meeting. I only got to the meeting near its close. It was a season of refreshing. A heavenly influence pervaded. The brethren were all awake on the scene. The virgins are trimming their lamps. Glory to God, the Royal Bridegroom will soon appear.

I spent three days with the dear brethren in New Bedford. They are all alive. They have faith in the coming Jesus, and they are acting on their faith. I baptized seven into the faith once delivered to the saints. The Lord gave his presence, favor and blessing. I am confidently looking for our glorious King. I hope it will be in the seventh month, if not before. Yours in hope, R. H. Boston, Sept. 4, 1844.

Br. D. Cressy, Hartford, Conn., Sept. 27, writes:—The Adventists' authenticity are truly waking up in earnest, and going out to meet their coming Lord. The cry is now being made with us, "Behold the Bridegroom cometh, go ye out to meet him." Some have left their shops and have gone out to give the cry. One Br. told me yesterday he had locked up his shop, and he meant it should preach until the sounding of the seventh trumpet, which would be on the tenth day of the seventh month. Let us, dear Br., live so that we can like John exclaim, Amen, even so come, Lord Jesus!

Br. W. F. Hill of Genesee, N. Y. Sept. 27, writes:—The coming out of our High Priest on the seventh month is good news here to those who have been waiting for him to be revealed from the holy of holies, "when he shall come to be glorified in his saints, and to be admired in all them that believe in that day," because the testimony of the apostles and prophets is believed by us in this day. Glory be to God, though we are now in the high ways and hedges, some are compelled to come in by the melting power of his love, that his house may be filled; but I fear that his word has gone forth, "For I say unto you, that none of those men which were bidden shall taste of my supper." Luke xiv. 15. To those who professed religion, but made excuses when the first message went out, "the hour of his judgment is come."

The ten virgins are trimming their lamps in view of this last cry. Br. Smith of your place has been here full of faith, and it has given us a new stir. Should Bro. Crozier see these lines, may he make speed to come this way. It is the desire of the believers, as I feel God calls me another way, I feel that there is much truth concerning this seventh month, which cannot be rejected. "Mary shall run to and fro and knowledge shall be increased." "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." "He which testifieth these things saith, surely, I come quickly. Amen, even so, come, Lord Jesus!"

Br. B. Randall, Buffalo, N. Y., Sept. 25, writes:—It seems to me the true midnight cry is now sounding

"Behold, the Bridegroom cometh, go ye out to meet him," and the ten virgins are trimming their lamps. There never was such an anxious inquiry after the truth, in this place, as at the present moment. Our hall, when there is a Lecture to be given, is filled more than is common. Br. Whittan has been with us for a week past, and has drawn together a large and attentive assembly to hear on the tenth day of the seventh month; and truth has commended itself to the judgments of many; and they now feel truly that this world is small; and are leaving all for the kingdom. When our regular papers come, they are devoured in a moment, as it were; so anxious are the multitude to get all the evidence they can on the subject.

Sister L. M. Hersey, Syracuse, N. Y., Sept. 26, writes: I have just received to-day's paper with the articles on the seventh month, and I am very anxious to have this truth spread throughout the land.

We are having a glorious time here; sinners have been converted, and backsliders reclaimed. The Lord is without in power, and giving life to the truth of the termination of the prophetic numbers this autumn, even the tenth day of the seventh month. This truth gives a fresh start to the cause of God.

Br. E. Cobb, from West Randolph, Vt., Sept. 23, writes: The saints in this region are "looking up and lifting up their heads, knowing their redemption draweth nigh."—Praise God for the prospect that lies before us, of soon entering through the gates into the city.

Br. L. Crocker, Fredonia, N. Y., Sept. 28, writes:—"The Advent cause never looked so glorious as at present, in this section."

Br. E. Galusha, under date Lockport, N. Y. Sept. 30, in an order for several thousands of this number for general distribution, writes, "May the Lord speed the cry and wake up all the sleeping virgins." We have printed over ten thousand extra numbers of this edition—let them be scattered as soon as possible.

A writer from Morrisville Pa., whose name we cannot decipher, writes, "the brethren and sisters in this place are rejoicing in the blessed hope of soon seeing the king in his beauty. Most of them are strong in the seventh month."

This we see every quarter the cry has arisen, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." The work is the Lord's—beware how you neglect or oppose it.

HARK! HARK! HEAR THE BLEST TIDINGS!

AL—Soft, soft music is stealing—in in the Northern Harp.

Hark! hark! hear the blest tidings—  
Soon, soon, Jesus will come!  
Rob'd, rob'd, in honor and glory,  
To gather his ransom'd ones home.

Yes, yes, oh yes,  
To gather his ransom'd ones home.

Joy! joy! sound it more loudly,  
Sing, sing, 'Glory to God'  
Soon, soon, Jesus is coming!  
Publish the tidings abroad.

Yes, yes, &c.

Bright, bright, seraphs attending,  
Shouts, shouts, filling the air;  
Down, down, swiftly from heaven,  
Jesus our Lord will appear.

Yes, yes, &c.

Now, now, through a glass darkly,  
Shine, shine, visions to come;  
Soon, soon, we shall behold them  
Cloudless and bright in our home!

Yes, yes, &c.

Long, long, they have been waiting,  
Who, who, love his blest name;  
Now, now they are dolefully  
'Jesus is near,' to proclaim.

Yes, yes, &c.

Still, still, rest on the promise,  
Cling, cling, fast to his word;  
Wait, wait, 'if he should tarry'  
Patiently wait for the Lord.

Yes, yes, oh yes,  
Patiently wait for the Lord.

Office, Sept. 1844.

A. C. J.

HOPE OF ISRAEL.

The last number of this timely sheet comes, filled with weighty evidences of the cheering intelligence of the coming of Christ on the "tenth day of the seventh month." We can only give the closing remarks of the editor now; more from the same pen may be presented in our next.

"In the foregoing argument, we think we have clearly shown from the word that Jesus will come in a jubilee year, and on the tenth day of the seventh month; but we cannot tell to a day when the seventh month begins, however, it cannot be far from the middle of October; hence, the tenth day, toward the close of the month. Let it be remembered, that faith is not positive knowledge; consequently we do not claim to know, speaking after the manner of men, but the evidence in the case is sufficiently weighty to demand our most implicit confidence, and we believe it without the shadow of a doubt. But if it were possible for this year to pass, and Christ not come, it would by no means follow, as some have supposed, that he could not come for fifty years, for that would make one jubilee too many; besides, it would be time unmeasured; our odds are out. It would only prove that this is not the jubilee year, and that the next might be. However, in our view there is not a chance in a million that it can pass this year. Of course then, we have but a few more days, in which to decide for truth and Heaven. The word will try us every way, and it is important that our all be on the altar of the Lord. "Seli that thou hast, and give alms," in the solemn command of the Savior. Yes, "sell all and buy the field."

The strife is now between the two worlds; 'twixt HEAVEN and HELL! The choice is ours: To-day perchance, we may have left Tomorrow's life in bed!

O! reader, if you are unprepared, rest not until you know your name is written in the book of life. Or if you are now saved, hold fast; let no man take thy crown! 'Twill soon be given."

"BE DILIGENT"

"We are living at an awful point of time; the world so long ripening for destruction, has almost filled its cup of crime, and in a few short days, the fearful hour will have come, when mercy will retire from earth, and the Judge, clad in robes of vengeance will appear.

Brothers in the advent cause, do you really believe it? Has the solemn and thrilling truth become a living reality to your soul? Do you truly believe, that but an inch of time more, as it were, and probation is forever ended? Oh! then let it speak in all your looks—your words—your actions. Every second now, is unspeakably precious—will you improve it. It is now time for every soul to be active. He who folds his hands at this fearful crisis, can have no part in the day of blessedness, with those who now cast their all into this holy cause. Say brethren! have you done all your duty to your relations—your friends—the world? Is your all upon the altar. Are you there. Is your talents—your property there. O! be diligent. Time is almost gone. Keep the armor on—the sword bright—the shield before you—the eye heavenward, and IMMORTALITY in a few fleeting days is yours!"

LETTERS RECEIVED TO OCT. 2.

Table with columns for Post-Masters, Individuals, and Post-Masters, listing names and amounts received.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 9, 1944.

NO. 11.

*These sayings are faithful and true.—Behold I come quickly*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

What time continues, or duty may require, will be published every Wednesday, at No. 17, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cts per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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For the Voice of Truth.

## THE BRIDEGROOM COMETH.

We propose in this number, to show more definitely than we have done, the place we occupy in the field of prophecy. It is according to analogy, that we should not only know that our glorious King and Savior is near, but that before he comes, we should be able to know the day of his coming. This was the fact with Noah and Lot; and so we think of the other events which were foretold by the prophets. The brethren have generally taken the ground, that the very day was not to be known, and that Christ's words in Mark 13: 32—37 were referred to as the proof—"But of that day and that hour, knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." The use that is made of this text, is to show, that although we may know the year, yet the day and hour is not to be known. The answer to this is, that if the object is to show that man cannot know the day, then also it proves that the Son cannot know the day. But who will say this? All difficulty is removed if the first English translation gives us sense of the original as follows: But of that day and that hour, maketh known no man; no, not the angels, &c., but the Father only. It is the prerogative of the Father, who by the Spirit will lead us into all truth. The objector says the words following are surely given to show we cannot know the time: "Watch and pray, for ye know not when the time is;" also, "ye know not when the master of the house cometh, at even or at midnight, or at the cock crowing, or in the morning, lest coming suddenly he find you sleeping."

In past time, this passage did stand as an admonition to watchfulness, to test believers before the time had come when they could know that the Son of Man was nigh, even at the door.

We have now come down to that point in prophecy where we have passed all the night watches but the last; and if so, may we not know when we shall come to the last one? We will show by an illustration that this passage proves the affirmation, and that we can now know in which watch he will come. An affectionate father having been a long time absent, sends word to his family that he shall return in the course of a particular night. They must have their affections tested by watching for his return, and let him into the door immediately. He gave them the fullest assurance that he would surely come; but whether at 12 o'clock, at 3, or at 6 in the morning, they would not know—for that hour they must watch, lest he come and find them sleeping.

If then, this family, after finding their dear friend did not come at midnight, or at 3 o'clock, and have now come down to the last hour which he had fixed for his return, we ask, if that family can place confidence in his word, do they not know that he will be home at 6? We say yes.

So also those who are looking for the coming One, can now see they are past the cock crowing; for the great river Euphrates was dried up last June, and the seventh month and the tenth day of the month is just before them, when those who can trust God's word, know that he will then come to fulfill the law, or type of his second coming. We say know, because Paul's definition of faith is, "the substance of things hoped for, and the evidence of things not

seen," and our knowledge is faith. In giving more fully than we have done the meaning of the 14th chap., we will first turn attention to the 7th chap. In the first verse, we see four angels standing on the four corners of the earth, holding the four winds of the earth. We understand "the earth" to be the Roman earth, the fourth kingdom of Daniel; "the winds of earth" to be war, bloodshed and persecution in this part of the world. The four corners are the four allied kingdoms, England, Austria, Prussia and Russia, the last of which became a part of the Roman earth by treaties of confederation.—These winds of the Roman earth were held after the power of France was humbled on the field of Waterloo in A. D. 1815. These four governing powers, called angels, have kept the peace of Europe until this time. We now hear the note of preparation for these winds to be let loose, and begin to blow. In the 2d verse, another angel is seen ascending from the east having the seal of the living God. He cries with a loud voice to the angels on the four corners of the earth, to whom it was given to hurt the earth (Roman) and the sea, (corrupted christianity, shown in the 15th chap. to be Babylon,) or they are commanded not to hurt these, nor the trees, (God's people,) until the servants of God were sealed in their foreheads.

The 144,000 sealed by this angel, are the same that are seen in the 14th chap. The chronology of the sealing time we think is much later than 1815; for we find these are the ones who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God. Rev. 15: 2. In the 14th chap., the same company stand with the lamb on Mount Zion, having his Father's name written in their foreheads—the same thing as the seal. This seal of the living God we believe is the Holy Spirit of promise. By comparing these three descriptions, we find the chronology to be after the plagues are poured out, and they have obeyed the command, "come out of her, my people." These are called the first fruits or gatherings of harvest. A feast was kept by the Jews, called the feast of harvest or first fruits. This was fifty days after the wave sheaf was offered, and according to the Carate reckoning, would bring it to our June or July. See Lev. 23: 15—17; Ex. 23: 16; 34: 22. We shall have occasion to refer to this again. And as we think the history from the 6 verse to the 14th verse of chap. 14 is prior to this, we will endeavor to follow the chronology, and then look at the first six verses. Rev. 14: 6—"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 waters. Few, if any, who are looking for the coming Savior, but are ready to say this is the symbol which represents the publishing of the end in 1843. If this is conceded, we then understand what is here meant by the terms, angel, flying, heaven and hour of his judgment is come. The last mentioned thing was his message, or, that the prophecies showed the end to be in 1843; and we must worship God, and not this world. The message was given with a loud voice, showing the importance of giving heed to the call. It has been shown in a former number, that a rejection of the message brought the first plague, symbolized by sores in the 15th chap. In the rejection of this message, we see it brings ruin to the soul, a blindness of mind, and a departure from God, a resting upon forms, and a dependence upon the spiritual life they once had. This is now seen in all the churches. There is no way of recovery nor hope in their case, until they retract their steps and take up the stumbling blocks they have thrown before an unbelieving world. This in their pride they can never do! Therefore this babel of confusion, this multitude of sects, this Babylon is fallen, is fallen! This is the message of the second angel, as

we see in the 8th verse, because she made all nations drink of the wine of the wrath of her fornications. When the first cry was made, the attention of the anxious world was turned to the great and learned men in the churches. (the merchants of these things, which were made rich by her, Rev. 18: 11, 15,) who, by exhibiting that low and worldly minded religion, persuaded the world to reject the glorious truth that Christ was nigh; and in the language of the symbol, made all nations drink of the wine of the wrath of her fornications.

This fall is not her destruction; for we see God's people are commanded to come out of her before she is destroyed. See chap. 18. That it is a moral fall, see the motive presented in the 4th verse of that chapter—"that ye be not partakers of her sins, and that ye receive not of her plagues." See also, Jer. 31: 8, 9, where after the declaration is made that Babylon is fallen, it is said, "howl for her; take balm for her pain; if so be she may be healed."

Those brethren then, who say Babylon means the literal city of Rome, cannot but admit, that in the sense of these passages, Rome had fallen many centuries ago; and very few, if any of God's people are now living at Rome. The woman then, that is seen seated upon all nations, riding in all her glory and gaudy display, having that golden cup out of which she makes them all drunk with her delusions, is the Babylon which is fallen, and is the symbol for the multitude of sects, every one of which, as sects, have rejected the message of the first angel, seen flying through the midst of heaven.

When the churches took this stand, it was indeed god in truth, opposing Christ and his truth. If then, it is the duty of those who receive this message to confess Christ in this thing; then in doing so there is a necessity, in the nature of things, to testify against those who oppose the evidence of Christ's coming. Otherwise, the standard is lowered to them, and the unbelief of the heart soon takes possession of the mind, and the feeling soon is cherished that God will pass over their opposition as a matter of little moment; and a sympathy is soon formed for the churches which take the side against God. This danger of being overcome God saw, and hence, we see the third angel's flight, which is the second with a loud voice, having authority out of God's word, to say to those who had received the first message, (and any others who had not already taken their lamps to go out to meet the bridegroom, if they would listen.) "Come out of her, my people," for this is the substance of the cry of the second loud voice, i. 9—11. Will the reader turn to the place and read it. This message requires every one to be divorced from all those religious associations, of every stamp, who do not befriended and advocate this cause which is Christ's. The character or symbols of the beast and his image and his mark are set forth in the 13th chapter. The two-horned beast, who rose up out of the Roman earth, we think are the two spiritual powers of Rome; the Greek and Roman Churches, at Constantinople and Rome. The horns like lambs, represent religious and peaceful powers—but spake as a dragon, showed their professions were false. A perverted Christianity, from whom a numerous progeny have arisen; who have a mark or creed to distinguish the number of their names, as members of the same family. When this two-horned beast arose, the Nestorians had been banished out of the Roman earth, and who within the past year, to fulfill prophecy, have lost their independence.

From this two horned beast, a multitude of sects have arisen, very appropriately symbolized by the term confusion or Babylon; and this great city is now divided into three grand divisions—Catholic, Greek and Protestant, see Rev. xvi. 19. Even the Mormon delusion is now come under the banner of Protestantism, since they take the Old and New Testament for their text book, and call themselves one of the sects.

The Image to the beast was made, we think, in the years 1814 and 1815. This two-horned beast says to them that dwell on the earth that they should make an image to the beast which had the wound

by the sword and did live. That governmental wound was healed in 538 and in 1798. The dominion was taken away. In 1814 Pope Pius VII. applies to the Conference in London, assembled July, 1814, to have the territory around Rome, now called "the States of the Church," restored to him. This was done; and it is remarkable that there were two sovereigns who represented the Protestant interests of England and Prussia; and one of the Greek Church of Russia. By these sovereigns the Pope was restored to his rank among the princes of Europe; not however, to have dominion as once he had over them and all nations; for that dominion was to be only for 1260 years, and ended in 1798.—His possessions now are but a few miles square, in the immediate neighborhood of Rome; a mere "IMAGE" of what it once was. In the month of August after this application, the Pope restores the order of the Jesuites, who now secretly work in every Christian land, to undermine every religion opposed to them and Catholicism.

In this brief explanation, we see that every combination of religious and political power must be forsaken, in the language of the symbol must not worship them or receive any of their marks. Why so? Because they are fallen.

In this, then, we see the necessity of obedience. At this point, many who started have gone back—the trial was too great for their faith. It required much confidence in God and faith in Jesus' coming, to separate from near and dear friends, and come out entirely from these churches. This, no doubt, has been the experience of many a brother and sister.

Well, the Lord tells us this very thing; read the 12th verse, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The reader will observe three things spoken of as worthy of attention in this place; all referring to the cry of this angel; first, *patience* in the tarrying time to listen—see what is said to the Philadelphia church at this point of time, Rev. iii. 10. Also Paul says, at the tarrying time "ye have need of patience Heb. x. 36. Second: "Keep the commandments of God." This, as well as the first angel's message, must be obeyed. This is the command of God: "Come out of her, my people." Third: "the faith of Jesus." What is that? The looking for Christ's return according to the sure word of prophecy. You heard the first cry—Jesus is coming—you obeyed that call; and now, when you hear the next, you follow on trusting in God's word, however dark the path is before you. When looking at the promises, you sacrifice reputation and every thing for Christ.

As a proof that we have the right chronology, we find the 13th verse fulfilled at this point of time.—The brethren were discussing the state of the dead under the cry of this angel, and which has the sealing testimony of the Spirit; that the dead rest from their labors, and their works do follow them. 14th verse, "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." The reader will recollect the position we took in some of our first numbers, that the imagery in this book was used to represent other things. Otherwise there would not be any safe rule to obtain the meaning of this book. We have seen that an angel did not mean one of the unfallen spirits round God's throne; neither did heaven mean the dark, blue canopy over our heads. Neither in this verse does it mean a *literal cloud*. This symbol of a *cloud* stands for a company or numbers who have the faith of Jesus. Isa. lx. 3, "Who are these that fly as a cloud, and as the doves in their windows?" Paul, after giving a list of the worthies who had faith in the coming of Christ and his kingdom, or the looking for the inheritance of the saints, in the xi. chap. of Hebrews, calls them a *cloud of witnesses*—made white and purified. *Whiteness* is the righteousness of the saints. This white cloud is the symbol for the company that are now looking for Christ's return. The one "like unto the Son of man," seated upon this white cloud is the *word of God*. This alone can be like him. The word is called God. This precious word, in the language of the symbol, is seated upon this company—rests upon their hearts. In the words of the poet, "my book and heart shall never part." "Having on his head a golden crown." This word declares there is a crown for all those who love Christ's appearing—that crown of righteousness will this word give at the end of the race. Or,

as the word of God, through all ages of the church, has pointed down to this point of time, when the curse shall be removed—the race is now run, the victory about to be accomplished, and here is the crown. "In his hand a sharp sickle." This word of God contains the truth, which like a sharp sickle gathers the harvest when ripe. The harvest through the word has become ripe for the sickle.

15th verse—"And another angel came out of the temple crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe."

Here we have the *third loud cry*, and his cry, like the first angel, is *time*. We understand this to be the press and those brethren who are now going with railroad speed pointing to this word of prophecy which is seated upon the hearts of this company or cloud of witnesses, and showing by it that the time has come when the saints should be caught up to meet the Lord in the air. The time has now come when Christ should fulfill the type of his second coming, on the 10th day of the seventh month, and the reason assigned is, that the harvest is ripe. The sealing time is over, "It is time for thee to reap." The time has come when the apparent tarrying time of the vision is past; and we are now living in the true Jewish year 1843; and approaching rapidly to the 10th day of the seventh month; "and it is time for thee to reap." They see the sixth vial emptied, and the seventh and last comes next. They see the fulfillment of the 14 chapter, which is the prophetic history of this cause down to where the sickle is ready to be put in and the earth is reaped. Time would fail us to give all the proofs that this angel's message brings. We see God raising up instrumentalities in every direction to give *this cry* when those who have been long in the field will not give it. Now we ask the brethren if they have heard and obeyed the *first and second loud cry*, whether they will obey this also. Can you doubt that this cry of *time* is the true cry, and which you see is the last thing in this chapter before the harvest and the gathering of the vintage into the great wine press of God.

This *last test of your faith* is necessary. This cry must be obeyed. You must help sound it forth.—Will you sacrifice all on the altar of your faith, and be among that company who are redeemed from among men, who have followed the Lamb (the three loud cries) whithersoever he goeth? Will you sing with that company the song which none but the 144,000 can learn; those who were not defiled with women (having delivered yourself from Babylon,) and publish to the world that your glorious King and Saviour will come on the 10 day of the 7th month.

We believe that these are the ones whom John saw in vision in the first six verses of this chapter, and who are the first fruits of the harvest. These John saw in vision before the earth was reaped. It is said of the Jews in years of plenty and prosperity, that the threshings and gleanings of the harvest continued to the vintage. So let us labor and exhort one another daily, and so much the more as we see the day approaching. For when Christ comes, among all the abominable that are shut out are, "remember it"—the fearful and unbelieving."

We are not prepared definitely to define the chronology of this cry. Some of us not very definitely in precise time, heard it in July; in some it might have been before, and others later. It was about that time, we think, when the rumor of Jeremiah, 51: 46, had been heard in the land, one year.

We see the wisdom of God in the proportions of time to these three messages. The first required some years to accomplish it; the work of the second in about one year; the last perhaps not over 3 months, and the definite day much less. If the first cry was a *test*, then all three are. Will you go out to meet the bridegroom? Pray over it, brethren and sisters, and get your souls sealed for glory before the half hour's silence under the seventh seal, when these loud cries will no more be heard. Amen.

C. B. HOTCHKISS.

August, Sept. 27, 1844.

From the Midnight Cry.

#### THE LORD'S CHRONOLOGY.

"I write now for Advent believers who admit that the 2300 years, of Daniel 8th, commenced in 457 B. C. It appears to me plain that God has fixed the chronology within the year—that is, He has told us definitely at what point in the year to commence. The angel told Daniel, chap. 9: 25, to begin the

chronology at 'the going forth of the commandment to restore and build Jerusalem.' Now turn to Ezra 7: 9, and you read thus:—'For upon the first of the first month, began he to go up [was the FOUNDATION of the going up] from Babylon.' So the margin reads. Now what was 'the foundation of the going up?' Was it not the 'commandment to restore and build Jerusalem?' There then God has fixed the chronology—in 'the first of the first month.' Now if that was the first month of the ecclesiastical year, the 2300 years terminated last spring; then the period CANNOT extend to next spring, for that would be 2301 years. It seems to me clear if the first month spoken of in Ezra, is the first month ecclesiastically, that it puts the matter beyond a doubt, that 'He that shall come, will come, and will not tarry,' beyond the first of the seventh month this fall, i. e. beyond the TENTH day of the seventh month, or Oct. 22 or 23. That we are in the tarrying time, all admit, who believed in the Lord's coming in 1843. That tarrying time cannot exceed six months, else another year is added to the vision. But the Lord answered Habakkuk, 'The vision is for an appointed time, but AT THE END [not before nor after,] it shall speak and not lie.' It has not spoken yet, therefore; the 2300 years did not end last spring, or the vision will speak this fall. But there has been a seeming tarry: our Lord said, "While the Bridegroom tarried they all slumbered and slept." It was about TIME. But 'at midnight there was a cry made, Behold the Bridegroom cometh.' That such a cry is now made cannot be denied. There we are past midnight of the tarrying time; for this cry has been going since July. During this cry 'all those virgins arose, and trimmed their lamps.' Is not this now doing? Clearly it is. The professed advent believers are evidently giving their Bibles another searching—they are after light. Some, however, tell us they can see no more light on time.

Did you not tell us, brother, "the wise shall understand!" Have you now become foolish? "and has your lamp" gone out?" "Watchman, what of the night!" Will you now tell us you do not know? "Alas! has it come to this? O may you get oil quickly, Faith, FAITH, FAITH: a little more faith will enable you to see that our Lord gave the parable of the virgins in part to fix chronology so that men or devils should not run away with it. There it is strong as a rock. The ten virgins would come into what appeared to them to be a tarrying time. At the middle of it a cry was to be made. Just such a cry did begin about three months after the tarrying time commenced. It has gone for the last month, with the rapidity of lightning, and we are now in the morning watch, and within less than 30 days of the advent. Remember, there is no other tarrying time. The Scriptures no where make provision for a second tarry. No, none of God's words will "be prolonged any more." God owns this truth with a power that I have never witnessed in any other. Even the preaching of '43 never led to such an entire consecration of all to God as does this truth. Those that receive this truth show it by their works as was never done, to the same extent, under the alarm which led the virgins to go forth to meet the Bridegroom. It is literally GO YE OUT to meet him!" a giving up all—a dying to the world—the same entire consecration and giving up of all, that we have seen in a Christian when about to die.—Such is the effect of this cry where it is believed.—Just such an effect I should expect God would design to produce, to prepare us for the change from mortal to immortality. Without such an effect produced, I see not how we could be ready. The Lord grant us mercy in this perilous day. Amen.

GEO. STORRS.

#### WITHDRAWAL FROM CONFERENCE

CLARKSON, N. Y., Aug. 25, 1844.

Bro. Millard—Feeling it my duty to continue my standing no longer with the N. York Western Christian Conference, I hereby tender to their Clerk my withdrawal from that body; and also return my letters which I have received from said Conference. You will please enter the same on the records of the Conference, and much oblige your well wisher for time and eternity. May the God of all grace guide you, and my dear brethren of the Western Conference, into his everlasting kingdom.

Yours, in full hope of soon meeting all the faithful in Christ Jesus, in the new earth.

WILLIAM BLAKE,  
To JOHN MILLARD, Clerk of Conference.

**Voice of Truth & Glad Tidings**

"The wise shall understand."

ROCHESTER, OCTOBER 9, 1844.

**SEVENTH MONTH.**

The cry "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM," on the TENTH DAY of the SEVENTH MONTH, so far as we can learn, has been heard by the waiting virgins, thro' the length and breadth of the land. It has gone forth as upon the swift wings of the wind, or has seemed to arise simultaneously in every quarter—truly the hand of the Lord is in this matter.

We have printed within two weeks, and hope soon to have circulated, fifty thousand extra copies of numbers 9, and 10 of the Voice of Truth, containing the articles of Br'n Snow and Storrs, and others, on this subject. In Toronto, C. W., Buffalo, and we presume in many other places in the States, and world, these messages have been reprinted, and scattered broadcast over the world. Br. Himes, we see from the last Herald, has abandoned his contemplated visit to England, and gives notice that he is going to publish Br'n Snow and Storrs' articles, with his own views on the coming of Christ the seventh month, in an extra sheet, and scatter them by the "hundred thousand" without charge, throughout the land. The Lord speed the work—he will, for it is his.

We have neither time nor occasion to say much on this subject. Others have clearly presented the case, and to us the evidence is conclusive that the Lord will come on the tenth day of the seventh month, or the present October, about the 22d day. This we believe, and blessed be the Lord, we rejoice in the glorious prospect of so soon seeing our adorable Lord, and meeting all the blood-washed company of saints immortal, in the everlasting kingdom of God.

Our work here will soon be closed. A few days more and we shall enter upon the saint's everlasting rest. O glorious hope; my brother or sister, is this hope yours? Do you rejoice in view of its being so soon consummated? Or are you still clinging to this world, and full of doubts relative to your preparation to meet the Lord? O see well to your case now. Rest not a moment until you have the fullest assurance that you are ready to meet the Bridegroom at his coming.

**SISTER MATTHEWSON.**

This singular case, which we noticed in our last number, still remains about the same. From the last Herald, in a letter from A. Ciapp, we learn that Dr. Cray and Brother Bechelor have returned from a visit to Sister Matthewson. They say she remains about the same; and takes no food. The doctor says she has no disease about her. Although she lays on her bed in her room, yet she speaks like one risen from the dead; and her voice goes through the land, louder than peals of thunder, saying, *TRUTH IS SWEET.*

**THE MIDNIGHT CRY.**

The following items from the last Midnight Cry will be read with deep interest by those who are looking for the coming of the Lord in the seventh month. Bro. Southard, the editor, says:—

"The weight of evidence that the Lord will come on the tenth day of the seventh month is so strong that I heartily yield to its force; and I intend, by the help of the Lord, to act as if there was no possibility of mistake;—to act as if I knew that in less than one month the opening heavens would reveal my Saviour."

A correspondent from Portsmouth, N. H. writes: "The dear brethren and sisters here believe, almost unanimously, that Jesus is coming on the tenth day of the seventh month of the present Jewish year, and are acting up to their faith, I can assure you. The most of them have left their business, have stripped themselves from superfluities, and are striving to get ready to meet their Judge. You are acquainted with Elder P. of R.; you know he has always been considered covetous. He has been led to embrace the present truth, and God has opened his heart, so that he has put up notices for all who are in need to come to his house, and get a supply.

Another brother by the same name, and, I believe it was the Elder's son, came into town a few days ago, with several wagon loads of produce, and distributed it to the poor. I believe God is at work.—He means to have a tried people that shall be presented to him without spot at his appearing."

"THE LORD SPREADS THE TRUTH."—Just as we are going to press, we receive letters and papers which show that the brethren are receiving the doctrine of the Lord's coming in all parts of the land. Bro. Himes writes: "Since I saw you I have been looking at the question of the seventh month. I am very well satisfied that this fall will bring our King, and shall so publish and proclaim, and most likely it will be the seventh month." The 'Hope of Israel,' Topsham, Me., has been nearly full of the subject for two weeks, and so has the Voice of Truth at Rochester."

"Brother Himes has decided not to go to England. He will issue an extra paper at Boston respecting the seventh month immediately."

"BY WORKS IS FAITH MADE MANIFEST."—The brethren in this city and Philadelphia, are waked up as they were never before. Meetings are held at the corner of Chrystie and Delancy street, every afternoon and evening in the week, and every evening at the Hall, and often at the other two places. Many are leaving all, to go out and warn the brethren and the world. In Philadelphia, 13 volunteered at one meeting (after hearing Bro. Storrs.) to go out and sound the alarm. Bro. Stewart started for Norfolk, Va., on Monday. In both cities, stores are being closed, and they preach in tones the world understands, though they may not heed it.

We are printing the Bible Examiner and True Midnight Cry, as fast as steam can carry the presses. We shall issue our next paper probably, before this week closes."

For the Voice of Truth.

**TRIM YOUR LAMPS.**

DEAR BRO. MARSH,—I have thought much within a few days about being crucified unto the world, and having the world crucified unto us: This was Paul's experience; see Gal. 6: 14, and having died in this way to the world, he was not to be moved by either flatteries or frowns: they fell alike powerless at his feet. To these things he WAS DEAD: BUT ALIVE UNTO GOD. Consequently he could endure whipping, stoning, imprisoning, in short the loss of all things, even life itself, before he would give up the least truth, and thus betray his Master.

I have been led to these reflections more especially from witnessing the manner in which the present truth, that the Lord will appear on the tenth day of the seventh month is received by many of those who profess to be looking for his appearing even at the door. They profess to be dead to the world, and to enjoy sanctification: but when this truth is presented, some of them are so sensitively alive, to what the world, or the church (which is no better than the world) will think or say: that they will not even listen to its investigation. Others say, should we receive this truth, and permit it to govern all our movements, our neighbors will think we are insane: and then should it go by, what are we to do!—Now I wish to ask, do such questions as these show that the individual who proposes them, is DEAD UNTO THE WORLD? Has that individual like Paul been crucIFIED TO THE WORLD? If so, they have by some of its magic influences been raised to life again, and consequently need a second crucifixion before they can go into the Kingdom. Am I deceived, Bro. Marsh? Is it not the case that when we are dead to anything, be it what it may, it has no influence whatever over us? Well so it appears to my mind: and if I am in the fog I wish some friendly hand would come with the lamp and lead me out, for it appears to me to be a fearful thing to be in the dark at this crisis. It does appear to me that those who are crucified to the world, that it will have no sort of influence over them; and should any one think that they are thus crucified, if upon an examination it should appear that they are looking at the consequences of believing, and obeying God. It appears to me they have good reasons for believing they are not quite dead, to any the least.

Well, what would you have us do? Believe God and leave the consequences with him: do not seek to save your life, for in so doing you will certainly lose it. Be

willing to sacrifice your life with everything else, if need be; that you may obtain the truth, and the God of heaven will take care of you. Oh, do cease to trust in man, or in anything that you can do yourself, I beseech you; and remember that your own righteousness is only filthy rags. That you must, as Abraham did, believe God, not stooping to look at the consequences; but being strong in faith giving glory to God, he went right along in the path of obedience, and that was counted to him for righteousness. Take this course and then you may become the children of faithful Abraham, and heirs of the righteousness which is by faith—heirs of that glorious inheritance which faith made him an heir to. Without this faith we are neither the children of God, nor the children of Abraham; consequently we have no scriptural ground for expecting to reign with them in the possession of that inheritance. But says one this is a strait place, and you will not find many that will come up to it. Well you are aware that *strait is the gate, and narrow is the way* leading to life and *few there be that find it*: whilst broad is the road that contains the multitude which go to do evil.

But is it necessary that we should believe this truth that we may be saved? Permit me to ask what you suppose God has revealed it for? For you to believe, or for you to cavil about, to doubt, and finally reject? Can this be the object? O be not deceived, God is not mocked! Whosoever a man soweth that shall he also reap? If from your love to the world, or any other cause; you sow unbelief, you will surely reap damnation. The present is an awful crisis: your eternal destiny is suspended upon the decision you make in reference to this truth. Receive it and be sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession: Oh, reject it not, and fall after the same example of unbelief which characterized the children of Israel after God delivered them from Egypt.

But some one may be ready to ask, will God cast us off after we have believed so much, and so long that Christ is coming—after we have endured so much reproach, and so much scoffing—after we have been blessed so abundantly, and God has revealed so much of his glory unto us? Let it be remembered that those only who endure unto the end can be saved. Again, remember how much the children of Israel believed—how much they endured—how much of the glory of God they saw when in their most trying hours he appeared as a pillar of fire to them, shedding light on their dreary path through the wilderness, and the sea.—But perfect gloom and darkness on the path of their enemies. Yet notwithstanding all this, *two only* of the men that came out of Egypt could enter the promised land. And why could they not enter? "Because of UNBELIEF." See Heb. 3: 19. Well, dear reader, do you suppose that God loves unbelief any better now than he then did? And is he such a respecter of persons that he will in one age of the world destroy those that will not believe: but in a subsequent age save those that exhibit the same determined obstinacy, and that under more aggravated circumstances? Again I say be not deceived, God has not changed, and although he has long waited to be gracious, he will speedily visit for such things. He will come out of his hiding place—he will soon forsake his covert like the lion—he will soon arise to shake terribly the earth. Then we be unto all who are found possessed of an evil heart of unbelief. The more light they may have had, and the higher their profession, the more aggravated will be their case.

It is true that the reception of the truth that Christ will come on the tenth of the seventh month, brings us up to a strait place. But it is just what we need; we have got to pass through a "strait gate" to get into the kingdom; and the fact that this question brings us up to such a place—severs those tics that bind us to the earth, and causes the world to hate us more than ever, is very good evidence that it is God's truth. Let your hearts be open to receive it. It is this only that can now prepare you for the appearing of the Bridegroom. Were there anything else better calculated to do the work, God would have given it to us. He has not so done. This is THE "PRESENT TRUTH." This must do the work, or it remains undone forever. Oh be wise for yourself. Arise at once and trim your lamp. "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM!"

G. W. PEAVEY.

ITHACA, Sept. 25, 1844.

LETTER FROM SISTER C. STOWE. 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.

I have, until recently, felt an aversion to the position taken by those who fix upon the month of the seventh month as the time for the deliverance of God's people...

We believe that the prophetic periods terminate about the year '43. But it has been shown that not one of these periods, which had its commencement B. C. could terminate within that year.

There can be no reasonable doubt but that the creation of the world is to be reckoned from the month Tisri, which is now the seventh month of the Jewish year.

The seven thousand years, Rev. 20: 4; 2 Pet. 3: 8; Heb. 4: 4, 5, 8, 9. Then will the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads.

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself, and for all the congregation of the children of Israel, (Lev. 16: 16, 17) came out of the holy place, and blessed the people, (Lev. 9: 22, 23) was on the tenth day of the seventh month.

Again the Jubilee trump was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. 25: 9, and all our bondsmen were to go free; (Lev. 25: 40, 41, 54) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the Sabbath.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God's people. Then have we not the year, month and day plainly revealed? But besides all this, and the whole round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then if the signs are past the Lord will come this year; for this generation cannot continue 30 years longer till another Jubilee. nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt.

Sept. 16, 1844. C. S.

THE SEVENTH MONTH

In the early part of last year, many of the brethren were looking for the coming of Christ on the anniversary of the crucifixion, or of the ascension, or of the day of Pentecost, which would be sometime in June.

All the ceremonies of the typical law that were observed in the first month or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month, or autumnal equinox, can only have their fulfillment at his second advent.

1. The ark rested on the seventh month seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. 8: 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day. Lev. 16: 29-34—surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. 23: 27-35. A type of the trouble, Dan. 12: 1.

4. The holy convocation of all Israel, seventh month, first to fifteenth day, Lev. 23: 24; Num. 29: 1. A type of the gatherings of the elect, Ps. 81: 3, 4; 98: 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord, Lev. 23: 34; 1st Kings 8: 2. Type of the marriage supper, Heb. 11: 9, 10.

6. The Jubilee sounded seventh month, tenth day, throughout all the land, Lev. 25: 9, 10. Type of final redemption, 1st Thess. 4: 14-17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. 15: 1-13; 31: 10, 11; Jer. 38: 8-14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. 26: 1-24. Antitype, Heb. 9: 1-28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest, Heb. 9: 28. This was on the seventh month, tenth day.

10. This was in the harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plainly, in 'harvest time.

11. Also in the feast of tabernacles, in the great day of the feast is the last day. John 7: 2, 37. So in the last great day, Jesus' voice will call forth the righteous 'dead, John 5: 28, 29; 1 Thes. 4: 16.

In the 17 months which have elapsed since this letter was written, it has been shown with a near approach to certainty, that all the prophetic periods do not reach their 'fulfills,' till this autumn, and now all the consideration above presented, derive additional force from their agreement, with the 'fulness of times.'

Our readers may have noticed that we have spoken with some hesitation in reference to the seventh month, though we have inserted the communications of brethren who were fully convinced the Lord would then come. We confess that we have not been sufficiently awake on the accumulating evidence, that the Bridgroom is near.

and 'pray always,' lest coming suddenly, he find us sleeping.

For the "Voice of Truth." "THAT YE BE NOT PARTAKERS OF HER SINS."

In our zeal to get out of Babylon and to get others out, let us not forget the most prominent object to be attained. "That ye be not" i. e. in order that, or to the end that ye be not partakers of her sins.

One of the most prominent sins of which the Mother of Harlots and her Daughters is guilty is that of being "clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls." [Rev. 18: 16; see also Isa. 3: 16-26.]

Conformity to the world, following the lust of the flesh, the lust of the eyes and the pride of life, is the crying sin of the daughters of Babylon. Exhibited not merely in gold and pearls and costly array, upon their persons; but in their expensive hours, rich furniture, and splendid synagogues.

But let this suffice as a hint to the subject—"her sins" are many and there is great danger of those who have come out of her being in some way partakers of them; in consequence of which they must receive of her plagues.

RUTLER MORLEY. Bloomfield, Mich., Aug. 30th, 1844.

Brother Hotchkiss writes from Auburn, Sept. 21st: "I am now going to Centreport to a grove meeting. We give notice of our meetings, that the object is to show that the Lord is coming on the 10th day of the 7th month. This truth will do execution. None others appear to affect the heart."—Midnight Cry.

LETTERS RECEIVED TO OCT. 5. POSTMASTERS. M. M. Christie, So. Woodstock 1 00. W. Caswell, Herkimer, N. Y. 5 00. B. Hann, Canadawaga " 2 00. Arnold, Seneca, N. Y. 1 00. N. A. Hitchcock, Oswego, N. Y. 1 00. Br. Ferris, Rochester, 1 00. F. Barry, for subscribers, 75. W. Putnam, Batavia, N. Y. 1 35. C. Swartout, Utica, " 2 00. N. T. Withington, " 1 00. T. Callon, Cleveland, O. 2 00. Wm. Sterling, Rustville, N. Y. 1 00. H. Grant, Port Hope, C. W. 2. H. V. Hall, Brooklyn, N. Y. 2. H. Rosebush, Rochester, 1 25. Mrs F. Stewart, " 1. C. B. Hotchkiss, Auburn, 5.

# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—WEDNESDAY, OCTOBER 10, 1844.

NO. 12.

These sayings are faithful and true—Behold I come quickly.

JOSEPH MARSH, Editor & Publisher.

The Voice of Truth and Glad Tidings of the Kingdom.

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From the Boston Advent Herald.

## BEHOLD! THE BRIDEGROOM COMETH! GO YE OUT TO MEET HIM!!!

Reader, have you heard this astounding "Cry," this last "Midnight Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent band in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes! The cry has gone forth, that the Lord, "whose goings forth are from everlasting," is to come in judgment this present month! And will you listen to the reasons, and the arguments, which are advanced in its support?

1843.

This you well know has always been our time; and as the conductors of the Advent press, we have never had any other. In that year we expected the Lord would come; and we thus taught and preached, because we thus believed; and when it passed away, and the event for which we looked was not realized, we regarded it as an inexplicable mystery. Yet we held on to the blessed hope by the new light which was thrown upon the scripture promises; and in which we saw that the vision must tarry to fulfil the *promises and tidings* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk 2: 1-4, that when the vision had been written and made plain upon tables, so that those who should read it might run and proclaim the message of the coming Savior, it would then appear to us to tarry, and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry, should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. 10: 35-38, and his comments upon it, by which he has shown us, that when we had done the will of God in thus waiting the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that cometh will come, and will not tarry." God had also shown us by the prophet Ezekiel, 21: 21-28, that the opposers of the Advent were to have an opportunity of saying, the days were prolonged, and that every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass, when that proverb should be used no more, and then should be the effect of every vision. And we also saw, by various other portions of Scripture, that there must be a tarrying time between the expiration of our time and the fulfillment of God's word. And when our published time had passed, at the end of 1843—Jewish sacred time, we frankly admitted to the world that we had no more time; and we also gave the reason why there must be an apparent delay in the fulfillment of the vision. See Advent Herald, Vol. 7, p. 92.

Notwithstanding we saw there must be such an apparent delay, yet we supposed the time of this delay was altogether indefinite, and that we could have no more clue to the particular time of the Lord's Advent; and that while it was to be near, and

might be momentarily expected, yet we could only wait and watch for his coming.

We again, however, contrary to our expectations, find that the Advent bands have been every where electrified by the proclamation of the definite time—viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by most of those who were proclaiming his appearing. And the effect upon such has been most salutary. It has produced a most deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, a laying aside of all its pleasures and cares, and a patient waiting of his Son from heaven,—such as was not witnessed during any part of 1843. The whole effect has been so salutary, and it has been so simultaneously and widely extended; that it cannot be accounted for, unless God is in it. It has also been so like a fulfillment of the parable of

### THE TEN VIRGINS,

in the 25th of Matthew, that we see not how it can be disproved, that this is the "Cry," which was to be made at midnight.—Behold, the Bridegroom cometh, go ye out to meet him!!! This parable was spoken by our Savior, in illustration of what should be at his coming,—when the "il servant should be saying in his heart, "my Lord delayeth his coming," and the wise servants were giving meat in due season, which must be the opposite of what the evil servants were saying,—and which must consequently be a proclamation of the coming of the Lord,—and then the Lord would come in a day in which the evil servant looked not for him, and in an hour he was not aware of, and would cut him asunder and appoint him his portion with the hypocrites. Then, says our Savior, shall the kingdom of heaven be likened to this parable. And the parable teaches us, 1st, That all the virgins would take their lamps, and go out to meet the Bridegroom,—as is the custom in oriental countries to this day.—This is never done until about the time in which the return of the bridegroom is expected. Even so did the Adventists: about the time when we had reason to expect the revelation of the Lord, they took their Bibles and went out to meet him.

2. The Bridegroom was to tarry; and while he tarried, all would slumber and sleep, as is often the case when the coming of the bridegroom is delayed to a later time in the evening than it was at first expected. And thus has the coming of our Bridegroom been delayed beyond the Jewish year in which we looked for his return; and during this delay, who will not plead guilty of having been asleep?

3. At midnight there was to be a cry made,— "Behold, the Bridegroom cometh, go ye out to meet him," and then all the virgins would arise and trim their lamps. The present movement, and the present cry, are so alike the fulfillment of this, that we feel constrained to take heed to it and to trim our lamps accordingly.

4. While the foolish should be gone to replenish their lamps with oil, the Bridegroom would come, and those who were ready would go in with him to the marriage and the door would be shut, when those who were not ready would plead in vain for admittance. We solemnly believe the present is the cry referred to, and that it is of the utmost importance that we all be ready without delay, lest the door be closed and any be shut out.

### THE NATURE OF THE MIDNIGHT CRY.

We are free to confess that we were not looking for a cry of this nature. We expected it would be given in a different manner; and yet we had no Scripture upon which our expectations, as to its nature, were based. And, therefore, we have no arguments to disprove that this is the "Cry."

God often works in a mysterious manner, and operates upon the minds of men in ways that we know not of. When God had predicted of Cyrus that he

should do all his pleasure, Isa. 44: 28, we might have inquired, how that heathen prince could be moved to execute the predictions of God. But we learn that God accomplished his purposes by sending the angel Gabriel, Dan. 10: 13, to Cyrus the prince of the kingdom of Persia; and although Cyrus withstood, and refused to listen to the secret influences of the angel for one and twenty days, so that Michael went to help him, yet his heart was finally moved; and thus the Lord stirred up the spirit of Cyrus to the performance of his word, who made a proclamation throughout all his kingdom, that all of the people of God who were minded might go up to Jerusalem and rebuild the house of God,—Ezra 1: 1-5.

In the same manner may God, by his angels and by his Spirit, operate upon the minds of men at the present time. In this way, and in this alone, can we account for such an awakening on the particular point of time, as has been so simultaneously and so universally witnessed. It therefore becomes us to take heed to ourselves how we treat it: "for if this council or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

With this view of the subject we cannot feel that we have discharged our duty to our readers without presenting all the evidence which may be brought to bear upon this momentous question. And first:

### THE PROPHECIC PERIODS.

Commencing the prophetic periods at those points which we have considered the most strongly fortified, the present autumn must be the latest point to which we can extend them, without admitting an error in the dates of our commencement of them, or in chronology since their commencement.

1. THE 6,000 YEARS. We have long been of the opinion, that the CURSE, under which this earth has existed from the FALL OF ADAM, would continue upon it for 6,000 years to the restitution of all things, when there shall be no more curse. That the fall of man was in the autumn, there can be but little room to doubt. Till that event, there must have been a continual succession of fruits in Eden, as there will be in the New Earth, which will be Eden restored, where one tree alone will yield twelve manner of fruits, which will not be confined to the months in one season of the year; but will yield its fruit every month. Although here we have a succession of fruits from May till late in the fall, and in Judea from early in the spring; yet in Eden, before the curse, the earth must have brought forth still more abundantly. But when man fell, and the ground was cursed for his sake, so that it should bring forth fewer and worse fruits, then we may suppose that all nature felt the blow, and straightway began to droop and wither, as in our autumn; and therefore the autumn being marked by the fall of man, is fitly called the fall of the year.

How long Adam remained in the garden, from his creation in the first week of time to the fall, we have no certain means of knowing; but the probability is, that it was only from the spring previous; at which time in the year, according to the best authorities, the earth was created.

As so short a space of time must have intervened between the creation and the commencement of the curse, if it can be shown that we are about 6,000 years from creation, we may confidently look for the termination of the curse this autumn. And that we are about 6,000 years from creation, is in accordance with the chronology of the Hebrew text, and the united chronology of different and independent nations, from the Babylonish captivity. Archbishop Usher, whose chronology is generally followed by historians, and which has been adopted in the margin of most Bibles, falls short 152 years of making this earth 6,000 years old with the termination of this present year. He however gives but 17 years for the length of Joshua's reign, but for which Josephus gives 25, and he gives but 318 years from the death of Joshua to Samuel, when Josephus gives 18 years for the elders and monarchy, and the Hebrew text gives 430 years for the judges and captiv-

ities—making 449 years for that period, and which accords with the testimony of St. Paul, Acts 13: 20, that it was about the space of 450 years. He also takes no notice of an interregnum of 11 years, which we find, according to 2 Kings, 14 and 15, existed between the reigns of Amariah and Azariah. These three errors in Usher's chronology make 149 years; and he falls short on other points some 3 or 4 years, from other and more accurate chronologers, all of which, added to his chronology of the world's age, gives us about 6000 years for the duration of the curse to the present time; and we have reason to believe that it may be consummated with the present autumn, and we should therefore live in continual expectation of the times of the restitution of all things.

**2. THE SEVEN TIMES.** This period of 2520 years, during which the Jews were to be in subjection to their enemies, must have commenced with the captivity of Manasseh, since which those who hated them, have ruled over them. His captivity is dated by the best chronologers, and with great unanimity, B. C. 677. I recollect but one or two who have placed it later, and they have varied it not more than two years; but the great weight of evidence is in favor of this date. Now, although we have always commenced this period in B. C. 677, and supposed it would terminate in 1843, yet all can see that it would require 677 full years B. C., and 1843 full years A. D. to accomplish 2520 years; and that this period must extend as far into 1844, as it began after the commencement of B. C. 677; so that we are fairly entitled to the present autumn, in which to look for their termination, according to the date at which we have always commenced them.

**3. THE GREAT JUBILEE.** This is a period of 7 times 7 Jubilees of fifty years each, or 2450 years that the land was to rest, and which we have ever regarded more as collateral, than as positive evidence. This period we have always commenced with the captivity of Jehoiakim, when Nebuchadnezzar carried captive all the mighty men, and 10,000 captives from Jerusalem; and which event is placed with great unanimity by chronologers, B. C. 607. If we recollect right, there is a variation among chronologers in this date of only about 2 years, none making it later than 605; while the great weight of evidence places it B. C. 607. In this as in the other period, it will be seen, that to complete 2450 years, we must extend them as far into A. D. 1844, as we begin after the commencement of B. C. 607; so that again we are fairly entitled to the present autumn, in which to look for the termination of this period, without relinquishing our date of its commencement.

It may be objected to that date, that B. C. 607 was not a Jubilee year, and that the great Jubilee cannot therefore be reckoned from it. But it is not necessary that this period should either commence, or end in a Jubilee year. The Jews were commanded to hallow every fiftieth year, Lev. 25: 10, when they were to proclaim liberty throughout all their land, unto all the inhabitants thereof; and then every man might return unto his possession and to his family. But there is no assertion in the scriptures, or in Josephus, that the Jews ever observed a single Jubilee. We, however, learn, from information derived from Rabbi M. Isaacs, the high priest of the Jewish synagogues in the city of New-York, that according to the Talmud, these Jubilees were observed till the Babylonish captivity, and once afterwards. He says, that although a few landholders in Palestine still observe them, yet they do not observe them in this country. He also informs us, that according to the Jewish calendar, the present is the year 5606 from creation, and the next year of their Jubilee, if observed, would be in 1887—making the last year of their Jubilee A. D. 1817. According to our calendar, reckoning from the year the passover was instituted, the last Jubilee should have been observed in 1837, or according to Usher, in 1835. Reckoning from the time they entered the land of Canaan, it should have been observed in 1827, making the next Jubilee in 1877, according to our calendar. Dr. Hales, however, contends that A. D. 28 was a Jubilee year, and that Christ began his ministry in that year, which he claims most necessarily have been on a Jubilee year, and that it was thus demonstrated when our Savior preached the acceptable year of the Lord in the synagogue of Nazareth, Luke 4: 19, 21, and assured the Jews, that on that day, that scripture was

fulfilled in their ears. If so, it would bring the next Jubilee 1878. But notwithstanding the impossibility of bringing the Jubilee year within the years 1840 or 1850, according to any chronology or computation, yet, as we said before, there is no necessity that the great Jubilee should either begin or terminate on a Jubilee year, if it can only be shown, that the nation, from its first bondage, has existed the time of a great Jubilee; and which, commencing in B. C. 607, could not terminate till in A. D. 1844.

**4. THE 2300 DAYS.** These days we have commenced with the commencement of the 70 weeks, with the going forth of the decree to restore and rebuild Jerusalem, Dan. 9: 25, which was given by Artaxerxes Longimanus, in the seventh year of his reign, Eze. 7: 6—8. The decree had been not only given, but they arrived at Jerusalem in the fifth month in the seventh year of the king. According to the canon of Ptolemy, the most authentic ancient document which we have to establish the dates of that period, the seventh year of this king is pinned down to the year 4256 of the Julian Period. And from the end of that year, which was the commencement of A. J. P. 4257, to the commencement of A. J. P. 1714, from which our vulgar era dates, is 457 full years: to which add the 1843 full years which elapsed last January, from January 1, A. P. 4714, the vulgar era, and we have 2300 full years at the commencement of the present A. J. P. 6557. It is however by no means certain that the seventh of Artaxerxes did not begin in the latter part of A. J. P. 4256, so that it might terminate in A. J. P. 4257. If such was the fact, then, reckoning from the first day of the first month, when the Jews began to go up, and 2300 full years would expire on the first day of the first month of the present Jewish year. Bro. Snow, however, argues that the 2300 days should not be reckoned from the date of the decree, but that they should be dated from the time they began to build the walls of the city, when the decree had gone into effect. As they did not arrive at Jerusalem till the fifth month, and as there must have been a little delay before commencing operations, that would bring the termination of the 2300 years into the present autumn, which is the latest point to which they can be extended, upon the supposition that their chronology and date of commencement are right. We refer the reader to Bro. Snow's argument. One thing, however, is evident: all those periods must terminate together; none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting, the present autumn, the termination of all the prophetic periods. To extend them beyond, would suppose an error in the date of the commencement of each, or in the chronology of time since their commencement.

As we are thus brought to this point by the prophetic periods, we may well inquire whether there is any clue to the time in the year, when we may expect the coming of the Lord with more confidence than at any other time. It is very evident that we can have no clue to the time in the year, only as it can be obtained from

#### THE TYPES

of the Levitical law—the time of the observances of the various sacrifices and feasts which were shadows of good things to come, as well as some of them commemorative of past events.

#### THE TIME OF THE TYPICAL OBSERVANCES.

The principal observances which had reference to time, were the great Jewish festivals, viz. 1st, that of the Passover in the first month; 2d, that of weeks or pentecost in the 3d month; and 3d, the feast of Tabernacles in the 7th month.

**1st. THE PASSOVER.** The paschal lamb was always killed on the 14th day of the first month.—God says by Moses, Dent. 16: 6, "thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou comest forth out of Egypt." According to Dr. Hales, the first Passover Ex. 12: 1—13, was thus observed:

"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox,) to take a lamb without spot or blemish, upon the tenth

day of the month, to keep it up, and to kill it on the fourteenth, between the two evenings, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing with their loins girded, their shoes on their feet, and their staves in their hands, after the manner and posture of distressed pilgrims, who were setting out instantly upon a long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the paschal lamb, with a bunch of hyssop dipped therein; upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who seeing this token, would pass over their houses, without entering, to smite them."—*New Analysis of Chronology, Vol. II. Book I. p. 198.*

This observance seems to typify the two advents of Christ. The Lamb typified Christ—the Lamb slain from the foundation of the world. As the lamb was eaten whole, so not a bone of Christ was broken: He was the Paschal Lamb. That which had reference to his first Advent was then fulfilled: But there was the *passing over* the children of Israel, who had on their doors the sprinkling of the blood of the lamb, the slaying of the Egyptians, and the departure of the children of Israel from Egypt, which can only be fulfilled in Christ's second Advent; when the Israel of God will leave the Egypt of this world, and the destroying angel will pass over those who are sprinkled with the blood of Christ, and will slay not only the first born, but all of the wicked at the "fulfillment of the passover in the kingdom of God." See Luke 22: 16.

**THE FIRST FRUITS.**—God required of the Jews, Lev. 23: that when they came into their land; and should reap the harvest thereof, that they should bring a sheaf of the first fruits to the priest on the morrow after the Sabbath of the Paschal week, as a wave offering before the Lord. This was evidently fulfilled in the resurrection of Christ, who arose "the first fruits of them that slept," 1 Cor. 15: 20, on Sunday, the morrow after the Jewish Sabbath of the Paschal week in which he was crucified.

**THE FEAST OF WEEKS OR PENTECOST.**—This feast was observed on the fiftieth day after the wave sheaf, or first fruits of the barley harvest, was offered. At this feast, was offered, as the first fruits of the wheat harvest, two wave loaves made of two tenth deals of fine flour. This is supposed to be commemorative of the giving of the law on Mount Sinai; and on the same day, the Holy Spirit descended upon the apostles, and brought in the first fruits of the Christian church. It was a festival of thanks for the wheat harvest, and is accordingly called "the feast of harvest." If the first fruits were typical of Christ—the first fruits of those that slept, then the harvest itself must be typical of the resurrection of those who are Christ's at his coming.—And our Savior himself intimates as much. He says Matt. 13: 30, "In the time of harvest I will say to the reapers, Gather ye together first the tares in bundles to burn them; but gather the wheat into my barn;" and verse 40, "so shall it be in the end of the world." John says of Christ, Matt. 3: 12, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner;" and in Rev. 14: 15, we read, an "angel came out of the temple crying with a loud voice to Him that sat on the cloud, Thrust in the sickle and reap; for the time has come for thee to reap, for the harvest of the earth is ripe."

**THE FEAST OF TABERNACLES.**—This was instituted in commemoration of the booths in which the Israelites sojourned on their departure from Egypt, see Levit. 23: 42; and it was observed on the 15th day of the 7th month at the end of the vintage and ingathering of fruits. As the wheat harvest is typical of the resurrection of the righteous, so must the vintage be typical of the destruction of the wicked. And we read in Rev. 14: 18—20, that another angel thrust in his sickle, and gathered the vine of the earth and cast it into the great wine press of the wrath of God; and our Savior will tread the wine press alone, and trample the wicked in his fury. See Isa. 63: 3. According to Dr. Hales, the Jews have a tradition that the grand defeat of Gog and Magog will be accomplished in this month.

**THE FEAST OF TRUMPETS.**—Levit. 23: 23, 24. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying in the 7th month, in the first day of the month, shall ye have a Sabbath, a memorial of the blowing of trumpets, a holy convocation." And says the Psalmist, 81: 3, 4.

"Blow up the trumpet in the New Moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." On this day were to be offered burnt offerings and meat offerings in preparation of.—

**THE DAY OF PROPITIATION, or the Sacrifice of Atonement,** which was to be observed on the Tenth Day of the Seventh Month, and which of all the legal sacrifices was the most solemn and important; and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

Preparatory thereto, two young goats were presented on which lots were cast: and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

This whole process is evidently typical of the atonement made by Jesus Christ,—“the High Priest of our profession.” He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who “bore away our infirmities and carried off our diseases.” He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is “who died for our sins and rose again for our justification,” and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. 9: 22, when he offered the first sin offering; and then “the glory of the Lord appeared unto all the people.”

On the tenth of the seventh month in the Jubilee years, the great Jubilee Trump was sounded throughout all the land. All debts were then abolished, all captives or slaves released, and every man returned to his possession. We have then certainly great reason to look, on this day, for the great release, and the greatest of all Jubilees, and to expect the coming out from the inner sanctuary, of our great High Priest. May the iniquities of us all have been borne away by him, so that we may be prepared to receive his blessing.

Thus saith the Lord in reference to this day, Levit. 23: 26—32, “and the Lord spake unto Moses, saying, also on the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you, and ye shall afflict your souls and offer an offering made by fire unto the Lord.—And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work. It shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.”

The first reference which was had to the seventh month as the time of the Lord's advent, that attracted much notice among the Adventists, was a

**LETTER FROM MR. MILLER,**

which was published in the Signs of the Times, of May 17, 1843.

The circumstances which gave rise to this letter, were the following. Some of our brethren had fixed upon the early dates for the fulfillment of the prophetic periods. These calculations made all the periods terminate about the vernal equinox of '43. Bro. M. saw the difficulty of their termination at this point of time, and to correct it, he wrote the following

**LETTER.**

DEAR BRO. HINES:—“I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had

their fulfillment in Christ's first advent and sufferings, but all the feasts and ceremonies in the seventh, about the autumnal equinox, can only have their fulfillment at his second advent. Let me notice some.

1. The ark rested on the seventh month seveneenth day: This has an appearance of a type; the rest of the gospel ark at the judgment. Gen. 8: 4.

2. The sanctuary, and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventh day. Lev. 16: 29—34—surely a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. 23: 27—35. A type of the trouble, Dan. 10: 1.

4. The holy invocation of all Israel, seventh month, first to fifteenth day. Lev. 23: 24; Num. 29: 1. A type of the gatherings of the elect, Ps. 81: 3, 4; 98: 6.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord, Lev. 23: 34; 1st Kings 8: 2. Type of the marriage supper, Heb. 13: 9, 10.

6. The Jubilee sounded seventh month, tenth day, throughout all the land, Lev. 25: 9, 10. Type of final redemption, 1st Thos. 4: 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. 15: 1—13; 31: 10, 11; Jer. 36: 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. 26: 1—24. Antitype, Heb. 9: 1—28.

9. When the high priest came out of the holy of holies, after making the atonement, he blessed the people. Lev. 9: 22, 23; 2 Sam. 6: 18. So will our great High Priest. Heb. 9: 23. This was on the seventh month, tenth day.

10. This was in the harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. 23: 30. And the end of the world is compared to the harvest. Matt. 13: 30. Christ says plainly, in ‘harvest time.’

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John 7: 2, 37. So in the last great day, Jesus' voice will call forth the ‘righteous dead.’ John 5: 28, 29; 1 Thes. 4: 16.

To this letter at the time we published it, we appended the following remarks:—

“We have examined the above and find considerable force in the ending of all the types; and it may be that these types may have a fulfillment in his second advent, as the sacrifices did in his first. We find that some have understood us as fixing on a day in our former article on the end of the prophetic periods. We however only intended to give the evidence which seemed to point with more force to particular times, but not to fix on DAYS with any positiveness. There are so many points within the year, that it would be impossible to fix positively on any one of them. We therefore only give the evidence that points to the different times; and agree with Mr. Miller, that the day must be left for the event to decide. In the mean time, we should all live with our loins girt about and lights burning, waiting for the Lord.”

We are now, however, better prepared to say what we think on this point. We find that God has honored, the anniversary of the two first great feasts by great events under the Christian dispensation. The last and greatest of the three has not yet been thus honored; and we know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institutions of the seventh month—the feast of trumpets on the first—the day of atonement on the tenth—and the feast of tabernacles on the fifteenth will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your loins be girt, and your lamp trimmed, and your wedding garment prepared; for now hath the midnight cry entered AL- SO INTO YOUR EARS.

**THE LORD COMETH!**

Yes the LORD cometh. Behold HE cometh out of his place to punish the inhabitants of the earth for their iniquity. HE cometh forth out of his place, and will come down, and tread upon the

high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. HE 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. HE cometh with clouds, and every eye shall see HIM, and they also which pierced Him: and all kindreds of the earth shall weep and wail because of HIM. As HE ascended into heaven, even so this same JESUS cometh in like manner.—He cometh with a shout, with the voice of the arch-angel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful DAY of the Lord—that GREAT day which is near, and hasteth greatly; in that day when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpets shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which will burn as an oven, when all the proud, yea, and all who do wickedly, shall be stubble; and He that cometh shall burn them up saith the Lord of Hosts. And He cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogance of the proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, THE LORD COMETH. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the wine-press alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury; for the day of vengeance is in his heart, and the year of His redeemed is come.

“Let the heavens rejoice and let the earth be glad;—

Let the sea roar, and the fullness thereof; Let the field be joyful, and all that is therein; Then let all the trees of the wood rejoice before the Lord; for HE COMETH!  
For HE cometh to judge the EARTH!  
He shall judge the world with righteousness!  
And the people with his truth!”

Yes, HE cometh; and HE that cometh WILL COME and will not tarry. He says, surely I come quickly; and who will not respond.—Even so come Lord Jesus? He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on His coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noonday conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the LORD COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up,—and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually,—The Lord cometh. He cometh as a refiner's fire, and as fuller's soap; and who shall stand when HE appeareth.

## Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, OCTOBER 10, 1844.

### THIS NUMBER.

We print this number in advance of our regular publishing day. What future numbers we may issue will be sent out as early as practicable. Our object is to proclaim effectually and seasonably as possible, the solemn yet glorious truth of the immediate coming of the Heavenly Bridegroom.

We shall strike off some thousands of EXTRA copies of this number; for gratuitous distribution. We want them circulated immediately.

### ADVENT HERALD.

This paper for Oct. 9, comes filled with evidences of the Coming of Christ in the Seventh Month. It contains Bro. Storr's and Snow's articles on this subject, and Br. Himes and Bliss' reasons for believing this sentiment. The latter we give in this number. It will be cheering and strengthening to all who love the appearing of Christ. Read it—then hand it to your neighbor—and rejoice in the truth it so clearly proclaims.

### THE JUBILEE.

Some are stumbled because this is not the Anniversary of the Jews' Jubilee. They cannot see how Christ can come on any other than a jubilee year. We believe he cannot, or will not come on any other than a year of Jubilee. But it will be the Lord's, not the Jews' Jubilee. We think the Bible proves that the Jews never kept a Jubilee. See Lev. 26:34, 35. "Then shall the land enjoy her Sabbaths." "Because it did not rest in your Sabbaths, when ye dwelt upon it."

Every 49th year, from the time the Jews "came into their land," should have been observed as their Jubilee; but they disobeyed God—did not let the land enjoy her Sabbaths. God therefore, as in the above prediction, appointed a time when the land should enjoy her Sabbaths. It was when they were in the "enemies' land." When did they go into the enemies' land? When the Jews went into the Babylonish captivity. 2 Chron. 36:21. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; as long as she lay desolate she kept Sabbath to fulfill three score and ten years." See also Jer. 25:11.

At the beginning of this captivity, did the Lord's time for the commencement of the Jubilee, begin. Well, when was that? My Feloget Bible, over Dan. first chap. gives the date B. C. 607. This date will not be disputed. Then 607 B. C. is the date for the commencement of the Lord's Jubilee. Well, would this present year be the regular anniversary of the Jubilee, beginning at the above date? It would. For 607 6, and 1843-4, make 2450 years, just 49 Jubilees. Then of course this year is indisputably the Lord's Jubilee, when on the tenth day of the Seventh Month, the day of atonement, he will cause the trumpet of Jubilee to be blown, and all his captive children will be gathered to their everlasting possessions in the new earth.

### HERALD OF THE BRIDEGROOM.

Br. Himes commenced Oct. 7, a PAPER, of the above title, in Boston and New York, to "spread the present cry," to be published every other day—"terms gratuitous."

### THE CAUSE.

Nearly all of the Saints have come into the faith of the Seventh Month in Boston, and are acting out their faith as true children of Abraham. In this city, and from every quarter where this truth has been proclaimed, the effect has been most glorious. It wakes up the Virgins and causes them to trim their lamps honestly before God.

### Br. C. FITCH.

On Monday last, Br. C. Fitch was yet very sick in Buffalo; his life was despaired of. On hearing Br. Storr's article on the Seventh Month read, he shouted glory several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted Br. will enter that land where the inhabitants will not say I am sick.

### TROUBLED WITH FEARS.

Many fear they are not ready to meet the Lord, because they cannot realize that most stupendous event; his coming, as they think they should. We cannot realize any thing which is yet in the ~~future~~—is an object of faith. Remember that it is by faith, not by sight, that you yet walk; and thus you must walk until you enter the promised land; then you will realize what is yet but dimly seen by the eye faith. Let not such fears trouble any more.

### LETTER FROM M. ALLEN.

DEAR BR. MARSH,—I wish, through your columns, to make known to the world that I am convinced, from God's word, that the Lord Jesus Christ will descend from the holy of holies, with the voice of the archangel and the trump of God, on the TENTH DAY OF THE SEVENTH MONTH of this present year, 1844. I have proclaimed this, at times, since last April; but I must acknowledge I did not firmly believe it: I thought time might continue longer; and the reason was, because I was not altogether dead to the world and alive unto God. I have thought too much of the applause of men, and have trusted too much in self; but now I must acknowledge to the world, that this is God's truth which is now being proclaimed throughout the land, and the last warning which will ever be given in probationary time. If I believe the word of God, I can have no doubt upon this subject, and cannot admit the possibility of an "if" concerning it. I am satisfied, by my own experience, that all our "doubts" and "ifs" about this matter are owing to our minds being turned back upon this present evil world; but when we look right to God, like Abraham or Noah, and trust his living word, our besetting sin of unbelief is overcome.

I now feel that I am on my last mission, with my last messages to dying men, and in three weeks' time shall stand before my Judge, to give an account to him for the manner in which I improve my time. Tuesday and Wednesday evenings I proclaimed this truth at Hubbard's Corners, Volney, to crowded audiences, and the Lord was in it: old opposers were made to tremble; and some of the brethren have embraced this truth; and there are others who were, doubtless, fully convinced of the truth, but had not the courage to confess it publicly. Two of the brethren, who were about going to a large Abolition meeting, and were intending to vote for Birney this fall, gave up their meeting, and determined to go, with full purpose of heart, for the King of kings, who they expect will come to break every yoke, and let the oppressed go free, before they will have time to elect their President.

Last night I preached in the Tabernacle, in this place. The enemy's camp is troubled and enraged. This morning the alarmed enemies of truth surrounded Br. Peck's house like the wicked Sodomites of old, contending and opposing the truth for over an hour. This convinces me, more fully, that it is God's truth. Satan believes it, and is troubled, because he knows that he has but a short time.

To-day I sent off to Canada, and different parts of the States, about 400 copies of the "True Midnight Cry." I wish to have this truth fly on the wings of the wind, until the Lord Jesus shall appear.

Since I confidently embraced this truth, my time has been constantly employed either in preaching or in writing to my friends on this all-important subject; and it is my intention, by the Lord's help, to be so employed till the King comes. I preach here again to-night, and shall probably stay over the Sabbath: after which, the Lord will, I go to Watertown to give the cry. The brethren in this place, (Oswego,) are publishing 10,000 copies of Br. Storr's article, for gratuitous distribution. To-day they have been going from house to house distributing the "True Midnight Cry" and the "Voice of Truth;" and the camp of the wicked is being besieged. Our dear brethren and sisters here are embracing the truth, and trimming their lamps. I pray for us.

### ONE WORD TO THE SINNER

Whose eyes may fall upon this article.—This is your last call. Ere another month has rolled away, you will see the bending heavens give way, and disclose the descending Judge—you will see the righteous dead bursting from their tombs, and ascending up in the air to meet the Lord—you will hear the shrieks of those who will call for rocks and mountains to hide them from the presence of the Judge. Are you ready for that day? Depend upon it, the last cry is going forth, "Behold he cometh: go ye out to meet him"—on the TENTH DAY OF THE SEVENTH MONTH. Think of these things—weigh them well; as you value your everlasting welfare, decide for God before that day overtakes you as a thief, and you, together with the damned, take up the awful lamentation, "The harvest is past, and the summer is ended, and I am not saved." Oh, sinner, prepare!—prepare to meet your God!

Yours, dear brother, in the gospel,

MARK ALLEN.

Oswego, N. Y., Oct. 4th, 1844.

### LETTER FROM SISTER C. STOWE.

"He hath appointed a day in the which he will judge the world in righteousness."

As secret things belong to God, it is evident that this appointment is not among those secret things; otherwise

we should have no intimation of the fact. To appoint a day, is to set the time for a future event. It is therefore absurd to say that nothing more is implied than a secret purpose or design of God; for appointing a time must be the result of a previous design. Jesus said to his disciples, "I appoint unto you a kingdom as my father hath appointed unto me;" an expression similar to "hath appointed a day." But does this mean merely a secret design, without any intimation in regard to the nature of that kingdom? It would be difficult to persuade those who are looking for that blessed hope, that this is the fact. And yet we have felt a Sinai awe, an involuntary shrinking from the idea that God had revealed the day of his own appointment, and surrendered into the hands of the scoffer, to be used as a weapon against us, a text which strongly intimates that the day is revealed. Yes, the oft repeated, "of that day and hour," instead of proving that the day and hour will not be known, does, according to the rendering of learned critics, ancient and modern, admit a construction exactly the reverse. Dr. Jarves, in opposing the views of Adventists, has rendered essential service, by showing that the correct rendering of this passage is, "no man maketh known," &c., which entirely changes its aspect. It is also found in an ancient English version. For if none but the Father maketh known the day and hour, where shall we expect he has made this known, or revealed it, but in his word? Will it not be understood by this last expression that I think it revealed in his word. Give then the same natural interpretation to the words of the Savior; "None maketh known the day and hour but the Father," and you will see that he fully implies that the Father maketh known or reveals them, as when I say this time is nowhere revealed but in his word, I imply that it is there revealed. Then let us be wise to understand, and be ready without delay, for a wise man's heart discerneth both time and judgment.—*Ad. Herald.* c. s.

### BR. F. G. BROWN'S TESTIMONY.

I wish to say to all my dear brethren and sisters, who with me have been waiting for the kingdom of heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins presented by the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet him!" I fully respond to the cry: my expiring lamp has been relit, and I am now permitted by God's grace to see additional light blazing from the Scriptures, and all converging to one glorious point.—The advent of our blessed Lord this very month! My dear friends, I have been in an awful slumbering, sleeping state. I have been on the verge of perdition; though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state: awful delusion! Look out for deception! Awake, and trim your lamps, or you will be lost after all!!!

F. G. BROWN.  
Oct. 2, 1844. *Ado. Herald.*

### MILLERISM.

"I. T. Hough, tailor and draper, Fifth Street, below Market, Philadelphia, has closed his store, and placed the following inscription on his shutters:

"This Shop is closed in honor of the King of Kings, who will appear about the 23d of October. Get ready, friends to crown him Lord of all."

*True Sun.*

We thank the "Sun" for letting this light shine through its medium. The case however which it notices, is but one among very many of a similar kind, in many places where God's people believe in the coming of Christ this month, and act according to their faith. In this city many have abandoned their worldly occupations, and have gone out to proclaim the coming of the heavenly Bridegroom. They have sacrificed, too, of their earthly substance to give the cry to others. Our meetings, also, are attended every afternoon and evening, and the truth of the coming of the Lord, the seventh month, is most powerful—it sanctifies all who believe it, and act according to their faith.

Br. E. Canfield, Clyde, N. Y., of a recent date, writes:

"The language of my heart is, Bless the Lord, O, my soul; every day will I bless thee, and I will praise thy name forever and ever. I expect the Savior in the seventh month. A quantity of Br. Storr's Bible Examiner, No. 18, have been forwarded to me and I am distributing them as also the Midnight Cry, to which I have referred.

"Blessed Hope."

Waiting and joyful.

ERASTUS SHEPARD, PRINTER, ROCHESTER.



# THE VOICE OF TRUTH, AND GLAD TIDINGS OF THE KINGDOM AT HAND.

VOL. III.

ROCHESTER, N. Y.—FRIDAY, OCTOBER 12, 1844.

NO. 13.

*These messages are faithful and true—Behold I come quickly*

**JOSEPH MARSH, Editor & Publisher.**

**The Voice of Truth and Glad Tidings of the Kingdom,**

While time continues, or duty may require, will be published every Wednesday, at No. 47, Arcade Buildings, up stairs, Rochester, N. Y., at Twenty-five Cts per Vol. (13 Nos.) in advance. Five copies for One Dollar. Without charge to those who are unable to pay.

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from the Midnight Cry.

**TIME IS SHORT—MRS. MATTHEWSON.**

*Dear Brother*—The Lord tells us in the 29th of Isaiah, that when a spirit of deep sleep shall cover the prophets, and his fear is taught by the precept of man, that then he will proceed to do a marvellous work and wonder: for the wisdom of the wise shall perish, and the understanding of the prudent be hid, such contempt has the Lord always poured upon those "who are wise in their own eyes, and prudent in their own sight." We should be wise and prudent, but not in our own way, but in that of God alone. The Lord has commenced anew the fulfillment of his word. The spirit of deep sleep, we know, is over the great mass of the professed ministry of God. They teach the fear of God by the precept of man—that is, so far, and only so far, as the popular will consents. The mob rules, not only in state, but in church. There is no sinking into God, but a rising into human will. Worldly reputation is the breath of life of the popular ministry. A ruling idea with them and their hearers is—that we must teach nothing that will displease the mass, or no people can be done in the name of the Lord; what a contradiction. In short, the present relation of the churches to the second advent of our Lord is precisely similar to that borne by the Jerusalem Church to the first advent. Then none of the "rulers or Pharisees" believed, none do now as they ought, that I am aware of, and sure I am, I should have heard had any of it got into the world. This private, secreted belief, God condemns. He will accept of none that is not "confessed before men"—for truth unconfessed is like garments laid up to be moth eaten. The church then is in a state where we should hear of a marvellous work and wonder. It has truly begun—for that which my eyes have seen, ears heard, and hands have handled of the work of life, that I know, and that, God makes it (I believe) my duty to confess to you this day, and through you to all who have ears to hear.

This work is so very extensive that I can give you but a few of the prominent particulars. Some time since, I heard of a sister in Christ of whom it was reported that in the miraculous state of one quickened from the dead, she was testifying that "time is short." The report was so confirmed by many witnesses of the first order of responsibility, that I doubted not the general statement of her case made by them. The Lord having furnished me an opportunity, I last week went to South Coventry of this State, where, in a very retired spot of this wilderness world, I beheld this wonder; the facts of which prove certainly that she is quickened and sustained by the Spirit, to aid her Lord in the finishing of that work which the popular ministry are too unfaithful to do. A few of the facts are these. She has been sick about ten years—for the last three confined to the house; about eighteen weeks since she was given over by her physician to die, who I am told is an English. For a long time she has been so weak as to be unable to bear the least noise, so much so that it was necessary to walk to the adjoining kitchen with shoes off. Her dying sensations and pains commenced in her feet. When the pain reached the region of her heart, she broke out into very loud singing, and sang for five hours; since which, none has not affected her any more than one in the soundest health. This is a fact—This is supernatural. This is miraculous. It is

the power of God quickening a dying body. Where is there a person even in the soundest health that can sing with perfect ease five hours, loud enough to be heard in the whole of a large two story house? She did it—yet not she, but God in her. This is the first fact. The second is—that she continues to this day in the same state, without the use of any food, testifying to all that "time is short." It is not simply a fast of forty days and nights, but it is a fast, even now, of over 120 days and nights. This is of God—it is a marvel and wonder of Him, because the popular ministry—they who suffer not persecution for the whole truth will say nothing of the time of the night. O, how cruel they are! what must they receive at the hands of a coming Lord? She drinks half a cup of weak tea (cup of common size) twice a day, with the usual quantity of sugar and milk. At first an attempt was made to have her eat nutritious food—her friends not suspecting the mighty change that had come upon her. Where is there an individual who, for all the wealth of the Indies, would be willing to attempt to live half these number of days, taking only their usual quantity of tea, which she affirms she takes only for the moisture it contains, having no appetite for food. This then is certainly of God, and she is kept from the power of the grave only by the agency of his Holy Spirit.

The third fact is—that during this long period of abstinence, there has been no perceptible change in the appearance of the quantity of a flesh upon her frame, she, in the beginning, having become very poor, continues only so to the present—the expression of her eye being sweet, placid, and heavenly.

The fourth fact is this—that when her family became convinced of her miraculous state, and it was "noised abroad," there was a mighty gathering of the people, insomuch that they thronged the house from morning until night, sometimes 200 a day.—With these she had power given her to commence upon her charge, and warn them often from early in the morning until late at night—then she would spend much, if not all of the remainder of the night in singing, as she said, with angels, who encompassed round about her bed, whose shining bodies it was given her to behold and admire. These four facts are perfectly sufficient to prove her supernatural state, and that God Almighty is speaking through her to those who have ears to hear. What she then says deserves our most serious consideration, so long as it accords with the teachings of the Bible. The Baptist clergyman of the place has for the satisfaction of others, given a public statement of the above, but drew no conclusions from it. O my God, thy professed ministers, who say that they are watchmen upon the walls, draw no other conclusions from thy most marvellous providences, than suits the devil! O, watchmen, brother watchmen, what of the night?

This sister says, 1st. That she died. 2d. That before her death her spirit was caught up and conducted by angels to the gate of heaven, (St. Paul, we know, was so caught up, and saw things not lawful to utter)—that a voice from within, which she took to be that of her Savior, told her that she must return to earth and warn the world—saying that time is short; if ready you will be happy, if not unhappy. The period of this absence was but for a moment, at the close of which she died, in which state she continued about the space of a half hour, at the end of which she came to, having lost the memory of all things but that of her friends,—her mind being restored she burst into tears, because, said she, I have got back into this wicked world.—From that time to this, she has shewed a faithfulness in giving her message which it would become all ministers of Christ to imitate—she is perfect meekness—making no difference as to persons, but speaks equally to all, high, low, rich and poor, in the spirit of a little child.

Humbleness and wisdom seem to mark her course, so much so, that all seem in perfect accordance with the idea of her message coming from a divine source. Glory be to God—I believe it—I know it. I will heed it by the humbling, quickening grace of God, and be ready on the tenth day of the seventh month of the present year (Jewish),

when the great trumpet of Jubilee will certainly sound. This I doubt not, the Lord has taught me, and I believe it to be one of my most solemn, glorious duties, thus to testify it unto the world. The 2300 days cannot extend beyond the present year; they reach only to the tenth day of the seventh month, because this is the time when, in the Messianic dispensation, the great trumpet of Jubilee was to sound. It was the time of restitution of all things to the Jew then, which was typical of the time of restitution of all things, when he shall send Jesus Christ which before was preached unto you. Acts 3: 20. The law is a shadow of good things to come; it is a shadow of things to come, because all the good things they shadowed out have not yet come. Christ said, "every jot and tittle must be fulfilled," and that none of it should pass away until it is. Now this was not the moral law, for this shall never pass away, bless God, but in heaven will be the rule of perfect love, engraven by the finger of God upon the tablet of our souls. The law of the sacrifice of the paschal lamb passed away at the crucifixion of Christ, because it was a shadow of that good thing to come—Christ fulfilled it—he filled up the whole measure of its divine intent, took it away, nailing it to his cross. Now the remainder of the Levitical Law which has not been fulfilled, must be, shall be, for thus saith the Lord; accordingly the trump of the restitution of all things, the antitype of the events of the tenth day, seventh month, will sound the same day and month of the year, at the end of the 2300 days.

But, says an inquirer, allowing that the great trump will sound in the seventh month, tenth day, how know we that the 2300 days lead down to it? I answer, because the angel, explaining the history of the 2300 days, says, in the last verse of the 9th chapter, that these days include events which extend "even until the consummation" of the desolation of Jerusalem. Christ also says in Luke 21: 24, that the times of the Gentiles will not extend beyond this period of desolation. Daniel 2, says that when the times of the Gentiles run out, then the saints of the Most High shall be glorified. This is, too, that Christ takes his great power and reigns; for Christ and his saints are joint heirs; they reign together a thousand years. If you can find, then, the time when the saints begin their reign, you also find the time when Christ comes to reign with them. The 2300 days were given to shew the time when the types of the Old Testament, which shadowed out his crucifixion and second advent, would be fulfilled. The passover, and the time of the passover were typical of the crucifixion, and time of the year of the crucifixion. The passover, we know, was held on the first month in the spring of the year. Accordingly the 69½ weeks, or 483½ days of the 70 weeks extended from the going forth of the commandment, to the first month of the year in which Christ was crucified. The remaining 1813½ days of the 2300 days, when they terminate, must of course terminate six months later in the year, which will bring us to the fall of this year, even to the seventh month.—Aside from the type, we know that the 2300 days, being in the year 457 before Christ (common chronology) cannot extend beyond the present year; the type shows that they must terminate in the seventh month. As certainly as Christ must needs have been crucified in the first month, because its type pointed to that time, just so certainly must the trump of the restitution of all things begin to "sound" in the seventh month, because its type points to this time.

Let all, then, fulfil to the letter the 12th chapter of St. Luke, from the 16th to the 38th verse. Stow away no more fruits. Take no thought for your life, what ye shall eat, neither sow nor reap. A jubilee shall that fiftieth year be unto you. Ye shall not sow, neither reap that which groweth of itself. Lev. 26: 11. Our Savior in St. Luke teaches according to the type in Leviticus, "Neither be ye of doubtful mind. The end has come, and it will speak.—fear not, little flock, the Father will give you the kingdom. Let your loins be girt about and your lights burning, that ye may open unto him immediately.

I commenced, dear brother, with the intention of bringing before your mind more extensively, a few of the marvels and wonders which God is now doing among his despised people, but my mind has been led aside to speak more particularly of the time.

This, after all, is the quickening instrument which God uses for those who will. In making the statement I have above, I feel awfully solemn. I understand the nature of it, and I know who hath wrought it in me, therefore have I spoken with decision, but at the same time with fear and trembling. I am exceedingly desirous that you should embrace the whole truth upon the subject of the advent. How far you may have advanced I know not, but this we know, that the churches as a body, are asleep; and I know that if they do not wake up, in a few days the door to the marriage supper of the Lamb will be forever closed against them. I wish to see you doing more in this work, and I doubt not in the least, that if you will ask the Lord as to the views of time I have here presented, he will seal them to your soul in the power of the Holy Ghost. As the Bible does not inform us precisely when the seventh month begins, we know not now when its tenth day will appear. The Saviour says no one knows this, save the Father only. This, learned and opposing critics acknowledge is the true meaning of the 36th verse of the 24th of Matthew. The promise is there that the Father will make it known. "As it was in the days of Noah so will it be in the days of the Son of Man." In Gen. 7: 4, the Lord tells Noah, "yet seven days and I will cause it to rain on the earth." There are those who claim special teaching on this point, who believe that accordingly the sign of the Son of Man will appear in the heavens just seven days before the 10th, and that in this way the Father will make known to his waiting ones the day of the advent, that then will come into awful fulfillment. Luke 17: 32, "Remember Lot's wife." For then shall all the tribes of the earth begin their mourning—then natural affection would lead us to look back to our friends for their comfort, but it will be too late—we can no longer do them good. We must have all our work done up before this awful day, and being done faithfully, we must not look back to them, but look alone to Jesus, and save ourselves. If faithful to our Lord now, it will be well with us then, for the promise is just, "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come on all the world, to try them that dwell upon the earth." "Behold I come quickly; hold fast that which thou hast, that no man take thy crown." Rev. 3: 10. "Remember Lot's wife." Her heart lingered after that which she had left behind. Having said the above, I have said all I can to wake up a dying world. Henceforth, I lay them all upon the altar of my God, being assured that he will do all things well. Adieu, until we meet round the throne of God and the Lamb.

**GEO. A. STERLING.**

P. S. I might add two other facts to the above, respecting Miss Mullanwan. Although she was given over by the most discerning physicians to die of a protracted organic illness, of a sudden they beheld her lying before them without any bodily disease! All physicians acknowledge this miraculous change and wonder! It was that Almighty Being who "bore our sicknesses" as truly as he did our sins, in his own body upon the cross. At the same time that physicians acknowledge her perfectly free from disease, yet she has no appetite! Disease often stops the appetite, yet never before was one known to be free of disease and yet never want to eat! It is because she is sustained, not by bread, but by the Spirit of the living God. Again, before this mighty change, she had no faith in the immediate coming of our Lord. He that raised her up has taught her what to say, and she confines herself strictly to her commission. I have not written the above, dear brother, in the faith of getting many believers. No, I know too well the human heart. The Lord himself has said; "if they believe not Moses and the prophets, they will not believe though one should rise from the dead." G. A. S.

**LETTER FROM E. GALUSHA.**

Lockport, N. Y., Oct. 8, 1844.

DEAR BRO. MARSH:—There is quite a lively interest felt on the subject in this vicinity. A new impulse has been given to the blessed cause. The Advent Brethren here are up and doing. The sleeping virgins are awakening at the cry "Behold the Bridegroom cometh," and trimming their lamps to go out and meet him. Some whom we feared had fallen into their death-sleep, are aroused again; and we have hopes that it will be found that they have oil in their vessels. But alas, for the scoffing multitude, they know not that their day is approaching—a day of gloominess and thick darkness. Our hall was crowded last Lord's day morning, afternoon, and evening, and we were glad to see many there whose faces we have not seen in our place of worship for several months. May the Lord send instruction to them, and snatch them as brands from the burning. We observed last Thursday as a

day of fasting and prayer, and have appointed the same day of this week to be observed in like manner. It is cheering to see the tens of thousands of the dear disciples throughout the land, who have been looking for their coming King, simultaneously lifting up their heads and rejoicing, as they see the day of their redemption rapidly approaching. The words of the beloved disciple John are strikingly fulfilled. "He that hath this hope in him, purifieth himself." There is a general and strong desire in the hearts of the brethren to become entirely consecrated to God; that at the glorious appearing of our "Savior Jesus Christ," they may be found without spot and blameless. May the Holy Spirit sanctify us wholly and truly; for "without holiness no one shall see the Lord." Yours in the "Blessed Hope," ELON GALUSHA.

**Voice of Truth & Glad Tidings**

"The wise shall understand."

ROCHESTER, OCTOBER 12, 1844.

**THIS NUMBER.**

Several thousand extra copies of this number will be printed for general distribution. Send for them, or call and take them; without money or price. The Lord will, another number will be immediately issued. Nos. 9 and 10 are all distributed. A supply of No. 12 is yet on hand.

**OUR WORK DONE.**

How pleasing to Paul was the reflection, at the close of his ministry, that he had "fought the good fight," had "kept the faith," and henceforth a crown of righteousness was laid up for him, and all who love the appearing of Christ. It is so with the faithful servant of Christ now; he can truly rejoice in view of closing his labors in this wicked world, and with Paul, and all the heirs of glory, of entering upon the inheritance of the saints, and of wearing the crown with all the redeemed. But Oh! what painful sensations thrill his soul, when he realizes that when his labors close, the eternal destinies of millions of his fellow beings is forever sealed. Yes, sealed in everlasting destruction!

Why will they perish? Can it be possible that men and women of understanding, living in a land of Bibles, of gospel truths; of signs and wonders in the heavens above, and earth beneath, will harden their hearts, close their eyes, and stop their ears, to all these heavenly, these clear, these weighty, these solemn warnings, and perish! Oh! my God, what shall we say or do more, for their redemption? Will they hear this, our last affectionate call? Or are we too late in trying to give it? Will "the sign of the Son of Man" be seen in heaven, and will all the tribes of the earth mourn, and will the door of mercy be forever closed, before this humble appeal shall be sent out? Oh, my God! can it be that we have reached a crisis like this? Yes, it is not only possible, but certain. And in view of its near approach, we have designed to make one more appeal to all the unprepared, to make preparation to meet it. But such has been the constant cares by day and night, since we have been called upon to publish the cry, "Behold the Bridegroom cometh," that we could write but little. And now we can only express in undigested, or broken words and sentences, the deep and mingled feelings of our burdened soul, yet joyful and full of hope.

If this shall catch your eye, my brother or my sister, will you listen to what I say? Are you ready to meet your coming glorious Lord? O be honest in the answer you give. There is no time for speculating or caviling on these things. No, no, the Judge standeth at the door.—What you do must be done quickly. If you are not ready to meet the Lord, O be entreated to seek him now with all your heart. He will now hear your prayers; will be found of you. But if you will reject this his last call, he will soon "Laugh at your calamity, and mock when your fear cometh." Why, Oh why, will you die? I must you leave to answer in a very few days at most, to Him who will come clothed in vengeance against all who know and obey him not.

**THE CAUSE.**

Frequent seasons of baptism have been witnessed in this city of late. We have, (Oct. 10,) just baptized seven happy children of the Lord. They seem deeply impressed with the solemn truth, that time is short, and what they do must be done quickly. From every quarter we hear the most cheering intelligence of the sanctifying influence of

this truth upon the hearts and lives of all who believe it—It not only wakes them up to cleanse their hearts and hands, but causes them most freely to sacrifice their time, and their substance for the wants of the poor, and the spread of this truth. Never have we witnessed the like before. God is in the work, glory to his name.

Dr. A. B. Huntington and wife, from Hartford, Ct., bring the most cheering news from the east. Many there, as in other places, are faithfully trimming their lamps, and obtaining a fresh supply of heavenly oil. Shops are closed, crops are left standing, and all combine, in the most solemn and convincing manner to proclaim, "BEHOLD HE COMETH!" If this is not the time specially referred to by the Saviour, when the virgins were to arise and trim their lamps, we know not when or how that parable can be more strikingly fulfilled. We are not deceived—the Lord will come at this time. Prepare, prepare to meet him.

**FASTING AND PRAYER.**

This day, Oct. 10th, the saints observe in this city, as a day of fasting and prayer. May it be such a fast as God will bless to the good of those who observe it. He will: for this emphatically is an age of excess in "eating and drinking." And in view of it, the Saviour warns us to "Take heed lest at any time our hearts be overcharged with surfeiting, (feasting,) and drunkenness, so that day come upon you unawares." It is a time we should take no thought what we shall eat or drink, or put on. But we should momentarily have our loins girded with truth, and our lamps burning, and we waiting the return of our Lord.

**LETTER FROM E. R. PINNEY.**

SENECA FALLS, N. Y., Oct. 7th, 1844.

BRO. MARSH:—I wish you to forward all and the best light you can on the seventh month, and send by to-morrow's train, as I leave next day for Ithaca, Newfield, &c., to give the alarm, and want part of them to take with me. Most of our brethren here are looking with great confidence to the 10th day of the 7th month, as the day for our God to be revealed from heaven. I am rejoicing in this blessed hope, and gave a reason for my hope to a good house last evening.

Yours, &c.,

E. R. PINNEY.

**LETTER FROM J. CLARK.**

Buffalo, N. Y., Oct. 8, 1844.

BRO. MARSH:—In regard to the cause of truth in this city, the brethren are steadfast in the faith, and most of them are looking for the fulfillment of the types and shadows in the second advent of our Saviour, the tenth day of the seventh month; praise God, here is the substance of things hoped for. Our God will come and all his saints with him. Awake, O daughter of Zion; behold the Bridegroom cometh, go ye out to meet him.

Yours, in the blessed hope,

JOSEPH W. CLARK.

**BRO. HUTCHINSON'S LETTER.**

The following has been received by brother Ford, from brother Hutchinson.—Let it speak.

MY DEAR BROTHER,—I am now back in Montreal. You have doubtless heard of my faith as to the specific time of Christ's coming. I am more and more satisfied that it is based on the sureword of God. O that you and I may be prepared for that day!

Yes, brother, as sure as Christ our passover was slain for us on the day and hour of the Jewish passover, as sure as He rose from the dead as the "first fruits of them that slept," the day after the Sabbath following the passover, while the Jews were presenting the first fruits of the harvest—and as sure as Christ sent down the Holy Ghost in noise and fire, "when the day of pentecost was fully come," while the Jews were celebrating the Lord's descent on Sinai; so sure will he terminate his work of intercession for sinners on "the first day of the seventh month," by causing the seventh angel to begin to sound, when probationary time will be no more,—so sure also will the Great High Priest of our profession come out of the Holy Place to bless his people and destroy his enemies on the "tenth day of the seventh month,"—so sure likewise will the marriage supper of the Lamb commence on the fifteenth day of the seventh month, when the great Gospel harvest is gathered in, of which Christ at his resurrection was the specimen. And is it so that we are within sixteen days of the termination of time?—Is it so that we are within twenty-six days of the Lord's

descending in power and great glory? and is it so that we are within about thirty days of sitting down at the nuptial feast? It most surely is so,—the shadow is over us, and the substance will say so—I believe we are on the year, but I am sure as to the days.

I am now labouring hard—"The King's business requires haste." I have preached sixteen times in Canada East this last week, and have travelled about three hundred miles in a carriage. The virgins must be aroused. I will do all I can. I am publishing one number of a paper. O brother, sister Ford, let us use every means to get into the Kingdom.—I must conclude. My love to all who love his appearing.

Your's as ever,  
R. HUTCHINSON.

**THE LORD IS AT HAND!**

Br. Mansfield has given the Cry faithfully in Canada West. He has published and circulated a number of thousands of a valuable sheet entitled "THE LORD IS AT HAND." The following extracts and Br. Hutchinson's letter are from this paper.

**THE SEVENTH MONTH.**

Evidence is crowding in from every quarter that this period of time will bring the KING IN HIS BEAUTY. I feel that the "virgins, wise and foolish" have been "sleeping and slumbering" and that this is the TRUE MIDNIGHT CRY. I have not the shadow of a doubt ON THAT POINT. I believe unwaveringly that it is God's last call to the world and the professed seekers for Jesus, previous to the termination of time and the call "come my people enter into thy chambers and hide thyself until the indignation be overpast." O BELOVED AWAKE FROM YOUR SLUMBERS! TRIM YOUR LAMPS AND BE READY. FOR ON THE TENTH DAY OF THE SEVENTH MONTH, "CHRIST WILL COME, Even so come, Lord Jesus!"

This truth is going like electricity through the ranks of the believers in the Lord's coming, in this city. Such glorious and melting seasons, we never saw before. GOD'S SPIRIT IS SEALING THIS TRUTH ON THE hearts of his people in a most wonderful manner—altogether unprecendental in any former experience; some backsliders are returning. God speed the truth in my prayer.  
L. DELLOS MANSFIELD.

This is the true "Midnight Cry." The power of God is displayed more wonderfully in the confirmation of this truth than ever before. The wise and foolish virgins both, trim their lamps, (the word of God) and what do they find? They find that the prophetic periods when properly understood, also terminate this fall; but it was necessary that a slight error in the process of reckoning, should be made, to fulfil the period while "the vision and the Bridegroom tarried," and to test the faith of God's people.

The tarrying has passed, and now he sees by faith, "The glorious appearing of the great God and our Saviour Jesus Christ" right upon him. The foolish virgins now begin to come to the wise for oil, and exclaim, "our lamps are going out;" (margin) O I my God, what a moment! the wise have no oil (faith) to spare, they remember Jesus said "when the Son of man cometh shall He find faith on the earth." There is little enough in the heart of each one, it will not do to make that little less, for there "would not be enough" for both. Go to God and buy for yourself. But the foolish instead of going to God, go elsewhere, and THE DOOR IS SHUT, before they get any. They say "our lamps are going out." The light they once had even, has left them. They have not faith enough to grasp this last glorious truth, and their former faith begins to give way, they are in darkness. Why? plainly because these grand truths which have been cherished by them, are perfectly linked together in one chain. They believe God designed to have 1843 preached, because he accompanied its proclamation by the mighty power of the Holy Ghost—it awakened the wicked, it comforted and fed the saints. They believe the tarrying of the vision has come—this has been their theme. But now they fail in the LAST ACT OF FAITH, the true midnight cry is given, and they doubt. They cannot believe it so near,—what is the consequence? They necessarily have to doubt their former positions, for this carries with it more evidence from God than it is His truth than any of the former. "Their lamps are going out." They once burned brightly, they now sicken and are dying. O my God have mercy! They had some oil, enough to come through the tarrying time, but not enough to go into the marriage supper. Like the children of Israel, however, God having brought them out by Moses—afterwards destroyed them that BELIEVED NOT. How can now one disbelieve that Christ is now coming on the day of Jubilee? Has not God said "The vision shall not tarry?" and the periods all terminate this fall with the very data we have always used, with slight exceptions—the 1290. Dan. xii. 11, evidently terminated in 1799, when Rev. xiii. 10 was fulfilled. "He that beareth into captivity shall go into captivity." 45 years, the difference

between 1290 and 1335, at which time Daniel has the promise of a resurrection, bring us to 1844—thus 1799 added to 45, equal 1844. Glory to God for this period! it settles beyond a doubt the correctness of the commencement of the outera. And when Daniel had been told TIME over and over, and was assured "at the time of the end," the WISE should UNDERSTAND, he has this period, 1335, given him, as much as to say "this shall testify the evidence so that the wise cannot fail to understand." You believe, my dear brethren, that the vision was tarried, do you not? Yes. Why do you believe the tarrying time fulfilled in the last few months? Because God was in the proclamation of 1843, as is manifest from the power of His Spirit attending it. You feel confident then, that this prophecy has been fulfilled, because God approved the preaching of time, and yet made provision for an apparent failure. Now it appears to me that with the surpassing power attending the proclamation of TIME, now you must either believe God will be justified in it, by revealing Christ on "THE 10th DAY OF THE SEVENTH MONTH" or you must give up that God's will was done in "writing the vision at all," and setting the time, and that we have had the true tarrying time. For God says nothing of two tarrying seasons, no, no, NO. "The bridegroom tarried, they all slumbered and slept, the cry was made at midnight,—behold he cometh, go ye out to meet him: and they SPEEDILY go in, and THE DOOR IS SHUT." No tarrying any more after the cry from God, in the first tarrying time. This cry is attended with wondrous power, such as I never saw before anywhere, or under any truth, and it is the TIME alone that breaks down the hearts of the saints in deep contrition—that throws awful solemnity into every countenance and brings whole audiences into deep mourning for themselves and their friends who must immediately stand before the judgment seat of Christ. But says one, "How shall I be made to feel this truth? I see it clearly so, but I cannot feel it." Go to God for wisdom. James says, "If any man lack wisdom, let him ask of God, who gives liberally, and upbraideth not, and it shall be given him." If God gives him wisdom, he will be among the WISE who shall UNDERSTAND THE TIME of the resurrection and the coming of Christ. You have no excuse.

You must be an infidel or believe, "the wise shall understand." You must deny that the vision has tarried, or admit that the wise shall now know the TIME, for the cry, "Behold He cometh," tells them the TIME.—It must tell the time, or it is nothing peculiar: For we have been saying all the tarrying season, Christ will come soon. But this cry is peculiar: it is not uttered until the virgins have got to sleep in the tarrying time. It must be the fixing of another time. Analogy. The proclamation of 1813 was like the fixing of a day for a marriage. All go forth to attend it. The day passes—we came into the night (tarrying time); we get drowsy, and doubt a better the bridegroom will come before another day. We are startled from our slumbers by being shown that prophetic time is now, in fact, just terminating, and will end on THE TENTH DAY OF THE SEVENTH MONTH, which corresponds with the case of those who went to the marriage, at the time the cry is made, "BEHOLD, HE COMETH;" for the next thing they do is to brighten up their lamps, and go in to the feast.—O, is it so? Is Jesus so near? Yes, yes, YES. My dear brethren and friends scattered abroad, I shall never see many of you again until the marriage supper.—O! let us see to it that we are there. God grant us all faith to stand. Christ is just here, I believe it without a doubt. The trump of God will sound on the day of Jubilee, and the prisoners will go forth, and their gates be restored in the "cleansed sanctuary." God will not wake up his people a year too soon. This is the present truth, and from the very nature of the case there can be no other—it is therefore the LAST.

**THE FINALE.**

If the position I have taken in the previous article is correct, then the 2300 years terminated last spring, in the "first of the first month," Jewish time. Why did not the advent then occur? and why was not the Sanctuary then cleansed? Because, if it had been, at that time, the Scripture would not have been fulfilled; for the Types could not have had their accomplishment, as we have seen, and I shall see. But the fulfilment cannot be extended to another spring, because that would be 2301 years;—and, besides, it would equally vary from the Types. "Unto 2300 days, then shall the Sanctuary be cleansed." But the atonement for the "Holy Sanctuary" was to be made "on the tenth day of the seventh month," by "the Priest whom he shall anoint in his father's stead." See Lev. 16: 29, 32, 33. This Priest is our Lord Jesus Christ. On that day also, the trump of Jubilee was to be blown, and every man was to return to his inheritance. See Lev. 25: 9, 13. Here, also, we have an illustration by which to guide us as to the length of time that is included in the phrase—"then shall the Sanctuary be cleansed." The Lord says, "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 Jubilee to sound"—when? Exactly at the termination of the forty-nine years? No—but "on the tenth day of the seventh month," following the termination of the forty-nine years, "in the day of atonement." Thus, though they were commanded to blow the trump of Jubilee "then," when the 49 years were complete, it was not to be done until the tenth day of the following seventh month arrived, and on that day as we have seen, was the atonement to be made for the Holy Sanctuary. Hence the term "then" includes the time intervening between the termination of the 49 years, also the 2300 years, and the tenth day of the seventh month following. Then will the days of atonement come; the trumpet of Jubilee will sound; the Sanctuary be cleansed—the High Priest will come out of the Holy place—the sleeping saints be raised from the dead—the living saints be changed, and God's true people will return to their inheritance, with songs and everlasting joy.

How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there drifts away from them, and they look after it no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others who come there think it is enough that they are on the rock. But they would be "wise and prudent," so they make their craft or boats fast to the rock, because "If the steamer don't come, we shall be without anything to get to land." Hence, they are going to be prudent, and not run too great a risk." According to thy faith be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they see the steamer coming. It appears in sight; but now it is too late to let go their boats, without being discovered; and besides, the same prudence would dictate now that they do not let their boats float away till they are certain that they are not mistaken in the approaching vessel. Now it comes so near they cannot possibly cut loose without being discovered. The steamer arrives at the rock. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose and have floated away from us so that we could not possibly get to land, and must have perished if the steamer had not arrived, for it is a rock where no other vessel ever passes. "That is enough," cries the Commander of the steam vessel; "come on board—such confidence shall not be disappointed." Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks,— "What mean those boats I see fast to the rock yonder, or whose ropes have only been cut since I arrived in sight?" They answer, "We thought we would be prudent, so that if the steamer did not arrive, we might have something to get back to land with." You made provision for the flesh, then," cries the Commander, "did you, and so doubted my word? According to thy faith be it unto thee.—The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief." "SO THEY COULD NOT ENTER IN BECAUSE OF UNBELIEF." Oh, awful state of despair.

Cut your rope now, brethren: Let your boats float off out of sight;—yes, make haste before the "sign of the Son of Man appear." Then it will be too late. Venture now—and venture all. Oh, my heart is pained for you while I see you hesitate.—Oh, make haste, I beseech you,—don't dally—push off that boat or you are lost; for, WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL

—Geo. Storrs

**LOSE IT.** So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you. **O MAKE HASTE**—let go every boat by which you are now calculating to escape to land "if it don't come." That "if" will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—"Get thee hence, Satan," saith he. "Then the devil leaveth him, and behold angels came and ministered unto him." So it will be with you when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes. Step not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and **WILL NOT TARRY**. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would be a sin for me to doubt or indulge in so if, for one moment. I am forbidden, by the Spirit of God to do so. I cannot do this great wickedness and sin against God. I dare not do it.

To God and the word of his grace I commend you  
Farewell, till we meet in the kingdom of God.  
**GEO. STORRS.**

—Mid. Cry.

Brother F. G. Brown writes from Worcester, Mass., Sept. 30.

For seven months past I have been afflicted with fever and ague. For a few weeks past I have been praying for restoration to health, and I am happy to say, that now I feel quite smart, and am determined, so long as I have a little strength, to spend it accordingly in mingling my sympathies, prayers, and efforts with God's children who are looking for Jesus.

I now find, that I was getting amazingly off the ground on which God would have us all stand. Notwithstanding I was always diligent to defend the truth of the Lord's speedy coming, I had swung off into **EXCESSIVE TIME**, and was there slumbering, if not sleeping. Have we not all slumbered and slept? Let every man's farm, store, shop, house, conscience reply! Did not God himself give us the cry of '43? Did he not give us the tarrying-time, in which the virgins were to slumber and sleep, and in which the scuffer would say, "Where is the promise of his coming?"—"The days are prolonged."—"Every vision faileth." I answer without hesitation, Yes. Should we not have expected '43 to expire, and what has already taken place to have filled up the space of time until Christ should come? Yes. I thought I foresaw this crisis simultaneously on receiving the advent faith. But how could God have given us two messages, which so seemingly conflict with each other? They don't conflict—they are in perfect agreement, 2300 years from the promulgation and execution of the decree of Ezra cannot expire before this autumn; and, for one, I should never have yielded this point if I had not imitated others. But it was necessary for '43 to appear to pass, so as to fulfill the above. Now the tarrying-time must be tied up to '43, and end with it; and with '43 all the other prophetic periods do and must end. Whatever may be the fact in relation to the types, I must believe that the present call, "Go ye out and meet him," is from God. This cry is sustained from Scripture—its effects are the same—no, not the same, but far more glorious on the hearts of Christians, than that of the Bridegroom near. For one, with God's grace, I mean to heed it, and awake and trim my expiring lamp. Now I hope that the great adversary may not ensue and take us, after all our fears and labors to be prepared for the Bridegroom.

For one, I wish to submit soul and body to God. Lord, teach me—keep me—use me for thy glory. The devil will be vigilant and active to the last. Oh that we might all beware of his devices! I believe the time has now come, when all who hope to be saved are to have no thought for the morrow—when he that is in the field is not to return back—when he that is on the house-top is not to come down to take anything out of it, and when every soul who will heed the last warning voice is to remember Lot's

wife. The last tie that binds us to earth, to possessions, to friends, to church, must be severed—for, lo! he cometh! Each servant of Christ should fly with the warning, and haste to find for himself a refuge against the bursting storm. Alas! many Advent believers will—they have already found themselves without a full supply of oil for this trying, this decisive moment. God help us!

I have ever been persuaded, that God would yet vindicate his truth, his ways, his servants who hazard their all on the proclamation of Christ's coming in 1843. Again I say, He will do it. Amen.

In studying the evidence from the types, which I commenced a fortnight since, the first difficulty that presented itself was this: If Christ fulfilled the types up to the Pentecost, and the antitype to the jubilee of jubilees is just to be witnessed, why is it that the subordinate types have not, ere this, been seen!—viz., that of the seventh month, seventh year, and the common jubilee. A little reflection has taught me, that they all necessarily resolve themselves into the great jubilee. The jubilee could not be kept so long as the Jews were in bondage, for a jubilee implies release, &c. The period of their captivity expires this autumn. Again, Christ, as our High Priest, could make but one atonement—that atonement could not be completed until the children of God had passed out from under the chastening rod of their Father, or until they had served the time of their bondage. When their great High Priest comes forth from the holy of holies, then the time of release will come to them, and they shall enjoy everlasting liberty and rest.

I must say, that I shall expect the consummation of our hopes in a very few weeks or days. I was looking for and dreading a longer season of tarrying—of trial. Well, bless God, and take courage—the race is just over. Let us be on the safe side, and go on to meet him.

We are having gloriously good times here—the brethren are beginning to be consistent, and to act like those who are waiting for the Lord. The meeting has been in continuance for seven days—when it will end I cannot say. Four hundred dollars have already been raised for the poor of all classes, and for the spread of this last message, &c. We are now doing a work which ought to have been done months and months ago. There is a mighty waking up in all this region. The saints are solemn in their eternity—professors stand aghast, or mock, as ever—while the impenitent, at times, tremble, and then storm as though infuriated with all the venom of the wicked one. Oh, what times are these! The nominal churches are crumbling to atoms, for God has forsaken them.

Pray for me, brother, that I may meet you around the great white throne.

Yours in immediate expectation, &c.,  
**F. G. BROWN.**

—(Midnight Cry.)

We are printing tracts and papers for the present time, in immense quantities, and they are being scattered over the land.—*Id.*

**THE JUBILEE.**

Some are stumbled because this is not the Anniversary of the Jews' Jubilee. They cannot see how Christ can come on any other than a jubilee year. We believe he cannot, or will not come on any other than a year of Jubilee: But it will be the Lord's, not the Jews' Jubilee. We think the Bible proves that the Jews never kept a Jubilee. See Lev. 25: 34, 35. "Then shall the land enjoy her Sabbaths." "Because it did not rest in your Sabbaths, when ye dwelt upon it."

Every fiftieth year, from the time the Jews "came into their land," should have been observed as their Jubilee; but they disobeyed God—did not let the land enjoy her Sabbaths. God therefore, as in the above prediction, appointed a time when the land should enjoy her Sabbaths: It was when they were in the "enemies' land." When did they go into the enemies' land? When the Jews went into the Babylonish captivity, 2 Chron. 36: 21. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: as long as she lay desolate she kept Sabbath to fulfill three score and ten years." See also Jer. 25: 11.

At the beginning of this captivity, did the Lord's time

for the commencement of the Jubilee, begin. Well, when was that? My Pelagiot Bible, over Dan. first chap. gives the date B. C. 607. This date will not be disputed. Then 607 B. C. is the date for the commencement of the Lord's Jubilee. Well, would this present year be the regular anniversary of the Jubilee, beginning at the above date? It would. For 607 6, and 1843-4, make 2450 years, just 49 Jubilees. Then of course this year is indisputably the Lord's Jubilee, when on the tenth day of the Seventh Month, the day of atonement, he will cause the trump of Jubilee to be blown, and all his captive children will be gathered to their everlasting possessions in the new earth.

**TROUBLED WITH FEARS,**

Many fear they are not ready to meet the Lord because they cannot realize that most stupendous event, his coming, as they think they should. We cannot realize any thing which is yet in the future—is an object of faith. Remember that it is by faith, not by sight, that you yet walk; and thus you must walk until you enter the promised land; then you will realize what is yet but dimly seen by the eye faith. Let not such fears trouble any more.

**ONE WORD TO THE SINNER**

Whose eye may fall upon this article.—This is your last call. Ere another month has rolled away, you will see the bending heavens give way, and disclose the descending Judge—you will see the righteous dead bursting from their tombs, and ascending up in the air to meet the Lord—you will hear the shrieks of those who will call for rocks and mountains to hide them from the presence of the Judge! Are you ready for that day? Depend upon it, the last cry is going forth, "Behold he cometh; go ye out to meet him!"—on the TENTH DAY OF THE SEVENTH MONTH. Think of these things—weigh them well, as you value your everlasting welfare; decide for God before that day overtakes you as a thief, and you, together with the damned, take up the awful lamentation, "The harvest is past, and the summer is ended, and I am not saved." Oh, sinner, prepare!—prepare to meet your God!

Yours, dear brother, in the gospel,

**MARK ALLEN.**

Oswego, N. Y., Oct. 1st, 1844.

Sister L. M. Hersey, Syracuse, N. Y., writes:—"I received the papers last Sunday, and they are scattered to the four winds. I believe with all my soul, that on the 10th of the seventh month the clouds of heaven will reveal the Son of Man. O, what a moment we live in. What a time for self examination. It is nearly a week since I believed this truth, and I have found I have been sleeping or slumbering; not on the fact of Christ's coming, but on the time; and I must say I was opposed to any one setting the time again; but glory be to God, he has set the time and it will stand.

We had a good time at Syracuse; quite a number were converted, and they with the Advent believers before here, with a very few exceptions, embraced the truth of the Lord's coming this month. Six were baptized last Sunday. I also lectured at Salina three times in the Methodist church, until the minister handed me a letter opposing the coming of my lectures. Father has not returned, but I expect him to-day. I have given up all hopes of seeing home—the Lord is nigh."

**LETTERS RECEIVED TO OCT. 10.**

POST MASTERS.		C. D. Riggs, Rochester, N. Y.	
B. S. Pike, Johnson, Vt.	20 25	C. Flint, Attica, N. Y.	8 50
E. F. Parker, Proctorville, Vt.	1 00	W. Palmer, Centor Port,	1 00
Jackson, Mich.	1 00	C. W. Pilgrim, Huron, N.	15 00
INDIVIDUALS.			
R. Rickson, Rochester,	1 00	F. H. Hahn, Lockport, N. Y.	1 00
M. Allen, Oswego, N. Y.		S. Reedman, Canandaigua,	5 00
H. H. Dickison, Hartford, Ct.		E. Touy, Rochester,	1 00
for the use of A. B. Hunting-		J. Clancy, Billerick, G.	1 00
ton,	20 00	J. C. Bywater, Buckland,	1 00
N. J. Barber,	5 00	Corpora, N. Y.	4 00
L. M. Hersey, Syracuse, N. Y.		J. Rogers, Rochester, N. Y.	5 00
J. D. Childs, Ogden, N. Y.		A. Huntington, Hartford,	
B. Hitchcock, Auburn, Mich.			10 00
C. Ransom, Bridgewater, Vt.		Peabody, Scottsville, N. Y.	1 00
H. Stringham, Pittsford, N. Y.	1 00	E. L. Pinyer, Shocca Falls,	3 00
C. Swanson, Utica, N. Y.	1 00	E. C. Galusha, Lockport, N. Y.	20 00
N. A. Hotchell, Oswego, N. Y.	1 00	A. C. Weid, Rochester,	1 00
Wm. H. Hubbard, Canis,		S. Sage, Lewiston, N. Y.	20 00
C. E. Martin, E. Mendon, N. Y.	1 00	Wm. Manger, Livonia, N. Y.	5 00
H. Heath, all right.		Wm. Brown, Rochester,	1 00

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