

THE VOICE OF TRUTH,

AND GLAD TIDINGS OF THE KINGDOM AT HAND.

"WHEN YE SEE ALL THESE THINGS KNOW THAT HE IS NEAR EVEN AT THE DOOR."

VOL. X.

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Exposition of the 24th Chapter of Matthew.

This chapter has ever been a kind of sheet anchor to my soul, that has, amid all the discordant views among us, and the passing by of those periods when we confidently looked for Jesus, held me steadfast in the faith of his coming being near, even at the door. There is perhaps no one chapter upon which there is more darkness, nor one that is a greater stumbling block to the mass on the subject of Christ's coming, than this. For this reason: the mass apply it all to the destruction of Jerusalem, and can see nothing beyond. But to my own mind, there is not a prophecy in the Bible that more clearly brings to view the end of the present age, and the coming of the Son of man from heaven with power and great glory, to gather all his elect; nor one, that if rightly understood, is better calculated to inspire faith in the speedy consummation of all things. It has long been my desire that some one would give us an exposition of it in cheap form, for general distribution, and as none has appeared, I have been led, from a sense of duty, to assume the task. I feel my insufficiency, but trusting in God, my prayer is, that he would guide me by his spirit into the truth, and that the feeble effort may be blessed of God to the sanctification of his people, and the salvation of souls.

My design will not be to make a critical exegesis of the chapter, but to give a plain and brief exposition as I understand it, and leave the reader to try it by the sure word of prophecy.

The chapter is a record of a private conversation of Christ with his disciples on Mount Olivet, in which he answers certain questions proposed by them as recorded in the 3d verse. "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?"—The circumstances which induced the questions, are found in the preceding context, in the 23d chap. Christ is in the temple, charging home upon the Scribes and Pharisees (the representatives of the Jewish church,) their unbelief, corruption, and hypocrisy. After denouncing the heaviest woes against them, and declaring that upon them should "come all the righteous blood shed upon the earth, from the blood of Abel down to Zechariah, whom they slew between the temple and the altar;" He pronounces their doom in their final rejection, in these words: Vs. 38. "Behold, your house is left unto you desolate." As Paul says, Rom. 11: 20, "Because of unbelief, they (the Jews—the natural branches,) were broken off." Consequently they are no longer the people of God—the elect. Whatever therefore may be said of the elect in the 24th chapter, cannot in any sense apply to the Jews. In the last verse he speaks of his coming and departs from the Temple.

Chap. 24: 1, 2. "And Jesus went out and departed from the Temple: and his disciples came to him for to shew him the buildings of the tem-

ple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" The expression "these things," refers to the buildings of the temple, the destruction of which is here foretold, and consequently of Jerusalem, as predicted by Moses and the prophets. See Deut. 28: 49–53; Levit. 26: 29–33; Jer. 25: 17, 18, 26, 29, and Dan. 9: 26. After uttering this prediction, he went across the brook Kedron with his disciples, and ascended the Mount of Olives. Verse 3d; "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? i. e. when shall the buildings of the Temple, or which is the same thing, when shall Jerusalem be destroyed? "And what shall be the sign of thy coming, and of the end of the world?"

The coming referred to in this question, must be his second, for he was then upon the earth.—By the "end of the world," I understand the end of the present age. It could not mean the Jewish age, for that ended with the death of Christ. See Gal. 3: 16, 19; Col. 2: 14. And in this same connexion, verse 6th, after informing them that they would hear of wars and rumors of wars, the Savior adds: "But the end is not yet." Luke 21: 9, reads, "But the end is not by and by."—(Camp. trans.) "But the end will not immediately follow," which is the correct idea. Consequently it could not refer to the termination of the Jewish age. Again, that the word *aionos* is here correctly rendered "world," is evident from its use in other parts of the New Testament. See Math. 28: 20; 13: 40. Luke 20: 34, 35. From which passages we perceive the *aionos* or age, extends to the end of the present dispensation, and is rightly rendered world.

Some have supposed there to be but one question here, for the reason that the disciples connected the destruction of the temple and the end of the world and Christ's coming. That they did so connect the events in their minds, I have no doubt. But that there are two questions here, is evident from the fact that Christ (who understood the subject if his disciples did not,) makes two questions of it, and in his answer takes them up and considers them separately and distinctly. And in order to a correct understanding of the answer given, it should be distinctly kept in mind.

1st. That the Jews are no longer the people of God—the elect. 2d. That Christ is alone with his disciples, for whose benefit he imparts the instruction here given. 3d. That the disciples are the representatives of the entire christian church.

From the 4th to the 14th verses inclusive, is a synopsis of the prominent events connected with this world's history. In which is brought to view the persecutions of the church, the political commotions among the nations of the earth, and the false Christs and false prophets which should arise to deceive the church and world, down to the end of time. And I consider the events as arranged in their chronological order, so far as their commencement is concerned, although they may have a general application through all time.

Vs. 4, 5. "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many." The general expectation of the Messiah about the time our Savior appeared, induced many after his death and ascen-

sion, to "come in his name," saying, I am Christ, one even before the destruction of Jerusalem, (of which Josephus gives an account,) as well as after. The Savior foreseeing the persecutions they were to pass through, and the temptations they would have, to accept of deliverance who would come in his name, warns them against being deceived by them. False Christs have arisen in all ages, and we find the Savior after speaking of the Papal tribulation they were to pass through, particularly warning them against such. See v. 23–27. Verse 6. "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet." (Or as we showed above, "will not immediately follow.") Verse 7th. Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. These wars came, and the first of any note was that in which Jerusalem was destroyed; followed by those that broke up and divided the Roman kingdom—took away the daily and established the abomination that maketh desolate. According to the word of the Lord by Jer. 25: 15–33, God would call for a sword upon all the inhabitants of the earth beginning at Jerusalem, and those wars have continued to destroy and desolate the earth more or less, down to the present day. But the wars particularly referred to in these verses, were those that broke up and divided the Roman kingdom, down to the establishment of Papacy. For he adds, verse 8, "All these are the beginning of sorrows." Verse 9–11. "Then shall they deliver you up to be afflicted, and shall kill you, and ye (my disciples) shall be hated of all nations for my name's sake." And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many." These verses refer to the great papal tribulation upon the church of Christ. "Ye shall be hated of all nations for my name's sake." This cannot apply to the Jew. For a Jew was never hated for Christ's sake, they hate and reject Christ themselves, counting him an impostor. During the Papal tribulation, these verses were fulfilled to the letter, in every particular; as all know who are particularly acquainted with the history of that time of tribulation upon the earth.

Vs. 12th. "And because iniquity shall abound, the love of many shall wax cold." That this is a perfect representation of the present state of things, none will pretend to deny. Wickedness abounds to an alarming extent, in every form. Deeds of the blackest dye are of daily occurrence, and have become so common as scarce to demand a passing remark. Take up almost any journal of the day, and you may read the fulfilment of this verse, on almost every page. Paul's perilous times have indeed come, both in and out of the church. When men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, 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." 2d Tim. 3: 2–5.

A volume might be written, showing the exact fulfilment of these words in the present state of the world, but I trust it is sufficiently manifest to

all. And what is the effect upon the church?—Has not the love of many, yea the greater number (as Campbell renders it,) waxed cold?—Where is the church that has not to confess their lukewarmness? Where is the one that is not forced to confess that the life and power of religion is gone from among them? All acknowledge that for some cause the spirit of God is withdrawn from the churches. It is true for the last few weeks there have been reports of revivals and some conversions. But what is the character of the children? They are so weak and sickly that they die immediately, scarce one that lives a month.

Verse 13. "But he that shall endure unto the end, the same shall be saved." He that by faith endures and casts not away his confidence, in the midst of the wickedness, corruption, and general want of the life and power of religion, shall be saved. "But if any man draw back, my soul (saith God) shall have no pleasure in him."

Verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." "This gospel of the kingdom." Some have supposed this to be the gospel of the common salvation, while others suppose it to be the glad tidings of the coming and kingdom of Christ, and is parallel to 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 to every nation, * * * saying, * * * the hour of his judgment is come, &c." I am of the latter opinion, and I think Campbell's translation favors the idea. "And this good tidings of the reign shall be published through all the world, for the information of all nations, and then shall come the end." But in whatever sense you take it, no fact is more clearly established than its fulfillment to the letter. If you say it is the gospel of the common salvation, it has been fulfilled.—The heads of all our missionary departments tell us there is not a nation on earth to whom the gospel has not been preached. "Rev." J. O. Choules, author of the greatest work ever published on missions, giving their history, from the Apostolic age down to the present day, being asked in May 1842, if he knew of any nation which had never received the gospel, replied that he did not. "Rev." Mr. Janes, agent of the Amer. Bib. Soc., being asked the question, gave the same answer. Dr. Nathan Bangs, for many years at the head of the Methodist missionary operations, was asked the question in July, 1842, and replied after reflecting some time, that he believed there was a tribe somewhere upon the N. W. coast of North America, to whom it had never been preached. That was nearly 4 years since, and as the tribes all around have the gospel, they doubtless have heard it long ere this. We might give particulars, showing that every nation have had the gospel, but this testimony must suffice.

If you on the other hand, suppose reference to be had to the proclamation of Christ's coming, and the end of the world, we have equally clear evidence of its fulfillment. As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the rocky mountains.—Joseph Wolf, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the east, from 1831 to 1834, and preached this doctrine. He had free conversation with the missionaries, and also with the Jewish and Mahomedon priests.

We find this doctrine in Tartary, about twenty five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish Missionary in Tartary, to whom the question was put by a Tartar priest, "When Christ would come the second time?" And he made answer, that he knew nothing about it.—

The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the bible. And remarked, "he thought every body might know that, who had a bible." The Tartar Priest then gave his views, stating that Christ he thought would come about A. D. 44. The Missionary wrote home a statement of the facts, which were published in the Irish Magazine, in 1821. The commanders of our vessels, and the sailors, tell us they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it, are made of them.

I noticed in a late number of the "Voice of Truth," that a brother traveling on the lakes, met with a Russian gentleman, direct from his country, who informed him the doctrine of "Christ's coming, and the end of the world," had been preached throughout Russia, but was only received by the lower classes. Many similar statements might be adduced, but the above fully confirm the position, that the gospel has been preached in all the world for a witness. Therefore we have abundant reason for expecting the end immediately.

Having thus delineated the prominent events in the world's history down to the end, the Savior at the 15th verse, takes up the first question. "When shall these things be?" i. e. when shall Jerusalem be destroyed? The answer was designed expressly for the benefit of his disciples, that they may know when to depart from the city.—It could not benefit the Jews, who deemed him only a deceiver and impostor.

Verse 15. "When ye, (my disciples) therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea, flee into the mountains." There has been much controversy concerning the power designated by "the abomination of desolation," which is an Hebrew expression, meaning "an abominable or hateful destroyer." Some contending that Pagan Rome, others that Papal Rome is meant. Now as Papal Rome did not exist until more than 400 years after the destruction of Jerusalem, it must be evident that power could not have been intended. The Savior speaks of one abomination, using the singular, but Daniel (11: 31), speaks of two abominations, one to succeed the other. We are informed such was the understanding of the primitive Christians, who, while suffering the most cruel persecutions under Pagan dominion, yet prayed for its continuance from the apprehension of its more cruel successor.

R. Fleming, of Rotterdam, writing previous to 1693, on "the fulfilling of Scripture, says on 2d Thess. 2., "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the heathen empire of Rome hath long since been taken out of the way, which caused some christians in those days, to wish the standing and continuance of that empire, from the terror they had of that adversary, who, according to the word, "they knew was to fill his room." The destruction of Jerusalem here referred to by the Lord, and the first prominent event after his crucifixion, is doubtless the same as described in Dan. 9: 26.—"And after three score and two weeks shall the Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary." The divine commentary on this passage in Luke 20: 21, 22, settles all controversy in my mind. The spirit leads him to state the event in his own language, while Matthew uses the symbolical language of Daniel. "And when ye shall see Jerusalem compassed with armies, then know the desolation thereof is nigh." The same exhortation following in both gospels—"Then let them which are in Judea,

flee to the mountains,") appears to remove all doubt. The disciples, seeing the armies of that power symbolized by the dreadful and terrible beast of Dan. 7: 7, that was to devour and break in pieces, and stamp the residue under its feet, approaching the devoted city, recognized the sign of that desolation of which they had been forewarned, and in accordance with the admonition of the Lord, fled to Pella, and other places in the mountains of Perea.

Doddridge says, "by the special providence of God, after the Romans under Cestius Gallas made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected, and indeed, impolite manner; at which, Josephus testifies his surprise, since the city might then have easily been taken. By this means, they gave as it were, a signal to the Christians to retire, which, in regard to this admonition they did, some to Pelta, and others to Mount Libanus, and thereby preserved their lives." Josephus also states, "that when Vespasian was drawing his force towards Jerusalem, a great multitude fled from Jericho into the mountainous country for their security." Whitley says, "Then the Christians fled to Pella, in Persia, a mountainous country, and other places under the government of king Agrippa, where they found safety."

Verse 17, 18. "Let him which is on the housetop, not come down to take any thing out of his house: neither let him which is in the field, return back to take his clothes." In the eastern walled cities, the flat-roofed houses had stairs on the outside, and usually formed continued terraces from one end of the city to the other, which terminated at the gates. In the mild climate of Judea, these terraced roofs were the resorts of the inhabitants during many hours of the day, and from thence the signal of their flight would be first perceived. How appropriate then the admonition, that they should not descend into their houses, lest by their desire to save their effects, their escape would be intercepted.

The 19th verse pronounces a woe upon such, as might be subjected to even natural disabilities for a speedy flight from Judea.

Verse 26. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Not in the winter, for that would increase the difficulties and dangers of a speedy flight, beside fleeing under those circumstances, not permitted to carry any thing with them, many would perish. Not on the Sabbath, lest the Jews should interpose. Their well known superstitious regard for that day, prevented their attention to even works of mercy and self defence; or permitting it in others of their nation. The Lord, doubtless, intended thereby, to cherish in his disciples, a regard to a Sabbath day, therefore they were admonished to pray that even works of necessity might not be imposed on them by such a providence.

Verse 21. "For there shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be." When was this tribulation to come? After the flight of the disciples before enjoined. Upon whom was it to come? Surely on the christians, his disciples. For the Lord is not talking to or about the Jews, nor were these admonitions for their benefit.—Remember he was alone with his dear disciples, admonishing them of those appalling sufferings which were to befall them after the destruction of Jerusalem; when only some 10 or 12 hundred thousand are computed to have perished or been sold into captivity during the entire siege. Was that greater than the destruction of the cities of the plain by fire and brimstone, or the old world containing its hundreds of millions, by the flood? What was the tribulation of the Jews by the Romans, compared with that which shall be when the Lord is revealed from Heaven in flaming fire,

to destroy all the ungodly of the present world? When "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. And "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. 14: 12. Surely, here is a far greater tribulation, than at the destruction of Jerusalem.

But again, if this tribulation is applied to the Jews, or any other class of the wicked, it cannot be harmonized with Dan. 12: 1. "And at that time shall Michael (Jesus Christ) stand up, (reign—see Dan. 11: 2, 3,) the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time." Now we all allow that the time of trouble here spoken of, is to be at the coming of Christ the Lord, and consequently, is to be the destruction of the wicked. The remainder of the verse removes all doubt of the above view being correct. "And at that time thy people (Daniel's people which are God's people,) shall be delivered, every one that shall be found written in the book." (The book of life.) And the names of the redeemed were written in the book of life from the foundation of the world. See Rev. 17: 8. Therefore the tribulation in Math. 24: 21, must be on the saints the disciples of the Lord, for there cannot be two tribulations on the same class of persons, "the greatest that ever was or shall be.—The 22d verse strengthens this view. "And except those days should be shortened, there should be no flesh saved: but for the *Elect's sake* those days shall be shortened."

Now if all the Jews engaged in the siege of Jerusalem had perished, and all the Christians who escaped, (which were only 3 or 400) had remained to perish with them, it could not with any propriety be said, even comparatively speaking, that "except those days should be shortened, there should no flesh be saved," for the Jews engaged in it constituted but a small part of that nation, and there were christian churches established in all the then known world. As God's people escaped from the city before the siege, how were the Elect to be benefitted by shortening its days?—This tribulation could not therefore, have reference to the Jews, or their city, Jerusalem. Neither Matthew or Mark speak at all of the troubles of the Jews. After noticing the sign by which the disciples were to know when to flee, they describe the afflictions of the saints down to the end, while Luke speaks of the troubles of the Jews, and denominates them as great distress and wrath. This spirit appears to have led the evangelists to record different trains of events.

The question now returns, what is the tribulation here spoken of? I answer, it was the 1260 years of Papal persecutions of the church of Christ, spoken of by Dan. 7: 25. "And he shall speak great words against the Most High, and shall wear out (a long tribulation,) the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." John also in Rev. 13: 5, 7. "And there was given unto him (the Papal Beast,) a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." "And it was given unto him to make war with the saints and to overcome them." See also Rev. 12: 6, 14; 11: 2, compared with Num. 13: 34; Ezek. 4: 5, 6. From which we learn the time of the tribulation to be 1260 years. Here, indeed, is a tribulation which has worn out the saints of the Most High; appointed for 1260 yrs. but was shortened 100 years "for the elect's sake, that some flesh might be saved." Under that tribulation

50, and according to some writers, 68 millions of Christians perished by the rack, flame and sword, and every other engine of cruelty, that wicked men and devils could invent.

Heb. 11: 36-38. "They had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, in mountains, and in dens and caves of the earth." The greatest tribulation that ever was or ever shall be upon the saints. Yes, Glory to God! Their trials are over and the saints will enter into rest.

This period of tribulation commenced in 541, when the Emperor Justinian gave to the Pope civil and consular powers, and fulfilled the words of Rev. 13: 2. "And the Dragon gave his power," (which was by the decree of Justinian in 533, by which the Bishop of Rome was appointed head over all the churches with power to punish heretics at pleasure and to determine all questions of church polity which was previously vested in the emperors.) "And his seat," Rome, which was wrested by Justinian, from the Ostragoths, (who were Arians, and opposed to the supremacy of the Bishop of Rome,) in 538, and given to the Pope. "And great authority." Conferring on him civil or consular powers in 541. Gibbon says, "In 541 thirty years after the death of Clovis, the succession of consuls ceased in the 13th year of Justinian." Milman's Gibbon, vol. 3, p. 55. Thereafter no authority at Rome was acknowledged as supreme but that of the popes, until the overthrow of Papal sovereignty by Napoleon. Commencing the 1260 years in 541, their termination would be in 1801. But for the *elect's sake*, those days of tribulation shall be shortened. Dan. 11: 33, 34. "They shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall they shall be holpen with a little help."

The reformation under Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church. Soon after the tribulation ceased, Apostolic revivals commenced and have been extended until vast multitudes have been added to the church of Christ. Thus their days were shortened about 100 years that some flesh might be saved. During those ages of darkness and persecution the light of the gospel was almost extinguished, and had they continued until the consummation there would have been comparatively no flesh saved. But for the *ELECT'S sake* they were shortened.

Verses 23-25. "Then if any man shall say unto you, lo, here is Christ, or there; believe it not. For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." During those days of tribulation many false Christ's and prophets did arise to mislead multitudes. The Ency. Rel. Knowl. under article Messiah, gives an account of 24 false Messiahs, all but 4 of whom arose during the 1260 years of Papal tribulation. Some writers make 50 who claimed to be the Messiah after the destruction of Jerusalem, till the persecution of the church ceased. Verse 26th. "Wherefore if they shall say unto you, behold, he is in the desert," (as with a Mormon Smith, or as some in the fall of '44 taught to leave the cities, and go into the fields,) go not forth." "Behold, he is in the secret chambers," with or in the person of Ann Lee or as many are teaching in these last days that he came in the secret chambers on the 10th day of the 7th month, others that he comes at death, in a revival, in the

person of his saints, or by an inward manifestation, says Jesus—"believe it not." The reason follows in v. 27th, "For (because) as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be." There can be no time to retire into the secret chambers, much less to go out into the deserts to see him, not even to say, lo here, or there is Christ, for his coming will be as sudden and visible to all as the lightning of heaven. "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so, Amen." Rev. 1: 7.

With such plain teachings there can be no excuse for being deceived by the lo here's or there's. Yet for a double guard against deception, he gives an additional reason in verse 28th. "For wheresoever the carcass is, there will the eagles be gathered together." As surely as instinct will direct the eagles to the carcass, so surely will the spirit convey the saints to their coming Lord, none will be lost or left. For at that time shall every one be delivered whose name is written in the book of Life. "For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thes. 4: 16, 17. For Jesus "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." See also Isai. 26: 19-21.

Some modern commentators applying this to the destruction of Jerusalem, make the carcass to represent the city, and the Eagles the Roman standards; such an interpretation better becomes the light of the dark ages than of the 19th century. That it applies to Christ and his disciples, is fully confirmed by Luke 17: 36, 37. Speaking of the coming of Christ in his kingdom (see context from verse 22d,) says, "two men shall be in the field; the one shall be taken, and the other left. And they answered (the disciples) and said unto him, where, Lord? (i. e. where will you take us,) And he said unto them, "wheresoever the body is, thither will the Eagles be gathered together." For "it shall be said in that day, Lo, this is our God: we have waited for him, he will save us." Can this be applied to Jerusalem? Thus we have the answer to the first question.—"When shall these things be? Having given the sign for his disciples to escape the destruction coming on Jerusalem, he takes up a train of events showing the suffering of his people through a long period of tribulation down to his second coming, in power and great glory, to gather all his elect. At the 29th verse, the Evangelist takes up the second question; "What shall be the sign of thy coming, and of the end of the world?"—

Continued.

E. R. PINNEY.

A Good Minister.

Bro Marsh:—On my way to this city, I fell in company with a certain person living about 16 miles distant from my place of residence, and having had knowledge of a chapel being lately built in that neighborhood, I inquired if they had obtained a minister that suited their wishes. He told me that they had secured the labors of an excellent minister. I then made inquiry relative to the manner of his preaching. Does he, said I, ever speak about the resurrection? No, was the answer. Does he speak about the coming of Christ, and the consummation of the Christian's hope? No, was the answer.

I have stated these things merely to show the rule by which men judge of a good minister in the nineteenth century! How different this, from that brought to view in the New Testament.

Rochester, April 4, '46.

P. HOUGH.

Voice of Truth & Glad Tidings

"The wise shall understand."

ROCHESTER, APRIL 8, 1846.

This Number.

It is due to our correspondents to say, that the cares which our recent interesting Conference has necessarily added to our labors, have prevented us from bestowing but little attention to them in this number. We have been under the necessity of filling our sheet this week with those communications which first came to our hand, which needed no correction, nor called for remarks by the Editor. Some communications of this character may be deferred a week or two longer, in order to get before our brethren the Address of the Conference as soon as possible. This explanation we trust will be satisfactory to sister Clemons and others.

Our Conference.

Agreeable to previous notice, our Conference commenced in this city on the 2d inst., and continued until Wednesday of the following week. Br'n. Himes, Chandler, and Johnson from the east, Bro. Robinson from Ohio, and Br'n. Grant, Henly, Perry, and Peter and Philip Hough from C. W., and our lecturing brethren generally in Western New York were present. We were, however, greatly disappointed in not seeing Br'n. Galusha, Morley and Hill. Bro. Galusha, we learned designed to attend the meeting, but was prevented by the ill health of Sister Galusha; we did not however, learn that she was considered dangerously ill. A large number of brethren from the surrounding country were also in attendance. Several things in connection with this meeting, if noticed may contribute to the edification and comfort of the saints scattered abroad in this hour of trial. And

1st. *The union manifested.* It might have been reasonably expected that a difference of sentiment, if not division of feeling and interest, would have made their appearance among us at this peculiar point of our history. But in this we were happily disappointed. All hearts seemed deeply imbued with the pure disinterested love of Jesus, and the glory of God appeared to be the ultimate object of all. Hence, with this divine principle in the soul, and this worthy object before our brethren, sweet christian union must as a matter of course be the happy result of their associated action and worship together.—Truly the understanding beholder could say, "see how they love one another," and "how good and pleasant it is for brethren to dwell together in unity."

So long as we are governed by the heavenly principles of love which seemed to influence the entire meeting, we have nothing to fear from the attempts of our foes to destroy us; God will be the defence of such a people. But when sectional interests and selfish principles influence our minds and govern our acts, divisions unavoidably follow, and we are left to be devoured by ourselves, or destroyed by our enemies. May we cautiously guard against every spirit, word and practice, that would sunder the holy ties of christian union which now bind our hearts in one; and under all of our trials, faithfully "endeavor to keep the unity of the Spirit in the bonds of peace."

2d. *Devotion to the cause.* Never have we seen our brethren apparently more deeply and understandingly devoted to the cause of God, than at this meeting. All seemed deeply sensible of the importance of personal holiness in order to be ready to meet their expected Lord. It is true we did not during the meeting, witness the unnecessary excitement which has attended some of our past meetings, but

we saw something manifested far better, more rational, healthy, and congenial with the Spirit of the gospel of Jesus Christ; it was the deep, calm, understanding, joyful, melting spirit of truth, which enlightened the head, warmed and filled the soul with "that blessed hope," watered the eye with the tear of gratitude, and tuned the tongue with the high praises of our God. Let our brethren act upon these holy and consistent principles, and nothing can harm them. God ever has and ever will bless the "pure in heart," who unreservedly do his commandments. They may err in faith and practice, yet God will bless them; not for their errors, but on account of their purity and devotion to his cause according to what light they have. But his face is against the impure and disobedient, whatever may be their character in other respects. Therefore, let holiness and perseverance continue to be our motto, and soon with all the pure in heart we shall see God, and dwell in his presence forever.

3d. *The faith manifested.* After meeting with our disappointments, and experiencing the various trials which have troubled us of late, we did expect to see more unbelief manifested in the fundamental principles of our faith on the time of the Lord's coming than what we saw at this meeting. Indeed, unbelief seemed to have long been a stranger to nearly every heart, and each one appeared grounded and settled in the faith of the personal appearing of Christ being nigh, even at the door. On this sure foundation the feet of all seemed immovably to stand. Some however thought they now did, or might understand the time more definitely than "nigh at the door," yet they were not dogmatical, nor so tenacious of their views as to make them a test by which to try the christian character of others. Neither were those who were not so positive on definite time, tried with those who were positive; in short the spirit of christian forbearance was not wanting among our brethren on this highly important point. Though this friendly difference was manifest, yet every impartial observer we thought could see that in the fundamental principles our brethren were one. They are all grounded and settled in the faith of the personal appearing of Christ, and that his coming is emphatically *nigh, even at the door.*

In this faith we may all stand unshaken, constantly looking for the return of our Lord. The passing by of particular dates will not cause our faith to waver. "NIGH, EVEN AT THE DOOR," as the Savior taught us to know, under all circumstances will be our sure refuge, the imperishable foundation of our hopes. "*Nigh, even at the door*" can be the position, laid down by the Savior, and the signs, the historical prophecies, and the prophetic numbers, with all the exactness, positiveness, and definiteness that the case will justify, may and should be urged in support of this position, nigh at the door. This is safe, healthy, and happy ground. It makes the New Testament the expositor of the old; gives meaning and power to the divine instructions of Him who spake as never man spake—harmonizes the testimony of all the witnesses, definite and indefinite, which relate to the coming of our Lord—clothes them with divine authority, and unites their voice in proclaiming with trumpet tongue the coming of the Son of man "*Nigh, even at the door.*" This is as definite, we think, as our divine Lord warrants us in being, and as the nature of all the testimony will admit—more definite than the *year*, as definite as *now*, *this moment.* And is it not sufficiently definite to answer the great design for which the prophecies were given, viz.; to prepare men to meet their Lord? So it appears to us. Let a man believe, fully believe that the coming of the Son of man in power and great glory, is in the strictest sense, at the door, **may be witnessed at any moment, and if any thing**

will induce him to make the necessary preparation to meet the Lord, this faith will do it. It will keep us just as the Savior taught us to be at this very time, with our loins girded, and our lamps burning, and we constantly watching and praying, lest that day come upon us unawares, and at an hour when we are unprepared to meet it. In this faith, we think our brethren were never more united and settled than now.

4th. *A desire to hear.* It was truly reviving to our spirits, after a long time of disappointment, conflict, and desertion from our ranks and meetings, to see our large hall again crowded with attentive hearers, who seemed to listen with profound interest to the truths presented. It reminded us of old times, or of the days of general interest before the supposed failure of our theory was witnessed, when thousands flocked to hear on this subject. May the interest apparently waked up in the community continue to increase until many shall be brought to make the preparation necessary to stand when the Son of man shall appear.

5th. *The business of the meeting.* A part of Friday and Saturday was spent in a friendly and interesting investigation of certain points of our faith, and in devising the best means of extending the truth to those who are yet uninformed relative to its present claims upon the world. There seemed to be but one mind relative to what was our duty. It was to publish and send out an address to our brethren, showing them that we are justified by evidences the most immutable in holding fast the profession of our faith in the immediate advent of Christ. The address is designed to give a synopsis of our faith—name our mistakes, and account for them—refer to errors in doctrine and practice, and difficulties which have recently sprung up among us, and show, not only that they are no part of the true faith in which we stand, but that they are nothing new under the sun; for the same or similar evils have attended the rise of every religious sect, not excepting the church gathered by Christ and his apostles. When we remember that in this respect no strange thing has happened unto us, we shall be the better prepared to endure patiently these severe trials.

It was thought that the address will be just what is wanted for general distribution at this time.—Hence it was agreed to print *five thousand* copies for this purpose, and before the meeting was closed nearly half the amount of money necessary to defray the expenses of the work was raised by subscription and collection. Others have promised to aid with the Lord's money committed to their trust in this worthy enterprise. And here we will distinctly say that those who may feel it duty to assist in this work can do so according as the Lord has prospered you, by sending your orders without delay for the number of copies you may want. If you have no money, send; but if you have money, devote that part to this good work which duty may dictate; it is the free-will offering we call for, we want no other. The Lord loves the cheerful giver.

We are unprepared to give the price of the address to those who may wish to buy; it will soon be printed, then we will speak of the price definitely.—But what appears of the highest consideration, and which we most seriously urge upon our brethren is to see that the address is freely and quickly circulated among all classes of people whom there may be a bare possibility of benefiting.

The subject of conferences was then taken into consideration, and the following brethren were chosen to make appointments at different places, and at such times as not to interfere with each other.—P. Hough, R. Grant, and G. Henly of C. W., D. I. Robinson, of O., E. R. Pinney, E. Galusha, J. Pearson, Jr., J. J. Porter, and J. Marsh. These brethren

ren have agreed upon certain appointments which we publish in this day's paper, and to which those concerned are referred. Our brethren in different places desiring a conference will do well to make their wants known to some one or more of the above named brethren, who will consult with others associated with them, and if possible supply all the calls that may be made to them.

Let us be up and doing in this important work.—Remember we shall all soon be called to give an account of our stewardship. If we can do any good in any way to the blinded eyes, and deaf ears, and hardened hearts of a certain class of our fellow beings, it is by our conferences, or general associations: they will not come out to hear on other more common occasions. And besides, such meetings greatly revive the spirits and strengthen the faith of our scattered brethren. As iron sharpeneth iron, so does the countenance of a man his friend. Let us meet often as we can and exhort one another, and so much the more as we see the day approaching.

Finally, our meeting was one of uncommon interest. The preaching was according to the oracles of God, and attended with the power of truth upon the hearts of many, if not to the awakening of the sinner, to the comfort and joy of many a glad heart which was looking for redemption at the coming of Christ. The fervent prayers, warm exhortations, and heavenly songs, during the meeting, were with "the Spirit and understanding;" and the "communion of the body and blood of Christ," or the Lord's Supper, Sabbath afternoon, was a season of joyful interest to the *hundreds* who were happy guests at the sacred feast. Soon, if faithful, they, with all the true seed of Abraham, will eat bread in the kingdom of God. May none be found unworthy of being admitted to the eternal joys of that better country.

UNEXPECTEDLY.

I think I ought to show you one mistake in your No. for March 4, '46. "The simple design of the parable of the ten virgins, (say you,) was to impress the solemn truth repeated again and again in Matt. 24; that the *trump of God*, and the coming of the *Son of man*, would be as sudden and unexpected to the *ready* and *not ready*, as were the midnight cry and the coming of the Bridegroom to the wise and unwise virgins in the Parable." I think you might as well say the event will never transpire while God's people are expecting it. Did the virgins expect the Bridegroom? Has Jesus Christ a waiting and expecting people now on the earth? Will he have when he shall come? I was met and put down with such reasoning, till I better understood Luke 21: 34, 35, 36. Take heed lest (conjunction implying condition,) lest that day come upon you unexpectedly. 35. For it shall come unexpectedly on all that dwell &c. 36. Watch and pray—the way to escape the snare. No use in taking heed, or in watchfulness and prayer, if the event is to come alike unexpectedly to all. If thou shalt not watch, I will come on thee as a thief, (unexpectedly.) Suppose we do not watch, and we cannot watch without expecting, we cannot wait unless we are ready. O let us be ready! Many will say in that day, Lord, open unto us! then will be wailing!"

Thus writes a good Brother, whose name we are not at liberty to give. And the object in publishing his kind note, is to correct a mistake into which he and perhaps others have fallen, relative to our remarks on the parable of the ten virgins. We do believe as before stated, "that the coming of the Son of man will be AS sudden and unexpected to the ready and not ready, as were the midnight cry and the coming of the Bridegroom, to the wise and unwise virgins in the parable."

But *how* unexpected to the *ready*? is the question. Not unexpected to them in any sense, for they will be watching, ready, and expecting their Lord every moment.

This was the case with the wise virgins in the parable; they were expecting the Bridegroom, and therefore were ready to meet him at any moment. Neither wise nor unwise virgins knew the precise moment or hour when the Bridegroom would come, but they should have expected him every moment. The wise did thus expect him, and therefore were not taken on surprise when he did come. Likewise, near the time of the Lord's coming, the day and hour will not be known, but the evidences will be sufficient to warrant his children in looking for and expecting him every hour. Hence, when he does come "suddenly," as the "lightning," as a "thief," as a "snare," though in the field or mill at work, or reposing in bed, they will not be taken on surprise, but will be ready to meet their Lord with joy.

This is the auspicious hour in which we live! O may our lamps be constantly burning, our loins girded, and we like men, who wait the return of their lord from the wedding, be momentarily ready to meet our Lord; "for in such an hour as ye think not, the Son of man cometh."

The Bible Advocate.

This is the title of a small weekly sheet recently commenced being published in Oshawa, C. W., by S. Pettit, and P. Hough. Several numbers of the Advocate were issued before we received any from the conductors. Had they sent us their sheet at an earlier date, it would have been noticed by us sooner. We ardently pray that the "Advocate" may advocate nothing but *plain Bible* truth. If it does this, it will prove a blessing to the cause in Canada. But if it is lax in its principles, and made the messenger of every fanciful opinion of every good brother or sister, instead of being a *guide* to the wandering, it will be guided by them, and all will plunge into error together.

We do not say this on account of any thing we have seen in the Advocate, but knowing the inexperience in the editorial calling of our good brethren who conduct the Advocate, the trials of an editor, and the perils of these last days, we as a brother, give a word of caution on this particular point. Better send out partly or fully, a pure *blank* sheet, than to have it bear to its readers the unhealthy food with which many an honest soul, if suffered to do it, would load its pages. Nothing but the truth, the plain truth of the Bible will do the people good, or secure success to the Advocate. The Lord make it a blessing to his cause, wherever its influence may be felt.

Bro. Wm. Miller.

Since publishing our articles on the "Cause of Evils," Bro. Miller has expressed an opinion that his letter which gave rise to those articles should have been published entire. He thinks the reader will not fully comprehend his meaning by simply reading the extract we gave, and on which we offered our comments. We should be exceedingly sorry to give a wrong meaning to any man's words or sentences, especially those spoken or written by Bro. Miller, whom we dearly love and highly esteem. And lest we may have done this in the case under consideration, we now give Bro. Miller's letter entire.

With the most of the letter we are highly pleased; it is according to the doctrine and Spirit of the gospel; and we are not tried with Bro. Miller for utter-

ing his sentiments on those points from which we dissent. He has a right to his opinion; perhaps he is correct, but we think he is mistaken, and have with the best of feelings, and a desire to arrive at the truth in the matter, shown wherein we thought him mistaken. Here we are willing to let the matter rest, with none other than the kindest regards and purest love for our aged brother, and efficient pioneer in the blessed cause in which we unitedly labor, hoping soon to meet him and all the faithful in Christ in the kingdom of God, for which we now suffer.—We now copy it from the Herald. The following is

THE LETTER

Dear Bro. Himes:—I am yet in this land of toil, where sin has spoiled all the blessings and the enjoyments of earth, which were appointed by our beneficent Creator for the best good of his creatures, and which, had it not been for sin, would have led us to reverence and adore that being who had produced by his power, this earth and all its appurtenances, and placed in it man—rational, intelligent, social man—to enjoy this vast and wondrous piece of mechanism. Perhaps we are unable rightly to appreciate the blessings which were placed within the reach of man at his creation, when "the sons of God shouted for joy." Yet I think that we do realize some of the evils which man is heir to by reason of "sin, and death by sin," which have entered the world. How manifest it is, at the present day, that all the influences of the pit are inciting men to crime, bringing in their trail consequences ten-fold more dreadful than those entailed upon us by the sin of our first parents! If there were one spark of philanthropy existing in the world, methinks it must bleed at beholding the rapid increase of evil within the last few years. I confess that to me it would be but a dismal and appalling prospect in the future, did not a ray of light beam forth from the word of God, that there should be a glorious and final renovation of all things! This "exceeding great and precious promise," to the man of God, is the only hope that cheers him in his weary pilgrimage. Every means that the wisdom of man could devise for the melioration of the condition of man have failed; ministers of the gospel have been sent into every land; Bibles have been scattered broadcast in the earth, translated into almost every tongue, and placed in the hands of the poor "without money and without price;" schools of every grade, from the college to the common, have sprung up, in which have been developed the highest mental qualities of man; societies have been multiplied, for the moral improvement of our race—to Christianize the heathen—to reform the inebriate—to break the bonds of the enslaved—to liberate the debtor—to stop the horrid practice of legal murder—to promote peace among nations—to protect the orphan—to clothe the naked—to feed the hungry—to nurse the sick, and even to bury the dead. These, and many other noble and benevolent enterprizes, have been formed within the present century. But how much good have they accomplished? That great good has been done, cannot be denied. But it is likewise true, that evil has predominated in a far greater ratio than at any former period.—Even many of the benevolent institutions of the day have been perverted from their original design by their managers, and have become sinks of iniquity, by which to build and uphold civil and ecclesiastical power over the bodies and souls of men. Others are converted, like the temple at Jerusalem, into places for the sale of merchandise. Some have corrupted the morals of the community, by whom virtue is no more rewarded, while vice is suspected in every man, who disinterestedly carries out the principles of a benevolent heart. It is almost universally the case, that where any new benevolent object is present-

ed for the support of the philanthropist, it meets with the most determined opposition from the leaders of the older societies. The cry is at once raised, "selfishness,"—"money-making business,"—"fanaticism,"—"insanity,"—"incendiaries,"—"world-burners," &c., &c. How can they judge so readily? I answer, by *experience*. You will doubtless call to mind, that these same societies, when they were first started, encountered similar hostility from the older ones, which continued until they, in turn, become popular.—Then these very men become persecutors, and so the work of the evil one is perpetuated. Why is it so? I answer: Man is a sinner, and while the world remains in its present state, sinners will continue to "do wickedly;" and while Satan is permitted to roam through the earth, if the children of God unite for any object, no matter how holy or benevolent that object may be, he is sure to appear among them, and introduce corrupt motives, false theories, pride, when his servants, by scores, are ready to seize the reins and ride into power and popularity—the two great objects of Satan's influence.

Who ever heard of any old church, or society, originating any reform movement, resulting in any great good to the mass of men? Reforms are generally brought about by obscure individuals, whom God in his providence, leads forward in the work. Again: What moral institution, society, or church, ever became purer, holier, or more harmless by age? In all these things, our first days were confessedly our best.

But to bring this matter home to ourselves.—When I look back to the period when we began to publish the news of a coming Savior, I think it the happiest time of my life. How were our hearts refreshed by the readiness of the dear brethren in Christ to hear, believe, and obey the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God, read and re-read the Scriptures, searched diligently and compared the prophets, Jesus Christ and his apostles, to see if these things were so. What glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet counsel with kindred hearts in the house of God, where our faith was more and more established by the word of His grace—where our prayers were mingled at the same altar, and arose together, as incense, to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize—where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings—where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach.—Then heart beat in unison with heart, soul mingled with soul, and love, holy, heavenly, divine, united us in that oneness of gospel truth, and prejudice and party were dissipated from our thoughts like midnight darkness, or the morning mists by the rising sun. And may I not say where I learned the practical lesson of gospel union? Were we wrong in that? If so, then error will impart love as holy as that of angels, and pure as the waters of life. If this is wrong, then bitter is sweet, and sweet is bitter, bigotry is love, and charity hatred. No. This was a time of love, a time of faith, working by love and purifying the heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry. I have often thought that we then enjoyed a foretaste of the love and fellowship of the saints in light. Why is it not so now? The reason is as obvious as the sun at noon-day. We have been drawn from

our *first principles* by wicked and designing men, who have crept in among us and drawn us into parties, and to follow men instead of God, and to form new tests instead of the Bible. Some of our lecturers first began the confusion, by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentation of our views and motives that human and Satanic agency could invent, by slanders, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war; I think we have in this "left our first principles," which were to preach the blessed hope, and beseech men to be ready for the "glorious appearing of the great God and our Savior Jesus Christ," without personal or denominational considerations. And while we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and by so doing, manifest the same spirit that was in Christ.—What have been the fruits of this departure from the plain path of duty? Surely they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door. On the contrary, it has in many instances, separated those who had been knit together in the closest friendship, fomented jealousies, produced "lo heres, and lo theres," while some have blasphemously arrogated to themselves names and titles which belong to Christ. With such I have no sympathy—no fellowship. I will refer them to Christ's words, Rev. 3: 3—"Remember therefore how thou hast received and heard, and hold fast and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The glorious appearing of Christ is my only hope: to this I cling—it is my anchor; and all who look for and love his appearing are my brothers and sisters, and with such I have fellowship in the Lord, and exhort them to watch.

W. M. MILLER.

Low Hampton N. Y., Jan. 13, 1846.

BEARING THE CROSS.—Luke 14: 27.

Many Ministers and professors of religion, preach and talk as though bearing the cross consisted mainly in joining an "evangelical church," attending her appointments, and speaking in some of her meetings. Under the influence of such a sentiment, it is no wonder that thousands have got into the "evangelical churches," who practically regard religion as an "up hill business," and who will submit to no other cross than that authorized by the church, and multitudes of them not even to that, as their vacant seats and broken vows testify.

This state of things is chargeable mainly upon those professed teachers, who, for the time, *ought* to be teachers (*in truth and of truth*.) and yet have need that one teach them again, which is the *first principles of the oracles of God*.

Bearing the cross, whatever is meant by it, is the indispensable condition of becoming a disciple of Christ. He says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple. Luke 14: 27. In the two previous verses it is said,—then went great multitudes with him: and he turned and said unto them, If any man come to me and hate not his father, and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple. In verses 28–32, we are referred to

the wisdom of the builder and the warrior, who, if they would not be mocked at in defeat, must first count the cost. Also the warrior, if he have not a rational prospect of victory over his enemy, will, in due time send an embassy, desiring conditions of peace. In verse 33, we have the application; so likewise, whosoever he be of you that forsaketh [or renounceth] not all that he hath, he cannot be my disciple.

What is the true idea of bearing the cross? I will give my understanding of it, in a paraphrase of the passage. Whosoever doth not hold himself "ready to undergo the severest trials and sufferings" even unto death for my sake, and doth not imitate my example, cannot be my disciple. We have this first principle of the oracles of God, stated (in substance,) seven times in the four evangelists. And generally connected with it, as I suppose to explain, and more definitely to declare the same great truth, we find the following: For whosoever shall save his life, shall lose it: but whosoever shall lose his life for my sake and the gospel's shall save it. Mar. 8: 35. Also, he that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal. Jno. 12: 25. See also Matt. 10: 37–39, and Luke 9: 23, 24; 17: 33. Again, I understand Peter, Paul, and John, to teach the same doctrine, and that because they received it from Christ himself. Peter and John "in the days of his flesh," and Paul after his ascension. [Gal. 1: 11, 12; 1 Cor. 11: 23.]

Peter says,—For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto, [to suffer for well doing,] were you called: because Christ also suffered for us, leaving us an *example*, that ye should follow his steps, who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself [his cause, margin,] to him that judgeth righteously. 1 Pet. 2: 20. He adds, that the sufferings of Christ "on the tree," were to the end that we "being *dead to sins*, should live unto righteousness." None but those who are willing to die for Christ, can be "dead to sins." If not dead unto sins, how can they "live unto righteousness?" If they do not live unto righteousness, how can they be the disciples of Christ? In the 4th chap. 1st v., he says,—Forasmuch then as Christ hath suffered for us in the flesh, (he has just said Christ was *put to death* in the flesh,) arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. Such a state or disposition of mind, must be an armor indeed, a complete defence against the flatteries and frowns of a proud and hating world. Paul says, let this mind be in you, which was also in Christ Jesus: who made himself of no reputation, but humbled himself and became obedient unto *death, even the death of the cross*. Dear reader do you possess "this mind?" Is your attachment to Christ like that which existed between David and Jonathan, or between Pythias and Damon? if it is, you would not refuse to die for him. How willingly then, if you love Christ as you ought, could you die *even the death of the cross for Him*.

In Rom. 12: 1, Paul beseeches his brethren to present their bodies a living sacrifice, which he declares to be a reasonable service. He uses the strongest possible motive—"by the mercies of God"—who can number them? I think by the term "bodies" here, we should understand the whole being. As he says in another place, "ye are not your own, ye are bought with a price:—therefore glorify God in your body and spirit, which are God's." Certainly it would be hypocrisy

to pretend to give up our spirit, or heart, and keep back the body or natural life. We are then, to bring our bodies, and present them to our Great High Priest, and consider ourselves as sheep set apart for the slaughter. How would it look for that Jew who had presented his victim for sacrifice, to begin to remonstrate with the priest, and seek to recover his offering, when the time had come for its blood to flow? or on the other hand, to dress up the victim with garlands and roses, purple and fine linen? It would be *heathenish*.

Now the question is, is this state of "living sacrifice" an indispensable accompaniment of true religion? Is it required in the outset, in *becoming disciples*, or can it be safely deferred until death, or the coming of Christ? There can be no true religion without bearing the cross: and no bearing our cross for Christ's sake, while we "seek to save our lives."

See this truth illustrated in the life of Paul, which is recorded not so much for our admiration as for our imitation.

He declares that in the very outset of his religious course, he "conferred not with flesh and blood." A little before this, while a mad sectarian, he kept the clothes of the young men who stoned righteous Stephen to death. And he must have been aware of his liability to share a similar fate, if he became a similar man: but we hear him boldly declare, None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, &c.—[Acts 20: 24.] It is evident that Paul considered this state of mind in regard to his own life, as essential to the final result so much desired; that is, to finish his course with *joy*. Thousands who profess to be ministers of the same gospel, will undoubtedly "lie down in sorrow," because they have uniformly counted their lives *dear* unto themselves.

Again he says, "For we which live are *always* delivered unto *death* for Jesus sake." [2 Cor. 4: 11.] Also as it is written, [in the 44th Ps.] For thy sake we are killed all the day long; we are accounted as sheep for the slaughter," and adds: "I am persuaded that neither death nor life, things present nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Rom. 8: 36-39.] Why is it that so many modern professors of religion, are totally destitute of this "persuasion" or assurance, concerning their acceptance with God? Manifestly, because they do not bear their cross, and consequently are not the disciples of Christ. They neither account themselves as sheep for the slaughter, for Christ's sake, nor are they so accounted of by the world.

But much is said among those professors, about a "resurrection of the martyr spirit in the Millennium: [implying the fact just stated, viz: that it is now dead in the churches.] But what is the martyr spirit? Is it a disposition to do right, and be holy, when there is no opposition to righteousness and holiness? If so, it is totally unlike the martyr spirit which, [according to the theory,] has died, and therefore should not be called its resurrection. But what is the martyr spirit, more or less, than the spirit of Christ? "Now if any man have not the spirit of Christ, he is none of his." [or is not his disciple.] "The beloved disciple" says, Christ laid down his life for us, therefore we ought to lay down our lives for the brethren. [1 John, 3: 16.] And Christ will say, inasmuch as ye have done it for "the brethren," ye have done it for me. I suppose the candid reader will say, The gate indeed is straight, and the way is narrow; so said the Savior. Will you say Amen, I will walk in it, for it is pleasant, and all his paths are peace? Is not the plan of salvation perfect? then let us rejoice in it. Is not the yoke that Christ would have us wear, easy? is not his burden light? then let us wear and bear

them thankfully: for be assured, if you will not bear Christ's yoke, you must the devil's. There is no middle ground, no neutral way to a neutral world to come. Baal or God—God or Mammon you must and will serve, O choose! choose *now!* Be either cold or hot. The cold are dead, the lukewarm are about the same as dead—the hot or zealous, are the only ones who are really and truly on the Lord's side.

"The Lord my God will soon appear,
A thousand signs bespeak him near,
With trumpet tongues they sound aloud
He comes to burn the wicked, proud,
But like the sun the Lord will rise,
His rays attract those to the skies
Who here, with patience and alone
His humble, holy cross have borne.

Come fellow pilgrim once again
We'll take the cross, the shame, the pain,
While righteous crowns by faith we see,
Purchased for us upon the tree.
The way, though narrow, yet is strait—
Is entered through the gospel gate,
Our willing feet then onward move
Till we obtain the heaven of love.

Cuba, N. Y., March 25, '46. B. MORLEY.
*Luke 14: 27.

Absurdities of Spiritualism.

"The kingdom is the saints."

That it is composed of the saints, as one of its constituent parts, every biblical student knows. But that they are the whole, is just as absurd as to say, one fourth part of a thing, is the whole of that thing. The least we can make of a kingdom, will give four constituent parts, viz: ruler, subjects, laws and territory, or location.—Spiritualism takes away three parts, and then calls the fourth, the whole. He that can swallow down such an absurdity, must be in a fit condition to embrace any error. Let us read Dan. 7: 27. "And the kingdom, [the saints,] and dominion, [saints,] and the greatness of the kingdom [greatness of the saints,] under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom [saints] is an everlasting kingdom [saints,] and all dominion [saints] shall serve and obey him [them.] Surely I *must* have "new eyes," before I can see through such absurdities. To such monstrous conclusions, such false premises inevitably lead us.

A brother who had embraced spiritualism, came to see me. After listening to his experience, which amounted to just nothing at all, I asked him the following questions: What is the kingdom? Ans. The saints and Christ *in* or *with* them. What is it to be born into the kingdom? Ans. It will be difficult for me to make you understand it, because your *heart* is wrong—while my heart was wrong, I could not understand it—you must get a right *heart*, and then I make you understand. I said, you must not come to me with such stuff as this—God treats me as a rational being—addresses my intelligence, and says, "come now, and let us reason together." What if I should say to my little girl thus: "My little daughter, go and do *something*,—well, *what* pa? O your *heart* is wrong, I can't make you understand *what*: but I will punish you if you do not do it. Would you call me a reasonable father? In just such a light you put God." Finding it difficult to answer the question, I said, let me analyze it: you mean, to be born into the kingdom, is to be born into the saints? No answer. Well, tell me when the kingdom was set up? Ans. On the tenth of the seventh month. Then there was no kingdom previous? No. Please keep in mind your definition of the kingdom. What was the first saint born into? Could not tell, but was aware I might ask questions he could not

answer. Here was an immortal saint who had been born into the kingdom, i. e., into the saints, having Christ directly for his teacher, who could not answer the question of a poor, blind, carnal-hearted teacher!! "Now I know in part, then shall I know even as also I am known." O that honest souls may have their eyes opened to see the truth and be saved forever.

2d. "The Laodicean church is the last—there are but two ways out of it: one into the kingdom, the other into perdition—which will you choose? If you do not get out of it by opening your heart and suffering the Savior to come in, i. e. being born into the kingdom, you must have perdition." Let me ask you a question: When did the Laodicean church begin? Ans. On the tenth of the seventh month. When did the seventh angel sound? Ans. On the tenth of the 7th month.—What transpired then? Ans. The kingdoms of this world became the kingdom of our Lord and his Christ; i. e., Christ's kingdom began. Well then, Christ's kingdom and the Laodicean church began at the same time.

The saints compose the kingdom: the saints compose the Laodicean church, or there are no saints and no church. Conclusion: the saints must be born out of the saints, *into the saints*, or go to perdition! Monstrous! A man came but a few weeks since all the way from Cleveland, (200 miles,) to persuade me to swallow down a parcel of such monstrosities! He offered but one alternative, swallow them or go to perdition. O what blindness, infatuation must rule such a mind! They would be far more tolerable, but for the death and damnation dealt out along with them.

3. "The gospel age has ended." Can sinners be saved? "Yes"—"No." There it is, sometimes "Yes," sometimes "No." Now I ask, what but remedial scheme offers forgiveness to *any* man? Nothing. I defy Spiritualists or Judaizers to find one promise or intimation, direct or remote, of forgiveness to men, between the lids of God's book, after the gospel day ends. If saint or sinner steps aside after that time, their doom is sealed! It drives men under a system of law, or no law, (?) (many act as if there was no law,) and then they must be as perfect as angels, or perish. It must inevitably drive its adherents to the position, that they *cannot possibly* sin. This ground, some are already taking. What follows—what has ever followed? *Lukewarmness*. Such being too proud and self-confident to yield their theory, will consequently set all law, all order, all obligation, all accountability aside, and become utterly reckless—justify themselves for every abomination the devil and their unhalloved lusts may lead them to perpetrate. I speak advisedly. I have seen, heard, and understood these things in by gone days. Antinomian perfectionism of recent date, affords a most lamentable specimen of the fruits of spiritualism. I have not forgotten hat but a few years since, John B. Foot jumped on his bible and cried out, "Exalt God alone!" It may be fresh in the minds of some in the city of Rochester. Some three years ago, after I came to Ohio, where was J. B. Foot then? *In jail for adultery!* Who was among the first to embrace Spiritualism in 1845? Patten of Utica, ten years since a Perfectionist. I speak plain—duty demands it.—Will my dear brethren and sisters who have not yet fallen, be warned? Spiritualism in 1846, is but the tenth or twentieth edition of the same old delusion of Satan, new vamped and suited to our day.

Again: The gospel is the good news of the kingdom of heaven. This is the meaning of the original word—good news—glad tidings. Of what? That God has determined to recover the kingdom which Adam lost. It makes known forgiveness of sins to rebellious, revolted men. It

alone, does so. Says Paul, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Amen. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe him of whom they have not heard? and how shall they hear without a preacher. To him give all the prophets witness, that through his name, whosoever believeth in his name, shall receive remission of sins."

I repeat, the gospel, and it alone, breathes salvation to lost sinners. When that day ends, salvation ends. Then he will gather out of his kingdom all things that offend, &c. Then the day of trial ends—the sins of God's people are blotted out forever, and sinners are damned!—Then the commission of God's servants ceases. "Go ye therefore and teach all nations, and lo I am with you alway, even to the end of the world." If this has ended, it is time every minister on earth hushed his voice in silence—that your press stopped, and every other, and let the world go to hell. What! preaching the glad tidings when there are no tidings—telling men lies in the name of the Lord—that they may be saved when there is no salvation? Christians may cease "exhorting one another" if that day has come—mind no more the "sure word of prophecy," if "the day has dawned, and the day star arisen in their hearts." Why! I would just as soon turn over the pages of the Koran, or Joe Smith's Mormon Bible, for the practical duties of life, or for light, as to what is in the future, as the Bible, if the gospel age were ended. O, shame on such trifling with God's word, and the great and solemn interests of men! There is forgiveness, and may God forgive those who are doing, they know not what.

4th. *Spiritualism is bold, unblushing infidelity.* It denies out right, the word of God. It denies the Lord that bought us. I charge no man with infidelity who simply differs with me about the particular application of any given scripture:—but when he boldly and unblushingly denies our scripture, a principle has entered his heart which will lead him to deny every scripture that runs athwart his theory. This spiritualism does. It unhesitatingly denies the Lord Jesus Christ. It says "there is no Christ." Beseure it admits "the divine word lives," but says "he who ascended up on high, first descended into the lower parts of the earth," and those "lower parts of the earth" was the womb of the virgin Mary!—Whereas God's word says, "there is one God and one Mediator between God and men, the MAN Christ Jesus, who gave himself a ransom for all." Again: This MAN, when he had offered one sacrifice for sins, sat down forever at the right hand of God, from henceforth expecting till his [this man's] enemies be made his footstool. "Because he hath appointed a day in which he will judge the world in righteousness, by that MAN whom he hath ordained, whom he hath given assurance unto all men, in that he hath raised him up from the dead." "How God anointed Jesus of Nazareth [he then became the Christos] with the Holy Ghost, and with power"—"him God raised up the third day and commanded us to preach and to testify that it was HE that was ordained of God to be Judge of living and dead." To Saul of Tarsus he said, I am JESUS of NAZARETH, whom thou persecutest." Was Jesus of Nazareth "the Divine word" that come down from heaven? Not unless Nazareth was in heaven. To get rid of the body of Christ, seems to be the great desideratum with Spiritualists. I asked one what had become of it? He said we had eat it up in the sacrament!

I have seen Spiritualists thrown into paroxysms of distress at the recital of some of the above plain declarations of God's word proving the identity of Christ. We have been measurably free from this blighting foe. Not so now—it come with whirlwind blast, and we are divided.—The Lord knows where these things will end.—We trust in him. I confidently believe it has no more votaries in this part of Michigan. It may be necessary hereafter to say something more definitely about our division—at present I let it rest. Yours, waiting for God's Son from Heaven, even Jesus,

G. NEEDHAM.
Troy Mich., March, 1846.

Appointments.

At our recent Conference in the city of Rochester, the following Committee were appointed to arrange a series of Camp-meetings and Conferences, and to see them attended, and also to supply the destitute, as far as possible, with Lecturing brethren, if desired. Brethren can address their requests to either of the Committee.

D. I. Robinson,	Elon Galusha,
Peter Hough,	E. R. Pinney,
J. Marsh,	R. Grant,
J. J. Porter,	J. Pearson,
G. Henly.	

MEETINGS.

Conference at	TORONTO, C. W.,	May 28..
" "	BUFFALO, N. Y.,	June 4.
" "	CLEVELAND, O.,	" 11.
" "	CINCINNATI, O.,	" 16.
" "	in Michigan,	" 16,

where the friends may appoint.
Campmeeting at DARLINGTON, C. W., June 25.
At Toronto Conf. Brn. Pinney and Pearson are expected to attend.

At Cleveland Conference, Brn. Galusha, Pinney, Porter, Pearson and Marsh.

At Cincinnati, Bro. Porter, Robinson and Pinney. Brn. Galusha, Porter and Marsh, are expected to be present at the Conference in Michigan.

Bro. Himes will attend at Cleveland and Cincinnati, if possible.

Brethren in other places can send in their requests—make their arrangements, and work while the day lasts. The way is opening for more work, laborers and success. Now let us up and be doing, redeeming the time. Where you are not able, we will come freely; and where you are, you must do what you can to meet the expenses. God's blessed truth must be preached, and his hungry children fed. Arise, and gird on the armor for the contest, till our Lord shall come and say, well done good and faithful servants, enter thou into the joy of thy Lord.

D. I. ROBINSON, for the Committee.
D. I. Robinson will lecture in Detroit the first Sabbath in May, and at Milwaukie on the second Sabbath. Will Bro. Needham meet me at Detroit?

OTHER APPOINTMENTS.

Bro. J. Pearson is expected to be at Cleveland O., the second Sabbath in May; at Akron the 3d Sabbath, and at other places in Ohio, as the way may open. Letters on this subject, can be addressed to him, or D. I. Robinson, Cleveland.

Bro. Chandler, Syracuse, April 6, writes:
Bro. Marsh:—I preached here three times yesterday, to large and attentive congregations. The people want I should stop a few days longer. I think good will be done. Many are very much concerned about their souls. I shall stop and preach this evening and to-morrow evening, if I am able. I have had quite a sick turn. I expect to be at the Conference at Oswego, if the Lord will. I send you my appointments, which I wish you to publish in the Voice of Truth. I will preach at the following places if the Lord will, and the brethren will give out the appointments as follows:

Seneca Falls, eve's. of April 30th, and May 1st.
Rochester, Sunday, May 3d.
Lockport, May 5th and 6th.
Buffalo, from 7th to 10th.
Cleveland O., 14th to Sunday 24th.
Detroit, Mich., 28th to 31st.
Milwaukie, Sunday, June 7th.

Bro. Chandler designs locating at Milwaukie.

LETTERS RECEIVED TO APRIL 9 1846.

G. Needham, Troy, Mic., \$1; I. Joslin, Georgia Vt., \$1,83cts., pays to close of Vol. 12, and for Diagrams, 17cts.; J. Fuller, East Westmoreland, N. H., 50cts.; W. J. M. Williams, Buffalo; H. Morgan, Rochester, Vt., \$1; C. E. Gillett, Springwater; P. Alling, Norwalk O., \$1, and one dollar for Diagrams, &c.; J. D. Tanner, Collins Centre, 12 cts.; Z. L. Hadden, \$1; J. V. Himes, for H. B. Squires, Ithaca, \$1; B. Ransom Plymouth Mass, \$2; H. Campbell, New York, for Diagrams; A. Wells, Scroeppe, all right. S. Darling, Somerset, \$2, and Diagrams; E. Taunt, Buffalo, \$2; V. R. Matthews 50cts., A. Payne, 50cts., S. Thayer, 25cts., Seneca Falls; L. A. Gilbert, Walworth, 50cts., J. Foreman, Oakville, C. W., \$2; S. Rue, Dansville, 50cts., and fifty cents for Pamphlets, &c.; G. R. Holbrook, Waterbury, Mass., \$1; H. Childs, Sutton, Vt. \$10; S. Hewitt, Seneca Falls, 50cts; C. H. Temple, Me. \$3; I. Perkins, Woodstock, Vt.; L. T. Cunningham, Newton, Upper Falls, Mass., \$5; M. Adsit, Hornby, 25cts.; J. Morgan, Scottsville, \$1; C. D. Riggs and E. Sparling, 50cts each, and I. Ring, Parma, \$1. H. Humphrey, Springwater, 50cts.; H. Brown, East Bergen, 50cts.; J. Stedman, Oakfield, \$1; J. Underhill, Oakfield, \$1; C. Soper, Greece, 50cts.; S. B. Powell, South Livonia, 75 cts.; C. Beckwith, McDonough, \$1; T. Gragam, Kingston, C. W., \$3, and one dollar for Diagrams, &c.; D. Crouch Fredonia; Geo. L. Stacy, Exeter, N. H., \$3; A. Dunham, New Bedford, Mass., \$1; L. P. Taylor, Felchville, Vt. \$2; E. Wetmore, East Springwater, \$1; E. Bellows, North Scituate R. I. \$2, and one dollar for Diagrams; J. S. Barlow, New Haven, Ct. \$2; R. Frost, Whiting, Vt. \$2; J. Joslin, Woodstock, Vt., for Misses Raymond and Baker, \$1 each; J. Orr, Bowmanville, C. W., \$1; S. Hogarth, Oshawa, C. W., \$1; C. Conett, Darlington, C. W., 50 cts; A. Ewers, Oshawa, \$2; R. Rice, Port Hope, C. W., \$1 50cts.; A. Currier, Le Roy, 50cts.; I. Marsh, \$1; C. Boughton, Victor, \$1; C. S. Martin, Bushnell's Basin, 50cts.; A. N. Bentley, Greenville, \$2; E. Shultz, Harris Hill. T. F. Pomeroy, Cleveland, O.; J. G. Smith, Meredith Village, N. H., \$5; D. T. Taylor, Rouses Point, \$2; C. Shewin, Nasagaway, C. W., 50cts.; M. Shewin, Toronto, C. W., 50cts., M. Manson, Boddon, Scotland, 50cts; L. E. Bates, Pulaski, \$2, and eight dollars for books; B. Morley, Cuba, \$2; J. Reeve, Cleveland O., \$1; A. Baker, Salem, \$1; W. M. Palmer, Buffalo, by J. J. Porter, \$1; D. Snow, Pavilion, \$2; R. Irish, Lewistown, \$1; E. Brookings, Youngstown, \$1; M. Orr, Trent, C. W., 50cts., and T. Myers 25cts., by George Henly; B. Morris, Springwater, \$1, and 50 cts. for J. B. Stiles; H. Wheeler, Mechanicsville Vt., \$1; A. Collins, Cambridge Vt., \$2, and 25 cts. for books; W. S. Storms, Perinton, \$1; Wm. Sterling, Rushville, 25cts.; W. H. Simmons, Potter Centre, \$1 25cts; E. C. Clemons, Warehouse Pt., Ct; J. Palmer, Jackson, Mich., \$2 30, and \$2 62 for books: L. Geer, Marysville O. \$1; I. F. Harden, Philips, Me., \$2; E. Burnham, Exeter, N. H. \$1; O. Wilcox, Canandaigua; S. Everett, North Leverett, Mass., \$1; F. Davis, Lake Village, \$1 50cts., and Diagrams, 50cts; C. P. Thorn, Strikersville, \$1; J. Moffatt, Patasco, Md. \$1; L. Osler, Portland, Me H Corbin, Orangeport, \$1 50cts, and for Mrs. Hayward, \$1; M Waterman, Le Roy, 50cts; I Hodge, Warsaw, 50cts; C Benjamin, Le Roy, 50cts; E Downs, Honeoye Falls, 50cts; Sister Whitney, Honeoye Falls, \$1; I. Bagley, Akron, O. \$1 50cts; J Curtis, Webster, \$1; H Littlefield, Oswego, \$2; R Oliphant, Oswego, \$1; B F Denton, Oswego, \$1; J Cochran, Toronto, C W \$1; S Joslin, \$2, pays to close of Vol 10; L Carver, Boutetort Springs, Va, \$4; H Hyde, one dollar for Diagrams, &c; T Williams, Toronto, C W \$1 13cts; J Skinner, Toronto, C W 37cts; W Moon, West Henrietta, 50cts; D Johnson, Collins, \$1; E Miller, Norwalk, O \$1; Wm Stewart, Dewitt; L Dudley, and F Dailey, Champlain, \$1; A S Kingsley, for J Bowen, Bangor, Me, \$1; M Chandler, Syracuse; G Needham, Plymouth, \$4, and one dollar for Diagrams; C R Griggs, Frimfield, Mass, \$3; J Weston, New Ipswich, N H; Enquirer, Wallingford, Ct, \$5; E R Allen Chickopee Falls, Mass, \$1; O Adams, Canandaigua; J S Young South Killingly, Ct, \$2; L W Hoyt, Griggsville, Ill, \$1.