

# THE MIDNIGHT CRY and HERALD OF THE MORNING

*Volume 1, Number 4 March, 1874*

Devoted to the Exposition of Prophecy

*"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish."*

In the 1843- 1844 movement, they "go forth to meet the bridegroom."

During the Tarrying, Confusion, discord and Darkness Reigns on the Prophecies.

In the 1873- 1844 movement, The cry is, "go ye out to meet him. And the Bride- groom came, and they that Were ready went in."

*"And while He Tarried they ALL SLUMBERED and SLEPT."*

The 1873 and 1843 arguments are precisely the same in character, the thread being picked up where it was dropped before the Virgins went to sleep.

**BOSTON, MASS. N. H. BARBOUR, Editor and Publisher.**

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# OUR PAPER

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With this number, our edition has reached 15,000. The morning's mail, just laid on the table by the Postman, has letters from Canada, and from Kansas, from California, and from Vermont, from Florida, and from Maine, from Missouri, Ininois, and Michigan. This was the morning's mail; we always have one at noon, the largest of the day, and often a third one at five o'clock.

Our capital, for starting the paper, was a clear sense of duty, strong faith in God, and forty- five dollars. The first edition was five thousand, but a brother advised the addition of another, after the type was taken from the press. I yielded, but with many misgivings, the number was so large and the subject so unpopular, even with Advent1sts. But it touched a cord that vibrated through the land, from ocean to ocean; letters of congratulations, of thanksgiving, and of sympathy, poured in, some with money, and some loaded with "incense," (Revelation 8:4) "the smoke of which, ascended up before God."

With such a response, I ventured to print 10,000 the second month; still however, with some misgiving, that number looked large, especially when I considered that Advent papers backed up by strong organizations and in the field for twenty years, had not attained to that number. But it seemed as if every thing went ahead of me, and I was only a lightweight dragging behind. The number for February was 12,000; and now, 15,000 seem too little. I can supply no more of the first two numbers; there are a few left, but if I should fill the orders of a single day, it would take them all.

There is no parallel in the h1story of a religious paper; little, apparently insignificant and with no organization at its back, it starts off with such an impetus that, in three months it has subscribers in twenty six States, and an edition nearly or quite equal to any two of the old Advent papers. This looks like "a short work the Lord will make on the earth."

I have been conscience stricken when looking at the hundreds of letters piled in corners of the room full of heart throbs and burning thoughts of the weary scattered ones, and no eye but my own to see or heart to be cheered by them. Hence, we have enlarged the page at the expense of the margin, to make room for a few.

The transfer of the paper to Boston, Mass. was made after careful consideration, and I trust will prove for the best.

I would call especial attention to the article on the Jubilees. It is a new argument, but one of the strongest ever presented on Time. When the 1335 "days" of Dan 12, expired, as in full years, they certainly have; (and we are living in a little fraction of time "the prolonging of the vision," as shown in a former article;) the force of that argument was spent; then it was that more light was required; and it came at the needed time. Suddenly, while walking in the street, the suggestion came, "The seventy years during which the land enjoyed her Sabbaths, is a key; turn that key. Divide the time during which Jubilees were given, by fifty, and the time during which there were no Jubilee years, by forty nine" It was evening, I hurried, I ran through the streets: I began to shout and praise God before reaching my room, satisfied it would come out 1874, but I wanted to see the figures. O! If it only does come out so, the last doubt will disappear; and I will give myself anew; soul body and spirit, to the work.

When I put the figures down, just as they stand in the Bible chronology; just as they stand in the argument on "The two dispensations," which shows they are equal, that the time under the twelve Tribes was 1843 years; and that therefore, the time under the Gospel, will be 1843 years; and that they all center here, that they point to the "fourth day of the seventh month" of 1874 longest period, my heart leaped with joy the Lord! The race is almost done an tory soon to come.

I would also call attention to the article on Division; some may think it censorious; but I am doing what I do, from a sense of duty, and believe the last division, as mentioned in the parable of the ten virgins, is now taking place. And TRUTH must sometimes be spoken, even it seems harsh. God forgive me if it be a ml stake; I want to do right! Pray for me.

The moving to Boston is attended with a little expense and I am trying to get better type for the next number, which, I hope will not be less than 20,000. Those who can spare the thirty cents will please remember that these mites are all we have to sustain the work.

Do not send money for me to pre-pay postage in the United States; but pay your own post-master three cents a quarter. Will friends of the cause, not only in this country, but also in Europe, and Cape-Town, please send the address of those who can and will, read on these subjects. We are anxious to send the paper to all parts of the globe, where it can be read.

Do not forget our change of address. Send all communications to N. H. Barbour

Eaton, Mass.

# THE JUBILEE

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The Jubilee was the year of redemption, and those who had lost their possessions were reinstated. "Thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month, in the Day of Atonement, shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty through out all the land, unto all the inhabitants thereof; it shall be a Jubilee unto you; and ye shall return every man unto his possessions." Leviticus 25:8- 10

This is the type of the restoration of our inheritance; lost in Adam, restored in Christ. "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Ephesians 1:14. And if the law is to be fulfilled, as Christ declares, this final "restitution of all things," is, in some way, to be associated with the ending of those cycles of Sabbaths, or Jubilees.

There were seven kinds of Sabbaths, six of which, at least, are a part of a system of sevens or multiples of sevens. The 7th day, Exodus 31:15. The 7th week, Deuteronomy 16:9. The 7th month, Leviticus 23:24. The 7th Year, Leviticus 25:3. The morrow after the 7 times 7, viz. the 50th day, Leviticus 23:15. The year after the 7 times 7, viz. the fiftieth year. Lev. 25:8.

These six, the Jews attempted to keep; while of the seventh, we read in the 4th of Hebrews as follows: "For he spake in a certain place, of the seventh, in this wise: For God did rest on the seventh day from all His works; and again, If they shall enter into my rest. Seeing therefore, it remaineth that some must enter in, and they to whom it was first preached, entered not in, because of unbelief; For if Jesus had given them rest, then would he not have spoken of another day. There remaineth, therefore a rest (keeping of a Sabbath) to the people of God." Here, we learn there was one great Sabbath, to which the six days of creation, and the seventh one of rest, pointed; and to which the Jews failed of attaining. As these Sabbaths were all based on this same type, and were all connected by a perfect system not fully carried out in the Jewish Economy; "Therefore (in consequence of this failure on their part,) there remaineth a keeping of a Sabbath, (not Sabbaths, from week to week, but the one that remaineth, viz. the one they failed of keeping. This Sabbath, "Remaineth to the people of God;" and will complete the system of which the others were only fractional parts. "Let us therefore, take heed lest some of us come short of entering that rest, after the same manner of unbelief."

As surely as that system of Sabbaths was not fulfilled in the Jewish Economy, so surely it remains to be fulfilled; for "Not one title of the law can pass until all be fulfilled." And as the six Sabbaths kept by the Jews were all multiples of sevens, or of one into another; so the time that brings the seventh and last Sabbath, must be multiple of sevens, or the lesser Sabbaths multiplied into themselves.

Each Jubilee was a full year; "A Jubilee shall that fiftieth year be unto you, ye shall not sow, nor reap that which groweth of itself, for it is a Jubilee, it shall be holy unto you."

As they did not keep these Sabbaths, while they dwelt in the land, Leviticus 26:35, God cast them out, and made it desolate. "Until the land had enjoyed her Sabbaths." And this seventy years desolation of Jerusalem is the key that opens up a glorious prospect for 1874.

"And them that had escaped from the sword, carried he away to Babylon; where they were servants to him, and to his sons, until the reign of the kingdom of Persia; to fulfill the word of the Lord, by the mouth of Jeremiah the prophet, until the land had enjoyed her Sabbaths." 2 Chronicles 36:11.

The land had not enjoyed her Sabbaths before the captivity, "Because it did not rest in your Sabbaths, when ye dwelt in it." Leviticus 26:35. And it was to have no Sabbath after the captivity. "Until the times of the Gentiles, are fulfilled." Hence the land would never have enjoyed its Sabbaths, had not God made it desolate during that "seventy years". "For as long as she lay desolate she kept Sabbath, to fulfill three score and ten years."

Here we learn that in God's plan, seventy was the number of Sabbaths due to the land; because there was some definite number due, and none had been enjoyed BEFORE the captivity; and none since it has been in the hands of the Gentiles, and yet the land has had its Sabbaths; for "she remained DESOLATE until she had enjoyed her Sabbaths." And it was desolate 70 years. Hence, in that 70 years we have the key of the whole system of Sabbaths.

We used the argument drawn from the Jubilees, in 1844, thus: the full period, or grand cycle, we argued, would be 49 times 50: or, 2450 years; which, beginning at the captivity,

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606 before Christ, would reach to 1844 after Christ; because 606 added to 1844 make 2450. Hence we thought 1844 would be the year of Jubilee.

This was certainly very simple, and beautiful, - one of Bro. Miner's "jewels;" - but it was wanting in one or two very essential features, We had no proof that 49 times 50 would complete the last great cycle; nor had we a "thus saith the Lord," to begin to reckon from the captivity. But now we have positive instruction as to where these cycles begin, and also of their number; making altogether, one of the strongest Time arguments ever presented, and pointing to the year 1874, as the closing year in this great cycle which is to usher in the millennium or Sabbath of rest.

These Sabbaths of the land began when the children of Israel entered their inheritance. "Speak unto the children of Israel, and say unto them, WHEN YE COME INTO THE LAND which I give you, THEN shall the land keep a Sabbath. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyards and gather in the fruit thereof, but in the seventh year, shall be a Sabbath of rest unto the land.

And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years; then shalt thou cause the trumpet of Jubilee to sound, on the tenth day of the seventh month...And, ye shall hallow the fiftieth year and proclaim liberty through all the land, unto all the inhabitants thereof; ... for it is the Jubilee, and it shall be holy unto you." Leviticus 25:2- 10

Here is POSITIVE instruction where those cycles, or multiples of sevens, began. And yet, strange to say, there are those, in the Advent ranks, teaching that we should begin to count these Sabbaths of the land, from the exodus out of Egypt: forty years before they had any land. And what is still more surprising, this teaching finds followers among some who seem to be ordinarily intelligent, on other matters. God says this reckoning of Sabbaths shall be "WHEN YE COME INTO THE LAND which I give you." THEY say, it should begin when the children of Israel left Egypt. And there are those who, after having this positive instruction in Lev. 25: brought to their notice still adhere to that position. Of course, I refer to our brethren who hold to the 1875 argument; for there is where they begin these cycles of "sevens."

Here, then, where the children of Israel enter their land, is where we must begin to reckon. But the next important question is, How are they to be counted? For the first six there was positive directions; but this one, like all the prophetic periods reaching to the end of the gospel of grace, is not given in such positive language as were those under the law, where men walked by sight, and not by faith. Shall we reckon 49 years, or 50 years to each cycle? "Thou shalt number seven Sabbaths of years unto thee; and the space of the seven Sabbaths of years shall be forty and nine years; and the FIFTIETH year shall be a Jubilee." Hence it required 49 and 1, to complete one Jubilee. 49 and 1 make 50. And of course the next 49 and 1 would make a100 years for two Jubilees. Hence so long as there were to be Jubilees, or sabbatic years introduced between those cycles of 49, fifty full years must be counted to each cycle. And this reckoning was maintained until the captivity; since which, during "the times of the Gentiles," there has been no Jubilee, and no Jubilee years set apart, nor is there to be, until the coming of Christ. Hence, this side of the captivity there is one unbroken round of Sabbathless cycles. - This is a fact, there have been no Sabbaths to the land, since that 70 years; and therefore none should be counted.

The fact that the land was desolate until it had enjoyed its Sabbaths, and that it was desolate 70 years, proves that to be the number God designed for it and hence 70 cycles should span the whole sabbatic period. And as 19 of them passed before they were driven out, 51 would remain; for 19 and 51 make 70. Hence, 51 of these Sabbathless cycles should reach from the place where the Jubilees stopped, to where the last one is to begin.

From the time they entered their land to the captivity, was 969 years. And from the captivity to 1874 is 2499 years. Nineteen Jubilee cycles is 10 times 50, or 950 years. 950 from 969 leaves 19, hence their last Jubilee was 19 years before the captivity. The captivity occurred 606 before Christ. Nineteen years before would be 625 B.C. From 625 B.C. to A.D.1874 is 24\_9 years, or 51 of these Sabbathless cycles; which, with the other 19, complete the 70, or full number.

Men may cavil at this, if they please, but the facts remain. Nineteen Jubilee cycles from the time God commanded them to begin to count, ended 19 years before the captivity; and 51 Sabbathless cycles will end this present year.

Scoffing will not change the purpose of God; and just so sure as there was a plan on which these Sabbaths were based, that plan will be consummated, and the Jubilee trump will sound.

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Now we begin to see why all the details of the law were so necessary. "See that thou make every thing according to the pattern shown to thee in the holy mount." The building is now coming together, and "without the sound of a hammer."

# THE BIBLE CHRONOLOGY

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The chronology published in the "Midnight Cry," of 1873, is the only strictly Bible chronology from Adam to Cyrus, ever published. - I know how comprehensive is this statement, and what I am saying- I do not claim to have been the author, or even the compiler. It was advocated by Bowen, then by Elliott, of England, and lastly by myself. All others, whither by Scallager, Hale, Usher, Cunningham, Clinton, Jarvis, Bliss, Thurman, and a score of others we might name: without an exception, take Josephus, in different places, for more than FIFTY YEARS, to help fill out their chronology.

Josephus was very loose in all his chronological statements, and, in almost every instance, differs from the Bible. And these same writers reject him in other places; but accept him HERE because they think there is a gap in god's chronology, and, with them it is Josephus, or nothing.

Of course they try to bolster him up with various theories, many of which are more faulty than Josephus himself. But I prefer BIBLE chronology, and we have it unbroken from Adam to Cyrus.

This chronology, with much other matter, is given in full, in a pamphlet published in 1873, and which I can mail for 15 cents. I also purpose to give it in a future number of this magazine.

By this chronology, the time from entering the land, to the year 1874, is 3449 years.

Thus, from entering the land, until its division by lot, was	6 years
From division of land, until Samuel, was	450 years
Under the kings,	513 years
Captivity,	70 years
Captivity, to birth of Christ,	536 years
To which add	A.D. 1874 years
	Total 3449 years
The 19 Jubilees, or 19 times 50, is	950 years
The 49 times 51, is	2499 years
Which added together makes a total of	3449 years
or just the time from entering their land, to	A.D. 1874.

But it may be said, it requires a multiple of one PERFECT Jubilee into itself, or 50 times 50, to carry out the seventh Sabbath on the same basis of the other six. This is true: and if our reckoning is correct, and the system perfect, we shall find that the time between the last Jubilee where the Sabbaths to the land were stopped and the great Jubilee, there will be just this arch, or multiple of the sixth Sabbath into itself.

But in multiplying 50 times 50; we of course include fifty Jubilee years, and hence include the last, or great one. But as that cannot be measured, and we are only trying to measure to the last one, but not to include it, the last year of the last fifty, must not be counted.

50 times 50 is 2500; leave off the last year, which only carries us one year into the great Sabbath, and there remains as before, 2499.

Each of these seven Sabbaths are independent and yet a part of a system. Six of them were kept under the law and have passed away, and one, the seventh, "remains to the people of God." Of those six, two were for the land and (2 words missing) people. They are all of equal authority, and rest on the one foundation. The fact that God rested on the seventh

day, makes them all equally sacred. And the commandment to keep the seventh DAY, is, and never was any more binding than to keep the seventh week, month, year, or fiftieth day, or fiftieth year. "Ye shall hallow the fiftieth year...for it is the Jubilee, it shall be holy unto you; ye shall not sow, nor reap that which groweth of itself. Who annulled five of these Sabbaths, and retained the sixth? and how arbitrary to despise five, and hold to the one. I fear some have brought upon themselves a bondage that cannot give life. If men keep the law they shall live by the law. But if they fail in FIVE points, they fail in all. These six Sabbaths serve as shadows of good things to come, and were fulfilled in the dispensation of types. "But there remaineth a keeping of a Sabbath to the people of God."

The fact that those six Sabbaths were embraced in one part of the sabbatic plan, proves that, belonging together, they are of equal authority. If there had been only fifty, instead of seventy of these great cycles, there might be reason in keeping every part until the whole was complete. But there were 19 of these cycles set apart during which these lesser Sabbaths remained in force; then came the great Sabbathless cycle, of 49 times 51, or 50 times 50, of Gentile rule, during which all Sabbaths to the land, at least, have been impossible. And the four, which were for the people have not been kept.

If the trump of Jubilee is ever again to sound, the evidence is conclusive, that it will sound at the end of these great cycles, which are twofold, viz, the 70 cycles from the

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time they enter their land, and the great Jubilee cycle of 50 times 50, beginning with their last Jubilee year, both of which ends with 1874. And if there is a system on which these seven Sabbaths are based, 1874 is doubtless its termination. Hence, on the 10th day of the seventh month of 1874, we are compelled to look for the sounding of the trumpet, which calls the rightful heirs to their inheritance. "Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, IN THE DAY OF ATONEMENT shall ye make the trumpet to sound throughout all your land."

"The land shall not be sold FOREVER, for the land is mine; for ye are strangers and sojourners with me." Deuteronomy 2:5) And we are rapidly approaching the time when "the REDEMPTION of the purchased possession" will be consummated. Abraham saw this and was glad; his prophetic (There were 5 words missing at this point in the original text) which hath foundations;" and though, like us, "a pilgrim and a stranger in a land which he afterwards should possess;" and though "he died without having so much as to set his feet upon," yet he believed God, and it was "accounted unto him for righteousness." And when the trump of Jubilee shall call the ransomed back to their inheritance "many of them that sleep in the dust of the earth shall awake," Machpelah's cave will open, and Abraham step forth, and with all the faithful, receive the reward of his faith.

#### THURMAN'S CHRONOLOGY

Brother Thurman makes the time of one complete Jubilee cycle 49 years, instead of 50; even while they were in their own land, and God commands them to count the fiftieth year. He also begins to count these Sabbaths of the land when they leave Egypt, and claims that they synchronize with his 1875 chronology.

Now admit his two positions, viz, That 49 years in a full Jubilee cycle, and that we should begin to count when they leave Egypt, instead of "when ye come into the land which I give you," still the year 1875 does NOT synchronize, by his chronology, with a Jubilee year. For, from leaving Egypt, to the captivity, he makes 1054 years; and from captivity to 1875 inclusive, 2433 years. (See his Chronology.) These numbers, 1054, added to 2433, make 3487, which divided by 49, one of his full cycles, give SEVENTY- ONE, and eight years over. Hence, from his own standpoint, the result is simple this, viz: Seventy- one of these cycles ended in 1867, and 1875 are just EIGHT years into his 72nd cycle. Therefore, 1867 should have been the year of Jubilee; and indeed he so preached in 1867. And without changing the whole thing, and taking out eight years from some part, he has no right whatever to look for a Jubilee year until the close of his next cycle, or A.D. 1916.

The above are the simple facts in relation to the so much talked of 1875 chronology, and it's synchronizing with the Jubilees. The 70 years during which the land enjoyed her Sabbaths, the key to the whole system is converted into 71 and 8- 49ths. And so far from the year 1875 being a Jubilee year, it is eight years



too far, or forty- two years too near. But from the Bible standpoint beginning to count where God says begin, and counting a full cycle of 50 years, so long as there was a 50th year set apart and NOT counting those 50th years since they have ceased to be set apart as Jubilee, and the land which had enjoyed her Sabbaths had no claims to them, and 1874 closes the grand total. And whether 1875 will be the first, and 1876 the second year, into the final great Sabbath or Minennium, if 1874 brings that Sabbath, I shall be satisfied. Indeed, I do not look for deliverance on the 10th day of the seventh month of 1874, I only look for "The sign of the Son of man in heaven," and the end of probation under the Gospel. All the types of our deliverance point to spring, and possibly it may be the following spring. But I believe "THE END," so often referred to in the Scriptures, viz, the end of the gospel, the end of the world. (Age) "The end of the days," will be on the 10th day of the seventh month of 1874. And that it is there, the blood of sprinkling will have accomplished its purpose, and the trump of Jubilee calls the sleeping saints from their dusty beds. "The dead in Christ shall rise FIRST." How long first none can answer; perhaps forty days, perhaps six months; or it may longer. But, beloved, "The end of all things is at hand; let us watch and be sober." And whatever is before us, grace will be given sufficient for every need.

# THAT DAY AND HOUR

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Is the time of the Second Advent a proper subject for investigation?

If Christ meant to say, "Of that day and hour no man is ever to know," then it is one of the secret things of God, and "Secret things belong unto the Lord our God." But, if the time is revealed, "Those things which are revealed belong to us and our children forever."

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One thing, at least, is certain; when Christ was on earth, no man, or angel, nor even He himself, knew the time of his second advent. The question, then, narrows itself down to this, Has the time been made known since Christ left the earth? As a direct revelation, I should answer, no! The Book of Revelation, made about sixty years after the ascension of our Lord, is the only prophecy containing definite time written since the Christian era; and in that there is no definite time reaching to the Second Advent. Then, if it was not known when our Lord was upon earth, and has not been revealed since that time, the negative have the question, you will perhaps say. But don't be too fast; may it not have been revealed before, and yet so as not to be understood at that time? I say, yes! And if I can make this apparent, and maintain my position, then of course the fact that it was not known at the time our Lord makes that declaration would not militate against it being known at some future time.

Of course every one knows that "but of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," (Mark 19:32) does not NECESSARILY mean that they shall NEVER KNOW. If so, then it follows that the angels will never know, or even Christ himself. How, then, is He to come, "with all the holy angels?" Ah, but they may not know until a few minutes before they start. Yes, I grant it. Then, by the same license, we may know a few minutes before they start; and the position that our Lord meant that no man should ever know, falls to the ground. In fact it is not tenable anyway. For to argue that Christ is never to know till he finds himself here, would be foolish, since He is to come "as he ascended into heaven," and there was time consumed as He ascended, "and a cloud received him out of their sight."

If Christ did not mean that they NEVER were to know, he doubtless did mean just what He said, viz., that no one knew the time. Children generally get the true meaning of simple words, and it is often well to become as little children, to get the truth. Your little daughter says to you, "Papa, I have hid my dollie away, and nobody but me knows where it is." Perhaps you look a little while and find it. Would you say to your child that she had told an untruth, because you had found it? Did she mean that nobody would ever know? Such a construction would not only be doing your child an injustice, but it would be a clear misapplication of words. And yet those who dislike to hear the coming of Christ talked about, are not ashamed to put such a forced construction on the words of Christ.

Can't you conceive of circumstances where it could be said not one of a party knew the distance to a certain place, and without further revelation or instruction, know at some later time? Suppose you were told, in going to a certain place, that when you came to a well-defined landmark, it would be five miles from that to your destination. Now you start on your journey; you don't know how far it is, but you have perfect confidence that you will know, at the proper time, and without further instruction. So have we. "The wise shall understand." They did not, when those words were uttered. Daniel was a wise man; and he heard a certain saint answer the question, "How long shall it be to the end of these wonders?" And yet he said, "I heard but I understood not." And the angelic messenger told him "to go his way, for the words are closed up and sealed until the time of the end." But he goes on to inform him, that from a certain event to transpire, it should be so long. Do you see anything very contradictory in all this? That nobody knew, not even the angels, who were the mouthpiece of the Spirit, and nobody, could know until a certain time, and then "the wise" should understand? Men, who don't want to know, never will know. God doesn't force this kind of knowledge. "If thou search as for hid treasures, then shalt thou find the knowledge of God."

That the above is true, and the correct understanding, is clearly taught by Peter. He informs us that the prophets searched diligently to know "what and 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." Peter is talking of what we are talking of, viz., Time.

"Unto whom it was revealed that not unto themselves, but unto us did they minister." "Go thy way, Daniel," you are used as the mouthpiece of the Spirit, but only to minister to somebody else, and you are writing what you cannot, but THEY will understand. There were more than prophets, who desired to look into these things, which if we are come to "the time of the end," are freely open to us. "Which things the angels desired to look into." (1 Peter 1:12) But no man, or angel, knew, or were to know, until "the time of the end." Then, "knowledge was to increase," many to run to and fro, and the wise understand.

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"For as a snare shall it come upon all them that dwell upon the face of the whole earth;" is another passage often quoted by those who oppose the investigation of prophetic periods. (By the way, this is a strange charge to bring against professed Christians. "Those who oppose the investigation of prophetic periods." And yet this is what a large part of the Christian world, and perhaps one-half of the Advent people, are doing.)

Is this a false charge? They will tell you it is. But what are the facts? The object of this paper is, "To search DILIGENTLY, what and what manner of TIME the Spirit of Christ, which was in the prophets did signify when it testified beforehand, the sufferings of Christ, and the glory that should follow." The object of this paper meets with strong opposition from the class named, and we are accused of various wicked things, one of which is, "Setting the time for the coming of Christ." While the facts are nothing can be farther from our thoughts or intentions. We are "searching DILIGENTLY to know what and what manner of time the Spirit of CHRIST, which was in the PROPHETS, did signify, and give what we think those prophecies "signify" and the reasons for thinking so." In what then does the wrong consist if not in searching?...You do not find those who oppose this taking it up themselves or searching diligently to know what and what manner of time is signified by these prophets. But you do find them without sympathy for those who do search. And the above passage from Luke 21:35, with kindred ones are often in their mouths. "As a snare shall it come upon all that dwell upon the whole earth." Now read the context.

"Take heed to yourselves, least at any time your hearts be overcharged with surfeiting, drunkenness and the cares of this life, and so that day come upon YOU unawares; FOR, as a snare shall it come upon all THEM." Here are two classes YOU and THEM. Take heed least your hearts be overcharged, and so it come upon you, unawares, for as a snare shall it come upon all THEM that dwell upon the whole earth. "Watch YE, therefore, that YE may be accounted worthy to ESCAPE all these things."

Some persons seem incapable of exercising common sense in relation to Bible subjects, while on other matters they have their thoughts about them. I will put a parallel to their rendering of this,

The small pox is coming to your town, and I say to a certain class of citizens, "Take heed to yourselves least any of you become exposed, and so that disease attack YOU, for it will attack EVERY PERSON that dwells in the whole town. Watch ye, therefore, that ye may be accounted worthy to escape that disease. If your physician should talk thus, you would say he was a fit subject for a lunatic asylum, or else he was joking. And yet men will put such a construction to the language of our Lord. And what for? Why, to prove that it is coming upon themselves as a snare. If that is the object, they can do it in an easier way, and without misconstruing Christ's words. Let them ask themselves, if their hearts are overcharged with surfeiting, drunkenness, or the cares of this life, for one class will be found in that condition. "And as a snare shall it come upon all THEM that dwell upon the face of the whole earth." But, beloved, "Watch ye, that ye may be accounted worthy to escape all these things, and stand before the Son of man."

# DIVISION

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"Mark those who cause divisions," is a text from which many a sermon has been preached." It was the story in Luther's day by the priests of Rome. It was the cry in 1843 time when God was calling out this "waiting" people and we are hearing it again. "Mark those who cause division," Good men and bad, devil and angel, can choose a good text from which to preach.

There is a division taking place among Adventists; and it is spreading from one end of the country to the other, on the TIME question...and if the parable of the ten virgins is to be completed by this people, as literally as it has been fulfilled thus far, this division must be consummated BEFORE CHRIST COMES.

Let us look at the parable again. It follows the 24th of Matt, and the signs, which carry us down to the last generation and coming of Christ, and is certainly located at that point of time. "THEN shall the kingdom be likened unto ten virgins who took their lamps and went out to meet the Bridegroom." (There is not a man in the world, who has no theological theory to support, whether he believes the Bible or not, but will tell you the above is a fair grammatical rendering of the sense conveyed by the language of our Savior.) Well, no matter! The Advent people have fined that parable so perfectly, that all who want to see, can see it; and those who do not want to see, could not be made to, if it were given in letters of light.

"THEN," viz, at that time, the kingdom of heaven should be likened to virgins who took their lamps (Bible) and went forth to meet the Bridegroom, and five of them were wise and five were foolish. And while he tarried, they all slumbered and slept." We did take our Bibles, in that 1843- 4 movement, and go out to meet the Bridegroom. He did tarry, and we have all been in darkness in relation to his coming. And the utmost confusion has reigned on the

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prophetic periods, and other prophecies, since that tarrying. Why will men reject facts to escape conclusions to which those facts will take them? There is not a person in the Advent ranks but knows that when the time went by, we split into innumerable fragments; and that confusion on prophetic subjects has obtained, and does to the present day. Witness the leading writers on prophecy, and find two that agree.

"And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him." Night means darkness. "And the darkness he called night." Hence, the time we entered into that darkness, was where the "night" of that parable began; and it certainly does not end until the Bridegroom comes.

"MIDNIGHT" means the middle of the night. You may kick against this definite meaning, but you will only "kick against the pricks." If you have a theory that turns midnight into morning, you had better renounce your theory.

"AT MIDNIGHT, there was a cry made." A "cry" precedes the event to which it calls attention. "Then those virgins arose and trimmed their lamps," viz, searched the Bible on this question, as they are doing today.

This 1873- 4 cry, which is a counterpart of that of 1843- 4 WAS MADE, or began to be made. "AT MIDNIGHT," viz, half way between 1844 and 1874. And as the 1843- 4 movement began in 1828, and was a "going forth to meet the Bridegroom," and lasted about fifteen years; so this 1873- 4 cry was made "at midnight." and it is, "Go ye out to meet him," and has continued about an equal length of time.

But why is it that men will take a position perfectly untenable, for the sake of escaping conclusions to which facts are forcing them? I mean those who would make the "cry" occur at the appearing of Christ, or perhaps a few moments before. When Christ comes, it will be morning. Midnight and morning never come together, either in nature, or in any natural parable. If any man should make an inustration so unnatural, he would be called a fool. And yet they would put this unnatural construction on the parable of our Lord. Does it look reasonable, that a midnight cry is to

be made in the morning? or just at Christ's appearing, and have all the balance of that parable crowded into a few moments of time? "Then all those virgins arose and trimmed their lamps, (a pretty time that would be for wise, or foolish either, to begin to trim their lamps, or search their Bibles,) with Christ coming "as the lightning."

And the foolish said unto the wise, give us your oil, for our lamps have gone out; but the wise answered, saying, not so, least there be not enough for us and you; but go ye rather to those that sell, and buy for yourselves; and while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

Here is the division to which I referred in this heading. "And while they went to buy." They go away, whatever that may mean, and whether the parable is correctly or incorrectly applied, there is a DIVISION between those who go out to meet the Bridegroom. And that division is a voluntary one, and comes BEFORE the Bridegroom comes.

As in the 1843- 4 movement, definite time was the FOUNDATION, the MOTIVE POWER, and the LIGHT, which was shining from our lamps; and now a part of the Advent people say that there is no definite time in their Bible, and they never expect to know the time, unless it is by a new revelation, and they are going to wait for some angelic messenger from heaven to give them that light, or sound the midnight cry. This looks like going to them that sell, because the Bible doesn't contain light enough for them. At any rate, there is a division going on all through the land, on the question of Time, the question that brought us out. One party claims that the lamp is full, and the light is shining. The other, that there is no light there. They have no doubt but what the Bridegroom is near, but as far as having any light, or a lamp which shines clearly enough to see where, or how near, they boldly assert that their lamp gives none.

Well, friends, I guess the parable is coming out all right. May God hasten the division, since it must be; but pray earnestly that you may be found on the right side. For not one tittle of His word will fail until all be fulfilled. And this division seems to be about the last act, for the next thing, which follows, is, "And the Bridegroom came, and they that were ready went in, and the door was shut; and afterwards came also the other virgins."

Depend upon it, friends, those who propose to wait for light outside of the Bible, go too far. Everything necessary is here. "That the man of God may be thoroughly furnished unto every good work;" even that of going into the marriage feast. God pity those whose lamps have gone out, and are looking elsewhere for light.

Some may feel that the spirit of this article is too positive; but, men and brethren, we are too near the end to fool away time. I tell you, with a house on fire, a man generally talks in earnest. We have no time to talk sweet and feed with milk, and lay foundations. CHRIST is coming in judgment, and it is too late for men to creep towards the truth. If they expect to get into the kingdom, they must leap, and put forth every effort. The dividing line is being drawn. Everything speaks it! Chronology proves we are already in "THE DAY OF THE LORD." A few fleet moments remain for us to make our final decision. God help those who are out of Christ to flee for their lives, "and tarry not, in all the plains." If men will shut their eyes to all the mass of evidence in the signs of the time, the condition of the nations, and the direct Bible evidence that the Gospel of grace is about to end, then they must meet their doom. And leaning on your churches or preachers, or one another, will be a poor refuge from the storm. "Come out and be ye separate."

## TWO DISPENSATIONS

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That under the twelve tribes, and that under the twelve apostles. God has arranged the warfare of Zion in two parts; the literal seed, and the spiritual, the typical, and the anti-typical; the covenant of bondage, and the covenant of grace; the Old Testament and the New. And the first advent of Christ is the pivot upon which the whole system turns. These two covenants, or testaments, are beautifully represented by the two cherubim, with wings stretched from the sides of the house to the center, over the mercy seat; and the glory of the God of Israel was above the cherubim. 1 Kings 6:35.

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These two cherubim were types of the two dispensations, or covenants, or Old and New Testament. The signification of "cherub" is, fullness of knowledge. So are these two Testaments. "That the man of God may be thoroughly furnished unto every good work." They have the whole truth, all that we can know of Christ. And like the two cherubim, stand on either side of the mercy seat. One was before, and pointed to a Messiah to come, while the new dispensation points back to His death and resurrection as the basis of all the glory that is to follow. And these two dispensations, like their types, the cherubims, are exactly equal; thus dividing Zion's warfare into two equal parts. And I can show a clear Bible argument, that when the Gospel dispensation has continued as long as did the first, it also will end.

The first dispensation and the twelve tribes, continued just 1843 years. And with this present year, upon which we have now entered, the Gospel will have continued just 1843 years, and Zion's warfare will be completed. A strange coincidence to say the least, that our year 1874, (1873 Jewish time, does not end until the spring or fall of 1874; depending on whether we are reckoning Jewish ecclesiastical or Jewish secular time,) is the terminus of the seventieth Jubilee cycle, and also should complete, and make the second dispensation just equal with the first. There is a beauty and fitness in all this, which men have little appreciated. For God's plans, like the parts of a building, fitted by a master hand, come together without the sound of a hammer.

The twelve tribes of Israel, are used to represent God's people, as well in the new as in the old dispensation. It is the twelve tribes of Israel that the twelve apostles are to judge. It is the twelve tribes from which the sealing is made up in Rev. 7

At the death of Jacob, the patriarchal age ended, and the children of Israel represented God's people. And it was then the scepter, a symbol of authority, was conferred upon the tribe of Judah, which was not to depart till Shiloh come. (Genesis 49:10). From the death of Jacob, to the coming of Christ, was 1843 years. While Jacob lived, he represented his own household; when Christ, the true seed, came, He represented his own house. Hence, you see, the measure of the tribes, as the representatives of Israel, is fixed between these two dates, the death of Jacob, and the coming of Messiah. And it was during that time the scepter was to remain with them. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and unto him shall be the gathering of the people."

During that period of time, while they represented God's church and kingdom, He was continually chastising them. Their punishment in Egypt was because they sinned against God, "In their youth to the land of Egypt," Ezekiel declares, 23rd chapter. "The law was given by reason of transgression," the apostle declares. They suffered in the wilderness for their rebellion; and for the same reason, nations were left in Palestine "as thorns in their side." They were oppressed by their kings, and eventually by Babylon, Medo-Persia, Greece and Rome. still they remained the kingdom of God, his holy nation, until Shiloh came; then that kingdom was taken from them and his people called by another name. But Zion's warfare goes on under the Gospel. Christ was the chief corner stone laid in Zion, and now, "If ye receive not chastisement, then are ye bastards and not sons."

But the conditions were different; under the first dispensation the chastisement was conditional; if they would repent, God would exalt them to reign over their enemies. While under the Gospel, the better God's people live, the more they suffer. "If the world has hated me," said the Master, "it will hate you; if they have persecuted me, they will persecute

you." The warfare goes on, but the conditions are changed. Suppose the case of a criminal; he tampers with mercy, and breaks the law year after year; he is reprimanded by the judge and punished time after time; punished and forgiven, but with no permanent benefit. At last, after ten years of such continued chastisement, the judge declares that now his punishment must be unconditional, and must continue until he has received "double." Such a sentence at first might appear very blind. When will it end? His friends begin to inquire, and find that he had been punished just ten years, conditionally, but now it is unconditional, and must continue until he has received double. They would at once say, when he had had ten years more, he will have received double, and his appointed time will be accomplished.

This is precisely the way God has arranged the chastisement of Zion, and the cover under which he has put the time of that warfare. While he had a kingdom, the chastisement of his people was conditional. That kingdom was taken away, but there is a set time when it must be restored, and until that time shall come, they must remain without protection. "And serve other rulers, day and night, where God will show them no 'favor' as a nation. And how long must this unconditional punishment go on? Until they have received double, God declares. How long had they been punished prior to the taking away the kingdom? 1848 years. The time is about up. Christ is coming to deliver His people, to restore the lost inheritance, to break every yoke, and let the oppressed go free. And Paul says, "Comfort one another with these words." "Comfort ye; comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, (appointed time in the margin). Cry unto her that her APPOINTED TIME is accomplished, and her iniquity pardoned, for she hath received, at the Lord's hand, double for all her sins. Isaiah 40:3.

Why this rejoicing because she has received double, and what has that to do with her "APPOINTED TIME?" Because when her set time is up, God will remember her. "Thou shalt arise and have mercy upon Zion, for time to favor her, yea the SET time is come." God does everything on time, and has declared the end from the beginning. But where did he set the time for Zion's warfare, and declare that He would not restore her to favor until she had received double? By the mouth of Jeremiah the prophet, I answer. The same one who gave the key to the great Sabbath Cycle, or Jubilee, which also brings the restoration of the inheritance at the same point of time.

In Jeremiah 18:11- 18, you will find that God would cast off his people "into a land they knew not, neither they nor their fathers," and therefore not into Syria or Babylon, for their fathers came from those lands. This casting off was to be where they should serve other gods, (rulers) day and night, and where "He would not show them favor." Then follows the promise that He will bring them again into their own

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land, which he gave unto their father. "Abram was heir to the world," and they that are Christ's are joint heirs with him. God goes on, in Jeremiah 16th, and says, he "will send for hunters and hunt them out of the holes of the rocks, and fishers shall fish them," viz, "They shall come again from the land of the enemy," "and the sea shall give up its dead." He will bring them again, in these various ways, "And FIRST, I will recompense their sin and their iniquity DOUBLE." (Jeremiah 16:18) Here, then, is the prophecy, and the "set time"

He will bring them again, "and first, he will recompense their iniquity and their sin DOUBLE." Then we hear Isaiah, whose lips were touched with hallowed fire, as he looks down the vista of time to where God is about to have mercy upon Zion, because the "TIME, yea the SET time is Come." (Psalms 102:18) And these comforting words are spoken: "Comfort my people saith your God, and say unto them, that their appointed time is accomplished, and their iniquity pardoned, FOR they have RECEIVED double, for all their sins."

If, under the first dispensation, God's people were chastised 1843 years, conditionally, and Zion then passed under other conditions, where there could be no lifting up of her down trodden sons and daughters until the time, yea the set time shall come, then may we look for that deliverance, when "she has received double for all her sins." And if that warfare continued 1843 years under the first dispensation, then when it shall have continued 1843 years under the second, she will have received "DOUBLE." and God's word for it, "her appointed time will be accomplished." And "when the Lord shall build up Zion, He will appear in his glory." Psalms 102:16.

The Bible chronology, on which all these times and seasons are based, we propose to give in full in a future number. According to that chronology, the time from Adam to the death of Jacob, is as follows: Adam, to end of flood, 1656 years. Flood, to death of Terah, and covenant with Abram, 427 years. From the covenant to the birth of Isaac, 25 years.

Birth of Isaac to birth of Jacob, 60 years. Birth of Jacob, to his death, 147 years. Total, 2815 years. Here, at the death of Jacob, ended the patriarchal age, and that of the twelve tribes begin; from which, to the Gospel dispensation, was 1848 years. Thus-

From death of Jacob, to the law	198 years
From law, to sending of spies	1 year
From spies to division of land	45 years
From division of land, to Samuel	450 years
From Samuel to captivity	513 years
From captivity to Cyrus	70 years
From Cyrus to Christ	536 years
From birth of Christ to Gospel	30 years

Total 1843 years

From A.D. 30 to 1873 inclusive is	1843 years
1873, Jewish time, ends in	1874 of Roman time.

Thus we have arrived at a point of time when Zion has passed through her two stages of warfare, and "has received double, for all her sins." And on the word of God we can declare that her appointed time is accomplished. These things do not fit, nor will they come out together by any other chronology than "THE BIBLE chronology." And by this, we find the two dispensations ending in 1874. We find the 70 cycles; from the time they entered the Promised Land, ending in 1874. We find a Jubilee, or sixth Sabbath, multiplied into itself, from the last one kept under the law, brings the end in 1874. (See article on Jubilee.)

And now there seems to be but one thing to settle. Was A. D. 30 the point where the double, or second half, began? That it began with the Gospel dispensation, we have positive proof in Zechariah 9th. "Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; lowly and riding on an ass, and upon a colt, the foal of an ass...As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit in which there was no water. Turn you to the strong hold, ye prisoners of hope; even to- day do I declare I will render double unto thee." They thought when the Messiah came, their punishment would end, but they rejected him, and hence, Zion must pass through another probation, another long warfare, a second half. ""Even to- day, do I declare, I will render double unto thee." Double means the addition of an equal quantity.

#### THE CHRISTIAN ERA

The opinion obtains to a very wide extent, that our common reckoning is not true, and that the birth of Christ should be placed five years earlier than the year 1. And this opinion rests solely on the statement in h1story, that Herod, the king, died four years before the Christian era. It will be remembered he died while Joseph and Mary, with the infant child Jesus, were in Egypt. If that statement in h1story that Herod died four years before the Christian era is true, then our reckoning is five years out. The above is the argument for. I will now give the argument against that view.

Caesar Augustus was emperor of Rome when Jesus was born. (See Luke2:1) Augustus Caesar died in August, A.D. 14. On this fact all h1storians agree. Tiberius Caesar was the successor of Augustus. "Now in the fifteenth year of the reign of Tiberius Caesar, Pontias Pilate being governor of Judea...the word of God came unto John, the son of Zecharias, "In the wilderness, and he came into all the country about Jordan preaching the baptism of repentance." Luke 3:1- 3.



The following diagram will help the reader:

Augustus Caesar                      *Died A. D. 14*                      ---  
*While the 15*      *year of the reign*      *of Tiberius,*                      *would be A. D. 29*

Hence John did not begin to preach until the year 29 of our common reckoning. Now if Christ was born five years before Christian era, then He was 14 and 5 are 19 years old when Augustus Caesar died. And John did not begin to preach until the fifteenth year of Tiberius, his successor. Hence, Jesus was 19 and 15, which is 34. Was in his 34th year when John began to preach. How will this agree with Luke 3:23? "Now when all the people were baptized, it came to pass that Jesus also being baptized, the heavens were opened....And Jesus himself began to be about 30 years of age."

You see if that statement in h1story is correct, Luke is altogether out in his reckoning. And I am not yet prepared to renounce the inspiration of the gospel by Luke.

Of course our wise men and astrologers have seen

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the discrepancy between their h1storian and Luke; but of course they cannot admit that a h1storian might make a m1stake as to the year of Herod's death, and so they try to harmonize Luke to the h1storian, instead of the h1storian to Luke. They claim that Tiberius reigned contemporary with Augustus THREE years. No one h1storian has attempted to make it more than three years. Well, granting that, though it is not true, Tiberius was not crowned, nor in any sense of the word, did he reign until a number of weeks after Augustus died. But admitting all they claim, that he reigned three years in company with Augustus, and still it leaves Jesus thirty- two years old when he was baptized. And Luke, too, if not five years out in his reckoning, I shall hold to Luke's statement a little longer, even though I have to come to the awful conclusion that a Roman h1storian has made a m1stake as to the year that Herod died. The statement is said to be supported by the fact, that a lunar eclipse occurred the year of Herod's death; but there was a lunar eclipse in Palestille each one of those four years. Hence, the present reckoning of the Christian era is the true one, If the Bible is true. And if the Bible is not true, I do not claim to be very correct in anything, for all my calculations, and all my hopes, are based on the immutable word of Jehovah.

# THE IMAGE OF THE BEAST- WHAT IS IT?

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Saying to them that dwell upon the earth, that they should make an image of the beast, which had the wound by a sword, "and did live". Revelation 13:14

Papacy represented the Roman world until 1798, when the beast received a wound, and one of its "heads," (governments) viz, the papal government, died. In 1800, or two years after "the deadly wound" was given, papacy was restored, but it no longer represented the Roman empire: In that character it had "power to continue forty and two months," then came the change, since which it has only been "an Image" of its former self. True, it has been a "head," or government of Rome, but its claims were only a reflection of its former greatness.

An image must have a likeness to the original. The original beast was church and state; so has the image been. The original beast was the Roman government; so has the image held government at Rome. The original beast made great and blasphemous claims; so has the image. In fact, it has represented the original in every point, so far as an image can represent its prototype. "That the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be kined."

Here is what the "image" was so to do; and if it has accomplished that work, we shall know the application is correct. In the first place, papacy as the "forty and two months" beast could continue no longer than that period of time; and yet papacy must continue till Christ comes; therefore it must exist in some other and new character. And it has existed in a new character, and been a perfect image of the old forty and two months beast. This, at least, looks plausible. Now for the proof. Has it done the work God said the image would do? It was to both speak, and to cause that as many as would not worship it should be kined.

This is a symbol, and hence, we expect the speaking and kining to be symbolic. Its speaking is great acts; and certainly the declaration of INFALLIBILITY is speaking very loud. Kining, also being symbolic, must refer either to political or ecclesiastical death, as these are the only ones mentioned in Revelation. Excommunication from that church is ecclesiastical death. And the "image," (this being a symbol, its work must be symbolic) "has caused that all that would not worship the image should be kined," (ecclesiastical death). More than two-thirds of the Roman world has been excommunicated, Nearly all of Italy, Victor Emanuel and his army, Dollinger, and nearly all of Catholic Germany. In fact, "all that would not worship him."

How clear and simple is truth. Papacy must hold some place in prophecy. It has made great pretensions since "times and laws were taken from its hand," but it was all show; the sting no longer existed. Even its bulls of excommunication excited only a smile of contempt from those against whom they were buried. It was not so once; there was a time when excommunication by the pope was not only ecclesiastical, but social, political and literal death, and it made kings and emperors tremble. But that was when the papacy stood as the representative of the Iron scepter of the Roman Empire.

# THE TWO- HORNED BEAST- WHAT IS IT?

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Having learned what the "the beast" of Rev. 18th was, it is an easy matter to determine who the two- horned beast represented.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."  
Revelation 13:11

It is an easy thing to explain prophecy, after its fulfillment; and very difficult, if not impossible, before it is fulfilled. If it has come to pass, we have only to find the events in history, and make the application, when, if it is the true one, the facts and the prophecy will agree to the utmost nicety; allowing, of course, for the language of symbols. Where it says "beast," we may substitute kingdom; where it says "horn," we may read "part". Ten horns, ten parts; two horns, two parts. Where it says "heads," we may substitute governments.

The beast of Revelation 13:1- 10, we have proven to be the Roman Empire under its papal character, as it existed for 1\_60 years. The Roman, or fourth beast, had ten horns (parts) and seven heads, (governments), and was represented by papacy, while the papacy, in its civil character was its head. It must be remembered that papacy has existed in two distinct characters, church and state, and in prophecy is sometimes spoken of under one, and sometimes under the other of these characters.

The papal head, which had continued forty and two months, received a deadly wound in 1798, and then that head died, and ceased to represent the Roman Empire. From 1800- 1870, it has been only "an image of the beast". The two- horned beast is some power, which has existed in two distinct parts, and has been associated, more or less, with the existence of the restored papacy, or "image." For it should say to them that dwell upon the earth, that they should make an image to the beast that had the wound by the sword and did live; and he had power to give life unto the "image." (ver. 15) Now if we can find a power, which fits this picture, we shall certainly find

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the power, which is represented by the "two- horned beast."

"The image" was set up in March, 1800, viz; The thirty- five cardinals of the church of Rome met at the city of Venice, elected a new pope, and restored the papacy to life. And it fell, as all will remember, on the 20th of September, 1870, a few days after the battle of Sedan. And if I remember right, there was a power in Europe which has existed in two parts, or dynasties, and which was supposed to hold the destiny of the papacy in its hand, both in 1800 and 1870.

When Garibaldi entered the states of the church in 1868, with the view of taking Rome, and hurling that "image" from its seat. If I remember, No 2 of this two- horned beast, said to that republican army, "Thus far shalt thou go, but no farther. The pope must remain master of Rome." The image must live. "He had power" to give life unto the image." ver. 15.

I also remember that the first part, or No. 1 of that power, which was to exist in two "parts," was the ruling spirit in Europe when the image was made in the year 1800. That he had conquered Venice, and made it a republic only three years before, and by his permission, or instigation, those thirty- five cardinals met there and "made the image." "He should say to them that dwell upon the earth, that they should make an image to the beast that had the wound by the sword and did live, and he had power to give it life." I remember this same "horn," No 1, held the papacy in his hand, as it were: gave him Rome, or took it from him, confiscated or restored the church patrimony as and when he please, until he himself went down at the battle of Waterloo. I remember, So long as the second horn had power to give life, the "image" lived. But when he himself went down at Sedan, and the source from which the image received its life no longer existed, the image immediately crumbled to dust, and fell from its pedestal.

Has the pen of inspiration drawn a good photograph? Do you recognize the picture? If so, I need not call their names.

Some have objected that as it is a two-horned beast, the two horns should have existed at one and the same time. But this objection has no weight. The Roman beast "had seven heads." Then they must all exist at one time, you will say. And yet we read, "Five have fallen, one is, and the other is not yet come." These symbols, as seen by the prophet, were full and complete, while the development of their details is a progressive work. Daniel saw "a ram having two horns, and the two horns were high and the higher came up last." Then the lesser one came up first, did it not?

Having proved, by the correspondence between the facts of history and the language of the prophecy that the two-horned beast represents the two Napoleonic Dynasties, as separate horns, we will now make a more general application of the prophecy.

This two-horned beast "comes up out of the earth," and its horns were like those "of a lamb." A horn means civil power. The horns of a lamb are mild, harmless. The two Napoleon Dynasties came up as republics, the mildest form of government known on earth. One in 1800, the other in 1848. "They spake as a dragon." Rome, under the imperial government, or head, was called a "dragon." (Revelation 12) These two republics both changed to empires. "He, (the two-horned beast) exercised all the power of the first beast before him." The first beast is the "forty and two months" beast, viz, it is the Roman empire, in the character of papal Rome. Napoleon overran the territory of the old empire, and at one time exercised a power equal to the popes. He had emperors and kings in his ante-chamber at Dresden; he divided up the state of Europe, giving Spain to one brother, Holland to another, took Italy to himself; conquered Egypt, and a part of Syria, and had it not been for England, would doubtless have consolidated the old Roman empire.

"He maketh fire to come down from heaven, in the sight of men." Bear in mind, this is symbolic language. A "beast," "horn," "image," "fire," all have their interpretation. "Fire from heaven," means the judgments of God. "The fire of his wrath." Napoleon was the scourge of God upon the nations, during the ending of "the second woe."

Those miracles which he has power to do, saying to them that dwell upon the earth that they should make an image...and he had power to give life unto the image." It is not a real "beast" performing real miracles, but symbolic. And we are informed in what the miracles consisted, viz, giving life to an image, so that it could both speak and kin.

He causeth all, both rich and poor, both bond and free, to worship the first beast, whose deadly wound was healed, viz, papal Rome.

In that reign of terror, or communism, all religion and religious restraint was swept away for a time. Napoleon broke that spirit of anarchy, and restored religious order, and gave life to the image, and thus, by reviving what had been swept away, "he caused all, both rich and poor, ...to worship the beast whose deadly wound was healed."

# OUR FAITH

74HM61

It is common in the Episcopal Church for the congregation to rehearse their creed. I will give a brief statement of my faith.

I believe in the Lord Jesus Christ, the only begotten Son of God.

I believe He is the "First and the last," and the only creation of God. That all things, which followed, were created by, and through Christ.

I believe He will come again, as personally as He left the earth.

I believe the earth will abide forever, as the inheritance and home of the saints.

I believe we are living at the end, the VERY end, of the gospel dispensation.

I believe the only change which will take place when Christ comes, is a change of dispensation, and NOT the burning of the world.

I believe God's people will be raised from the dead, those who are sleeping, and the living changed, as was Elijah, and taken to Christ their living head.

I believe the "sign of the Son of man in heaven." will appear this coming autumn; that, then the Gospel will have ended, God's Spirit

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be withdrawn, and a reign of terror, such as this world has never yet experienced, be inaugurated.

I believe that time of trouble has already began, and in progress in its incipient state, since last September.

I believe the six thousand years from Adam ended at that time, and that we are now "IN THE DAY OF THE LORD," and that probation and the Spirit of God lingers a little fraction of time, to fill up certain jots of prophesy, and that a few months will usher in the "Time of Trouble" in all its dread reality, and that this state of things will continue for YEARS, before the age of peace, and minennial glory will commence.

I believe in the midst of all this trouble, when all existing political and social organizations are shaken to the center, and all confidence between man and man has fled from the earth; that Christ and his saints will organize a kingdom, "which shall break in pieces and consume all these kingdoms, and stand forever."

I believe the "battle of the great day of God" belongs to and will take place IN that day, and not prior to it. And hence, the battle will occur AFTER Christ has inaugurated his kingdom and NOT before he comes.

I believe this kingdom will be as literal and real, as have been the four, which have preceded it, viz, Babylon, Medo-Persia, Greece and Rome.

I believe the immortalized saints will be "kings and priests, and reign on the earth," and the "meek shall inherit the earth."

I believe that the majority of mankind today, are impressed with the fact that present institutions are old and crumbling, and passing away. That the churches are far more blind than the world; that their great organizations for "CONVERTING the world" stands in the way of their seeing this truth.

I believe this present message, "The Midnight Cry," that is now going like a whirlwind, is the last message of the Gospel, the last note of warning to the world, the churches, and to the Advent people, or "virgins," represented in the Parable of Matthew 25.

I believe one- half of the "virgins" will reject this message; I believe the dividing line is now being drawn, and that the saying, "My Lord delays his coming," and ?miting of fellow servants, is coming from our own ranks.

I believe Isaiah 66:5, belongs to those who will be living when the "END" comes, and will have its fulfillment in the Advent ranks this coming summer.

# LETTERS

74HM62

HINSDALE, N.H. Dear Brother Barbour:

I received your magazine, and am very thankful for it. I am glad you are giving the Cry, which is a portion of meat in due season; the subject of Christ's second coming being near at hand, has been interesting to me for a number of years. I heard the first proclamation of it in 1842- 3, in Salem, Mass. I have heard Bro. Prebie preach on the bible prophecies a good deal, and liked him very much; and Bros White and Whiting, two men who came out of the till shop at Templeton, Mass. I believe they were all alive on the coming of the Lord, but where the two last named are I know not, but hope they are holding on to God, and the blessed hope of Jesus' soon coming, although the vision seems to tarry. I have been in many good meetings since those times. I, and my companion and her sIster, feel it is good to watch, and wait and pray, looking for the blessed hope. A. Thomas

Dear Brother: - I would add a few words to what my husband has written. Though we have never been personally acquainted, yet, the writings of the old "4? Veterans" have a peculiar interest to me, having been called of God, I believe, at that time, "To go forth to meet the Bridegroom." I have read your paper with deep interest and must say, I felt better after reading it, than I did after reading the "Discussion of Barker and Whitmore."

My heart is made sad, when professed AdventIsts undertake to prove from the Bible, that the "Time of our Lord's coming is not revealed in it! If we have not yet understood it, God means something in those wonderful numbers and somebody will know something about it, in the final end! Praise God! For the Advent glory, that has shone on our pathway, since we've been looking up- believing "redemption is near" - and I have felt some of the halo of that same light since reading your little sheet. I pray God to give you all the grace and wisdom that you need to give the "Household meat in due season" If some have been presumptuously positive, it won't do to "draw back to perdition." 'Tis true, if we give up "definite Time," we give up all that makes us the representative of the parable of the "ten virgins, and all that would separate us from the denominations we came out from, and we should eventually slip down with them.

They told me, after 1843 passed, that I must take one of three positions- "come back to the church and confess my delusion- go back to the world- or go on into fanaticism." I told them I could do neither. I had started out to meet the Bridegroom, and am going on, and on, till I meet "Him whom my soul loveth." Praise God! I feel just so now! Though the last day of the year '73 has rolled away, there are some fractions to be fined up, and I hope, some more souls sealed unto the day of redemption, and some more virgins waked to get on the wedding garment. O, to be without spot or wrinkle! Fined with the Spirit- "The Bride"- "the Lamb's wife" Glory to his name! I hope to be found among that company, - all washed in the blood of the Lamb! The Lord guide you by His own Spirit. None can claim infallibility; (But Pio- Nino) but if you give what light God gives, in the Meekness of Jesus, it will help the virgins to keep awake, and prepared to stand through these last day perils.

Your sIster, Sylvia B. Thomas

# HERALD OF THE MORNING

*Vol. 3 JUNE 1875 NO. 1*

## ***GOD IS LOVE***

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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# THE PAPER

75HM1

We resume the publication of the paper, as was foreshadowed in the October supplement, in which the statement was made, "If, after the developments of October shall have passed, this paper is continued, it will retain the name of "The Herald of the Morning."

At that time, our views of "the end of the world," or, "the time of harvest," and the way in which these prophetic periods, would terminate, were very different from the present. And yet the impression was strong that humanity would go on, food and light on these subjects be required and the paper continued.

From the beginning of the Midnight Cry the light has been steadily increasing. And each disappointment, instead of overthrowing has developed new and stronger points, each argument more satisfactory.

There has been nothing like it in the history of the Advent people. In former moments, the whole application would be given in and, by and by, some new startling point would be fixed upon. But in this movement three disappointments have occurred yet has gone on with acceleration and, as we go from point to point and the past has been retained, and additional evidence and light is constantly flooding us in these arguments. Hence, it (ELECTRONIC EDITOR'S NOTE: The copies on hand were almost unreadable at this point. What could be not be made out is shown by the "...") ... been like "the pathway of the just shineth more and more, unto the perfect day." While, if we had been com ... other have been, to renounce ... But, when disappointment came, ... departure, and admit the past ... to be an error, it would not ... like the pathway of the just." ... and can maintain, that the six thousand years ended in 1873; and at each ... attention has been directed ... prophetic period, with the ... pointing to that period, has had its ... And this can be made so apparent that those who will carefully read even this one number, that they will not dare retreat, and go no further.

We are living in the "end of the world," or "time of harvest;" and events are coming in so different a manner from the old traditional ideas of Adventists, that unless we are in the way of truth, and advance with the light, we shall be in darkness in regard to the "time of our visitation," as surely as were the first house of Israel, who stumbled and fell "because they knew not the time of their visitation" (Luke 19:44).

Never, since the beginning of the movement, have the evidences been so conclusive that we have started right, and are on the right track. And, by the blessing of God, the light shall be made plain and the paper go on until Zion's warfare is accomplished and the victory won. God asks the remnant of the Advent people to be true to their trust; and has given them a work to fulfill. Let us "send the answer back to heaven, By thy grace we WILL."

There must be one Advent paper, one through which the prophetic periods be investigated. We start again with an edition of between five and seven thousand (taught? - - This word is unreadable in the copies on hand) through God, that the remnant of Advent people will see to it, that our numbers shall soon reach at least 20,000 And, if the Lord will, it may eventually change to a weekly.

The appearance and price are both in its favor. It is nearly one half larger than last year, with new type, and much better paper; and yet we shall charge but sixty cts. with postage prepaid by the publisher.

The paper will discuss a variety of Bible questions; and receive contributions of thought from a variety of writers.

"The Midnight Cry and Herald of the Morning," did not complete its twelve full numbers, for which we consider pay was received. Hence, there are from one to two numbers yet due to all subscribers. Each person, however, must be his own judge as to how many is due to him, and send pay for "The Herald of the Morning" accordingly; or, when last year's subscription is balanced, let me know if I shall stop the paper.

## WHERE ARE WE?

75HM2

I am fully satisfied, and can prove, that the six thousand years from Adam ended in the autumn of 1873. I am satisfied that the 1260 "days" of Dan. 12, ended in the spring of 1798; and that the 1335 "days," prolonged to their utmost, extend only to Feb. 14th, 1875. I can prove that the jubilee cycles, which reach to the beginning of the "times of restitution of all things" (Acts 3:21), ended with the 5th of April, 1875. And yet I believe Zion's warfare is not yet ended; and that there is a transition period in which the gospel overlaps the "times of restitution," as did the law and gospel at the first advent.

There is a period "of time called, "the time of harvest;" or, "end of the world." And I believe we are now in this time of "harvest." We have all believed, for some time past, that we were in "the time of the end;" and this is but another step nearer; God has always taken time for every purpose since the foundation of the world.

75HM3

And there is evidence that the resurrection is a work of time, and also the gathering of the "tares in bundles, to burn;" and that both are due before the living are translated.

I believe this transition period on which we have now entered, is also called "the days of the Son of man" "As it was in the days of Noah, So shall it be also in the days of the Son of man." (Luke 17:26).

"The days of the Son of man," can no more be a period of time before He comes now, than could the "days of Jesus Christ" be spoken of as a period just before He came to earth the first time.

"The time of the end" began when the 1260 days of papal dominion ended, in 1798. "The day of the Lord" began, chronologically, in 1873, where the 6000 years ended; and the 1335 "days," and the Jubilee cycles ended in February and April, 1875. And hence, were prolonged into "the day of the Lord." Thus we find that no two prophetic periods end at the same time.

I believe we are in "the day of the Lord," or seventh thousand, because the six thousand have ended; that we are in "the time of harvest," and the resurrection of the dead in Christ has begun because the 1335 days of Dan. 12, have ended. I believe the dead in Christ are raised spiritual bodies - - "It is sown a natural body, it is raised a spiritual body" (1 Cor. 15:44); hence, the resurrection may go on with no natural, or physical demonstrations. And certainly after what is revealed as to the nature of a spiritual body, or the spiritual birth, this is not a very extravagant idea. And you will find that the idea of a period of time for the harvest; and the probability of our now being in it, will grow upon you the more you examine the arguments. Doubtless, some may have what seem like strong objections coming to their mind; but you will be surprised to see how easily those objections can be removed. There is so much tradition mixed with our theology, which tradition is sacred, so long as we believe it to be Scripture, that every new development of truth has to overcome a host of errors.

All the periods as preached in 1874, remain unshaken. And all but Zion's warfare were clear and definite, in their termination; while this seemed to lack; in that particular; for, notwithstanding, it is an axiom in Scripture, that no two prophetic periods end at the same time, but are scattered all through the "time of the end;" this one, as handled in 1873, seemed to end with the 6000 years and will end in 1874, with XXXXX XXXX XXX (EDITOR: The original is unreadable) years, pointing to the translation. While the beginning of the "day of the Lord," the beginning of the "time of harvest," and the beginning of "the times of restitution." are clearly marked. It has been generally supposed that translation would occur at the moment of the resurrection; ignoring the statement that "the dead in Christ shall rise first." This was a natural mistake, perhaps, since the resurrection and translation, both occur "at the last trump." But when it is known that the "last trump" sounds for a series of years, and gives room for a similar order of events under this, as under the sounding of the other trumpets; and that instead of every thing occurring in a moment, it appears the change, or spiritual birth comes to each individual, in "a moment, in the twinkling of an eye."

The assertion that God can do the work of the seventh trumpet in a single moment, amounts to nothing. So He could have created and peopled the world in a moment. But He has revealed himself as working in another way, as taking time in which to accomplish his purposes.

As the pathway is to shine, "more and more;" we are not surprised that the period of Zion's warfare; which, evidently, ends when the living Church puts on immortality, should be the last to be fully understood; and it is on this period the light now shines.

The difference between our present position and that of 1873, turns, first, on the question, Did the first half of Zion's warfare end at the beginning, or not until the end of Christ's ministry? The answer to this, as can readily be seen, involves some years of time.

The evidence seems clear that Israel after the flesh, were recognized as God's, people, in every sense of the word; up to crucifixion. It was then the kingdom of God was taken from them, the veil of the temple rent; and their house left unto them desolate. He was sent, "but to the lost sheep of the house of Israel," and said, "Go not in the way of the Gentiles;" and again, "It is not lawful to give the children's meat to dogs." He also kept the law up to the night of the Passover; and finally the ordinances to the cross. And just before His death He offered himself in the flesh, to the fleshly house of Israel as their king. From all of which it is evident the warfare, or probation of that people, as a nation, did not end until He had finished His work. And that the second XXXX XXXX on's warfare, under the twelve XXXXX XXXXX (EDITOR: The original is unreadable) not begin until they were end XXX XXXXXX XXX (EDITOR: The original is unreadable) er from on high; at the day XXXXXX XXXXXX XXXXX (EDITOR: The original is unreadable). All can see the evidence XXXX XXXX (EDITOR: The original is unreadable) for making the turning XXX XXXX XXXXXX (EDITOR: The original is unreadable)

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house after the flesh, and that by promise, at the death of Christ, than at the beginning of His ministry, as was done for the 1873- 1874 argument.

The reader can see that this is a strong position. And if you ask why it was not seen before, I answer, The ending of this period was not due in 1873- 1874; but the 1335 "days," and the Jubilee arguments, were due hence, they were clear and definite, like objects in the foreground of a picture, while the end of Zion's warfare, more distant, was less clearly defined. How else could the pathway "shine more and more unto the perfect day."

# ZION'S WARFARE

75HM4

I will give a few of the leading points of this argument.

Before coming into final possession of the inheritance given to the fathers, Abraham Isaac, and Jacob; the chastisement of God's people was to be "double" (Jer. 16:18; Isa. 40:2; Zech. 9:12). "And first, I will recompense their iniquity and their sin double" (Jer. 16:18). This declaration was made after having first declared that He would cast them off "into a land they knew not, neither they nor their fathers; where, they should serve other gods [rulers] day and night, where I will not show you favor" (ver. 13); which can be shown, was fulfilled, in accordance with this prophecy, at the advent. (See Zech. 9:9- 12.)

"Double" means two equal parts. And Zion's warfare has been in two parts; that under the twelve tribes, or house after the flesh; and that under the twelve apostles, or house after the promise. And when she has received double "her warfare [appointed time, see margin] will be accomplished, and her iniquity pardoned " (Isa. 40:2).

From the death of Jacob, the last of the "fathers;" to whom the promises were made, until Christ, the true Seed came, the twelve tribes represented God's people; after which "They that are Christ's are Abraham's seed, and heirs according to the promise."

It was at the death of Jacob they are first denominated "the twelve tribes of Israel" (Gen. 49:28). It was also at that time the "sceptre," a symbol of nationality, was given, which "should not depart until Shiloh come" (Gen. 49:10). Thus clearly marking the beginning of their nationality. And this is the only point from which it can be dated.

From the giving of the sceptre to the end XXXX XXXX (EDITOR: The original is unreadable) Jewish year B. C. 1; which year ending of B.C. 1, was, according XXXX XXX (EDITOR: The original is unreadable) chronology; 1813 years. In the ar XXX XXXX (EDITOR: The original is unreadable) period for 1873 we made the XXXX XXXX (EDITOR: The original is unreadable) Christ's ministry the turning XXXX XXXX (EDITOR: The original is unreadable) added to A.D. 30 makes 1843 years, as the first half of Zion's warfare. And 1843 years from A.D. 30, end in 1873. The idea never occurred that if He was born in the year 1, He would not be a year old until sometime in the year 2; and therefore would not be thirty, till A.D. 31; from which, 1843 years, would end in 1874. This made it an 1874 argument. But there was so much other evidence for 1874, in the fact that the 1335 days of Dan. 12, and the Jubilee cycles, both ended in that Jewish year, [i. e. the spring of 1875]; and also, according to the Jubilee cycles, and type, Christ should have left the Holy Place, on the "tenth day of the seventh month, October, 1874; that we almost overlooked the evidence, of Zion's warfare which did not seem clear, nor did it hold an important place in the arguments. And now it appears that it was not then due, and hence was not fully understood.

When 1874 passed we felt perfectly satisfied that the Jubilee cycles, which reach to "the times of restitution of all things," ended there, notwithstanding Zion's warfare was not fully accomplished. And it was then we saw there must be a transition period between the gospel and the "times of restitution," as there was between the law and gospel. And that the "end of the world" [age]; or "harvest," is a period of time.

The three and a half years of Christ's personal work at the first advent was a time of "harvest." "Lift up your eyes and look on the fields: they are white already to harvest" (John 4:35). And at the end of this world, or age, there is another time of harvest, "The harvest is the end of the world" (Matt. 13:39). And as Christ, in person, was the Lord of the first harvest (Matt. 9:38); so is He to be Lord of this harvest (Rev. 14:14). And as He was three and a half years doing the work his Father sent, him to do, preparatory to the gospel; so it can be shown that He has a similar period of time in which He is to do a personal work: preparatory to the kingdom. Differing, however, in that He was then in his "natural body;" while now He is in his "spiritual body." "There is a natural body, and there is a spiritual body" (1 Cor. 15:44).

The argument on Zion's warfare, as it now shapes itself, is the most perfect, beautiful, and glorious, of any argument in this whole movement. For not only is it perfect in itself, and brings out a host of jots of Scripture never before

appreciated, but it clinches every one of the other arguments, as presented in 1873- 1873 not excepting that of the High Priest leaving the Holy Place on the tenth day XXX XXXX XXXX XXXX XXX (EDITOR: The original is unreadable) When XXXX XXX XXXXXX XXXX XXXXXX (EDITOR: The original is unreadable)

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in Zion's warfare was the end, and not the beginning of the three years and a half of Christ's ministry, and that, therefore, the first half was that much longer, and that the other part would also be lengthened. I supposed we should have seven years more to wait; measuring from the spring of 1875, where the Jubilee cycles terminated; and so preached, for a few times. But the argument seemed to lack symmetry. Why should there be seven years here, and in half as much, at the first advent? A brother suggested that if John began to preach "in the fifteenth year of Tiberius Caesar," Jesus could not have been born in A.D. 1. That He was not born five years before, as so many assume, I could prove from the Bible; and hence, had accepted the common reckoning without question.

The date of the birth of Jesus does not affect chronology, or any of the other arguments based on chronology, any more than would the birth of Alexander, or Napoleon.

The year one of the Christian era, is a fixed point from which we reckon back, and forward. And whether Jesus was born at that exact time, or, indeed, if He had not been born at all, chronology would remain the same. But for a period like that of Zion's warfare, divided as it is, into two equal parts; and the date of Christ's death, the pivot on which it turns, that date becomes all important.

All that is absolutely known from the Bible itself, is, first, that John was six months older than Jesus (Luke 1:36). And, second, that John began to preach "in the fifteenth year" of the reign of Tiberius Caesar (Luke 3:1, 2). And as John was a priest, son of a priest, and the law in full force, he could not legally have commenced his work until he was thirty years of age; the same as Jesus. (Num. 4:3; 1 Chron. 23:3.)

Augustus Caesar was emperor when Jesus was born (Luke 3); and died the last of August, A.D. 14. And Tiberius began to reign September, or about three weeks after.

Jesus evidently, was thirty in the autumn, since He preached three years and a half, and ended His work in the spring, at the Passover. And it appears, from the account as given by John, that He preached some little time before the first Passover; while John six months older, would have been thirty, and commenced his preaching in the spring of the fifteenth year of Tiberius.

As Tiberius began to reign in September, A.D. 14; his fourteenth year would have ended in September, A.D. 28; and the spring of his fifteenth year, the time when John must have begun, would, therefore, be the spring of A.D. 29. Hence, Jesus would have been thirty, in the autumn of A.D. 29. Therefore the birth of Jesus was thirty years back from the autumn Of A. D. 29, and His crucifixion, three and a half years this side, or in the spring of A.D. 33.

This, as you see, makes a wide difference in the turning- point of Zion's warfare. For the time from the death of Jacob to the spring of A.D. 33, was 1845 years; and was the measure of the first half of Zion's warfare: while 1845 years from the spring of A.D. 33, will end in the spring of 1878; and thus complete the second half just three and a half years from the autumn of 1874; the time at which, according to the Jubilee cycles, and the type of the atonement, Christ should, have left the Holy Place. And I fully believe He did leave at that time; and that His personal work in establishing the kingdom is to continue the same length of time as did His personal work, in the establishment of the gospel. And as those born of the flesh could see Him while in the flesh, so now, those only who are born of the spirit, and are like Him, can "see Him as He is."

April 3d, A.D. 33, was the time claim as the date of the crucifixion, in 1843; and this claim was based partly on the astronomical calculation of Ferguson. And, as far as I know, no writer has ever placed that event at a later date. Thus we find ourselves back on the old 1843 platform for this, as well as almost every position on which these arguments are based. Truly the "jewels" of Bro. Miner are every one going back to their place in the "casket."

The opinion that Jesus was born five years before the Christian era rests solely on a statement in history that Herod died the year of the lunar eclipse which occurred four years before the Christian era. And Jesus was in Egypt when Herod died. But it has been shown that there was a lunar eclipse each one of the four years B.C. and it is quite possible the historian may have mistaken the particular eclipse that occurred the year Herod died. While against that statement in history stands the record in Luke.

The usual answer to this, by those who take the other view, is that Tiberius must have reigned contemporary with Augustus. But the facts are he was not crowned, nor did he accept the position of emperor until about three weeks after Augustus died. And during three weeks feigned humility, refusing to accept so exalted a position. Now the question is, Would God count three years of his life which passed before he was crowned, and before he accepted the position, as three years of "the reign of Tiberius Caesar?"

There has doubtless been such an occurrence as that of two men reigning in concert. But in that case, they were both kings or at least claimed to be such; which was not in this case. And you will notice that Luke is careful to insert the word "reign." He does

75HM6

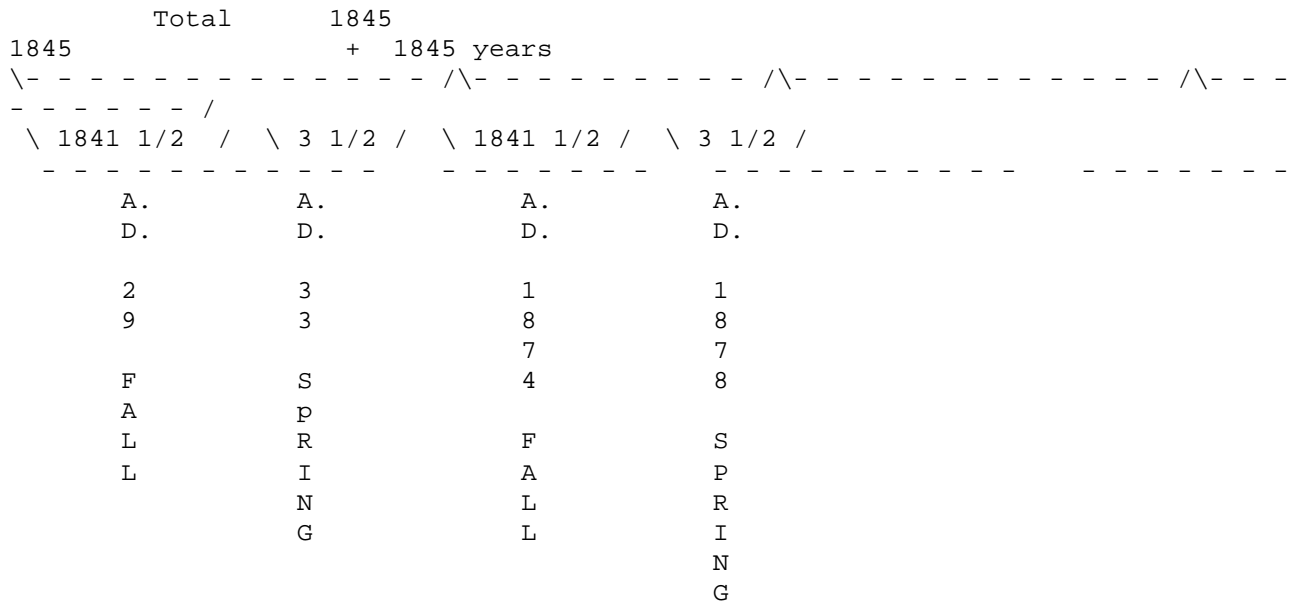
not say, in the fifteenth year of Tiberius; but "In the fifteenth year of the reign of Tiberius." Nor can we discredit this statement of Luke, on such slight grounds as the casual statement of a Roman historian as to the exact date of the death of a governor of an outlying province of the empire when history is so full of mistakes in exact dates of minor matters. And especially at about this time, as there was a confusion of dates, of about one year resulting from a recent change in the Roman calendar.

There is not a shadow of an argument, nor as far as I know, has it ever been claimed, that the death of Christ occurred at a later date than A.D. 33. Hence there is no semblance of an argument which can place the end of Zion's warfare beyond 1878, while there is just a possibility that it may end next spring; thus, Though almost the universal testimony of history is that Augustus Caesar died A.D. 14, there are those who place it a year earlier. In which case it would make the above difference in the ending of Zion's warfare. This is however, by no means probable, since the evidence is altogether in favor of A.D. 14. And more than that, it would leave but one year and a half, as the "time of harvest," and personal work of Christ, instead of three and a half, as at the first advent. And the great strength of these arguments is in the wonderful and often unexpected way in which they link in and support each other. And also the great number of Scriptures never before used, which find their application. These periods have some of them been placed in wrong positions, but had power, even thus; still like the parts of a building, their real beauty and strength is seen only when they come into their true position. And the evidence from this source, in favor of their truth, is far beyond what it would have been had they been arranged so as to end all at one time.

From the death of Jacob, the type, to the death of Christ, the antitype, was the measure of literal Israel; and was, thus:

From the death of Jacob to the exodus 198 years.

In the wilderness, 40 "  
 To division of the land, 6 "  
 To Samuel the prophet, 450 "  
 Under the kings, 513 "  
 Desolation of Jerusalem 70 "  
 To A. D. 1. 536 "  
 To end of A. D. 32 32 "



To the death of Christ, which occurred at end of A. D. 32. viz. in the spring of 33.

1845 years end in the spring of 1878.

Thus, as seen in the small circles, three and a half years are set apart for the "harvest" to each dispensation. Because, from the death of Jacob to the autumn of A.D. 29, the time at which Christ began His ministry, was 1841 and a half years; to which, add three and a half years work in establishing the gospel, and we have 1845 years. And from the death of Christ, in the spring of A.D. 33, 1841 and a half years bring us to the autumn of 1874; when, according to the Jubilee cycles, Christ left the Holy Place to which add three and a half years for His personal work in establishing the kingdom, and, as before, we have 1845 years, ending in the spring of 1878.

But this is not all; just thirty years before He began his work at the first advent, there was a great movement on which his real coming was based, and a message by an angel: "And the angel said unto them, fear not; for behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10). And just thirty years before our High Priest left the Holy Place, to begin His present work, there was also a great movement on which this is based, accompanied by an angel's message: "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head;. . . and he had in his hand a little book open "(Rev. 10:1- 2)

## THE SECOND BIRTH: What is it?

John H. Paton.

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There are two views of this subject held' by two classes of thinkers: one class maintaining that the second birth and conversion; the other that it is the entrance into the immortal life by the resurrection. The former view is, perhaps consistently, held by all Christians who believe in the immortality of the soul; the latter is held by many who reject that dogma - - This is the position of the writer.

In support of the first position, John 3:6 is sometimes quoted; "That which is born of the flesh is flesh; and that which is born, of the spirit is spirit;" and the claim made that the body is the subject of the natural birth, and the immortal spirit the subject of the spiritual birth. To the writer this seems to be a perversion of the Savior's words. If it be true that man is a dual personality, the immortal spirit dwelling in the body, is it not evident that the spirit as well as the body is the subject of the natural birth? If such were the Savior's meaning, the passage should read: "That which is born of the flesh is flesh and spirit;" but not so: "That which is born of the flesh is flesh." And Peter says; "All flesh is as grass" (1 Peter 1:24). Like the seed from which it comes it is corruptible. The stream can rise no higher than the fountain. The dogma of natural immortality - - independent of Jesus and the resurrection - - is evidently the cause of confusion on this subject of the second birth.

The Scriptures speak of but two births, and the resurrection is one of them. God's

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people who have died and "dwell in dust," shall live again; they must therefore, be born again - - born from the dead. The earth is our mother (Job 1:21). "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? Shall a nation be born at once? [yes] For as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

No Christian will deny the relation between Christ and His saints: He is our Elder Brother, "The first born among many brethren" (Rom. 8:29): "The first born from the dead" (Col. 1:18). If the resurrection of the Elder Brother is a birth, the resurrection of the many brethren is also a birth.

It was just as essential that Jesus should be born again as it is for His people; He being the head, and His people the body of the one Seed promised. His birth from the dead opens the way for us, and is therefore the basis of our "lively hope" (1 Peter 1:3). "Because He lives we shall live also" (John 14:19). Though Jesus needed a second birth, He certainly did not need to be converted. From which it is evident that conversion is not the second birth. That in the case of sinners they are related, we fully believe. It is as true that a man must be converted in order to enter the kingdom, as that he must be born again. They are two events intimately related to each other, and are both necessary to the sinner, in order to enter God's kingdom. Conversion is the beginning of a process of which the second birth is the end, as begetting, and birth, in the natural order.

In order to be born of the Spirit, a man must be begotten of the Spirit by incorruptible seed - - the word of God. (1 Pet. 1:23.)

At conversion we receive the Spirit which is at once the basis of character (Gal. 5:22- 23); "the earnest of our inheritance" (Eph. 1:14); and the pledge of immortality (Rom. 8:11). By it we are sealed unto the day of redemption (Eph. 4:30). That some passages seem to teach that conversion is the birth, I admit. These speak of future blessings as in present possession. The principle of this interpretation is found in Rom. 4:17, where we learn that God, because of His sure promise, " calleth those things which be not as though they were." With this in view we believe all passages that speak of future blessings as present can be understood. But we know of no principle of interpretation by which blessings now in actual possession can truly be spoken of as yet to come.



It is sometimes urged as an objection to this view, that the conversation between Christ and Nicodemus (John 3) seems to favor the idea that the new birth is conversion.

The writer fails to see the force of this objection. It might be difficult from this passage alone to decide clearly what he did mean; as all the truth on any subject treated in God's word, is seldom, if ever, found in one place. I am satisfied it would also be a difficult task to prove that Nicodemus was a wicked man - a rebel against God. He needed instruction, we admit; he sought it; and the Savior, in this conversation, began the necessary work.

Nicodemus being a Jew doubtless shared the mistaken expectation of the nation concerning the kingdom of Messiah and their relation to it. They were proud of their birth: they overlooked the sufferings of Christ, [which are not yet ended], therefore understood not the truth that the kingdom was not of this world, [age] but of the world to come. That to obtain that world and the kingdom, they must be raised from the dead. The first birth, of which they boasted, was not enough: they must be born again.

The characteristics of those born of the Spirit show that conversion is not the second birth. (John 3:8.) It is claimed by some that the mysterious movements are predicted only of the Holy Spirit in its operations; but I freely assert the passage will not bear such construction. The mystery pertains also to the person changed: he has this power, "So is every one [person] born of the Spirit." This is not true, of any at conversion, but it is true of all who like Christ, "put on immortality."

Christ is the sample; all his are to be made like him; "conformed to his image." (Rom. 8:29). "As we have borne the image of the earthy, we shall also bear the image the heavenly" (1 Cor. 15:49). The movements of our risen Lord show us a little of what we may expect when we are like him.

He appeared or disappeared mysteriously and at pleasure. He appeared in different forms to different persons; and was not known until He opened their eyes, by those; even who had been his intimate companions: in mortal life. What a change, and yet the same person. "Sown a natural body; raised a spiritual body." Of the nature of this; change we can say but little; but the facts are revealed: "So is every one that is born of the spirit." Truly "it doth not yet appear what we shall be, but when He shall appear we shall be like him, for we; shall see him as He is.'

"God is not the God of the dead, but of the living" [Matt. 22:32] "For this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." (Rom 14:9).

# THE ADVENT MOVEMENT

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I believe the Advent movement has been of God: that its history has been in accordance with the prophetic Word: that we entered the "time of the end" in 1798, since which, the vision has been unsealed, and understood as fast as it has been fulfilled; and that the prophetic periods have been terminating, one after another, ever since 1798: that the 1843-1844 movement marked the beginning of the tarrying of the vision, and the 1873- 1874 movement brought us to the beginning of "the times of restitution of all things" (Acts 3:21). But our ideas of the closing of this age, and the introduction of the next, and of the events connected with the transition, have been crude and extravagant.

The Church are as completely in the dark in relation to the manner of Christ's coming, as were the Jews, at the first advent. For, instead of the universal crash, for which so many are looking, we are simply gliding from one dispensation into another. And like the transition between the law and gospel, so now there is a transition period between the gospel, and the establishment of the kingdom of God, on the earth.

The present work differs very widely, of course, from that at the first advent. At that time Jesus came in a body, "born of the flesh;" now He comes with a body "born of the Spirit." Christ was "the first born from the dead" (Col. 1:18). And of the resurrection we learn, "It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:44). We know very little of what a spiritual body is, "for it doth not yet appear what we shall be." Therefore, in his present work on earth, it is a fair inference, that He may be seen at certain times, in fulfillment of prophecy, and at other times be invisible to mortal eyes. It is written that "every eye shall see him." "And then shall they see the Son of man coming in the clouds &c. But I apprehend these are especial occasions, in which He reveals himself to the world in the various characters foretold; as the world are not to see the Lord, ["as He is,"] but only as He shall appear to them, in fulfillment of prophecy.

At the first advent Jesus came in different characters at different times; first, as an infant; then as "the Messiah, the prince," at his baptism, and anointing. For Paul declares that the baptism of John occurred "before His coming" (Acts 13:24); then again, as king, "Behold, thy king cometh, having salvation, meek and lowly, riding on, an ass" (Zech. 9:9). so I believe He comes in different ways at this advent.

There is a period of time called "the days of the Son of man," as there was, "the days of Noah." (Luke 17:26.) The gospel day cannot be here referred to, for it was a period then future; and the last days of the gospel are more his "days" than are all of them. With any fair interpretation, they can only refer to a time in which He is here on earth.

The fact that He may be here, doing a work, and yet remain invisible can be demonstrated by comparing Dan. 10; and Rev. 1; where it will be seen that a personage having the same identity appears to both, and was on earth for many years, during the days of the Persian empire. Daniel describes him as "a man clothed in linen, whose loins were girded with fine gold of Aphaz; his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass; and the voice of his word, like the voice of a multitude." While John's description is, "One like the Son of man clothed with a garment down to the foot, and girt about the paps with a golden girdle; his eyes like a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." This personage says to Daniel, who had been praying, "Thy words were heard, and I am come for thy words; but the prince of the kingdom of Persia withstood me one and twenty days. But, lo, Michael, one of the chief princes, came to help me, and I remained there with the king of Persia." After which, he says, ver. 20, "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia. And when I am gone forth, lo, the prince of Grecia shall come. I also in the first year of Darius the Mede, even I stood to confirm and to strengthen him."

This vision occurred in the third year of Cyrus. And this personage was with Darius five years before, then with Cyrus; and the inference is, that he remained with the "kings of Persia" until the prince of Grecia [Alexander] came; which was more than two hundred years. Now is it true, that this personage, one just like Christ in his glorified body, was fighting with the kings of Persia; and was there for years, or is it a fable? If it be true that he was there controlling the affairs of the Persian empire; then why, if the prophetic periods demand it, may we not now be "in the days of the Son of man,"

and He be here, in person, controlling the affairs of the Roman empire, which is about to be subverted, and given to the people of the saints of the Most High?

Nothing is said, of this in Persian history, wherefore we infer he was not visible to the

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Persians. And even Daniel's companions did not see him, "but a great quaking fell upon them, so that they fled and hid themselves."

What the nature of this fighting was, we do not know, only God had said of Cyrus, "he shall build my city; he shall let go my captives." And once again, "the captive daughters of Zion are about to go free from their it long bondage; for God "shall arise and have mercy upon Zion, for the time to favor her, yea the SET TIME has come." And there is to be more fighting:" These [ten kings] shall make war with the Lamb, and the Lamb shall overcome them." "I saw the kings of the earth, and their armies, gathered together to make war upon Him that sat upon the horse, and against his army." Michael was there to help, at that time, (ver. 21.) and once more Michael is on hand; "At that time shall Michael stand up and there shall be a time of trouble such as never was since there was a nation."

If such things occurred back there; and Almighty God says these things are to occur here, can't you believe it? must you let your "traditions make void the law and the prophets," as did the Jews? If such personages could be doing their work, and yet be invisible to the Persian empire, can they not, and be invisible to the Roman empire? Even if our chronological position were faulty, the time must come when events will take on this character; for "in the days of these kings shall the God of heaven set up a kingdom." (Dan. 2:44.) And if the kingdom is set up in the days of these kings, then will Christ and his angels and saints, be here on the earth, while at the same time this divided Roman empire is on earth: and yet they cannot see it. "And when he was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation, margin, outward show.\* Observation means the act of seeing, "neither shall they say, lo, here, or, lo, there." If the world could see the kingdom, when it comes, they would say "lo, here, or lo, there." But how can they, if they can not see, or observe it? All the world will be able to learn, is that the kingdom is in their midst, or among them. (Luke 17:20.)

Those who are born again, like Christ have spiritual bodies, and can no more be seen, by those who have not attained to that birth, without a revelation, than can the willd. (John 3:8). "Except a man be born again he cannot see the kingdom of God." Christ must be here on earth doing a work before our translation In Rev. 14:14: He is brought to view as reaping the earth, evidently the work of the resurrection; the dead in Christ rise first. After which an angel reaps "the vine of the earth; and casts it into the winepress." (ver. 19.) and the winepress is trodden; but who treads it? let Isaiah answer: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, [Aye "girded with the fine gold of Uphaz."] traveling in the greatness of his strength?

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\* Their spiritual bodies are not visible.

I that speak in righteousness, mighty to save Wherefore art thou red in thine apparel, and thy garments like him that treadeth the willefat? I have trodden the winepress alone, and of the people there was none with me" (Isa. 63:1- 3). Here is a work of judgment to be done before "we who are alive and remain," are caught up with those who have had a resurrection; for when "caught up," so shall we ever be with the Lord." And again; It is Christ and the angels, not men, who do the work of "the harvest."

## WITH A SHOUT

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"For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: wherefore comfort one another with these words" (1 Cor. 4:16).

The above seems to support the idea of a general "wreck of worlds; and crash of matter," when Christ descends from heaven; and if it is so, our arguments are faulty. But if this text itself proves the contrary; and all this is true in its fullest sense, and yet Christ comes as quietly as He went away, our arguments will stand.

What is "the trump of God" at which the dead are raised and we are changed? Let Paul answer! "The last trump;" "Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in a 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 put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15:51) Thus we learn that it is at "the trump of God," "last trump," the dead are raised, the living changed, and both classes rewarded with immortality and eternal life: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ. And the nations were angry, and thy wrath is

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come, and the time of the dead that they should be judged; and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. 11:15- 18).

There are these who say the last trumpet of Rev. 11, is not the same last trump, as that of 1 Cor. 15; that one is a symbolic trumpet, and the other not. Hence, I suppose they would have us believe, that one is a metallic trumpet. But God's word is more sure than man's ipsidixit. And as we receive our recompense "at the resurrection of the just" (Luke 14:14); and at the seventh trumpet, (Rev. 11:18;) and the resurrection occurs, "at the last trump" (1 Cor. 15:52); and at "the trump of God" (1 Thes. 4:16); it follows that we have a resurrection, or meet with a momentary change, at three different trumpets, or these are all one and the same.

Of the seven trumpets, six have already sounded, and are in the past. And, as all know, were not audible sounds, but events transpiring on earth. And the seventh, the one at which all, "both great and small," are rewarded, not only continues to sound until all who "destroy the earth" are destroyed, but has already been sounding nearly thirty- five years.

In the sounding of these trumpets, "days" mean years, and have been so fulfilled. The sixth trumpet sounded for 191 years and fifteen days, or "for an hour, and a day, and a month, and a year" (Rev. 9:15); and ended, as has been so often shown August 11th, 1840. The seventh began where the sixth ended, and hence, has been sounding thirty- five years. "But in the days [years] of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished. What is the mystery of God? Let Paul answer! "My gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began (Rom. 16:25.)

Having learned - what the trumpet is; let us inquire what the "shout, and voice of the archangel" may mean. You will notice the Seventh trumpet opens with "great voices" making a proclamation; and closes with the angry nations, and the rewarding of God's people. And I shall show that the "shout," or "great voices," have been fulfilled in the Advent message; and that the "voice of the archangel," means the events connected with the "time of trouble."

"And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

The burden of the Advent message has been just this, viz., that the kingdoms of this world belong to the great God, and His anointed Son. The present tense, are become the kingdoms of our Lord, and even the past tense are common in prophecy; "Unto us a child is born, unto us a son is given." "In my thirst they gave me vinegar; and for my meat they gave me gaul."

This Advent movement is also the last of the gospel work, and therefore, in it "the mystery of God will be finished."

# THE VOICE OF THE ARCHANGEL

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Michael is the archangel (Jude 9). "And at that time shall Michael stand up, and there shall be a time of trouble, such as never was since there was a nation; ... and many that sleep in the dust of the earth shall awake." A "voice," is that which speaks; and actions often speak louder than words. Christ's blood has a voice, "and speaketh better things than that of Abel." The trumpets all had voices, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound" (Rev. 8:13). Signs have voices: "If they will not believe thee, neither hearken to the voice of the first sign, then will they believe the voice of the latter sign" (Exo. 4:8).

"The Lord himself shall descend from heaven" in the midst of these events; heralded by the Advent message; [great voices or "shout"] and by the "time, of trouble," or "voice of the archangel;" and destruction of those, his enemies, who would not that He should reign over them. '

"Even so come, Lord Jesus." Amen.

## MANNER OF HIS COMING

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We shall never be able correctly to interpret the things that are coming on the earth or know the time of our "visitation," any more than did the Jews until we get a Scriptural view of the manner of Christ's coming. The Jews stumbled, because He came in away they did not anticipate. And yet He came in accordance with their Scriptures. We also have the Scriptures in regard to his second advent; and yet He is to be "for a stone of stumbling and for a rock offence to both the houses of Israel."

Some object to the body of Christ, the true Israel of God, being called Israel; especially if applied to the Church with a threatening; while free to claim all the blessings promised to Israel. But the subject is made clear in Gal. 4, He who was of the bond woman was born after the flesh; but

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he of the free woman was by promise; which things were an allegory, for these are the two covenants." The first house stood for Agar; the second was by promise and stands for Isaac.

The Scriptures clearly teach that Christ will appear, to the world, in many different characters. "He shall be revealed from heaven in flaming fire, taking vengeance on them that know not God." He did not go up in flaming fire; and "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." (Acts 1:11). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." He did not go in that manner. Suppose the Jews had fixed on Zech. 9:9, "Behold, thy king cometh, sitting on an ass;" as the only way He would come; it would have been no more inconsistent than the present expectation of the Church in looking for him in all his glory. For there is positive evidence that in leaving the Holy Place, He comes without having on his glorious appearance. When he ascended, he was not glorified, since they could look upon him" Nor had the Holy Spirit then come; "The Holy Ghost was not yet given, because that Jesus was not yet glorified." (John 7:39). In Lev. 16, we get the manner of his going in and coming out. Here we learn that the high priest in going in to make the atonement, lays off his garments in the tabernacle, and puts on the holy linen garments, until he has made the atonement; after which he puts them off and leaves them there, [Lev. 16:23,] and comes forth.]

These garments, which made the high priest so glorious are described in Exo. 28. They were garnished with all the precious stones found in the New Jerusalem as mentioned by John. And as the names of the twelve tribes of Israel were graven on the gates of the city, so were they graven on the breastplate of these garments. Thus far Christ has fulfilled the law, He went in before He was glorified, put on his glory "in the tabernacle not made with hands." Does He "lay it off and leave it there and come forth?" or does He bear his glory out into the presence of the people, and thus break the law? Is this fanaticism to teach and believe that Christ will not break the law, and therefore, when He, first appears, will not come in all His glory?

Now I believe He comes "in like manner as" they saw him go, not because the angels said it; but having appealed "to the law, and to the testimony" for myself, know; for "it is easier for heaven and earth to pass, than for one jot, or tittle of the law, or the prophets, to fail."

# THE GOSPEL OF CHRIST

*The True Elijah Message*

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"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5-6

When John was asked, "Art thou Elias?" he answered! "I am not." [John 1:21.] And, yet Christ said of him, "And if ye will receive it, this is Elias which was for to come" [Matt. 11:14]. These statements appear, at first sight, hard to reconcile, but there is really no difficulty. If they had received the message of John, he would have filled the type, and done the Elijah work, that is, turned their hearts back to the hearts of their fathers. If they had believed John, they would have received Christ. "For John came unto you in the way of righteousness and ye believed him not." Matt. 21:22. Hence John did not fill the picture, and the kingdom of God was taken from them; and they became "Loammi: for ye are not my people, and I will not be your God" [Hosea 1:9]. But through Christ and the gospel, true children of the fathers, Abraham, Isaac, and Jacob, have been found, who, together with the fathers, will inherit the earth; "and there shall be no more curse." "They that are Christ's are Abraham's seed, and, heirs according to the promise."

Now the question is, has not the gospel brought out the true seed, children of the kingdom, and turned their hearts to their fathers; so that instead of smiting "earth with a curse," God can confer the inheritance? if so, it never can be fulfilled a second time. Hence, we shall never look for, nor accept any personal Elijah.



## ELIJAH, AS A TYPE

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The gospel has filled the Elijah message; therefore Elijah was a type. Like the gospel Church, he began his career with miracles, He also fled into the wilderness where he is fed by the ravens. And his career closed with translation. So with the Church; her career began with miracles; she then "fled into the wilderness where she hath a place, prepared of God, that they should feed her there [Rev. 12:6]. And is to end with translation: "Behold, I show you a mystery; we shall not all sleep, we shall all be changed, in a moment in the twilking of an eye; at the last trump."

The parable of the ten virgins is the end of the gospel. And two movements are - represented, a going forth to meet the Bridegroom,

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followed by a disappointment; and a going out to meet him, which ends with his coming, "and they that were ready going in." Hence, if this present movement, which began some fifteen years since, is the true midnight cry of the parable, it answers to the translation scene in the type.

It is well known by all, both friends and enemies, who have watched this movement, that it has passed through three phases during the last few years:

1. That ending in 1873:
2. The seventh month of 1874:
3. the time between Feb. 14, and April 6th, 1875.

The last of which, Feb. 14 was the end of the 1335 "days," and beginning of the resurrection, or "time of harvest;" and the 6th of April, was the end of the Jubilee cycles, and beginning of the "times of restitution" and, between the two, having a terminus of fifty days.

And I shall show that each of these phases answer with the utmost exactness to the translation scene of Elijah; so much so that even the meaning of the name of each place finds its application.

"And it came to pass when the Lord would take up Elijah into heaven, by a whirlwind, that Elijah went with Elisha from Gilgal" [2 Kings 2:1].

Gilgal means, rolling away the reproach, "And the Lord said, This day have I rolled away the reproach of Egypt, from you; wherefore the name of the place is called Gilgal [Josh. 5:9]. The strength of this, the second and last movement in the parable, rests on the fact that the first one was of God. If the 1843- 1844 movement was not from Heaven, this is not; for all the evidence in support of this, is based on the old 1843 platform; as those who have seen the arguments well know. The 1843 movement, has for many years been a reproach to the main body of so called Adventists; so much so that they deny having had any sympathy with it; and would gladly blot it out of their history as a people. But when the midnight cry began; drawing, as it did, its main arguments from the first movement; and holding up the fact, that if the former was not the true beginning, this could not be the true ending, of the parable of the ten virgins, it rolled away all reproach from the 1843 position. Hence, this present movement, like Elijah, starts from "Gilgal." And Elijah said unto Elisha, tarry here, I pray thee, for the Lord hath sent me to Bethel." We started from Gilgal, or where the reproach was rolled from the 1843 position, to go to 1873, where we expected translation. 1873, stands for Bethel, the place where Jacob's ladder stood, with top reaching to heaven.

1873 is the base, or ground- work of our arguments; and all, from that onward, is only a prolonging of "the days": a few more rounds to the ladder, than at first supposed. They did not stop at Bethel, however, for scarcely had they reached it, when God said, Go to Jericho; which means "his moon; or month" and we had scarcely arrived at the supposed

terminus in 1873, when we immediately started for the seventh month, or October, 1874. -- Jericho. And Elijah said, "Tarry here, I pray thee, for the Lord hath sent me to Jordan." Jordan, means "judgment;" and "begins at the house of God": "the dead in Christ rise first;" and we believe, Feb. 14, is where it begun; the point to which we immediately started from the seventh month of 1874. But we must cross the Jordan. It was fifty days between Feb. 14, and April 6; the span of time to which we looked: and, with the end of April 5th, we had crossed into the beginning of "the times of restitution."

"And it came to pass, when they had gone over, as they still went on and talked, behold, there appeared a chariot of fire and horses of fire and parted them both asunder, and Elijah was taken up, by a whirlwind, into heaven." [ver. 11.]

## TWO IN THE MILL

75HM12

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump" [1 Cor. 16:51- 52].

The above language may seem to teach that this change comes to all, in one and the same, moment; and is so understood by most readers. But the writer holds that the resurrection, and probably the translation of the living, occupies a period of time; and that this change has already begun with the sleeping saints.

That it does not transpire in one and the same moment we are certain; mark the language, "We shall not all sleep, but we shall all be changed, in a moment." No one can question that it takes those who sleep; and if those who are alive and remain;" to constitute the "all," referred to. Now if all undergo this change in the same moment, we freely admit that the idea of the resurrection and translation being a work of time, must be erroneous; but, if it can be fully demonstrated that though the change is instantaneous to each individual, it does not occur to all at the same time, then the idea that this text is designed to teach such a view must be abandoned.

Let God interpret Himself. "So also in the resurrection of the dead: It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: It is sown in, weakness, it is raised in power: It is sown a natural body, it is raised a spiritual

75HM13

body" (1 Cor. 15:42, 44). Here we learn that they are raised in glory, in power, and incorruptible; and, therefore, changed when raised. But if the above text teaches that all, both dead and living, are changed at the same time, What becomes of this? "The dead in Christ shall rise first" [1 Thess. 4:16]. Therefore, as you can see, this text cannot mean that the change occurs to all at the same moment, but, "at the last trump," which sounds for years; and that if transpires during those years, is the most that can be drawn from this one passage.

Now although the argument is clear, that Zion's warfare does not end for about three years, still there is no assurance that the resurrection may not terminate, and translation commence this side of 1878. Then you have changed your position on definite time, some may say; No! I have not believed for years, that the time of our translation was made known. See article on "seven last plagues," in June No. of this paper for 1874. I do believe the time for the beginning of the resurrection, viz. the end of the 1335 days, is revealed; and that they ended Feb. 14th 1875, and that we do not know how soon the resurrection may terminate, and translation begin.

"Stand, therefore, having your loins, girt about with truth, and having on the breastplate of righteousness, and above all, the shield of faith; . . . watching thereunto with all perseverance" [Eph. 6].

# THIS SAME JESUS

75HM13

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

The Jesus that was taken up, was He who had been raised from the dead, "the first fruits of the resurrection," the one who was on earth for forty days, in so strange and mysterious a body that He could meet those who knew and loved Him best, those who were His most familiar friends, up to only three days before; and yet, strange to say, "they knew him not."

Mary took Him for "the gardener;" others for a "stranger;" while some were affrighted, believing they had seen a spirit. Not a single person knew Him until He chose, by some familiar act, to make himself known. Many seem to have the idea that after His resurrection Jesus had the same body, so far as flesh and bones are concerned, as before the crucifixion. If so, how is it that not a feature could be recognized? Did you ever know of a person so well loved, who, after only a three days absence failed to be recognized by every one of his friends? and yet such was the case with our Lord. You may say death changed Him; but they had seen Him while he was dead. The body placed in Joseph's tomb was not that body that came forth: God Almighty changed it.

I know this strikes at, and opposes, the popular view on this subject, but, "To the law and to the testimony; if it is not in accordance with this, there is no light in it." - - "It is sown in weakness: it is raised in power: it is sown a natural body: it is raised a spiritual body " (1 Cor. 15:44). And we are entirely ignorant as to what a spiritual body it is: "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." Christ was visible, or invisible, at pleasure. He would appear in their midst "the doors being shut;" and anon, He would vanish out of their sight; nor could they tell "whence He came; or whither He went: so is every one that is born of the Spirit." He could appear in any form He chose; as "the gardener," "a stranger," or as when taken from the cross, in His natural, earthly form, with, pierced hands and side. And yet we know He did not have a NATURAL body: "There is a natural body, and there is a SPIRITUAL BODY" (1 Cor. 15:44). And we know it was raised "a spiritual body," let PREJUDICE say what it may.

It is the flesh and bones that constitutes the BODY of a man; and when the blood, or other fluids, are removed, the BODY still remains, Hence, if Christ had flesh and bones, after his resurrection, they were not: NATURAL, but SPIRITUAL flesh and bones. A spirit, and a spiritual body, are very different.

"All flesh is not the same flesh" says the Apostle, when reasoning on the resurrection; and "there is a celestial body, and there is a terrestrial body. Of the former, we know absolutely nothing only that it seems to be independent of every law which controls the natural body.

Angels, like our Lord, can eat and drink the food of mortal man, and disappear in "a flame of fire," (Judges 13:20). They can appear with a countenance "like the lightning," so that men become "as dead men" (Matt. 28:3,4). And to their friends, a moment after, as ordinary men [Mark 16:5]. THIS is the Jesus that went away, and the one that comes to set up "the kingdom of God," which, "except a man be born again," he cannot see. [John 3:31]

Can you not conceive it possible that angels may be on earth and remain invisible? that like "the angel of the Lord" who slew 180,000 Assyrians in one night, they can exert a terrible power, yet be unseen? In the resurrection we are to be "as the angels of God," and also like Christ. Hence, Jesus, in His spiritual body, is like the angels; and it is with such a body He comes. Read the article; "With a Shout;" and you will see that the general idea that Christ comes accompanied by an audible blast from a literal trumpet has no real foundation in Scripture It is Scriptural, however, that there is a period of time called "the harvest," in which Christ and the angels are to be "reaping the earth." And until the "harvest is ended," or nearly ended, we shall remain in our mortal condition. "In the day when the Son of man is revealed, in that day, he that shall be upon the house top," &c. (Luke 17:30- 31)

It may be said, If he comes in his spiritual body and is here on earth, some will be saying "Lo, here or, lo there;" very likely; so Christ thought, "but they shall say to you, Lo here, or lo there, go not after not follow, for as the lightning," &c, so shall also the Son of man be, in his day" (Luke 17:24).

Spiritual bodies are often compared, to the lightning. Ezekiel, in describing the "living creatures," were the glory of the Lord, says, "and the living creatures ran, and returned, as the appearance of a flash of lightning " (Ezek. 1:14). The personage Daniel saw, who was withstood by Cyrus for twenty one days, had a face "as the appearance of a flash of lightning" (Dan.10:6). The countenance of the angel who rolled away the stone, (Matt. 28:3) was like lightning, "So shall the Son of man be, in His day." And of the devil, Christ says, "I beheld Satan as lightning fall from heaven" (Luke 10:18).

Because the Bible declares that the resurrection body, the one that is to be like. Christ's and the angel's, is the kind of a body with which He comes, let no one say we are advocating a spiritual and not a literal personal coming of Christ. Such a statement would be false; but He certainly comes, "a spiritual body;" "born of the Spirit," as He was when He ascended. And when we learn that the trump

75HM14

of God, "the last trump," and the "seventh trumpet" are all one and the same; and that six of them have already sounded, and the seventh is NOW SOUNDING and that they are fulfilled by EVENTS, and not NOISE; we can see that it is possible, to say the least, that the old traditional ideas of the MANNER of Christ's coming may be incorrect.

We have reached a time when the "lamp" is shining more clearly, on these things, than ever before; and new truths are continually unfolding; and to OPPOSE them BECAUSE they are new, is perhaps, natural, and therefore we expect such opposition. But let me warn all to be careful; EXAMINE before you oppose, "lest you be found fighting against God."

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# NEW YORK STATE CONFERENCE

75HM14

This Conference met at Springwater, March 12th, and as reported in the World's Crisis, and western Times; their only business was to pass a vote of censure on Dr. N. H. Barbour;" or what they were pleased to call, his "Elijah time message."

Their object in giving its name which conveys so false an impression, was purely gratuitous slander, with no other foundation than can be found in the article in this paper, entitled "The gospel of Christ the true Elijah message." In which occurs the following sentence "Hence we shall never look for, nor accept any personal Elijah." The above application of the Elijah type to the general gospel had been given, as now published, in the hearing of one of that "business committee" Viz. C. F., Sweet. Hence, we presume it was by his misrepresentation that the others were deceived. But the real immediate cause of the unChristian attack of that body was that we had appointed a time meeting at Dansville, for, Sunday, March 14th, which appointment was made by myself while ignorant of the fact that the, N. Y. State Conference also met on that day, at Springwater. (Twelve miles distant.) And also in the fact, that while their Conference was thinly attended, the friends came to our meeting, both from, and through Springwater without stopping to the Conference, and even one of the preachers reported as "attending the Conference" only stopped at Springwater to feed his horses and then came on to Dansville. These things of course were not pleasant to the body called, "The New York State Conference;" since they are bitterly opposed to definite time, the Mother that gave them birth; and the success of our meeting naturally roused their indignation.

The business to which they devoted their time, as published by themselves, was rather peculiar. They first drew a resolution to disfellowship (excommunicate is perhaps the better word) "all who were in sympathy with Dr. N. H. Barbour's views; who (Dr. B.) has no license from this body, &c. But after grave deliberation, rescinded the above, as too sweeping; since such resolution would cut off those who had hitherto been the main support and life of the Conference; and, by their numbers and character giving it vitality.

The above course does not appear out of character, however, when we consider the material of which the business committee were composed. W. J. HOBBS, the Chairman, is a Christian minister; - - or Christian, as they are sometimes called. Hence, though holding to the sleep of the dead. It is no more than we might expect that he would oppose Adventism; otherwise he is a very clever harmless man. C. F. Sweet, is a Christadelphian. I do not know if he is recognized by them, but his views are substantially the same, and he manifests the same spirit, in resenting them I shall be better understood when I say, that he gives courses of eighteen or twenty lectures on a very peculiar "Age to come," and he boldly asserts (so I have been informed by those who have heard him) that no one can be saved who does not adopt his views. He qualifies "being saved," however, by saying they cannot be "kings and priests," of all that class, for the Christadelphians take to themselves various names, the evidences of the immediate appearing of Christ seem distasteful.

The above, and similar discordant elements, composing what is left of the N.Y.S.C. is sufficient to account for that unChristian attack.

So far as any personal feeling on my part, is concerned, I should have passed it by unnoticed; but the wide extent through which the cruel slander; making it falsely to appear that in some way, I was claiming some position for myself, makes it a duty I owe to the cause, to give these facts to the brethren scattered abroad with those who know all the parties and circumstances of the case, this "CUTTING OFF," by the little faction at Springwater, reminds one of the fable of a "tail" which became indignant at the liberty of a certain dog, determined no longer to submit to the nuisance, and had the dog cut off; discovering, however, when too late, that its backbone and brains were gone.

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## REFLECTIONS

75HM14

Sadness comes over my mind when I look back on the past, and think of the happy hours I have spent with my dear brethren of the N.Y. State Conference: when my whole life and soul was swallowed up in, and with, that organization. Having, as I supposed, the entire confidence of my brethren, while acting, for so many years, as their presiding officer. I prayed earnestly to God to permit nothing to come among us to divide and mar our sweet peace and union. And to be torn asunder, as we most certainly are, never to be again united as in the past, is sad for me to reflect upon. Then when I come to think, upon the cause that has produced the division, [the time of our Lord's return] and that it has been nothing but the force of evidence which I could not resist without falling, into condemnation, that compels me to stand where I am; it seems the harder that division should come on this account.

There is evidence which to my mind is overwhelming, that the 1260 years during which "the abomination of desolation, spoken of by Daniel the prophet," was to hold "times and laws," is in the past: that the judgment has sit upon that power, and that it has been "consumed and destroyed;" and that those periods of Dan. 12, are all in the past. I cannot but believe that the parable "of the ten virgins," has been undergoing fulfillment, in this Advent movement, and is mainly in the past. And that we are now in the "day of the Lord;" that it will require time to fulfill the things spoken of in, the transition between the gospel and judgment age.

75HM15

I do not believe that Jesus will sit upon the throne of His father David when He first comes, but will subdue the Gentile kings, "wound the heads over many nations." And I believe the "times of restitution," have already commenced; and that Jesus was due, at their commencement.

I will not now take space in the paper to give all the reasons why I believe the above, and will only say, I have none but the kindest of feelings towards all my brethren who differ with me on these points. May the good Lord direct you, and me, and all our brethren, so that in the kingdom we may share in that rest that remaineth to the people of God - - Amen.

Your brother in Christ:  
D. Cogswell.  
Dansville, May 25th, 1875.

# OUR FIRST PAGE

## The Course of Time.

75HM15

Our whereabouts on the stream of time, is in "the end of the world," or "time of harvest." The six thousand years from Adam, are ended; "the day of the Lord" begun, and a little period of "forty and two months," or three and a half years, beginning in October, 1874, where our High Priest left the Holy Place, and ending with Zion's warfare, in the spring of 1878, is all the time we have, ere many will take up the sad lamentation, "the harvest is past, the summer is ended, and my soul is not saved."

But in order to understand our chronological position, it will be necessary for the reader to connect the past, present, and future, from Eden lost, to paradise regained, in one comprehensive view.

Come, then, and for a few brief moments, look at the world's history through the telescope of inspiration. And the past, with all its long forgotten years, and glimpses of the glorious restitution, shall pass before you.

Man, fresh from the molding hand of God, was for some unknown purpose, permitted to taste the bitterness of death. Perhaps, to make sinless purity and eternal life more glorious by the contrast. For no sooner had he sinned, than ample means for restoration was begun. The promised "Seed of woman" was made, ere man was driven from his Eden home; and the line through which the Great Life Restorer was to come, numbers ten human lives, from Adam to Noah's flood; measuring a thousand six hundred and fifty- six years (1656).

At the flood, the human race, reduced to a single family, began the second act in the drama. Noah was followed by a line of patriarchs, twelve in number; and we shall find the number twelve continues from the flood: twelve patriarchs; twelve tribes of Israel; and, under the gospel, twelve Apostles.

The patriarchal age was six hundred fifty and nine years long, (659) beginning at the flood, and ending with the death of Jacob. From there, where the twelve tribes receive the "sceptre" and became a nation, "the kingdom of Israel," to their captivity, measures a thousand two hundred and seven years more. (1207).

Here the diadem was removed; for God said, "take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more till He come, whose right it is; and I will give it to Him" [Ezek. 21:26], and the Gentile times begun.

With Zedekiah, ended the royal line of David, [2 Chron. 36:11] to be no more until "the stone, cut out without hands" [Dan. 2:34], shall smite "the image on its feet."

Babylon, the first universal Gentile kingdom, is represented by the head, or "lion," of Daniel's vision; and had universal sway for seventy years. And, as the conquerors of Judah, require of them a song; but their tongues refuse: "How could they sing the songs of Zion, in a strange land?" There is a lion, whose voice will soon be heard, "the Lion of the tribe of Judah;" at whose command the glad songs of Zion, on golden harps, shall again be heard; until their echo, reverberating from hill to hill, shall ravish every ear.

Medo- Persia, followed next in order, and fills two hundred and ten years more of the times: but, lo, the prince of Grecia, the great Alexander, comes and with an army of a few thousand men, scatters the Persian minions like chaff before the reigns of Empire, and holds it for a hundred and seventy years. After which Rome, or "the legs of iron," becomes a universal empire. Imperial Rome maintained its sceptre, in one or both branches of the empire, for six hundred ninety three years and then gave its "seat" to papal Rome; which "had power to continue forty and two months," prophetic, or twelve hundred and sixty years. This ended in A.D. 1798; which time the papal "dominion" was taken away "to consume and to destroy it, unto the end."



Thus we have the world's history:

The time before the flood,	-	1656	years
Patriarchial age,	-	659	
Israel, to their captivity,	-	1207	
Rule of Babylon,	-	70	
Grecia,	-	210	
Imperial Rome,	-	693	
Papal Rome,	-	1260	
	- - - - -		
Total,		5925	years

from Adam, to A.D. 1798; which leaves but seventy five years, now ended, to complete

75HM16

the six thousand; and with the seventh, we are taught, begins "the great day of the Lord." Thus, you see, we are in the transition period; the "time of HARVEST," when God is reversing the hour-glass for a new dispensation. And already the groanings of earth's teeming millions gives the sure indications of a coming storm such as earth has never witnessed; foretold in prophecy as precursor of the new birth, and glorious future, to this sin-cursed earth. And, already, The seventh trump is sounding, and will never call retreat,

'Till he's sifted out the hearts of men, before his judgment.

Oh, be swift my soul to welcome him, be jubilant my feet;

Our God is marching on.

Oh, reader, lay aside prejudice, and creeds of men, and examine God's word in the light of present surroundings. For its pages are unfolding new truths, in this, the time of "harvest."

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# THE BIRTH OF JESUS

75HM16

The only possible source of information on this date must be obtained from the bible itself as h1story is silent on the subject. The Christian era was not fixed for some centuries after the birth of our Lord, and up to that, the time was reckoned by the Roman calendar.

The argument as presented in this paper, gives all the "data "from which the event must be calculated The beginning of the Christian era was first fixed by one of the popes, and for centuries, remained unquestioned; after which, the death of Herod was supposed to be determined by a lunar eclipse, which is supposed to have occurred four years prior to our era; and therefore Jesus must have been born five or six years before. But this statement that Herod died the year of that particular eclipse brings Luke 3:1- 3, into question. Hence, I prefer the Bible argument, as far as may be, independent of h1story. Some may ask, if Jesus was really born, B. C. 2: why has it not been determined before now? Like the chronology, I answer, it was not necessary, until the prophetic period depending on that date, was due. But now that it is due, the argument can stand on its own merits. -- Read it.

# PRESENT TRUTH

75HM16

As the prophetic word is ever being fulfilled, new truths are unfolding; and every age has a present truth peculiar to itself: hence, "the path of the just, is as a shining light" that shineth more and more, unto the perfect day." And there is always room, "to grow in grace, and in the knowledge of the Lord."

There are those however, who confining themselves to their own special creeds, are ever on the watch, and prepared to oppose each new development of truth; fearing, lest it overthrow some of the old landmarks.

The best men have erred, and may again; but there is one standard of truth to which all must eventually come; and by which all are to be judged. And yet no one is qualified to find truth, even by the most careful investigation, until he is totally indifferent as to what former views or theories it may overthrow. For instance: If the contents of the stomach of a poisoned man were being analyzed, and the chemist having a previous opinion that it was strychnine, made his analysis with a view to detect strychnine, only, if it should prove to be something else, his work would end in confusion. In order to be successful, he must search for poison, let it be what it may. So with the Bible student, he must search for truth, not for something to sustain some favorite idea or creed.

The prophetic periods prove that we are in "the end of the world," or, "time of harvest." And there is evidence, not tangible, but prophetic, the resurrection has begun. I am aware this must appear strange to those who are unacquainted with the evidence, but it is overwhelming; and hence, I must believe it.

It is right that the reader should start back and call for proof. Our evidence rests solely on the prophecies which show that it is due at this time; and Scriptures which make it certain that whenever it does occur, it will be as noiseless as was the resurrection of Christ.

If the Bible is true, we are at the end of one age, and beginning of another. Look at the title page; and as you run your eye down from Eden to the flood; through the patriarchal age, and kingdom of Israel; and then the Gentile times, to, the Bible says to judgment.

Why should we quarrel over our creeds, and be angry because one believes something which another does not? Both the 'World's Crisis,' and the 'Advent Christian Times,' refuse to insert an advertisement for this paper, apparently, because we search for ourselves; and do not run in their special groove. Strange that Christians should lack in courtesy beyond men of the world.

## **NOTICE!**

75HM16

We hope our, friends, in every part of, the country, will make an effort to support this paper, by getting paying subscribers we shall continue to send it to those who will read, even without pay, as long as means are furnished. Last year we sent about five thousand free and had no lack of money. I shall again start with a large free list, and leave the results with God.

Address all communications to:

N. H. BARBOUR, Rochester, N.Y.

# HERALD OF THE MORNING

Vol. 3 JULY 1875 NO. 2

## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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# THE GOSPEL

75HM18

When preaching definite time and the kingdom of God soon to come, the question has often been asked, Why harp on these things why not preach the gospel? Very few men seem to have a definite idea of what constitutes, "preaching the gospel;" and really suppose that if a man stand on a pulpit and excite the sympathetic tear by recalling the agony of Christ, and speak of the death of their departed relatives, and probability of their own; he has heard a beautiful gospel sermon. There is deception behind the desk, as well as behind a counter; and the way to the pocket of modern church-goers is through the sympathies. This is a great temptation to preachers; and has been used until the idea of true preaching, "of righteousness, temperance, and a judgment to come," has been almost lost; and this effeminate, whining, sanctification; free from, and independent of all truth, is fast taking the place of the gospel preaching, even among Adventists.

Jesus preached the gospel. He preached at the end of the Jewish age, as it should now be preached just at the end of the Gentile age: "Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying:" - - Now learn what He thought was gospel preaching; and I doubt if it would be tolerated in orthodox pulpits, or, just at the present time, in Advent halls, - - "THE TIME IS FULFILLED, and the kingdom of God is at hand: repent and believe the [good news] gospel (Mark 1:14- 15). - - What, said one of these sanctified Adventists, [Oh that they knew what sanctification means] call definite time, gospel preaching; yes, that is what used to be called "preaching the gospel;" and I believe Jesus knew as much on that subject as modern theologians; and, by "the grace of God mean to continue preaching the gospel of the kingdom, until the kingdom come; whether men hear, or whether they forbear.

# THE DAYS OF THE SON OF MAN"

75HM18

"And as it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:28).

Few persons have tried to gain a definite idea, even in their own minds, as to what the "days of the Son of man" mean. A vague idea has doubtless obtained, that they refer, in some way, to a little period just before He comes; since it is to be, at that time, "as it was in the days of Noah," just before the flood. But if you think a moment, you will see that the language will bear no such interpretation. "The days of the Son of man," must refer to a period of time when He is here on earth, just as surely as the days of Sir Isaac Newton, the days of Washington, the days of Noah, or the days of Jesus Christ, mean the time when they were on the earth. And it would be absurd to speak of the days of any personage, as a period of time before they came. Nor can they refer to the whole period of the gospel, for Christ speaks of them as future; and "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it;" which could in no sense be true of the gospel days.

The days of Noah was a time in which "the longsuffering of God waited, while the ark was a preparing, wherein few, that is eight souls were saved by water" (1 Peter 2:20). And "the days of the Son of man" can only refer to a time when He is here, preparing for the establishment of the kingdom of God; "and the things that are coming on the earth." This, all must admit, if they allow the above Scripture to have the only meaning of which the language is susceptible.

Perhaps some, admitting the force of this declaration of our Lord, will say, Yes, it certainly means a period of time when He is on earth; and must therefore be after He is revealed in the clouds, when every eye shall see Him, and all tribes of the earth mourn. But you will please remember it is to be as "it was in the days of Noah; they eat, they drank, they bought, they sold, they builded, they planted; they married wives, and were given in marriage." Will they do all this when "He comes in clouds, and every eye shall see him; and they also which pierced him: and all kindreds of the earth shall wail because of him:" when they shall "say to the mountains, and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne; and from the wrath of the Lamb; for the great day of his wrath is come?" They will hardly build, and plant, and marry, under that condition of things; and yet, "as it was in the days of Noah, So shall it also be in the days of the Son of man." You will have to accept the position that the "days of the Son of man" is a period when the world are unconscious of his presence, and hence, can cry "peace and safety;" in full security, and go on with the ordinary avocations of life, notwithstanding He is here; or the absurd alternative, that "the days of the Son of man," is a period before the Son of man comes.

We have wonderfully strong arguments proving that we are now in "the days of the Son of man;" and that they began October 22nd, 1874: Or on "the tenth day

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of the seventh month" of the year which preceded the ending of the Jubilee cycles; that these "days of the Son of man," measure three and a half years; a period equal to the days of Jesus Christ, in establishing the gospel; and also one made so prominent in the prophetic Word; as "a time, times, and a part:" "twelve hundred and, sixty days;" "forty and two months," &c.; and hence terminate in the spring of 1878. This measure, was not arrived at because of these many coincidences, but from prophetic time; and it was afterwards, that all the above periods were found to synchronize.

The days of Noah were marked by a lack of faith in God's word; hence, the flood came, "and they knew not." Since the time to which we looked in the autumn of 1874 passed, there has been a marked decrease of faith in the prophetic periods; in spite of the fact that they are looking stronger, and brighter than ever before: But, "as it was in the days of Noah, so shall it be in the days of the Son of man." God help the Church, and world, and especially Adventists, to "take heed to the sure word of prophecy;" that they may know "the time of their visitation."

## THE TIME OF VISITATION

75HM19

"The days 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 dust; and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:44).

The Jewish nation were not rejected because they knew not the date of the terminus of the sixty and nine weeks, which ended at his baptism, the beginning of the "visitation;" for He offered himself to them during that whole period; but they were rejected because they knew not the time in which the visit was being made. And in speaking of events which occurred at the first advent, it is understood that they transpired, not at the moment of his coming, but during that time of visitation. So of the events said to occur at his second coming; they belong to, and have their fulfillment, during the period of his work; "His reward is with him; and his work before him;" and this period is spoken of as belonging especially to Him; and is called "his day;" "So shall also the Son of man be in his day" (Luke 17:24).

It may be objected, that, as He comes the second time to remain, no limited period can be set apart as "the days of the Son of man." This, however, does not follow, for at his first advent He remained after the work his Father gave him to do was finished; for, when about to be offered, He says, "I have finished the work thou gavest me to do;" and again; "It is finished: and He bowed his head, and gave up the ghost." What was finished? the work his Father had given him to do to the Jewish nation, I answer; their time was ended, their Messiah rejected, their harvest passed: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," But notwithstanding that special work to "the lost sheep of the house of Israel," was finished; He remained on earth for a season; in another character. So now, the "harvest," or end of this [age], is the closing work of gospel salvation, preparatory to the establishment of the kingdom. And when Christ speaks of his day, "So shall the Son of man be, in his day" (Luke 17:54); and again; "one of the days of the Son of man," (verse 22); or "the day when the Son of man is revealed" (verse 30); He speaks of a definite period of time called "the harvest" (Matt. 12:30, 39); in which He, in person, [spiritual body, however], is closing up the work of the present dispensation. And this harvest, includes, the resurrection, or reaping of the earth; "And I looked, and behold a white cloud, 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: another angel came out of the temple, crying, in a loud voice, to him that sat on the cloud, Thrust in thy sickle and reap, for the time has come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped [Rev. 14:15- 16]. This is symbolic, of course; the sickle, the reaping, the harvest; and they are symbols in the parable [Matt. 13]; but Christ explains them. There can be no doubt but the reaping, by "one like the Son of man is the resurrection of the dead in Christ; for these are raised by Christ, in person. This is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life: and raise him up at the last day [John 6:40].

This reaping, or gathering by the Son of man, occurs before the wicked are gathered; and is therefore, the first work of the harvest, for afterwards comes the gathering of "the clusters of the vine of the earth," and they are cast into "the great winepress of the wrath of God, and the winepress is trodden" [verses 18- 20] And that these refer to the wicked, is certain, for when the winepress is trodden; the Lord says, "I have trodden the winepress alone; and of the people

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there were none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and I will stain all my raiment" [Isa. 63:3].

The gathering of the clusters of the vine of the earth, and casting them into the winepress, synchronizes with the "gathering of the tares, and binding them in bundles, to burn [Matt. 13:30]. The burning, of course, like the tares, or the winepress, being symbolic.



There is no escaping the conclusion that the reaping done by Christ occurs before "the gathering of the clusters of the vine of the earth." In other words, "the dead in Christ rise first." And yet in the parable, where only the living are referred to, "Let both grow together till the harvest," He says, "And in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn" [Matt. 13:30]. Hence, the work of the harvest is, 1; the resurrection of the dead in Christ; 2; the gathering in bundles, of such as are to be exposed to the wrath of God, 3; the gathering of those who are to be found in the mill, field, and bed. Hence the next event, is this gathering of the tares: but how it will be fulfilled, yet remains to be seen.

It has been supposed by some, that this gathering is already fulfilled in the organized Societies of the world. But to this view there are what to me, seem like fatal objections. In the first place, these organizations commenced as far back in the world's history as the beginning of Masonry; while Christ makes gathering in bundles, belong exclusively to this time of harvest. And again, I cannot doubt but there are Christians ["wheat"] in these organizations; while, in these 'bundles,' if the 'angels' understand their business, no wheat will be gathered.

The dead in Christ are raised spiritual bodies; men may kick against this, but they will find in the end, that they have kicked against the pricks. If this is modern demonism, or spiritism; then Paul belonged to that order, and so do I. Glory be to God! I like this kind of spirit spiritualism: "Sown in weakness, raised in power: sown a natural body, raised a spiritual body."

There is to be a resurrection of the flesh; but it is of carnal Israel, not the dead in Christ. It is those whom the Father raises: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will (John 5:21). God will open the graves of the whole house of Israel, and bring them up out of their graves, and bring them into the land of Israel; while Christ, in some special sense, raises his own, those the Father has given to him: "I will raise them at the last day; and give unto them eternal life." Those whom God raises do not have eternal life, in the sense in which the dead in Christ receive it; but it is with them, a restoration back to the Adamic state; from which, if a man die, he dies for his own sin. "The age of my people shall be as the age of a tree, - - antediluvian longevity restored - - and the child shall die an hundred years old; but the sinner a hundred years old shall be accursed (Isa. 65:20). Job belongs to God, not Christ; and, as "every man in his own order," is the order of the resurrection, he will stand upon the earth, and see God in his flesh. This "order" of resurrection, the only one referred to in the Old Testament, will be tangible to the natural eye. The resurrection to eternal life, such as the dead in Christ receive, is not so much as named under the old dispensation; for it was not made manifest until "the appearing of our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel" [2 Tim. 1:10].

The non-resurrection of the wicked, to which some continue to hold, is based in the fact that men have failed to discriminate between the different orders of resurrection. For there is a higher calling, and a better resurrection, to them who are in Christ Jesus. And it was this resurrection for which Paul earnestly strove, if by any means he might attain.

That this is the order of events; viz. 1, the resurrection of the dead in Christ, with spiritual bodies, - - like the personage mentioned in Dan. 10; or like Christ, and the angels. 2 the gathering of the tares in bundles; 3, translation of the living; grows stronger, the more the evidences are investigated. And also the probability that this work of "the harvest," has already commenced. And if these things are true they will be no less bitterly opposed by the Pharisaic element of the present generation, than if they were false; hence those who want truth, must be governed by their own judgment as to what the Bible teaches on these subjects, and not allow the prejudice of others to influence their reason. And if these things are indeed true, then will Christ really be "a rock of offence, and a stone of stumbling, to the houses of Israel;" and the Church again be ignorant of "the time of her visitation."

# **DOGMATISM**

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Maintain a constant watch at all times against a dogmatic spirit; fix not your assent to any proposition in a firm and unalterable manner till you have some firm and unalterable ground for it, and till you have arrived at some clear and sure evidence, so that you cannot be mistaken. - - DR. WATTS,

# DIALOGUE

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Bro. S. an Advent preacher:

Bro. BARBOUR, What strange heresy is it you are advocating; Christ already come, and the resurrection in the past?

B. I do not believe the resurrection is in the past, only that it has begun. The conviction that the 1335 days of Dan. 12, are ended, is as strong, and to my mind, supported by evidence as clear, as is the fact of Jesus having come in the flesh. And my faith is, that where those "days" ended, the resurrection began. And I believe they ended Feb. 14th, 1875. If this is heresy, So we believe, and so we preach.

S. I do not believe the resurrection can occur without being known by all the world.

B. Did any one hear or see Christ, when He arose?

S. Yes! the angel descended and rolled away the stone; and the soldiers fell as dead men.

B. I did not ask if angels were seen, Did any one witness the resurrection of Christ, and who?

S. But if they did not see his resurrection, he was seen immediately after.

B. He had a purpose to accomplish: He desired witnesses of the fact of his resurrection; but it does not follow that the saints will reveal themselves; nor is there a promise between the lids of the Bible, that we shall see Christ or his saints, until we are like them.

S. But the dead are to be raised, and the living changed at the same time, hence there is no occasion for us to see them until we are like them.

B. That is not true; "the dead in Christ rise first." and how long first, you, nor no other man, can tell.

S. I do not suppose any considerable time will elapse; for it all occurs "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be, changed." [1 Cor. 15. 52].

B. True! but I can prove that this "trumpet" sounds for years; indeed for seventy five years. In the first place, the 'trump of God' at which the dead are raised, 1 Thes. 4:16; and the last trumpet, 1 Cor. 15:52; and the seventh trumpet, Rev. 11:15, 17; are all one and the same, or else our reward, which comes "at the resurrection of the just," occurs at the sounding of three different trumpets. And this seventh and last trump, at which the resurrection occurs, has already been sounding for thirty- five years; or since August 11th, 1840.

S. But the Bible says, "He shall descend from heaven with a shout, and with the voice of the archangel, and the trump of God;" and I can accept of nothing less than such demonstrations when he comes.

B. It is not the seventh trumpet alone which has a voice; they all had voices: "Woe, Woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels, which are yet to sound' Rev 8:13. 'And in the days [years] of the voice of the seventh angel, when he shall begin to sound,' &c. And you believe, with me, that six of these trumpets have sounded. If six of them have been fulfilled by events, is it not more than probable, to say the least, that the seventh may be thus fulfilled? The angel flying in the midst of heaven, saying in a loud voice, "Fear God, and give glory to him: for the hour of his judgment is come;" we all understand to be a movement transpiring on earth. And it is not uncommon to speak of events, as having voices. When Moses was about to visit Pharaoh, he was told to place, his hand in his bosom, and it became leprous as snow; a second time he placed it there, and it was restored as the other flesh; Show them these signs, "and if they will not believe thee, neither hearken to the voice of the first sign, they will believe the voice of the latter sign" [Exo. 4:8].

This seventh trump began to sound, as has been clearly proven, August 11th, 1840. It has therefore sounded through this great Advent movement, and will continue through the time of trouble; for under it, "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged;" &c. And I can prove, by one of the clearest prophetic periods in the Bible, "the times of the Gentiles," that this "time of trouble," is to continue yet forty years. Hence, this trumpet, under the sounding of which, these great events occur, will sound, in all, seventy- five years; as the sixth; sounded for three hundred ninety- one years and fifteen days; and the fifth trumpet, for one hundred and fifty years (Rev. 9:5, 15); and covers first, the Advent movement; and second, the time of trouble and judgment scenes, over which Michael, the archangel, has the supervision: "At that time shall Michael stand up, and there shall be a time of trouble; and many that sleep in the dust; of the earth shall awake," &c. (Dan. 12).

A shout, is a loud voice; and you will notice this trumpet (Rev. 11:15), opens with, "great voices," or the Advent message, of the kingdoms of this world belonging to our Lord, and his Christ; and closes with rewards, angry nations, and their destruction; events over which Michael has the supervision: and these "great voices," are the "shout;" and the terrible events of judgment; "the voice of the archangel." This trump is called "the trump of God," because it is fulfilled by the proclamation of, and events connected with the great day God. And the events of no other trumpet are so clearly defined.

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S. Well, granting all this to be true; it does not follow that the dead are yet raised, or when raised, that they will be invisible. And besides, the body that is buried is the one that comes forth, and we should find the graves empty.

B. Where do you find that Scripture? Brother S.

S. "Behold, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." And in every example of a resurrection which has been given, the body came forth. "Lazarus, Come forth!" said the voice of the Son of God; "and he that was dead came forth, bound hand and foot with grave clothes." And again, "they found the stone rolled away from the sepulcher; and they entered in, and found not the body of the Lord Jesus."

B. There are different orders of resurrection; "every man in his own order." Lazarus was raised from the dead before Christ died; and yet Christ was "the firstborn from the dead" (Col. 1:18). The resurrection taught in the Old Testament differs from that of the New; the former is to a natural mortal life; a restoration back to what Adam lost. That of the New Testament, is to immortality and eternal life, "neither can they die any more." But of the former, it is said, "for the child shall die a hundred years old." [Isa. 65:20] In the resurrection of Israel, "the earth shall be made to bring forth; and a nation shall be born in a day." The resurrection to immortality was certainly not taught in the Old Testament, for it was not until the appearing of Christ, that immortality and eternal life, "were brought to light" [2 Tim. 1:10]. And yet a resurrection, is clearly taught. The resurrection of literal Israel, when it occurs, will, beyond all question, be visible to mortals. You say you believe the same body placed in the tomb was that with which Christ rose; and base your faith on natural supposition; because the angel said, "He is not here; He is risen." But if Paul speaks the truth, in 1 Cor. 15; it was not the same; God changed it. His clothes were not changed, hence, they were left. Why not carry your natural supposition further, and tell where He got the clothes He wore, when suddenly appearing to Mary. You will not deny the power of God to change the body; nor that We shall all be changed, in a moment, in the twinkling of an eye. We do not rest on supposition, for Paul distinctly says; "But some will say, How are the dead raised up? and: with what body do they come? Thou fool that which thou sowest is not quickened except it die and that which thou sowest, thou sowest not that body that shall be. So also in the resurrection of the dead: it is sown a natural body, it is raised a spiritual body. . . And so it is written, The first man Adam, was made a living soul; the last Adam, a quickening spirit." The first man was of the earth, earthy - - made from the dust - - Was the risen Christ, "of the earth, earthy?" "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly, - - Christ took on him the form of a servant, and became flesh, that He might suffer death, - - and as we have born the image of the earthy, we shall also bear the image of the heavenly. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed" (1 Cor. 15).

The body with which Christ came forth, was not "of the earth; earthy." The body placed in the grave was of the earth. But He laid that body aside, as much as He laid the linen clothes aside; and came forth, not a natural body animated by

spirit, as some claim; but a spiritual BODY, as God Almighty says. Questions may arise as to what became of the natural body; and the nature of a spiritual body; but it doeth not yet appear what we shall be.

Because God has not revealed just what we shall be; some, fearful, lest if they are changed from the earthly, to the heavenly, and made like unto Christ's most glorious body, will lose their identity, seem to prefer their own reasoning, based on their ideas of Christ's person, to positive inspiration. Paul says, in his illustration, "Thou sowest not that body that shall be. You say, it is the body that is sown. Paul says, it is not "of the earth, earthy." You say it is this earthly, body. Paul says it is a spiritual body. You say, it is a natural body, animated by spirit. How did you happen to know just what, and how it is to be, when it is written, "it doeth not yet appear what we shall be"? You will please excuse me, if in this ease, I prefer the direct testimony of inspiration, to your inferences.

S. If they are raised, spiritual bodies, I would like to know if it is not a real body; and if so, it must be visible.

B. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." Bro. S. do you believe angels can be present, and yet be invisible?

S. I know they, have been visible to those to whom they have been sent.

B. But do you believe they can appear as ordinary men, and then pass off in a flame of fire? "And it came to pass when the flame went up towards heaven, from off the altar, that the angel of the Lord ascended in the flame of

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the altar" (Judg. 13:20).

S. Certainly; but they saw him in the flame, or they could not have so reported it.

B. Do you believe the story as told by Elisha? "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw and, behold, the mountain was full of horses and chariots of fire round about Elisha (2 Kings 6:17). "Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1:7).

S. Perhaps they were so far off they could not be seen without a miracle.

B. Let us take another case; "And the angel of the Lord went further, and stood in a narrow place, where was no way to turn, either to the right hand or to the left; . . . then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way (Num. 22). Bro. S. Do you fear the Lord?

S. Why do you ask?

B. Because the "angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7). "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (Heb. 1:14)

Do you believe in the resurrection, we are to be, "as the angels of God"? Christ says so. In the light of these things, knowing that the dead in Christ rise first, and that we have no right to expect to see them until we are like them; and the prophetic periods placing it almost beyond a doubt, that the resurrection is now due, can you wonder because we believe it? are you surprised because we believe "the days of the Son of man," in which it is to be "as it was in the days of Noah," cannot be a period of time before the Son of man comes? And if it is a period of time in which He is here, it would not be "as it was in the days of Noah," if the world knew it.

S. I cannot believe so much time is to be occupied in the resurrection as you suppose.

B. The time these events are to occupy, must be determined from a purely Bible standpoint; and, not by old traditional ideas. Are you going to join in the "hue and cry" of heresy, spiritism, &c.; and lend your influence towards the attempt to crush all fair Bible investigation on this subject? or shall you take a wiser course, and examine, before you oppose?

## IS IT SPIRITIM?

ELD. J. H. PATON

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We believe and teach that the new birth is the entrance on the immortal state, by a resurrection, or translation; that the whole person is the subject of the change. We believe the change to be very great; as taught in 1 Cor. 15. This change in constitution, gives a change in appearance, like the two heads from which they are developed, Adam, and Christ:" And "as we have borne the image of the earthy; we shall also bear the image of the heavenly."

As are the angels; and as Christ is, since his resurrection; so, we believe "is every one that is born of the Spirit."

Because we believe Christ himself, or some of his saints maybe on earth and not be seen, we are accused of being spiritualists; or more properly, spiritists. And yet it is a fact admitted by those who make the accusation, that Christ, in his spiritual body, did appear and disappear, in a very mysterious manner, during the interval between his resurrection and ascension. There being no evidence that He was ever seen at all by any but his disciples, who were to be witnesses of his resurrection. If this is spiritism, that system is very different from what we had supposed; having its foundation, at least, in God's word. I supposed spiritism had its basis in the dogma of man's natural immortality. We believe there is no immortality to man, out of Christ. They believe in the immortality and separate existence of the soul, as distinct from the body, We believe man dies, that "in death there is no remembrance;" and that the hope of the Christian, is in the resurrection. They, believe in the communion of disembodied spirits with men in the flesh; while we do not. But it is urged, that if even immortals should appear to mortals, it would be like spiritism; and to believe in its possibility, is dangerous. The same objection might have been urged by the Sadducees, that if it was admitted that angels could appear, it would be like spiritism; as there were familiar spirits in the land, in those days. If there were no real, there could be no counterfeit. These familiar spirits, of the present day, claim to be a real manifestation of immortals. It may resemble the real, in some particulars; but we believe it to be Satan's last counterfeit.

We have in our risen Lord a 'first fruits' of the manifestations of immortalized humanity to mortals; though the fullness is reserved until the age we are now entering, is fully developed; at which; time they will "appear with him in glory." When "ye shall see Abraham, and Jacob in the kingdom of God, and you yourselves thrust out." As to the belief being dangerous, what Christian ever thought it dangerous to believe in the facts of Christ's personal manifestation after he rose? None. And yet spiritists, often very inconsistently, seek to press this fact into their efforts to deal with Bible believers,

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although caring no more for the Bible than Satan himself, and openly discarding it on all occasions where they think their "craft" is in danger. But if it be further urged that now the danger lies in the fact that we claim, according to prophecy, that we are in the resurrection day "the time of the harvest," and that some are raised from the dead. And therefore, if any of them should appear, it would be difficult to judge between the real and the counterfeit. We answer: If the real appear, they will tell the truth, and truth is never dangerous. And if they do a work; "to the law and the testimony;" Is it foretold? if so, all right; if not, we will not believe them. If the false appear; they will be compelled to discard their claim, and teach the resurrection, in order to deceive us. - - That, certainly would not lead to spiritism. And if they do a work, it must stand the same test as the other. "By their fruits ye shall know them," is as true of one class of beings, as another. Even Christ said, "If I bear witness of myself, my witness is not true; the works that I do, they bear witness of me." And in answer to John, through his messengers to Christ, he says, "Go and tell John the things which ye see and hear." If any are deceived by spirit manifestations, they will not, be the elect, who hide the truth in their hearts.

There, is no promise, nor do we expect to see them; until made like them, and hence, fail completely to see the danger of our faith.

Adventists have always believed the spiritual bodies of the saints will possess the same mysterious power as did Christ, in his resurrection body; and now, when we see a necessity for applying it, for want of a better argument, raise

the cry of spiritism, having no sympathy for the common doctrine of immaterialism, we are just as anxious to avoid the gross materialism, which practically says; nothing is real we cannot see.



# CHILDREN OF GOD

*D. COGSWELL*

75HM24

They are equal unto the angels: and are the children of God, being the children of the resurrection" (Luke 20:35).

I think all Christian people will admit, or ought to admit, that angels exist, and that they are literal beings. They were sent to talk with Abraham; they were sent to warn Lot to leave Sodom; they were sent to tell Mary that she should have a Son; they were on hand at the birth, death, resurrection, and ascension of Christ. In fact, they commenced their work at the garden of Eden. They guarded the tree of life, and have ever been doing God's bidding. And I bless God, the time has almost come, when we shall be made like them.

Now the question is, Can we see them? They have been seen in the past, all will admit; they exist as literal tangible beings; and are sent forth to minister to them that shall be heirs of salvation;" and yet we do not see them. When the dead are raised, and are "equal to, and are as the angels of God;" can they be seen of mortals, without a special revelation?

If the dead in Christ are to "rise first," before the living are changed, and are made "equal to the angels," is there any evidence, or probability, that we can see them, any more than we can see the angels? They were sown a natural body, but are "raised a spiritual body." They are not raised, and after waiting a while, [no one knows how long] undergo the change; but, are "raised a spiritual body," Hence, the change must be at the moment of their resurrection. And as they rise first, if it is one moment, may it not be five? and if five, may it not be longer? I want all to see this one fact, that there is time, be it more or less, between the resurrection of the dead saints, and the translation of the living.

If being raised a spiritual body, and thus becoming "children of the resurrection," is being made "equal unto the angels," and they rise first, are they, not made "as the angels of God," while the living, saints are yet mortal? This is all we claim; and if such a state of things does not now exist, you can all see the time is soon coming when it will: then why not investigate without prejudice? Come brethren, let us look the thing square in the face, and let God be true, if we should all be found with more or less error. When the natural immortality, of the soul was first questioned, many of us started back and cried, heresy; and yet when we saw, that God's word clearly taught the mortality of man, we embraced it gladly. And now, as there is at least a possibility that there may be something yet to learn, in relation to the events belonging to the seventh trumpet, let us give the subject a fair investigation, and see "what saith the Scriptures;" instead of crying out against it, and blindly opposing such investigation, as some, who ought to know better, are now doing. O Lord, keep us walking in the light as Christ is in the light; and the blood of Christ will cleanse us from all sin.

This hurrying the fulfillment of Scripture, and crowding events, has led to disappointment. God help us to learn wisdom from the past; not to renounce the investigation prophecy, as so many are doing, and so shut their eyes to the only lamp God has

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given to shine in this dark place; but to walk carefully, try all things in the light of Scripture, be careful we do not mistake old ideas for Scripture, keep low at the feet of Jesus, and learn of him.

Those who expect to hear a voice, or a great blast of a trumpet, in this seventh trumpet now fulfilling before our eyes, will surely be disappointed. These things are being fulfilled in so different a manner from our old preconceived ideas, that many do not seem able to bring their minds to see it. As those who are looking for the conversion of the world before Christ comes cannot see, or understand, the signs of the times and those who are looking, for the burning of the world at his coming, that the kingdom is to be set up "in the days of these kings." If our dear brethren could only see, and believe this one Scripture, that the kingdom of God, with Christ at its head, is really, and truly, to be set up in the days of these kings, composing this divided Roman empire, just as literally as men builded, and planted, and married, "in the days of Noah;" they would begin to see the light of present truth. But Song of

Solomon long as they think the earth is first to be burned, and the kingdom set up after the days of these kings; or perhaps in the midst of the fire; they will never understand "the things that are coming on the earth."

Well, brethren, if we cannot see eye to eye, let us love God, and his children, and esteem others, better than ourselves. Let us take low seats and keep humble, for we are almost home; where the pure in heart will see the Lord, and hear him say "Well done good and faithful servant."

## A SERMON

By Eld. J. H. Paton

75HM25

"He came unto his own, and his own received Him not." John 1:11

When Jesus made his appearance at the first advent, as the Messiah; it is a fact worthy of note, that He came and offered himself to the Jewish people only. He says, "I am not sent but to the lost sheep of the house of Israel" (Matt. 15:24). And to the woman, He said; "It is not meet to take the children's bread, and to cast it to dogs."

His was a work of "harvest," the summing up of that age (Matt. 9:37). And as seen by the context, when sending forth laborers, He says; "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not, but go rather to the "lost sheep of the house of Israel" (Matt. 10:5). From which, it is evident "the fields white already to harvest," referred only to the Jewish nation; and that his work, during his personal ministry, was exclusively to them. He came unto his own:" That nation was recognized as God's "holy nation and peculiar people," from the time the "scepter" was given, at the death of Jacob, 1813, B.C. until just before the death of Christ, at the end of A.D. 32, i.e. the spring of 33; [a period of just 1845 years,] when He came near and wept over the city, and said; "Behold, your house is left unto you desolate " (Matt. 23:38).

In what sense were they his people? and on what principle did they become so, more than others? They were his, in the sense of being his representatives; and their chief advantage lay in the fact, that "unto them were committed the oracles of God" [Rom. 3:2]. They became so, not on account of moral character, good or evil; but by election: God's own choice. [Rom. 9:11.]

A great evil has resulted from the assumption that the election of God was unto holiness and eternal life, by controlling the will and determining the choice of some, while all others were, from eternity, reprobated to eternal suffering. -- Cannot our Calvinist friends see that it is possible they have mistaken the character, and plan, of the great loving Father? -- The Jewish nation were the elect of God, but not to unconditional glory; if otherwise, they could not have become castaways; but they were cast off and ceased to be "the holy nation". Why then were they chosen? I answer, for the good, and not the exclusion of others from God's favor. They were chosen for a nation "of kings and priests," and for that end; were placed on trial, under the law (Exo. 19:5). They were the receptacles of God's word; standing between Him and the world. God has given the most positive assurance of impartial love for the world; for "all men." And declared that in Abraham, and his seed, and his chosen associates; who are "Abraham's seed," "all nations," "kindred, and families of the earth, shall be blessed."

The Jews, like many others in later times, fell into the grievous mistake that God did not care for any but his elect, and all others were considered no better than dogs; whereas God's love and care for the world underlies the choice of the few, for the special work of blessing the world.

They, being on trial, violated their agreement and were chastised by the judgments of God, until finally the kingdom was overturned and given to the Gentiles, taken Zedekiah; and given to Nebuchadnezzar. Here, at the Babylonian captivity, 606 B.C. began "the times of the Gentiles," a period of seven prophetic "times or 2520 years; and hence terminate forty years from

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the spring Of A.D. 1875. Since the beginning of the times of the Gentiles, the Jews have been tributary to other nations, though their polity and worship continued, and they as a nation, were recognized as God's holy people, until, when, in 'the fullness of time,' Jesus, their promised Messiah, came, offered himself, was rejected, and left their house desolate. Thus they were recognized as God's people during a period of 1845 years; since which, another people, the gospel church composed of all nations, are being called out for the royal priesthood and peculiar people; who, with their

Messiah, at his second coming, are to take the kingdom. With the spring of 1878, this other people will, like the Jewish nation, have had a trial of just 1845 years; when, according to prophecy, Zion's warfare will terminate.

Three years and a half before the trial of the first house ended, Jesus became the Anointed of God, and offered himself as their Messiah. But how did He offer himself? I answer; By his works. He did not ask them to receive him on the strength of His word; He says "the works that I do in my Father's name, they bear witness of me (John 10:25). Again, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works" (John 10:3,7). Christ did the works of the Messiah foretold in prophecy, the best possible evidence of his Messiahship; Why then did they reject him? because they were ignorant of prophecy, and hence, fulfilled it, in condemning him. Acts 3:17- 18.

They overlooked the dispensation of suffering, as the Church are now overlooking the dispensation of conquest; in which "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25).

They were in blindness in relation to the manner of his coming; and hence, stumbled at the word, being disobedient. The fact that they were looking for him, and believed the time was near, did not help them, but rather intensified their guilt of ignorance. For He came in the flesh, visibly, attended with miraculous demonstrations both in and at his death; yet the time, and its events passed by, and they are still looking for Him; and there is no doubt, but there is a people now living, who will also be looking for him, after the work of this harvest is ended, and the kingdom established. For "except a man be born again, he cannot see the kingdom of God."

The events passing before them were an interpretation of the prophecies, but they failed to discern the signs of the times. It is true that "all men were in expectation;" and they were convinced of the near approach of Messiah, but they were condemned and overthrown, "because they knew not the time of their visitation" (Luke 19:44). Not the mere point of time at which He came, but the period of his personal work.

We sometimes wonder at their unbelief; and perhaps pity them for their stupidity; but let us take heed lest we also be overtaken with blindness in the "harvest" of this "age," or time of our visitation 1 Pet. 2:12.

"He shall be for a stone of stumbling and for a rock of offence, to both the houses of Israel" (Isa. 8:14); and the trial must be in harmony with the conditions of the two houses. They, being under the law, and children of Abraham, after the flesh, walked by sight, and were tried by visible manifestations of Messiah in the flesh. We being the seed after the promise, walk by faith, and not by sight; hence, ours must be a trial of faith, "an hour of temptation;" when in his spiritual body, unseen by mortals, we "shall desire to see one of the days of the Son of man, and shall not see it" (Luke 17:22). "In the day when the Son of man is revealed," some will say, "See here - see there;" but it will do no good to go after, or follow them, He is as the lightning, and can only be seen by his [shining] or works; that is, during this "harvest of the earth."

Believing we are now in this transition period, called "the end of the world," when Christ and his angels are to reap the earth, we feel that a warning on this point, is meat in due season.

Truly it is a strange, or unexpected turn of events; but how else could it prove a trial, or "stumbling block"? Is it not here Isa. 28:21, finds an application? "For the Lord shall rise up, . . . that He may do his work, his strange work; and bring to pass his act, his strange act"? If so, then Isa. 28:22 is equally applicable; " Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord god of hosts, a consumption, even determined, upon the whole earth." This transition, or "time of harvest," upon which we have entered, is but the introduction of "the great and dreadful day of the Lord," or "time of trouble, such as never was since there was a nation;" and the work of this time, is the establishment of a kingdom; of which work there are various stages, and like all of God's work, requires time. This kingdom is to "break in pieces and consume all these kingdoms," and to stand for ever (Dan. 2:44). Is not this the consumption determined upon the whole earth?

It is as necessary for us to understand the manner of the second advent, in order to understand the coming events, and know the time of our "visitation," as it was for the first house of Israel, to understand the events of the first advent. No doubt the Jews supposed their long promised, and glorious Messiah would be easily recognized when he came; and therefore took their ease, and were overtaken in the snare. And how many are now taking their ease in Zion; thinking their Messiah will first come in the sky, and take them to himself, without the trouble of taking heed to "the sure word of prophecy." As well might the Jews have fixed upon the one prophecy, of Christ's riding into Jerusalem; and have waited for that event alone, as for the Advent people to wait for the manifestation they are now expecting. How many are saying, "No matter when or how he comes, if we are only ready;" which is perhaps, abstractly true, but is really a snare. It will not suffice to be expecting him merely; or to know his advent is near. The true watching and waiting, is that which is in harmony with the word. And as the pathway is to "shine more, and more;" we must advance with the advancing light. And it is a fact worthy of note that the great body of those teachers who take the above position, instead of going forward, by an increase of prophetic light, are actually going back; and practically deny the importance of those prophetic truths by which even they know he is near.

Let us beware, my brethren, least we inadvertently follow those who are going backwards. Better that we should move slowly forward and up, than to glide down, with the popular current. Let us then, continue to "take heed to the more sure word of prophecy, as unto a light that shineth in a dark place;" that when, in the midst of the desolation and terror which are coming on the earth, He shall reveal himself to mortal eye; we may say, "Lo, this is our God; we have waited for him; and He will save us."

# THE ATONEMENT

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The remark is often made, When Christ leaves the Holy Place, and ceases to appear in the presence of God, for us; there can be no more forgiveness of sin.

This may be in harmony with theological views, but is it in harmony with the great plan for the redemption of a lost world? "To the law, and to the testimony;" is it in accordance with this?

Under the law, the atonement, was made once in the year. On the tenth day of the seventh month, during a part of the day, the high priest appeared in the immediate presence of God, or "holy place," to make atonement for the sins of the people for the whole year. And this atonement was not made at the beginning, nor at the end of the year; but on the 10th day of the 7th month of the legal year; the only year recognized in the ceremonial law. And this atonement answered the demands of the law for that whole year; the first half, because it was in prospect; and the last half, because it had been made. Jesus did not make the atonement every year, "for then must he have suffered often, since the foundation of the world; but now once in the end of the [age] hath he appeared, to put away sin, by the sacrifice of himself " (Heb. 9:26).

Here we learn the atonement of Christ was designed to be effectual for the salvation of men from the beginning. It was good before it was made, because it was in promise. So under the law, the atonement was good for the part of the year which preceded it; and when once made, was good for the rest of the year. And if this atonement by Christ was good before it was accomplished, Why should it not be effectual for pardon after the debt is paid? Is a promise better a fulfillment? Could sin be forgiven on the strength of the atoning merits of Christ, before, but not after He paid it all? If it was made once and forever, and was good for the first part, it will hold for the rest of "forever;" or as long as the mercy of the Lord endures.

But, says one, How can sin be pardoned after He leaves the Holy Place, and ceases to appear in the presence of God, for us? I will answer by asking another question; How did "the Son of man have power to forgive sin on earth," before "He took his seat at the right hand of the Majesty on high"? As well might one claim that the death of Christ was effectual only while he was in the act of dying, as that the atonement of Christ, is effectual only while it is being made. If it was good for the age which preceded it, it may also be good for that which is to follow.

It requires the whole gospel age for the day of atonement; from the preparation of the slain victim, whose blood was carried within the vail, until "unto them that look for him, he shall, appear the second time without sin, unto salvation" (Heb. 9:28) And as it was necessary for him to come to this earth to fulfill the type of the slain victim; so it is necessary for him to come a second time to fill that of the living one.

In the law, the high priest carried the blood within the vail, and afterward, came forth to the altar, in the tabernacle outside

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of the holy place. "And when he had made of the of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, . . . and the goat shall bear upon him all their iniquity into a land not inhabited" {Lev. 16:10- 22). Christ was the slain victim, and is also the "scapegoat;" for "the Lord hath laid on him, the iniquity of us all" (Isa. 53:6). This part referring to the scapegoat, is the last work of the atonement, and must be fulfilled after he leaves the Holy Place. And until Christ returns and fulfils the type of the scapegoat, the atonement will not be complete, nor will our sins be blotted out. (Acts 3:19- 21.) "And it is easier for heaven and earth to pass, than one jot of the law to fail."

# THE PROPHETIC PERIODS

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Every careful reader of this paper must have become satisfied the old traditions, and loose ideas which have obtained in relation to the manner of Christ's coming are, in the main, unscriptural; and that there is, and must be a period of time called, "the days of the Son of man;" in which, although He is here, the world will be ignorant of his presence. Otherwise, how can they be "building, planting, and marrying; and know not"? For "as it was in the days of Noah, so shall it be, in the days of the Son of man."

There can be no question, with believe of the Bible, but what this condition of affairs must at sometime be true. The questions, Are we now in "the days of the Son of man"? Have the events of the harvest, or end of the age [world] already commenced? Depend solely on the prophetic periods for an answer. We do not claim any advantage over others either by revelation, vision, or "commission," or tangible proof of any kind; but still walk by faith. And the reports so industriously circulated "in the so called Advent papers, come from "enemies," or from those who are entirely ignorant of our faith. And only those who love to be deceived, will permit such false reports to prejudice their minds from calm and determined investigation of these vital truths.

We expect misrepresentation, and to be evil spoken of but "count it all joy;"

"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5).

The prophetic periods form a perfect network of evidence; ending as they do at so and seem to make place into which the events of this time of harvest arrange themselves, as the large and small stones wrought by a master hand, adjust themselves, when brought together for the building. And if a stone were missing, the exact dimensions of the place where it belongs, would be an unerring guide to the workman in finding it. So the prophetic periods, by ending as they do, enable us to see the time for the harvest, and its events. And the fact of their leaving a period of just three and a half years for this harvest, the same as was the measure of the harvest at the first advent, is significant.

I never supposed the days of the Son of man, was a definite period, nor had I any clear idea of their meaning, until I saw the place made for them by the prophetic periods. I never saw the events of the harvest, separate and distinct; that "the times of restitution of all things," had a marked beginning; that the resurrection of the dead in Christ is a separate event, in no way related to the "restitution." That one is a restoring back to a former estate; the other, an entire new condition: an immortality unheard of until Christ came and "brought to light immortality and eternal life, by the preaching of the gospel;" that these who put on immortality have spiritual bodies; invisible to mortals, without a revelation; that as the generation living at the first advent, stumbled because he came "a man of sorrows," in a body of flesh; so this generation will stumble because he comes "a spiritual body;" that this generation is to fail in faith, as the other failed in works: These, and many other points, having a vital bearing on the present time, were never seen, until the prophetic periods made a place for them and brought them out.

All I have thus far tried to prove, is that when these things do occur it will be in a way the world will neither see or understand. And even the plagues which are coming, will not be understood; for the testimony is, men blasphemed God in the midst of the plagues, and repented not of their deeds.

Prophecy is foretold history; and can go no farther in foretelling, than history will go in fulfilling. And the details of future immortal life are not foretold, any more than are those of angelic life; "for, it doth not yet appear what we shall be;" and yet a future age is minutely described in prophecy. Read Isa. 65:17- 25 - "They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them; they shall not plant, and another eat; for as the days of a tree are the days of my, people; and mine elect shall long enjoy the works of their hands."

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From the above, and many other Scriptures I understand that humanity, prophecy, and history, go on through the millennial age: and it is only a class who, put on immortality, and become, "as the angels of God. "

The prophetic periods show the transition from one age to the other, by their manner of terminating. And I would ask the reader, If you were satisfied the "resurrection of the just," is to an immortal life; with a spiritual body, invisible to the natural eye; and also that the days of Dan. 12, were ended, Why you could not believe that the resurrection of this class occurred or at least began, where those days ended? This is our position, and the reason we believe the resurrection began Feb. 14th, 1875. And these positions, viz. that those "days" are ended; and that of the first resurrection, it is true that, "It is sown a natural body: it is raised a spiritual body;" is susceptible of proof. Again: Supposing you were convinced by Bible proof, that "the times of restitution of all things" (Acts 3:21), is a restoration of the human family back to a former condition; and hence, the class exalted to immortality are an exception; and that the heavens must retain him until the times of restitution; and farther; that when he comes, he does not immediately appear to the world; and also that a period reaching to the beginning of the times of restitution, had ended; Why could you not believe he was here.

A Jubilee, means a reverting back. And under the law was the year of release, when all forfeited inheritance must revert back to the original heirs, and certainly points to the "restitution of all things" (Acts 3:21). The Jubilee cycles, reckoned either as a Jubilee of Jubilees, from the last one kept under the law, or the full seventy cycles, the whole number of Sabbaths due to the land (2 Chron. 36:21); as they have actually transpired, since the sabbatic system began at the time they entered their land; counting fifty years to each cycle, while the fiftieth year was thus kept; and forty- nine years to each cycle, since the captivity; and. in either case the result is that they terminate with the Jewish year ending April 6th, 1875. Why then, with all the other supporting evidence, should we not believe we have entered the transition period, and that the times of restitution have begun?



# THE LITTLE HORN

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"And I considered the horns, and, behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes, like the eyes of a man, and a mouth speaking great things" (Dan. 7:8).

As one event after another transpires, we find the papacy filling up this prophecy with wonderful accuracy. Rome, the seat of the old empire, passed into the hands of the papacy at the time the Goths were expelled, A.D. 538. I need not dwell on the history of those times; it is well known to every reader of history, that the Goths, who were Arians, and opposed to papacy, held that seat of empire for a number of generations; but were conquered by catholic arms, and their power so completely, broken in 538 that the people of Italy changed their allegiance to the, Roman catholic faith at about the above date; since which, Rome has been subject to Roman catholic control. There are two dates, 506, and 753, when the papacy received large accessions of power; and indeed, a number of times since the latter date; for it did not overturn the first one of the "three horns," Lombardy, Romania, and Ravenna, which it was to "subdue," until the 11th century. And many writers who oppose this application of the prophecy, very unfairly ignore this beginning of papal control in Rome, because, at other and later dates, they find a more marked starting point. And, starting it at a date as recent as 606, it does not fit the prophecy; and therefore, does not belong to the papacy. And to escape the well known fact that Rome has been under papal control, since the expulsion of, the Goths in 538, they dodge from papacy, to the pope; and very truly claim that the pope did not hold independent power at so early a date. But all historians agree in the fact that "times and laws," or in other words, the civil power of the western empire passed into catholic, or papal hands, at the time the Goths were expelled; and that Rome thus continued under catholic control until the infidel republic of 1798 was proclaimed. In other words, for a period of 1260 years.

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws and they [times and laws] shall be given into his hand, for a time, and times, and the dividing of time." This was true, not of the popes alone, or of any of the catholic princes, but of that harlot organization, the "woman" and her lovers.

The date 538 was not the beginning of papacy. We have no date for that; only the following; "the mystery, of iniquity doth ready work; only he that letteth will let until he be taken out of the way, then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy, with the brightness of his coming," (2 Thes. 2:7-8), The "mystery of iniquity was the woman on whose forehead was a name, 'MYSTERY BABYLON THE GREAT; the mother of harlots'" (Rev. 17:5): And "he who now letteth" [hindereth] was the civil power of the empire, and was taken out of the way soon after the conversion of Constantine about which time [in the fourth century] Christianity was made the religion of the empire; then came "the falling away first," and the man of sin" was revealed.

I understand that papacy began to develop at the union of church, and state in the eastern empire, as above; but, as yet it did not hold "times and laws." at western Rome, the seat of the prophecy; since paganism still prevailed in that quarter. But in A.D. 538 Catholicism was established as the ruling element at "the seat of the dragon." And it continued until the terrible reaction against the papacy which occurred near the end of the last century; when the people of Rome and Italy, assisted by France, abolished the papacy; and, on Feb. 15th, 1798, proclaimed the infidel republic.

The papacy is called a "horn" by virtue its exercise, of civil, power. And although it existed before, and still exists as a 'horn,' it certainly held "times and laws in its hand," at

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Rome for just 1260. years, before they "took its dominion; to consume and to destroy away it, unto the end." And it has since been undergoing this consumption. That the history of the papacy has, in just this way, been thus far a perfect fulfillment of the prophecy, it is useless for any one to try to deny; for these facts are too well known by all readers of history. They may deceive themselves and those of their hearers who are not familiar with these things; but they cannot

change the facts. They may, indeed, again dodge behind the pope, and say, the pope did not die until the next year; or that the pope did not relinquish his claim to temporal sovereignty, &c.; the popes have never relinquished that claim claiming as much to day, as ever.

Some of our brethren, for want of something better, are clinging to the forlorn hope that as they did not ask the popes permission to take away his dominion in 1798, it was not legal: and have discovered that in 1801, one year after papacy was restored, the new pope did make some concessions to Napoleon, and hope that may prove to be the end of the 1260 days. Others fly, still farther from the old 1843 position and try to show that the 1260 days have only just ended at 1870; hence, have not the slightest hope of living to see the end of the 1335 days, which must, therefore, extend to A.D. 1945. Hold the reigns firmly, my brethren, and so long as facts cannot be altered; let us stick to the old 1843 track, and see it out, on this line; even though the end is brought about in a manner we did not see.

From 1800, at which time "the deadly wound was healed;" and the papacy revived, to 1870; it has been one of the "seven heads" of Rome. And now, though it has ceased to hold that position, it has not ceased to be a "horn;" and controls a vast amount of civil power; not because it is now, as formally, supported by the European governments, we admit; for "these ten kings," were to hate the harlot; but that power comes from her millions of people; the foundation of the thrones themselves.

I beheld, and the same horn made war with saints, and prevailed against them; until judgment the Ancient of days came and judgment was given to the saints of the Most High, ['Know ye not that the saints shall judge the world'? (1 Cor. 6:2)] and the time came that the saints possessed the kingdom. Verses 21, 22.

One English writer, copied in the "Bible Examiner," asks, "Who are the saints, that papacy has prevailed against?" And as he cannot believe they are the Mohammedans, or the Welch, or English, or a host of fighting men "who have opposed the papacy;" comes to the wise conclusion that as most of these were triumphant, and were not overcome by the papacy; ergo, papacy cannot be the 'little horn.' Bless the man's heart! He looks in the wrong place to find saints, they are not found with carnal weapons opposing papacy, or any of her harlot daughters; as well look for opposers of wolves among sheep. God will show who are the saints, who "have been beheaded for the witness of Jesus, and the word of God; and loved not their lives unto the death;" when he "makes up his jewels." And very possibly few of his fighting men, so triumphantly selected, to prove the papacy is not the 'little horn,' may be found among them.

This power is prevailing at the present time; not perhaps in Rome, but she is gathering her forces for a mighty contest with the nations, her former lovers; and she is to maintain her ascendancy; for "in the days of these kings shall the God of heaven set up a kingdom;" and when set up, is to be given to the saints, [ver. 27,] and papacy prevailed, up to the time "the saints possessed the kingdom."

There is positive proof that in the coming struggle, papacy will be successful. In the first place, it is after the Ancient of days came, and the judgment sits, and the books are opened, "I beheld then, [after all that] because of the voice of the great words [acts, or events] which the horn spake" (vers. 10- 11). And this occurs after the " thrones are cast down (ver. 9); or the "powers of heaven are shaken." "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels" (Rev. 12:7). There is no more doubt this refers to the Roman empire; and that the high places, or ruling elements of the world, symbolize heaven, than that there has been such an empire. Hence, we know to what the "powers of heaven," which are to be shaken, refer; and papacy will stand, after all these are shaken.

In the second place, papacy will prove triumphant in the coming struggle, because she is not to fall by the hand of her enemies. Christ has reserved that honor to himself; and that antiChristian power will be consumed with the spirit of his mouth; and destroyed with the brightness of his coming."

In the third place, papacy will remain, after her opponents are fallen, because she is to be the last to drink of the cup of the indignation of the Lord.

The term, "Sheshach," occurs but twice in the Bible; first, in Jer. 25:26; and again in Jer. 51:41; where we learn it is a name applied to Babylon. In Jer. 51, the final overthrow of mystic Babylon is clearly portrayed. Read and compare Jer. 51:7, 8,13, 45, 49, 63, 64; with the 17th and 18th of Revelation (Rev. 17- 18); where John applies this language used of

Babylon the type, to "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The golden cup, "the drunken nations;" the call to his people to come out of her; the casting down, like a millstone; all is there, applied to both type and antitype. Every verse of the 51st

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chapter refers to Babylon (Jeremiah 51); and in Jer. 51:41, it says "How is Sheshach taken! and how is the praise of the whole earth surprised how is Babylon become an astonishment among the nations?"

In Jer. 25, where Babylon is again referred to as Sheshach, it reads; "For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved and be mad, [this is when the nations are angry," Rev. 11:17.] because of the sword I that I will bring among them." [Then the "cup," means a sword, or war.] The prophet goes on to enumerate those who shall drink of this cup; and thus concludes; "and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them." (Jer. 25:15-26). Here we learn that "Babylon, in whom was found the blood of all who had been slain upon the earth;" is the last to drink of the cup of the indignation of the Lord.

This is certainly not a "conditional" prophecy, nor has it yet been consummated; and but one Babylon exists, viz. "Babylon the great." And notwithstanding these ten kings have 'hated the harlot,' and I stripped her; and made her naked and desolate; and were to "eat her flesh, and burn her with fire;" all of which has been so marvelously fulfilled: not really eating or burning, but by consuming her dominion, confiscating her substance, and humbling her pride; as at this day; still, although completely desolate, so powerful is she in the hearts and fears of her votaries, that the nations are in mortal fear; and are preparing for the, inevitable religious war, on a scale never before known in the annals of history, and we have most positive assurance, that in the coming struggle papacy will survive the conflict, and again rear her head, after the nations have become "mad, and drunken, and fallen." For she is still able to "speak great words," after the thrones are cast down, the Ancient of days come, the judgment set, and the books are opened; even until judgment is given to the saints of the Most High.

What a glorious prospect! the lowly and obscure followers of Jesus, to judge the world; exalted with Christ, far above principalities and powers, the bride of Christ higher than the angels. "Know ye not that ye shall judge angels"? And papacy prevails until "judgment is given to the saints, and the time came that the saints possess the kingdom." Not until they are about to have possession but until in actual possession.

Reader, are you prepared for the storm? Have you found shelter in the "cleft rock?" If so, "no plague shall come nigh thy dwelling;" "a thousand shall fall at thy side; and ten thousand, at thy right hand; but it shall not come nigh thee; only with thine eyes, shalt thou behold, and see the reward of the wicked." "For thus saith the Lord God of hosts, the God of Israel, Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword that I will send among you" (Jer. 25:27).

This conflict is so apparent, and the fact that the "little horn" is coming to the front, so ominous, that the various tyros cannot fail of seeing it. God help the Church to see and know the time of "her visitation."

# A LETTER

Bro. W. N. MURRELS, Writes:

Forest Hin, Cal. June 20th, 1875:

BROTHER BARBOUR: Dear Sir:

THE HERALD OF THE MORNING is received! O how glad I am! I shouted out, glory be to God, when I removed the cover; I was longing for something from you. My only resource during the interval, was my Bible and the old numbers of the MIDNIGHT CRY." I have read them over and over again. Not a day passed that I did not read them; and always with renewed light and comfort. I am unalterably convinced that that the truth lies in NO OTHER direction.

Being an old 1843 believer, and having had the privilege of a personal acquaintance with dear Bro. MILLER. And, being confident of its divine character, I continued in the Advent faith, till the present time. During that long slumbering dark period of the virgins, I was in a state of isolation; and being on this coast since 1849, hardly knew what was going on among the brethren. I got a letter in answer to one Bro. Himes, when he was on this coast; the only direct information had until, I believe, by divine direction. A young man came to this place from Chicago who was an "age to come" believer, and had a number of publications on that subject. Through them I learned of a number of publications, for some of which I subscribed; and since then, thanks be to God, have made great progress in the right direction.

I have ever been a believer in TIME, although I knew nothing of the movements between 1843 and 1873; still I believed the prophetic numbers were meant to be understood at SOME time. How glad I was, when I received your paper; I have read it numberless times, and am reading it yet.

Well Bro. I am looking over your last publication with a great deal of interest. The arguments seem VERY conclusive. As you say; it is hard for the mind to rid itself of old errors. I am trying to have a mental realization of the great change from mortality to immortality. -- Sometimes one gets a glorious glimpse of the spiritual but it is like the lightning flash.

I would like to say much, but your time and mine will not permit. Enclosed is the money for two copies, (\$1,50;) take the rest for my postage and that of some others.

How often I praise the Savior for Bro. BARBOUR's publications, Oh! the love I realize; for the blessed Savior of men. But I have a hard warfare; it is sometimes so dark; and the heart so hard and stony.

I have loved Jesus from my earliest years; but it seems I have done so little for Him. Still, it is not the amount that we do; it is the greatness of our faith that He thinks most of. The Father loves all those who love His Son. Oh! that we may see him soon in peace. Yours, in Jesus' love.

# ARGUMENT

75HM32

How few are capable of weighing an argument, or maintaining consistency of ideas.

One brother has recently written, "I endorse the article on the new birth being the resurrection." He believes it is raised a spiritual body. He even believes what Christ says; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." He believes he cannot tell whence it cometh; and immediately adds that it comes from the old original grave where it was buried. He cannot tell, but he can tell. "Thou fool, that which thou sowest is not quickened, except it die; and thou sowest not that body that shall be." (1 Cor. 15:36-37). If it is the same body with a newly buried one, it is with an old one. Of bodies buried five hundred years, not one particle remains unabsorbed; all has passed off in water, in gas, in vegetation: and from vegetation to animal life, and, from animal flesh back again to humanity; until, like the woman with "seven husbands," it would have many claimants, But even supposing Paul was mistaken, and it is the same body, and God should collect every particle of the lean and wasted form as it was buried; or the gross and corpulent; and adjust all claims between the many owners of the same dust; will He take it back to its former grave, so as to open it again and take it out of the grave?

Surely no one will make the absurd claim of the body being in the grave, and having always remained there. Truly ignorance and superstition are hard to overcome; and "ye do err; not knowing the Scriptures."

## MORE LETTERS

75HM32

S. H. WITHINGTON, of Springwater, N.Y. writes:

Dear BRO. BARBOUR; the first No. of Vol. 3, has come to hand; and I have read and reread it very carefully; and must say, by the force of evidence, I fully endorse the sentiments contained therein. It is truly "meat in due season:" How very clear that there must be a transition period in which the gospel laps onto the restitution age, as did the law, and gospel; during the personal work of Christ, at the first advent. A period called, "the days of the Son of man."

All Adventists believe the kingdom is about to be set up. How vastly important that the mind should be divested of prejudice, and look carefully at the facts as they unfold themselves in harmony with the prophetic word. That no two prophetic periods end at the same time, I fully believe.

The 1335 days of Dan. 12, the period reaching to the resurrection and time of harvest, as symbolized in Rev. 14:14- 16, I believe, have ended; and therefore, the harvest must have commenced; and we are in "the days of the Son of man;" and He is doing his work, preparatory to the setting up of the kingdom.

What grand events are just before us: How important that we keep on the whole armor of God, and fight the good fight of faith; for soon our warfare will be ended. The evidence now, to my mind, is that the second part of Zion's warfare, under the gospel, will end in the spring of 1878.

I like your paper very much. The beautiful vignette on the first page, so expressive of our faith, speaks volumes. My sincere prayer is that all who take this paper, will resolve themselves into a committee of the whole, to extend its circulation. It is a true Advent paper; and I do hope, by the blessing of God, it may soon be issued as a weekly; giving us, once more, a medium through which the prophetic periods, the very frame- work of our faith, may be calmly and freely investigated; thus enabling our pathway to shine "more and more unto the perfect day."

The notice you gave of the N.Y.S. Conference, was to the point; and, under the circumstances, demanded to correct the false impression they had so extensively circulated in their report of the same. May the Lord greatly bless you, in your labor of love to the household of faith.

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BRO. GEO. A. BROWN, Cohocton N. Y. Writes:

I was very glad to receive those papers you sent me; and read them with interest, although I am surprised at the manner in which the Lord is fulfilling his word, yet I believe these things are of the Lord. I am satisfied the "midnight cry" is in the past, and that the 1335 days are ended; and that the Jubilee cycles show that the restitution is due. Enclosed find money for four copies. Your brother in Christ.

## **NOTICE!**

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With this number of the paper, I shall consider my obligations of last year fully cancelled. And shall send No. 2, to no person from whom I do not hear, either directly, or by some third party ordering the paper continued.

I shall be glad to receive the money from all who can afford to pay now, or as soon as convenient, And all who are not able to pay, and will send a postal card with simply their; name, and post office, and State; without another word, will be supplied with the paper as freely; and heartily as it is send to those who pay: To all others I bid a kind farewell.

# THE HERALD OF THE MORNING

Vol. 3. AUGUST, 1875 No. 3

## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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D. COGSWELL,  
Dansville, N.Y.,

J.H. PATON,  
Almont, Mich.

Corresponding Editors.

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N.H. BARBOUR, Editor, ROCHESTER N.Y.

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# PROPHETIC LIGHT

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It seems strange that there can be a lime of argument extending through the whole Scriptures, embracing all the prophetic periods, chronology, &c.; in harmony with itself, with the signs of the times, and with the whole Advent movement; and yet the larger part of teachers among us remain ignorant of and opposed to its investigation. To those who, without prejudice, really investigate these things, they seem so clear, that instead of being in darkness, we stand on "Pisga's top."

Grant, for a moment, our position true, and look from our standpoint; and past disappointments, or failures, as they are called, will appear as beacon lights; and you will find a consistency and beauty in these positions which will surprise you, and perhaps induce you to investigate the arguments. If so, and you really desire to understand, you must not reject any part while investigating; wait until you get them all before you; for, like the building of an arch, its strength cannot be seen while investigating detached parts, or single stones. Follow up the argument, and let the "arch " be complete, " keystone" and all, before passing your final judgment. If you have the patience to do this, there is a glorious sanctifying present truth, within your reach. But I do not believe one reader in twenty have command enough of their own mind to investigate Scripture in this broad and comprehensive way. You will think you see a text of Scripture which contradicts a certain position (the Bible is full of these apparent contradictions) and give up to an apparent, but not real difficulty.

Those who have comprehended these arguments, find in them a power which has separated them from the world, and enables them to withstand the pressure of this "hour of temptation" now upon them, as the deep-rooted oak withstands the tempest; "Sanctify them through thy truth; thy word is truth;" and with the Psalm 1st, can say; "Though an host shall encamp against me, my heart shall not fear." You can hardly comprehend the joy which comes over one who feels that the "log- book," the chart, the compass, the lighthouse, the breakers, the soundings, and the haven of the voyage to eternal rest, are lit up with the sunshine of prophetic light. Song of Solomon different from those who have lost their reckoning, like poor J.V. Himes, for instance; who admits his "lamp" has gone out; and says, he has no light as to the harmonious ending of the prophetic periods; and that even the darkening of the sun, falling of the stars, &c. clearly in the past, are not fulfillments of prophecy. And these are the real sentiments and faith of the Advent teachers who less bold than he, do not so openly avow them. When the leaders admit their blindness; that they have lost their reckoning and are in darkness; God pity their followers, through this hour of temptation upon which we have now entered.

This is true, not of Bro. Himes alone, but especially of the two men, the one of whom took a course to crush Bro. H. which ought to tingle the cheek of any honest man with shame, and the other, the man who now, under him, holds the position formerly occupied by Bro. Himes. The latter, boldly asserts that he has something better than prophecy, that it makes no difference to him, when Christ comes; he is sanctified. A sanctified man, and got something better than God's word, better than present truth, BETTER than obeying God and sounding the alarm of the coming judgment. [How glad I am the prophets and apostles were not "sanctified;"] else we should have had a milk and water Bible, instead of holy men of old "searching diligently" after the deep things of God. "Sanctify them through thy truth," said the Master. Have these men found a royal road? They admit they do not know where, on the stream of time, they are; only that they are near shore, and among breakers; and one of them while aspiring to be pilot, boldly avows that he does not care for his reckoning, or the breakers; but means to be so good that he can lead the way and pilot the ship safely, without following the Master's instruction and taking heed to "the more sure word of prophecy, until the day dawn." They are blind, they admit; they have no knowledge "of any harmonious ending of the prophetic periods;" and are in darkness in relation to the coming of the day of the Lord, and confess to it. If that day is indeed just upon us, as they themselves admit; and yet they are in darkness; how can they claim to be the children of God? "Ye brethren are NOT in darkness, that that day should over take you as a thief." How can they escape being judged out of their own mouth? There are but two classes; one of which is to be in darkness in relation to these things, and the other not; and these men who aspire to lead the "virgins," as they go out to meet the Bridegroom, admit they are of the former class, and find hosts of followers. They can see that "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." Which has been so often fulfilled during this Advent movement; but they cannot see that "in the days of the Son of man," [not before those days begin, but in those days:] men will be planting, and building and marrying, and "know not." No indeed! Their theory is that the first event connected

with the coming of Christ, is one which all will know; in spite of what Christ says about the "days of the Son of man," "time of harvest," &c.; because there are other Scriptures which say "Behold, he cometh with clouds," &c.; just as if both could not be true. They would shut out all prophetic light; neither themselves teaching, or suffer others to do so; get "sanctified," and go in to the kingdom blindfolded. This may do for yet a little while; but there is a "ditch," into which "the blind, leaders of the blind," are about to fall.

The subject to which this paper, as 'HERALD OF THE MORNING,' is devoted, is so large and some of the positions so comparatively new, that I hardly know how best to present them in a manner which shall arouse as little of that blind opposition and prejudice which every advance in knowledge has to overcome.

In regard to the manner of the resurrection of the dead in Christ, we, as a people, have drawn more or less inferences, based, as we supposed, on Scripture. Now try to divest your mind of this mixed mass of conjecture, and Scripture; and take the clear unadulterated word of God, and look calmly from that standpoint alone. First, admit, in your own mind, that possibly there may be different orders of resurrection; how many you do not know but, "as in Adam all die; so in Christ shall all be made alive; but every man in his own order." (1 Cor. 15:22) Do not "wrest" this Scripture, and say that God saves only such as believe; it does not so read: Those who believe, have a salvation, we admit, but "we trust in the living God who is the Savior of ALL MEN," is the first part of the sentence. If this is not true, maybe the rest is not! Let God be true! You are a Universalist then! Yes! a Universalist, or Spiritualist, or any 1st you please, if believing God's word will make me so. I understand that God will save every son and daughter of Adam, from all they lost in, or through Adam: that "as in Adam" all die; so in Christ, shall all be made alive; but every man in his own order;" that there is a "restitution of all things; spoken of by the mouth of all the holy prophets since the world began" (Acts 3:21). The putting on immortality of those who believe, is a special salvation, but not a restitution. The family of Christ are an exception, they become "as the angels of God, neither can they die any more:" while all others are restored back to the condition from which man fell; from which, if he die again it will be for his sin. Hence, as Adam was "of the earth earthy," with, flesh and blood life before he sinned, a restitution of the human family must be to a similar condition, and "the days of my people shall be as the days of a tree" (Isa. 65). But to those who are in Christ, there is a higher calling, a special salvation, and a better resurrection. And this particular "order," represented by "Christ, the first fruits; and afterwards, they that are Christ's at his coming," was brought to light only "by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (1 Tim. 1:10). If the resurrection to eternal life was not brought to light until the appearing of Christ, a resurrection to a fleshly life, certainly was taught in the prophets. And the reader who forms an opinion of a resurrection to immortality from the one mentioned before that to immortality was made known, must necessarily have an incorrect idea; since one is, of the earth, as was Adam before he sinned; while the dead in Christ, "sown a natural body, are raised a spiritual body." And this resurrection or change from a natural to a spiritual body, will never be forced on one against their faith, or desire. Faith is the substance things hoped for. I believe and hope for a change from this earthy, to an heavenly spiritual body; and expect, when fashioned like unto his most glorious body, to look very different, than in this "fleshly tabernacle."

A resurrection to an heavenly, or spiritual life, is a state of which we know but little; "in the likeness of Christ;" and "are as the angels of God." We know Christ could, and did appear in different forms; (Mark 16:12); and that angels, have appeared as ordinary men, eating and drinking; and as a flame of fire, chariots of fire, &c.; and also in their probable real spiritual forms, as to Daniel and John. Dan. 10:5-6; Rev. 1:12-16. That they can appear as fire, there is abundance, of proof: "Who maketh his angels spirits; and his ministers a flame of fire" (Heb. 1:7). "And the angel of the Lord appeared to him in a flame of fire out of the midst of the bush: and, behold, the bush burned with fire, and the bush was not consumed" (Exo. 3:2). Forget not to entertain strangers, for thereby some have entertained angels unawares." With such extraordinary powers of changing their form, as the spiritual bodies of Christ and the angels possess, it is certain they are not of the earth earthy. That they can assume flesh and bones of men we know; witness the "men" who appeared to Abraham and others; and also Christ, to his disciples that they can appear in other and more glorious forms, we know; witness to Saul of tarsus, John &c.; and that to Elisha's servant (2 Kings 6:16-17); and the risen saints are like Christ and the angels, and have spiritual bodies; are possessed of this unearthly power. And

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why these plain Scriptural teachings meet such bitter opposition from a large part of the Advent body would puzzle me, if I did not know that prophecy would remain unfulfilled, were they to take any other course, as would God's plan with Pharaoh had he not hardened his heart.

Is there one among these opposers who dare affirm, that the "harvest" is not a period of time, up to which tares and wheat are to grow together? that "in the time of harvest" he will say to the reapers [angels] gather first the tares and bind them in bundles? that the wheat [righteous] are not to remain in the mortal state during this time of harvest, or until the tares are gathered? and therefore will be here while the angels are doing this work? that at "in the end days of the Son of man" they are to be building, planting, marrying, and know not? If God has not indeed poured out upon them a spirit of deep sleep, truly they could not fail to see that in their opposition to, and determination to shut their eyes to these things, they are "kicking against the pricks."

Why! friends, the Bible, from Genesis to Revelation, backs up the advanced views now being presented in these pages. But I am satisfied no one will see and be sanctified by this present truth, "unless the Father draw him." And yet it is our duty, fellow laborers, to press home the truth; for we know not which may prosper, this, or that. "O send out thy light and thy truth; let them lead me; let them bring me into thy holy hill, and to thy tabernacles" (Ps. 43:3).

# THE WAITING PEOPLE

*ELD. J. H. PATON.*

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Our true position is, Waiting for Christ. It is this especially, should make us a peculiar people. Whatever else we may hold as true and important, His coming and glory hold a special place in our hearts.

The doctrines usually known among us as life and death views; including the mortality of man: the sleep of the dead; and final destruction of the wicked, we regard as holding a secondary place. These are no part of Adventism, proper. A man may be an Adventist and reject these. WILLIAM MILLER, and many others like him, were Adventists; and held a very important relation to this Advent movement; and yet they believed in the immortality of the soul, the conscious intermediate state, and eternal misery of the lost. There were many before Miller's time and many since who have believed in the life and death views, who have not been Adventists.

It may be said, that waiting for the Son of God from heaven has always been the true position of the Church. To this we fully agree. And had it not been for the falling away, and apostasy of the great mass of the professed church, no special awakening, or revival on this subject, would have been necessary. But God's word recognizes this apostasy, and consequent sackcloth state of "the two witnesses" (Rev. 11); and also a special - waiting; and "going forth to meet the Bridegroom" (Dan. 12:12; Matt. 25:1-13). The many, are now, as in the centuries past, waiting for death: this people, are waiting for Christ.

The basis of this special movement is prophecy, and its fulfillment.

Watching in a Scriptural sense, does not consist in peering into the space above to see if Christ is coming; but to give heed to prophecy and its fulfillment, as an indicator, both by events, and their chronology. And also in forming characters that will fit us for the desired position in glory. Hence, watching, and waiting are dependently related.

We are decidedly of the opinion that God has fully arranged, and revealed the pathway of his people. That this path is one of light; and the light, is by the "more sure word of prophecy." that it shines more and more; - an ever increasing light. Hence, those in the "pathway," will grow in grace and in the knowledge of the truth; which growth presupposes advanced truths. And we would specially remark, that the Spirit of Christ in possession, or Divine sonship, is a prerequisite, to an understanding of God's revelation: "The wise shall understand." Hence, Jesus himself, in speaking of the events concerning his coming, called them "meat for the household" (Matt. 24:45).

It seems evident those who will be waiting for Christ when he appears to them, will be a prophetic people. And therefore from their inception should steadily increase in a knowledge of prophetic truth in relation to his coming. Not over and again throwing away the former light on the prophetic numbers; but retaining the past, and adding more and more. It is fair to suppose if this people cease to investigate the prophetic word, God will cease to recognize them. But it is important in our progress that we discriminate between the application of prophetic numbers, and preconceived ideas of the events to which they point: Just so long as our knowledge is incomplete, every new phase of events, or development of facts, will bring partial disappointment. This may try our faith in God's word, as well as in human calculation; but is not of itself sufficient reason for concluding, that we have been mistaken in the application, and know nothing about it. We know only

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in part; hence, there is a part we do not know; this, so far as is revealed, it is both our privilege and duty to know. To progress, is to attach something we did not know to what we knew before; and this can only be done when we see harmony between what we knew, and what is presented for consideration. When we see this, it becomes knowledge; hence, an increase.

The idea that we can learn continually, and not change our views is evidently absurd. Having started right, we should not change on base; but our views must be modified in many ways, as we advance for each new truth throws light on those previously known; and each increase of light causes us to reject some human tradition.

Some people boast that they are built on the rock, and therefore change not. They are not carried about by every wind of doctrine. No indeed, they hold the good old faith of eternal torture in a literal lake of brimstone, as did their fathers; not even accepting the fashionable hell of the present day. But we believe He only who is infinite, has the right to make this claim; "I am the Lord, I change not." Men who are staked down by a fixed creed, may appear constant; may be devoted, but are invariably narrow minded bigots. Freedom of thought has always proved disastrous to stereotyped organizations of either church or state.

Freedom of thought on some subjects, has characterized the Advent people; while on many others, they are as fully under the restraint of old traditional ideas as before they became Adventists. This freedom may appear like confusion, but it is the confusion inseparable from cleansing, like the purifying of wine, or other liquids. Let us beware, my brethren, lest, in seeking to avoid confusion, we settle into sectarianism, which has already laid its withering grasp on many of the Advent people.

Just as surely as the Bible is a "lamp to our feet," it was designed to be understood only as it becomes due. Transpiring events shed light on, and unseal the prophetic word, as when the overthrow of papal dominion in 1798, introduced "the time of the end" (Dan. 11:35); and a resulting freedom of thought from which, it was written, "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). In harmony with this, it is reasonable to conclude that God's church, -- those who have the unction of the Spirit -- will understand the prophecies as they are fulfilled. Thus we understand the church have been right in believing the 70 weeks of Dan. 9:24, ended when the gospel was fully established; their application to the destruction of Jerusalem, by the "virgins," since "they all slumbered and slept," XXXXX XXXXX notwithstanding XXXXX (EDITOR - The bottom line is unreadable in the copies on hand.)

On the same ground, we understand that we approach the end of the dispensation the manner and order of events connected with the transition become important to the waiting people. To remain in darkness on these points may prove as disastrous to us, as ignorance in regard to the manner of the first advent was to the Jews, or those who were then waiting, for him. There is conclusive evidence that the change of dispensation is gradual; and the period of transition is known in Scripture, as "day dawn;" "end of the world;" "time of harvest;" and "days of the Son of man." Some oppose the idea of a transition period as wild and fanatical, overlooking the fact that a similar period and gradual change introduced the gospel dispensation; that he came, in a certain sense, at his birth, at his baptism, and at his entry into Jerusalem; and that prophecy distinctly foretold, and pointed to each one of those manifestations; and that it required all these, and more, to complete his first advent. So now, he comes "in like manner" as they saw him go; quietly and unobserved by the world. He "reaps the earth," and "treads the winepress alone;" and before the saints are gathered: With Rev. 14:14-20; compare Isa. 63:1-3. At another stage, he appears in the air "and they shall see him coming in power and great glory;" after which, he gathers his elect, and "so with the Lord." At another stage, he comes and all his saints; for in the great contest between Christ and the kings of the earth, the "called and chosen and faithful" are with him (Rev. 17:14). These, and other events, constitute the second advent of the "King of kings."

That makes many advents, some may say; now which is the second? This is sometimes asked in ignorance, and sometimes in derision. It is but different stages of the coming as at the first advent. To fix upon one particular manifestation, as "Behold, he cometh in clouds;" and say it is the first and only appearance of Christ, is no more reasonable than for a Jew to have fixed on Zech. 9:9, "Behold, thy king cometh." as the first and only manifestation at his first advent. Each prophecy will be fulfilled now, as then; in proper order, and without confusion.

To us there is evidence that the judgment day, and day of wrath begin, before the saints are delivered, in Isa. 25:9; compared with Isa. 26:8-9: First, "Lo, this is our God: we have waited for him:" Second; "Yea, in the way of thy judgments we have waited for thee," "for when thy judgments are in the earth, the inhabitants of the world (exceptions see verses 10-11) will learn righteousness." If any are opposed to men learning righteousness at so late a stage, let XXXX (EDITOR: The original is unreadable) of these on the sea of

glass, already victorious (Rev. 15:3,4) "All nations SHALL come and worship before thee, for thy Judgments are made manifest." May we so watch and wait and pray, that we "may be accounted worthy to escape all these things which are coming on the earth, and to stand before the Son of man."

# CHRONOLOGY

75HM38

If there is not reliable chronology, we are indeed floating with no definite knowledge of our whereabouts; and the prophetic numbers sink into comparative insignificance. If there is no reliable chronology, the "wise," may know that if they are good they will eventually reach the kingdom; but they can never understand the question, "How long shall it be to the end of these wonders, of which it is written, "The wise shall understand;" and the Church, like the first house of Israel, must remain ignorant of the "time of her visitation." But I thank God there is a reliable Bible chronology; clear and satisfactory in itself, and supported by an array of circumstantial evidence, in the harmonious ending of the prophetic periods, which makes it very strong to those who understand the arguments. Let a person examine any subject with his mind fully made up to reject it; and, from a previous opinion, satisfied it cannot be true; and he will inevitably magnify its weaker points, and fail to see its stronger ones. And there is no, subject, doctrine, or argument, within human ken, in which are not some parts less strongly supported than others. And the person who reads to oppose, invariably looks for its weakest parts, and, seeing them alone, is often led to suppose he has seen enough to overthrow the argument, and is satisfied.

The association or relation of parts, not infrequently, is one of the strongest elements in the strength of a position. Give to a man who never saw an egg, a piece of the shell as large as his thumbnail; ask him of its strength; and as he crumples it in his fingers, he answers, no stronger than a cob web. Now take the perfect egg, place it endwise between his hands, and ask him to crush it; to his surprise he finds his utmost strength is unavailing.

BOWEN'S CHRONOLOGY stands, among chronological writers, simply on a par with "Ushers," "Hales," "Scalligars," and twenty others we might name: "Bowen's," however, has one peculiarity; it is the only one from Adam to Cyrus, based exclusively on the Bible. All others find breaks in Bible chronology, and close them from Josephus. This peculiarity inclined me strongly to Bowen's before I became familiar with it.

XXXX XXXXX XXXXX XXXX XXXX XXXX XXXX (EDITOR: This line is missing in the copies on hand) this chronology in a work by "Elliott," in the British Museum Library, in 1860; endorsed as the most reliable chronology by the principal English prophetic writers who supported the 1866 position, notwithstanding it proved the 6000 years ended in 1873; or seven years beyond the limit of their other arguments.

I was looking to 1873, at that time; and when I saw this chronology supported the argument of the 1260, and 1335 days of Dan. 12, naturally examined it with interest; and although 1873 is now passed, have never yet seen a Scriptural reason to cause me to abandon it. But, on the other hand, find in it a key which opens all the prophetic periods in harmony with themselves, and with present advanced light in regard to the manner and order of events.

I have published this chronology in full, in the April No. of the "Midnight Cry;" and shall now confine myself to the more difficult parts, leaving the plain and simple portions for the reader to add up.

Those, and only those, who master this chronology in all its details, will easily understand the other arguments. For these subjects are not to be mastered without earnest inquiry, Still, their importance, and the fact that God has thought best to reveal them; makes the subject worthy of the effort.

From Adam to the day the flood was dried up, was 1656 years. See Gen. 5; 8:13. Here we meet with a difficulty, for notwithstanding a reference to Gen. 7:6, 11; 8:13; 9:28- 29, settles the question beyond a doubt, that Noah's 600 years "ended the very day the waters were dried up," yet there is a seeming contradiction. The time to the birth of Methuselah, as will be seen by the reader who has his Bible, paper and pencil, and a determination to understand, was 687 years. And Methuselah lived 969 years, and died before the flood; or at least did not enter the ark. And 687 to 969 are 1656, the whole time from Adam to the end of the flood, which continued about one year. Therefore by this reckoning, to the end of the flood would measure 1657 years. And yet it takes all of Noah's, 600 to complete 1656 years. And Gen. 7:11; 8:13, makes it absolutely certain his 600 years did not end until the day the waters were dried up. How then can this apparent discrepancy be reconciled? I answer, when a period is given in full years, it is not uncommon to find it a fraction of a year short. The 40 years in the wilderness were a fraction short. They went out from

Rameses [which was Goshen; compare Gen. 47:6, 11,] on the fifteenth day of the first month; [not the 14th, as Bro. T - - . Has so often asserted;] Num. XXXX XXXXX (EDITOR: This line is missing in the copies on hand)  
the Jordan on

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the 10 day of the first month (Josh. 4:19). Hence, they were five days less than 40 years in the wilderness. Again, "Zedekiah reigned eleven years in Jerusalem" (Jer. 52:1). And in verses 6,7 (Jer. 52:6-7), we learn that the city was broken up and he ceased to reign in Jerusalem in the fourth month of his eleventh year; and reigned little more than ten years.

The age of Methuselah after he begat Lamach, is no part of chronology, and exactness is of no importance; hence his full time is counted, although he entered less than two months into his last year.

From the flood to the death of Terah, it was 427 years; see Gen. 11:10-32. At Terah's death Abram removed into Canaan, and received the promise of the land, (Acts 7:4-5). The covenant was the promise of the land; "which covenant he made With Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, 'Unto thee will I give the land of Canaan, the lot of your inheritance'" (Ps. 105:9-11); and this promise "Unto thy seed will I give this land;" made with Abram when he came into Canaan at the death of his father Terah, [Gen. 12:4-7] "was not unto thy seeds, as of many; but unto thy seed, which is Christ; and was confirmed of God in Christ;" and was four hundred and thirty years before the law. (Gal 3:16, 17); and the law began with the Passover the night they left Egypt. From the exodus to sending the spies was one year and a fraction. And from sending the spies to the division of the land, was forty- five years, (see Josh. 14:7, 10) This makes forty- six years from leaving Egypt, to the division of the land; or, as it is usually reckoned, 40 years in the wilderness; and 6 more to the division of the land. "And when he had destroyed seven nations in the land of Canaan he divided their land to them by lot. And after that he gave judges about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king; and God gave unto them Saul the son of Sis, by (or in) the space of forty years. And when he had removed him, he raised unto, them David" (Acts 13:19-22).

Chronology is never once referred to in all the New Testament, excepting here, over this dark period, and the four hundred and thirty years, from the covenant to the law; both of which periods are unintelligible, as left in the Old Testament; and evidently, with design. That God does designedly leave many - things recorded in "dark sayings," he himself declares; but why he does will not now attempt to investigate. But that his revelations, clear, or dark, are complete in themselves, we cannot doubt: the historic age, which commenced with the Persians, has been attempted; it must exist, with every link complete, somewhere in the Scriptures, And yet to be characteristic, it should be in such a way as not to be understood, until the time comes when it is necessary, as "meat in due season."

That such a chronology commenced with Adam, and ending with the first year of Cyrus; has been given, no one will deny; and as far as it pretends to go, as a simple chronology, [aside from prophetic periods] we ought to find it perfect, if the time has come for it to be understood.

These two "spaces" of time, the one of 450 years and the other of 40, mentioned by Paul as reaching from the division of the land to David, is where men have stumbled; and instead of coming to the conclusion that if there is all unbroken chronology over this dark part of Sacred history, it should be found in the Bible, as a revelation; they appeal to Josephus to fill up fifty- five years of time where God has left his work imperfect.

"Bowen's" chronology spurns such a course; and claims that whether clearly or darkly, every year of this time, if received, must be accounted for from the Bible.

"After that, he gave them judges about the space of 450 years." There is, evidently, a period of time after the division of the land, during the life of Joshua and the elders, and before the first judge. And even after the days of the judges, there were periods in which they were without judges; hence, the rule of the judges did not cover all of the 450 years. And granting that the time itself was just 4,50 years, Paul in referring to it, would naturally have said about that space, under the judges. And strange to say, there are just 450 years mentioned in the Old Testament in connection with the judges, and between the division of the land, and Samuel. As this period is all that is mentioned in the Bible as transpiring



between the division of the land and Samuel; and is given in both Old and New, Testament; I am prepared to believe 450 to be the true measure, notwithstanding it is darkly given. In the Old Testament it is thus recorded: First, after the division of the land a blank of, we know not how long, during the continued life of Joshua and the elders. (Judges 2:7.) Next, the 8 years under the king of Mesopotamia [Judges 3:8]. Then under Othniel the first judge, 40 years (Judges 3:11):after which they served Moab 18 years (Judges 3:14). Next 80 years under Ehud (Judges 3:30). Then 20 years without a judge (Judges 4:3). Then 40, under., Barak (Judges 5:31) Gideon 40, (Judges 8:28). Abimelech 3, (Judges 9:22). Tolo 23. (Judges 10:2). Jair 22, (Judges 10:3); Philistines 18, (Judges 10:8); Jephthah, XXXXXXXXX (EDITOR: This line is missing in the copies on hand); Elon 10, (Judges 12:11);

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Abdon 8, [Judges 12:14]. Philistines, a second time, 40, [Judges 13:1], Samson 20, [Judges 16:31]; Eli 40, [1 Sam. 4:18]. Total, in these nineteen periods, 450 years.

For an offset against the blank, or first period, the length of which is not given; [Jud. 2:7]; there is Samson's 20 years; his judgeship being "in the days of the Philistines;" i.e. in their forty years [Jud. 15:20]. And we know from his history he did not deliver Israel; but died a prisoner in their hands. Here is 20 years too much time, since it laps on to another period, while a blank, of apparently about that much time is left, after the divisions of the land, and before the first definitely expressed period. Now as before stated, this 450 years, mixed as it is, is all the time given in the bible, between the division of the land and Saul; we must take this as the true measure, or admit that God has left the thing imperfect, and trust to man. And I, for one, prefer the Bible, clear, or dark; and without adding to, or taking from.

Samuel's time is not given, either in the Old, or New testament; but a space of time from the division of the land until Samuel the prophet; and after this a space of forty years, reaching to David. Samuel judged Israel "all the days of his life." But we are not informed how long he lived. He began as a child, with Eli; hence a part of his judgeship was contemporary with Eli's forty years. He also judged Israel during almost the entire reign of Saul. And there was, evidently, a time between the death of Eli, and the crowning of Saul, in which he judged Israel. But God has seen fit not to reckon Samuel's life as a part of chronology, any more than he has that of other prophets. The time from the division of the land to David, is therefore, a space of 450, followed by another space of 40 years. This covers all the time between those two events which can be found in the Bible; and I am foolish enough to accept it as God has given it, unquestioned; and without adding any thing from Josephus. These two spaces of time, together make 490 years, the same as the famous "70 weeks" of Daniel, and end at the beginning of the reign of David: from which, is an unbroken line of 473 Years, under the reign of the kings of Judah; ending with that of Zedekiah, their last king; of whom god said, "Take off the diadem; remove the crown; I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is, and I will give it him." And it is here, at the captivity of Jerusalem, the "times of the Gentiles" began.

That the captivity of Jerusalem was not consummated until the close of Zedekiah's reign notwithstanding many of his people were carried away previous to that, is placed beyond question by Jeremiah himself; for he prophesied "unto the end of the eleventh year of Zedekiah, son of Josiah, unto the carrying away of Jerusalem captive, in the fifth month" [Jer. 1:31.]

This period under the kings of Judah, from David to the captivity of Jerusalem, may be found as follows: David 40, (1 Chron. 29:27). Solomon 40, (2 Chron. 9:30.) Rehoboam 17, (2 Chron. 12:13). Abijah 3, (2 Chron. 13:2). Asa 41, (2 Chron. 16:13). Jehosaphat 25, (2 Chron. 20:31.) Jehoram 8, (2 Chron. 21:5). Ahaziah 1, (2 Chron. 22:2). Athaliah 6, (2 Chron. 22:12). Joash 40, (2 Chron. 24:1). Amaziah 29, (2 Chron. 25:1). Uzziah 52, (2 Chron. 26:3). Jotham 16, (2 Chron. 27:1.) Ahaz 16, [2 Chron. 28:1]. Hezekiah 29, [2 Chron. 29:1] Manasseh, [2 Chron. 33:1]. Amon 2, [2 Chron. 33:21] Josiah 31, [2 Chron. 34:1]. Jehoiakim 11, [2 Chron. 36:5] Zedekiah 11, [2 Chron. 36:11]. Total 473.

The chronology comes down by the line through which Christ descended; hence the kings of Israel, have no connection with it. And in 1st, and 2nd Kings, where the line of Judah and Israel are blended; no connected chronology can be maintained. The line of the kings of Israel are full of interregnums, and so confused, that God saw fit to record the Chronicles of the kings of Judah a second time, and by themselves. And it is in 1st and 2nd Chron. and only there, a chronology of the kings of Judah can be found, in harmony with itself, or with the prophetic periods. There are many positive chronological errors in the Kings: For instance; in 2 Kings 8:26, is recorded; "two and twenty years old

was Ahaziah, when he began to reign." And in 2 Chron. 22:2; "Forty and two years old was Ahaziah when he began to reign." Again, in 2 Kings 15:1, Amaziah's son is called Azariah; and in ver. 13, Uzziah.; and again in ver 17, Azariah, and in verses 30, and 32, Uzziah. In 2 Kings 24:8, it says, "Jehoiachin was eighteen years old when he began to reign:" In 2 Chron. 36:9, it says, "Jehoiachin was eight years old, when he began to reign." Again; in 2 Kings 25:8; "In the fifth month on the seventh day of the month, . . . came Nebuzar- adan, captain of the guard, . . into Jerusalem." While in Jer. 52:12, it reads "now in the fifth month, in the tenth day of the month, ... came Nebuzar- adan captain of the guard, into Jerusalem."

I mention these to show the fact, that in 1st and 2nd Kings there is no reliable chronology; that there are chronological errors opposed to statements in Jeremiah, the book of Judges, the Chronicles of the kings of Judah, and other parts of Scripture. The 480 years found in 1 Kings 6:1; should be 580 order to harmonize with the Judges and with Acts 13:20. It is evident, from these discrepancies in Kings that God has not

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designed a chronology should be based on 1st and 2nd Kings; and therefore God removed the true chronological line through which Christ descended, from out this confusion, and had the kings of Judah recorded by themselves, in 1st and 2nd Chronicles; where there is no break or discrepancy with itself, or with any other part of the Bible.

With the captivity of Jerusalem, which, according to Jer. 1:3, occurred "in the end of the eleventh year of Zedekiah," the chronological period of the kings of Judah ended, and the 70 years desolation began. The statement is clear and positive, that the house of God was burnt, and the walls of Jerusalem broken down, and those who had thus far escaped the sword were carried to Babylon, to fulfill the prophecy of Jeremiah, (2 Chron. 36:21). And in the next verse, the event, and its date [the first year of Cyrus] marks the end of that 70 years. And yet there are those who in the face of these positive statements, insist that the 70 years captivity of Jerusalem began eighteen years before. The chronology is brought down through the line of the kings of Judah to the captivity; then events occur between the end of Zedekiah's reign, and the first year of Cyrus, which God says fulfils the "three score and ten years" prophesied of by Jeremiah; and yet there are those who take exception to it; and would have the 70 years begin, and end, somewhere else. There is but the one prophecy of 70 years to be found in the book of Jeremiah, [Jer. 25:11]; but because it is sometimes referred to as a time of indignation 'captivity,' 'desolation,' &c. some have supposed there was a plurality of 70's foretold by Jeremiah; and from the manner in which this period is referred to in different parts of the Bible, supposed they could find various terminal points.. But if there were a hundred 70's, this one, recurring between the eleventh year of Zedekiah, and the first of Cyrus, is the one which fulfils the three score and ten years desolation, during which "the land enjoyed her Sabbaths;" and hence, from the end of the eleventh year of the reign of Zedekiah, to some point in the first year of Cyrus, was 70 years.

The most advanced civilization, from the Egyptians, prior to the exodus, to the Babylonians used only hieroglyphics in their historic records, by which dates could not be accurately given; hence God gave an inspired chronology. Since the beginning of the Persian era, there has been a written, living language, by which events and dates have been accurately adjusted by means of eclipses. And where we can help ourselves God has left us to do so. "Ptolemy's canon" is a collection of the events of h1story which have been associated with eclipses; by this means exact dates have been determined. This "canon" extends as far back as the beginning of the reign of Nebuchadnezzar. But when it enters the Babylonian era, history becomes mixed and unreliable; and only a little further back is entirely fabulous. And without Sacred chronology, primeval h1story would have been lost in impenetrable darkness. Ptolemy's canon is not reliable any further back than h1story is reliable, as it is founded on the facts of h1story. The Babylonian era was the transition period from prehistoric, to the historic age; and as God's chronology does not end until with the rise of the kingdom of Persia, we enter the full light of h1story; we have to view with suspicion, human history as it feels its way through the twilight of its birth.

From the first year of Cyrus, to the Christian era; Ptolemy's canon is the base of all the chronological light we now have. God has left the prophetic periods so arranged that our understanding of them depends on the truthfulness of this part of chronology, and yet has declared, "the wise shall understand;" hence, I accept this part, by which the first year of Cyrus is placed B.C. 536, as freely as I do any other.

The above date is questioned by no historic writer, nor indeed by any one until since the 1843 disappointment and the slumbering of the "virgins;" since which many new departures have been taken, and new applications given to prophecy, which have run a brief course, and gone out. And one of the wildest of these, was that chronology could be based on a prophetic period, instead of basing prophetic periods on chronology; in other words, if we have a theory for the application of a prophecy and history does not give sufficient time, or should there be too much, we may assume that just enough has passed to meet the conditions of the prophecy. In plain language, if history does furnish the proper facts and data, we may make them, to order. This may seem like a strange statement, but this has been just the course pursued with the "seventy weeks" of Daniel and the first year of Cyrus; making chronology, to meet the circumstances.

President Lincoln put forth a proclamation to free the Negroes. It was prepared, and written some considerable time before it went into execution: - - in fact it remained in his own possession for weeks, after it was duly ratified, signed and sealed. Lincoln was careful not to act in advance of the expressed wish of the people; hence the delay; but eventually the decree went forth.

The prophecy in relation to Cyrus was, "He shall build my city; and he shall let go my captives" (Isa. 45:13). Here are two distinct things; one of which was fulfilled at the end of the 70 years; the captives were permitted to return, and Jerusalem ceased

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to be desolate. And this occurred in the first year of Cyrus. While the other, "the commandment to restore and to build Jerusalem," did not go into effect until long afterwards. Now cannot the reader see that the "going forth" of either Lincoln's proclamation, or that of Cyrus, might have been when it went into effect? Hence, you see, the fact of its being 483 years from the "going forth" of that commandment, does not necessarily effect the chronology of the first year of Cyrus. Thus this chronology has Bible authority for every year from Adam to Cyrus; (there is no other, that claims to be thus based on the Bible) and since Cyrus, on the only evidence the world have; and it makes the following total:

Adam to the end of the flood,	1656 years.
Flood to the covenant,	427 "
Covenant to the law,	430 "
In the wilderness,	40 "
To the division of the land,	6 "
To Samuel the prophet,	450 "
Samuel to David,	40 "
Under the kings of Judah,	473 "
The captivity of Jerusalem,	70 "
Captivity to Christian era,	536 "
To end of Jewish year in 1873,	1872 "
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Total,	6000 years.

This chronology is one of the reasons why we believe we have already entered into the "day of the Lord," or seventh thousand, in which many things are to transpire; the first of which, is "the harvest," or end of the [aion]. "Aion," never

means the material world, the proper word for which is kosmos; but is derived from "aei," always; and "on," passing; an era always passing. In Matt. 13:39- 40) "The harvest is, sunteleia tou aionos; i.e. the end of the age.

## THE TARES

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He that sowed the good seed is the Son of man, the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; they that sowed them is the devil, the harvest is the end of the aion [age]; and the reapers are the angels" (Matt. 13:37- 38).

"The field is the world:" not the material world; for the seed is sown in the heart, not in the ground. Under the law the field was only the Jewish nation; while under the gospel, the commission is, "Go ye into all the world, and preach the gospel to every "creature." This proves that this parable belongs exclusively to the gospel age. This being true, the tares are only a class who have sprung up among the wheat. They are not the world, or men of the world; since the field is the world. If the heathen, or men of world are the tares, the Son of man sowed the wheat among the tares; but it reads, that the tares were sown among the wheat; and come in by fraud, and are therefore hypocrites "Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out, devils? and in thy name, done many wonderfull works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." These are the tares; the "bad fish," in the gospel net; the "foolish virgins," to whom Christ says "I know you not." This parable of the tares represents the "kingdom of heaven;" as do all of the gospel parables. But during the last generation, the "kingdom of heaven" is likened to "ten virgins which took their lamps and went forth to meet the Bridegroom; and five of them were wise, and five foolish." ["Let both grow together till the harvest."] If we have been right in supposing the parable of the ten virgins represents the Advent people, then do they represent all that our Lord understood by "the kingdom of heaven" at this time. He does not say, then shall part of the kingdom of heaven be likened to ten virgins; and I cannot believe there is a child of God on earth, who do not look up, "and lift up their head; knowing their redemption draweth nigh." Do not tell me they are going into the kingdom blindfolded; that the day of the Lord comes upon them as a thief; away with such nonsense: "ye brethren are not in darkness, that that day should overtake you, as a thief."

Does this look narrow? the whole gospel has been a narrow way and the flock a little one. And the whole tenor of the gospel proves that in the last generation it will be particularly small: "Nevertheless when the Son of man cometh, shall he find faith on the earth"? I am compelled to believe that in 1843, when the nominal churches rejected this Advent message, they were rejected of God as a body; and individually, as they have since had opportunity to see the truth.

In the parable of the ten virgins, there is a division among those who represent the "kingdom of heaven," and this division occurs before they that are ready, go in to the marriage. This separation cannot take place between the "wise and foolish," the good and bad, the "tares and the wheat," however, until "the time of harvest:" "and in the time of harvest, I will say to the reapers, gather first the tares, and bind them in bundles, to burn: but gather the wheat into my barn."

This "harvest," belongs to those who now represent the "kingdom of heaven," as certainly as did the harvest at the first advent belong exclusively to the Jew: and has no more to with the outside world than had this harvest: "Lift up your eyes," and look

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on the fields, for they are white already to harvest." And yet to the laborers, he said, "Go not in the way of the Gentiles: and into any city of the Samaritans enter ye not, for I am sent but to the lost sheep of the house of Israel." Then, you may say, this harvest is but a small affair. No! indeed: If it were confined to the few exceptional ones who are to be "alive and remain," it would be small. And yet not so small, we trust, as in the days of Noah, or even the first advent, when confined to the little province of Judea. This harvest includes, with the little few on earth, all who have fallen asleep in Jesus. Do not misunderstand me; although believing the special work of this "harvest," is confined to the dead in Christ, and those among the living who are represented in the parable of the ten virgins; the Scriptures also teach that the time has come when the world must pass through a baptism of 'fire,' i.e. judgments.

As fully as I believe that Jesus came in the flesh, so fully do I believe the work of "harvest" has commenced, and that we are "in the days of the Son of man."

In the days of Noah they bought, they sold, they builded, they planted, they married wives, and were given in marriage. All of which implies that time, and years of time passed: "So shall it also be in the days of the Son of man." It does not read, "as it was before the flood, so shall it be before the Son of man comes." Strange that men like Couch, Sheidon, Welcome, Mathison, and others, cannot see this; but He is to be revealed in the glory of his Father, and all his holy angels; hence they think He can manifest himself in no other way; although they know he was not seen to go up in that manner. Has God indeed shut their eyes, and closed their ears? Is the day of the Lord coming on them as a thief? They are looking for a time of trouble! so are all the nations; but will the harvest be passed, and they know it not?

"Gather first the tares." The idea that the organized societies of the world are the gathered tares is entirely unscriptural. It is not in that direction we are to look: they were organized before "the time of harvest;" and those who claim that they are the "bundles," are not willing to admit that we are yet "in the time of harvest." Why will men not be consistent? the Bible is; and if men ever understand it they must be.

The tares are found among the wheat; and if the harvest has not begun, the gathering of the tares in "bundles," has not commenced. If the harvest has begun, it began with the resurrection of the dead in Christ; and it is about time, for the gathering of the tares; and the division will be perfect for not a grain of wheat is to be bound in those "bundles;" because the work is not of man, but of heaven; "and the reapers are the angels." "Are they not all ministering spirits?" unseen, but a reality: "If I should ask my Father He would send me twelve legions of angels," said Jesus. Is He not now saying to the "reapers, gather first the tares and bind them in bundles, to burn"? Indeed there are strong indications of it.

Beware of organizations to shut out present truth. If one side is "wheat," the other are "tares." "Your brethren that hated you; that cast you out for my name sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."

"Think it not strange beloved, concerning the fiery trials that try you; as though some strange thing had happened to you." But remember "that the angel of the Lord encampeth roundabout them that fear him, and he will deliver them."

## AGE TO COME

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The question is sometimes asked, why we are not more interested in the age to come?

I answer, although a full believer in an age of conquest, or a thousand years of restitution; and that the "God of heaven will set up a kingdom in the days of these kings;" which shall break in pieces and consume all these kingdoms: and that Christ will reign "in the midst of his enemies," until the restitution is accomplished, and all enemies destroyed; and that death, "the last enemy which shall be destroyed," is not conquered until the thousand years are ended: still I can feel only a secondary interest in, the details of that age. Because I believe the work of the age of restitution belongs not to the Church of Christ, but to the fleshly house of Israel. That as they; and the other families of the earth remain mortal during this millennial age, and subject to the second death; that is, under its power, and liable to fall, as was Adam before he sinned. That they are simply men and women, and will continue to marry and be given in marriage; and "are the blessed of the Lord, and their offspring with them." While those who are in Christ, are a superior class, called to a higher calling. Just what we shall be, doth not yet appear; only we are to be like Christ. I understand we are to be, neither male nor female; and "they neither marry nor are given in marriage, but are as the angels of God." We do not read of sex among the angels; that distinction was reserved to the family of the first Adam who were created male and female. And as we have born the image of the earthy, we shall also bear the image of the heavenly.

How much of a change in our personal identity this may imply [certainly a great

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one] we know not; nor do I care; for when I awake in his likeness, I shall be satisfied. Individual identity does not depend solely on personal appearance. A man may be recognized by a thousand little marks of character, though he may have undergone great changes in his person as is often the case with long absent friends. And if personal appearance is all the identity we shall have, I fear when this corruption shall have put on incorruption, and all the effects of disease, of age, of constitutional deformity and degeneration, are suddenly removed, few of us would be able to recognize ourselves even, by looking in a glass; if we are so blessed as to pass through that change.

I understand the restitution is only for mortals, and does not lift man above mortality; and it is only after the restitution, and when all things shall have been subdued to the Son, that the family on earth, and the family in heaven become one.

The age of restitution is hardly referred to in the New Testament; not because there is none; but because it does not personally concern those who, through the gospel, are to put on immortality. The reasoning of our brethren who overlook, and therefore reject the age to come, is not without a vein of truth. They believe when we are made immortal, we enter the eternal state; and this is certainly true. But all have not had the privilege of hearing the gospel; and to such persons, whether now living, or sleeping; the Scriptures clearly teach the coming of an age in which they also may learn righteousness. But our interest in the details of that age can only be secondary, since it is only the gospel that can benefit men now; and the commission "Go ye into all the world and preach the gospel;" does not authorize us to preach a salvation belonging to an age to come. Hence, age to come preaching, is ever devoid of the Spirit.

## EVERY MAN IN HIS OWN ORDER

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"As in Adam, all die; so in Christ, shall all be made alive; but every man in his own order. Christ, the firstfruits; afterwards, they that are Christ's at his coming." (1 Cor. 15:22- 23).

As Christ and his people are one; they compose but one order of resurrection, viz. the resurrection to immortality; he being "the firstborn among man brethren." But there are many other orders, a number of them, I believe. The Old Testament certainly teaches a resurrection; "thy dead men shall live." "Many that sleep in the dust of the earth awake;" &c - But the resurrection to brought to light only be of our Lord Jesus Christ and the gospel (2 Tim. 1:10); therefore the resurrection of the Old Testament is of another order; and belongs to "the restitution of all things."

The gift of immortality cannot be called a restitution, since it is impossible to restore that which was never in possession. The little flock who are in Christ, and are to possess the kingdom, are an exception; and have a different order of resurrection. All others, having been partakers of flesh and blood in Adam before sin entered the world, are to be restored again to the Eden state; since God has promised a restitution of all things. And as sure as there is a God in heaven, this restitution will be accomplished, whether men believe or not; but it is to an earthly mortal life, as was that of Adam before he fell. And it is from this "order," found in the Old Testament, that most of our ideas of a resurrection are drawn.

Of man it was said, "And the Lord God of formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And of the order of resurrection belonging to the restitution, God says, "Behold, I will cause breath to enter into you, and ye shall live. I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and ye shall live. I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel " (Ezek. 37). It is a fleshly life; and thus a part of a general restitution. And Job declares he will stand upon the earth, "and in his flesh, see God."

The flesh, is "of the earth earthy;" made of the dust of the ground, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and is nowhere called flesh. The resurrection of the dead in Christ, is altogether another order, born of the Spirit; "sown a natural body; raised a spiritual body;" brought to light by the gospel. Of this there is no breathing into it the breath of life in order that it may live, or become "a living soul," "The first Adam was made a living soul; the last Adam, a quickening spirit." A natural body is composed of the elements of this earth, and is "of the earth." A spiritual body is not of the earth. To suit some, who will have it this order of resurrection is also a natural body, flesh and bones of an earthy nature, it should have been written, "sown a natural body, raised the same natural body, of the earth; but animated by spirit; and that which is born of the Spirit, is flesh and bones."

Christ appeared to Thomas with a real body of flesh and bones, with holes in his hands and side, I have no doubt. "He appeared in another form to two of them;" He could "vanish out of their sight;" or he

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could have appeared as a "flame of fire." He had the same spiritual body, or kind of a body possessed by angels; since we are to be "as the angels;" and also "like unto his most glorious body." And angels have appeared, like the risen Savior, in a real human body; "And the Lord appeared unto Abraham in the plains of Mamre, . . . and he lifted up his eyes and looked, and, lo, three men stood by him (Gen. 18:1- 2). And those men, or rather the Lord and the two angels eat veal and bread: while the risen Lord also eat fish, honey comb and bread. But an angel can also "appear in another form." "And the angel of the Lord appeared unto him [Moses] in a flame of fire, out of the midst of the bush" (Ex. 3:2).

Now how can the unaided human reason judge of the nature of Christ's body, by the different ways in which he appeared and disappeared, to his disciples; more especially when we are informed, that though we shall be like him, it doth not yet appear what we shall be. But we have some wise ones in Rochester, and elsewhere, who know all about it. It is, say they, the identical particles of the old diseased body which happened to exist at the moment of death; the same



earthly body, animated by the circulation of spirit instead of blood. No wonder after declaring that it is not the body that is sown; that it is a spiritual, and not a natural body; Paul should say, "thou fool."

When Christ appeared to his disciples, it was in a body of flesh; when "three men" appeared to Abraham, they were men; when the angel appeared as a "flame of fire," he was such; and yet we know nothing of the nature of their bodies.

If men would only admit their ignorance; that it doth not yet appear, or has not been made known, what we shall be; they would stop drawing in against inferences against positive statements of Scripture.

"The grave" is a symbol, and means the condition, or state of death. "In the grave whither thou goest, there is no knowledge;" means in death, there is no consciousness; not that knowledge does not exist in a hole in the ground. Many of the martyrs, were never buried, but burned and dissipated to the four winds; and if only "all that are in their graves, shall hear his voice;" and the grave is a literal excavation in the earth, the martyrs never come forth," And yet when God says, of the house of Israel, " I will open their graves, and cause them to come up out of their graves;" some really imagine that God will make excavations in the ground.

Genesee river runs through Rochester today; it did yesterday, and has for years: but not a drop of the river of yesterday is there today. So with our bodies, whether solid or liquid; the blood, flesh, nails, hair, bones, or scars; each atom is continually passing away and being replaced by new. And yet the river remains Genesee river; and the individual retains his identity. If the river Jordan should dry up, and cease to exist for a thousand years, and God should declare that it should again flow through that land; would it be necessary to collect the scattered vapor which was the last to compose the river; and bring back those identical particles? Would not some of the water composing that river twenty years before it dried up answer as well? And which of the atoms composing our bodies, is it, that is so sacred? that aged or diseased part with which we happen to die; or would that part of the elements which had constituted our bodies in their prime be better? "Thou fool, that which thou sowest is not quickened except it die; and thou sowest not that body that shall be; but God giveth it a body as it hath pleased him, and to every seed, his own body." Just what I believe! Says one; "every seed his own body." But thou sowest not that body that shall be: Does inspiration contradict itself? It does, if in sowing wheat, you get the same body sown. But if "every seed its own body," means that the identity is retained, and yet the components parts are not the same; then is there no contradiction. It is not that body thou sowest; and yet every seed has its own body. In other words, if you sow wheat, you get wheat, and not "tares;" but not with the same body which was sown.

This is true, even of those who come up in the restitution, to a mortal life in the flesh; like Job; but the dead in Christ, do not rise with the same kind of a body, even. They are sown a natural body; but raised a spiritual body.

There are those who do not believe in the, existence of a spiritual body, and play upon this Scripture until they make it mean what they desire; viz. a body composed of " the earth earthy:" but " there is a natural body, and there is a spiritual body d Cor. 15:44).

## INTERESTING LETTERS

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Brockport July 28:

Dear brother Barbour:

Since I have been identified with the Advent people, I have been an earnest seeker after truth; and the Lord has abundantly rewarded me with light, and joy, and, peace; especially since our last disappointment, nor premature expectation, as some are pleased to call it; God does not thus mock his trusting ones but He will have a people tried and true and He saw that we needed these trials to fit us for reception of the great and marvelous truths of this time of "harvest," and the faith we needed to grasp them. I believe with all my heart that the Lord is leading

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this people; that he called Bro. Miller to awaken the slumbering church to prepare to meet the Bridegroom. And although the startling truths he uttered have been trampled in the dust, they still shine as new truths are added to them. I do believe that those who have taken heed to the "sure word," and in whose hearts the "day- star" now shines, will continue to see with clearer and clearer vision, and understand more and more, perfectly God and his word, until the scene of immortality shall break upon their waiting, longing eyes. Surely I come quickly."

Tell the whole world the blessed tidings, Speak of the bliss that is so near:

Tell the oppressed of every nation, Jubilee lasts a thousand years."

Mrs. J. A. Losee

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Colebrook, N. H.

Bro. B.

You will find 60 cts enclosed, for the paper, in which I am much interested. I have been waiting, for others to send with me, but some who liked the paper last year, are now against it: resurrection in the past; insanity, &c.; I really feel if these views are insanity, I shall be insane. Yours in hope of eternal life.

Isaac Willey.

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Can, Huron county Mich. July 27, 1875.

Bro. Barbour:

I read your paper over and over; and the more I read it, the brighter the prospect looks. I am thankful there are some left who are willing to stand up for the truth. I want your paper as long as you stick to the good old Book. Please find enclosed \$1. Yours in love of the truth.

Edwin Lambkin.

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Bro. Barbour, I send you the 60cts for the "Herald;." it is as cold water to a thirsty soul.

M. A. Roberts. No. Fairfield, Ohio.

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Denver, Mo, July 22nd.

Dear Bro. B.

I have taken your paper for one year, and cannot do without it, and if you will send it, you shall have your pay. The chintz bug and grasshopper have made times very hard, but the corn crop looks good.

E. L. Williams.

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I would have the "Herald of the Morning" continued; for it is certainly "meat in due season."

Henry Gibbins; Valton Wis.

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Glen Elder. Kan.

Dear Bro.

For Jesus sake do not stop my "Herald." Your brother in the ministry.

E. N. Bliss.

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Copenhagen Mins, West Va.

June 30th:

Dear brother,

I received the first number of the Herald of the Morning and you don't know how glad I was to receive it. I am so thankful it is started again; may God give us grace to bear with the trials, and "smiting," by fellow servants. You will find enclosed 60cts, for the paper.

Your brother in Christ:

D. Hammock.

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Dr. E. H. KING of Clinton Iowa, writes:

Bro. N. H. BARBOUR;

Dear Sir:

I am very much pleased with the "Herald of the Morning;" a great and good work is before you. Enclosed find one dollar. -- Please count me a permanent subscriber.

Fraternally yours.

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Eld. John & M. A. Craig of Westford Mass.

Dear Bro, we have received the two numbers of the "Herald of the Morning." I assure you we were glad to hear from you again; for since last fall, we have heard nothing only what we saw in the "Crisis," We were anxious to know for ourselves what you were preaching; for we could not believe the Lord had let you run into any thing so very bad as has been reported.

When your first paper came we were rejoiced, for we believed we had got something real rood. Well, we read and reread; and have been pondering over and over again, and should have written before, but we wanted to think a little while first: and we are still studying, for there is a great deal contained in those papers. But for fear the paper will be stopped, we send the pay for the present; and when we can, will send more: for we both feel interested, notwithstanding the cry of fanaticism is raised. And when people can do nothing more they can exclaim "what next."

I hope the good Lord will help us to see the light and truth, and after we have seen it to be bold enough to receive it; and not for fear of feeble man, reject any position of the Word.

I want the truth more than the praise of man. I prize it! It is good! and Bro. Barbour I do not want error. O may the Master give us wisdom, and a real understanding of all the deep precious truths his word contains.

Well, lest I weary you, I will close. Please send the paper as long as it is published, for we are interested. God bless you and all the brethren who are interested in publishing the paper.

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Bro. O. Spicer, Kendall N. Y. writes:

Bro. Barbour;  
Dear Sir,

The two No. of your paper have been received and read with care and prayer. If not able to see every thing, as clear as you do, I am not disposed to "beat" those calling themselves the servants of God lest my portion be with the hypocrites and unbelievers. Please continue to send the paper to me; I shall read it with much interest. Yours in love of the truth.

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Plymouth July 1875.

Dear brother;  
I thank you for sending me the "Herald." I have read it many times with much interest.

For its continuance please find enclosed \$1.

I have ever believed the message given Bro. Miller was from heaven, and the "scoured jewels" must be replaced, O how blessed to be of those who, with perfect love to God and man, are with patience "waiting and watching" for the return of the Good Shepherd who gave his life for the sheep; and who in the power of an endless life, still cares for them; calling his own (who will follow him) by name; leading them out from the multitude, going before them into the wilderness of temptation and trials of faith, in disappointments, across the Jordan, and in darkness and the hour of temptation his voice stills their fears, saying; "It is your Father's good pleasure to give you the kingdom;" which flesh and blood cannot inherit. Blessings no doubt, as well as trouble, attend the little while of listening for the voice of the good Shepherd.

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May we understand the "watching and waiting;" and be fully prepared for the final gathering. So prays a listener in the valley of hope,

E. P. Atwater.

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Albany N.Y. July 5th, 1875.

Dear brother:

All the numbers of the "Herald of the Morning" duly received, for which I am very much obliged. Enclosed please find \$1, to continue paper. [Having embraced the substance of your views some ten years since, it is doubly gratifying to me, to find one so willing and able to impart them to others, May God's blessing attend you, and may others be benefited. I remain yours truly:

Wm. Valentine.

-----

Bryants Pond Ale. July 5th, 1875.

Bro. Barbour;

I received your last paper in due season, and, like brother Cogswell, had made up my mind that the 1335 days of Dan. 12 were in the past; that the Jubilee cycles make the beginning of the times of restitution due; that we had got into the "quickly" but your paper has made quite an addition to my light, which I much needed. I never read any of your papers with so much interest as the last one: but I feel that all who have not got a strong hold on God, and the truth, will fall in this "hour of temptation." Enclosed find \$2. If I live until September 5th, I shall be 82 years old. Excuse my infirmities. Your brother, Solomon Leonard.

-----

Middleton, Dakota Territory June 30th 1875:

Dear brother;

enclosed please find 60 cts. for the "Herald of the Morning." I would gladly do something more for the paper, but the grasshoppers have eaten all our substance that we could have spared from last years crop, and may for this year, If they do, we cannot live here a third year; but we look for a better country, when the earth will yield her increase "and there shall be no more curse."

Yours in the blessed hope.

A. B. Sage.

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Fremont Centre, Mich. July 12th, 1875:

Dear brother;

I like your Magazine! So full of new thoughts on a welcome subject. The holy prophets show us where we are on the stream of time. I love to think about the Master. Jesus says "Lift up your heads; and look up, for your redemption draweth nigh." Amen Lord Jesus. It is about fifty years since I learned of the Master. To me it has been stormy. I believe he is at the door. The Bible is my first witness; may the Spirit answer to it. How pleased I was to receive the Herald of the Morning. I understand the Master has numerous favors for his faithful waiting people. I pray that he may abundantly enlighten and strengthen his three witnesses, Cogswell, Paton, and Barbour, and all of the army of the Lord. I wish the "Herald" was a weekly, but am thankful for a monthly;

Your waiting brother;

James M. Young.

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Bro. H. Tanner of Buffalo writes:

Dear Bro. I have received two No. of your paper, and have read them with interest; and while I cannot say I concede all points, I am not prepared to shut my eyes to any argument you have advanced. I can see no argument for the continuation of the "year- day" theory, unless we have come to the end of the 1335 days of Dan. 12; and I am not prepared to give up that corner stone.

My judgment tells me that the coming of Christ will differ from our preconceived ideas. And my heart throbs with joy as I think that He is already in the field or even about to take the kingdom. Send your paper; I want to read it, at all events. Enclosed find \$2.00.

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Union Wis. July 1st. 1875:

Dear Bro.

The June No. of the "Herald," is at hand, for which you have my heartfelt thanks. Your paper gives us, all the "preaching" we have, on the advent; it is very dear to me I assure you; for I appreciate the progressive truths it contains. Pray for us, that we may be found among the "jewels," when the warfare is ended.

Your brother,  
Wm. E. Lockwood.

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Dear brother:

I have received two numbers of the HERALD of the MORNING have perused them with much interest; and am well satisfied with them. I was very happy to hear, from you again, and that your faith in the prophetic periods is still unshaken; may light shine on the prophetic pages, that you may see your way clearly; may the spirit of the Master guide you into all truth. Please send me your paper, we cannot do without it I hope you will continue to publish the paper, and be sustained in it until Jesus comes. Yours in the blessed hope:

Mrs. H Wilkinson.

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Toulon Ill. July 15th, 1875.

Bro. B.

Enclosed find \$1.80, for three copies of the "Herald of the Morning." I am an old 1843 believer; and my experience teaches me that nothing purifies and comforts one, like the providences of the near coming, or revelation of the Son of man. I am nearly alone here in my hope, but am trusting and waiting;

Your brother in Christ; Hiram Willitt.

-----

Clinton Iowa; July 29th:

Dear brother;

Enclosed find 60cts. Your valuable paper is welcome to our household; and is prized next to the Bible. I love to read the views you and your associates advocate. I cannot see why the "Times," and "Crisis," should be opposed to these truths, [for from the force of evidence, I am compelled to believe them true;] at any rate your paper is read first: and the others are scarcely thought of, until every word is read and reread. May the Lord bless you in your endeavors to spread the gospel light.

Yours, in hopes of speedy translation.  
F. WISE.

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Newhaven Mich. July 18th 1875:

Bro. B.,

I have received both No. of the "HERALD" for which I am very thankful, for to me it is like Water to the thirsty traveler. I am all alone; no one of like faith in this a vicinity and need something to strengthen and cheer me in the good way to eternal life and the kingdom. I thank God for his word and the HERALD OF THE MORNING.

Yours in hope of the kingdom,  
Spencer J. Tuttle.

-----

Eld G. W. WILCOX

Riceford Minn. writes,

Dear Bro.

We have been receiving the "Herald of the Morning" and am thankful for the evidence that our redemption draweth nigh. It is truly reviving to our drooping spirit to read such blessed truths. May the Lord bless and lead you, in the good work.

From your fellow laborer in the Lord.

-----

Argos, Ind., July 18th.

I hare received and read the June and July Nos. of the "Hereald" and find them filled with things of thrilling interest. I want to continue to investigate, for I would prove all things and hold fast that which is good.

S. Barnhill

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Eld. N. Sarvis, Dwight, Ill. Writes:

Please send me The "Herald of the Morning."

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I like the paper much. It has explained many passages of Scripture in a very satisfactory manner.

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A. M. Chapman, Orlando Minn. writes:

I have read the "Herald of the Morning," with great interest and praise God that He has in reserve, some of the faithful watchman, to spread the glorious news of the soon appearing of our Lord and king.

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Bro. COLE, Cohocton N. Y, writes:

Dear brother, I have the first No. of your paper sent by Bro George Brown. Enclosed you will find 60cts. for the paper.



## OUR SHIP IS SAILING ON

Our noble ship of Zion is now coming into port  
The devil and his army, soon will have to leave the fort:  
And earth again be free from the rule of satans court.  
Our ship is sailing on;

Cho. Glory! glory hallelujah; &C.

Though tempests howl around her, and angry billows rave,  
Not a plank or bolt has started, but she firmly stems the wave.  
The Savior is her pilot, and her crew are strong and brave.  
Our ship is sailing on; &- c.  
Each sail is firmly fastened, and every one unfurled.  
She is steel- clad with a "present truth," can stand a frowning world,  
And all destructive missiles that from satan can be hurled.  
Our ship is sailing on: &c.

Though rough the rocks on either side, we're safely passing through:  
And the fir trees just ahead of us, are waving into view.  
Stand firm! ye noble sailors, to yourselves and God be true;  
Our ship is sailing on, &c.

Yours in Christian love. S.L. COLE.

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West Jersey, In. July 18th, 1875:

Dear Sir;

I have received the "Herald," with gladness; and can endorse your ideas as being the most Scriptural of any thing I ever saw on the subject of definite time.

Although not an Adventist, it does seem to me that some shall understand definitely Daniel says, when the day shall come; for Daniel says, "the wise shall understand." And Paul says "ye brethren are not in darkness, that that day should overtake you as a thief." And it is said; " Blessed is he that readeth," and understandeth this sure word of prophecy. Daniel says, "at the time appointed, the end shall be." Now from such testimony, it seems to me that the Deity has a day appointed in which the Gentile times shall end.

When Christ comes, his "reward is with him, and his work before him." His reward is, the resurrection of the dead, then the gathering of the living and the judgment. And his work, executing upon the nations the judgments written; and building again the tabernacle of David that is fallen down. Find enclosed the money for four subscribers:

Respectfully &c;R. C. Laine.

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I rejoice that there are a few who are still searching the Scriptures to know the time of the advent. It was the definite time message that called us out. Please receive the enclosed remittance, and send me the "Herald of the Morning."

Z. Grover:  
Brookside; N. J.

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Dear brother. You may be assured that father and I were glad to see the "Herald of the Morning," and have been blessed in reading it. I hope it will be a weekly, and continue till Jesus is revealed, and gives us immortality. O for some words of comfort from the dear waiting saints. How glad it would make us if you could come this way once more. I pray God we may not be of those who "know not the time of visitation."

Father fully believes all the arguments in the paper, both last year and now. We want it as long as it is published; they are more precious to me than gold. May the God of all peace be with you; and may we meet when the gathering time shall come,

Hannah P. Chase:  
Bridgewater Vt.

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East Acworth, July 25th.

Dear brother;  
I will enclose 60cts. for the "Herald of the Morning," although I am very poor; and need it in my family; for I think a great deal of it; and hope the widow's "mite" will help a little in spreading the truth. This from a sister in Christ:

East Acworth N. H.

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Boyland's Grove: Iowa.

Enclosed find 60 cts. for the "Herald of the Morning." I can heartily endorse the sentiments of the paper. There is but one thing I am sorry for, and that is because it is not a weekly, instead of a monthly.

Samuel Overturf.

## **THE PROSPECT**

75HM48

Letters and money are coming in, notwithstanding the hard times, more freely than any time during the publication of the "Midnight Cry," and far beyond what I had anticipated; and I cannot doubt but what the hand of God is at the helm.

Several important articles have been laid over, to make room for a few letters, to let our readers get a glimpse of the way this "harvest" message is being received, both in the east and west.

Various questions have been sent in, and will be answered, the Lord willing, in the next number of the paper.

# **NOTICE**

75HM48

## **Tent Meeting at Rochester**

The Lord willing, we purpose to hold a tent meeting in this city, commencing Saturday, August 21st, and holding over the following Sabbath, and as much longer as may seem advisable.

N.H. BARBOUR

# THE HERALD OF THE MORNING

Vol. 3. SEPTEMBER, 1875 No. 4

## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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D. COGSWELL,  
Dansville, N.Y.,

J.H. PATON,  
Almont, Mich.

Corresponding Editors.

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N.H. BARBOUR, Editor, ROCHESTER N.Y.

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One Copy, per annum, 60 Cents; Four Copies, to one address, \$2.00.

## YE and YOU, THEY and THEM

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Christ almost invariably speaks *to* the Church, and *of* the world; hence the personal pronouns "ye and you," refer to one class, and "they and them," to another. And almost in every instance, the second person means the whole church, and not simply the individuals by whom He was surrounded: "Go ye into all the world and preach the gospel to every creature: lo, I am with you always, even to the end of the world;" surely refers to all who would ever be called to preach the gospel. And the apostle in addressing the church, says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." This "we," evidently means the church, since all who were then listening to him have fallen asleep. Again, "We who are alive and remain unto the coming of the Lord, shall not prevent them which sleep." No person then alive, has "remained," unto the coming of the Lord.

Our Lord held very little communication with the world; nor did He pray for them: "I pray not for the world; but for them thou hast given me out of the world." And He almost invariably speaks of them in the third person as they or them. Take for instance Luke 21:34; where both classes are referred to; "Take heed to yourselves, lest at any time your hearts be overcharged with .... the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all them (the world, third person) that dwell upon the face of the whole earth: watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things." And it will be found that when speaking of these things, two classes are referred to, one of whom is to be overtaken unawares, while the others are to know the second person, ye and you, understand; and the third person, they and them, are in darkness. Another instance; "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they (third person) shall say peace and safety, then cometh sudden destruction upon them and they shall not escape; but ye, brethren, are not in darkness that that day should overtake you as a thief." No one can fail to see that two classes are represented in all these cases: upon one of whom it is to come without their knowledge, as a "thief," "snare," &c. while the other class are to be in darkness, or be overtaken 'unawares.' If that evil servant shall say, in his heart, (even) my Lord delayeth his coming, the Lord of that servant shall come in a day he looketh not for ("him," is an inserted word) and an hour he is not aware of." This is certainly equivalent to saying that He will not come at a time the good servant is not aware of. But it cannot be that many will see this point, for it must needs be "as it was in the days of Noah," when they bought, they sold, (the third person always, or world,) and knew not until the flood came, and took them all away. This certainly proves that they ought to have known before it came: "so shall it also be in the days of the Son of man." Why is it that men will not see these things, and while admitting that they themselves do not know, will abuse and "beat their fellow servants" who claim to know their whereabouts?

The chances that those who claim to be in the light, and know their reckoning, are so; is certainly greater than is that of those who admit they are in darkness, and "have no knowledge of any harmonious ending of the prophetic periods." And those who choose to follow "the blind, leaders of the blind," have been warned by our Savior, and know the consequences.

Some may think we make this a test question. In other words, that knowing the time of Christ's coming and of the "harvest," is necessary to their salvation. But this is only reversing things, (putting the cart before the horse), for knowledge, can save no one. "For though I have prophecy, and understand all mysteries, and all knowledge: and have not charity (love), I am nothing:" but, "If ye love me, ye will keep all keep my commandments:" "Search the Scriptures:" "Take heed to the sure word of prophecy." There is such a thing as "holding the truth in righteousness." " But it is not possible to love Christ, and refuse to obey him. Hence, he who thinks that he loves, and does not care in these times, to "take heed to the sure word of prophecy," is deceived, and the truth is not in him. God has declared "the wise shall understand." And his people are not to be in darkness on this subject. And He rejected the Jews for this very reason, "because they knew not the time of their visitation." If they had obeyed God, and taken heed to their Scriptures, they would have known. And I am thinking those of the Advent people who are so bitterly opposed to this present truth, will find that "to obey, is better than sacrifice." They are as zealous for Christ and his cause, as were the Jews for God and the law. But it we are "in the days of the Son of man," and they remain ignorant of it until

"the harvest is passed," how will they escape a condemnation similar to that of the Jews, and for a similar reason? "because they knew the time of their visitation." (Luke 19:44).

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There are a numerous class who honor the name of Christ, and yet are to be rejected; Many will say unto me, in that day, Lord, Lord, have we not done many wonderful works in thy name"? But the "foolish virgins" are evidently in darkness, and ignorant of the coming of the Bridegroom: "Afterwards came also the other virgins:" Now although we do not use this as proof that the foolish virgins do not know when Christ comes, it is certainly in harmony with that fact. But the Bible is so explicit, as to leave no room for doubt. The true church, addressed as, "ye," "you," or "we," are everywhere represented as being in the light, and, understanding these particular events, while the other class, referred to as "they" or "them," are as certainly to be overtaken by these things, "unawares." "For as a snare shall it come upon all them, that dwell upon the face of the whole earth; watch ye therefore, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

## THE SECOND ADVENT

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It required the whole series of events from the birth to the ascension of our Lord, to constitute, or complete the first advent. It is perhaps claimed by some that Christ came and the advent was accomplished, at the birth of Jesus; but this is not true. John always spoke of him as one yet to come: "He that cometh after me." &c. And Paul clearly affirms that John preached the baptism of repentance "before his coming" (Acts 13:24). Christ, means Messiah, or the Anointed, "We have found the Messiah, which is, being interpreted, the Christ" (margin, "the anointed" [John 1:41]). It was at his baptism He was anointed; hence, it was then He came in the character of Messiah. Now where can you place your finger on any one event, and say this and this alone, constituted the first advent? Nowhere! So, I understand, the second advent is also to be consummated by a series of events.

I believe and teach, that He will come in the clouds; "Behold, He cometh with clouds and every eye shall see him; and they also that pierced him, and all kindreds of the earth shall wail because of him." But I do believe this is the first manifestation connected with the second advent. Let us suppose that "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it" (Isa. 40:5), were to be the first manifestation, how could men be building, and planting, not up to the moment it occurred, that might all be, but to go on doing so "in the days of the Son of man," and "know not"?

The difficulty in my mind, is to understand how everybody can know, from the moment, the days of the Son of man begin, and yet go on with all the avocations of life, unconscious of the fact. In other words, how can "all flesh see it," and "all tribes of the earth mourn" in consequence; and yet go on building planting, and marrying, and not know. Still one can hardly be expected to give up an old idea, simply because it is unscriptural; that would be asking too much. You can easily believe, "Behold, the Lord cometh, with ten thousand of his saints;" or "the Lord my God shall come, and all the saints with thee;" and yet at the same time believe that all the saints are sleeping, in the dust of the earth when he comes. You know He did not go up from the mount of Olives, with all his saints; but went up quietly and alone; and that He returns in the same manner. And you also know that it required all the different manifestations at the first advent, including that of Zech. 9:9, to fulfill the different prophecies referring to that advent; and that to have had them all filled at one and the same moment, would have involved the Scriptures in confusion as you can now see, would be the case, if the prophecy of his coming with, all his saints were to be fulfilled before He comes and "reaps the earth," and takes his saints to himself. But no matter; if you have had an idea of just how it is going to be, don't you give it up; or change your ideas one atom, even if it does imply confusion and tradition; for to give up old traditional knowledge, and make any advance in the knowledge of the truth, will be looked upon as a weakness.

Letters are constantly being sent, quoting, "Behold he cometh with clouds;" &c.; as much as to say that we are teaching to the contrary. Such men say they read the paper; but it is not true! they glanced over it, hunting for something to oppose, and then write long articles representing every idea advanced in the paper, and "wonder," because we do not give up our columns to such matter. An talk about "both sides;" &c. To all such invitations, to leave the presentation of these great "harvest" truths, I must answer in the language of Neh. 6:3.



# OUR FAITH

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It is common in some churches, for the congregation to rehearse their creed. I will give a statement of my faith, which I shall call "BIBLE THEOLOGY" and invite questions, to each and every position, where others may differ with me. And hereafter, will devote time

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to answering all such questions or objections. I believe in the Lord Jesus Christ; the first and the last, and the only begotten Son of God. That his second advent, and reign, is to be as personal, and real, as was his first advent, and sufferings. That as He then took upon him a body of flesh; so He now has a spiritual body.

I believe a spiritual body is not visible to the natural eye, without a miracle; and that the world can never see him "as he is," but only as he may, from time to time, appear to them; but that we shall see him as he is, for we shall be like him.

I believe the earth [or cosmos] abideth forever; but that the ages, [aionies] are continually passing. That we are now in the end of the gospel age, and the commencing of the age of, or "times of restitution of all things." That this transition period is called "the time of harvest" And that it began in the autumn of 1874, and will end in the spring of 1878; measuring three and a half years. And that the events of this time of harvest, are first the resurrection of the dead in Christ; second, the binding of the tares in bundles; third and last, the translation of the living saints and gathering of them together with the risen ones to the Lord in the air.

I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the "times of the Gentiles," viz. their seven prophetic, times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B.C.; do not end until A.D. 1914; or 40 years from this.

I believe that during this 40 years, just begun the "time of trouble such as never was since there was a nation;" will be fulfilled. And in the mean time, the kingdom of God will be set up, "break in pieces, and consume all these [Gentile] kingdoms," "and the stone become a great mountain, and fill the whole earth," and usher in glory of the millennial age.

When the "harvest" is ended, I believe the most terrible judgments of war, famine, pestilence, and desolation, this world has ever witnessed; will prevail, until one universal reign of terror obtains, from pole to pole: until life shall be a burden to the most favored; and death earnestly desired. That the scenes described in Revelation, where men call for "mountains and rocks to fall on them, and hide them 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,"? will be fully realized. And yet in the midst of wrath, God will remember mercy. I believe these terrible things are the natural outcome of human governments, and human passions, which are becoming so corrupt, and so ungovernable, that the earth is being filled with violence; that this time of trouble has been foretold, and permitted, but not ordered of God; for "He does not willingly afflict the children of men;" but as the surgeon's knife is sometimes necessary to save the patient's life, so these judgments are necessary to the salvation of the human family: "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). "All nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15:4). I believe the great plan of saving mankind, only just begins, where the gospel ends, that the blessings of the kingdom itself, will be far greater than what the good news, (or gospel) of the kingdom, has been.

I believe in "the living God, who is the savior OF ALL MEN; specially them that believe" (1 Tim. 4:10). (This may look paradoxical by the side of some other Scriptures; but they are all true. Can you not see that God has promised a "restitution of all things, spoken of by the mouth of all the holy prophets since the world began" and can you not also see that as man never had immortality, the receiving of immortality, by a class, at the appearing of Christ, does not constitute a restitution, in any sense of the word; and hence, are the exception? the "specially them that believe"? while to the great mass there is promised simply a restitution? Now you can see how God is the savior of all men, by a

restitution from the Adamic fall, and all its consequences, back to the Eden condition. The word "all," as used in the Bible, has exceptions; but those exceptions are the few, not the many; while this special salvation, under the gospel, is a "narrow way; and few there be that find it."

As the human family have been subjected to death, "not willingly, but in hope;" So I understand, in the restitution age, men will die again, only for their own personal, willful sin against the Holy Spirit. And that the "second death," is an eternal death. But those who now accept of Christ, under the gospel, put on immortality now, during the "harvest" of this present age; and become "equal unto the angels, neither can they die any more," "for on such the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years."

I believe there is but one sin which is unto death, described by Christ, Matt. 12:32, and therefore not to be prayed for (John 5:16). That such as have committed that sin will not, share even in the restitution, but, like the angels who kept not their first

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estate, will be reserved "in everlasting (age lasting) chains under darkness unto of the great day" (Jude 6); or, as Peter adds, "reserved unto fire against the day of judgment and perdition of ungodly men, but beloved, be not ignorant this one thing; that one day is, with the Lord, as a thousand years; and a thousand years, as one day (2 Peter 3:7,8). A pretty strong hint that this "day of judgment," is a thousand years long; and is the measure of the next age.

I believe the Jewish age began under the twelve tribes, at the death of Jacob, where the patriarchal age ended; and that it ended in the spring of A.D. 33, at the death of Christ; making a period of just 1845 years. I believe the Scriptures clearly teach that the gospel age, or dispensation, is to be of an equal length. That it began on the day of Pentecost, and will end in the spring of 1878; a period of just 1845 years. As the last three and a half years of the Jewish age was a time of "harvest," in which our Lord, with an earthly body of flesh was accomplishing the work his Father sent him to do at the closing of that dispensation, or age; so I believe, the last three and a half years of the gospel age is also a time of "harvest," in which "the Son of man," in a heavenly, spiritual body, is doing a work for the closing up of this age. As the three and a half years, at the first advent, began just 1841 years and six months from the beginning of that dispensation; so, I believe, did the three and a half years of this harvest begin just 1841 years and six months from the beginning of this dispensation. And it so happens that 1841 years and six months, from the spring Of A.D. 33, ended in the autumn of 1874; the last "tenth day of the seventh month," occurring in the great Jubilee cycle which must terminate with the beginning of the "times of restitution of all things," or beginning of the final great jubilee; for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." And, on October 22nd, 1874, "the time was fulfilled;" and the "harvest," or days of the Son of man commenced.

With the end of that Jewish year, in the spring, Apr. 6th, 1875, the beginning of the "times of restitution," was due. While the 1335 days of Dan. 12; which have no connection with the restitution, ended, I believe, Feb. 14th, 1875.

These prophetic periods, the evidence for which, have been given in the "Midnight Cry;" and are again being given in this paper, are, to me, so clear and unanswerable, that I am compelled to believe we are now in "the time of harvest."

The reaping time, or harvest, begins with "One like the Son of man, thrusting in his sickle and reaping the earth" (Rev. 14:16). And in some special sense, Christ is said to raise those the Father has given to him, John 6:39. And we understand the harvest begins with this class; then comes the gathering of the tares. "And in the time of harvest I will say to the reapers [angels] gather together first the tares I and bind them in bundles to burn, but gather the wheat into my barn (Matt. 13:30). The gathering of the wheat must refer to the translation of the living, for the dead are not growing with the tares, at this time. Hence, the living mortal saints are to be on the earth, ungathered, during the time the angels are at their work gathering the tares [hypocrites] together and binding them in bundles. Do you expect to see the angels running after tares [hypocrites] and gathering them together and binding them in bundles? Certainly you do not. And yet you are to be here during this time of harvest and while this work is being accomplished by the angels. You may kick against this, but you will kick against the words that shall judge you at the last day.

In the resurrection, the saints are "as the angels of God." If the angels can do their work, and yet remain invisible, are you sure the saints may not also be invisible to you? Remember, "it is sown a natural body, it is raised a spiritual body." If saints and angels can be invisible to your gross sight, is it absolutely certain that Christ could not? "Lord, open his eyes; [prayed Elisha] and the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of round about Elisha" (2 Kings 6:17). Why could not the Syrians see them? Why could Elisha's servant see them before his eyes were opened by prayer? A new dispensation is at hand, when we are about to come face to face with Christ, and the angels, "and to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." O my brethren, be not faithless; the whole Scriptures show us our whereabouts, and yet many, in the Advent ranks must stumble and fall; for the Scriptures must be fulfilled.

If Christ and the angels have already begun the work of the harvest, are you quite sure your eyes are better than were those of Elisha's servant? God help you to see with the eye of faith until you can walk by sight. And remember "faith comes by hearing, hearing by the Word of God." An understanding of the chronological and prophetic periods is the present "meat in due season, and without such things will be but "foolishness, such things will be but "foolishness, and a stumbling stone."

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There is no outward, tangible evidence that we are in the "time of harvest," since "the reapers are the angels." We may, indeed, see some of the work that is being accomplished; before the harvest is ended; such as the organization of the "tares," but, until the sign of the Son of man in heaven, shall appear; there is no evidence that we shall see any thing beyond what is made manifest by the "sure word of prophecy" which is being so strangely neglected, by the leading Adventists who oppose this 'harvest' message, and are going back to the first principles. Are not many of them, saying, in their heart, "my Lord delays his coming"? because He does not appear to every eye at first; as they had arranged the program? God pity them! for they will never see these evidences, which are the only foundation for their faith, until they stop their opposition; cease their endeavors to find opposing arguments; and look for these evidences, with a desire to find them. God's truth is never forced on any one. Men must "lift up the voice for understanding;" that is the first step; then "search, as men search for hidden treasures." Is the reader satisfied that just glancing over these things, hunting not for truth, but for something to oppose, is following the above direction? If so, continue that course; and you will be sure to find the "oil," for which you are in search; but not "till the harvest is passed; and the summer ended."

"Without faith it is impossible to please God." And if you are to be here through the harvest, until the "wheat" is gathered; you will be here "in the days of the Son of man," and while the angels are at work. And if the world are to be building, planting, and marrying; and know not, in the days of the Son of man, as they so were in the days Noah; then you may rest assured that you will "know not," unless you know, by the "sure word of prophecy unto which ye take heed." What do you think of those sanctified men whom you have set over you as watchmen;" the editors of your papers, saying, the one by his works, and the other in so many words, in a private letter, where he could express his sentiments freely, that "he does not care for prophecy." Do you who follow them, think that the day of the Lord will come upon you unawares? and that you will die in your sins? and that God will require your blood at their hands? Or do you believe every one who gets "sanctified," goes it blind, and says "Lord, Lord," will enter into the kingdom?

Some have asked, If the resurrection is going on, why do not the risen saints reveal themselves? If it were right for them so to do, and thus enable us to walk by sight, I know of no Scriptural reason why they could not. But I understand that until Zion's warfare is ended, we must walk by faith and not by sight; that the time has come, when we "shall desire to see done of the days of the Son of man, [i. e. the events, not done of the 24 hours] and ye shall not see it."

I believe that when the tares ["foolish virgins"] are gathered together, and bound in bundles, [thoroughly organized,] and Isa. 66:5 is fulfilled; that the sign of the Son of man will be seen, and then "shall all tribes of the earth mourn, and they shall see Him coming in the clouds"; but that those who remain in darkness until these open manifestations of the Son of man, will find that the harvest is ended, and their souls are not saved. And it is the prophetic periods, and nothing but these, by which we can learn the time of our visitation. And without a knowledge of our whereabouts, the

signs are of no benefit, since they will not be understood. The Jews had signs upon signs, and yet the time went by, and they knew it not.

I believe "the restitution of all things;" (Acts 3:21), is a restoring back to a former condition; the one occupied before the fall: And as man did not have immortality in Eden, the giving of immortality to the few, is not a "restitution of all things." Hence, in the age to come, the Adamic race will not be in possession of immortality; but will be liable to the second death; which is eternal in its duration. I believe a restitution and future life is promised to the whole human family; and that all will have a fair opportunity to attain to an endless life.

I believe there are exceptions to this; of, first, those who accept of Christ under the gospel; and second, such as have the opportunity of life here, in this age, and yet commit that sin which cannot be forgiven "neither in this aion, (age) neither, in the aion to come" (Matt. 12:32).

The resurrection of the great mass of humanity, those who share in the restitution, not having immortality, must of necessity differ from the resurrection of the dead in Christ, who then put on immortality. The one being to a mortal fleshly life; the other to immortal spiritual life.

I believe the resurrection of the dead in Christ, and the translation of the living saints, occurs before the resurrection to mortality; and constitutes, the "first harvest." That in this resurrection to immortality are included all of the patriarchs and prophets who saw and believed in Christ. That Abraham, David, Daniel, and many others are of this class, seems certain: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). David also saw and called him Lord. And Daniel

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talked with him: (compare Dan. 10:5-6; and Rev. 1:12-15).

I believe that Christ left the Holy Place "the tenth day of the seventh month" occurring October 22nd, 1874; that the "days of the Son of man," and "time of harvest;" began at that time, and continue three and a half years. That the resurrection of the dead in Christ commenced Feb. 15th, 1875. That the "times of restitution" began with That the present Jewish year, commencing, Apr. 6th, 1875. That though Christ left the Holy Place, He was not due on earth, until the time of restitution (Acts 3:21). I believe the resurrection began before Christ came to earth: "He that sat on the cloud, thrust in his sickle" (Rev. 14:16). I believe the resurrection of these who are to share in the restitution, does not occur until the time of trouble, or "day of wrath," is passed; as in Job 14:13; "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be passed; that thou wouldst appoint me a set time, and remember me," that the world will know nothing of a resurrection, until that occurs.

## OBJECTIONS ANSWERED

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Under this head, we expect a continued series of articles, questions, objections, and answers. But I will now take room to answer one which may seem difficult to harmonize: "We trust in the living God who is the savior of ALL MEN, specially of those that believe" (1 Tim. 4:10). If this text does not teach that God saves men who do not believe, with some kind of a salvation, then are the plainest and most positive assertions of Scripture worthless. To say he is the savior of those who believe, does not touch the first clause of the sentence. -- *Specially* them that believe. -- They have a special salvation. Would you be very sorry if the Bible shall prove that "God is love," instead of the monster represented by the creeds of men? Did you ever believe that infants were made on purpose, the greater number of them, to be tortured to all eternity in fire? Men have ceased to preach such damnable heresies from very shame; but their creeds are not changed; and shame is powerless to prevent them from teaching that men who never had the gospel presented in a way they could understand, are to be punished, because they do not accept it.

If you will get this one idea clearly, that when treating a subject, the Scriptures almost invariably refer to a class, and that the conditions annexed, refer only to that class; you will see a beauty never before appreciated: -- to illustrate: Our government calls for a thousand choice men; and offer a hunXXXX XXXX XXXX XXXX XXXXXX XXXXXX (EDITOR: This line in the original is missing.)

In giving the commission to the examining officers, they are told to go into all the land and make the proclamation to every person, he that accepts the conditions, and comes up to the required standard shall be accepted, and he that does not, shall be rejected. The examining officer comes to your town and makes the proclamation, five hundred apply, and only three men out of that whole number passes the required examination; the others are condemned. -- The Greek word so often rendered "damned," as in Mark 15; is in many other places translated "condemned." -- In the great rebellion, many who offered themselves, were condemned, not being fit for service; and many thousand horses purchased for the army, were condemned, and never sent to the front. In the illustration, "many (in your town) were called, and few were chosen." Now can you not see this illustration is not over, drawn, or the language strained: these men were condemned only for that particular service, and notwithstanding that, might have continued to be useful citizens, or even joined the armies, invalid corps. so the gospel was given to the Gentiles "to take, out of them a people," for a special purpose; and the commission, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved (to this "high calling in Christ, Jesus," this special salvation, "specially them that believe;") he that believeth not shall be condemned; does not clash with other Scriptures. They are condemned, or rejected from the high calling as the bride of Christ, or from the putting on of immortality when he appears; but unless they have sinned that sin which is unto death, may yet share, in "the restitution of all things, spoken of by the mouth of all the holy prophets since the world began;" for God "is the savior of all men, specially, of them that believe."

## THE TIME IS FULFILLED

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The time is fulfilled; the kingdom of heaven is at hand; repent ye gospel" (Mark 1:15).

It is worthy of notice that the subject matter of this text was the burden of all the preaching during the transition from the law to the gospel dispensation. First, John the forerunner, preached it; next Christ himself with the additional element of time, and when he had chosen the twelve apostles, he sent them forth, saying: "As ye go preach, The kingdom of heaven is at hand." But in all, the later work of the twelve, after the resurrection of Jesus, they never proclaimed the kingdom near or "at hand."

Why was this? Some tell us that the kingdom to which they referred as coming was the gospel

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church, and therefore they no longer preached it near, because it had come. That the church during the gospel age is called the "Kingdom of Heaven" is undeniable. We understand this in the same sense as we often speak of men who are enlisted for a certain regiment as representing that regiment even previous to its organization. The elements of a kingdom must all be prepared before it can be organized or "set up." That, the apostles did not understand that the kingdom had come, is evident from the fact that they continued to speak of it as future as promised to them that love God; and therefore a proper object of hope; and that through much tribulation they must enter the kingdom.

They preached the gospel of the kingdom, and also "the name of Jesus." The reason of the change of their message must be sought for in another direction.

We refer again to the fact that during the personal ministry of Christ, He, and his disciples, preached only to the Jews; He was sent only to them, born to be their king and came in harmony with the prophecies, at the right time, and in the right manner, and doing the work foretold. And that He might be made "manifest to Israel, therefore am I come baptizing with water" (John 1:31). He came, offered himself as their king, in accordance with prophecy, and, as foretold, "He was despised and rejected of men," We will not have this man to reign over us, we have no king but Cesar; away with him, crucify him." Because they rejected him they were rejected, "Behold, your house is left unto you desolate." Therefore we may infer that if they had accepted him their name, place, and nation would have continued, and the kingdom been established: but "In the day thy walls are to be built, in that day the decree shall all be far removed." The fact that the Lord knew they would not receive that therefore the kingdom would postponed, did not prevent the proclamation having its full weight.

This was not only an important point in the history of the Jews, but also upon our hope, as Gentiles. It was their rejection of Christ made it necessary to extend to another people the privilege of becoming "kings and priests unto God." It was from that point Zion's warfare assumed a new phase; the law had failed to develop a people to inherit the kingdom and was nailed to the cross; and a new basis, of hope, a second birth, a resurrection to a new and higher life, brought to light a crucified, but risen Savior; and Zion began the second half of her warfare at the rejection of the fleshly house (Zech. 9:12); even today do I declare I will render double unto thee." This was the turning point, Christ had taken upon him the nature of fleshly Israel, "of the earth, earthy:" but from that time He was transformed; changed by a resurrection, and become the "new man," "the firstborn" of a race of new men, immortal, spiritual, heavenly (1 Cor. 15). The race of the first Adam had failed, mortality was too weak, and the kingdom was taken from them and given to a people who should bring forth the fruits thereof. The world is destitute to be governed by a kingdom of immortals, born of the Spirit; for "except a man be born again, he cannot inherit the kingdom of God."

The establishment of the kingdom was [speaking after the manner of men] postponed until such a people shall be developed by the resurrection from the dead; but when Zion shall have received double, at the hand of the Lord, for all her sin; her warfare will be accomplished, and her iniquity pardoned (Isa. 40:2). Hence, in the spring, of 1878, at which

time the second half or, "double" will be complete, we look for the kingdom. Till then, we may continue to pray "thy kingdom come."

We looked for and earnestly desired the kingdom, at the beginning of the great Jubilee or "times of restitution," Apr. 6th 1875; at which time the Jubilee cycles terminated, and the Lord was due, according to, Acts 3:21. We did not then see that there was a time of transition here, as at the first advent; that as He then came and proclaimed "the time is fulfilled; the kingdom is at hand" (Mark 1:16), at the beginning of his personal work and the harvest, to that generation; and yet did not offer himself as king until the harvest was ended, and his personal work about completed, (John 12); so now the "time is fulfilled" by the ending of the 1335 days, and the Jubilee cycles; and the kingdom of God is at hand; repent, and believe the (good news) or gospel. And it is because the "time is fulfilled," that we believe He is again present in person, and the harvest of this age, has begun. And as truly as he came in a body of flesh, visible to fleshly Israel, who walked by sight; so truly does He come in a spiritual body, "invisible to the Israel of promise," who walk by faith; and hence, will not be seen of mortal eye, until he reveals himself in the clouds. And as surely as the fleshly house of Israel failed to understand the work and character, and manner of the coming of "the man of sorrows;" so sure is it, that in his second coming he will also prove "a stone of stumbling." There were a few who understood, and believed the work of the first advent; and to such gave he power to become the  
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by faith, lay hold of the sure word of Prophecy, will understand the events and manner of the second advent, and be gathered out, as the sons of God, from this generation.

"Faith comes by hearing, and hearing by the word of God;" and though only a few have faith, and know "the time of their visitation" the kingdom will be set up; for the dead and living saints are together, to constitute the bride of Christ, inseparable; and with him possess the kingdom; "and it shall break in pieces and consume all these [Gentile] kingdoms; and it shall stand for ever."

Some claim that this is not gospel; but Jesus himself once proclaimed it as gospel, as the true groundwork of faith and repentance. If it was good news and had power then, how much more so now, when it cannot be delayed? It is also said by some professing high attainments in grace, that whoever preaches "time fulfilled," virtually claims a new commission; for the reason that at no time is mentioned in the commission given by our Savior. But the commission, "Go ye into all the world and preach the gospel," does not define what the gospel is, hence it is elsewhere we learn what constitutes the preaching of the gospel. Some refer to (1 Cor. 15:1-8), concerning the death, burial, and resurrection of Jesus, and would limit the gospel to that; Paul himself, however, limits it still more, where he says, "For I determine not to know any thing among you save Jesus Christ, and him crucified (I Cor. 2:2). These are the fundamental elements of true gospel preaching, but do not exclude other things: Christ says, "This gospel of the kingdom shall be preached in all the world." &c. and when the apostles went out under the commission of Christ, and the Holy Spirit, they preached the Kingdom of God, as well as the name of Jesus (Acts 28:31). The commission says nothing of the kingdom, the coming of Christ, the time, the mortality of man or of sanctification; and yet some of the opposers of our preaching are very urgent to impress their ideas; are they preaching under a "new commission"? Holiness is a great personal need; and sanctification, viz. "separation from the world," a necessary means to that end. But God by his Spirit, has arranged truth in such a manner that it will sanctify all who have the Spirit. It is the followers of Jesus, not the world, who are the subjects of the prayer, "Sanctify them through thy truth," (John 7:17). Then the question arises, Has God revealed time, in connection with the kingdom and glory of Christ? I believe he has (1 Peter. 1:11). And if so, it must at some time in the history of the Church, be "meat in due season," to the household.

We believe with the present generation that time has come. But without begging the question whether it is yet due, when it is, must it not be preached by the "faithful and wise servant," without involving a charge of a "new commission"? Those who charge us with such an absurdity, must, it seems, be either dishonest or blind; and charity would suggest the latter.

To us this is an important matter; and the evidence seems clear that "the time is fulfilled, the kingdom of God is at hand;" and that we have entered into the transition, or, "time of harvest." It is to us glad tidings of great joy; it cheers our hearts to know that the reign of righteousness is Song of Solomon near.

But if we are mistaken as to the manner of Christ's coming; and the knowledge of time is not important; and to love the Lord and his appearing is enough; an earnest investigation of these things is proof of that love. But if, as we fully believe, the order is similar now to what it was at the first advent, so that an understanding of these things, and a knowledge of "the time of our visitation," is necessary; then are we ready?

God lead us by his Spirit to watch thereunto with all earnestness. Amen



# HARMONY IN PROPHETIC PERIODS

## Or The Time of the end

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That the prophetic periods do not all end at one and the same time, is clear; since one at least, the 1260 years, ended in 1798, the beginning of "the time of the end;" while some are yet future.

There are facts brought to view in Scripture which seem to demand many distinct terminal points: thus: There is a period of time called "the great day of wrath" (Rev. 6:17). And this day of wrath must have a beginning and an end; hence, it is not surprising if prophetic periods are found marking both extremes. Again, there is a period called "the time of harvest" (Matt. 13:31): or "the days of the Son of man." (Luke 17:26): and many prominent events all of which require time in their fulfillment. And that these events, movements, and periods of time, should have a marked beginning and end, ought not to surprise the prophetic student.

The period referred to in Dan. 11:35, 40; 12:4, 9; and called "the time of the end," embraces in itself all of these lesser periods, and hence, is full of ends, and very properly is called the time of the end.

It may appear unnecessary to dwell upon facts so self evident; but strange to say, the Advent people have tried to find arguments; or a way of explaining the prophetic periods which would make them all, or nearly

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all end together; and have supposed that unless they so ended, they could not be harmonious; when the facts are that no two periods end at the same time here, any more than at the first advent. The sixty- nine weeks of Dan. 9, ended at the coming of "Messiah the prince," but there were other periods such as the "one week," the end of the first half of Zion's warfare, or national probation; the beginning of the gospel to the Gentiles, &c. &c. In fact almost every event connected with the first advent had its time and order marked by a prophetic period, or a type. And on two occasions it is said, "no man laid hands on him, for his hour had not yet come."

Time is an element in the fulfillment of all prophecy, and each event has its own time. And as it required all the events associated with the first advent, from the birth of the infant Jesus, to the ascension of a risen Savior, to fulfill the prophecies constituting the first advent; so it takes many events to fulfill the prophecies referring to the second advent. But the order in which these events transpire; and the time occupied in their fulfillment is the question now before us.

Those of the first advent having been fulfilled, we know their order; while those of the second advent are yet to be determined. Take, for instance, the prophecy of Zech. 9:9, "Behold, thy king cometh, having salvation; meek and lowly, riding on an ass; and a colt, the foal of an ass." This was his last act in offering himself to the Jewish nation. Who could have told, before his advent, that this offer, as their king, would not have been the first act of his ministry? Now I would ask the candid reader, Is it not possible the prophecy, "Behold, he cometh with clouds, and every eye shall see him," if taken as the first among the many events foretold, may not mislead us, as to the order of events, as much as the Jew would have been misled, if he had taken the prophecy, "Behold, thy king cometh," as the first event belonging to that advent? Where there is one prophecy pointing to "the sufferings," there are at least ten, pointing to the glory of Christ. And as the work of the first advent required years of time; why may not the work of the second advent, also require time? "His reward is with him; and his work before him." And why insist, without one atom of Scripture, that he must appear to all, and all the tribes of the earth mourn, as the first event?

If there is a time of harvest, to this age, as there was to the Jewish age, at the first advent; and during that harvest, he was offering himself as their national Savior; "would it not be more in character, if in this harvest, the offer of gospel salvation should continue until the harvest is ended? and that his appearance in the clouds, causing all tribes of the earth to mourn, and men to call for mountains and rocks to hide them from his face, were deferred to the end? Then indeed, they may say, "the harvest is past, the summer is ended, and we are not saved."

I think that those who still cling to the old idea of the first event connected with the second advent, being one which all the world will recognize, must certainly be disappointed. It is not possible, if Christ were so to reveal himself to the world, that these ten kings should "make war with the Lamb" (Rev. 17). And again, "I saw the kings of the earth and their armies, gathered together to make war against him that sat upon the horse, and against his army" (Rev. 19:19). Would England, and France, and Germany, or even Rome itself, dispute the right of the great God and his Anointed Son, to take the kingdom; when here in person, if they knew him?

I can believe that the "kings of Persia" fought with "the man clothed in linen, whose loins were girded with the fine gold of Uphaz: his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. 10:5, 6, 20); - - compare also Rev. 1:12- 15 - - but I cannot believe the Persians recognized him whom they thus opposed: for the "greatly beloved Daniel," fell before him "as a dead man;" and "a great quaking fell upon his companions, so that they fled to hide themselves." O reader I counsel thee to "anoint thine eyes with eyesalve, that thou mayest see;" for, whether you believe it or not, In the days of the Son of man", men will be planting and building and marrying, and know not." "And it will come as a snare, upon all them [who know not] that dwell upon the face of the whole earth;" "but ye brethren, are not in darkness that that day should overtake you as a thief." And yet many who suppose they belong to Christ, are in darkness on these things.

God's plan is to have the light increase as we approximate to the fulfillment of his word. Hence, the truths of this time of harvest, or "end of the world," open to "the children of light as fast as they become due. And those who stand on their old traditions, in relation to these "harvest" truths; and refuse to investigate; will be left in darkness, for it is impossible to "walk in the light," while standing still.

Those who do not understand these arguments think they have all proved failures; because, as they suppose, the time has gone by. Now I would ask, If there is a harvest,

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a time which Christ calls "the end of the world," and a prophetic period pointing to "the end of the world;" and after reaching that point, the light comes out that this end of the world, is a period of time, which also has an end of its own; would it be wise to renounce the whole thing, and refuse to investigate any further, because all the events belonging to the "end of the world," did not come where the end began? For instance: In 1873 we looked for the end. It was there the 6000 years ended; and, of course, the 7th, or as we suppose, the "day of the Lord," began. The time came, and viz. a general smash up, [tradition of the Advent people] did not occur. But instead of being discouraged, and giving up, we re-examined the arguments, found the chronology invulnerable; and the light from God's word shone in upon our darkness, and we saw that "the day of the Lord," was a period of time; and that while the chronology, and many other arguments, proved that it had begun, there was no evidence that it had not; hence, the arguments retained their power.

The period ending on the "tenth day of the seventh month," in 1874, did not bring but only the all the events of the "harvest," but only the beginning of the time of harvest. Hence, that too, was, by some, supposed to be a failure. And we are free to confess that it was a disappointment. But, mind you, the argument that the "end of the world," [age] was due, at that time, cannot be answered.

But, say some; if nothing transpired that could be seen, why not give it all up, even if the arguments do appear unanswerable? I presume I was weak enough to have done so, but, just then the light came out that the "end of the world," was a period of time. "The harvest is the end of the world." And "In the time of harvest, I will say to the reapers" &c. And the thought occurred, perhaps we may have to walk by faith clear to the end of the harvest, since the gathering of the "wheat," is the last event; and in that case it won't do to give up the very evidence that brings faith, and shows us our whereabouts.

On examination, I found that Zion's warfare, which is to be "double," i.e. in two equal parts, for that is what double means; measured, for the twelve tribes, just 1841 years and a half; that is, from the time the sceptre was given, at the death of Jacob (Gen. 49:10), and they became a nation, to the beginning of Christ's minis try. In other words, to the beginning of "the time of harvest" to the Jews; [for there was a harvest to that 'aion,' or age, "Lift up your eyes, and

look, behold, the fields are white already to harvest; but the laborers are few." And yet He would not permit them to go to the Gentiles, or into any city of the Samaritans. And the reason assigned, was, that he was sent "only to the lost sheep of the house of Israel." ] and the duration of that harvest was just three and a half years, or the time of Christ's personal work. And this three and a half years, ended in the spring of A.D. 33, when, just before his crucifixion, he gave them up, and left their house desolate. Now, as strange as it may seem, the time from where the gospel under the twelve apostles began, with the commission to the Gentiles, after his resurrection in the spring of A.D. 33, to the "seventh month," in 1874, where the period ended at which we expected the end; is also just 1841 and a half years. And if this "harvest" is to be the same as that of the first half of Zion's warfare under the twelve tribes, this harvest will end in the spring of 1878; at which time Zion will have received "double." And God's, word is pledged that when she has received double, her warfare will end (Isa. 40:2).

Now, believing as we do, that we are in the "time of harvest," why should we give up all the prophetic periods, which, together, form an overwhelming mass of evidence in proof of our position? This proof cannot all be given in this one article, or even in this one paper; but would require at least a year, to present it all in these columns: And yet men are surprised that we do not "give it up." And because they cannot see; and have not, and will not investigate; would have us draw back into their darkness: No! thank you. We never were less disposed to give it up, than at the present time. And the weak attacks of dishonesty, selfishness, and a reluctance to admit having been mistaken; new commission;" &c.; fall to the ground as harmless as do all the attacks of the enemy, when they come in contact with the "shield of faith."

Believing that we are in the time of harvest; that the 1335 days of Dan. 12. are ended; that the "reaping of the earth," or resurrection of the dead in Christ, has commenced; I will now give the argument showing that the "times of restitution of things" (Acts 3:21), commenced Apr. 6th 1875. And as the harvest is a transition period; the ending of one class of prophetic periods and the beginning of another class are due. But through this transition period, we must walk by faith. "Faith comes, by hearing; and hearing, by the word of God." "He that hath ears to hear, let him hear."

We hope every person, who reads this paper, will take time and trouble to study the Jubilee argument, in connection with the chronology in the August number.

# THE JUBILEE

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There are those who profess to see no argument in the Jubilee cycles. But it is a strange coincidence, to say the least, that the time from where the Sabbaths to the land commenced, to the close of the Jewish year ending Apr. 5th, 1875, should be the exact measure of the system of Sabbaths complete, though reckoned in two entirely different ways.

That the Sabbaths to the land began at the end of the forty years in the wilderness, when they entered their land, is clearly stated in Lev 25:2; "When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord." And they were to number six years, and the 7th was a Sabbath to the land; and 7 times 7 years, and the 50th was to be a Jubilee Sabbath; in which every man was to have a restitution of all lost inheritance; "in the year of this Jubilee ye shall return every man unto his possession" (Lev. 25:13). And there is a Sabbath, and a "restitution of all things, spoken of by the mouth of all the holy prophets since the world began" (Acts 3:21); and the law is a pattern, or type of heavenly things (Heb. 9:23); and there can be no type without its antitype; else the type would fail of a fulfillment. "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" (Matt. 5:18).

In the law is a system of Sabbaths yet unfulfilled, since they point to the Sabbath of rest which remains to the people of God.

The 7th day, the 7th week, and a multiple of the week, making forty- nine, and the morrow after, or fiftieth day, was the day of Pentecost; and fulfilled by the greatest event, aside from the advent of Christ, the world has ever experienced (Acts 2:1- 2).

These, fulfilled in Christ, the "wave offering," and the descent of the Holy Spirit, the earnest, or first fruits of the inheritance, [compare Lev. 23:15- 17; and Eph. 1:14;] were fulfilled at the first advent. Another line of Sabbaths pointing to the harvest, and final restitution, were "the 7th month, the 7th year," and the 7 times 7 and fiftieth year.

"And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven times seven years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of Jubilee to sound on the tenth day of the seventh month; and ye shall hallow the fiftieth year, and proclaim. liberty through all the land, unto all the inhabitants thereof; it shall be a Jubilee unto thee, and ye shall return every man unto his possessions; and return every man unto his family" (Lev 25:8- 10).

Here is the type of the final restitution, when the inheritance lost by the first Adam, but purchased by the death of the second Adam, will be restored to the human family. And as the gift of the Holy Spirit was the first fruits or earnest of the inheritance, [see Eph. 1:14] and was fulfilled according to the law; we have the assurance that the redemption of the purchased possession will be thus fulfilled. "In whom also if after that ye believed, ye were sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13- 14).

Here we have the positive assurance that the system of Jubilees cannot pass away until fulfilled in the final restitution. And the strange fact above referred to, is that reckoned in two entirely different ways, and from different starting points, the result, in each case, culminates in Apr. 6th, 1875; the commencement of the present Jewish Year.

Keeping the law does not fulfill it. The Jews sometimes kept the Passover, and some times not; yet its fulfillment in Christ was and just as necessary. The Sabbaths to the land were never kept as the law demanded, but their fulfillment in the restitution, and Sabbath of rest that remaineth to the people of God, is none the less certain. "It [the land] did not rest in your Sabbaths when ye dwelt upon it, (Lev 26:35); and it has not enjoyed them since it has been in the hands of the Gentile kingdoms; but God made it desolate till it had enjoyed them," [see 2 Chron. 36:21] and He made it desolate 70 years. Hence, we know that seventy, is the number of cycles, in his great plan. And from the commencement of the Sabbaths to the land, at the end of the 40 years in the wilderness, to the beginning of the present Jewish year commencing Apr. 6th, 1875; is just 70 of these cycles, as they have actually transpired; viz. nineteen, before the captivity, with Jubilees; and fifty- one, since the captivity, without Jubilees.

Again: If each cycle of forty- nine years, be reckoned with a fiftieth, or Jubilee year, down to the last one occurring prior to the captivity; and then add the next great cycle of a Jubilee of Jubilees; in other words, a multiple of the sixth Sabbath into itself, it also terminates with the present Jewish year, commencing Apr. 6th, 1875.

No stronger evidence that the present year is the beginning of the "times of restitution", could be drawn from the Bible; and the fact that we must walk by faith, and not by sight, through this transition period, in which one, class of periods are terminating, and another beginning, is too obvious, to require proof.

From the end of the forty years in the

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wilderness to the close of the Jewish year ending Apr. 5th, 1875, was 3449 years, The proof of this may be found in the "Chronology," as given in the August No. of this paper. Hence, we shall give the time here, without reproducing this proof.

From entering the land to its division,	6 years.
To Samuel the prophet,	450 "
To David,	40 "
Under the king of Judah,	47 "
Captivity	70 "
To beginning of Christian era,	536 "
To end of 1874, Jewish time,	1874 "
	- - - - -
Total,	3449 years.

As the system of Sabbaths to the land began when they entered the land, and continued in force until the captivity, it follows that nineteen complete Jubilee cycles occurred during that time. Because, from entering the land, to the captivity, was 969 years; as you may see by adding the 6, 450, 40, and 473, years, measuring to the captivity. And their nineteenth Jubilee year must have ended nineteen years before the captivity. For 19 times 50, are 950; which, you will perceive, are nineteen years less than 969. And therefore, of the 70 Sabbatic cycles of 49 years each, nineteen had a Jubilee, or fiftieth year, attached. While the remaining fifty one, occurring after the captivity, were without Jubilees. And 51 times 49, are 2499.

Now, from where the system began, to Apr. 6th, 1875, is, as we have shown, 3449 years. And the nineteen complete Jubilee cycles, measure 950 years, and the fifty one Sabbatic cycles, measure 2499 years; and all together, make the complete period of 3449 Years. Hence, we have now completed the number 70; the full number of cycles which in God's great plan, was to be the measure of time from entering the land of promise, to the beginning of "the times of restitution of all things."

Now, what is stranger than all, is that if reckoned in quite another way, and carried out 50 years to each cycle, from the last jubilee; the same result is reached.

The Sabbaths under the law were multiples one of another; for instance; seven times one year is seven years. And this seventh year was a Sabbath to the land; and included in the multiple. Again, "seven times seven years," were to be counted, making forty- nine, and the fiftieth was the Jubilee Sabbath. And in this second series, the one to which it

points, is not included, but follows the multiple. Now, to carry out this system, the next multiple should include the Sabbath, or year to which it points. And we find that such is the case; the Jews had Sabbaths and there must be one more to complete the system; and there is, the glorious one that "remains to the people of God:" the one in which all the Sabbatic types center, and have their fulfillment; and it is easier for heaven and earth to pass, than for this to fail of a fulfillment, to the utmost jot.

The next larger cycle, after the Jubilee, must be that of the Jubilee into itself ; and, as we have seen, must include the Sabbath, or at least the beginning of the Sabbath to which it points. A Jubilee multiplied into itself, is 50 times 50; or 2500 years. But as it includes the first year, or beginning of the great Jubilee to which it points; in measuring too the great antitype, the last year of the last 50, must be left off. Hence, from, the end of the Jubilees under the law, to the, beginning of the "times of restitution;" should be 2499 years; or the same as the 51 cycles of 49 years each. Now add 19 years before the captivity, at which time their last Jubilee ended, to the 70 years of the captivity, which ended in the first year of Cyrus, B.C. 536, to 1874 Jewish time, ending Apr. 5th 1875; and you have 2499 years.

Hence, by this, as well as by the other method, we learn that the Sabbatic cycles have run out. And by no other system of reckoning and at no other point of time is it possible, for these great cycles to terminate together. Has the Sabbatic system proven a failure? Or have we already entered into the "times of restitution of all things?"

Now men will reject such arguments as these because the transition from the gospel age to the age of restitution does not begin according to their stereotyped of a burning world &c. &c. This transition period, Christ calls, "the end of the time of harvest," the "days of the Son of Man" &c. and until the harvest is ended we must walk by faith. And if we are to know the "time of our visitation," and walk in the light, it must be from an understanding of the Scriptures and these great prophetic arguments. Men may say they believe we are near the end, or even are in the time of harvest, if they do not understand the prophetic periods, they are merely guessing at their whereabouts the stream of time. And will not know, or understand, the time of their visitation. God help us to walk in the light.

# RELATIONSHIP TO GOD

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In the examination of this subject it will be important to inquire, what is a Christian? And first; negatively; a Christian is not a mere formalist, however correct the outward conduct or complete the round of ceremonies performed. It is a dangerous

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mistake to suppose that because one is a member of a church, regular in attendance, and careful to perform all ordinances and requirements; that therefore, he is a Christian. These are doubtless Christian duties; and should result from Christianity, as fruit from a tree; but they do not constitute Christianity, any more than fruit constitutes a tree. But it may be asked, and with point, How can a corrupt tree bring forth good fruit? It requires more than an outward act. Christianity properly includes the motive, or life principle infusing itself into the act; and that this motive should be based in truth. Paul was a strict formalist; "touching the law, blameless;" before he became a Christian. But he was rejecting a present truth; and therefore stood condemned.

The Lord speaks of a large class of such persons, when in reference to the judgment he says: "Many shall say unto me in that day; Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works;" and yet he calls them workers of iniquity; and says, "I never knew you." Doing evil or working iniquity even when doing that which in itself was good.

Second; A Christian is a person who is begotten of the spirit of God, by the word of truth; he has thus become partaker of the Divine Nature. He is then in possession of the "Spirit of Christ," not the disposition or feeling of Christ merely, but something behind these as a producing cause: the seed, germ- life; basis of feeling, knowledge, and action. We need to discriminate between the life, and its fruit; and though unable to explain the life principle either in the tree, or the man begotten of the Spirit; we know from the fruit, that such life exists. "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they are the sons of God." These show what constitutes a Christian.

This divine nature does not inhere in man by creation; or by the laws of generation. All are sons of God by creation in Adam; all are brethren of Jesus by reason of his having been partaker of our nature; and by virtue of this relationship a great blessing flows to all, "every man," even life from the dead; for "as in Adam, all die; so in Christ, shall all be made alive; but every man in his own order;" a "restitution of all things but all do not possess the divine nature of Christ. These are begotten of the Spirit; "chosen, salvation through sanctification of the and belief of the truth." "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature" (2 Peter 1:4) This is a special gift; obtained through belief of the truth; by which we become heirs of more than Adam lost or had. And God [through the human and the divine nature,] of Christ, is the "Savior of ALL men; specially them that believe."

This spirit- nature, is the "higher life," the relationship between God and the Christian. They have the spirit of adoption, whereby they cry, Abba, father (Rom. 8:15). And the fruits of the Spirit, are "love, joy, long suffering goodness, faith, goodness, peace, gentleness, meekness, temperance; against such, there is no law" (not even the ten commandments [Gal. 5:23]). This makes them heirs of God, joint- heirs with Jesus Christ. And the inheritance is the nations and the earth, (Ps. 2; Rev. 2:26- 27). I am aware some think the "dashing to pieces" of the nations, is their annihilation; but if this be true, Christ's everlasting inheritance would be destroyed.

The Holy Spirit is the earnest of the inheritance until the redemption of the purchased possession (Eph. 1:14)

The Spirit is the basis of all true hope of immortality. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Others will live, but not by the power of an endless life, like him who saith, "I am he that liveth and was dead, and behold, I am alive forevermore. Those only who are begotten of the Spirit, will be "born of the

Spirit;" developed into the likeness of his most glorious body. Beloved, now are we the sons of God; but 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."

That will indeed constitute the spiritual birth, or resurrection. Not the development of a disembodied spirit; but a spiritual body; and none the less real for being beyond our present comprehension. Immortal; equal unto the angels; in the glorious likeness of Christ. This is offered in the gospel. What a thrill of joy fills my heart at the prospect. Who would not be willing to toil, suffer, or die with him; if we may but live and reign with him? May the truth sanctify and make us holy. Amen.

Almont July 5th, 1875.

John H. Paton



## OBJECTIONS CONSIDERED

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Sometimes an objection is urged against definite time as a part of the gospel on the ground of the admission, freely made that the possession of the Spirit of God alone constitutes the child of God. We have seen this objection in substance, in the editorials, both of the "Crisis, and Times."

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While fully agreeing with these writers in the absolute importance of having the Spirit, we fail to see the force of the above objection. It might as well be urged that holy living is of no value in Christian life, since if a man has the Spirit of God, he is safe. It is claimed, if we have the Spirit, it will lead to a holy life; true: but it is equally true that if we have the Spirit it will lead us into all truth. It is as much our privilege and duty to grow in the knowledge of the truth, as to grow in grace, or beauty of life. The two are related; truth however having the precedence, as a cause: "Sanctify them through thy truth" (John 17:17). That the truth spoken of here is not the primary, or first truth of the gospel, is evident because his disciples, and not the world, are the subjects of this prayer (John 17:9); I pray for them; sanctify them. Truth is just as necessary to keep us separate, as to separate us from the world. Truth is to the Christian as food is to the body. Life must first exist, or there is no power to eat: yet eating is necessary to life. God has adapted truth to his people, "milk for babes; strong meat for them who are of full age;" and sanctification is the object. What will sanctify the babe, will not sanctify the full grown man. The great mass of teachers think the first principles of the gospel are sufficient, and seem about as weak and worldly as the world themselves, excepting on occasional spasmodic efforts.

The principle of adaptation of truth is true, not only of individuals, but of different stages in the history of the church. I cannot see how any intelligent reader of the Bible can overlook the fact, especially at the present time, of an ever increasing prophetic light, and therefore, a constant increase of knowledge.

We believe our brethren of the two papers above mentioned, acknowledge this principle, and preach, in a general way, the near coming of Christ and the kingdom, a present truth "meat in due season." And yet they accuse us of claiming "a new commission," because we carry this principle to its legitimate end: and claim that the time and manner of the coming of Christ and the kingdom, is the natural climax of the truth they preach.

We claim that "the time is fulfilled" in other words, that some of the prophetic periods are ended; and that we are in "the time of harvest;" or "end of the world (age)." And if ever the time is to be "meat for the household " it would naturally be at the end, or summing up of the age. That time, and time fulfilled, is part of the gospel, and therefore may be included in the commission "Go ye into all the world and preach the gospel," we have better authority, even than Wiles Grant. "Jesus came into Galilee, preaching the gospel, and saying, the time is fulfilled" [Mark 1:15].

It is a fact that as we have approached the end, these editors, and most of the other Advent preachers who once preached the time, have drifted away from such a course, and from all investigation of this subject. This is what we call "drawing back."

While admitting that degrees of knowledge does not make the Christian; and not attempting to decide just how fast or how far any one must advance, to retain God's favor; still we decidedly defend the idea that the time of the coming and kingdom and glory of Christ, is a subject of prophecy, a part of the gospel and XXXX XXXX XXXX XXXX (EDITOR: This line is missing in the copies on hand.) of Christ (1 Peter 1:11); the same Spirit given to lead us into all truth. If it is true that under the leading of the Spirit of Christ, one can oppose Peter's statement, and say that the preaching of time "is of the devil;" and also the teaching of Jesus, that definite time is a part of the gospel; then truth is stranger than fiction. And to believe that men can be sanctified and become holy unto the Lord, independent of the present truth, is to believe that men can sanctify themselves by the mere force of animal feelings; or worse yet, that the Spirit of Christ will do a work without the means of its own appointment. Then, of course, the truth in relation to these things is useless; except to amuse and gratify those already sanctified.

Brethren, let us not thus do despite to the Spirit of Christ. God's order is the best; and has power with the people.

John H. Paton

# THE LIGHTNING

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Christ's coming is compared to the lightning, in Matt. 24:27; and Luke 17:24. The first text reads, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be."

And in Luke "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be, in his day." And in both places our Lord is warning his people not to go after, or expect to find him.

"The days will come when ye shall desire to, see one of the days of the Son of man, and shall not see it. And they shall say to you, 'see here; or, see there: go not after nor follow them; for as the lightning &c. So shall the Son of man be in his day."

Here is a period of time called, "his day." In another place it is called, "the days of the Son of man" (ver. 26). In the days of such man, means the same as when we speak of his day. To have seen one of the days of Isaac Newton, would simply having seen some of the events of his day. To have seen one of the days of our southern rebellion, would imply, that the person was in Japan at time, and saw one of the same 24 hours; and thus claimed to have seen it, but that he had seen some of the events of that time. Hence, to see one of the days of the Son of man can mean nothing less than to see some of the special events belonging to that day. Ye shall "desire to see, but ye shall not see it." He had just informed the Pharisee's (Luke 17:20) that the kingdom of God even, would not be seen or observed, when it came, neither should they say lo, here; or lo there. Men would say thus, and tell where it was located, if they saw it come. How perfectly this harmonizes with the fact that although the kingdom is to be set up "in the days of these kings," the prophecy can be fulfilled, "I saw the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." If they saw the kingdom come down, and recognized it, they certainly would offer no opposition: "Be wise, now therefore, O ye kings, be instructed, ye judges of the earth; kiss the Son, lest He be angry with you, and ye perish by the way when his wrath is kindled but a little." "He shall wound the heads over many nations." Men may fight the truth as much as they XXXX XXXX XXX XXXX (EDITOR: This line is missing in the copies on hand.) in harmony

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and will have a natural, and perfect fulfillment; which they could not have, if the end or "day of the Lord," had commenced in the way so many supposed it would.

After informing the Pharisees that the kingdom of God would not be seen, or recognized by the world; he turns to the disciples and says, "the days will come when ye shall desire to see one of the days of the Son of man [that is the events, the work, what He is doing] and ye shall not see it; and they shall say to you, see here; or, see there: go not after, nor follow them." And he gives the reason; "For as the lightning shineth from one part under heaven to the other part under heaven, the Son of man be, in his day." The idea conveyed is that you might as well hunt in the secret chamber, or desert, for the lightning's flash, as to hunt for him. But as the lightning is here, there, everywhere; leaving traces of its power, "so shall the Son of man be, in his day."

Now if Christ is, in this, his day [for there is abundance of proof that we are now in the "harvest," or "days of the Son of man"] as the lightning then we may wait and expect exhibitions of his power; but we shall not run into the secret chamber, or desert, to find him. As well might the disciples have hunted the secret chambers of Jerusalem to find the risen Savior, when, after being for a few moments manifested to them, he would "vanish out of their sight."

He is now the same Jesus who was on earth during that "forty days," occasionally seen by disciples, for a special purpose, but unknown to the world. And there is much evidence that he will now be on the earth forty years, unrecognized by the world, only as he may from time to time, display some terrible act of power and glory. He will, in the mean time gather his people to himself "and we shall see him as he is, for we shall be like him."

He could then appear in other forms, (Mark 16:12); a power possessed by all spiritual bodies; and at the proper time may now appear to the kings of the earth as a warrior: (Rev. 19:19). Remember it is the same Jesus now that was on earth during that forty days.

If that "stranger," who walked with the two disciples to Emmaus, had laid claim to the throne the one of Caesar, would not the kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against his Anointed, (even then) saying, "Let us break their bands; and cast their cords from us? (But now) He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2).

If you can only get the idea of his coming as it is revealed; that it is more than a simple transfer from heaven, that the prophecies of his coming, refer to all the events of " the days of the Son of man;" then you can see how his coming is to be "as the days of Noe were." (Mat. 24:37). And how "as it was in the days of Noah, so shall it also be in the days of the Son of man." And the lightning is seen only in its work, for there is as much lightning in this beautiful  
XXXXX XXXX XXXX XXXX (EDITOR: This line is missing in the copies on hand.) this his day," will, for a time, be seen only in his work.

"I beheld Satan, as lightning, fall from heaven;" (Luke 10:18). Does this prove that all the world saw Satan when he fell? All spiritual bodies, whether of Satan, the angels or of Christ himself, are compared to lightning; "and as lightning that shineth from one part under heaven, to the other part under heaven, so shall the Son of man be, in his day." And nowhere is his coming compared to the flood, but "to the days that were before the flood." It is true of those days ended with a flood, and the "days of the Son of man," will end with a destruction of them that know not God, and obey not the gospel. And in the days of Noah, those who waited for the flood before believing, were destroyed And those who now wait for the development of his wrath; and see nothing but his revelation in the clouds of heaven, will certainly be overtaken unawares and share a similar fate: for "ye brethren are not in darkness, that that day should overtake you, as a thief."

# MY LORD DELAYETH

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At the second advent two classes of servants are represented; one, saying "my Lord delayeth his coming" and smite another class, who, evidently hold the opposite view.

The church have always been expecting Christ ever since his ascension, and his coming has been delayed. In 1843-1844, we expected him; but the Bridegroom tarried. In 1854, 1867, and 1873, he was looked for; but his coming was still delayed; and no difference of opinion occurred; while now one class of, servants are saying, He no longer delays; He has come. And another class say, He delays his coming; and are smiting their fellow servants.

Is it possible a prophecy can have such a perfect fulfillment, and each side admit their own position? Ask Bro. G. who opposes our position; Has Christ come? His answer is, No! Does He not still delay his coming? He must answer Yes! While we affirm He no longer delays.

Could there be two sides to this question before he comes and when all were agreed? Must it not have a fulfillment after he has ceased to delay his coming? when one class of servants say He no longer delays? And is it not now being fulfilled?

"The Lord of that evil servant will come in a day he looketh not for and out him asunder," does not prove the Lord had not come from heaven; but He comes to the evil servant and destroys him.

"But as the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37).

# THE HERALD OF THE MORNING

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## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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# THE LAST TRUMP

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"Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52).

Is this a literal trumpet, and an audible sound? Most readers answer yes. And this view has been held so long, and "Gabriel's mighty trumpet," talked and sung about until men have come to expect a great noise, with as much certainty as we once expected a Christian went to heaven at death.

The readers of this paper are aware that the proof is unanswerable that the "last trump," is the "seventh trumpet." Let us look at this proof: Christ declares that we are to be recompensed, or receive our reward, "at the resurrection of the just" (Luke 14:14). Paul declares the resurrection of the dead in Christ occurs "at the last trump." The Revelator says, "the prophets, and the saints, and them that fear thy name, small and great;" are rewarded at the sounding of the seventh trumpet (Rev. 11:15- 18).

There may be some minds incapable of weighing an argument, and others unwilling to do so in this particular case, but the above, is absolute proof that the "last trump," and "seventh trumpet," are one. Again: The seventh trumpet is also "the trump of God." This we know, because it is at the sounding of the trump of God, the dead are raised (1 Thes. 4:16). And it is easy to understand why the last trump is called "the trump of God;" for it is under this, the judgment scenes transpire. There is a period of time called "the day of God Almighty;" because some special work of Almighty God is to be accomplished in that day. The same is true of "the days of the Son of man;" a period of time in which He has a special work. This does not prove that the days are any different from other days. The seventh trumpet being the one under which the events of "that great day of God Almighty" (Rev. 16:14), transpires, and being fulfilled by the events belonging to that day; is called "the trump of God."

In a recent article in the "Worlds Crisis," a sister Seymour in speaking of us says, "The writer tries to convince us that the last trump may be sounding, and our auditory nerves perceive it not, from the fact that six of the trumpets of Rev. 8th and 9th have been so fulfilled. But we reply; there was no voice prophesied of, in connection with the first six; but, the seventh is called, God's trump, in contradistinction from the other six."

How strange it is that people will write on Bible subjects with which they are entirely uninformed. And yet so anxious are a part of the Advent people to oppose this "present truth," that even such a statement as the above, is more than welcome to their columns. No voice is prophesied of with any but the seventh trumpet. What does the sister think of Rev. 8:13? "And I beheld, and heard an angel flying through the midst of heaven saying, with a loud voice, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpets of the three angels which are yet to sound." Here are three trumpets; the fifth, the sixth, and the seventh; all apparently of a similar character. The fifth was the first woe trumpet; the sixth, was the second woe trumpet, and the seventh is the third woe: And in Rev. 11:14, immediately after the scenes of the French revolution, and the slaying of the "two witnesses," a prophecy so clearly fulfilled that the whole Advent body, with scarcely an individual exception, have endorsed it; it reads, "The second woe is past, and behold, the third woe cometh quickly. And the seventh angel sounded" &c. And I will here remark, the "woe" attached to each of the last three trumpets does not necessarily continue through the whole time of the sounding of the trumpet: The trumpets are connected; one following another without intermission; while, after the second woe is ended, and behold the third woe cometh quickly, implies that the woe of the seventh trumpet did not begin at, the time the woe of the sixth trumpet ended.

There is not the slightest reason to suppose the seventh trumpet differs in character from the fifth, or sixth. They each have, voices, are all alike "woe" trumpets; and the events transpiring under each one, are clearly given; and the only difference is, the last, being events of the judgment and the day of wrath, is called, by the Apostle the "trump of God;" and Michael the angel, in attendance; He descends with "a shout, with the voice of the archangel, (Michael) and with the trump of God." Each of the seven trumpets have an attending angel; "And the seven angels which had the seven trumpets, prepared themselves to sound; and the first angel sounded" &c. (Rev. 8:6- 7).

A "voice," is an event, or an act; see Exo. 4:8. And the voice of the first six having been fulfilled by the events named in connection with each; and the seventh trumpet and third woe being classed with the two previous trumpets and woes; there is not a shadow of reason to expect the last one to differ in character from the others, only XXXXX  
XXXXXXXXX (EDITOR: This line is missing in the copies on hand.)



# A GOD OF ORDER

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Our God is a God of order, not of confusion. This is written in unmistakable characters on the heavens and the earth. The starry firmament, with its suns and planetary systems whirling through infinite space, and yet preserving the most absolute accuracy of time and order in their movements, tells of a God of order: "The heavens declare the glory of the Lord; and the firmament sheweth his handy work."

Many persons deny the divine authenticity of the Bible, on the ground of the apparent confusion in its writings, and contradiction in its teachings. Were this confusion real, it certainly would be a sufficient reason for denying that the God of nature is the Author of the Bible. The apparent confusion arises from not reading the book according to its own principle of interpretation. "No prophecy of the Scripture is of any private interpretation" (2 Peter 1:20). That is, no prophecy can be explained alone. Each one is but a link in a chain; "for prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A prophet would often give a fragment of a great truth; and centuries after, other inspired lips, touched with the holy fire, would catch up the strain. Thus jot by jot, here a little, and there a little, "the one Spirit has indited the book of God. 'And so Perfect is the system, that no part, not even a prophetic period, can be seen in its full strength, only as it is associated with others of a like character. As well might the astronomer expect to fix the date of an eclipse, by the motion of a single orb.

No book containing the principles of any science could be understood, if handled in the careless manner in which Bible subjects are handled by most people. That the subject matter of the Bible is a science, involving a system of truths and facts on which the great plan of redemption is based, is one of the plainest truths contained in the Bible.

First: It brings to view a succession of worlds; "the world that was before the flood, the world that now is, and the world to come." There are also smaller cycles or divisions, called ages; three of which belong to "the world that now is:" The patriarchal age, ending with Jacob; the Jewish age, ending with the first advent; and the gospel age ending with the second advent of Christ. And there are "ages to come" (Eph. 2:7), belonging to the next world. Thus we find the present; or gospel age, now closing, is but a link in a great chain. And a knowledge of our whereabouts can be determined only by what God has revealed of these cycles of time, and the periods He has given with which to measure them.

This revealed succession of ages, and its corresponding development of mankind, to our mind, is an unanswerable argument, as proof that the Bible is a book of order; and that the God of life, and of the universe, is the God of the Bible. And the more so because an understanding of the things belonging to the close of the gospel age have been kept from the people until they have become due. Were the Bible and its arrangement, of man, men could more readily have grasped its ideal. But as it is of God, it is so arranged as to be "a lamp to our feet, and a light to our path;" developing truth, from generation to generation, only as it is due. And is so arranged that transpiring events becomes a key to unlock its treasures.

## POINTS OF ANALOGY

### Between the Jewish, and the Gospel age

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We will now refer to points of analogy between the Jewish, and the Christian age. An analogy which seems to make a surprising and almost absolute parallelism.

The one began at the death of Jacob. The other at the death of Christ. The one was represented by the twelve sons of Jacob, or tribes of Israel; the other by the twelve apostles of Christ. And as Jacob was head of the first house of Israel after the flesh; so is Christ head of the second house of Israel, or "the seed after the promise." And that these two dispensations, or houses of Israel, are in some way to run parallel in the ages to come, seems more than intimated, by the twelve gates of the new Jerusalem having inscribed on them the names of the twelve tribes of Israel; and the twelve foundations having written on them the names of the twelve apostles. (Rev. 21:12, 14.)

The Scriptures, now composed of the Old and the New Testament; "My two witnesses," (Rev. 11:3) were also given, the one to the first house, and the other to the second; and both Testaments are living truth, and reach into the age to come.

The Jews apostatized from God and were carried into Babylon. The Christian church also fell away to "Babylon the great; the mother of harlots."

In due time God raised a Cyrus to help his people, in their hard bondage. And the Christian church were also "holpen with a little help" (Dan. 11:34), by Luther and the reformation.

The Jewish age terminated with the advent of Christ. The gospel age terminates with his second advent. The corruption and idolatry of fleshly Israel kept them in

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darkness in relation to the time and manner of the coming of Jesus Christ. And they stumbled, and were rejected, "because they knew not the time of their visitation." The second house are to stumble, for the same reason; they will not know the time of their visitation until their 'house is left desolate.' They think they will know, when Christ is revealed, because of some Scriptures which speak of the manner of his being, revealed to the world. And they will see, and wail, because of him. If they class themselves with the world, and expect to see him only as the world see him, they will be judged "out of their own mouth." "In the days of the Son of man," does not mean before he comes. They may twist it so, if it pleases them; but in its fulfillment, it will be twisted back again; and they will yet learn that God's people are in advance of the world, and will not be in darkness in relation to these things; while they themselves, and the rest of the world, will be building, and planting, and marrying, in the days of the Son of man; and know not.

Again: The dispensations are parallel not only because each ends with an advent of Christ, but because each one terminates with a "harvest." The personal visitation of our Lord, during the three and a half years of his ministry to the Jewish people, when he came to "gather the fruit" of that dispensation and establish the kingdom; but was thrust out of the vineyard and put to death, (Matt. 21:39), was a time of "harvest." See John 4:35-38; Luke 10; Matt. 9:37; 10:5-6. From which it appears, he came not to "sow; but to reap;" and declared that the fields were already "white to harvest."

Most people have an idea, because Christ so often refers to the harvest, that under the gospel dispensation we are engaged in the work of harvest; but it will not bear such a construction; every where it is spoken of as sowing (1 Cor. 9:11). We are not reapers', but sowers of seed. As there was a harvest to the Jewish age, so is there to the gospel age: "The harvest is the end of the (aion) age, or world." That the first harvest was a work connected with the closing up of the Jewish dispensation, is clearly stated. He neither sent his disciples, nor himself visited the Gentiles: "Go not in the way of the Gentiles;" "I am sent but to the lost sheep of the house of Israel." Did he not care for Gentile sinners? was he indifferent as to how many of them should die and go to hell? O

how little the nominal church know of the great plan of salvation. Our God is a "God of order." And Christ gave himself "a ransom for all; to be (proven) testified in due time"(1 Tim. 2:6)

Another parallel is found in the measure of the two dispensations. And here there is an agreement in detail that is truly startling; every feature having its parallel.

In the patriarchal age but one individual was chosen; this order however, ended with Jacob at his death; where not one son, but the twelve tribes of Israel, became God's chosen order; and the "scepter," a symbol of nationality, was given to the tribe of Judah at that time, and was not to depart till Shiloh came: "The scepter shall not depart" from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the gathering of the people." (Gen. 40:10). Here is the measure of the dispensation of the twelve tribes, with its harvest.

A harvest, means gathering the fruits, or grain of the earth; and when Shiloh comes, "unto him, shall be the gathering of the people." Christ did not come in the character here referred to, until John's baptism (Acts 13:24); when he himself was about thirty years of age, From the death of Jacob to the time of the crucifixion, in the spring of A.D. 33, was just 1845 years; (their years measuring from spring to spring.) See Bible chronology in August No.

From the end of the Jewish age, in A.D. 33, to the spring of 1878, will also be a period of just 1845 years. Hence, if the two are to be equal, the gospel age must end in 1878. But that they are to be equal, remains to be proven. We will not now refer in detail to the prophecies showing that Zion's warfare extends through both dispensations, and is to be "double", which means two parts; and that when she has received double, her warfare will be accomplished; but only refer to the period giving the day which the "double," or second half began. Zech. 9:9- 12, is the prophecy of Christ's riding into Jerusalem. This prophecy fulfilled on the 10th day of the first month in the spring of A.D. 33: viz. four days fore the evening on which Christ was betrayed, or the days before the first day of the Passover: Compare John 12:1- 12; Luke 19:37- 41. Here it was, the "harvest" ended, and their house was left unto them desolate. As Christ's ministry was three years and a half, it follows that the time from the beginning of that dispensation of the beginning of the harvest, was 1841 years and six months; or three and a half years less than 1845. Now, it is well known to the readers of the "Midnight Cry," published last year, that the arguments proving that Christ was due on the 10th day of the 7th month, occurring October 22nd, 1874, were, apparently, unanswerable; and they are as strong today, as ever. On the strength

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of those arguments we are compelled to believe our High Priest left the Holy Place; and "the time of harvest" began on the tenth day of the seventh month occurring in October, 1874. As the measure of the first dispensation was 1841 years and a half, to the beginning of their harvest; so from the tenth day of the first month, in A.D. 33, the day Christ wept over, and rejected Jerusalem, and the prophecy of Zech. 9:12, "even to day do I declare, I will render double unto thee," commenced; to the tenth day of the seventh month, in 1874, is also just 1841 years and six months.

Again; just thirty years before that time of harvest began, there was a general movement in Israel, and a message delivered: "Fear not; for, behold, I bring you good tidings of great joy which shall be to all people (Luke 2:10). And that message reached the "wise men of the east;" and moved all Judea, from the king down to the babes of Bethlehem; but it died away, and the nation slumbered on for thirty years. And just, thirty years before this harvest began, there was a movement which stirred the people to a general expectation.

Again; six months before the harvest was another movement, and message to the people; "I knew him not, [says John] but that should be made manifest, to Israel, therefore am I come baptizing with water."

Six months before this harvest, the Jubilee message (or trump) began. If there is truth in any of these things, with this present Jewish year, we have reached the beginning of "the times of restitution;" the antitype, of the Jubilee, or restitution under the law (Lev 25:9). And this antitype must be fulfilled either by a literal Jubilee trumpet, or a Jubilee message. And the only jubilee message which can be given in accordance with the Jubilee cycles, began about six months before the 10th day of the 7th month of 1874; and was the principle argument in making manifest the fact that He would be due, at that time.

Is it not significant, that thus far, every feature of the two dispensations have had a parallel in point of time? There is but one more; and if the analogy continues, the harvest will end in the spring of 1878, or 1845 years from where the Jewish dispensation ended. And God has said that Zion's warfare shall be double; and when she has received double, her warfare will be accomplished and her iniquity pardoned (Isa. 40:2.)

One more point of analogy reaching beyond the end of their dispensation might be named; from the beginning of their harvest to the final destruction of their nationality in A.D. 70, was forty years; and during all that time their form of worship, ordinances &c. continued. So here, there are forty years to the end of the "times of the Gentiles;" [see article in this No. on that subject] and up to that time, there is no doubt the nominal church will, like the Jews, attempt to keep up their form of worship. For, notwithstanding Christ will have been revealed in the clouds, and every eye will see him; and mourn because of him; there is evidence that the nominal church, and world, will fail to recognize him; seeing only what they will call a wonderful phenomena, and a time of trouble, for which they, especially the so called Advent church, are looking; while there is abundant evidence that the Jews will now be prepared to receive him. And the Scripture, "He shall be for a stone of stumbling; and for a rock of offence, to both the houses of Israel," will be fulfilled.

It matters not that the great mass repudiate these things, any more than that the Jews repudiated the movements connected with the first advent. Had they admitted them, when "He came to his own" his own would have received him.

Jesus endorses the Advent movements of which we have spoken, both that of 1844, and the present one; the first, in the "virgins, who took their lamps and went forth to meet the Bridegroom," before the tarrying; the second, as "the going out to meet him," after they arise and trim their lamps (Matt. 25:1- 12). And if the church, like their prototype the Jews, would but admit the truth, they might be prepared to receive him.

That Christ was visible to mortals, the same as other men, at his first visit, is not a sufficient reason for expecting him to be equally visible now. The circumstances are not the same; He is changed in constitution and relationship to mortals. He came then in our nature; in the flesh; was hungry, thirsty, and weary, a man of sorrow and acquainted with grief; and, as Paul has it, was "of the earth, earthy;" that through death he might bring deliverance. Peter says he being "put to death in the flesh, was quickened by the Spirit." Jesus says, "that which is born of the Spirit is spirit." Paul teaches that in the resurrection, they are not of the earth earthy, but are raised Spiritual bodies. He makes the possession of this divine nature, even in man, the basis of hope and of fellowship; "Wherefore henceforth know we no man after the flesh [earthly nature] yea though we have known Christ after the flesh, yet now, henceforth, know we him no more (2 Cor. 5:16). His second advent is in a spiritual, not an earthly body, capable of all the various modes of manifestation possessed by all spiritual bodies, as

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witnessed in the manifestation of angels, or of Christ himself, after his resurrection.

And to fulfill certain prophecies in relation to the "harvest," "days of the Son of man," &c.; and preserve order, in the fulfillment of the Word, it is absolutely necessary that for a time, his advent should be unknown to the world, that they may go on "eating and drinking and know not;" and known to his people only by the light or understanding of Scripture. You may depend upon it there is a parallel here with that of the first advent. Even though he was then in the flesh they knew him only by the light of prophecy; seeing "the carpenter's son," did not help them any. The Scriptures are full of sayings showing that he is to be revealed to the world; but not one, that they will ever "see him as he is." He may be revealed to them, "in flaming fire," as God revealed himself to Moses, in the bush; and in other characters; but these are manifestations evidently belonging to a later stage; and those who are determined to take one or two prophecies of the manner in which he comes upon the world, and apply it to themselves, and shut out all further investigation, are welcome to their position. But when too late, they will find that "God is a God of order."

Let it be remembered that our views differ from the remainder of the Adventists, only in this; We believe the visible manifestations to the world take place at the end of "a time of harvest." And we believe this after careful examination of much Scripture hitherto but little noticed; and which now comes out apparently because it is due; while those who oppose us claim no advanced light, but only the old traditional ideas entertained before any real light on these closing

events of the dispensation was due. Making no account of the "time of harvest," or any order, in these things; but simply believing in a grand smash-up And so fierce is their opposition that they would organize so closely as to compel each church to shut out all investigation, on this subject.

We would caution our brethren to beware of being thus "bound in bundles."

In this second advent he comes with a "spiritual body," capable of all the various modes of manifestations of which all spiritual bodies are possessed. And the world have no promise of ever seeing him "as he is;" that being the exclusive privilege of the "bride," or church. They will be like him and "see him as he is." Others will see him only as in the fulfillment of his word, he will, from time to time, be manifested to them. On no other hypothesis can we see any harmony in the words of Jesus in reference to the great change about to be made, Yet a little while [he was about to put off his earthly nature] and the world seeth me no more; and, "Behold, he cometh with on clouds, and every eye shall see him." If others can explain this apparent paradox from any other standpoint, we are ready to hear.

"Until these facts are removed, or otherwise explained, we must continue to believe that Christ and the risen saints will, during "the time of harvest," remain invisible, even to the living church; and that the things in reference to the manner of his coming, will be the "stone of stumbling" to this second house, as they were to the first. Let us beware, my brethren, lest some of us fall "after the same example of unbelief."

John H. Paton.

## QUESTIONS & ANSWERS

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A brother asks, "Do you not believe the world is to be burned according to 2 Peter 3:7- 10; and if so, when is it to take place?"

A. I do believe it is to be burned according to 2 Peter; and also according to Mal. 4:1; which I think, all will admit, means the same thing: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; the day that cometh shall burn them up."

Believing, as I do, that in the majority of cases, fire is used as a symbol; sometimes of spiritual things, "Who maketh his angels spirits" and his ministers a flame of fire", (Heb. 1:7). "And the angel of the Lord appeared to him in the bush; and he looked, and, behold, the bush burned with fire, and the bush consumed" (Exo. 3:2); and sometimes of judgments, "Wherefore, thus saith the Lord, because of this word, behold, I will make my word in thy mouth fire, and this people wood, and it shall devour them" (Jer. 5:14). Here is as strong language as used in 2 Peter; and like that, it appears to be a mixture of literal, and symbolic. "Words," and "mouth" are literal; while "wood," is a symbol. And the next verse tells how the fire will devour them: "a nation shall come against them," But if the word "fire," as used by Peter is not a symbol of destroying, still there is nothing in the language which would make it necessary for the day of the Lord to begin with literal fire, though it should end in that way; as seems probable from Rev. 20:9, but even here, the same language occurs as that referred to in Jer. the fire in that case "devoured" them.

In Mal. it is the day that is to burn and the wicked are to be stubble, not men. I know that by adding a little, and say, shall be as stubble, will explain it; but if you add a little to Peter, and say, as fire; that also can be explained. Where the letter of a text accords with our views, we feel as if no explanation were necessary; but where it does not we are all free and even anxious to explain.

Our Orthodox friends do not want to explain "To be absent from the body, is to be present with the Lord:" or even "It is better for

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thee to enter halt, Into life; than having two feet to be cast into hell; into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched;" the "letter." suits them. While our Advent friends do not want us to explain the Lords, descending from heaven with a trumpet; notwithstanding it can be clearly shown that he did not go up into heaven in that manner; and also that this trumpet is one of a series, six of which have already sounded. The symbol without an explanation, suits them; though, if he should so come, almost every other prophecy must remain unfulfilled.

I understand "the day cometh that shall burn as an oven," means "the day of wrath," and day of judgment; and that during this age to come, or day of the Lord, the wicked will all be destroyed from the earth; and be as though they had not been. This is clearly a work belonging to "the day of the Lord." The difference of opinion being mainly in what constitutes the day of the Lord, Those who do not believe in an age to come seem to suppose it is a very brief period, but have no definite conception of it, only that it is a time of universal destruction of all mundane things; a wreck of worlds and crash of matter. And the real god they worship is, in the Hebrew tongue Abaddon, but in the Greek tongue hath his name Apollyon.

We believe the day of the Lord is an age of conquest, that "in the days of these kings the God of heaven [not Apollyon, the destroyer] will set up a kingdom;" and that it is to be given to one like the son of man, and "He must reign until he has put all enemies under his feet," that he will "reign in the midst of his enemies;" "wound the heads over many countries;" and with his saints, rule the nations, as promised in Ps. 2; and 27; but will not exterminate them.

If the Jesus who comes to reign, is the same Jesus who was on earth during that forty days after his resurrection; and his people are like him, and eat and drink, and appear to mortal men or vanish out of their sight, as he did, there is no reason why they cannot reign over the nations; "and they shall be priests of God and of Christ, and shall reign thousand years."

A Baptist Elder asks, while almost indignant at this idea, if "mortals are to be on the earth with immortals?"

Yes indeed! I remember reading about a lot of men who went fishing, and after working all night without any luck, saw somebody on shore who said "cast the net on the right side of the ship;" they did not know who it was, but the result satisfied Peter that it was the Lord, so he jumped out and waded ashore and saw a fire of coals there and fish thereon, and bread. And Jesus said Come and dine.

There were mortals and immortals dining together; the one a "King of kings and Lord of lords;" having all the power in heaven, and on earth; the others, some half naked unluck fisherman. But He was not then glorified some may say. Neither is He to at his return. The high priest under the law was a type of Christ, and when he went into the holy place, put on his beautiful garments, and laid them off again when he came out to the people.

Those garments which made the high priest so glorious, and described in Exo. 28; were the most beautiful, human hands directed by divine wisdom, could form. They were of the most costly materials ornamented with all the gems and precious stones found in the bride the Lamb's wife, or New Jerusalem, the glory of Christ. This glorious appearance was put on by the high priest only when he entered alone into the holy place; and were never put on in sight of the people. These were called, "the linen garments;" and were typical of righteousness [see Rev. 19:8]: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there; and put on his garments [which he wore in] and come forth" (Lev 16:23- 24). Jesus, like the high priest, went into the holy place before He was glorified; "For the Holy Ghost was not yet given; because Jesus was not yet glorified;" (John 7:39); and He comes out "in like manner;" or the law is broken, and the two men, (Acts 1:10), did not tell the truth. Hence, the Jesus who comes to reign on earth, is a personage no more glorious than was the man who, cooked the dinner, and eat with those half clad fishermen.

He must come in this character to fulfill the law; but this does not preclude his appearing in all his other characters at the proper time. In this form, "these ten kings" may indeed make war with him. And he and his saints, "rule the nations."

Question: When are the tares, which are bound in bundles, to be burned?

A. As this "burning," evidently means destruction, I understand it is not by literal fire, but judgments, and will be accomplished during the "day of wrath," which I believe [proof of which may be found in article on "The Times of the Gentiles"] will last forty years.

Q. Will the righteous who are on the earth during the time of "harvest" see Christ before translation?

A. The Scriptures teach that we shall not see him as he is until we are like him; but whether he will be revealed in the clouds before the saints are taken, is not I think, clearly revealed.

Q. As those who are raised and those who are alive and remain, are to be caught up together, where are the risen saints now; are they on earth, and invisible; and if so where is the Bible proof?

A. If the brother will tell me where Christ went as he would "vanish out of their sight," and where he remained those forty nights and most of the days: I will try to answer him.

Q. Are those who are caught up, to remain in the clouds until the forty years are ended, and the time of trouble, passed?

A. No! they do not remain up, until the forty years, or "times of the Gentiles" are ended; for when the kingdom is set up, it is to be on the earth, under, the whole heavens, and among the wicked; see Christ's answer to the Pharisees (Luke 17:20- 21). Like the risen saints, it cannot be seen by mortals. They may indeed see its possessions; but, "except a man

be born again, he cannot see the kingdom of God;" neither shall they say "lo, here; or, lo, there." They will simply feel its power and know that it is among them. And as it is to be set up "in the days of these kings," they

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must return to earth before those days end.

Q. At what stage then will the earth be purified by fire?

A. Never: nor is there any Scripture supporting such an idea. The heart is purified by faith (Acts 15:9): the pattern of heavenly things by blood: and heavenly things by a "better sacrifice" (Heb. 9:23), But the earth, or land, is cleansed by blood, and cannot be cleansed by fire. The earth has been polluted by blood, and when Babylon falls, "In her is found the blood of prophets, and of saints, and of all that had been slain upon the earth" (Rev. 18:34). "For blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it' (Num. 35:33).

If heavenly things must be cleansed by the shedding of blood, even the blood of Christ; much more earthly things: therefore in this time of trouble, "the slain of the Lord shall be from one end of the earth, to the other." Thus the earth ell be cleansed, the fire being judgments, "the fire of his wrath." And the saints will be on the earth while the tares [hypocrites, sinners in the nominal church] are "burning." "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that speaketh uprightly " &c. (Isa. 33:14) This fire whatever it may be, and "burning of the tares," is certainly the reward of the wicked as all will admit; and the saints are to be among the wicked when receiving their reward. "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee; only with thine eyes shalt thou behold, and see the reward of the wicked." [Ps. 91].

Q. Are all the wicked to be destroyed in this time of trouble and day of wrath?

A. Yes, "He shall descend from heaven in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting - - age- lasting - - destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints." But who are the wicked? "The children of the wicked one;" tares sown among the wheat, see Matt. 13:38; who obey not the gospel; not such as never heard, they are not called upon to obey; but hypocrites, sinners in Zion, see Isa. 33:14. Those to whom God does not impute sin are not, in Bible language, called wicked; though all men have sinned: "blessed is the man to whom the Lord will not impute sin" [Rom. 4:8]. "Until the law, sin was in the world: but sin is not imputed where there is no law." Rom. 5:13.

How can God punish the heathen with everlasting destruction when He does not impute sin to them? You may say, "They that sin without law shall perish without law." Indeed, but "perish," does not mean everlasting death: but this life, or things of this life. I might give a hundred illustrations, but one will do: Jesus, in speaking of himself and of Herod, who was trying kill him; says, "It cannot be that a prophet perish out of Jerusalem." Luke 13:33. Prophets are not usually destroyed with everlasting destruction, even if they do perish; and we are sure Christ was not. Nine tenths of the theology of the day was made by the Pope and the Devil, and strains every word of the Bible to damn as many as possible.

There are three classes, the children of God through Adam "who was the son of God" (Luke 3:38), by creation. The children by the second Adam; who is a Son by begetting, a nearer and dearer relationship and the "children of the wicked one;" who are what Christ calls "tares" and Isaiah, "hypocrites, sinners in Zion." The first, are to share in "the restitution of all things." The second, to receive immortality and the kingdom. The third, live not again until the thousand years are finished.



# A QUESTION ON THE ATONEMENT

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Bro. Barbour; in Vol. 3. No.2 of the Herald in article on "The Atonement," I wish to take exception to one point, not by way of controversy, but for the love of truth.

You claim that Christ filled the type of the slain goat, and is to fill that of the living one. As there were two, and both existing at the same time, and a choice made between the two; one was killed, the other, kept alive; one was sacrificed for sin, the other is kept until the high priest comes from the holy place, and the sins of the world are laid on the scapegoat and he is taken away by the hand of a fit man, into the wilderness, into a land not inhabited. If Christ is to fill the place of both; Query! Will he have the sins of the world laid on him twice?

What trusty man will take him into the wilderness? and how long will he remain there? It seems to me as there was two goats in the type, there must be two persons in the antitype. As the devil is the author of sin, it looks more than probable that the sins of the world will be laid on him; that he should be bound and led away into a land not inhabited where he may deceive the nations no more. Yours in hope of immortality: W. McCreery Maquoketa, Iowa.

ED. We print the above because the ideas of the brother are held, as we understand, by all of the Seventh- day Adventists.

To the question, Will Christ bear the of the world twice? I answer; He a sin offering, and he also makes the atonement: "And Aaron shall bring the goat on which the Lord's lot fell and offer him for a sacrifice - ; but the goat on which the lot fell to be the Scapegoat, shall be presented alive before the Lord to make an atonement with him" (Lev. 16:9). Where is it we are taught to believe in the Devil as the author, or instrument of "the atonement"?

Christ bears the sin of the world: "The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

It is true he was the slain victim, but He  
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lives again, and has presented himself "alive before the Lord to make an atonement."

He does not "bear the sins of the world twice;" but he does bear them from the beginning of the work of the atonement until they are blotted out which is after he comes Holy Place, and finishes the type of the scapegoat: (Compare Lev. 16; with Acts 3:19- 20).

To the next question, What trusty man will take him into the wilderness? I answer, The same question might have been asked by the Jews in reference to the priest, and the victim. Christ fills, not one, but many types; both Priest and sacrifice; and nothing can be plainer than that He was both the slain and the living victim, in the case referred to. The idea of making the atonement with Satan, and his bearing our sins however agreeable to our sense of justice, is not supported by the Word of God, but is in direct opposition to it, and is therefore taught only by "the precepts and commandments of men."

# THE TIMES OF THE GENTILES

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"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24).

"No prophecy of the Scripture is of any private interpretation." The Bible reveals the plan of redemption as a great system in which every part has its allotted place. In above text our Lord refers to "the times the Gentiles" as to something already declared; something to be fulfilled. Two different views have been entertained, as to the meaning of this; one, that the "times of the Gentiles," refers to the time in which they are to have the offer of the gospel, or what Paul calls, "the fullness of the Gentiles."

And the other, the time during which they were to bear rule, and tread down Jerusalem. I am compelled onto take the latter view, Because there is a fixed period of Gentile rule, the four Gentile kingdoms, during which time Jerusalem is to be trodden down. 2nd. Because the prophecies of Daniel, and facts of h1story, prove that Jerusalem, "the sanctuary and the host," have been trodden under foot of the Gentiles for a longer period than the gospel has been given them. And 3rd. Because there is a period of time called "seven times;" during which the Gentiles were to rule over literal Israel. And the fact that Christ refers to the times of the Gentiles, in the plural, and as something to be fulfilled, makes a strong presumptive argument at least, that he referred to the prophecy of the treading down of Jerusalem.

In Lev. 26; the period "seven times," is four times repeated as the amount or measure of their punishment. In Lev. 26:18, 21, 24, 28; it reads, "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins;" and the preceding verse seems to explain the nature of the punishment; "they that hate you shall reign over you." Lev. 26:28 reads, "I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."

It is true this prophecy alone, would be dark; we should not have known but what he would have punished them a second, and fourth, and so on up to four times seven, or twenty- eight successive times. But "no prophecy is of any private interpretation;" or to be explained alone. In its fulfillment, we learn that half of "seven times," is the period in which the gospel church was to flee before her enemies (Rev. 12:14). Compare also Rev. 12:6; 13:5. The same period is also referred to in Dan. 7:25; 12:7: and in margin of Dan. 11:13, we learn that a "time," in Hebrew, means a year. "At the end of times, even years."

In the texts referred, to in Revelation "a time, times and half a time;" "twelve hundred and sixty days;" "forty and two months" are, evidently, the measure of the same period. In Hebrew where the plural is used in definite time, two is always understood; and for more than two, the exact number is given; as the "seven times."

A Bible month is 30 days. See Gen. 7:11, 24; 8:3- 4; where 150 days are five months.

That the "seven times" of Leviticus are to be understood as seven literal years, is not probable, since the Jews have been ruled over "by them that hated them," for more than seven years; or even seven, four times repeated. Seven prophetic times four times repeated would be a period of 10,080 years; and out of all harmony with other prophecies in relation to that people; while "seven times," is in harmony, not only with other periods, but with the type of "the times of the Gentiles. " And Peter's declaration, "no prophecy of the Scriptures is of any private interpretation," is strong proof of there being a system in which each prophecy is part, of one harmonious whole. Hence, any system of interpretation which does not embrace, and explain all the great prophetic periods; ought to be viewed with suspicion.

In Dan. 7:3; of the four Gentile kingdoms it is said, "four great beasts came up out of the sea, diverse one from another." The first was, like a lion, the second a bear; the third a leopard; "the fourth beast, dreadful

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and terrible, and strong exceedingly;" and they represent the empire of man in his fallen condition; and the human family have been associated with, and are a part of these "beasts," and will so remain until the "times of

the Gentiles be fulfilled." In Daniel 2, the king Nebuchadnezzar was made representative of the human family: the first universal empire, embracing the whole earth; "wheresoever the children of men dwell:" thou art this head of gold.

In the 4th chapter, is the type of the "times of the Gentiles;" the time during which man is to herd with, and belong to these beasts of the earth. And we shall here learn why God has given the world, and man himself, over to the free exercise of his own beastly, selfish, and devilish nature. It is that he may learn by sad experience that in and of himself he cannot find rest, and "hath no preeminence above the beast;" but that the heavens do rule."

To Nebuchadnezzar it was said, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25). "Let his heart be changed from man's and let a beast's heart be given him" (Dan. 4:16). All of which was fulfilled, (Dan. 4:33).

"And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and Mine understanding returned unto me, and I blessed the Most High.... And I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise, and extol, and honor the king of heaven, all whose works are truth, and his ways judgment, and those who walk in pride he is able to abase."

In the antitype, the human family have been given over to the dominion of these "four great beasts;" beast's hearts have been given them; the earth has been trodden under foot; sorrow, blood, and murder have held universal sway; and "man's inhumanity to man, made countless, minions mourn." But there is a better day at hand; the "times of the Gentiles" are drawing to a close, and soon reason will be restored; and in the "restitution of all things," the beast's heart will be restored back again to man's heart; and he will once more bear the image of God.

"And whereas thou sawest a watcher, a holy one, coming down from heaven, and saying, Hew down, the tree and destroy it, yet leave the stump of the roots; this is the interpretation; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule " (Dan. 4:23, 26).

This seems to be the great lesson, and one the most difficult for the proud natural heart to learn; but by sad experience under these closing judgments which are coming on the earth, every knee will be made so bow, and every tongue confess: "All nations shall come and worship before thee, for thy judgments are made manifest."

"The tree root," was not destroyed: "Thou wilt not leave my soul in hell; nor suffer thine Holy One to see corruption." "The root out of dry ground shall sprout again;" "For as in Adam all die, so in Christ, shall all be made alive; but every man in his own order." "The root and offspring of David" will become the bright and morning star. "And thou, O Tower of the flock, unto thee, shall it come, even the first dominion."

The beginning and measure of "the times of the Gentiles," are easily determined; they always held some power; but so long as God had a kingdom on earth the world was not given over to Gentile dominion. "Solomon sat on the throne of the Lord as king, instead of David his father" (1 Chron. 26:23). At that time God had a kingdom on earth; but with Zedekiah, the last reigning prince of the house of David, the kingdom ended: "Thou profane wicked prince of Israel, whose day is come, . . . remove the diadem, and take off the crown; . . . I will, overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him" (Ezek 21:25). Here is an interregnum; a time during which the Tabernacle of David is in ruins.

This "kingdom of the Lord" ended in the end of the eleventh year of Zedekiah at the "carrying away of Jerusalem, captive" (Jer. 1:3; 2 Chron. 36:20). And was the beginning of the seventy years captivity. It was then the kingdom of David to be no more until the angel Gabriel's prophecy is fulfilled: "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David" (Luke 1:32).

Is it probable, to say the least, that during this interregnum in God's kingdom, the "times of the Gentiles," should come in? This is where these "four great beasts, which were to tread down the whole earth," are located by Daniel; it is where God himself gave all into the hands of Nebuchadnezzar, in nearly the same language used to Adam, compare Gen 1:28;

Dan. 2:38; "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all: and it was here Jerusalem

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was completely given up to be trodden down of the Gentile kingdoms.

A more perfect or clearly marked beginning of the "times of the Gentiles," could not be desired.

The 70 years desolation of Jerusalem ended in the first year of Cyrus, B.C. 536; see date of that event in margin 2 Chron. 36:22.

Usher's chronology is correct at first year of Cyrus; his mistakes, where he differs 124 years from Bible chronology, occur prior to that date. As the captivity began seventy years before B.C. 536, its date would be 606. And there was the beginning of "the times of the Gentiles."

As three and a half prophetic "times," are 1260 years, "seven times" measure 2520 years. Hence, in 2520 years from the time Babylon became a universal empire, and the kingdom of God ended, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under their feet.

Christ came the first time and began his work at about A.D. 30; or forty years before the final overthrow of Jerusalem; which occurred about A.D. 70. And we find the period of forty years is made very prominent in many parts of the Bible, both in types and otherwise. The world was forty days in being destroyed at the flood; Christ was on earth forty days after his resurrection, and many other forties are given. The Jubilee cycles prove that the beginning of "the times of restitution of all things," was due with the beginning of this present Jewish year commencing April 6th, 1875: And "the times of the Gentiles," expire thus: To B.C. 606, add 1874 A.D.; which Jewish year ended with April 5th; and 40 years more, and we have the full period, thus; 606, 1874, and 40, make 2520. Then you may say, Christ cannot take the kingdom until "the times of the Gentiles" expire, at the end of this 40 years: but you will remember, it is "in the days of these kings, [the divided fourth empire] the God of heaven shall set up a kingdom; and it shall break in pieces all these kingdoms" (Dan. 2:44). "And these [ten kings] shall make war with the Lamb, . . . and they that are with him are called and chosen, and faithful" (Rev. 17:14). "And I saw the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19). There must be a fulfillment, and time for the fulfillment of these things, which cover "the day of wrath;" "the drying up of Euphrates;" "the battle of the great day;" "the time of trouble, such as never was since there was a nation;" &c., and here is a space of 40 years [already commenced] in which they are to be accomplished. And it is during this 40 years, the kingdom is to be set up, the nations subdued, and the "stone become a great mountain, and fill the whole earth." "And all peoples, and nations and languages shall serve and obey him." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26), "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." "All nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15:4). "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

O how can men reject such testimony? and cling to their narrow selfish theories of no restitution of the millions who have not heard the name of Christ; and only a few, ["few there be that find it"] ever hearing, or seeing, or bowing or confessing: God says He is the "Savior of all men;" not by the high calling in Christ, but few attain to that; but in some way; for their is "restitution of all things." No! say these narrow minded bigots, none will have a resurrection or be saved in any sense, only a few out of the few, who hear of Christ. God pity their blindness; and reprove their selfishness in so much as desiring "the day of the Lord," from such a standpoint; hoping for all living but their own precious selves to be blotted out of existence.

# THE HARVEST

By S. H. Witherington

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So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day and the seed should spring and grow up he knoweth not how: for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:26- 29).

Our Lord in giving instruction to his dear children always expresses himself in language which by careful study may be understood. The commission, "Go ye into all the world and preach the gospel;" was certainly to sow the seed among all nations to gather out a people for his name. Now while this clearly illustrates the whole gospel dispensation, I apprehend the parable at the head of this article was to bring out plainly the harvest of this dispensation. In the parable of the tares and wheat, our Lord in

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plain language tells us "The harvest is the end of the world;" and that He is the "Lord of the harvest."

Now when we learn that Jesus came to the Jews at the end of their dispensation, to finish a work; which work was to preach the kingdom at hand; and to offer himself as their king; and that he called it a work of harvest, but they rejected him, "we will not have this man to reign over us," and the kingdom was taken from them to be given to a people bringing forth the fruit thereof; and that there is a harvest to this dispensation, and the kingdom again on the point of being set up; does it not follow that there must be a parallel here? He offered himself, during their harvest not by his person, but by the fulfillment of the prophecies pointing to that advent; and the fruit he sought was faith to believe their Messiah had come, because of the fulfillment of those prophecies.

If this harvest is to be a parallel in any way, there must be an offer of himself again, not necessarily in visible presence, for He does not come in a body of flesh, but by the fulfillment of prophecies which pertain to the second advent. And the fruit sought as at the former harvest, is faith to believe in the fulfillment of these prophecies.

The real work of harvest is "reaping;" hence, the earth must be reaped (see Rev. 14:14- 16); and there is also a work of separation, "In the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn; but gather the wheat into my barn."

There can be no question but what probation continues up to the moment of translation, because Christ warns his people to "watch" up to the moment when one is taken and another left. And as the tares are gathered in bundles, "in the time of harvest," and are gathered first; it follows that probation continues after Christ and the angels have begun the work of the harvest. And it also follows that the children of God, if they are not to be in darkness, will know, by faith in fulfilled prophecy, that the harvest work is being consummated.

As Jesus was three and a half years in the work of the harvest to the first house, we learn by the period marking the closing of Zion's warfare, that he will be three and a half years in the work of this harvest: that it began in the autumn of 1874, and will terminate in the spring of 1878. And I fully believe we are now under that most comforting message found in Isa. 40:1- 2; "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand, double for all her sins."

Springwater, September 1875,

# THE SECRET CHAMBER

75HM77

"Wherefore, if they shall say unto you: behold, he is in the desert go not forth, behold he is in the secret chamber, believe it not" (Matt. 24:26).

We believe the Scriptures teach that He cannot be seen by mortals without a miracle. All that can be gathered in relation to a spiritual body, whether of Christ after his resurrection, or of angels, goes to show that they are invisible to us, except by special revelation. Hence, instead of expecting to see him in the desert, or secret chamber, our position is really a safe-guard against any such delusion. Of course every advance of the truth will meet opposition, and even unfair treatment, by such as are opposed. A cry of fanaticism, or opposition in any form, is therefore no proof that a position is not true: The preaching of a "shut door," &c. &c., after the 1844 disappointment, is brought up as an argument, or rather to prejudice the reader against these views; but there is no parallel between the two. I will here speak for myself, the 1843- 1844 disappointment led me into no such fanaticism; when it had passed I thought anything, it was just what I think now; viz., that that movement was the beginning of the fulfillment of the parable of the ten virgins, the going forth to meet the Bridegroom. Christ recognizes but two movements in the history of this people; the taking of their lamps and "going forth," fulfilled in the 1843- 1844 movement; and the "going out," under the midnight cry. I have been so fortunate, or favored, as to have escaped all part in any of the intervening time movements, or other views from which so many have had to retreat.

It is truly a commendable virtue for men to confess their errors, and the mass of Adventists have had no lack of opportunity to cultivate this virtue, for every application of Scripture, without a single exception, made by these Adventists, since the "virgins all slumbered and slept;" could be tested either by time or events, has had to be abandoned. Our course has, on the contrary, been one of uniform progress, having to renounce the application of no prophetic period from 1843, to the present time.

The 1843 movement was right; and the application of the prophetic periods on which it rested were correctly applied. The 1260 years of papal dominion, beginning in 538, and ending in 1798; and "the time of the end" began in 1798, was a corner stone in that movement; and we have yet

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seen no reason to renounce it. The seventy weeks ending at the first advent, and the 2300 "days" at the tarrying of the vision, in 1843, was the other pillar of that movement; and it still remains unshaken. The "slumbering and sleeping," which followed, and by which we and others were overtaken, came in its proper order. And about fifteen years after the seventh month in 1844, the midnight cry began, with arguments terminating in 1873- 1874. And not one of these arguments have lost their force or been abandoned. They pointed to "the end of the world;" and on the strength of their evidence I believe the "end of the world" began on the "tenth day of the seventh month" in 1874. "The harvest is the end of the world;" and I believe the harvest, and the work of the harvest, by Christ and the angels, began at that time.

We have been disappointed a number of times, since the spring of 1873, but not cast down; and can now see that those disappointments were the result, not of a misapplication of the prophetic periods, any more than was that of 1843; but from expecting more than was due. We did not comprehend the relation and order of the events constituting the end of the world" [or age].

Some may say, If you had been, in the light, and had the truth, you would not have expected too much. I answer; the disciples were disappointed, and were continually expecting more than was due. When He lay in the tomb, they "were scattered as sheep having no shepherd." The Scriptures taught that "Christ abideth forever:" "We trusted that it had been he which should have redeemed Israel." But he was dead. That they were ever expecting too much, is very evident from the question they ask while on the way to Bethany, as he was about leaving them to return to the Father. "Lord wilt thou at this time restore the kingdom to Israel?"

The idea that the second advent was to be summed up in one grand burst of glory, had been held so long believed and talked of so much, that it as hard for me to entertain any other idea long enough to see if it were Scripture or not. Did not the Bible say, "All tribes the of the earth shall mourn; and they shall see him coming with power and great glory"? Could such a positive statement be set aside, or explained away. No! And yet! I saw that if that was all of the second coming of Christ, there were difficulties not to be reconciled: He did not go up, with any such demonstration to the world, but quietly and without noise; and He was to return in "like manner." But I thought that might be explained by saying, He went in person, and will so return; still the manner between the quiet ascension and the awfully grand and glorious return, was so different, that I was hardly satisfied. And then there was "the time of harvest," and "the days of the Son of man;" in which the world were to be doing as they were in the days of Noah, and know not. Then a part of the period called "the days of the Son of man" must, pass before He is seen by "every eye." All this must be true, but how can they be reconciled? The facts are that every passage which speaks of his appearing in the clouds, is a manifestation to the world; "all tribes of the earth shall mourn, and they shall see him coming." "Every eye shall see him, and all kindreds of the earth shall wail because of him."

That he is to be revealed to the world, all believe; but that does not preclude the idea of his being here before he so reveals himself. And the facts concerning the harvest, and the days of the Son of man, make it absolutely certain that he will be here and the world know it not. He was here forty days and they knew it not. And thirty and three days, unseen by any of the brethren; since he was seen only seven times, and very briefly on those occasions.

But you may say, if no one is to see him, what difference can it make whether it is known or not? It is not the bare fact that Christ has come; this is not the important point, for by his Spirit, he has ever been present; but if there is a "time of harvest," and we are to be here during that harvest; and the Bible teaches these things, and through its prophetic periods gives us the means of knowing our whereabouts, and we remain ignorant of it; we shall place ourselves in same fix in which the Jews found themselves and for which they were destroyed: "Because thou knewest not the time of thy visitation."

Those who are determined to make no investigation of this matter, and take their chances with the world, and learn of these things only when those Scriptures in which he is promised to be revealed to the world, are fulfilled; are taking a fearful chance; but we have no quarrel with you; only let me forewarn you that God has light for his people, in advance of the world.

You may believe it or not, but in the days of the Son of man, does not mean before the Son of man comes; nor does "in the time of harvest," mean, before the, harvest begins: and it is "in the days of the Son Of Man," men are to be doing as they were "in the days of Noe," and know not. And if you are found in that class, you will share the

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reward of that class who know not; but if you want to be of the "children of light," you have got to investigate this present "harvest" truth.

# THE SHEEP AND THE GOATS

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When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats (Matt. 25:31).

This parable seems to teach the final and eternal separation of the whole human family: in other words, the judgment of the great day. If it does not, I fail to find the final judgment alluded to in any teaching of the great Master.

I am aware that "all nations," may have an application to a few out of all nations; thus; "This gospel of the kingdom shall be preached in all the world, as a witness to all nations, then shall the end come," evidently means to some of all nations; as it is not possible that it should mean all of all nations, many being already dead who have never heard it. But in the case under consideration, there is no necessity for such an interpretation; while the circumstances in the case, rather demand the opposite. And I think it can be shown the popular view of this parable is, in the main, correct.

While fully endorsing the views held by our Age- to- come brethren, that the "tares and wheat," good and bad ground on which the "seed" was sown; and the good and bad "fish," in the gospel net, represent only such as have heard, and obeyed, or rejected the gospel; I do not believe this parable belongs to the same class. It is located in the kingdom when Christ is on the throne of his glory; and therefore ore belongs to the day of judgment, or thousand years of reign. When he comes, and sits on his throne, he is to reign until he has put all enemies under his feet, and then gives up the kingdom to God the Father. And it is while he is on the throne of his glory; viz. during the thousand years reign, that this final separation among all nations occurs.

The gathering of all nations before him, does not necessarily mean that they are all arranged in rows like regiments of soldiers but simply that they pass the ordeal of his final, and eternal judgment. And, as I understand the age to come, and day of judgment, this is the work belonging to that day: To bring all, men to the knowledge of truth; complete the plan of salvation; save all who can be saved, with an eternal salvation; and destroy with eternal destruction, all who will not obey the truth, While the separation of the tares and wheat, the good and bad fish, &c. refers to the summing up, or "harvest" of the gospel "vineyard" only.



# THE COMING OF CHRIST

75HM79

"At the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:13).

The above text teaches a strangely contradictory doctrine, if modern Advent views of the sleep of the dead, and the coming of Christ, are both correct.

If he appears from heaven as suddenly, as a flash of lightning and his whole coming is summed up in that one glorious event and his saints are sleeping in the dust of the earth until he thus comes; in no sense does he come "with all his saints," but if there are different stages of his coming; the first comes to "harvest the earth"; and his people both living and dead, are taken away unknown to the world; then he may come in the clouds, "with all his saints." Otherwise these things are contradictory.

As there is a harvest to the gospel age or dispensation, "the harvest is the end of the aion;" it follows that this "harvest," belongs to, and is a part of the gospel dispensation; because the "end" of any thing, is a part of the thing itself. And the harvest must see, is the gathering of the fruit of gospel dispensation. And the fruit of object of the gospel, is "to take out, a people to his name;" hence, this harvest must be the gathering of that people; both those who have slept, and those who are alive and remain.

Why cannot those who oppose these things see that the Scriptures teach more about the manner and order of events connected with the appearing of Christ, than can be compassed in one glorious event? That both Christ and the inspired writers give a series of events, but are careful to state the order in which they occur?

If there was practically no time consumed in the fulfillment of these things, Why inform us that "the dead in Christ rise first?" If it is only a moment, a small part of a second first; of what possible importance, is it whether it is in the former or latter part of the same second. Why should Christ tell us that "in the time of harvest I will say to the reapers, Gather ye together first tares, and bind them in bundles to burn." What possible difference which is first, if there is practically no difference in the time? Such a view makes God's word of no effect.

Christ is certainly said to come in different ways; He comes in his glory; see

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Matt 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." This is evidently not the same as when he first comes from the "Holy Place." For Christ is the antitype of the high priest, and not one jot of the law can fail of a fulfillment; hence, as the high priest went into the holy place without his glorious garments, put them on after he entered; finished the atonement, and then was to "lay them off, and leave them, there, and come forth to the people" unadorned, in like manner as he entered; so Christ must come forth to the people, when he appears, unto them that look for him, the second time, without sin, unto salvation; unglorified, and "in like manner as they saw him go into heaven." These so-called Adventists may sneer at this, and call it fanaticism, and shut their ears; but it will not change God's word; nor will it improve their own condition, to oppose this truth.

Again; his coming "with all his saints" and his coming to reap and to gather the "harvest of the earth;" cannot be one and the same. Then the question may be asked, Is there more than one second coming? I answer; there is but one place in the Bible which speaks of his appearing a second time; and this is when he leaves the Holy Place; when he comes forth as he entered it. He appeared the first time with a sin offering, "a body hast thou prepared me;" "and unto them that look for him, shall he appear the second time, without sin unto salvation" (Heb. 9:28). This is the only text which speaks of his "appearing," a second time; and there is no second coming spoken of. He appeared more than once, at his first advent; then why may he not appear more than once now? He certainly appeared before his crucifixion, and after that he "appeared first to Mary." "After that he appeared in another form." "Afterwards he appeared to the eleven."

"The Lord is risen and hath appeared to Simon." "And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me" (Acts 9:17).

Why not ask how he can appear a second time, when he has already appeared many times. His first advent embraced many appearances; and his second advent will also cover many different manifestations of himself.

"But now once in the end of the aion hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26), that he appeared once in the Jewish "harvest," ["the harvest is the end of the world"] to accomplish his work; and does not refer merely to his birth, his baptism, his death, his resurrection, or his ascension; but to all of that harvest work. so his second coming includes all of the work, and second appearing manifestations of this time of harvest; or end of this aion.

Why will not our Advent friends look at these things in a rational common sense way, instead of stopping their ears and crying out "new commission," lunacy, &c. &c. Are they willfully blind; or has God poured out upon them the spirit of deep slumber? We quote Scripture to them, and they stop their ears, and cry "mad dog." But the Scriptures must be fulfilled, and he must become "a stone of stumbling," even to them. It would be different, if we were claiming a "new commission;" or a new revelation, or dreams, visions, or any thing whatever, but the simple revealed word of God.

If they understood that his coming is "as the lightning" in every particular, in suddenness, and in brightness, it does not follow that this must be the first and only manifestation. He will come in flaming fire; He will come in like manner as they saw him go; He will come to receive his people to himself; He will come with all his saints; He will manifest himself to his people and not unto the world; He will be revealed and every eye shall see him. But all this does not preclude their being time, and order in their fulfillment. Or his coming to harvest the earth and remaining invisible for a season

If Christ were to come as so many expect. And the moment He appears, his saints are caught away to meet him, then the parable of the harvest is a fable, or else the harvest takes place before he comes; and he does not "reap the earth," or the tares: for there is Time, in the harvest; and the tares are to be gathered first; and yet the "wheat," or living saints will be about their ordinary work, in the mill, in the field, or in their beds. Is there room for the harvest to occur before this event, and yet have this occur the first moment of his appearing? or is it likely he will first appear, and be seen by them; and after that they will go about their work? Strange that men cannot see the inconsistency of such a view of his coming.

## **NOTICE**

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There will probably be no paper for November; I expect to take a lecturing tour. Those who are familiar with all the arguments, can live without it; and those who are not, can reread the back numbers.

# THE HERALD OF THE MORNING

Vol. 3. DECEMBER, 1875 No. 6

## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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# THE TWO DISPENSATIONS

*or The Jewish, and the Gospel age*

75HM82

This is the main argument on which our hope is based that Zion's warfare will end in the spring of 1878. And to the writer, is the most comprehensive and beautiful prophecy, and strongest time argument in the Bible.

That to understand this argument requires earnest study is true; but no important truth can be found by the careless reader; for it is revealed in broken and disconnected fragments, "here a little, and there a little;" and the word must be rightly divided, to bring out its hidden meaning. This is true, whatever may be said to the contrary, for Christ always spoke in parables and dark sayings, and the prophets wrote in a similar manner; and "no prophecy of the Scripture is of any private interpretation." That is, no prophecy can be explained alone and independent of other Scriptures bearing on the same subject. This will be more fully appreciated as we advance in the investigation of, our subject.

The warfare of God's people has been under two distinct phases; that of the Jewish, and that of the Christian dispensations: and Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by which things are an allegory" (Gal. 4:22). And further on, Paul clearly teaches that the literal descendents of Israel, "Jerusalem that is, and is in bondage with her children," stands for the bond woman; while they that are Christ's stand for the free woman there is a similarity. Hence, the one being in fact what the other represents in spirit. And this similarity holds good in a remarkable manner through both dispensations, making one a pattern of the other. The one are children of Abraham after the flesh; the other, children "after the promise." Both are "children of Jerusalem;" the one, "the Jerusalem that now is;" the other, "the Jerusalem which is above." Both had their priesthood, their sacrifice, blood of sprinkling, their temple, their sanctuary, their incense, and their atonement. "See thou make every thing after the pattern shown thee in the holy mount." Zion is "double;" she has passed through a literal, and a spiritual dispensation. She has worshiped God by works, and she has "worshiped him in spirit." Fleshly Israel was organized under the twelve tribes; and the Israel by promise, under the twelve apostles. The one had a literal and the other a spiritual warfare (Eph. 6:12). One sold themselves into captivity to literal, and the other to mystic, or spiritual Babylon. To one, Jesus came in the flesh; to the other, with a "spiritual body;" and he will also prove "a stone of stumbling and rock of offense to both the houses of Israel."

Many suppose Christ came in the flesh to both Jew and Gentile alike; but if he knew to whom he was sent, this is not true; for in sending his disciples he commands them not to go to the Gentiles or into any city of the Samaritans; and his reason is, "For I am sent but to the lost sheep of the house of Israel."

This parallelism between fleshly and spiritual Israel, is not a solitary instance, for even Babylon has its "double," its literal, and its spiritual; the first for the chastisement of God's literal people; the second for that of the gospel church. Take literal Israel as associated with literal Babylon; and God's judgments upon it (Jer. 51); and compare it with spiritual Babylon, (Rev. 17, Rev. 18); "I will raise up against Babylon a destroying wind" (Jer. 51:1); compare with the holding of the "winds," in Rev. 7. Again: "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad" (Jer. 51:7). The "woman" of Rev. 17, on whose forehead was a name written, "MYSTERY, BABYLON THE GREAT," had a golden cup, "and all the nations were drunken with the wine of her fornication." Of Babylon literal, it is said, "O thou that dwellest upon many waters, abundant in treasures" Jer. 51:13. And of spiritual Babylon, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." In Jer. 51:8, "Babylon is suddenly fallen and destroyed; howl for her." And in Revelation, "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." And in Jer. 51:37, - "Babylon shall become heaps, a dwelling place for dragons."

And of her fall, "Thou shalt bind a stone to it (the book) and cast it into the midst of Euphrates: and shalt say "Thus shall Babylon sink, and shall not rise from, the evil that I will bring upon her " Jer. 51:63. And in Rev. 18:21, "A mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all."

Compare also Isa. 13, and the language used of the destruction of Babylon by the Medes (Isa. 13:17) with that used of the

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destruction now coming on the world, or on "Babylon the great," mother, and daughters. You will there find "the battle of the Lord of hosts", (Isa. 13:4) to parallel "the battle of the great day of God Almighty" Rev. 16:14; and the falling of the stars, and darkening of the sun (Rev. 16:10); the shaking of the heavens, and removing the earth out of her place, (Rev. 16:13). All this language applied to the destruction of Babylon by the Medes, ought to modify the ideas of those who are now looking for the fulfillment of a similar destruction on the world. Read Isa. 13; and then learn that its fulfillment on Babylon, was accomplished simply by a total destruction of its government, and the organizing of a better one, when "Darius the Mede took the kingdom" (Dan. 5:31). Why can not similar language also have a fulfillment here in the overthrow of governments, the change of dispensation, and the establishment of Christ's kingdom; instead of this universal crash of matter, so many are foolishly looking for?

The language used in reference to the destruction of Babylon literal, and Babylon of the gospel dispensation; and also of the Jewish church, and the gospel church, are so blended, and the "double" so perfect, that only in very marked passages, is it possible to determine to which they belong. In Luke 21, and Matt. 24, for instance, much of the language seems to apply either to the destruction of the Jewish (aion) age or world, or to the gospel age. And like that of the two Babylons, the prophecies of the destruction of one age, belong also, in a certain sense, to that of the other.

In Jer. 16:13- 18, is a prophecy that Israel shall be cast out "into a land they knew not, neither they nor their fathers; where I will not show you favor." Clearly not the Babylonian captivity, since both they and their fathers knew that land. Then follows the promise that they shall be brought again into their land that I gave unto their fathers; (they that are Christ's are heirs of this promise) "and first I will recompense their iniquity and their sin double" (Jer. 16:18).

Here the second half, or gospel age, is clearly shadowed forth; not alone because the heirs to the inheritants are to receive double, but Zech. 9:9- 12 fixes, the beginning of the double at the end of one dispensation and beginning of the other. Where Christ rides into Jerusalem, and weeps over the city, the second half commences, "even to day do I declare I will render double unto thee" (Zech. 9:12). Double means not only two parts, but two equal parts. And God's people have been chastised under two dispensations: and Jeremiah foretold that the heirs of the inheritance would receive double: and Zechariah tells when the second half began; and when the prophecy is about fulfilled, Isaiah says, "Comfort ye, comfort ye my people, and cry unto them that their warfare (or appointed time, margin) is accomplished, and their iniquity pardoned, for or (because) they have received double for all their sins" (Isa. 40:2). And "When the Lord shall build up Zion, He will appear in his glory" (Ps. 102:13)

TWELVE TRIBES,  
or  
Israel after  
the promise;  
and  
COVENANT  
of BLOOD.

TWELVE APOSTLES,  
or  
Israel after the flesh;  
and  
COVENANT  
of GRACE.

Each one  
Measures  
1841 1/2  
years to the  
beginning of  
its harvest:  
and 1845 years  
including its  
harvest.

30 years  
before the  
harvest  
6 months  
before

30 years  
before the  
harvest  
6 months before

HARVEST,  
or end of  
Jewish aion  
[age, or world]

HARVEST,  
or end of  
gospel aion  
[age, or world]

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That Zion's warfare has been "double," or in two parts, under the Jewish, and gospel dispensations, no one will question; and that double means two equal parts, is also self evident. That one was to be a pattern, or type of the other is clearly taught by the apostle in Hebrews, where he shows a parallel in every feature of the worship; that whereas under the law, they had an earthly priest, so under the gospel, we have an high priest, heavenly High Priest: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in heaven. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 3). And Paul goes on to show that every part of the service under the fleshly house and covenant of blood, has its parallel under the covenant of grace.

This parallel between these two dispensations is not imaginary, for it extends to every part: we know God chose twelve tribes, for one, and twelve apostles for the other, that one ended with the advent of Jesus, in the flesh; the other with his advent in a spiritual body. Each dispensation also ends with a harvest. Many suppose the harvest, "Lift up your eyes and look on the fields, for they are white already to harvest" (John 4:35), means a harvest belonging to this present dispensation; but such cannot be the true meaning, for here is the time for sowing the seed, as our Lord clearly teaches in the parable of the "sower," and many other places. And in the parable of the tares and wheat he positively affirms that "The harvest is the end of the world;" and that both were to grow together until the harvest. But there was harvest at the end of the Jewish "aion;" and during his personal ministry he was closing up that dispensation, and his work was exclusively to them. And he called it a work of harvest; and a time of reaping: "I send you forth not to sow, but to reap," was his instruction to the laborers. And that this work was only to the Jewish nation is very evident, since he says he was "sent but to the lost sheep of of Israel;" and commands his disciples "Go, not in the way of the Gentiles; and into any city of the Samaritans enter ye not."

Few have distinguished between the work of Christ to fleshly Israel, and the work after they, as a nation, were rejected, and that dispensation ended. Christ was "made under the law, circumcised the eighth day," and, though his work was not to build up the Jewish church, but to bring it to an end; and bring it to an end legally, still he taught on many occasions that they were to keep the law; "The scribes and Pharisees sit in Moses' seat; all therefore, therefore, whatsoever they bid you observe, that observe and do." The apostles however, after the beginning of the covenant of grace, ["which was of no force until the death of the testator"] teach a very different doctrine: If one keep the law of Moses in one point, he is debtor to the whole, is fallen from grace, and Christ shall profit him nothing. Here, I apprehend, is the weak place in the "seventh day" argument, in their appeal to the teaching of Christ. They, like many others, assume that he was sent to the Gentiles, and that what he taught was applicable to them. But such is not the case; Christ died for the world, but his personal work, and teaching, prior to that, was exclusively for the Jews, if you will allow him to be the judge.

The harvest at the end of the Jewish age was a period of time, that of his personal work to that nation. And, if the analogy holds good, "the days of the Son of man," in which men are to be planting, building, and marrying, and know not, as "in the days of Noah," will be the harvest time, and end of this age.



## MEASURE OF JEWISH AGE

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Some suppose the Jewish age began with the law, and therefore the patriarchal age continued until the exodus. This view however cannot be sustained, for during the age which preceded that of the twelve tribes, one man stood at the head. Abraham had many sons, but only one was chosen of God. Isaac begat Esau and Jacob, but one was chosen; and Jacob alone, after the death of his father, was God's representative: for not until his death were his sons recognized. It was not the twelve tribes who went down into Egypt: "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish, was my father; and he went down into Egypt and sojourned there with a few, and became there a nation" (Deut. 26:5). Thus we see Jacob only was recognized, he went down into Egypt few in number; but at his death a change occurs; the election of one man as representative of God's people ceases till Christ, the promised Seed should come; and from the death of Jacob to the death of Christ, one unbroken order obtains; the twelve tribes of Israel; not one, but all the sons of Jacob and all their children, are the chosen people of God.

If this was not the beginning, of the history of the twelve tribes as the representatives of God's people, then there is no marked beginning, unless it was when they chose

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themselves a king. The giving of the law was a mere incident, it did not make them the people of God; nor did it change their nationality; they were God's people before they came out of Egypt, as much as after that event. "The law was given by reason of transgression, until the promised Seed should come;" but they existed before it was given. It was at the death of Jacob they are first called the tribes of Israel. Before that they were only "the sons of Jacob;" or "brethren of Joseph." But on his death bed, after having finished his prophetic benediction, Jacob closes with, "All these are the twelve tribes of Israel" (Gen. 49:28) And it was then the "sceptre," a symbol of nationality, and never held excepting by a nation, was conferred on the tribe of Judah. "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). And as before remarked, this is where the nationality of Israel began; and nothing occurred until the advent of Jesus Christ, to change that order of things. The coming out of Egypt, giving of the law, entrance into the land of promise, choice of a king, captivity, or any other incident of their history, changed nothing; they were still God's, chosen nation. But when Shiloh came to his own, and they said "away with him; we will not have this man to reign over us;" the sceptre departed from Israel, and their house was left desolate. Since which, "They that are Christ's are Abraham's seed, and heirs according to the promise."

The measure of the twelve tribes; their clearly marked beginning and end, is so positively given that only those who are determined, at all hazards to reject the evidence of the coming of Christ and the "time of harvest," upon which we have now entered, can fail of seeing it.

# THE MEASURE

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Or in other words, the time from the death of Jacob to the death of Christ. For during that interval, as has been shown the twelve tribes, or fleshly Israel, represented the people of God.

Jesus was betrayed on the evening of the Passover, that is, the evening of the 14th of Abib, or the first month in A.D. 33; but he was crucified the following day, or 15th of the first month (Matt. 27:1); the very day on which the covenant was made with Abraham, the one "confirmed of God in Christ, (Gal. 3:17); and confirmed "by the death Of the testator" (Heb. 9:16). The 15th of the first month was also the day on which Jacob died just 1845 years before the death of Christ. Hence, on the 15th of the first month in A.D. 1878, the gospel age being then just equal to the Jewish age, or 1845 years long, the "warfare" will end; for the people of God will have received "double."

# CHRONOLOGICAL PROOF

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From the covenant to the law, was 430 years (Gal. 3:17). The 430 years were fulfilled on the very day the children of Israel came out of Egypt (Exo. 12:41- 42). They came out on the morrow after the Passover, on the 15th day of the first month (Num. 33:3). Therefore, as the 430 years from the covenant to the law, were fulfilled on the 15th of the first month, and measure 430, to a day, the covenant with Abraham must have been made on the 15th day of the first month.

The covenant was made when Abraham was 75 years old (Gen. 12:4- 7). And the promise was not Unto thy seeds, as of many, but "Unto thy Seed [which is Christ] will I give this land" (Gen. 12:7; Gal. 3:16). Abraham was 100, when Isaac was born (Gen. 21:5); therefore Isaac was born 25 years after the covenant was made. Jacob was born when Isaac was 60 (Gen. 25:26). Jacob lived 147 years (Gen. 47:28). Therefore, from the covenant made on the 15th day of the first month, to the death of Jacob, was 25, and 60, and 147 years; which together, make 232 years. And as the giving of the covenant and beginning of the 430 years, the end of the 430 years, and the confirming of that covenant "of God in Christ," by the death of the testator, all occurred on the 15th of the first month; thus showing that in these periods God designs to be accurate; it is right to presume that from the covenant to the death of Jacob, was just 232 years. Hence, Jacob died on the 15th day of the first month. And 232 from 430 leaves 198. Therefore, from the death of Jacob to the day they leave Egypt, was 198 years. Hence, the time from the death of Jacob, to the death of Christ or in other words, the measure of the Jewish age, or time during which the tribe of Judah held the Sceptre, was as follows, viz.

Death of Jacob to Exodus;	" 40 "
In the wilderness,	" 40 "
To division of land,	" 6 "
Anarchy, and Judges,	" 450 "
Under their kings,	" 513 "
Captivity,	" 70 "
End of captivity to A.D. 1,	" 536 "
To the close of A.D. 32,	" 32 "
- - - - -	
Total 1845 years.	

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The end Of A.D. 32, Jewish time, is where A.D. 33 begins. The death of Christ occurs on the 15 day of the first month in, A.D. 33, viz. 15 days into 33, Jewish time; their year beginning with the first new moon after the spring equinox.

The proof of each one of these periods can be found in the "Chronology," in the August No, of this paper.

Thus it will be seen, the first half of Zion's warfare measures just 1845 years, to a day. This mathematical accuracy is in character with other Scripture, and all the work of God. And I cannot doubt that all prophecy is being, and will be fulfilled, with absolute accuracy; as certain as are the movements of the heavenly bodies he has given with which to measure "times and seasons," The first opening sentence of the gospel to the Jew was, "the time is fulfilled" Mark 1:15. No man laid hands on Christ before the time, "because his hour had not yet come." When Judas and the band of

soldiers were at last permitted to approach the blessed Son of God, it was because "the hour had come that the Son of man must be delivered into the hands of sinful men." Indeed every event connected with the first advent, to the final descent of the Holy Spirit, on the day of Pentecost, had a definite time foreshadowed in the law and prophets for their accomplishment.

Christ rode into Jerusalem, wept over it, and gave them up, on the tenth day of the first month, viz. five days before his crucifixion, (compare John 12:1- 12; Luke 19:41-44). It was in fulfillment of Exodus 12:3, where the lamb was taken up on the tenth day of the first month and kept five days, or until the evening of the 14th. Counting the 10th as one, the 11th as two, the 12th as three, the 13th as four, the 14th would be the fifth day. And the evening of the 14th means the end, not the beginning of the day. The Sabbath was to be reckoned from evening to evening, but the Passover was not so reckoned. This is certain, because they sacrificed the lamb on the evening (Hebrew between the two evenings; that is, where the 14th was about to end, and the 15th begin Exodus 12:9), and eat the flesh that night; and were brought out of Egypt "that same night" (Exodus 12:42). And it was on the 15th day of the first month they went out (Num. 33:3; Exo 15:37). Therefore the lamb was slain at the end of the 14, just where the 15th was about to begin.

The measure of the Jewish dispensation was therefore just five days short of 1845 years. Because they were rejected when Christ rode into Jerusalem and "wept over the city saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes;" and the reason given for their now certain destruction, was, "Because thou knewest not the time of thy visitation" (Luke 19:41-44). Hence, as the death of Jacob occurred on the 15th, day of the first month, and the death of Christ on the 35th of the first month, just 1845 years after, and their national probation ended five days before; ore; therefore it was just five days less than 1845 years.

As the two cherubim were "of one size and of one measure" (1 Kings 6:25); or in the language of the prophecy, the warfare is to be "double," which means two equal parts, there should be a parallel to this five days in the ending of the gospel dispensation; and strange as it may seem, it is found as clearly marked as is this of the former dispensation.

Many thousands who took the "Midnight Cry," published last year, were, with us, looking for Christ to come on the 10th day of the 7th month in 1874; and our expectation was based on the Jubilee, and other arguments. And those who understand them, know how clear and unanswerable they are. And the evidence is far stronger now, that they were, true, and that Christ left the Holy Place at that time, than was before, and while we were looking forward to that event. For there is more light on the manner of his coming, time of harvest; &c., and I fully believe, on the strength of those arguments, that Christ left the Holy Place, and the harvest, or "end of the world," began on the 10th day of the 7th month of 1874.

From the death of Christ on the 15th day of the first month in A.D. 33, to the 10th day of the 7th month in 1874, is just five days short of being 1841 years and a half. And if the harvest here, is to continue three years and a half, as at the first advent, probation to the gospel Church, will end on the 10th day of the first month, in the spring of 1878; and five days after or on the 15th, the two dispensations will be "of equal measure," or "double;" and Zion's warfare will end.

Thirty years before the beginning of the harvest to the Jewish age, the birth of Jesus occurred, the "wise men of the east" go forth to meet the Savior, and all men are in expectation. Thirty years before the harvest to this dispensation began, there was also a great movement; and "the virgins," wise and foolish, took their lamps and went forth to meet the Bridegroom. About six months before the time of the Jewish harvest began, the message of John made

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manifest the coming of Messiah. About six months prior to the beginning of this harvest, the Jubilee message made manifest the time when He was due to leave the Holy Place, for the redemption of those who look for him "the second time."

It may be these things are accidental, that this wonderful parallelism, from first to last, is a mere matter of chance; that when God said he would "recompense their iniquity and their sin double," he meant only a general punishment without

time, and without order; that when he says "Comfort ye, comfort ye my people," and cry unto them that their appointed time is accomplished, and their iniquity pardoned, for they have received double for all their sins;" that there is no such "appointed time," and the above is only a poetic expression; still I prefer to believe God, whatever others may say. Especially as it is a fact that the two dispensations are double, in almost every particular.

These prophecies agree with facts, and the parallelism between the two dispensations are wonderful; and appear to be foreshadowed by the two cherubim over the mercy seat (1 Kings 6:23- 27): And they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall and the wing of the other cherub touched the other wall: and the wings touched one another in the midst of the house." And their faces were turned inward, and looked one towards another, inward to the mercy seat.

That these cherubim represent the Jewish and gospel dispensations, seems clear; the one looking forward to Christ, the other back to his sacrifice. Both the cherubim were of one measure and of one size. And the mercy seat was God's appointed place to meet with man: "Thou shalt put the mercy seat above the ark, and there will I meet with thee" (Exo. 25:22). "And there is one mediator, the man Christ Jesus," and in his humanity God meets with man. The two cherubim stretched their wings from the one end, or wall of the holy place, to the other; thus measuring, not the outer courts, but the real temple, or dwelling place of God. "Know ye not that ye are the temple of the Holy Ghost." Thus we have, in the two cherubim, the two churches, with faces looking towards the mercy seat; the Jewish, looking forward, and the gospel, pointing back. "See that thou make everything after the pattern shown thee in the holy mount." Now it is a fact, there has been two dispensations, equal in every part, and every measure thus far; one only point remaining unfulfilled, viz. the extreme measure of the second half, including the harvest. And as from the death of Jacob, on the 15th day of the first month, to the death of Christ, on the 15th day of the first month, gives the measure of the first, as just, 1845 years, we fully believe that measuring from the death of Christ, 1845 years will end the other half.

The question has been asked, How this could have been used as an argument for 1873? I answer, not having seen the "time of harvest," either at the first, or second advent, I naturally supposed the beginning of Christ's ministry, instead of his death, was the pivotal point between the two dispensations; and that therefore, the first was only 1843 years long; in which case, 1843 full years more, from A.D. 30, would end in 1873- 1874. But there was no definite argument nearer than the year, and that, in round numbers, since we had no positive proof at what time in the year Christ began, as we then understood it. And these parallels, in relation to the "harvest," and many other points, were not then seen; and the argument, as compared with its present fullness, was but crude and imperfect; while other arguments, such as the chronology, and, 1335 days of Daniel 12, seemed clear and full.

The "harvest" message was not seen until "the time of harvest;" but now it is clear that as Jesus was sent only to the Jew, that dispensation did not end until he had finished his work; thus making his death and resurrection in the spring of A.D. 33, the turning point between the children "after the flesh," and "the children after the promise."

This argument, however, clear and perfect as it now is, is only a link in the great chain of evidence proving that the end all things is at hand; and that we are about to enter the times of restitution of all things.

Other prophetic periods determining the beginning of this "time of harvest," while this measures its length, making it equal to that at the first advent; and all of the Scriptures in relation to "the days of the Son of Man," &c. &c., drop into their place, and, together, make a strong network of evidence that the end is upon us.

The light, as to our whereabouts, never shone so clearly as at the present time; and yet by those who reject this harvest message the uncertainty of their whereabouts was never so freely acknowledged as at the present time. And if the parable of the ten virgins refers to the Advent people, such a condition of things ought to exist; for the lamps of one class certainly go out and leave them in darkness, while those of the other class continue to give the light.

# DIVISION

*John H. Paton*

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When preaching this harvest truth, many, especially among Adventists, condemn us, because as they say, we divide the churches; and the cry is raised in Paul's words, "Mark them which cause division, and avoid them" (Rom. 16:17). On this ground we are marked by such persons as dangerous, seeking division for its own sake, and to be avoided, as little better Than snakes in the grass.

We admit in some quarters division has followed our labors; but deny that we have sought it, or that it has come from our withdrawing the right hand of fellowship, or encouraging others to do so; but in each case it has been brought about without our knowledge, and by those who oppose this work.

They have left us where they could not control; and in conferences where they do control, they have disfellowshipped those who advocate our views. If they would but speak the truth, they would say, You differ with us in some of your views, therefore we disfellowship you, and raise the cry of "Mark those who cause division."

If our object were to break up churches for the sake of division, instead of seeking to lead them into truth which we believe is the sanctifying truth to prepare a people for the coming kingdom, we would be justly condemned. But it is not just to condemn simply because division follows, unless all division is wrong; in which case our judges condemn themselves; for much of the work by the Advent people has been a work of division; yea! their very existence as a separate people is due to a message that separated them from other churches. And the parable of the "ten virgins" teaches that a division must occur among the Advent people just before they that are ready go in to the marriage.

Some of our men who are looked upon as true and strong in faith, seem determined to apologize and make all possible amends for the divisions they have caused, by going back to the churches from whence they came, and meekly submitting to all the errors of faith they once so heartily condemned. This is consistent if all division is to be condemned. But they should not stop; they have not yet found bottom; for if Adventists owe an apology to the Protestant churches, the same is due from them to the Roman Catholic, or mother church. To go back to Rome is the only consistent course aside from going forward in the pathway to the New Jerusalem.

While it is not our business to judge, we have the right to the opinion that there is more hope of the catholic who never left his church, than of one who has gone back to submit to errors of faith from which he has once had light and grace to escape. Jesus says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

There are those who condemn others for following their ideas of truth, while excusing themselves, and use Paul's words as if they applied only to us; and by misquoting, make him appear to condemn all division. I do not charge our opponents with willfully garbling Paul's words, but would rather believe them ignorant of the sense of the passage. However that maybe, certain it is, the text in full so limits the sense that in place of condemning us, it is our defense. "Now I beseech you, brethren, mark them that cause division and offenses contrary to the doctrine which ye have received, and avoid them" (Rom. 16:17). This condemns division contrary to God's word; but as truly defends it, when in harmony with it.

We think whatever division necessarily follows the work we are doing, is in harmony with the word, because we believe we are preaching the truth. We do not blame others for differing with us after fair investigation; but we do blame those who try to prejudice the mind of others against investigating truths of which they themselves are ignorant; simply on the ground of division. Meet us fairly on the issue, as you have expected others to meet you; believing there is no stopping place, or complete creed; but to the "Just," an onward and ever increasing light. Let the question be, not Does it differ from what we have believed; but, Is it true? What saith the Word? not in a broken disconnected way, but

letting Scripture interpret itself; duly recognizing the injunction that "No prophecy of the Scripture is of any private interpretation" 2 Peter 1:20.

The use being made of the passage about division is but an appeal to the prejudice of people. A common, and with many, an effective and easy way of dealing with stubborn and unpopular truths. With intelligent people, however, all such efforts are looked upon as marks of inability or dishonesty. Such efforts may seem to retard, but thank God, "they can do nothing against the truth."

Many cannot see how division can be in harmony with the word of God. Division in their church, they of course mean. The cause of Christ might be advanced by dividing Catholics, Universalists, Unitarians, or even some of the Orthodox churches; but it

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is wicked to preach any thing that divide Advent churches, even if they have gone back on all that originally made them a distinct people. This feeling arises from a conviction of the completeness of their faith; that they are "rich, and increased in goods and have need of nothing" (Rev. 3:17).

I venture an opinion that the real church of Christ cannot be divided or drawn away from him; for, "no man can pluck them out of my hand." Some, feeling the force of this, try to preserve a visible unity, by preventing investigation, as the controllers of Advent papers are trying to do in relation to this "harvest" message; but if God has a people among them, they will be separated during this "time of harvest;" and before "the wheat", is gathered; and while the tares are being bound in bundles.

A lesson which all should learn, is that their church is not Christ's church; and that they have not yet reached the highest attainment either in faith or practice; hence there are truths beyond the little circle of their creeds, whether those creeds are written, or verbal; and that God's process of selecting, culling, and dividing, will continue until the end, and He has a people fit for the kingdom. And that little flock are not going into the kingdom blindfolded. "Ye brethren are not in darkness."

God's purpose as to the destiny of man is so different from what most men think, it is not surprising they are overwhelmed at his manner of working. They think all saving work must be done in this life; while God has appointed "the times of restitution," for saving purposes. They think salvation ends, where it really begins; "Behold, thy salvation [Christ] cometh; his reward is with him, and his work before him" (Isa. 40:10; 61:11).

If you believe all who are to be saved, must be saved before Christ comes, is it not selfishness in you to desire his immediate appearance? And if you really believe Christ is coming so soon - - four or five years at the most, the definite time so proverbial among Adventists for the last twenty years - - why so anxious to accumulate property, when all, as you believe, is to be burned at the coming of Christ? Why so anxious to organize on a permanent basis? Why build houses and churches for permanent use, when all is so soon to be destroyed? "By their fruits ye shall know them." The Advent people are drifting into popular channels, losing faith, and fast going back into the darkness of the nominal churches in matters relating to the advent; and yet "the pathway of the just is as a shining light, that shineth more and more unto the perfect day." How can we walk in a way where the light is increasing on the coming of Christ, as it certainly is, and to a wonderful extent, and not find ourselves separated, at least in sympathy, from those who admit that they are in darkness on these things?

"Many are called, but few are chosen." They do not see that God is selecting "kings and priests;" ruling princes (Isa. 32:1), during this gospel dispensation, rather than seeking to convert the world. The same "vail" has made it impossible for Christendom to harmonize the doctrine of election and the many statements of God's impartial love to the whole world. Why He has revealed to a few, what he has hid from the many; has been wrapt in mystery: "Even so Father for so it seemeth good in thy sight," did not suffice as a reason in the face of his declared love for all, if this blindness doomed all such to eternal punishment. They can see neither consistency or

justice in Christ's words, "Unto you it is given to know the mysteries of the kingdom; but to them, it is not given; least they should hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them." Or even in the fact of his commanding his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not;" and gives as the reason, "For I am sent but to the lost sheep of the house of Israel." Why did he not wish to save poor Gentile sinners from eternal punishment?

All such Scriptures we conceive to be in harmony with the great plan of salvation. If there were no fixed plan, or system, but only a haphazard struggle to save as many individuals as possible under the gospel; then there would have been no consistency in these things. But as this life is not end of man, or of his opportunities; we find Christ attending to his business. The Father sent him "only to the lost sheep of the house of Israel;" and the kingdom was offered to them. But when they rejected it; their dispensation was ended; the offer made to the Gentiles, "to take out of them a people to his name" (Acts 15:14) And when he has secured that people, the little flock "to whom the kingdom is to be given, the present dispensation will end; and "the times of restitution of all things" (Acts 3:19- 21), in which the great plan of salvation is to be consummated, will follow. Thus the election of the few, is for the benefit of the many; and God's infinite love is for all. "For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 1:5)

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I have written thus fully on this theme, that the spirit of God's division might be seen; and that coming as this does, "in the time of harvest," we might say Amen.

God's division has always been for selection and development, and in harmony with the pruning of John 15. God's word is a dividing sword; and sometimes in doing this work he has made the wrath of man praise him.

Christ's work was from necessity one of division; "Suppose ye I am come to give peace on earth? I tell you nay; but rather division" (Luke 12:51). And experience has verified the words of Jesus; "A man's foes shall be they of his own household."

Paul does not teach an opposite doctrine from Christ; hence, some divisions are not contrary to the doctrines of Christ.

The scattered condition of the Jewish church was, in itself, sad; so that Jesus beholding "was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." It was a time of harvest, of separation; and those who believed in Jesus were "put out of the synagogue;" and Jesus himself was "cast out of the vineyard."

The harvest of the gospel age is to be a time of special and complete separation; the "tares and wheat" grow together till the harvest, then comes the division.

The evidence is clear to us, from the prophetic periods, that now is the the "time of harvest;" and if we are right, a complete separation must take place this side of April 1878.

The evidence is just as clear that there is time in this harvest, as that there was time, in that at the first advent; while the only reason why any one doubts it, is because of a tradition which demands a sudden crash of all things at the appearing of Christ.

That a division is already begun among those looking for the Lord is admitted; and that this closing work will be specially manifested among Adventists, is also admitted by all who believe the parable of the "ten virgins" applies to them.

The division takes place among the virgins after the midnight cry is made; and yet they "grow together until the harvest." The midnight cry reaches, or points to the coming of the Bridegroom; hence, the "harvest," is "in the days of the Son of man."



To place the midnight cry in the future is to admit, that all the "virgins" are yet asleep, for it is the cry that wakens them.

It is a fact that a cry answering to the midnight cry, has ended; and is the groundwork of this present division. One side claiming that the Lord came in accordance with that cry, and the prophetic periods on which it was based; the other, that He "delays his coming," and begins to "smite his fellow servant."

The only reason assigned why he has not come in accordance with these prophetic periods, is that his presence is not realized; and is not in the manner they expected; although exactly as he went up; quietly, unglorified, and unseen by the world.

When it is remembered that he was here for days and weeks, after his resurrection, without being seen; and that it is the "same Jesus," who comes back in the same "manner;" and that all the visible appearances mentioned, are expressly to the world; and that many Scriptures cannot be fulfilled unless He is here for a time, before the world are aware of it; and that all the Scriptures in relation to his coming "in the clouds," in "flaming fire," as "the lightning," "with all his saints," &c. &c. can be fulfilled after he comes and harvests the earth; why may not our position be true? To be sure it is very different from what Adventists have supposed, that Christ must actually get all his saints who have been sleeping in the dust of the earth, that the earth must be harvested, before he can come "with all his saints." Still if they have got the arrangement made for him to be revealed to the world first, and then have them go on "building, and planting and marrying," "in the days of the Son of man, and know not;" they have an undoubted right to expel from their conferences all who dare differ from that opinion.

As the parable is symbolic, tares meaning one class of persons, and wheat, another; we cannot look for a literal binding in bundles, but an agreement, or gathering together against the truth. The Jews were gathered together against the Lord (Acts 4:26); so here, the tares may be combined in a similar manner against the Lord and against his word, without realizing it, any more than did the Jews. There are already several factions, each with its leader. One has a scandal; another its hobby of "sanctification." But all are agreed on one point viz. opposition to this harvest message, or "present truth."

The fact of such a separation beginning here, where, if we are "in the time of harvest," it is due; should be taken as showing a possibility, at least, that we may be right, and that they are fighting against the truth. But those who are disfellowshipped, for this faith, have special comfort in Isaiah 66:5; and recognize a distinction between his coming, and his appearing. And expect him to appear to us, only when we see him as he is, and are made like him.

## IN HIS OWN ORDER

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"As in Adam all die, so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming" (1 Cor. 15:22).

Different orders exist both in church and state; there are different orders of nobility and the lower orders; and in the church various orders from the head, to the laity.

"God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers." &c. And in the kingdom there are to be different orders; the twelve apostles, will sit upon twelve thrones, judging the twelve tribes of Israel. And there will be others, "from the least, to the greatest," Hence, as God has maintained order, and a system in all his works, and there is to be a perfect government in the kingdom, there must be different orders, or classes. Therefore, in the resurrection, I can believe there will be different orders, and that every man will be raised in his own order.

Some suppose that Paul names all the orders excepting the wicked, in "Christ the first fruits; afterwards they that are Christ's at his coming." And nonresurrectionists claim that only they that are Christ's are to have a resurrection. Therefore Paul is giving the wonderful information that although there is but one order, or class, ("Christ the first fruits," had been raised before he uttered this) and but one moment in which the resurrection of all would transpire, and yet every man is to be raised in his own order.

If the Holy Spirit had only imparted a few more truths as important as this one is, from the nonresurrection standpoint, the importance of the Bible would have been much increased. Another class object, that there is, in Christ, neither Jew, nor Greek, bond nor free; but that in him, all are one; therefore among the dead in Christ, there can be but one order. To this I answer, All are to be one in Christ, viz., one body; and yet many members. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body"?

If the disciples are to sit on twelve thrones judging the twelve tribes of Israel; and the kingdom is to be an organized kingdom, in which there are "least, and greatest" then there must be different orders there, and hence, different orders in the resurrection.

That the prophets are a distinct order, is so apparent as hardly to require proof; Daniel knew nothing of \*a crucified Savior; nor did the other prophets; for although speaking of many of these things "it was revealed unto them, that not unto themselves, but unto us did they minister." And in receiving their reward under the seventh trumpet it reads, "That thou shouldest give reward unto thy servants the Prophets, and to the saints, and to them that fear thy name, small and great" (Rev. 11:18). If this does not teach that there are different orders among God's people, I fail to see how language can convey that idea. And the fact, that in the resurrection "every man" is to be raised in his own order, is another overwhelming argument that the resurrection of the dead, and change of the living, does not all occur at one and the same moment. The expression "every man in his own order," evidently refers to order in the time of its occurrence, as well as to class; since he qualifies the language by saying Christ first, and afterwards others. Elijah was changed in a moment, and "we shall be changed in a moment, in the twinkling of an eye, at the last trump." But the "last trump" sounds for or time, "days" at least; "In the days of the voice of the seventh angel;" and these days are prophetic and mean years, and there is a clear argument showing that this trumpet at which we are to be changed, sounds for seventy-five years; when the above would read, "we shall all be changed in, a moment, in the twinkling of an eye, at [or during] the last 75 years." And if the change is in a moment to each class, or "order," it is just as true that at we shall all be changed in a moment, as if the change were to occur to every class at the same moment and without order. Hence, there is not the shadow of an argument in this language of Paul, providing that the change comes to each individual at the same moment. The patriarchs, prophets, saints, and all both small a great are scattered over the face of the earth; and if all were raised at the same moment, whatever order might follow there certainly would be none in the resurrection. And I prefer to believe every man will be raised in his own order, rather than in the great final crash, and instantaneous uproar, for which so many are looking. God is not a God of confusion; "A great and strong wind rent the mountains and break in pieces the rocks before the Lord; but the Lord was not wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the

fire; and after the fire a still voice." And many will learn, when that the "trump of God" will not reach their "auditory nerves;" that the harvest will be passed and the summer ended, with no blast from a literal trumpet, but only a still small voice, heard and recognized by God's people only.

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That the "dead in Christ rise first," is a distinct statement. The living are not said to rise at all; the dead are raised, and the living changed. Hence, if the dead rise first, the natural inference, is that they rise before that which occurs to the living transpires. I am aware that by a little shrewdness this text can be made to appear in another light; for instance, a nonresurrectionist from California, tries to show "the dead in Christ rise first," will be fulfilled thus, All will be changed at the same time, then the living wait until the dead are raised, and then all rise together, to meet the Lord. He thus admits that the resurrection takes time, for first implies time. And further, is compelled to take the absurd position that either the resurrection from the dead is not imparting life, or else the change to immortality is not imparting life. If raising the dead was the mechanical act of lifting a dead man out of a hole in the ground, it might do; but then the change would be after the resurrection was accomplished; and our brother's theory that they are first changed and then raised, falls to the ground.

A resurrection is coming back to life, not coming up to the surface of the earth; else body-snatchers as truly raise the dead as will God himself. But the Bible language will bear no such interpretation. Resurrection is coming to life; and the change to immortality, by those who sleep, is also a coming to life, a spiritual life, and mean one and the same; not two distinct acts occurring at separate moments. Hence, if they rise first, then the dead in Christ are changed first; and Paul's "order," in the resurrection; and the order of the "harvest," as given in Rev. 14; and Matt. 13; have some meaning.

But if the idea that the dead in Christ, and the living are all changed at the same moment, could be maintained; it would not touch the question of the resurrection having commenced on Feb. 14th, 1875; where the 1335 days of Daniel 12 ended. Daniel was a prophet, and belonged to the order of prophets; and all the prophecy demands is, "Thou shalt stand in thy lot at the end the days." "Every man in his own order." The prophets are every where represented as a distinct order, both in the Old Testament; and even in their reward at the judgment, they are a distinct class from the saints, And if that order or class were, raised "at the end of the days," the argument on the 1335 days stands secure. And I am free to confess that when the time had passed where those days should end, and yet the saints, of God continued to fall asleep, I was puzzled, but my faith remained unshaken. For if the papacy is mentioned in prophecy, it is the "abomination" that has desolated God's church. And if it fills that picture, its dominion was taken away in 1798, "to consume and to destroy it unto the end." And if that is true, the 1335 years since it was "set up" prolonged to their utmost, have ended; and Daniel, and the order to which he belongs, have come forth; for every man is to be raised "in his own order."

Those who have died since Christ died, and have been "baptized into his death," are in the strict sense, "the dead in Christ;" a distinct class by themselves. "Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory; ye also shall sit upon twelve thrones judging the twelve tribes of Israel." The prophets were not in every sense, like the saints, in Christ: and yet in their resurrection and reward they are named as first in order: and "there are first that shall be last, and last which shall be first;" all of which clearly implies time and order, and not an instantaneous and mixed resurrection.

I do not expect those who are determined to see only confusion, an instantaneous crash of all things at the appearing of Christ, can see any of these things, Such men "have eyes but see not;" as they were taught in childhood, so they now believe, in relation to these things; and will not learn that God is found only in "the still small voice," and not in uproar.

Instead of the resurrection of the saints, I am now inclined to believe the resurrection of the prophets only was due at the end of the 1335 days. And if the saints, or the "dead in Christ," are not raised until just immediately before the living are changed, all the arguments stand as before. The only grounds on which we claim that the resurrection has begun, is that the 1335 days of Daniel 12, are ended. And I am confident that position cannot be overthrown. Hence, if all the world said NO! I should still believe Daniel's resurrection, and all else his resurrection may imply, has been accomplished. But I admit the different orders in the resurrection, and commencing with the prophets, the first in the

order of rewards, satisfies me better than to be compelled to believe the resurrection of the saints was in progress, while at the same time many of them continue to fall asleep.

We walk by faith, not by sight; and the prophetic periods prove, beyond all question, I not only that the resurrection has begun, but that the time was due for Christ to leave the "Holy Place," on the 10th day of the 7th month in October, 1874. And also that the "harvest" began at the same time. And

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that the "times of restitution" commenced with the present Jewish year, April 6th, 1875. And these positions are proven, not by single isolated arguments, but by a network of evidence absolutely overwhelming to every one who understands them. And yet in accordance with an idea suggested by a sister in Brockport N.Y. a few days since, that Christ might begin his work by proxy; that notwithstanding he revealed himself to John, as "He that liveth and was dead; and behold, I am alive forevermore;" yet these things were "signified to John by his angel." May it not be true that the work of the harvest will be accomplished, or at least a part of it, by "the angel of his presence;" without the actual presence of Christ until at, or near the end of the harvest?

This seems at least a plausible idea, and if it is found to harmonize - with the facts of the harvest, and other events demanded by the circumstances of this transition period, I shall have no opposition towards entertain the idea. The main facts, in support of which this paper is published are, first, that the "harvest," which "is the end of the age [or world]," began in the autumn of 1874; that the resurrection began Feb. 14th, 1875, where the 1335 days of Dan. 12, ended; that Christ left the "Holy Place," on the " 10th day of the 7th month in 1874; that the harvest will end in the spring of 1878; and the "times of the Gentiles," extend 40 years into the "times of restitution of all things" (Acts 3:21); and therefore reach 40 years beyond the beginning of this present Jewish year; and that the kingdom of God is to be set up while the Gentile governments are in existence, and therefore, during this coming 40 years.

Each and every one of these positions can be proven beyond all, successful contradiction; and any position in relation to the resurrection of the saints, or personal presence of Christ, in harmony with these Scriptural views, is with me, an open question.

I believe Christ left the Holy Place on the 10th day of the 7th month of 1874, because of the clear Scriptural argument marking that as the time when his coming out was due; not that I have seen any manifestation. If we are to believe nothing on Scriptural argument; accept of nothing until we walk by sight, we shall be nothing in advance of the world. The Jews were required to believe Christ had come, visibly, in the flesh in the apparent son of that carpenter, because of the fulfillment of certain Scriptures. And I now believe Christ has come, in his spiritual body, to "reap the a earth;" because of the fulfillment of certain prophecies. But some may say, the prophecies which proved the visitation of Christ at the first advent were simple facts that every one could understand. I answer, such was not the case; out of more than forty events said to transpire in fulfillment of certain prophecies, almost everyone was accomplished in a way to make it difficult for the Jews to trace its certainty as the fulfillment of prophecy. His birth of a virgin after she was espoused by a husband, was not very clear to the Jews; and even Joseph had to be warned of God, in a dream, not to put her away. He was sent into Egypt privately and by night, and yet in fulfillment of prophecy (Matt. 2:15) If, he would raise to life the rulers daughter, "the maid is not dead, but sleepeth" (Matt. 9:24); and the people must all be put forth before he would awake her. Does he open the blind eyes, Jesus strictly charged them, saying, "See that no man know it." And in all his teaching "he spake in parables, and dark sayings, least they should see, and hear, and understand; and without parable spake he not unto them."

Almost every prophecy fulfilled at the first advent, was a partial fulfillment: take, for instance Isa. 9:6, 7; "Unto us a child is born, ... and of the increase of his government there shall be no end. How clear this prophecy must have been to the Jews, while "the carpenters son" was hanging on the cross.

No prophecy at the first advent was fulfilled in a manner that could be made apparent to the Jewish church with more certainty, than can the fulfillment of these prophetic periods be made to the Advent church.

The prophecies which were to convince the Jews that the "harvest," or end of their age, had come, were of a different character than those belonging to this "harvest;" but I maintain that the signs of the times, the history of the advent movement, foretold in the parable of the ten virgins, and fulfillment of the prophetic periods make our whereabouts, and the fact that we are in the harvest, or end of this age, as clear as any thing occurring in the early part of the first advent. Those who know nothing of arguments, or have looked only with a feeling of opposition, think there is nothing in the signs of the times; nothing in the Advent movement, nothing in the ending of the prophetic periods; and it is evident the Jews held the same opinion of the fulfillment of the prophecies pertaining to the first advent. But, say some, the events to transpire at the second advent are on a larger scale, and to be more universal than at the first advent; hence, there will be no obscurity, or uncertainty connected with them. So said the church and world, in relation to the signs

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"in the sun, moon, and stars." "When the sun is darkened we shall not need a Millerite to tell us; when the stars fall, no one will remain ignorant of the fact." They knew not that these signs were only designed for God's people; and so the sun was darkened and the stars fell, and they knew it not: "The wicked shall do wickedly, and none of the wicked shall understand." "But it is certain when he comes in the clouds "and every eye shall see him," all will know. True, but he does not come in this way until the "harvest is passed;" and the harvest is a period of time, (Matt. 13:20). The harvest is the gathering of the fruit, both good and bad; and if he makes his glorious advent, and the harvest is to follow, and is a period of time, and the wheat is gathered last, does not his coming "with all his saints," imply a second stage, in that coming? If so, then it must be admitted there are different stages. And if two, why may there not be more?

There is much evidence that his visible manifestation in the clouds is not the first. But you may say, He warns us not to go into the desert, or secret chamber to find him, "for the lightning" &c. so shall the coming of the Son of man be. You must admit his coming is made up of different stages; And in this warning he clearly teaches that we have no right to expect to see him until he comes in his glory; but he does not come in his glory when he first comes out, but unglorified, and in "like manner as he went in" (Acts 1:11; Lev. 16:23- 24): Hence that warning does not license us to shut our eyes to all other Scriptures, and wait only for that manifestation. Many are inclined to make the way too easy and plain, not only here, in relation to the coming of Christ, but in all the Christian course; whereas our Lord makes it narrow and difficult, so that few can find it. They catch at this warning and make it their excuse to remain ignorant of "the time of harvest," the events connected with "the days of the Son of man," the ending of all the prophetic periods, and everything which can give them light in advance of the world. And yet our Lord has taught that while the world are to be ignorant, and in darkness, his children are to be in the light in reference to these very things, "the coming of the day of the Lord."

For one to claim that they are not in darkness in relation to the coming of an event, because they are good, or sanctified, and yet, admit they have no understanding of the prophetic periods, by which alone we can our whereabouts, seems to me like a childish, and even foolish position. There is a time called "the days of the Son of man," in which the world are to be planting, building, and marrying, and know not as in the days of Noah; which implies that those not of the world, will know. And it must be here, one class of servants maintain that we are in the days of the Son of man; that the Lord has come; while another class smite, and say "my Lord delays his coming;" and the prophetic periods prove this position to be the true one, at the present time; while, an assumption that there is no order in the events of the day of the Lord, that everything transpires in a moment, and that his appearing in the clouds is the first development of his second advent, really has no support only by tradition.

The Bible positively affirms there is to be opposition to Christ and his kingdom, by the kings of the earth. And certainly no man, nation, or government, would in any way oppose Christ in person while establishing his literal kingdom on earth if he was glorified. The idea that Christ will come in all his glory, and with all his holy angels, that at every eye will see him, and all kindreds of the earth wail because of him; that men will call for mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb; and yet, after such a manifestation, suppose Rev. 17:14; 19:19; and a hundred other parallel Scriptures can have a fulfillment is simply preposterous. And some will even deny that this class of Scripture will have a fulfillment, because they clash with their cherished ideas of the manner in which "the days of the Son of man" must be introduced.

# JEHOVAH COMETH FROM SINAI

*(Copied from "Bible Examiner")*

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That Christ will return literally and personally to the earth from which he went up, is a fact sustained by a large amount of Scripture testimony; and that his coming is near, even at the door, is also a fact that needs no labored argument to prove. But the manner of his coming is as little understood, even by the advocates of his second coming, as is his personal coming, by the sects of modern Christendom.

Does the Bible as clearly prove the manner of Christ's coming, as it does his literal personal coming? We think it does; but, perhaps not as often repeated in Scripture, yet clear and positive, the one as the other. This may startle some who have not investigated the subject, but are settled in the common belief of his descending to the Mount of Olives, from which he ascended.

Our object is not only to show the, manner of his coming, but show the harmony of seeming conflicting passages of Scripture touching the subject under consideration.

His coming and his appearing are two distinct events, and must not be confounded. One follows the other just as clearly as his

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second, follows his first advent. Keep this important fact before the mind, and much of the seeming difficulty in harmonizing the word will vanish. In the principle of literal interpretation or reading of the Scriptures, there is a tower of strength; and to that principle we shall adhere as closely as possible without violating the laws of language. "To the law and to the testimony," etc. "Behold, I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). What is the first evidence that a thief has been upon our premises? Is it not the missing of our property? Truly; and this agrees with Matt. 24:40-42: Two shall be in the field; the one shall be taken and the other left, Also Luke 27:35,36. Let us now inquire as to the locality where Christ and his bride, the risen, changed, immortalized church, will first stand upon the earth, which the meek are to inherit; this we hope to be able to do clearly and satisfactorily by quoting the words of God by his prophets. There are many of the utterances of the prophets in relation to the first and second coming of Christ, which seem, at first glance, to be somewhat mixed; but a careful examination, comparing Scripture with Scripture, will solve all difficulty and make it plain.

Mount Sinai, or its immediate vicinity, is to our understanding, the locality where the gathering is to be; and it seems the most befitting and proper place. Our first quotation is Deut. 33:2; "And he said, The Lord came from Sinai, and rose up from Seir; unto them He shined forth from mount Paran, and he came with ten thousands of saints." It may be said, this was at the giving of the law; but let us be careful: there is nothing in the record to show that he came with ten thousands of saints at the giving of the law; but it looks like a fulfillment of Enoch's prophecy: Jude 14, 15; and which the apostle applies to the second advent. I cannot believe it to be simply a historic statement but rather a prophetic utterance of Moses relating to the gathering of the saints, with their head and leader, preparatory to their going forth to subjugate the nations to his rule. Notice carefully the places named, Sinai, Seir, and Mount Paran, [the locality from which the spies were sent, Num. 13:3].

Our next quotation is Hab. 3:3-6: "God came from Teman, the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise, And his brightness was as the light; He had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence and burning coals went forth at his feet. He stood and measured the earth; He beheld and drove asunder the nations; the everlasting mountains (governments) were scattered, the perpetual hills did bow: His ways are everlasting."

Please read carefully the balance of the chapter. We are quite sure that no one will pretend to say that this prophecy has ever been fulfilled; but, on the contrary, it relates to the (immediate) future. The reader will better understand or

comprehend the prophet by fancying himself standing in Jerusalem, and let your gaze be southward. See margin, third verse: God came from Teman "or south."

Mount Sinai is about 300 miles south of Jerusalem. Language fails us to add anything to the glorious and sublime scene of the coming of Christ and the inauguration of the great day and battle of God Almighty. If we are correct in our understanding of this subject, that the prophet has so graphically described, when it takes place, Christ will have come but not visibly to the outer world (which is at his appearing); his saints raised from the dead, clothed upon with an immortal life, caught away, the marriage of the lamb celebrated His Bride invested with power "to execute the judgment written: this honor have all the saints. Praise ye the Lord" (Psa 149) The prophet sees them marshaled, armed, and on their line of march to clear the rebels out of the land. (The antitype of David's reign).

Would the reader like to know how they appear? Please turn to Rev. 19:11-16 - - "And I saw heaven opened, (or the heavenly scene); and, behold a white horse; and he that sat upon him was called, Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he had on his vesture a name written, King of kings and Lord of lords."

This description is like God. I do not wonder the prophet exclaims in the second verse, "O Lord revive thy work." It was God's work to create and set in order our beautiful world which he pronounced "Very good." It is his work to revive and restore; this, he has invested in his Son, the Lord Jesus Christ, assisted by the church of the firstborn, redeemed by the precious blood of the Lamb slain from the foundation of the world.

Our next text is from Isa. 63: "Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Where is Edom? and where is Bozrah? are they not on the direct line of march from Sinai to Jerusalem? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury and their blood shall be sprinkled, upon my garments, and I will stain all my raiment; for the day of vengeance is in my heart and the year of my redeemed is come."

The above is a glowing description of the Son of God with his retinue on their way to the city of the great King. Who will say the three prophets, Moses, Isaiah and Habakkuk, have not spoken clearly? And have we not interpreted their prophecy scripturally and intelligently?

Our next view of Christ and his redeemed host is before the gates of Jerusalem: this is when and where he will appear, in his Epiphany, or manifestation to the world - - Coronation morn. But my pen is inadequate for the truth before me. What! Jesus the once crucified but now the glorified Son of the all powerful Jehovah and his redeemed millions

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appear at Jerusalem, before, the gates of the city and demand admittance. Read Psalms 24: The gates being shut He makes the demand, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in." The question is asked, from within, "Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle." He has had a battle on the way, probably at Bozrah with the Gog power of Ezek. 38, and 39. He makes the second demand, "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." The question is again asked, "Who is this King of glory"? And the answer is, "The Lord hosts, He is the King of glory." The gates are then flung wide; but who can portray the scenes of that Coronation morn: "All hail the power of Jesus, name; let angels prostrate fall. Bring forth the royal diadem, and crown him Lord of all."

Matt. 23:37- 39, is in place here: "O Jerusalem, Jerusalem" thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you" ye shall not see me henceforth till ye shall say, Blessed is He cometh in the name of the Lord." This is when the prophecy of his coming into Jerusalem as its King has its complete fulfillment; as it was then, as he rode into the city, and they cried hosanna; Blessed is the King of Israel, that cometh in the name of the Lord (John 12:13), having a partial fulfillment. See also Micah 5:1- 3.

Here again pen cannot portray the scene as He is recognized by his brethren, the Jews. "What are those wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). Then will be fulfilled Rev. 1:7; "Behold" He cometh with clouds; and every eye shall see him: and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so Amen." Truly, "His feet shall stand in that day upon the mount of Olives."



## OPINION versus COMMON SENSE

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All Adventists have doubtless formed an opinion, or mental picture, of the appearing of Christ. The general idea is that the sky will be lighted up with his glory, and Jesus will be seen in the clouds by each and every person, and the dead will be raised, and the living changed in one and the same moment; and be caught up to meet him in the air.

If Christ had been speaking only to the people of Judea, there would be no physical impossibility involved in such a fulfillment. But the fact that Christ comes in person, and is not omnipresent, and is speaking of all men on all parts of the globe, rather staggers one in the belief that this popular idea of Christ's coming can be correct.

His coming is as the lightning that shineth from the east, even unto the west; therefore, say some, he can be seen on all sides of the earth. I answer: a flash of lightning is always confined to a single locality; and our horizon "from east the west," is never a hundred miles in extent; nor does the lightning ever pass any thing near that distance. And in shining "from the east, even unto the west," it simply flashes over a part of our horizon, a circle of less than fifty miles in diameter. And the same flash seen by a man a little further to the east, would light up only low down in his western horizon. And another person still further east, could no more see it, than he could see the sun after it had passed below his horizon.

Some have imagined He would come in the clouds, and remain still while the earth turned round, and thus bring every part into which of course, would require twenty- four hours to complete the work, instead of a single "moment." But even this would bring him to view only over a narrow belt from, north to south, around the earth. For though the sun can be seen, from the extreme north and south; Christ, though as bright as the sun, yet being as near the earth as the clouds of our atmosphere, could be secondly over a narrow belt of the earth.

Hence, unless you can show that the person of Christ, his actual body, will be omnipresent, it is simply childish nonsense to expect that he will appear in every part of the world, and be seen by every individual, at the same moment.

"Lo, he comes with clouds; and every eye shall see him;" does not necessarily teach that all see him at the same moment, or that every eye will see him in the clouds; but only that he so comes, and will eventually be seen by the human family. And yet he is to be seen in the clouds by the tribes of the earth. And as "all nations " are to be gathered up to Jerusalem to battle, (see Zech. 14:2; Joel 3:2; Rev. 16:14]; "and the Lord my God shall come, and all thy saints with thee;" and it is then his feet stand upon the mount of Olives" (Zech. 14:4, 5); that would appear to be the time and place when He "comes with clouds; and every eye shall see him;" and all tribes of the earth mourn.

If the above is true, that he gathers all nations about Jerusalem, and then comes in his glory, and in sight of all the tribes of the earth common sense and the Bible agree. But in that case the "harvest" must precede this glorious manifestation at Jerusalem, for at that time, he comes with, all his saints.

When a prophecy speaks of the coming of Christ, it does not always refer to his return to the earth; "Behold thy King cometh" riding on an ass, meant cometh to Jerusalem. Then why not "Behold, he cometh with clouds" mean to Jerusalem?

# THE HERALD OF THE MORNING

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## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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# THE SABBATH

*To our Seventh Day readers*

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Is it right to keep the first day of the week as a Sabbath? It certainly cannot be wrong to honor, by such an observance, the day on which Christ rose from the dead. But to claim Bible authority for the first day as a Sabbath, simply because the disciples sometimes met on the first day of the week to break bread, is clearly an assumption. A commandment is always expressed in definite language: Thou shalt, or Thou shalt not do; and "Remember the first day, to keep it holy;" or "The first day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is not found in either the Old or New Testament. Hence, where it is made binding as a law over Jew or Gentile, it is only so by the commandment of men.

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Exo. 20:10), is the only Bible Sabbath. Hence, if any Sabbath is binding on the Christian church, it is and must be the seventh day.

The fourth commandment, like the other nine, was written on stone by the finger of God, and is as binding as is any one of the ten: If "thou shalt not commit adultery; thou shalt not kill; thou shalt not steal;" is binding on the Christian, as a law; then "Remember the Sabbath day, to keep it holy," "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" is also binding on the Christian. And it can no more be shown that the fourth commandment has been changed, or abrogated, than that the fifth, sixth, or seventh commandment has been abrogated. And yet no one can keep the Sabbath day in accordance with the law, or because it is a part of the law, and yet be a Christian. Such an one "has fallen from grace, and Christ shall profit him nothing." "If ye be led of the Spirit, ye are not under the law" (Gal. 5:18). And after naming the fruits of the flesh, adultery, murder, witchcraft &c., he also names the fruits of the Spirit, love, joy, gentleness, faith, and adds, "Against such there is no law" (Gal. 5:23).

It may be asked, Is not the law, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," binding on the Christian? I answer, no! to them that are in Christ, and walk not after the flesh, but after the Spirit, there is no law. A man can not murder, or steal, or commit adultery, and not have adultery, murder, or theft in his heart, before he commits the act. And Christ teaches though the law said thou shall not commit, or do, "I say unto you, if a man lust; &c. he has committed the sin in his heart (Matt. 5:28). "An adulterer shall not inherit the kingdom of God" (1 Cor. 6:9-10). "And no murderer hath eternal life abiding in him" (1 John 3:15). Therefore no one can be a Christian, and have murder, or adultery, in his heart. The law recognizes only the act; and, no matter what is in the heart, has no claims upon the individual until the law is broken.

If it is impossible for a man to have murder in his heart, and at the same time be a Christian; and also impossible for a man to commit murder, or adultery, and not have the lust in his heart before he commits the act, then it is impossible for a Christian to commit murder. Wherefore then make a law forbidding a man to do what it is absolutely impossible for him to do? Would it not be an act of folly in our government to enact a law that no citizen of the United States should remove his family to the moon under a penalty of a thousand dollars fine? And to say that God has made a law forbidding a Christian to do that which it is impossible for him to do, is charging God with folly. The law does not reach high enough to touch the Christian's platform; therefore to one in Christ, there is no law. But if any man fall from this "high calling of God in Jesus Christ" (Phil. 3:14), they fall into bondage; or in other words, "fall from grace;" "But if any man sin, we have an Advocate," who can again take us out of the clutches of the law graven on stone, which was "the ministration of death;" and place us once more under grace; and "to such, there is no law."

A Seventh-day brother asks me to give chapter and verse where the Sabbath was ever abrogated. I refer him to Rom. 10:4; "For Christ is the end of the law for righteousness to every one that believeth."

The Gentiles were never under the law of Moses; and I am willing to admit that it is still binding on the Jew who rejects the "high calling" in Christ. But "Christ is the end of the law to every one that believeth;" "For righteousness is no longer of the law, but of faith." "This only would I learn of you, Received ye the Spirit by the works, of the law, or by the hearing of faith? Are

ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh "(Gal. 3:2- 3)?

There is no authority to separate the ten commandments given on mount Sinai, or to suppose them any more binding than was the rest of the law. Indeed they were the particular part to which the apostle refers in 2 Cor. 3:7; "The ministration of death graven in stones;" and no other part was graven in stone.

But the question may be asked, is it not right for the Christian to keep the Sabbath,

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as it is right that he should abstain from theft? If a man keep the Sabbath as a part of the law, nothing is clearer than that he is "debtor to the whole law." "Whosoever of you are justified by the law, ye are fallen from grace" (Gal. 5:4). There is no Christ, and no grace between God and the law; it was "do, and live." Hence, he who keeps the law, to please God, approaches him directly, and not through Christ who is the door; and is therefore, "a thief and a robber" (John 10:1). It is not by works, but "by grace ye are saved, through faith, and that not of yourselves." Therefore, having begun in the Spirit, if you end in the flesh, "you shall of the flesh reap corruption."

You claim that Christ both kept the law, and commanded others to keep it. This I freely admit. Christ was born under the law, circumcised the eighth day, "and sent only to the lost sheep of the house of Israel," and commanded them to keep the law of Moses: "Whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven" (Matt. 5:19). "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do" (Matt. 23:2). Here is an absolute command to observe all the law of Moses, even to the act of circumcision, which the scribes and Pharisees required. And yet the Holy Spirit, by the mouth of the apostles, teach quite the opposite of this; "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to the whole law. Christ is become of none effect unto you: whosoever of you are justified by the law, ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:2- 6). Here it is taught that circumcision in itself is of no consequence; Christ had been circumcised, and Paul had been circumcised, but the fact that Christians tried to keep the law, was in itself a sin. Just so far as they attempted to keep the law, and approach God, through that means, they dishonored Christ, and wrought confusion. The works of the law had served their purpose; and henceforth "faith which works by love," is the only means of grace.

When we consider that Christ, while in the flesh, belonged to the Jewish age; that he came to close up the work of that age; and in all his teaching had nothing for the Gentiles; that he was sent only "to the lost sheep of the house of Israel;" and while in the flesh, never commissioned, or permitted his disciples to go to the Gentiles; we can understand why the work and teaching of

Christ savors so much of the law. And why when that dispensation was ended, and the ordinances "nailed to the cross," the Holy Spirit should lead the apostles to teach the Gentiles, under grace, things entirely contrary to what Christ had taught the Jews.

This is rather a startling idea perhaps, that we are not to follow the teachings of Christ any more than that of Moses, or David. But if God sent him with a message to Israel in the flesh, and that message was not for the Gentiles; and Christ refused to permit it to go to the Gentiles; and when he does have a message for them, it proves to be a very different one; what authority have the Gentiles to take that message, given exclusively to the Jew, and apply it to themselves? And this in spite of the positive statement of Christ, that he was not sent to them.

You may say, Christ came to save the world; true! "He gave himself a ransom for all; to be testified in due time" (1 Tim. 2:6); and when the work of redemption is completed, "All families of the earth will be blessed in him." But God is a God of order, and the work a progressive one. He came first to the Jew, had a work and message to that people, and "finished" that work (John 17:4). [This conversation of our Lord occurs as to he rode into Jerusalem, and had "left their house desolate:"] After the resurrection, the dispensation of the Holy Spirit was given, and "God visited the Gentiles, to take out of them a people to his name" (Acts 15:14). "After, which he will return and build again the tabernacle of David which is fallen down" (Acts 15:16).

The commission, under the influence of the Holy Spirit, to preach the gospel to the Gentiles, was very different from his commission to the disciples before his crucifixion. It differed as widely as reaping differs from sowing seed. I send you to reap that whereon ye bestowed no labor" (John 4:38): It was a closing work to the Jewish age; while the gospel to the Gentiles is a work of sowing the seed; "The sower soweth the word;" "Preach the word; be instant in season, and, out of season." The work of Christ in the flesh, and of the Holy Spirit, after his ascension, differ as widely as does the covenant of blood, and the covenant of grace; and those who cannot see the distinction, have a mixed and confused gospel. And the Seventh day Adventists are particularly open to this charge. "No man putteth new wine into old bottles." You who are trying to mix the law and the gospel, beware; lest "the bottles perish, and the wine run out."

Aside from the passage in Rev. 14:18; "Here is the patience of the saints; here are they that keep the commandments of God

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and the faith of Jesus," which a lame part of Christendom [age to come believers] claim belongs after the gospel to the Gentiles is ended; and in all the teaching under the Holy Spirit, from the day of Pentecost and onward, there is not a single text in harmony with the seventh day position. But on the contrary, everything taught by the apostles is at variance with keeping "holy days, new moons, or Sabbaths," or any part of the law of Moses, given at Sinai; "which gendereth to bondage." And to follow a theory opposed to the whole tenor and spirit, of the gospel, and only claimed to be supported by what Christ taught the literal Jew, before the gospel to the Gentiles began, and a single text in the symbolic book of Revelation on which there is, at least, a fair argument to prove that it belongs after the gospel has ended, appears to me like a very weak position.

## DOES CHRIST STILL TARRY?

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The prophetic utterance of Habakkuk 2: 1- 4 quoted and applied by Paul (Heb. 10:36- 39) shows that a time was coming when Christ would be said to "tarry," during which the grace of "patience" would specially be exercised. We understand the Savior refers to the same in Matt. 24:5; "and while the Bridegroom tarried, they all slumbered and slept." Evidently this tarrying could not cover the whole period of his absence, as some maintain; for it was to be preceded by a going forth "to meet the Bridegroom;" and he could not in any fair sense be said to tarry of delay until a point of time at which he was expected had passed. The "tarrying" and "slumbering and sleeping" run parallel, the latter caused by the former on account of a reaction from the state of expectancy based on definite time; hence, both dating from the disappointment.

We still unwaveringly believe this tarrying time began at the 10th day of the 7th month in 1844, and ended at the same time in 1874, giving a period of just 30 years for the night of the parable. It is a fact generally admitted, that definite time was the basis of the going forth of the virgins, that on account of it they were greatly disappointed when it passed; and that a great reaction came, followed by confusion and misapplication just like the work of men in sleep.

This state of confusion was not confined to the "foolish," but "they all slumbered and slept" until the midnight cry was made, it being made for the purpose of waking them; and "then all those virgins arose and trimmed their lamps" (Bibles); and if, as many maintain, the midnight cry is yet future, both wise and foolish are still asleep, the midnight of the parable is not reached, and unless a midnight cry CAN be made in the morning, the coming of the Lord is indefinitely postponed. We think the position of such persons is absurd, especially when they say his coming is very near the immediate future, and even that he may come at any moment; but we believe many honestly hold that view, who may yet, before the harvest ends, get clearer light.

We are aware our position looks absurd and even fanatical in the eyes of some, and that a partial view of the whole matter leads many to oppose; using the prejudice of their hearers as the strongest weapon against us.

We have nothing but the kindest feelings towards them, would not retaliate, hope they may yet see, and are glad for their sake as well as our own, that the Lord is judge.

We claim that the midnight cry is past, has done its work as a distinct cry, and that the time to which it pointed has come, viz. "The days of the Son of man" "the time of the harvest," which, as Jesus himself explains (Matt. 13) is "the end of the age." Does any one know of any other cry, claiming to be the midnight cry, and pointing to any future time for the coming of Christ? If not, will those who oppose this movement admit they are still asleep? as they must be if the midnight cry has not been made. If, as we claim, our High Priest finished making (not applying) the atonement, and left the Most Holy, on the 10th day of the 7th month 1874; and that then the harvest began; the cry which was made at midnight (of the 30 years of tarrying) has done its proper work and the tarrying time is ended even if the manner of his coming be somewhat different from what was expected. Hence, we say, He no longer tarries; while those who oppose these views, say He delays his coming; and say some very hard things about us; some insisting that those holding our views have no character, and doing all they can by a combined effort to shut us out from among them as unworthy of the confidence of the churches. All this looks to us like "smiting their fellow servants." But thanks be to God; his word is not bound, for we find an "ear to hear," liberal hearts, and open doors. Surely the Savior would not condemn any one as an "evil servant" for saying in his heart, or openly, "my Lord delays his coming," when it was true; and it was true during the tarrying time; all agreeing that he delayed; hence it is in the period [not moment] of his coming, when he no longer delays, that he finds this division among the servants and the work above mentioned. Because, he chose the coming of an earthly lord, which perhaps covered only a few minutes, to represent his coming, is no better reason for supposing that it should likewise, cover only a few minutes, than we have for expecting the

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"going forth to meet the Bridegroom," and all the other elements of the parable to be fulfilled in a few hours -- a common night. It is difficult however for some to rid themselves of old traditions; and we are not disposed to censure those who try to learn, even if they do learn slowly. Sometimes the slow ones are the sure ones. "Blessed is that servant whom his Lord when he cometh shall find so doing." I think it is an important lesson we need to learn, that the coming of Christ is not a momentary work, but covers a period of time, even years; and that the blessing promised is not limited to those only who are feeding the household at the moment he is introduced. "When he cometh;" "In his day;" "The time of harvest;" and "day of visitation," are understood to be used in Scripture as referring to the same time. To illustrate! look at the first advent, which being fulfilled, is all very plain. A great blessing came on those who received him when he came. "Blessed are your eyes, for they see, and your ears, for they hear." "To as many as received him, to them gave he power to become the sons of God." Did those blessings belong only to those who stood ready to receive him at the moment he was introduced by John the Baptist? Certainly not; but to all who received him during the three years and a half of his ministry in the flesh, or "day of visitation." On the other hand, Jerusalem and the nation, were cast off -- left desolate, because they "knew not the time of their visitation" (Luke 19:44). Not because they knew him not at the introduction, but because they discerned not the presence (coming) of Messiah in his fulfillments of prophecy. If "when he came" was a period of three and a half years, why must, as so many maintain, "when he cometh," mean the moment of his introduction now? The same prophecy which required order, and three and a half years for the harvest of the law dispensation, also requires order, and three and a half years for the harvest of the "gospel of the kingdom," as may be seen by the argument on that subject in other articles. Christ himself speaks of his coming and compares it to a period of time called "the days of Noah" (Matt. 24:37), which Peter explains to be "the days which were before the flood while the ark was preparing" (1 Peter 3:20), and not the flood itself, as many now maintain. His "coming" is used interchangeably with "the days of the Son of man" (Luke 17:26) compare with Matt. 24:37- 38.) In these we learn that the world is to be in a similar condition of excess and ignorance to what it was while the ark was preparing. Mark, when he is present -- "in his days." Some seeing this, and to evade its force (for if admitted, the theory of a sudden smash when Jesus comes, goes by the board) have urged that "the days of the Son of man" means a period of time before he comes; the gospel days; but if that be true, then what did Jesus mean in saying to his disciples "the days will come when ye will desire to see one of the days of the Son of man, and ye shall not see it"? (Luke 17:22). This could not be true if the "days of the Son of man" meant the gospel days; for all Christians have seen them, and understood them too, to be the time of his presence "in heaven itself," "there to appear in the presence of God, for us." Evidently Christ referred to a time after he returned, in which the world would continue in the usual condition and know not; our traditions to the contrary notwithstanding.

All who understand these things, though they cannot "see" Jesus or the angels at their work of "reaping," however much we "desire" to see them, have the consciousness of being in the light, and have the star of Day shining in their hearts, and thus feel assured the tarrying is past. The fulfillment of all but the closing scenes of the parable of the ten virgins, in the past history of the Advent people is sufficient to hold us in the opinion that it was a distinct prophecy of this movement, even if all others deny it, and though the manner of his coming like all the rest of the parable, is proved by its fulfillment to be different from what was anticipated.

Some of our leading brethren (now leading back -- who once led forward) though once endorsing it, now repudiate this application of the parable, rather than admit their ideas of the manner of the change of dispensation might be wrong. Others say they never believed it, that the movement has been too small; and try to make it appear that only, an insignificant portion of the Advent people ever so applied it. We are not insensible to the sharp thrust, under cover of such expressions, coming from those who complain of the hard spirit in us, as they say, but which we do not feel. But we ask, Has not the phrase, "tarrying time," as applied to the Time, since 1843- 1844, been proverbial among the Advent people? It certainly has; and this is an admission sustained by the preaching and the writings of the past, that our present claim has been the general one among Adventists. The smallness of the movement has no force, unless it can be shown from the Scriptures what its dimensions were to be. We think however, it has been greater in effect, both first and last, than some like to admit, and yet admitted, indirectly, by the determined and combined efforts to crush it out. Could our brethren but see what seems so clear to us, that this "gospel of the kingdom," is but a branch of the gospel of Christ as preached to Abraham;

and that the present dispensation work is but a preparatory step in the plan of salvation, they would not any more complain of smallness. The acorn is small, but not too small, for out of it comes the mightiest oak. It is a "stone," soon to smite the image (Dan. 2), but in due time and process it will "become a great mountain and fill the whole earth."

Repudiation cannot pay a debt, neither can denying facts destroy them. The "drawing back" from the old landmarks, now, at the close of this movement, does not lessen but rather increases our faith; being an admission on their part that their lamps [Once burning] are gone out (Matt. 25:8), and hence, to us, an additional waymark to the kingdom.

Why are they not at least startled at the very fact of their own drawing back, now at the very time when so many, and for so many reasons, are expecting the return of Christ? Is it because their lamps being out, they can not see? "If the light that is in them become darkness, how great is that darkness." Blowout a lamp burning in an otherwise dark room, and we have the illustration. God help us all, that we lose not the light He has given us.

To cling tenaciously, as many are doing, to the conclusion that the Lord's coming and kingdom are "nigh, even at the door," and yet reject the evidence on which that conclusion is based, is like a man using a ladder to reach a desired place, then throwing the ladder down, and exclaiming, Here I am, but no thanks to the ladder.

It is a well known fact that definite Time was the basis of this Advent movement; and yet an aged brother who was an earnest and efficient worker at the first, and who is recognized by many yet, as a representative man, in a late conversation with the writer, spoke of all past Time movements, as "utter failures," and even as "lies;" and also expressed strong doubts that the signs in the sun moon and stars as generally held among us, were a fulfillment of prophecy; and yet he retains the position that Christ and his kingdom will come in the immediate future. If the signs are misapplied, the conclusion is baseless, for Jesus was speaking of these, when he said, "When ye therefore shall see these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And upon these facts is based the parable of the fig tree, which is commonly used by Time opposers, as the clearest evidence that we may now expect him at any moment.

Was the language of our Lord quoted above, only a command, or was it a prophet utterance showing that when these signs were seen, his church, being in the light, would "lift up their heads," or begin to look for deliverance? So it seems to us; and the fact that these signs, together with the investigation of the other prophecies relating to the same subject, led to this Advent movement, is a strong reason in support of our application of the parable of the virgins; for the Savior had just been giving the signs as recorded in Matt. 24; giving the command to look up; and speaking of the condition of the world and church in the last days, when he continued, "Then shall the kingdom of heaven be likened unto ten virgins," &c. (That looks just like obeying the injunction to "lift up their heads; and look up") These signs, and that parable, are evidently related, and if the signs are still future, as some maintain, the great awakening has come before it was due; which is not possible.

Why is it so difficult for man to see the hand of God in the history of his church?

That they were disappointed because Jesus tarried beyond their expectations, instead of proving the movement an "utter failure," "all a hoax," or a "lie," is really an evidence that they were on the prophetic pathway, for had the Lord come in 1844, the tarrying, slumbering, division, and other elements of the parable world all have failed of fulfillment; and instead of the "hour of temptation," and "trial of faith," for the church, they would have been borne to paradise on flowery beds of ease. The Savior clearly recognizes two movements, and only two; one before sleep, the other after; and both being "in the light," they should agree, those waking up by the midnight cry begin those where they left off before they slept, build on the same foundation. This all in this movement have done; which cannot be said of any intervening cry; which justifies us, we think, in rejecting all those, as the wanderings of men in sleep.

The 1843 movement not only brought disappointment, but, as it should have done to fulfill the prophecy, ended in darkness; while this one has been continuous; and though we have been partially disappointed, instead of bringing darkness, they have in each case brought an increase of light. If the midnight cry is future, all are asleep yet, and Jesus still tarries; but if the cry is past, he no longer tarries; the dawn has come, and the day star shines in our hearts. Entering this state has been a severe trial of faith, and many turned back and "walk no more with us;" but to all who passed the trial, the lamp clearly reveals the fact that for a time "in his days" the church will not "see him" but walk by faith until



he appears, when they will "see him as he is," and meanwhile, the world will be "as in the days of Noah" and "know not" In view of which, though it

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seem all darkness to them who went back, we are encouraged to press on in the same way a little longer; believing this is the way that "shines more and more unto the perfect day."

Brethren, be of good cheer; the prize is surely coming; and the "well done," from the Savior's lips will more than repay for all those trials and "light affliction."

Those who confess they are in darkness, are not fit judges of what is "heresy" concerning the advent; and though we may be misunderstood, misrepresented, and cast out of human institutions by them, they cannot stop the advancing light, shut the ears of these who have "an ear to hear," or prevent those who have the truth from using means and strength in spreading it. Their combined efforts to crush these things serving, though unwillingly on their part, to fulfill God's word concerning the "time of harvest." Let us therefore, thank God and take courage.

John H. Paton.

# THE GREAT PYRAMID

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Professor C. Piazzi Smyth, Astronomer Royal for Scotland, has published a remarkable book of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, and some of the leading prophetic events of the world. The Great Pyramid stands in latitude 30, at the center of an area which sweeps the Delta of lower Egypt. Isaiah appears to allude to this massive monument in the following language; "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isa. 19:19, 20) This witness testimony of the Great Pyramid was only to be made manifest in the latter days. The base of the Great Pyramid covers more than 13 square acres, and is built on a rock leveled for the purpose. The four corner stones are let into the main rock, and the four sides face exactly the four cardinal points of the heavens. Its height is 484 feet.

## THE SACRED CUBIT

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25.025 British inches; which was suggested by Sir Isaac Newton, in his day, to be about the length of the sacred cubit employed by Moses. The length of a base side of the Pyramid is 9,130 pyramid inches; and this divided by sacred cubit, or 25, gives precisely the number of days, hours, and minutes in the solar year; and by measuring the four sides, it gives the leap-year, there being exactly that difference in the length of one of those base sides. Mr. Wm. Petrie, C.E. has computed from the Great Pyramid, the distance to the sun at 91,840,000 miles, while, a few years ago, one group of astronomers computed the distance to be 91,500,000; and another group give it as 92,500,000; thus the Pyramid sun distance, falling between the two computations of those two groups of modern astronomers, is perhaps as nearly correct as science will ever determine. The mouth of the only entrance passage into the Pyramid is about 49 feet above the ground, on the north side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the center of the base of the whole monument. Down this entrance passage about 1,045 inches from its mouth, there is an ascending passage leading from the entrance passage to the Grand Gallery. This latter passage is 47 inches high, and 41 inches broad, and is at an elevation of 26 degrees. The Grand Gallery being 28 feet in height, is just seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees. Near the entrance of the Grand Gallery, is a hole or passage descending almost perpendicularly to a natural grotto in the rock beneath the Pyramids base, and from thence, this passage descends still lower till it forms a junction with the descending entrance passage, a short distance above where the entrance passage leads into the subterranean rock chamber, which chamber is over 140 feet beneath the floor of the Grand Gallery. The Grand Gallery leads to the Ante-chamber adjoining the King's Chamber. The Ante-chamber is 116 Pyramid inches in length, 65 in breadth from east to west, and 149 in height. The grand symbol in this chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the sacred, or the Great Pyramid's own cubit divided into 5, in the shape of this boss on the granite leaf, just 5 inches broad. And further, it is divided into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth; thus giving the divisions of the sacred cubit into  $5 \times 5$  inches. The size of the King's Chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffer of the same commensurable capacity as the sacred Ark of the Covenant. The division into 5, of the wall courses of the King's Chamber, strikes the eye of the

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visitor as he enters the low door way. Each course round the room is about 4 feet high, except the lower course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and height of the lowest course, give, when divided by the coffer's contents, 50. So we have = the multiple of  $5 \times 5$  equals 25, and twice 25 equals 50, which is a prophetic or jubilee number. And it is somewhat striking that while the Queen's Chamber stands on the 25th course of masonry, the King's Chamber stands on the 50th course, from the base of the Pyramid. The molten sea of Solomon's temple contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as internal cubic contents of the sacred Ark of Moses. And it is remarkable that the lower course of the King's Chamber was so adjusted in height, by the removal from sight of its lower 5 inches,

that the cubic content of that lower course amounts to 50 times, the coffer's contents, and exactly equals that of Solomon's molten sea. "When, then," asks the Astronomer Royal, "came the meteorological ideas common to three individuals in three different ages, and involving reference to deep cosmical attributes of the earth, understood by the highest of human learning at none of those times? The answer can hardly be other than that the God of Israel inspired the architect of the Great Pyramid, as well as the Prophet Moses, and King Solomon."

### **ASTRONOMY OF ENTRANCE PASSAGE**

"In the year 2170 B.C. (Viz. 125 years before the call of Abraham) the Pole star (or north star) Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore, when at its lowest culmination looked right down the entrance passage. When the Pole star was so looking down the entrance passage (which, it will be remembered, is a small bore beginning about 49 feet above the base of the Pyramid, and descends, in a straight line, to the rock chamber situated 100 feet below the center of the base of the Pyramid) Tauri, the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. That whole stellar combination had not taken place for 25,000 years previously, and will not take place again in 25,000 years. This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which lay out the whole Great Pyramid's position, when their sum is reckoned up in Pyramid inches. From the north beginning of the Grand Gallery floor there, in southward procession, begin the years of the Savior's earthly life, expressed at the rate of a Pyramid inch to a year. Three and thirty inch years, therefore, bring us right over against the mouth of the well, which extends down to the bottomless pit, the type of his death; while the long lofty Grand Gallery shows the dominating rule in the world of the Gospel Church, over spanned above by the 36 stones of his months of ministry on earth, and defined by the floor length, which measures 1881 inch years. The Bible, fully studied, shows He intended this dispensation to last only for a time; a time too, which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING. The southern wall of the Grand Gallery was found impending, by a quantity, if that interests any one, of 1 degree, (about 6 inch years.)

### **NOTE BY EDITOR**

This is an interesting coincidence; for as the floor measure points to 1881, for, as we believe, the commencement of the return of literal Israel; the 6 years, "impending," is the exact measure of the time from the spring of 1875, where according to the jubilee cycles, the "times of restitution," should have begun. Again: The mouth of the well, the type of Christ's death, is 33 inches from the Grand Gallery; and this 33 inches added to the measure of the Grand Gallery floor 1881, make 1914, the date of the end of "The Times of the Gentiles." The measure of the descending entrance passage of the Great Pyramid as far as its junction with the ascending passage to the Grand Gallery is given as 1045 inch years, but its complete length, as it passes on, in a direct line to the bottomless pit, is unfortunately not given, only as "more than 4,000 inch years." This was an oversight; for if from the mouth of the descending entrance passage of the Pyramid, down that passage as far as the junction of the ascending passage to the Grand Gallery, measures the time to the beginning of the law dispensation, then from the mouth of the entrance, straight down the descending passage to the bottomless pit, should be the measure to the time of the fulfillment of Revelation 20:1-2, where the "dragon" is to be cast into the "bottomless pit." This passage, simply referred to as over 4000 inches, is a little less than one half of the length of the diameter of the base of the Pyramid; that is, a little less than 4565 inches; and by drawing a diagram of all the given measurements of the Pyramid, I find it to be about 4442 inches in length. As given in the pamphlet from which I copy, the measure back from the Grand Gallery to the mouth of the entrance passage represent the year B.C. 2527; which would be 56 years before the flood, 4442 inch years straight down the descending passage, where it enters the bottomless pit, bring us to A.D. 1914: when, according to the period measuring "The Times of the Gentiles", the "dragon" should be bound. Again, the passage through which Christ "descends into hell," the natural grotto below

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the Pyramid, has a lower entrance forming a junction with this long entrance passage of the Pyramid, at a little distance before that entrance passage arrives at the bottomless pit. Unfortunately also, this "short distance" is not specified. It shows however, that the resurrection is due a little before Satan is bound. And if that "short distance" should prove to be 40 inches, that also would harmonize with the prophetic period which makes the resurrection due 40 years before

"the times of the Gentiles" end. At all events, these measures approximate to, and wonderfully harmonize with the prophetic periods.

## **MELCHIZEDEK**

"Now the man who built the Great Pyramid, or laid its foundations in 2170 B.C. was contemporary with or a little older than was Abraham. Melchizedek was a grandly mysterious kingly character, to whom Abraham offered the tenth of the spoils. He was "king of Salem, and priest of the Most High God."

# PLAN OF REDEMPTION

*By J. W. Mc Cagg*

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The key to the proper understanding of God's great plan of salvation will be found when the following texts of Scripture are fully understood. "And if I be lifted up from the earth, will draw all men unto me" (John 12:32). "We believe in the living God who is the savior of all men, specially them that believe" (1 Tim. 4:10). "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

Now these seem like conflicting passages, and yet they are susceptible of a clear explanation, and perfect harmony.

The word in Mark 16:16, rendered "damned," occurs 19 times in the New Testament, in 17 of which it is translated condemn, or condemnation. Mark 10:33, "They shall condemn him to death," is the same word. They rejected Christ when they chose Barrabbas, and thus condemned the Prince of life. The same word occurs in John 8:10; "Hath no man condemned thee? She said, no man, Lord. And Jesus said unto her, neither do I condemn thee." If our translators had rendered this as in Mark 16:16; it would have read, "hath no man damned thee?"

Thus we see this kind of damnation can be inflicted by man, and is therefore only the Adamic death; or simply a rejection from the gospel offer.

I will draw an illustration. Our government offers a bounty of 100,000 dollars each, for 1,000 men; but they must be of a high physical development. They send examining surgeons into every county; with the enlisting officers, and call for men: thousands apply. When it is passed, you ask how many from your county? And the answer is 500 examined, and only three persons accepted; 497 rejected, condemned, damned. But you say to the officer, do you mean that they are all to be hung? O no! not that. I will explain; the government wanted some of the best men in the nation, and in order to get them they offered a very large bounty; but few men could fill the conditions, those who did, received each man his money, and those who did not, were rejected; or condemned as unfit for this particular service.

In this case, "many were called, and few were chosen."

This is the condition of things under the gospel; Simon declared that God did visit the Gentiles to take out a people to his name (Acts 15:14).

The popular church, and many others, believe Jesus came immediately to the Gentile world, set up his kingdom in the hearts of men, and those who become converted, join the Church, &c., will, when they die, go to heaven; while the rest of mankind will go, some say to a place where they will be tormented in a lake of fire, and suffer as long as God exists. Another class believe, after they have suffered a while God will take them out of hell. Another class believe all but a very few of the human family will be eternally destroyed and never have a chance, to believe in Christ, or have a resurrection.

These various views, all clashing with some Scripture, are brought about by not fully understanding God's revealed plan of salvation.

The churches, and most of the Adventists, believe that the gospel age, since Christ was crucified, is the time in which God is in Christ, reconciling the world to himself.

This is all a mistake, God never intended to do any such thing, else he would have accomplished it, instead of saying that "wicked men, and seducers would wax worse and worse." This gospel age was not designed to convert the world, but to take out a people to his name; "a royal priesthood, a holy nation, a chosen generation" (1 Peter 2:9).

It is here God is taking out the instruments by which to convert the world: and, like a master builder, will have every thing in readiness first. And when Christ shall have taken out his bride, his chosen, just as the government took such as

met the conditions, the door will be shut. Now then, the bride made perfect, and united with her Great Head, the work of "the restitution of all things," (Acts 3:21) begins.

If Jesus intended to convert the world as so generally understood; he took a very singular way to do it. Look at him (Matt. 10:5), when sending out his 12, and the 70. He positively forbade them to go in the way

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of the Gentiles, or into any city of the Samaritans; but to go rather to the lost sheep of Israel. "And, behold, a woman of Canaan came out of the same coasts crying unto Jesus; have mercy on me thou Son of David; my daughter is grievously vexed with a devil; but he answered her not a word." Does this look like that great heart which was so full of love for the world, that he gave his life for it? There must be something in the Scriptures to clear up such apparent contradictions. Even when doing his miracles, he did them as privately as he could; seemingly for fear the people should see, and know, and be led to believe on him. Look at the case of Jairus, ruler of the synagogue (Luke 8:51- 56). He has them all put out of the room, and then raised her from the dead, and charged them to tell no man what they had seen. Again in healing the blind man (Mark 8:26), forbade him going into town, or telling it to any one in the town. In Mark 9:9, He charges them to tell no man what they had seen. In Luke 5:13 he heals the Leper, and charged him to tell no man. When asked by his disciples (Mark 4:11- 12), What might this parable be? he answered and said, "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are with, out, all these things are done in parable." Now the reason for this! "That seeing they may see and not perceive, and hearing, they may hear and not understand; lest at any time they should be converted, and I should heal them." Notice such language, and explain it if you can from any Orthodox stand point. Again; in John 17:9, Jesus says, "I pray not for the world, but for them thou hast given me." What, Jesus not pray for the world, knowing that the Father would answer his prayer! If the church have the right idea of the conversion of the world did not Christ neglect a great duty? Jesus might well answer no; because the time for that work is not during, but after the gospel dispensation.

But, says one, Do you not believe in the conversion of the world? Most assuredly I do. I believe no one truth is more clearly taught, or more frequently dwelt upon, in both the Old and New Testament, than is that of the final conversion of the world; when every knee shall bow, and every tongue confess. But this is to be accomplished Christ has come, taken his elect bride, and set up his kingdom. That work is just as distinct from the work of the gospel as was the gospel to the Gentiles distinct from the work of Christ at the first advent, while closing up the Jewish dispensation.

God's plan for converting the world, as revealed in his word, is very different from the popular ideas on this subject. The fiat of Jehovah has gone forth, that unto him every knee shall bow and every tongue shall confess; but it is to be brought about not by preaching, but by conquest. Read Joel 3:1- 20; Zech. 13:8- 9; 14:1- 19; Mal. 3:2- 5; Hag. 2:6- 24; Zeph. 1; Amos 9:8- 15; Rev. 2:26- 27; 19:19; Dan. 7:14; "And all people, nations, and languages shall serve and obey him."

This entirely contradicts the views held by Adventists, that at Christ's advent he destroys all the world but the few they call Christians. They think every thing will end with a crash where the gospel ends, but it is not true. Daniel brings us down to the divided state of the fourth, the Roman, empire, and says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." And we know the kings, or kingdoms, which represent that divided empire: I will name them, France, Prussia, Austria, Switzerland, England, Spain, Portugal, and the three original divisions of Italy, viz. Lombardy, Romania, and Revenna. Hence, it may be read "And in the days of England, France, Germany, &c. shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2:44).

But the mass of Adventists say, Not so! Lord; you are going to burn up the world and upon its ruin, or ashes, setup your kingdom. Such a plain contradiction of God, can only be accounted for, that blindness in part has happened to Israel, now, as it did to literal Israel, at the first advent.

Let me call your attention as to who the two houses of Israel are: God has had two distinct dispensations, the Jewish, and the Christian. "Abraham had two sons, the one by a bondmaid, the other by a free woman; Hagar, and Sarah; he who was born of the bondmaid was born after the flesh; but he of the free woman, was by promise" (Gal. 4:22). And

Paul clearly teaches in the following verses, that the literal descendants of Israel stand for Hagar, while they that are Christ's [children of promise] stand for the free woman. The one are Israel after the flesh, the other, Israel after the promise. The one house under the law, the other under the gospel; and Christ is to be "a stone of stumbling and a rock of offence to both the houses of Israel."

The great restitution spoken of by Paul, Acts 3:19- 22, had its type under the law, Lev. 25:8- 18. And every 50th year was a jubilee, which means a restitution; and during that 50th year, their homestead, or any thing they might have lost by encumbering their property or person, was given back to each one. And God's plan in the great restitution, is to restore back to the human family all they have lost in Adam; "for as in

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Adam, all die; so in Christ; shall all be made alive. God will do this whether men believe it or not. When this is done, then will He have "drawn all men unto him;" and will have been the savior of all men. But not all saved alike: the special salvation belongs to "them that believe." They will be made immortal, and like Christ, and inherit the kingdom.

"And when he was demanded of the Pharisees when the kingdom of God should come, He answered them and said; The kingdom of God cometh not with observation [margin, outward show], neither shall they say, lo, here, or, lo, there, for the kingdom of God is among You, [see margin] Luke 17:20. Now here is a positive assertion that when the kingdom of God comes, it will not be seen or observed, or come with outward show; and yet almost all the Adventists are looking for it to come with the most wonderful "outward show" and demonstration. And although in Luke 19:11- 12, Christ informs them that the kingdom was not then due; and to prove it, gives them a parable of a nobleman going into a far country to receive a kingdom, and to return; and in Luke 21:31 shows that after seeing certain signs, they were to know that it was near; and in John 3:3, declares that unless a man is born again, he cannot see the kingdom of God; yet these Adventists, to evade these positive statements of Christ, and satisfy themselves that the kingdom will come with outward show, go on with a lot of nonsense about the kingdom of God being already come, at the time Christ was talking to the Pharisees; and say the land was there, and the subjects were there, and the king was there, and that anybody who could see the land and the people, could see the kingdom of God. But such people know as little about the kingdom, as did the Pharisees.

The Bible teaches that the world will never see the kingdom of God, though it will be "among" them, and set up "in the days of these kings." We believe the kingdom of God is just what Christ says it is; made up of immortals, having "spiritual bodies," and that no one who has not been born of the Spirit, that is got immortality by a resurrection, or change, can see it when it does come, unless God opens their eyes by a special miracle.

"It doth not yet appear what we shall be; but we know that when He shall appear [not comes] we shall be like him; for we shall see him as he is." Now you may see the conditions on which we are to see him as he is, and when we do that, we shall then see the kingdom of God.

After his resurrection, the disciples did not see him "as he is," in his real character, but only in the different forms in which he revealed himself to them; for, at that time they were not "like him." Hence he could "vanish out of their sight;" or remain on the earth entirely unobserved; as he did, most of that forty days. And we understand that now, as he comes back in the same manner as he went away, the world will only see him as he shall reveal himself, in fulfillment of certain prophecies.

Adventists, or some who call themselves so, scoff at this "manner" of Christ's coming; or that he can come "as a thief," and without our seeing him. They virtually say He does not come as a thief, nor does he come "in like manner as he went away; but he does come with his saints, and in all his glory. While we claim that he first comes to "harvest the earth;" and is here just as he was here during the forty days after his resurrection, only he does not now show him

self, for he has come as a thief. And the reason for this belief, is because the Scriptures teach that he comes in all these ways, and the prophetic periods prove that he has come.

The Jews stumbled as to the manner of his first advent; believing only a part of the prophecies relating to it. And this generation are to stumble over the manner of his coming, because they "are slow of heart to believe all that the prophets have written." Truly, "he is to be a stone of stumbling to both the houses of Israel."

Those who look for Jesus to come in the clouds with a great noise, to fill Acts 1:11 will be disappointed; and if they are not careful, "the harvest will be passed," without their knowing it. May God help us to see the light, that we may grow in grace and in the knowledge of the truth.



# THE EASTERN QUESTION

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J. C. of the "Worlds Crisis," is looking anxiously to the "Eastern question," that is, to the fall of the Mohammedan power now in possession of the land of Palestine; and has been so looking, he tells us, "for the last thirty years." And understands Russia to be the "king of the north," (Dan. 11) that when Turkey falls, it "comes to its end and none shall help him," and Michael stands up, and the "time of trouble," or battle of the great day, commences.

From the signs of the times; there are indications that Turkey must soon evacuate Constantinople and Egypt, and with them, doubtless her hold on Palestine. Hence, it becomes an important question with the prophetic student, as to what connection, if any, that event has with the coming of Christ and the establishment of his kingdom.

If the fall of the Ottoman Empire is indeed the prelude to "the battle of the great

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day," and its fall is an impending event, and may occur at almost any time, the subject, from its prophetic standpoint, is well worthy our closest investigation.

The "Eastern question," as a prophetic question, is based mainly on Rev. 16:12-14 "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the East might be prepared. 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 of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering, the waters of that great river must be dried up; and the gathering of all nations must necessarily be a work of time; and that the preparatory work, in this series of events, is the drying up of the Euphrates. Hence, before we can interpret these events, we must settle the question as to what "the waters of the great river Euphrates" represent.

Ancient Babylon was built on the waters of the river Euphrates, which ran through the whole length of the city. And on either bank of the river, at every street-crossing, were immense brazen gates, left open in the day-time, but closed and barred in the night, and in times of danger.

When Cyrus conquered Babylon, he dug a new channel for the river, so as to make it pass around the city, with the intent of getting his army under the walls of the city, through the channel where the river passed.

That seemed to be the only possible way to capture the city, since its walls were three hundred feet high, and sixty feet thick; and were protected by an outer wall of immense strength; and between the two, a deep moat filled at all times with water from the river.

The Babylonians, under Belshazzar, were so secure behind their impregnable defenses that they laughed to scorn Cyrus and his army. And what added particularly to their sense of security was their immense hanging gardens in all parts of the city, irrigated by the abundant waters of the Euphrates; so that with the large stores of grain with which the city was filled, and the production of the gardens, they were provided with food for many years; hence, they could well afford to laugh Cyrus to scorn; from behind those cloud-piercing walls.

Think of the spire of Trinity Church N.Y. on which a man looks no larger than a child; then place the walls of Babylon with solid masonry sixty feet thick, and towering sixty-five feet higher than that spire; and you can imagine their sense of security. But a greater than Cyrus had said, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the Lord" (Jer. 51:53).

After Cyrus had besieged them a long time [for it was a great work he was quietly doing, to dig a new channel for that mighty river, around the great city, and at such a distance that the Babylonians could not see what was going on] king Belshazzar, to show his utter contempt, and that there was no lack of food, and even delicacies, made a "great feast, to a thousand of his lords, and drank wine before the thousand. And when he had tasted the wine' his courage rose to such a point that he thought it safe to defy the God of heaven, whom his father Nebuchadnezzar had commanded all peoples, nations, and languages, to obey; 'and he commanded to bring the gold and silver vessels his father, Nebudhadnezzar, had taken out of the temple which was in Jerusalem; that the king and his princes, and his wives and his concubines, might drink therein." And while engaged in this sacrilegious work, and the palace all ablaze with light, "there came forth fingers of a man's hand and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the joints of his loins were loosed; " and Daniel was called to interpret the writing; "Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians. And in that night Belshazzar the king was slain, and Darius the Mede took the kingdom."

But how was this accomplished? Cyrus, when all was ready, broke through the bank which had kept the waters from the new channel, and shut the gates he had prepared to turn it from its old channel, and in the darkness, while the rulers of Babylon were drunken, the loins of its king were loosed, "The waters of the Euphrates dried up, and all Baylon was in confusion; the rumor run from one part of the city, to another, and in their drunken revel they had neglected to close the "two-leaved gates," and Cyrus entered, and took the city.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut" (Isa. 45:1). "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end; (Jer. 51:31). Babylon has been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad. Babylon is suddenly fallen

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and destroyed, howl for her. O thou that dwellest upon many waters, abundant in treasures, thine end is come. Thou shalt bind a stone to it and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I bring upon her" (Jer. 51:7- 8, 13, 64) This language, applied by Jeremiah, to ancient Babylon, is by John the Revelator, applied almost word for word to "MYSTERY, BABYLON" THE GREAT THE MOTHER OF HARLOTS." She has "a golden cup," "the nations have drunken of her wine," and are mad. She also sat upon "waters," which are to be "dried up," before "great Babylon comes into remembrance, to give unto her the cup of the wine of his wrath" (Rev. 16:19). In one case it was literal wine which the kings and princes of the earth, gathered in that great city, drank out of literal golden cups; in the other, the "city," the "wine," and the "cup" are symbols. In one case it was literal, and in the other mystic Babylon. In one case it is the literal waters of the literal Euphrates, in the other, the symbolic waters of the symbolic Euphrates which are dried up.

"And he said unto me; The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "A drought is upon her waters; they shall be dried up" (Jer. 50:38). So prior to the fall of "Babylon the great," the waters of Euphrates must be dried up.

Now all the theories and speculations of men must give way before these positive teachings of Scripture. The waters on which Babylon sitteth, and which were dried up, were those of the great river Euphrates; and the "peoples, and multitudes, and nations, and tongues," on which "Babylon," or "that great city" "sitteth," does not refer to the Mohammedans; they never supported, nor do they have any connection with Babylon, literal, or symbolic, the "thirty years in which J. C. has looked in that direction," to the contrary notwithstanding. Thirty one years ago began the tarrying time; and J. C., like all the other "virgins," "slumbered and slept." Before the "slumbering and sleeping," he, like all the rest of us, understood that the Ottoman empire came to its end in prophecy, on Aug. 11, 1840; at which time the Allied Powers took the control of that Empire.

What then are "the waters of Euphrates on which that great city, Babylon, sitteth"? The Christian nations of Europe, I answer. What other "waters" has "Babylon the great" ever sat upon?

A Christadelphian book published in Birmingham, Eng. "by. Robt. Roberts, is, so far as I can learn, the, principal promulgator of the views of J C. that Russia and Turkey are to fulfill the above prophecy. Extensive quotations from Ezek. 38 and 39th, are made in relation to "Gog, of the north parts," &c. &c. And because north is mentioned, the attempt is made to associate the great battle of Ezek. 38, with "the kings of the north," of Dan. 11; with which it has no possible connection. The king of the north, (Dan. 11), refers to Syria, and has long since been fulfilled; while this gathering mentioned in Ezekiel is yet future. And it is well known that the Syrian Mohammedan Power is the one now hold holding Constantinople and Palestine, and that the Persians, and other "kings of the east," are also mostly Mohammedans; and in the gathering of Ezekiel these very people, "Persia, Ethiopia, and Libya with them," the very Powers that now occupy Egypt, Palestine and the East, are associated with "Gomer and all his bands; The house of Togarmah of the north quarters, and all his bands, and many people with thee" (Ezek. 38:5- 6).

How then can Russia in her attack on Turkey fill this prophecy? Will the Mohammedans join with Russia to take Palestine from themselves? Then again, can this be fulfilled by the fall of Turkey, the present occupants of "the mountains of Israel"? I answer No! for when this gathering takes place, the mountains of Israel are inhabited, not by Mohammedans, but by "My people Israel." These expounders of this prophecy, in trying to make the attack of Russia on Turkey the beginning of the battle of the "great day," carelessly omit such verses in Ezek. 38:8, 11, 14, 16; &c. Here we find that prior to the "Gog power" coming to this battle, God's ancient people Israel have returned to their own land where they are "dwelling safely;" And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes" (Ezek. 38:16).

That Russia may soon attack Turkey, is very probable; but it cannot be in fulfillment of this prophecy, unless it can be shown that the Mohammedans are God's "Israel." Nor can such a war be the "drying up of the waters of Euphrates," to prepare the way for the great battle even; unless it can be made to appear that the Mohammedans are the "waters" which have supported mystic Babylon. The fall of Constantinople may be the first blow in a war which will eventuate in "the drying up of Euphrates;" but that work is not yet due. All this belongs under the sixth vial; and none of the "seven last plagues" are yet poured out. They all belong to "the day of wrath," for "in them is filled up the wrath of Almighty God."

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And hence, must be fulfilled somewhere in this coming 40 years, before "the times of the Gentiles" end; and after the "God of heaven" has set up a kingdom. For this kingdom, after it is set up as a "stone," becomes a great mountain and fills the whole earth. In other words, "It shall break in pieces and consume all these [Gentile] kingdoms" (Dan. 2:44); and "the wrath of God is not, filled up" on these nations, until that work is accomplished.

### **THREE UNCLEAN SPIRITS**

"I saw three unclean spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These three, whatever they represent, are and must be some part of the fourth universal empire; "the fourth great and terrible beast." In Rev. 12: while under its monarchal character, was called "the dragon."

When the empire passed under papacy; Rev. 13: its name was changed to "beast." Still the "beast" was not papacy; but what had been the empire, and was now under papacy. In other words; that on which "the woman" sat (Rev. 17); viz. "the peoples, and multitudes, and nations." The papacy itself, is a distinct element of the Roman empire, "the false prophet that wrought miracles before him" [the beast] (Rev. 19:20). (The "false prophet," no more applies to Mohammedanism than do the "waters," on which the woman sat; for the Mohammedans never "wrought miracles" before the Roman beast). Here we have the dragon, the monarchial element of the empire. The beast the nations, and peoples. The false prophet, the papacy. Now although the time is not come for the going out of these "three unclean spirits," i.e. evil influences, which are to result in "the drying up of these waters, that the way of the kings of the east may be prepared; still these three great elements of the empire are resolving themselves into distinct parts; and when that is complete, the 19th ver. will have been realized, "and the great city was divided into three parts."

There is not a third rate politician of Europe so blind, that he does not see the Roman world taking on this triune character; the monarchial, the republican, and the religious division. And that there is to be a struggle of vast dimensions, all can see. This struggle, and these evil influences will doubtless "dry up the waters of that great river Euphrates," whose dark floods for more than a thousand years, have irrigated the gardens of "BABYLON THE GREAT." It seems very probably that the battle of the great day, or "Armageddon," referred to here, and in Joel 3:2; Zech. 14:2, will not transpire yet for many years. For before that, the "harvest" of the gospel age must end, and the "wheat be gathered into the garner." After which, the Jews must be restored to Jerusalem. Then comes the gathering of all nations, and Jerusalem is to be taken (Zech. 14:2). Then the Lord will come, "with all his saints," (their gathering to him having been previously accomplished during "the time of harvest" and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

If you ask how it can be known that this is the order of events? I answer, We know that the Jews are to return to Jerusalem, and that there is to be a battle, and one half of the city go into captivity; because God has spoken it. And this restitution of the Jews cannot begin until "the fullness of the Gentiles be come in;" therefore the harvest, or end of the gospel age, must close before the commencement of the return of the Jews. "The harvest" does not end until the spring of 1878; and there is considerable evidence [which need not now be given] that the return of the Jew does not begin for three and a half years after, or in 1881. And all this must occur, and also the gathering of all nations, before the battle can take place.

This gives ample time for the "drying up of that great river Euphrates," even if the struggle is delayed until the harvest is ended. This triune struggle which will ultimate in the division of "that great city into three parts:" is, as now foreshadowed by European politics, to be between the monarchies with their immense war material, and the 200,000,000 Catholics. But between these two, there is a third party of monstrous proportions, underlying both church and state; the International Commune; found in vast numbers among the people of all nations.

Truly the division of "the city," into its "three parts" is clearly developing itself. And the anarchy, and desolation, and weakness which must result from this struggle, will surely prepare the way for the kings of the east and of the whole world to come to the battle of God Almighty; which follows the restoration of Israel to the land of Palestine.

The Ottoman empire filled all of its prophetic work, and ended its prophetic career with the ending of the 6th trumpet, Aug. 11, 1840; and has ever since been the "sick man;" and the watching for the fall of Constantinople, or its accomplishment, can therefore reflect no light on our prophetic path.

The 11th of Daniel begins with the individual Darius, and ends with the individual Napoleon Bonaparte. And a clearer prophecy cannot be found in Daniel, than that, of the 40th verse and onward, where the career of Napoleon, first to "the king of the south,"

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Egypt, who "pushes at him;" then he went directly to St. Jean d' Acre, where "the king of the north," "came against him like a whirlwind, with chariots, and horsemen, and with many ships," [a part of the English fleet, under Sir Sidney Smith, assisting the Syrian fleet]. On his way from Egypt to Syria, and from Syria back to Egypt, he enters into, and passes twice through "the glorious land." On his return to Egypt tidings from home, that the army of Italy, east of France, were meeting with reverses; and also that the French arms in Prussia, to the north of France, were being crippled, troubled him; and hence, he left immediately for home. Where, from 1800 to 1815, "he utterly made way with many."

But though he planted the tabernacles of his palace between the Mediterranean, and the Dead seas, and between the Mediterranean and the sea of Galilee, in the glorious holy mountain, yet he came to his end and there was none to help him.

From Daniel 11:36- 40 the reign of terror connected with the French revolution is the subject of the prophecy; then, in the spring of 1798, the taking the dominion from papacy marks the beginning of "the time of the end" (see Dan. 11:35)

It was in the spring of 1798, Napoleon started for Egypt, and all, from that to the end of Dan. 12, are events belonging to the "time of the end." And wherever "that time," or "that same time," is mentioned, it means "the time of the end." A period reaching from 1798, where the first prophetic period, the 1260 years marking the fall of papacy, ended, to 1914, where the last prophetic period, "the times of the Gentiles" will end.

"At the time of the end the king of the south shall push at him, and the king of the north shall come against him;" and all that follows, happens at the time of the end; and "at that time shall Michael stand up, that great prince, and there shall be a time of trouble such as never was since there was a nation. And at that time thy people shall be delivered." That the period of time in which all, from the 40th verse to the close of the next chapter, a period made very conspicuous in Daniel, should be repeatedly referred to as, "at that time," is not singular; and yet because the 12th chapter opens with, "And at that time, shall Michael stand up," and he did not stand up, or in other words, the time of trouble under the symbol of the "voice of the archangel," did not begin at the minor point of time where "he [Napoleon, should] come to his end, and none shall help him," these expounders of prophecy reject this whole application, although they are compelled to Admit that Napoleon's career meets every detail of the prophecy.

After admitting that the "king of the north" means Syria all through the 11th chapter down to the 49th verse, as they do; then they immediately shift the scene, and in Dan. 11:40 call Russia the king of the north; thus destroying its unity. While some shift the scene to this land, and call the northern States "the king of the north."

The above views of Daniel 11, as we hold them, and have here given in part, are as they were held by the whole Advent body before "they all slumbered and slept." And all the expositions of prophecy advanced in the last 30 years, which have not been based on the old 1843 position, have been of this mixed and Confused character. The application of Rev. 13:18, &c. to Napoleon the 3d, though exceedingly weak, is perhaps, not the worst example of the kind. "Napoleon was 'the beast;' and the letters which spell his name was the number of the beast," we were gravely informed; and those who got the "victory over Napoleon [the beast], and over his number [the letters of his name] stand on the sea of glass, having the harps of God" (Rev. 15:2). And the prime mover in such an application, [a brother Colegrove] in a long article in the "World's Crisis", modestly advises "the Timests," and all others, to renounce the effort; the prophecies are too deep, as proven by His failure, and we might add that of M.G., for others to attempt their elucidation.

Truly modesty is a becoming virtue.

The present application of Rev. 17, by the Editor of the Crisis, and others, is of a similar character with the above. Instead of the ten horns representing ten divisions of the Roman empire; and the seven heads, the seven governments of Rome, which is the true application, [for the recent one under Victor Emmanuel is the seventh] they call the ten divisions of the empire horns, a part of the time; and seven of them, they call heads when they want them for heads; thus breeding confusion. And, as if that were not confusion enough, they have Napoleon and France, the beast having seven heads and ten horns; and also three of its own heads, and one of its own horns. And these are the men who now claim to be sanctified through belief of the truth; and cry out that "these would be leaders [who adhere to the position the "virgins" held before, they went to sleep] ought to be silenced."

How can these things be accounted for except by the parable of the "ten virgins"? they had the light when they started, some of them will have it when they go in to the marriage. God help as to take heed "that no man deceive us."

## MOODY and SANKEY

76HM16

What means this wonderful revival spirit? One of our city papers, in accounting for it, said, "After a financial crisis religious revivals always follow." This, we believe is the true cause of the present great religious movement. Trouble always inclines the human heart to turn for relief to its Creator. Witness men during a ship wreck or other appalling calamities. If our position on the prophecies be true, we are entering "a time of trouble such as never was, since there was a nation." Its present character is more in anticipation, than of real suffering, it is true; but the forebodings of evil, lead men to seek divine favor, as do actual calamities. We are taught that in the midst of these coming judgments, when "men's hearts are failing them with fear, and for looking for those things which are coming on the earth;" that there will be great revivals of religion: "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). All men will not repent because of these judgments, for "men blaspheme God because of these plagues" (Rev. 16:11, 21). The majority of the world will; for in connection with these same plagues (Rev. 15:4) it is said, "All nations shall come; and worship before thee; for thy judgments are made manifest." Hence, instead of coming to destroy, Christ is coming to convert and save the world. I know this will make, some professed Christians as angry as were the Jews, that Christ should interfere and save any but themselves; But the God of the Bible is far better than men have represented. He is coming to destroy hypocrites, and sinners in Zion, (read Isa. 33:9- 17).

The next 40 years, if our position is right, will bring the greatest revivals this world has ever witnessed; just what the church has long been praying for; viz., the conversion of the world. And "Thy kingdom come, thy will be done on earth, as it is in heaven;" will be answered. And at the end of this 40 years "the stone," will have become "a great mountain, and fill the whole earth." And "He shall sin from sea to sea, and from the river to the end of the earth;" "And all people, nations, and languages, shall serve and obey him."

Our Orthodox friends are right. The Bible teaches the final conversion of the world as clearly as it teaches that Christ died for sinners. There is strong language used in relation to the destruction that is coming; but it is equally strong in relation to its effects on men. Evil will exist, and death will not be abolished until after the Millennium; for death is "the last enemy to be destroyed," and is not accomplished until the thousand years are ended. But righteousness and peace shall kiss; and truth shall spring out of the earth."

When Christ and his people (the bride) are made one, there are to be such demonstrations "that the world will believe;" as is taught in John 17:20- 21. And as from prophetic evidence we learn that "the times of restitution of all things" began April 6th, 1873, we are where this great revival work to begin.

If this be the true interpretation, this movement, though right, and of God, is not the salvation we look for. It is the beginning of a work which follows that of "the high calling" under the gospel. And I am glad to know that some among Adventists, whose "lamps have gone out," so that they are without this prophetic light, are turning towards, and following after this lesser salvation. But let no one who is in the light get carried away by this revival movement; for however good in itself, it is only for the world and not for the children of the kingdom. They are to follow the "narrow way" which few can find. "Let no man take thy crown."

## QUESTIONS AND ANSWERS

A brother asks How we can reconcile the fact of the resurrection beginning with the prophets, and Heb. 11:40; "God having provided some better thing for us, that they with out us should not be made perfect."

Paul is simply teaching that those under the former dispensation were not to be made perfect, until after the dispensation of grace. And the being made perfect is proven by the connection to mean the receiving of what they died in the faith of, viz, their inheritance. Indeed Christ is not yet perfected, nor is he to be until his body is completed.

And the prophets, if they belong to the same body, will not be made perfect until all are gathered into one, and the marriage of the Lamb is consummated.

Another brother asks, How we reconcile 1 Thes. 4:16; "The dead in Christ shall rise first." Paul is speaking of the dead in Christ, and the living in Christ; and they rise first, viz. before the living are changed; and has no reference to other orders of resurrection. This may be seen from the two previous verses.

## **Chart Notice!**

I am making a chart 3 feet 6, by 2 feet 6: illustrated and colored: with 7 arguments for our present position. One of these hanging in the house will very much help all who are interested; and help interest others in understanding this great subject. Price, on rollers, post paid, 50 cts.



## **NOTICE OF THREE DAY MEETING**

At Brockport N.Y. Commencing Friday evening Jan. 14th, and continuing over the following Sunday.

Eldr's J.H. Paton, D. Cogswell, and N.H. Barbour are expected, the Lord willing, to be at the meeting.

Come all who can.

# THE HERALD OF THE MORNING

Vol. 4. MARCH, 1876 No. 2

## GOD IS LOVE

EDEN

"The seed of the woman shall bruise the serpent's head."

THE FLOOD

"Come thou and all thy house, into the ark."

PATRIARCHAL AGE

"Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed."

KINGDOM OF ISRAEL

"And ye shall be unto Me a kingdom of priests."

GENTILE TIMES

"Take off the diadem; remove the crown: I will overturn, overturn, overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

1878

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D. COGSWELL,  
Dansville, N.Y.,

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Almont, Mich.

Corresponding Editors.

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N.H. BARBOUR, Editor, ROCHESTER N.Y.

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# ELIAS

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"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; least I come and smite the earth with a curse, (Mal. 4:5). "And Jesus answered and said unto them, Elias truly shall first come and restore all things " (Matt. 17:11).

That John was sent as the Elijah, there can be no doubt, for the angel testified (Luke 1:17), "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And yet John did not fulfill that prophecy; that is, he did not succeed in turning "their hearts into the wisdom of the just;" and therefore when asked, "Art thou Elias"? could truly say, "I am not" (John 1:21). And yet Christ said, "If ye will receive it, this is Elias which was for to come" (Matt. 11:14). But they did not receive it. John was the Elias, and he was not. He was, if they received him; he was not, because they rejected him. Hence the apparent contradiction between Christ and John; Christ said, "Elias is indeed come, and they have done unto him whatsoever they listed " (Mark 9:13).

Christ failed in a certain sense, in his work, and wept over it, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, and ye would not; Behold, your house is left unto you desolate, and ye shall see me no more until ye shall say Blessed is he that cometh in the name of the Lord."

The whole gospel dispensation comes in between that rejection of Israel, born of the flesh, and the time when the above is to be fulfilled; during which a people born a second time, "born of water, and of the Spirit," to be taken out to inherit the kingdom. Hence the prophecies in the Old Testament concerning Christ's coming, and his reign, have this wide gap between their commencement and completion. And this delay in establishing the kingdom could not be seen nor understood until after the first advent: read and compare Isa. 61:2, with Luke 4:16. The part of the prophecy referring to the day of vengeance seems to have been delayed. He began the fulfillment of this, and some others, but stopped in the midst of the second verse, as you will see in Luke; the kingdom was to be delayed 1845 years; or until he should come the second time (see Luke 19:11- 12). There are also other Scriptures, which have this apparently unrevealed postponement; see Zech. 9:9- 12, where the fulfillment is stopped between the 9th and 10 verses. Christ came to fulfill the law and the prophets (Matt. 5:17), but was stopped by unbelief; and the gospel dispensation was the measure of this is delay. For instance, as the Lamb slain, Christ began to fulfill the Passover; but like the above prophecies, the fulfillment was delayed; the work of Elias must first be accomplished, and a people prepared for the Lord, before the kingdom is set up. And these prophecies, and even the law must be fulfilled in the kingdom of God (Luke 22:15- 16).

That John was to come in the spirit and power of Elias, and that Christ called him the Elias, proves that the prophecy was to be fulfilled, not by the person of Elijah, but a work bearing some relation to his. "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." And the outcome of this was that the hearts of Israel were turned back, and the prophets of Baal put to death.

John failed of turning their hearts back "to the wisdom of the just," and hence the delay of the kingdom, the necessity of a second advent (nowhere even hinted at, in the Old Testament), and the work of the gospel, to "prepare a people for the Lord" viz. The bride, the Lamb's wife. "A people for his name" (Acts 15:14).

Now if the gospel church finds the picture and prepares the way for the coming of the great and dreadful day of the Lord; then it is the work of Elias. And this bride, made one in Christ, is to "restore all things and the gospel church, if it is the Elias, will answer, in all points, to the type.

## ELIJAH AS A TYPE

His work was attended with miracles; he fled into the wilderness, and 'was fed by the ravens, and in other ways, for three years and six months [James 5:17]; and finally ends his career by translation.

The gospel church has a similar career; it had the power of miracles; it fled into the wilderness, where it had a place prepared of God, that they should feed it "A thousand two hundred and three score days" [Rev. 12:6], or "for a time, times, and half a time" [Rev. 12:14]. And ends with translation; "Behold I show you a mystery, we shall not all sleep."

There is a general fitness in all these things and the translation scenes will also bear the closest scrutiny. And why Adventists, and others, feel called upon to fight every inch of ground, and the real facts connected with these applications puzzles me, unless indeed all organized sectarian bodies oppose, on principle, every thought which does not emanate from themselves.

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The Advent movement has been divided by our Lord into two parts: a going forth to meet the Bridegroom prior to the tarrying and disappointment, and a going out to meet him under the midnight cry, in accordance with which cry he comes. And if this Advent movement is to end with translation, in can see that it should have a parallel in the translation scenes of Elijah.

But, say some, are you comparing this little movement, under what you call "the midnight cry," to Elijah the prophet? No, I am comparing the whole gospel to Elijah; and the last movement of the gospel dispensation, the one given in Matt. 25:6, to the end of Elijah's career. And certainly there is a wonderful parallel between the type and antitype. For it is a fact that this midnight cry movement answers exactly to all the movements of Elijah after he actually started for translation.

He went from Gilgal to Beth-el; from Beth-el to Jericho; from Jericho to Jordan: crosses the Jordan and went on an indefinite distance (2 Kings 2:1-12). To these there has been an exact parallel, and the name of each place even, has a fitness in this movement. Gilgal means Rolling away the reproach [Joshua 5:9]. Beth-el means The house of God, or base of ladder reaching to heaven [Gen. 28:12-19] Jericho means His moon, or month. [The meaning of the names we have taken from the Bible itself when given: and when not so found, from Bible dictionary]. Jordan means Dividing, or judgment.

In this midnight cry movement the starting should have been from where the reproach of Egypt, the night of tarrying, was rolled away. The 1843-1844 disappointment had been a reproach; so that many, myself included, were ashamed to have it known that we were ever identified with it; while others were glad to bear reproach. When the 1873-1874 movement, the midnight cry, began, the fact that every one of its arguments were based on the old 1843 position, made that, in our eyes honorable; and to us it was no more a reproach. Thus we started from Gilgal for 1873, or Beth-el. And 1873 is the base of the ladder; it is where the six thousand years from Adam ended, and the "day of the Lord" began. "And when the Lord would take up Elijah into heaven by a whirlwind, Elisha went with Elijah from Gilgal, down to Beth-el." But translation did not come at Beth-el, and the Lord sent them to Jericho [verse 4]. We had scarcely reached the autumn of 1873, the time to which we looked, when, as brother Cogswell and others in Dansville will remember, in the middle of a course of lectures on 1873 Time, the light came out, and our object-point was immediately changed to the seventh month of 1874 -- Jericho, "his moon, or month;" and those opposed to this movement found excuse for many a bitter remark "That one Time to which we looked, would hardly pass before we set another Time." But notwithstanding the apparent weakness of "this sliding scale," as they called it, our numbers increased; and during that year the "Midnight Cry and Herald of the Morning" was commenced. When Elijah reached Jericho, the Lord said "Go to Jordan;" and instead of "giving it up," they made a new start. So did we, and to the utter disgust of "the sons of the prophets who stood afar off."

We had hardly passed the 7th month of 1874, when the light came out as clear as a sun-beam, pointing to Feb. 14, 1875, as the extreme end of the 1335 days, when Daniel must "stand in his lot;" and April 5, as the end of the Jewish year which closed the Jubilee cycles which were to bring the beginning of the "times of restitution" [Acts 3:21], Jordan means judgment: and "begins at the house of God." Thus we started for the fifty days between Feb. 15, and Apr. 6: looking for the resurrection at the first date, and translation at the second. Thus even the crossing of Jordan, with its two banks, had its parallel. When the 15th of Feb. came, we believed the resurrection had begun; that as the dead in Christ were to rise first, it was probably fifty days first: as with "Christ the first fruits:" he rising fifty days before the Holy Spirit, which was the earnest of the inheritance (Eph. 1:14) was given. During that fifty days, an answering to the

crossing of Jordan by Elijah, some of us had strange expectations, no less than that the graves would be seen to open, and the saints appear. Now, however, we have learned more of what the Bible teaches; that they are raised "spiritual bodies:" and the angels, cannot be seen without a special revelation. And further, we now believe the resurrection of the saints has not begun; that every man is to be raised in his own order; and at the end of the 1335 days the resurrection began with the prophets, the "order" to which Daniel belongs.

"And it came to pass when they were gone over as, they still went on, Behold a chariot of fire and horses of fire, and parted them both asunder."

Though advised to "Give it up," we are still "going on," but to no definite point; for although we are "in the time of harvest," and have clear Bible proof that, the harvest does not end until the spring of 1878, and that the tares are to be gathered in "bundles," first; yet it is not certain that the gathering of the "wheat," is the last work of the harvest. Hence, we are anxiously waiting for the completion of the gathering of the tares in bundles; viz. A complete

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organization of those who by "going forth to meet the Bridegroom," are made to represent "the kingdom of heaven." When that is complete, so that all holding present truth in relation to this harvest message, or Time of visitation, have been "cast out," we shall look for Christ to appear. For this condition of things must obtain before he appears: Your brethren that hated you, that cast you out for My names sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed" (Isa. 66:5).

Somebody has got to fill this picture when he appears: That is be hated by their brethren: cast out for the good of the cause, and yet be in the right. I guess a good many would like to be in just this condition when he "appears;" and if, as some say, he may appear at any moment, they better hurry up and find some truth unpopular enough with their brethren to make them hate them. We are satisfied with "present truth."

## WISE AND FOOLISH

76HM20

All have formed some kind of an idea as to how the events of the end are to be fulfilled; and very likely no two have had the same ideas in relation to it. Now while in the midst of these events, is it wise to give up arguments which were perfectly satisfactory last year and year before, merely because our imaginary picture as to how the end should come was not realized? Is it not wise rather to mistrust that we have been somewhat mistaken as to the character and manner of events? I once preached that the end would come in 1843- 1844, but did not then see the vision was to tarry.

Prophecy was fulfilled by the very course taken; but because the vision tarried, as was foretold, some said, "Give it all up." In consequence of the tarrying and "slumbering and sleeping," great confusion followed, specially among those who attempted to readjust the prophecies; and because of this confusion, these tempters again said, "Give it up." In the middle of this long night, the second and Last movement, the midnight cry, began, and we preached that the end would come in 1873. Our arguments were, mainly, that the 6000 years from Adam ended there; and the 1335 days of Dan. 12, in full years, also ended there. At last 1873 came and passed; "Give it up," again said these children of darkness. We answered, No! the arguments have not been overthrown, on the contrary they seem invulnerable; possibly "the day of the Lord" does not begin with the universal crash our imaginations have pictured; let us hold fast and wait for light. Light came, and we are fully satisfied "the day of the Lord" began in 1873, without so much as an earthquake or the annihilation of a single nation. When accepting of that position, it became apparent that the 1335 days could be "prolonged," by a Scriptural and perfectly satisfactory argument. Again, we preached that the end of the world would come in the seventh month of 1874; but the time passed, and the world was not burned as some supposed that it would be. Now, if you do not give it up you are dishonest, said these messengers of the Evil one. Hold fast, said the blessed Spirit, Does it read "The burning of the human family is the end of the world," or "the harvest is the end of the world"? More light began to shine on our position which made us think we were in the pathway of the just "that shineth more and more unto the perfect day." What is the harvest? a period of time in which "one like the Son of man" and the an angels are on a doing a work. And the "wheat" is not to be gathered until at, or near its end. Then the harvest must commence before the living are taken; and yet when taken, they are, apparently, at their usual occupations, in the mill and in the field. This looks much as if the harvest would be a quiet work, unobserved by the world. If this is true, then indeed he comes as a thief. And as he was here forty days unseen save only by a few as witnesses of his resurrection, why may it not be here "in the days of the Son of man," as it was in the days of Noah; when they builded and planted, and knew not? and yet have all the other Scriptures in relation to the open manifestations come out just as we had imagined? He went away without uproar, and he comes in the same manner in which he went. There seems to be harmony here, and Christ compares his coming to "the days which were before the flood", and never to the flood itself (see Matt. 24:37; Luke 17:26.)

Our imagination has not always drawn a truthful picture of events, and certainly the Jews did not have a correct idea of the first advent, and rejected the evidence of plainly fulfilled prophecy in consequence; is it not therefore wise in us to mistrust our preconceived ideas of the manner of the fulfillment rather than reject clear and positive prophetic arguments? It stands us in hand at least to be careful that prejudice, or self righteousness does not blind us.

But our great men and leaders, like J.V. Himes and Miles Grant, do not see these arguments. I know it, and am sorry for it. J.V. has been in the light, the movement referred to by our Savior, in which the virgins all went forth with burning lamps. He fell into darkness, it is true; but, we must all plead guilty to that, for "while the Bridegroom tarried, they all slumbered and slept." And his lamp, viz. the prophetic light he had in the first movement, and which Christ

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recognizes as a burning light, has turned to darkness - - himself being the judge. The other great man and leader, M.G. never had this prophetic light. He was a School teacher in 1843 times, and the only movements he has been in were those not recognized by the Savior other than the time of slumbering. I do not say this to hurt the feelings of those who were in the 1854 or 1867 movements; but if I can read, only the going forth to meet the Bridegroom prior to the disappointment, and the going out to meet him under the midnight cry, are named as any part of the history of the "virgins" while they were awake. And we are not begging the question, in applying the parable, for these very men

made this application, until they found that the parable, so applied, reproved themselves; then they came to the wise conclusion that the parable had been misapplied.

Those who have not been in the movement before the tarrying, nor that under the midnight cry, have never walked in the light referred to in that parable, more than have the orthodox churches; and what I object to in M.G., is that not being an Adventist, he assumes to lead the Adventists. And being a shrewd man he is, without their knowing it leading backwards.

Holiness and sanctification, are beautiful words; and to have lived eleven years without sinning, an enviable position; I believe it is eleven, it was eight years in the spring of 1872. True he has sadly misused our other "leader," within this time, but as sanctification can be obtained independent of all special truth designed for the generation, possibly such a one can magnify the sin of a brother, for the good of the cause, and unity of "the east and west," without sinning.

Eld. Paton recently had an interview with him in Springwater; and M.G. took the position that the resurrection belongs under the sixth seal; but the trumpets were all in the future; and belonged after the sixth seal had ended. Brother P. had him state his position over two or three times, so that he could not go back on himself and then referred him to Rev. 11:15- 18, where the reward comes under the last trumpet. M.G. saw that he was caught, and tried hard to turn the subject to something with which he was familiar, and he did, for he very cordially invited the brethren to "give it all up." He then went to see brother Cogswell, at Dansville, and confidentially told brother C. that he "could tear these arguments all to pieces; there was nothing of them: come, Give it up."

We have concluded however, not to give it up, especially as the evidences of the truth of our position are increasing; and all the jots and tittles, as well as the great prophecies are coming into place.

# THE THREE WORLDS

76HM21

It has been said, by professed teachers of the word, that enough was given in the sermon on the mount to save the world; thus while they thought they were honoring the Lord, they were virtually accusing him of having given a vast store-house of unnecessary truth. But the Bible is one; and all of its parts as necessary to its unity as are the various parts of our body to manhood.

This will be better understood after the reader has had a glimpse of the connected order and perfect system displayed in the divine science of Revelation. For instead of promises, and commandments, as many suppose, the Bible is a system of connected, and progressive truth. And no part can be fully understood without taking into account its relation to what has gone before, and what is to follow; "and no prophecy of the Scripture is of any private interpretation;" that is, to be applied alone, and independent of its relation to other parts.

"A science is a collection of general principles or leading truths relating to any subject, arranged in systematic order. And the science of God must be perfect," says Webster; and He is not the God of confusion. Therefore we ought to find unity and system in its highest perfection, as the leading characteristic of his word.

If the Bible is a systematic and progressive science, as we shall show, progressing from the lower to the higher; from the natural to the spiritual (1 Cor. 15:46); and dispensational steps occur in this plan, one can easily see that this arrangement must be taken into account before the subject can be understood, or even the meaning of the language as applied to each separate part, can be fully mastered. I will endeavor therefore, in this chapter, to bring before the reader, first, a clear idea of the outline of what God has revealed; and second; a few of the general and distinctive features belonging to each dispensation or cycle of time.

Words are only signs by which ideas are conveyed, and mean more or less according to circumstances: thus; "condemned," "destruction," &c.; convey an entirely different idea under different circumstances. Many unsound men, and horses, were sent to the front in the time of the great rebellion, and were condemned. The word in this connection, however, conveys a very different idea from what it does in a trial for life, where it passes from mouth to mouth until it reaches

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the ears of the condemned to what, is what makes the difference. These immediate relations are readily acknowledged; but the great dispensational division, of our subject, and, the extent to which the meaning, of language is limited by these, is not so readily observed by the ordinary reader; nor indeed can they be until such readers have a distinct knowledge of the character of these various stages in the one great plan of redemption.

Faith comes by hearing and understanding the word of God: "Understandest then what thou readest?" said Philip to the eunuch. And the seed sown by the wayside, "is where any one heareth the word and understandeth it not" (Matt. 13:19). Hence, to read the Bible without understanding it, as so many do, is no better than to read the book of Mormon; for "it is seed sown by the wayside," and brings forth no fruit.

The three worlds refer, not to the heaven, earth, and hell, of the catechism, but to the world that was "overflowed with water and perished" (2 Peter 3:5); "this present evil world" (Gal. 1:4); and "the world to come" (Heb. 2:5). Each one of these are spoken of in 2 Peter 3:5, 7, 13, as a distinct "heavens and earth." And although this planet is the basis of all; and as far as revealed, is to exist "world without end," yet the heavens and the earth are said to "perish", to "pass away," or "be changed;" at the end of each great cycle of time: "Thou, Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail" (Heb. 1:9-12).





Either the kingdoms of this world belong to Christ now, or they do not; if they are now his in possession, how is it that they become under the sounding of the seventh trumpet? "And the seventh angel sounded; and there were great voices in heaven, The kingdoms of His world are become the kingdoms of our Lord, and of his Christ; and the nations were angry; and thy wrath is come; and the time of the dead that they should be judged" (Rev. 11:15, 18). God gave the kingdoms of this world to the Gentiles (Dan. 2:38); and their time has not yet expired; and Christ said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And yet it is only when "the kingdom is the Lord's, and he is the Governor among the nations," that "all the ends of the earth remember, and turn to the Lord."

I think it will be difficult to escape the conclusion that the kingdoms of this world do not become the kingdoms of our Lord, until the gospel of the kingdom ends. Nor can it be denied that the world will remember and turn to the Lord, when the Kingdom is the Lord's. Who can read Ps. 96, 97, and 98, and fail to see that great and glorious things are to be done among the heathen after the kingdom is set up?

With this view; viz. that the "world to come," has not yet come; and that the time during which the Gentiles hold undisputed possession of the kingdoms, ends with this age; and that the object of the gospel was to "take out a people for his name," to become "kings and priests, and reign on the earth;" that it is in the age which follows, the gospel of the kingdom that the kingdom comes: that it is when the kingdom is set up, Christ is to "reign till he subdues all enemies;" and most of difficulties in the application of Scripture will vanish.

Also bear in mind that in the Psalms and prophets, events belonging to all the different ages are often clustered together without chronological order; and that the only possible way to separate "and rightly divide the word of God," is to understand the true character of the events of each age, and let the prophetic statements arrange themselves in the age to which they naturally belong.

Take, for instance, Zech. 9:9- 10; which began to be fulfilled in the Jewish age, but will be complete only at the end of the age of conquest. Take also Isa. 61:1- 2 fulfilled to the middle of the 2nd verse at the first advent; while the remainder of the sentence belongs in the age of conquest, the exact dividing line, in this case, being drawn by the Lord (Luke 4:19). This outline of the plan of redemption is proof that God is a God of order. We also have the measure of each of these ages, so that God's people are not in darkness so that "that day should come upon them unawares."

The world that was, measured 1655 years; and was forty days and forty nights in being destroyed. The world that now is, is to be forty years undergoing its baptism of fire [judgments]; and measures 1st, the patriarchal age, 659 years: 2d, the Jewish age, 1845 years: 3rd, the gospel age - - - - - years. And in the world to come, the first age, or age of conquest, measures a thousand years. And the generations before the flood, including Shem were eleven. The patriarchs born after the flood, were also eleven. The Jewish dispensation was under twelve tribes; the gospel dispensation under twelve, apostles, and the age of conquest, is to, be under Christ, and the "twenty- four elders."

With all this system and order, and exact length of each age, think you there is a link wanting, a break in the chain, the measure of the gospel dispensation left a blank? It certainly is not; for although its measure has not been revealed in specific numbers, like the other ages, its measure is in the Bible and can be brought out in many different ways. And, reader, we are at its end; and a transition period of "forty and two months," already commenced, the "harvest" of the gospel. And a period of forty years, already begun, ushers mankind into a new age, and a new order of events; and the "gospel of the kingdom" will be numbered with the past.

WRITE THE VISION AND MAKE IT PLAIN ON TABLES

Daniel 8-9	TIMES OF GENTILES	CHRONOLOGY	BIBLE	DANIEL 12	ZION'S WARFARE UNDER THE COVENANT OF BLOOD &	COVENANT OF GRACE	JUBILEES	REV. 17th
1	2	3	4	5	6	7		
7 or Weeks; 490 years; and ended at the first advent a d 3	B.C. 606	1656 427	A.D. 538 9 or 40	198 6 1 450 8 513 4 70 5	Crucifixion A.D. 33	6 19x50 are 950; or 19 less 513 Captivity 969	The ten "horns" [divisions], are, 1. France 2. Germany 3. Austria 4. Switzerland 5. England 6. Spain 7. Lombardy	
Balance of the 2300 is 1810 years, and ended at about A.D. 1843.	B.C. 536	0 3 y a s y	B.C. 536 5 a s	before the y a r	{ 8. Lombardy	70 captivity.	( 9. Romania 10. Ravenna the three overturned by the papacy	
But the "vision" And "Bridegroom"	1260 x 2			1841 1/2 1828	1841 1/2	are 2500, or a jubilee of jubilees; but to the last one is one is only 2499 years.	The seven "heads," [governments] have been 1st. Consular 2nd. Imperial 3rd. Gothic	
	2520 A.D. 1874 + 40 1914 ----- 2520	A.D. 1872	1873	A.D. 32- 1875	1845 Harvest 3 1/2	1874 Harvest 3 1/2 3449	There remains 5 cycles of Papacy, or "Image each, or 2499; and added to 950 make 3499.	4th. Papal 5th. Republican 6th. Restored "TARRIED" of the beast." 7th. Kingly: under Victor Emmanuel 8th. [yet future], INTERNATIONAL commune; or "peoples, and multitudes, and nations," without a head.

## NO. 1. DANIEL 8 & 9

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The 2300 days of Dan 8:14, was the 1843- 1844 argument; and the "days" ended at about that time; but the vision tarried. It did not say the sanctuary should be cleansed "at the end of the days;" like the exact statement of Dan. 12:13; but simply that there should be so many days, and "the sanctuary should be cleansed." The word then, "then, shall the sanctuary be cleansed," does not occur in the original (see Englishman's Hebrew Concordance; and many French and German translations). Nor do the 2300 days cover the cleansing; that, whatever it may be, was to transpire after the days end, as is clear from the text itself. A parallel is found in Gen. 15:14 where the inference is that they would come out at the end of the 400 years; but it did not say so and is worded so that it does not clash with Exodus 12:41. If the sanctuary had been cleansed at the end of the days, the vision would not have tarried; but the answer to Daniel was so worded as to give room for the tarrying, though the fact that it would tarry is found only in other Scriptures.

The argument stands thus; "Seventy weeks are determined (cut off) on thy people, and thy holy city" (Dan. 9:24). Seventy weeks are 490 years, which, from 2300 leave 1810; and 69 of these weeks reached to "Messiah the Prince." Messiah means the Anointed [John 1:41 margin]. He was not the Anointed until his baptism; nor did he come until then [Acts 13:24]; from which one week of the seventy remained. Christ was crucified in the spring of A.D. 33: and the argument in 1843 was that he preached 7 years, and that the last week of the 70 ended at his death. And hence, 1810 years after, the days would end.

That was an argument no one could answer; and the "virgins went forth to meet the Bridegroom;" but He tarried; the 2300 days had ended, and the sanctuary was not cleansed. "No prophecy of the Scripture is of any private interpretation." If that of the 2300 days was the only prophecy, and contained all the truth, it might be successfully maintained that "the time appointed" for the end must be the end of the 2300 days. But as a single prophecy contains only part of the truth on any subject, the above conclusion does not follow. Hence I can believe those days have ended, and the tarrying came, in the right place.

The only point in which I now differ from the 1843 position, is that Christ made the sacrifice to cease in the middle of the week; and so preached only three and a half years. It was claimed that the seventy weeks determined on the Jews must have ended at the death of Christ, for there, all favor to the Jew as such, ended; their house was left desolate, and their city ceased to be "The holy city." I admit that Jerusalem ceased to be the holy city at that time, but all special favor to the Jew did not end at the death of Jesus, the commission was given to preach the gospel to all nations beginning at Jerusalem. And, doubtless, the time determined on the Jew did not end until the last half of the seventieth week had ended; which was probably the point of time at which the gospel reached Cornelius, the first Gentile. Still, the 1843 position on the 2300 days was, in the main, correct; and the position that those, "days" are ended cannot be overthrown.

## 2. TIMES OF THE GENTILES

76HM25

The four Gentile governments, Babylon, Medo- Persia, Grecia, and Rome; are represented in Dan. 7, as four great beasts; the lion, the bear, the leopard, and the great and terrible beast. The empire of these beasts over God's people, had a beginning, and to have an end; for Christ said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Gentile rule began when Zedekiah, the last prince of the house of David, was dethroned at the beginning of the 70 years desolation of Jerusalem (2 Chron. 36:20). It was then the diadem was "removed," to be no more until He come whose right it is" (Ezek. 21:25, 27); and in the meantime, these four great beasts fulfill their time.

If you will add up the figures on the chart in the next column, No. 3; beginning at the 70, then the 536 B.C. you will see that the 70 years desolation began B.C. 606. And that is the date of the beginning of "the times of the Gentiles." Add 606 to 1874 and it makes 2480; and that many years have ready passed, and the times of the Gentiles are not yet fulfilled. But according to Daniel 12; they end with a time of trouble such never was since there was a nation. And a man, or nation, must live, in order to experience trouble. Hence, whatever men may say, God's plan is for the nations to live during this trouble and become subjects of the "people of the saints of the Most High." And there is very clear evidence that forty years is the length of this time of trouble. Add the 40 and the total is 2520, or 7 prophetic times. Three and a half "times," [a day for a year], measure 1260 years, in Daniel and Revelation; and 7 times is twice 1260, or 2520. And in Lev. 26:17- 18, we learn that those that hated God's people should rule over them "seven times." That time is nearly fulfilled, 40 years more will complete it; and the time of trouble with which it begins has already commenced; and these arguments are supported by facts.

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Nebuchadnezzar was a type of mankind: As God gave Adam dominion (Gen. 1:58), so he gave it to Nebuchadnezzar (Dan. 2:38.) Adam lost his dominion, but it is to be restored; (Acts 3:21). Nebuchadnezzar was driven out to herd with the beasts of the field until "seven times had passed over him" (Dan. 4:25). But his glory and kingdom was restored to him (Dan. 4:34). In the vision, a tree was cut down, but the "stump - root" was left (Dan. 4:14- 15) And the explanation is that the root would sprout again (Dan. 4:26). "The root and Off- spring of David", is the part of the human family that retains the life giving principle; and through Him, the dominion will be restored. The evidence is that the kingdom will be restored as a "stone," in 1878; and by the end of the 40 years, will have "broken in pieces these kingdoms," and "become a great mountain " (Dan. 2:34- 35). And during this breaking process, the conversion of the world will be accomplished. (Isa. 26:9; Rev. 15:4). But this conversion is not to the "high calling" of the gospel. That must be secured, if ever, before the "time of harvest" ends. And yet, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee; for the kingdom is the Lord's, and He the Governor among the nations" (Ps. 22:27- 28). Praise ye the Lord.

## No. 3. THE CHRONOLOGY

76HM26

This subject is of the first importance; for it is the key to almost every other argument.

The explanation here must necessarily be brief; and those who desire to make themselves masters of this, the key to the whole chart must refer to the August No. of the "Herald of the Morning" - - those who have it not can obtain it by enclosing a ten cent stamp, and their address, to N.H. BARBOUR; Rochester N.Y.

The first period, 1656, is the time from Adam, to the end of the flood. If you will figure this for yourself it will give you an idea of how the chronology is made. Turn to Genesis 5:3, you get the age of Adam when he begat Seth; mark it down; and then see how old Seth was when he begat Enos (ver. 6) without any regard to the full age of Adam, as his age is no part of chronology. You find that Adam lived 130 years and begat Seth, and Seth lived 105 years and begat Enos. Now take the age of Enos when he begat a son, and add it to the above, and on with each one until you come to the birth of Noah. You have nothing to do with Noah's children but must now find the age of Noah when the flood ended. Compare Genesis 7:5, 11; 8:13; and you will learn the day he entered on his six hundredth and first year, the waters were dried up. Try this and see if you make it 1656 years from Adam to the flood. For further detail, criticisms &c., you must refer to the "Herald," as above.

The 427 is from the flood to the death of Terah, and covenant with Abram. The 430 are from the covenant to the law. The 40, is the time in the wilderness. The 6 is from that to the division of the land. The 450 is the time from the division of the land to the beginning of the space of forty years in the which Saul reigned. The 513 is the time under the kings. The 70 years is the time Jerusalem was desolate, and the land enjoyed her Sabbaths. The 536 is from the end of the captivity to the beginning of the Christian era. The 1872 is to the autumn of our year 1873. This is the only chronology that even claims to be a Bible chronology, all others, including Bishop Usher's, found in the margin of our Bibles, take Josephus, for some 50 years, in place of the Bible.

## NO. 4. DANIEL 12

76HM26

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (Dan. 12:11).

We understand the abomination that maketh desolate to be the Roman church, because God has given her that name and character in Rev. 17: "On her forehead was a name written; Babylon the great the mother of harlots and abominations of the earth; which abominations [mother and daughters] are all church-state organizations. But she was the one that "maketh desolate," for she was "drunken with the blood of the a saints."

This abomination was "set up," when she took her seat on the beast (Rev. 17:3). In other words, when the church was supported by the civil power. This occurred in A.D. 538, or the spring of 539; for the Goths, who were opposed to the Catholics, had held the government for many years prior to the above date; but in the summer of 538, they lost most of their power in Italy; and the people changed their allegiance from the Arian, to the Catholic party. The exact time when these provinces of Italy gave their support to the Catholic party, is the exact time when the abomination was set up; or the "beast," commenced to carry the "woman."

This power, when once "times and laws were given into its hands," was to hold them for 1260 years. But those years ended in 1798; for at that time, times and laws, were taken out of its hands. The 1290 days ended about A.D. 1828, when the "waiting

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time," or Advent movement began. The 1335 "days" ended between the spring of 1873 and 1875.

There is an argument showing that the abomination was not set up until the spring of 539; which makes the 1260 almost a year short; for we know they ended Feb. 15, 1798.

Then there is a Bible argument showing that the 1335 years, beginning almost a year this side of the spring of 538, were "prolonged" almost a year; thus gaining nearly two years; so that they ended Feb. 14th, 1875; and thus harmonize with the other prophetic periods. At the end of these days Daniel was to "stand in his lot." And as every man is raised "in his own order;" the order of prophets must have been raised at that time. And those days ended since the "harvest," or "end of the world" began; and therefore, these events of the judgment must be having their accomplishment.

"The time of the end," so often mentioned in this prophecy, began in 1798, at the end of the 1260 days; but do not end until the end of "the times of the Gentiles;" a period of time reaching 40 years beyond the end of 1874; and covering the time of trouble, and of these great revivals, upon which the world have now entered.

## **No. 5. ZION'S WARFARE**

*In two equal parts*

76HM27

Every one knows there has been a Jewish, and a gospel dispensation. That one was represented by twelve Tribes, and the other by twelve Apostles. And that 24 elders are represented as before the throne, in the kingdom (Rev. 4:4). These two dispensations, one of circumcision in the flesh, the other of circumcision in the heart; the one a covenant of BLOOD, the other a covenant of GRACE, represent the two parts of Zion's warfare; which is to be "double." For in Jeremiah 16:9- 18, we learn that God would cast off his people for a time, but would eventually bring them again into their own land, and first will recompense their sin and iniquity double (Jeremiah 16:18). Then in Zech. 9:9- 12; we learn when the double or second half began, viz. when Christ rode into Jerusalem; "Even today do I declare that at I will render double unto thee" (Zech. 9:12). Then in Isaiah 40:2; we learn that when they shall have received double, their warfare, or "appointed time (see margin), is accomplished."

Now it is a fact that these two dispensations, are of equal size end of equal measure, and are parallel in almost every feature; as, will be seen.

### **THE PATRIARCHAL AGE**

The Patriarchal age was a one man age; that is, one man represented God's church. Of all his father's house, Abram alone was chosen. Of his family, Isaac the son of promise was taken. Between Esau and Jacob the younger was chosen. But at his death, a change occurs; the one man age ended and the church of God is embodied in the "Twelve Tribes of Israel;" and to be no more change until Shiloh come. But at the resurrection of Christ He became the head of a new race of spiritual sons, and in him, the one man age was restored.

### **THE JEWISH AGE**

At the death of Jacob, the scepter was conferred on the tribe of Judah "the scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the gathering of the people" (Gen. 49:10) This is the measure of the Jewish dispensation, or the children of Israel after the flesh; from the death of Jacob to the death of Christ. The coming out of Egypt, receiving of the law, entrance into the promised land, or captivity, were mere incidents in their history. "The law was added by reason of transgression" (Gal. 3:19); and the captivities were added for the same reason. From the death of Jacob to the death of Christ, was 1845 years to a day. And there is satisfactory evidence that just 1845 years from the death of Christ, where Zion's warfare will be double, the gospel dispensation will end.

### **Date of the death of Jacob**

From the covenant to the law, was 430 years (Gal 3:17). The covenant, which was the promise of the land (Ps. 105:9- 11) was made when Abram was 75 (Gen. 12:4- 7). Isaac was born 25 years after, or when Abraham was 100 (Gen. 21:5). Jacob was born when his father was 60 (Gen. 25:26). He died at the age of 147 (Gen. 47:28). Hence from the covenant to the death of Jacob was 232 years. And we have a right, from these positive statements, to claim that it was just 232 years. The 430 years from the covenant to the law was fulfilled the same day they came out of Egypt, (Exo. 12:41). They came out on the 15th day of the first month (Num. 33:3). As the 430 years were just 430 to a day; and ended on the 15th of the first month, they must have began on that day; therefore the covenant with Abraham was made on the 15th day of the first month. And Jacob dies just 232 years after; end therefore on the 15th day of the first month, 198 years before the exodus. Then they were 40 years in the wilderness (see chart), 6 years to the division of the land; 450 under the judges; 513 under the kings; 70 years captivity; 536 to Christian era. And Christ died, on the 15th day of the first month, or day after the Passover (Matt. 26:19, 27:1), in

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A.D. 33. That would be 15 days after A.D. 32, ended. Hence, it takes all of A.D. 32. Jewish time, and 15 days into 33 to bring us to the death of Christ. And from the death of Jacob to the death of Christ is, as you will see by adding up the figures, just 1845 years.

The Jewish dispensation was not only represented by twelve Tribes, but ended with an advent of Christ and a time of harvest, belonging exclusively to that fleshly house of Israel and (John 4:35- 38; Matt. 15:24). This gospel of the kingdom also closes with in advent of Christ and a time of harvest (see Matt. 13:30). Again; the two are parallel even in their worship; the Jew had his priesthood, altar, sacrifice, tabernacle, temple, incense, &c. ("See thou make every thing after the pattern shown thee in the holy mount"). We have the "tabernacle not made with hands;" " the incense offered with the prayers of saints;" " a High Priest who appeared in the presence of God for us;" a sacrifice &c. Only theirs were earthly, and ours are heavenly. But both are a part of the one great plan, for Zion's warfare is double; which means two equal parts. They were carried captive into literal, and we into mystic Babylon. "My people go ye out of the midst of her" (Jer. 51:45), was said to them; and "Come out of her my people" (Rev. 18:4), is said to us.

Again; these two dispensations, or two covenants, are represented by the two cherubim extended over the mercy seat (1 Kings 6:25, 27; Exodus 25:20). One of these cherubim: extended its wings from the one wall to the center over the mercy seat; and the other from the other wall, to the mercy seat. And their faces looked inward towards the mercy seat. The first covenant looking forward to the great sacrifice, and the other back. "And both the cherubim were of one measure, and of one size" (1 Kings 6:25). These cherubim were made of "olive tree" (1 Kings 6:23); and in Rev. 11:3, we learn that the "two witnesses" are the two olive trees, and two candlesticks, the source of light. And these are the Old and New Testaments, or the two covenants. The Scriptures in the days of Christ were the Old Testament, and they "testified of him" (John 5:39); "The works that I do bear witness of me" (John 5:36). These are recorded in the New Testament, the other "candlestick. "I receive not testimony from MAN" (John 5:34), excludes all other witnesses but these two.

Thirty years before the beginning of the first harvest, there was a movement reaching from the wise men of the east, to the babes of Bethlehem. Thirty years before this harvest to the gospel age, which began on the 10th day of the 7th month occurring in October 1874, there was a movement in which the "virgins took their lamps and went forth to meet the Bridegroom" (Matt. 25:1). -- I refer to the Advent movement culminating in the tenth day of the seventh month of 1844. Six months before the harvest at the first advent, there was a message to make manifest the coming of Christ, and the harvest (Matt. 3:12). Six months before this harvest began there was a Jubilee message to make manifest the truth that Christ, and the harvest of this age was due.

From the death of Jacob to the death of Christ was 1845 years, to a day, as has been shown. But this was cut short 5 days, thus; Christ rode into Jerusalem, and ended their probation five days before his death (compare John 12:1, 12); and Luke 19:40- 42). There is also a shortening here of 5 days. Christ died on the fifteenth day of the first month A.D. 33; from which, to the tenth day of the 7th month 1874, is 1841 years and 6 months lacking five days. The first harvest lasted three years and a half, or during Christ's personal ministry. Therefore from the death of Jacob to the beginning of that harvest was 1841 years and 6 months. This harvest will last 3 and a half years, for the measure, 1845 years reaches from the death of Christ, in the spring of A.D. 33 to the spring of 1878. But if the parallel holds good, gospel probation will end five days before the 15th day of the first month, in 1878.

## KEY TO No. 6

76HM28

The Jews kept six kinds of Sabbaths, but failed of keeping the seventh (Heb. 4). They kept the 7th day, the 7th week, the 7x7 and 50th day, the day of Pentecost. They also kept the 7th month, the 7th year, and the 7x7 and 50th year, the year of Jubilee. The Jubilee was the time of restitution of all things (Lev 25:8- 46).

The Sabbaths, it will be noticed, are multiples one of another. Thus; the fifth Sabbath was the 7th year; that multiplied into itself (see Lev. 25:8), was 49 years, and the 50th was the Jubilee. To carry this out to the 7th and last Sabbath, which completes the system requires that the sixth Sabbath, or 50th year, be multiplied into itself. And the system of Sabbaths, being a part of the law. cannot pass away until it is fulfilled (Matt. 5:18). Hence, if we can learn when the last Jubilee under the law ended, 50x50 years from that should introduce us to the beginning of the great antitype or the Jubilee of Jubilees, the Sabbath "that remains to the people of God."

No. 3, the Bible Chronology, which is a key to all the prophetic periods, makes the time from entering the promised land, to the end of A.D. 1874, 3449 years. As may be seen by adding up the figures, beginning with the 6 years, and adding 2 to 1872.

That the Sabbaths to the land began at the time they entered the land, see Lev. 25:2; from which time, until the captivity, the jubilees

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remained in force; which, as seen on the chart, was 969 years. And we can tell when their last Jubilee ended by counting off the 50's from where they began. In 969 years there are nineteen 50's and a fraction of nineteen years over; for 19x50 are 950. So we know their last Jubilee ended 19 years before the captivity.

The captivity lasted 70 years, and ended in the first year of Cyrus, B.C. 536. Now to this 19 years, add the 70, the 536, and A.D. 1875, and you have 2500 years. And a Jubilee of Jubilees, or 50x50 is 2500.

A Sabbatic cycle was 7x7 or 49 years; and the 50th, or Jubilee year was added. Hence, in multiplying 50 into itself, 50 Jubilee years are included. Therefore the last year of the last 50 would be the beginning of the great antitypical Jubilee, or "restitution," (Acts 3:21). So the time from the last Jubilee under the law, to the beginning of the times of restitution, is 2499 years. Therefore, with the end of the Jewish year 1874, which was April 5th, 1875, ended this great cycle.

But there is another way to reach this same conclusion by a prophetic argument.

The 70 years captivity, as it is called, were really designed as Sabbaths to the land (2 Chron. 36:21). As the land did not keep its Sabbaths according to the law (Lev 26:34- 35), God made it desolate until it had enjoyed its Sabbaths [2 Chron. 36:21]; and he made it desolate 70 years; which proves 70 to be the full number of cycles in the sabbatic plan. And yet these 70 are not a part of the system of Sabbaths, but only a key to the number of cycles.

Now from the time they entered their land, and this system of Jubilees began, to the end of 1874, is, as we have seen, 3449 years. And 70 of these sabbatic, cycles, 19 with a Jubilee, or 50th year, and 51 without a Jubilee; make just 3449 years. Thus 19 cycles with a Jubilee would be 19x50, or 950 years; and 51 cycles without a Jubilee, would be 51x49, or 2499 years; and together, make 3449. And, therefore, like the other, ended with the Jewish year 1874; viz. April 5th, 1875.

## KEY TO No. 7

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When the Revelation by John was given, three of the four "beasts," of Dan. 7; the lion, the bear, and the leopard; Babylon, Medo-Persia, and Grecia, had passed away. Hence "the beast, having seven heads and ten horns," must refer to the fourth, or Roman empire. Rome has had two characters, sometimes called pagan and papal; but the division is more properly classed as civil, and ecclesiastical. As a civil power, it is called "the dragon" (Rev. 12). As a religious-political power, it was "the beast" of (Rev. 13). While in Rev. 17, the two characters, civil, and ecclesiastical are kept distinct; the beast having seven heads and ten horns," meaning the empire, and the "woman" representing the church.

A "harlot," in Bible language, means a church, the bride of Christ, united to the world. Hence, not only the Roman, but all other churches of that kind, are harlots.

Beast, and dragon, really mean the same; a dragon is a beast, but all beasts are not dragons. These distinctions must be recognized, as this 4th empire, though one, is represented under three distinct phases, as will be seen. And the name "beast," applies to each.

The "dragon," (12th chapter) is the empire as a purely political organization. The "beast" of chapters 13 and 17, is the empire under a religious organization; but in chapter 17 the church and state are represented separate, or as capable of separation. For "the peoples, and multitudes, and nations, on which the woman sitteth," are to throw off both civil and religious control, and go to destruction as a headless beast, or "commune," as we shall see. These three elements of the empire are now beginning to separate; and are known in political parlance as the monarchial, the religious, and the republican divisions now organizing.

But in Bible language they are known as "the dragon, the false prophet, and the beast" (Rev. 16:13 In Rev. 17:18; the empire as an ecclesiastical polity is "that, great city that reigneth over the kings of the earth." And in Revelation 16:19, "the great city," viz. the empire as united under the church, was seen "divided into three parts." And this division was the immediate precursor of its fall. And these divisions are now taking place.

The monarchial element, and the people, have always existed; but since the empire has been Christian, they have been in subjection to the ecclesiastical element; and during this time were said to be "in the bottomless pit;" or "not to be." Ver. 8: "The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition." The empire was, as a beast, or civil power, before it became papal. After which it was not, for it had become an ecclesiastical power. But it is to ascend out of this bottomless pit. Hence is "the beast that was, and is not, and is." "Here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth, and there are seven kings." The woman sat upon the beast having all the heads; in other words she represents the empire, or that "great city," Rome; which has been supported by seven governments, and is built on seven hills.

That "mountain" means a government, see Jer. 17:3-4; 51:25; Dan. 2:35.

These seven heads, or governments, exist only one at a time, for in ver. 10, it says "five are fallen and one is, and the other is not yet come." The Consular head, or government was in existence when the empire began its prophetic career at the time it conquered Grecia; and ended B.C. 27; at which time Augustus Caesar declared himself emperor. The Imperial head, No. 2, ended at

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about the middle of the 5th century, at which time the empire was divided and the control of Rome. The Goths assumed control of Rome. The Gothic, or 3d head, fell in A.D. 538; and Rome was given into the hands of papacy. No. 4, the Papal head fell in 1798, at which time a republic was proclaimed. The Republican, or 5th head fell in less than two years, and papacy, in a new character, the "image of the (old papal) beast" took its place.

This Image head, or No. 6, restored by the first Napoleon, governed Rome from 1800 to 1870, when, with the fall of the second Napoleonic dynasty (the 2d horn of the two horned beast which gave it life [Rev. 13:11]) it also fell. The present government under Victor Emanuel, is therefore the 7th and last.

During the existence of the 6th head, viz. from 1800 to 1870, the judgment has been executed on the papacy; that is, "the (ten horns, or divisions of the empire) have hated the harlot; and have made her naked and desolate" (ver. 16). In speaking of these events in Dan. 7:26, it says, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." And the standpoint of the prophet, as this whole vision passes before him, is during this judgment on the harlot, (see ver. 1 and onward), and during the existence of the 6th head. Hence, he could say five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space (ver. 10). And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (ver. 11). The beast that was, and is not; is the one which carried the woman and was in the bottomless pit; viz. "the peoples, and nations, and multitudes, on which the woman sat (vers. 3, and 15). But it is that beast after its last head has fallen; therefore it is the peoples, and multitudes, without a government; the International or "red republican" element now developing, but does not fill its place as the "eighth", until the fall of the present government of Rome.

## OUR PAPER

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Although subscriptions have been coming in on an increased ratio during the last few months, yet I have concluded to stop its issue, as a monthly paper, for a time at least. Not for lack of means; for since the first No. of the "Midnight Cry," or of the "Herald of the Morning," I have never been forced to ask for money; nor have I ever lacked for anything. The Midnight Cry was stopped because the story was all told. And with arguments now complete in the back of our numbers of this paper, the evidences of our whereabouts are given to the readers.

I cannot devote the paper to anything but the one subject of present truth; nor can I devote my time to any other subject. If it is continued for the benefit of new subscribers, a republication of these arguments would have to follow; and this is not necessary for those who have taken it from the first. Nor indeed to any one, so long as the back numbers can be supplied. Hence, I had thought of rewriting our whole position, with all present light, in book form.

A brother in Pittsburgh Pa. (ELECTRONIC EDITOR: He speaks of Charles Taze Russell) suggests its publication in parts, so that single lectures, or subjects, may be circulated separately, or all in one volume, as circumstances may demand. This advise I think is good, and shall follow it; and continue to issue the paper occasionally, as new facts may develop, or advanced light shine upon the pathway.

Many write that upon receiving the paper and reading it, they send it to others. This is not wise. Having written them often, and presented them from the lecturers stand many times, I find that a rereading or at least a mental rehearsal is a continual necessity to my faith; almost as much as is daily food to my body. And how faith can be sustained without a continual supply of food is beyond my comprehension: "Thy words were found, and I did eat them; and thy word was the joy and rejoicing of mine heart" (Jer. 15:16). "And they are new every morning."

Those who have given away their back numbers should send for more, with six cts. for each number wanted; as transient numbers must have a penny stamp. To new subscribers I have generally sent the back papers. If those who have not had them all will let me know which, I will send them free, as regular numbers require no stamp. There will still be a balance and I would suggest that it remain on my book so that the occasional issues [perhaps quarterly] will be coming to you.

Back Nos. as above, will be supplied as long as I have them. A few have sent pay for the second year; to such I will send one of the prophetic charts advertised for 50cts., but which, counting my own labor at a low price, cost, I find, more than I ask, for them, or you can have a book, when published.

And others can have what is due them, in either of these offers, if they prefer it. The chart, which is still offered at 50cts, should be in every family who feel an interest in these things.

The price of the book [of about 260 pp] in cloth, will be \$1.00; in paper 50 cts.; the expense of the plates for the first edition, will be about \$360.00. Those wishing to help me in this, can order one or more copies of the whole book or a single part.

The first part will be a pamphlet of 32

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pages, entitled, "The Three Worlds," The article in the present number with this title gives an idea of the general character, but not of the manner of handling the subject. I shall aim to make it particularly appropriate for general distribution. It can be mailed at 10cts. a copy, or \$4.00 a hundred; and sent by express at \$25.00 per 1000.

In ordering back Nos. of this paper remember there was none for November; or for February.

# TRUTH AND ITS OBJECT

*J. H. Paton*

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Throughout the Scriptures there is a clear contrast between the church and world: the one is "in the light," the other in darkness.

This statement need only be made to be admitted by every Bible student; but while all admit the fact, a great difference exists among them as to the interpretation. One class maintains that "light," is a condition of the heart, in which there is joy, peace and happiness, arising from a conscious friendship and communion with God; and which may be attained with or without much Bible truth. Another class maintains that light is pure knowledge of the plan of God in his dealings with the children of men. We are confident these are both extreme views, and that the truth lies somewhere between them.

We believe it is necessary to the Christian life to know the truth in some degree; and while we admit God could impart, as he has in the past, a knowledge of the truth by direct inspiration, we have no right to expect him to ignore or belittle what he has revealed; and therefore we must learn the truth from the Bible. It is also true that a knowledge of mere theory, however perfect in outline, is not in itself, sufficient for sanctifying purposes. It is necessary to catch the spirit of the truth, as well as the letter; or as the Apostle expresses it negatively of them that perish, "because they receive not the love of the truth, that they might be saved." And those thus condemned, are led into delusion, to believe a lie; and instead of believing the truth, have "pleasure in unrighteousness." As much as to say if they had taken pleasure in the truth they would not have been left to believe a lie. And establishing the fact that there is a necessary relation between the knowledge of truth, and its practical effects. Jesus gives us the principle in John 17:17; "Sanctify them [the disciples] through thy truth; thy word is truth." The apostle recognizes it in Heb. 6:1-6, as well as in many other places, and urges advancement in knowledge, even to perfection, to avoid "falling away." It is clearly the spirit of all the teachings of the Bible that to believe the truth, to obey, and to enjoy, are a trinity in the Christian life. In order to receive saving, or sanctifying truth, a condition of heart is necessary; for only such as receive the word [seed] into "honest and good hearts," bring forth fruit (Luke 8:15).

All truths are not saving truths; in fact no truth can sanctify except when applied at the right time and right manner. "No man can come to me except the Father which hath sent me draw him" John 6:44. And the great body of revealed truth given "that the man of God may be thoroughly furnished unto every good work. It is not so clear that all who are drawn "follow on to know the Lord" unto perfection; for some "draw back," "sin willfully, after having received the knowledge of the truth:" an offense unpardonable "either in this world, or the world to come."

Many are offended at, or afraid to meet, John 6:44; evidently because of their clouded view of the destiny of the human family, supposing that the untaught, or undrawn, are by virtue of that fact doomed to eternal woe, or eternal death. But let the beauty of God's dealings be seen, and the truth enters the heart, that "that was the true light that lighteneth every man that cometh into the world;" and that Christ "gave, himself ransom for all to be testified in due time." And that at only for those who sin willfully after "having come to a knowledge of the truth there remaineth no more sacrifice for sin," and much of the sadness would be removed from truly pious hearts; a clearer view of the character of God as both a just God and a Savior, will be gained; and much of the darkness will be removed from many such passages.

"My sheep hear my voice, and I know them and they follow me, and I give unto them eternal life." He not only knows them but they know him, "and a stranger they will not follow, for they know not the voice of strangers." Is there then any danger of the children of God being carried away by the cunningly devised fables of men? Will a candid investigation of any subject claiming to be drawn from the Bible, be ruinous to the cause of true religion? "My sheep hear my voice;" then whoever has the truth can present it, and the wise servant can only thus feed the flock of God. While the voice, or words of the Chief Shepherd are to many but an empty sound, to those who are in the Spirit, they are "meat in due season."

There are first principles to be preached to the world, for obedience unto remission of sin; but the elementary will not sustain the Christian, nor develop a character that will fit him for a position of honor in the kingdom of God, and the glorious work in

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the "ages to come." He must grow; and in order to grow must be fed; and infinite wisdom has provided an inexhaustible supply of truth for the express purpose. And who will deny that what God has provided is adapted to the end in view, the development of the "royal priesthood" of God? And what has he provided? "The sure word of prophecy," I answer; the light of the church except what pertains to preparation of heart to understand the "law and the prophets."

This says one, is your hobby; so far as this subject of "meat for the household" is concerned, it is our hobby; and we are in good company, "The testimony of Jesus is the spirit of prophecy;" and his voice, and the voice of the prophets. Whatever may be the value of other Bible truth [and all are essential in their place] no one will deny that the coming and kingdom of Christ, is the great head-light of the church. And it ought to be admitted that it is prophecy, "Whereunto ye do well that ye take heed," that lights the way to that goal. All therefore which God has seen fit to provide, or make known in reference to the hope of the church, is necessary to complete development; else God has spoken in vain.

## IS CHRISTENDOM RETROGRADING?

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The idea obtains, in the Christian world at the present time, that if they can settle down to a few of the essential or first principles of the gospel, unity and strength will follow. And great efforts are being made by the various denominations in this direction; and union meetings as are every where being held. And they appear to be successful so far as unity is concerned. But it is well to ask, Are they not sacrificing Christian development growth "in grace and in the knowledge of the truth?"

Going back to "a few of the first principles, on which they can all agree," is going back to infancy, a second childhood; "For every one that useth milk is unskillful in the word of righteousness; for he is a babe; . . . therefore leaving the first principles, let us go on to perfection;" urges the Apostle in Heb. 5:13 and onward.

The above course is virtually saying, Let us one and all become babes, and all alike unskillful in the word, and we shall have unity. And this is just what they are fast accomplishing. But we can see in this second childhood of Christianity, the unmistakable symptoms of old age and dissolution. Nor is the fact that the nominal church in its dotage, contradicted by the beginning of the world's conversion; for this is to be consummated by the judgments of God; and He begins where his people become powerless: "For the Lord shall judge his people when he seeth that their power is gone and none shut up or left" (Deut. 32:36). Compare also Dan. 12:7; and we learn the glorious events there mentioned shall be consummated only "when he shall have accomplished to scatter the power of the holy people."



# OBITUARY

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Our dearly beloved brother Daniel Cogswell fell asleep, Feb. 29th 1876.

He and I visited N. Y. City, partly to hear Moody and Sankey. He started for home Monday evening Feb. 21st, tired, but otherwise apparently in nearly his usual health; was taken with congestion of the lungs soon after starting and barely had strength to reach his home.

Eld. Paton was telegraphed to attend the funeral, but was prevented by sickness in his own family; and hence it fell upon me to preach his funeral sermon.

The services were held in the Presbyterian church, that being the largest in Dansville. And our dear brother was so highly respected that all the churches were fully represented by both preachers and members; and the house was filled.

With a sad heart I tried to speak a few words from John 11:35; but felt that circumstances demanded that brother Cogswell's faith should be vindicated. His life had been above reproach, and it was only his faith, not fully understood by his Lutheran, Baptist, Presbyterian, Methodist, and even many of his Advent brethren, that had ever been called in question. I stood there to speak for him who could no longer speak for himself, and in support of what, as he had often expressed himself to me, was far dearer to him than his life. How could I refrain? Freedom to speak, and the opportunity to bring, the outline, at least, of the great plan of redemption before the people of Dansville had offered. And ears that never before listened to such strange doctrine, heard of the different ages, and their, measure; of the "living God, who is the savior of all men, especially of them that believe." Of the "restitution of all things," already begun; and the conversion of the world, when "the kingdom is the Lord's and He is the Governor among the nations."

Never was there a better opportunity for presenting these views which so magnify the love of God for poor fallen humanity. And I trust that our great loss may, by the blessing of God, prove a benefit to others. Brother Cogswell fell with the harness on; that we shall soon meet him clothed with immortality is the earnest prayer of one who can truly say, Would to God that I had died for thee, O my brother.