

\$\$\$

\\$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.\

TERMS Copy, per annum 30 cents. 4 copies, to one address \$1.00

\$\$\$

\\$OUR PAPER\\$

74HM50

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," (Re 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 mistake; 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\\$

74HM51

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." Le 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." Eph 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, Ex 31:15. The 7th week, De 16:9. The 7th month, Le 23:24. The 7th Year, Le 25:3. The morrow after the 7 times 7, viz. the 50th day, Le 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, Le 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." 2Ch 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." Le 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, 74HM52

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 minennium 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." Le 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 a 100 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.

74HM53

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\\$

74HM53

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 74HM54

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." (Lev 25:23) 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\\$

74HM54

---

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 reveled belong to us and our children forever."

74HM55

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," (Mr 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." (1Pe 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.

74HM56

"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 Lu 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, lest 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 lest 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 lest 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\\$

74HM56

"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 Advent1sts; 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

74HM57

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 of your oil, for our lamps have gone out; but the wise answered, saying, not so, lest 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\\$

74HM57

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. 1Ki 6:35.

74HM58

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. (Ge 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. Isa 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 Jer 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

74HM59

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 Jer 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." (Jer 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 v1sta of time to where God is about to have mercy upon Zion, because the "TIME, yea the SET time is Come." (ps 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." Ps 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 Zec 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." Lu 3:1-3.

The following diagram will help the reader:

Augustus Caesar |

|

Died A. D. 14 |

-- -

While the 15 |

year of the reign |

of Tiberias, |

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 Lu 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 h1 story 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

74HM60

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? \\$

74HM60

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". Re 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?\\$

74HM60

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." Re 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 Re 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

74HM61

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." (Re 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

74HM62

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 Mt 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 Isa 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 s1ster, 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 s1ster, 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

-----

D. COGSWELL,  
Dansville, N.Y.,

J.H. PATON,  
Almont, Mich.  
Corresponding Editors.

-----

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

-----

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

\$\$\$

\\$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 vail 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)

75HM4

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 XXXXX XXXX XXXXX (EDITOR: The original is unreadable)

75HM5

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 Ceasar," 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 h1story 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 h1storian may have m1staken the particular eclipse that occurred the year Herod died. While against that statement in h1story 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 Ceasar?"

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 h1storian as to the exact date of the death of a governor of an outlying province of the empire when h1story is so full of m1stakes 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 h1story 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 "

Total 1845

1845 + 1845 years

\-----^-----^-----^-----/

\ 1841 1/2 / \ 3 1/2 / \ 1841 1/2 / \ 3 1/2 /

-----

A. A. A. A.

D. D. D. D.

2 3 1 1

9 3 8 8

7 7

F S 4 8

A p

L R F S

L I A P

N L R

G L I

N

G

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.

75HM6

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

75HM7

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\\$

75HM8

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  
75HM9

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?

-----  
\* 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\\$

75HM9

"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

75HM10

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\\$

75HM10

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\\$

75HM10

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

75HM11

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 title of the law, or the prophets, to fail."

\$\$\$

\\$THE GOSPEL OF CHRIST\\$

\@The True Elijah Message\\$

75HM11

"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\\$

75HM11

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 twinkling 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,

75HM12

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 Advent1sts; so much o that they deny having had any sympathy with it; and would gladly blot it out of their h1story 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 whirlwilld, 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 twillkling 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 power: it is sown a natural body: it is raised a spiritual body " (1 Chr. 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 gardner," "a stranger," or as when taken from the cross, in His natural, earthy 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."

-- o --

\$\$\$

\\$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 Christ-ian, 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.

-- o --

\$\$\$

\\$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."

-- o --

\$\$\$

\\$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 chem1st 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

-----

D. COGSWELL,

Dansville, N.Y.,

J.H. PATON,

Almont, Mich.

Corresponding Editors.

-----

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

-----

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

\$\$\$

\\$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

75HM19

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

75HM20

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\\$

75HM20

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\\$

75HM21

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.

75HM22

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 d1stillctly 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

75HM23

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\@

75HM23

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,

75HM24

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

75HM25

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 so 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

75HM26

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?

75HM27

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, lest 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\\$

75HM27

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

75HM28

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\\$

75HM28

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 h1story; and can go no farther in foretelling, than h1story 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."

75HM29

From the above, and many other Scriptures I understand that humanity, prophecy, and h1story, 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\\$

75HM29

"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 75HM30

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 anti-Christian 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

75HM31

chapter refers to Babylon (Jer 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 refer red 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 hap it yet been consummated; and but one Babylon ex1sts, 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 bum 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 religions war, on a scale never before known in the annals of h1story, 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 tyro 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 a 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.

-----

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!\\$

75HM32

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

-----

D. COGSWELL,

Dansville, N. Y.,

J. H. PATON,

Almont, Mich.

Corresponding Editors.

-----

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

-----

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

\$\$\$

\\$PROPHETIC LIGHT\\$

75HM34

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 Psalmist, 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. So 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

75HM35



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

75HM36

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.\@

75HM36

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 giving 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

75HM37  
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 75HM38

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

75HM39

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, XXXXXXXX (EDITOR: This line is missing in the copies on hand); Elon 10, (Judges 12:11);

75HM40

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 Chro. 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

75HM41

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

75HM42

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 "

-----

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\\$

75HM42

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  
75HM43

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\\$

75HM43

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

75HM44

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\\$

75HM44

"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

75HM45

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\\$

75HM45

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

75HM46

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

-----

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.

-----

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.

-----  
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.

-----  
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.

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

Henry Gibbins; Valton Wis.

-----  
Glen Elder. Kan.

Dear Bro.

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

E. N. Bliss.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

75HM47

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.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

-----  
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

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

Please send me The "Herald of the Morning."

75HM48

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

-----  
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.

75HM48

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.

-----  
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.

-----  
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.

-----  
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.

-----  
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.

-----  
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

-----

D. COGSWELL,

Dansville, N. Y.,

J. H. PATON,

Almont, Mich.

Corresponding Editors.

-----

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

-----

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

\$\$\$

\\$YE and YOU, THEY and THEM\\$

75HM50

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 dove), 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).

75HM51

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\\$

75HM51

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\\$

75HM51

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 75HM52

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 Palestille, 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 patients 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

75HM53

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."

75HM54

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 done. 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 done 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 is 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

75HM55

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\\$



75HM55

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\\$

75HM55

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

75HM56

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 destilled 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 XXXXX XXXXXXXX XXXXXXX XXXXX (EDITOR: This line is missing in the copies on hand.)

75HM57

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 so 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\\$\@

75HM57

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

75HM58

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, 75HM59

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 ministry. 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\\$

75HM60

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  
75HM61

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\\$

75HM61

In the examination of this subject it will it to be important to inquire, what is 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

75HM62

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, i