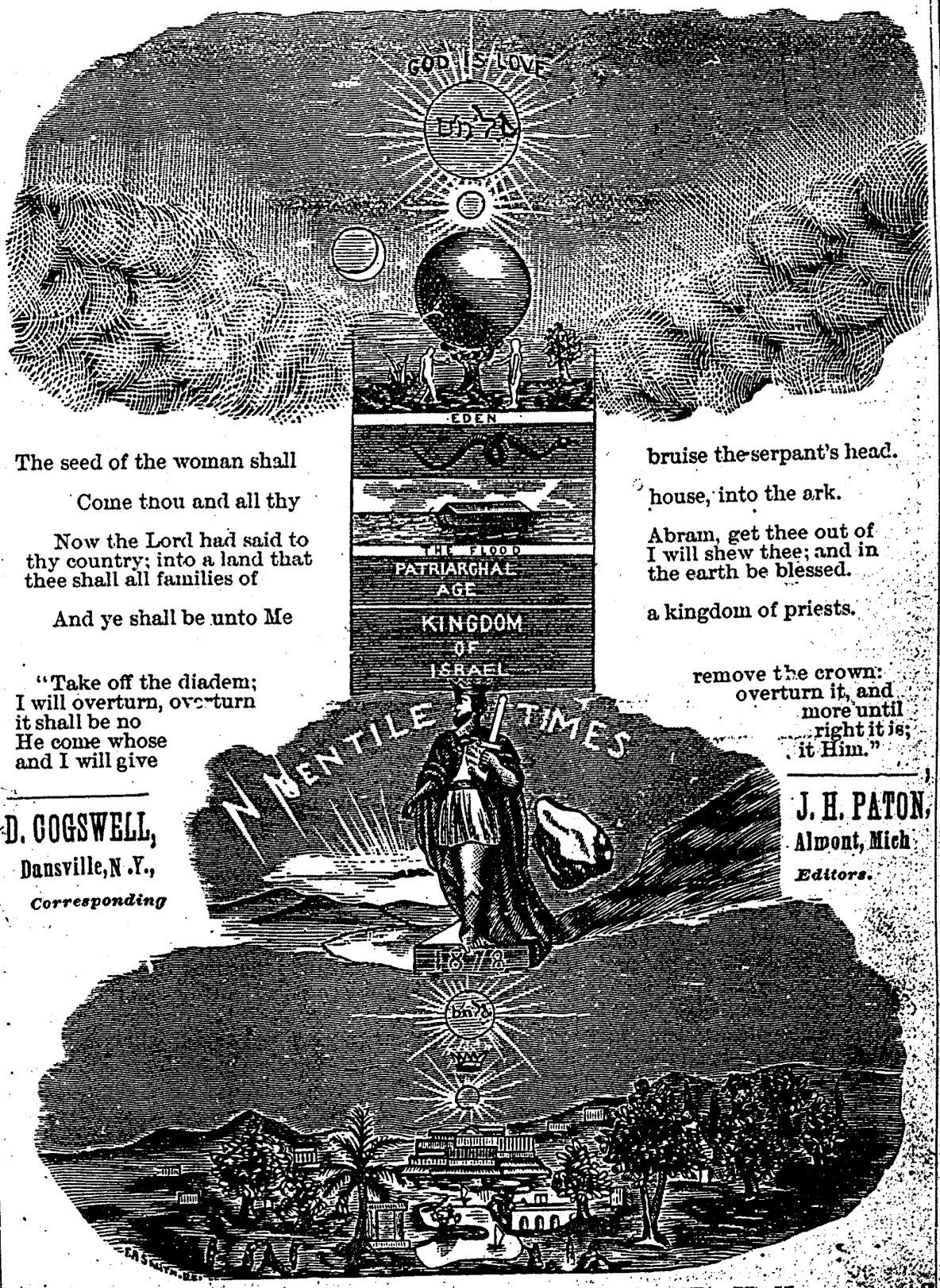
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HERALD OF THE MORNING.



The seed of the woman shall bruise the serpant's head.

Come thou and all thy house, into the ark.

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.

And ye shall be unto Me a kingdom of priests.

"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."

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PROPHETIC LIGHT.

It seems strange that there can be a line 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, "key-stone" 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 harmoneous ending of the prophetic periods; and that even the darkening of the sun, falling of the stars, &c. clearly in the past, are not fulfilments of prophecy. And these are the real sen- 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 dilligently" 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 harmoneous 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 overtake *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 connec-

ted 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 *special* salvation, we admit, but "we trust in the living God who is the Saviour of ALL MEN," is the first part of the sentence. If this is not true, may be the rest is not! Let God be true! You are a Universalist then! Yes! a Universalist, or Spiritualist, or any *ist* 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 *own* 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 Saviour 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 of 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, Lot, and others; and also Christ, to his disciples: that they can appear in *other* and more glorious forms, we know; witness that of Jesus 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; and hence, are possessed of this unearthly power. And

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 Pharoah 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 "in the 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 labourers, 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).

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THE WAITING PEOPLE.

ELD. J. H. PATON.

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. WM. 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 apostacy 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 apostacy, 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 fulfilment.

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 fulfilment, 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 on-

ly in part; hence, there is a part we do not know; this, so far as is revealed, it is both our priviledge 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 our 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 our *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,"

On the same ground, we understand that as 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 shall we ever be 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 *one* 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 Zach. 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 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 [for exceptions see verses 10, 11] will learn righteousness." If any are opposed to men learning righteousness at so late a stage, let

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.

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If there is no 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 circumstancial evidence, in the harmoneous 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 unfrequently, 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 thum nail; ask him of its strength; and as he crumples it in his fingers, he answers, no stronger than a cobweb. 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 Aadm to Cyrus, based *exclusively* on the Bible.] All others find what they suppose are breaks in Bible chronology, and close them up from Josephus. This peculiarity inclined me strongly to *Bowen's* before I became familliar with it. this chronology in a work by "Elliott," in the British Museum Libra, 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; and 8: 13.

Here we meet with a difficulty, for notwithstanding a reference to Gen. 7: 6, 11; 8: 13; and 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 Methusela 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; and 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.

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, 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 Methusela *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 Chanaan, 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 Chanaan 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 so, we 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, [asside 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* an 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 450 years, Paul in refering 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 [Jud. 3: 8]. Then under Othniel the first judge, 40 years (verse 11): after which they served Moab 18 years (ver. 14). Next 80 years under Ehud (ver. 30). Then 20 years without a judge (chap. 4: 3). Then 40, under Barak (5: 31). Midian, 7 years (6:1). Gideon 40, (8:28). Abimelech 3, (9:22). Tolo 23. (10:2). Jair 22, [ver. 3]. Philistines 18, [ver. 8]. Jephtha,

11]. Abdon 8, [ver. 14]. Philistines, a second time, 40, [13: 1]. Samson 20, [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 cotemporary 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 consumated until the close of Zedekiah's reign, notwithstanding many of the people [illegible] 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: 3].

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, (12: 13). Abijah 3, (13: 2). Asa 41, (16: 13). Jehosaphat 25, (20: 31.) Jehoram 8, (21: 5). Ahaziah 1, (22: 2). Athaliah 6, (22: 12). Joash 40, (24: 1). Amaziah 29, (25: 1). Uzziah 52, (26: 3). Jotham 16, [27: 1.] Ahaz 16, [28: 1]. Hezekiah 29, [29: 1]. Manassah 55, [33: 1). Amon 2, [33: 21]. Josiah 31, [34: 1]. Jehoiakim 11, [36: 5]. Zedekiah 11, [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, in order to harmonize with the Judges, and with Acts 13: 20. It is evident, from

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 discrepency 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 Babyion, *to fulfil* 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 positsve 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. &c. *some* have supposed there was a plurality of 70'ts 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'ts, *this* one, recuring 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. '*Ptolemie's canon*' is a collection of the events of history 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 Nebucadnezzar. 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 history would have been lost in impenetrable darkness. Ptolemie's canon is not reliable any further beck than *history* is reliable, as it is founded on the facts of history. 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 history; 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; Ptolemie'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 '43 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 not 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

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.

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THE TARES.

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"He that sowed the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy 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 the 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 *hippocrites.* '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 wonderful 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 there 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 *that* harvest. "Lift up your eyes' and look

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 thaough 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, Sheldon, 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 round about them that fear him, and he will deliver them."]

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AGE TO COME.

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 bourne 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

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, andall 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 priviledge 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. Bnt *our* interest in the details of that age can only be secondary, since it is only the *gospel* can benefit men now; and the commision "Go ye into all the world and preach the gospel;" does not authorize us to preach a salvation belonging to an age to come. Hence, age to come preaching, is ever devoid of the Spirit.

"EVERY MAN IN HIS OWN ORDER."

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

As Christ and his people are *one*; they compose but one *order* of resurrection, viz. the resurrection to *immortality;* he being "the firstborn among many brethren." But there are *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 shall awake;" &c. But the resurrection to *immortality* was brought to light only by the appearing 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, whither 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 formed man of the dust of the ground, and breathed into his nostrels 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" (Ezk. 37). This 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 quickning 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

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 Saviour, 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" (Ezo. 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 identicle 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 *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 conciousness; 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 will "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 to day. 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 vapour which was the last to compose the river; and bring back those identicle 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 existance 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 (1 Cor. 15: 44).

—o—

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 abundently rewarded me with light, and joy, and peace; especially since our last *trial*; [not 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 the reception of the great and marvelous truths of this time of "harvest;" and the strong faith we needed to grasp them. I believe with all my heart that the Lord is leading

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 60cts 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.

Copenhaven Mills, West Va. June 30th: Dear brother, I received the first number of the Herald of the Morning, and you do'nt know how glad I was to receive it. I am so thankful it is started again; may God give us grace to bear with patience, 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.

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

When your first paper came we were rejoiced, for we believed we had got something real good. 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.

—o—

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.

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

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Albany N. Y. July 5th, 1875. Dear brother: all the numbers of the "*Herald of the Morning*" duly received, for which I am very much obliged. Enclosed please find $1, to continue the 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 Me. 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; Dacota 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 heart-felt 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 '43 believer; and my experience teaches me that nothing purifies and comforts one, like the evidences 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 valuble 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,' shoul be so 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. B. 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 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 are thankful for the evidence that our redemption draweth nigh. It is truly reviving to our drooping spirits, 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 have received and read the June and July Nos. of the "Herald," and find them filled with things of thrilling interest. I want to contiuue to investigate; for I would prove all things and hold fast that which is good. S. Barnhill.

Eld. Wm. N. Sarvis, Dwight Ill. writes: "Please send me the "Herald of the Morning."

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 his faithful watchman, to spread the glorious news of the soon appearing of our Lord and king.

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 Saviour 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, Ill. 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 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, first, 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 remitence, 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 precinus 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: Bridgwater Vt.

East Acworth, July 25th. Dear baother; 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· Inclosed 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.

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.

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.