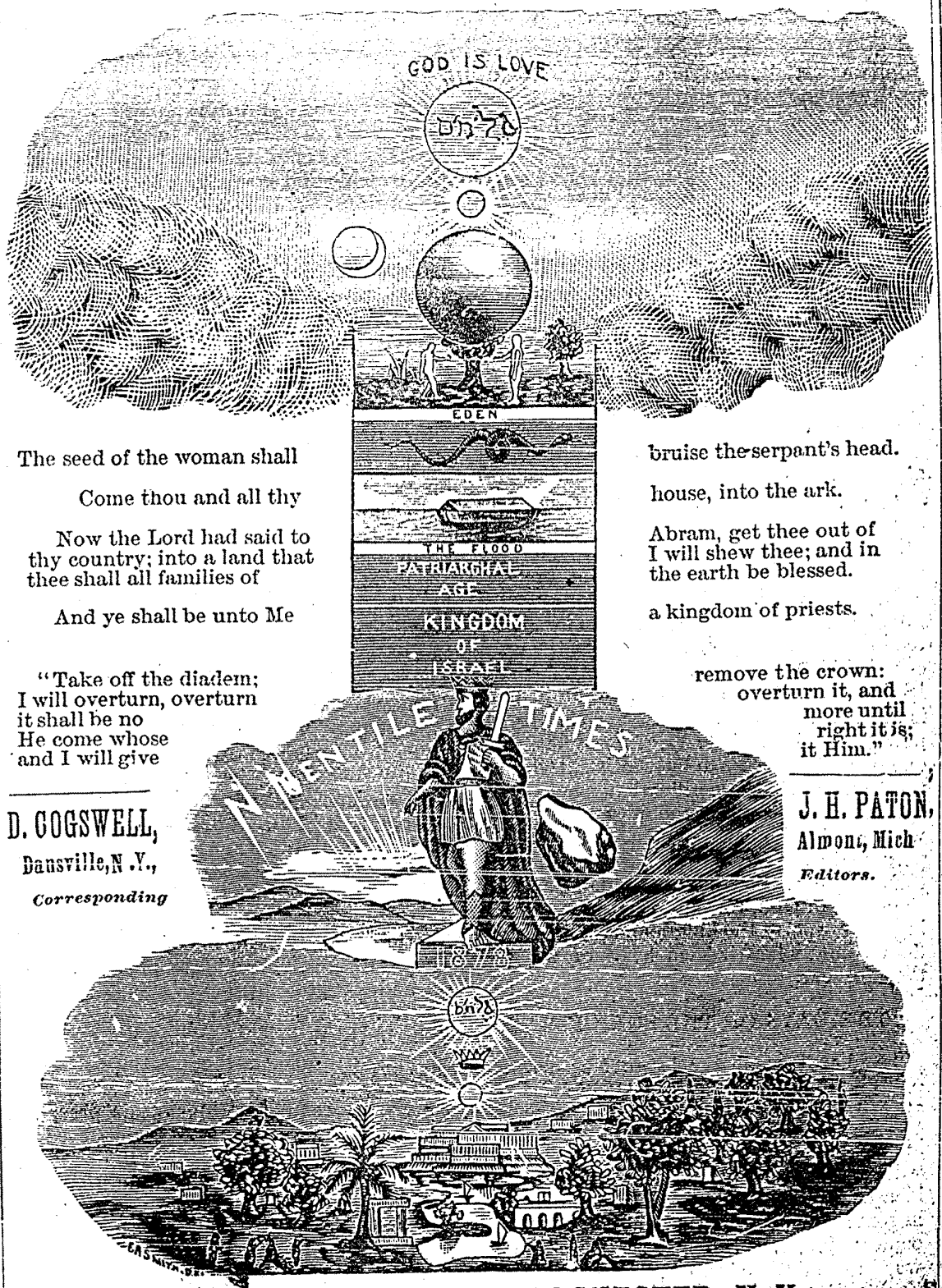
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HERALD OF THE MORNING.



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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THE GOSPEL.

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 in 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 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 outhodox 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 I mean to continue preaching the gospel of the kingdom, until the kingdom come; whether men hear, or whether they forbear.

—o—

"THE DAYS OF THE SON OF MAN."

"And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17: 26).

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 lauguage is susceptable.

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 Noe; 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 Noe, 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 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 Noe, 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.*"

—o—

THE TIME OF VISITATION.

"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 fulfilment, 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 establishmeut 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, and 39); in which He, in person, [spiritual body, however], is closing up the work of the present dispensation. And this *harvest*, includes, 1. the resurrection, or *reaping* of the earth; "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And 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 *I* will 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 peo-

ple 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 this 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 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,—antedeluvian longevity restored—and the child shall die an hundred years old; but the sinner a *hundred years old* shall be accursed (Isa. 65). 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 Saviour 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, the 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 *both* the houses of Israel;" and the Church again be ignorant of "the time of her visitation."

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DOGMATISM.—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.

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 inhabiters 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 harken 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 continne 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, and 15); and covers first, the *Advent* movement; and second, the time of trouble and judgment scenes, over which Michael, the archangel, has the snpervision: "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 of God. And the events of no other trumpet are so clearly defined.

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 burried is the one that comes forth, and we should find the graves empty.

B. Where do you find that Scripture? brother S. S. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you iuto 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 sepulchre; 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 changedthe body; nor that we shall all be changed, in a moment, in the twinkling of an eye. *We* do not rest on supposition, for Paul distinctly says; "But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou *sowest not that body that shall be.* So *also* in the resurrection of the dead: it is sown a *natural* body, it is raised a *spiritual* body. . . And so it is written, The first man Adam, was made a living soul; the last Adam, a quickning 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 bourne 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 snall 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 loose 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 case, 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

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? 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 Noe," 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 Noe,' 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?]

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IS IT SPIRITISM?

ELD. J. H. PATON.

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 may be 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* ever 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 familliar spirits in the land, in those days. If there were no *real*, there could be no *counterfeit*. These familliar 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 fulness 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, Isaac, 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 fact of Christ's personal manifestation after he rose? None. And yet spiritists, often very inconsistently, seek to press this fact into their service, in their efforts to deal with Bible believers.

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 ressurrection 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.

While 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*.

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"CHILDREN OF GOD."

D. COGSWELL.

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

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 trump 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 Noe;" 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."

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A SERMON

By Eld. John H. Paton.

"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 "sceptre" 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, —Christ, 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 from 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

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 Annointed 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" (ver. 37). 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 life, 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 the 22 verse is equally applicable; "Now therefore be ye not *mockers*, lest your bands be made strong: for I have heard from the Lord God of hosts, a consumption, even determined, upon the whole earth." This transition, or "time of harvest," upon which we have entered, is but the introduction of "the great and *dreadful* day of the Lord,' or 'time of trouble, such as never was since there was a nation;" and the work of this time, is the establishment of a kingdom; of which work there are various stages, and like all of God's work, requires time. This kingdom is to "break in pieces and *consume* all these kingdoms," and to stand for ever (Dan. 2: 44). Is not *this* the consumption determined upon the whole earth?

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

Let us beware, my brethren, lest we inadvertantly 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."

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THE ATONEMENT.

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* than a fulfilment? 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 good 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 fulfil 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 alter, in the tabernacle outside,

of the holy place. "And when he had made an end 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 fullfils 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."

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THE PROPHETIC PERIODS.

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 Noe, 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 some time 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 otLers, 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 many different points; and room to make a 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 unering 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 those who put on immortality have spiritual bodies, invisible to mortals, without a revelation; that as the generation living at the first advent, stumbled because he came 'a man of sorrows,' in a body of flesh; so this generation will stumble because he comes 'a spiritual body;' that this generation is to fail in *faith*, as the other failed in *works*. These. and many other points, having a vital bearing on the present time, were never seen, until the prophetic periods made a place for them and brought them out.

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

Prophecy is foretold history; and can go no farther in foretelling, than history will go in fulfiling. 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."

From the above, and many other Scriptures, I understand that humanity, prophecy, and history, go on through the millenial 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?

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"THE LITTLE HORN."

"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 acuracy. 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 Revenna, 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 already 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; at 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 Catholocism was established as the ruling element at "the seat of the dragon." And it so 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 of 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*

Rome for just 1260 years, *before* they "took away its dominion; to consume and to destroy 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 fulfilment 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 familliar 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 '43 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" or governments 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 the saints, and prevailed against them; until 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 Mahommedans, 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 ascendency; 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 "dragon," refers to the Roman empire; and that the high places, or ruling elements of the world, symbolize *heaven*, than that there has been such an empire. Hence, we know to what the "powers of heaven," which are to be shaken, refer; and papacy will stand, after all these are shaken.

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

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

The term "Sheshach," occurs but twice in the Bible; first, in Jer. 25: 26; and again in chap. 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 verses 7, 8, 13, 45, 49, 63, 64; with the 17th and 18th of Rev.; 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

chapter refers to Babylon; and in verse 41, it says "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations?

In Jer. 25, where Babylon is again referred to as Sheshach, it reads; "For thus saith the Lord God of Israel unto me; take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, [this is when the nations are "angry," Rev. 11:17.] because of the *sword* 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." (verses 15–26). Here we learn that "Babylon, in whom was found the blood of all who had been slain upon the earth;" is the last to drink of the cup of the indignation of the Lord.

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

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

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

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Bro. W. N. MURRELS, Writes:

Forest Hill, 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 the truth lies in NO OTHER direction.

Being an old '43 believer, and having had the privilege of a persoual 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 dark period of the slumbering of the virgins, I was in a state of isolation; and being on this coast since '49, hardly knew what was going on among the brethren. I got a letter in answer to one to 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 '43 and '73; 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 ot the spiritual; but it is like the lightnings 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 Saviour for Bro. BARBOUR'S publications, Oh! the love I realize for the blessed Saviour 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.

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

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

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

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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 endorce 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 on to 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 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 vignet 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 *framework* of our faith, may be calmly and freely investigated; thus enabling our pathway to shine "more and more unto the perfect *day.*"

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

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

NOTICE!

With this number of the paper, I shall consider my obligations of last year fully cancelled. And shall send No. 3, 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 sent to those who pay. To all others I bid a kind farewell.

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