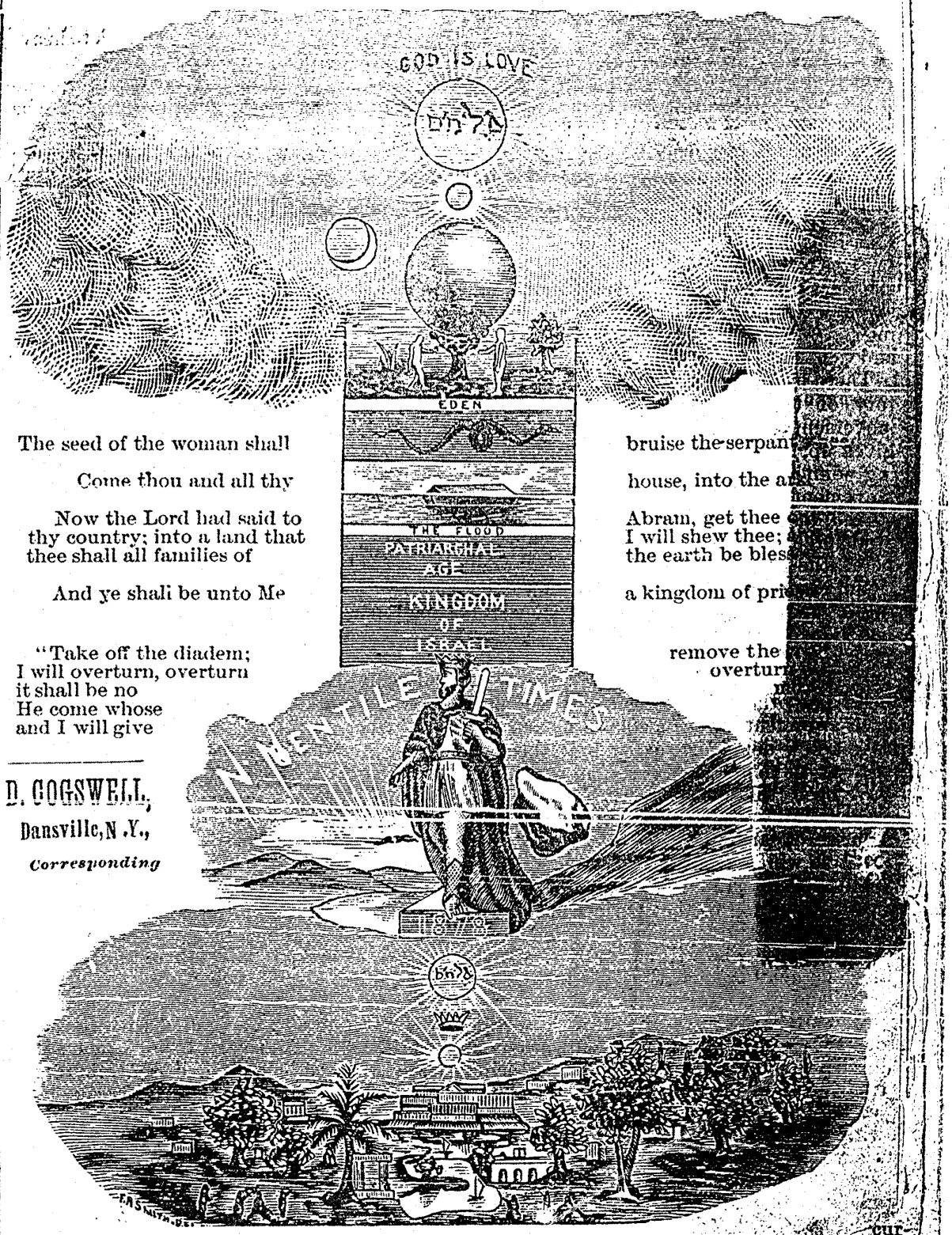
Vol. 3. JUNE, 1875. No. 1.

HERALD OF THE MORNING.



The seed of the woman shall bruise the serpan

Come thou and all thy house, into the a

Now the Lord had said to Abram, get thee
thy country; into a land that I will shew thee;
thee shall all families of the earth be bles

And ye shall be unto Me a kingdom of pri

"Take off the diadem; remove the
I will overturn, overturn overtur
it shall be no
He come whose
and I will give

D. COGSWELL,
Dansville, N. Y.,
Corresponding

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

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

cur-
cent.
or at
true
Luke
does

THE PAPER.

We resume the publication of the paper, as was foreshadowed in the October supplement, in which the statement was made, "If, after the developments of October shall have passed, this paper is continued, it will retain the name of 'The Herald of the Morning.'" At that time, our views of "the end of the world," or, "the time of harvest," and the way in which these prophetic periods would terminate, were very different from the present. And yet the impression was strong that humanity would [illegible] food and light on these subjects be required, and the paper continued.

From the beginning of the Midnight Cry the light has been steadily increasing. And each disappointment, instead of overthrowing, developed new and stronger points, [illegible] each argument more satisfactory. [illegible] has been nothing like it in the history of the Advent people. In former [illegible]s, the whole application would be [illegible] and, by and by, some *new* start would be fixed upon. But in this [illegible] three disappointments have occurred yet it has gone on with accelerated [illegible] and, as we go from point to [illegible] past has been retained, and additional [illegible]ence and light is constantly flooding in these arguments. Hence, it has been like "the pathway of the [illegible]hineth more and more, unto the [illegible]." While, if we had been combined [illegible]hers have been, to renounce [illegible]t, when disappointment came, [illegible]parture, and admit the past [illegible] to be an error, it would *not* [illegible]ke the pathway of the just." [illegible]nd can maintain, that the six [illegible]rs ended in 1873; and at each [illegible]h attention has been directed [illegible] prophetic period, with the [illegible]ng to that period, has had its [illegible] And this can be made so appa[illegible]e who will carefully read even this one number, that they will not dare retreat, and go no further.

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

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

There must be one *Advent* pa[illegible] through which the prophetic peri[illegible] investigated.

We start again, with an editio[illegible] tween five and seven thousand, through God, that the remnant of the Advent people will see to it, that our numbers shall soon reach at least 20,000. And, if the Lord will, it may eventually change to a weekly.

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

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

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

—o—

WHERE ARE WE?

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

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

X Bro. Barbour later found out from the Bible that the word "spiritual", from the Greek "pneumatikos, is never used in connection with spirits.

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

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

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

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

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

All the periods, as preached in 1874, remain unshaken. And all but Zion's warfare were clear and definite, in their termination; while this seemed to lack, in that particular; for, notwithstanding it is an axiom in Scripture, that no two prophetic periods end at the same time, but are scattered all through the "time of the end;" this one, as handled in 1873, seemed to end with the 1000 years and jubilees in 1874, with [illegible] years,

pointing to the translation. While the beginning of the "day of the Lord," the beginning of the "time of harvest," and the beginning of "the times of restitution," are all clearly marked. It has been generally *supposed* that translation would occur at the *moment* of the resurrection; ignoring the statement that "the dead in Christ shall rise *first*." This was a natural mistake, perhaps, since the resurrection and translation both occur "at the last trump." But when it is known that the "last trump" sounds for a series of *years*, and gives room for a similar order of events under this, as under the sounding of the other trumpets; and that instead of *every thing* occurring in a moment, it appears the change, or spiritual birth comes to *each individual*, in "a moment, in the twinkling of an eye."

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

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

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

The evidence seems clear that Israel after the flesh, were recognized as God's people, in every sense of the word, up to the crucifixion. It was then the kingdom of God was taken from them, the vail of the temple rent, and their house left unto them desolate. He was sent, "but to the lost sheep of the house of Israel;" and said, "Go not in the way of the Gentiles;" and again, "It is not lawful to give the children's meat to dogs." He also kept the law up to the night of the passover; and finally nailed the ordinances to the cross. And just before His death He offered himself in the flesh, to the fleshly house of Israel, as their king. From all of which it is evident the warfare, or probation of that people, as a nation, did not end until He had finish His work. And that the second on's warfare, under the twelv not *begin* until they were end er from on high, at the day

All can see the evidenc

house after the flesh, and that by promise, at the *death* of Christ, than at the beginning of His ministry, as was done for the '73–4 argument.

The reader can see that this is a strong position. And if you ask why it was not seen before, I answer, The ending of this period was not *due* in '73–4; but the 1335 "days," and the jubilee arguments, *were* due, hence, *they* were clear and definite, like objects in the foreground of a picture, while the end of Zion's warfare, more distant, was less clearly defined. [How else *could* the pathway "shine *more* and *more* unto the perfect day?"]

ZION'S WARFARE.

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

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

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

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

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

From the giving of the sceptre to the end ish year B. C. 1; which year en- ing of A. D. 1, was, according logy, 1813 years. In the ar- eriod for 1873 we made the t's ministry the turning

makes 1843 years, as the first half of Zion's warfare. And 1843 years *from* A. D. 30, end in 1873. The idea never occurred that if He was born *in* the year 1, He would not be a year old until sometime *in* the year 2; and therefore would not be thirty, till A. D. 31; from which, 1843 years, would end in 1874. This made it an 1874 argument. But there was so much other evidence for 1874, in the fact that the 1335 days of Dan. 12, and the jubilee cycles, both ended in that Jewish year, [i. e. the spring of '75]; and also, according to the jubilee cycles, and type, Christ should have left the Holy Place on the "tenth day of the seventh month, October, 1874; that we almost overlooked the evidence, of Zion's warfare which did not seem clear, nor did it hold an important place in the arguments. And now it appears that it was not then *due*, and hence was not fully understood.

When '74 passed we felt perfectly satisfied that the jubilee cycles, which reach to "the times of restitution of all things," *ended* there, notwithstanding Zion's warfare was not fully accomplished. And it was *then* we saw there must be a transition period between the gospel and the "times of restitution," as there was between the law and gospel. And that the "end of the world [age], or "harvest," is a period of time.

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

The argument on Zion's warfare, as it now shapes itself, is the most perfect, beautiful, and glorious, of any argument in this whole movement. For not only is it perfect in itself, and brings out a host of jots of Scripture never before appreciated, but it *clinches* every one of the other arguments, as presented in 1873–4; not excepting that of the High Pri[illegible] the Holy Place on the 10th day

When [illegible]

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

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

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

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

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

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

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

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

April 3d, A. D. 33, was the time claimed as the date of the crucifixion, in 1843; and this claim was based partly on the astronomical calculation of Ferguson. And, so far as I know, no writer has ever placed that event at a later date. Thus we find ourselves back on the old '43 platform for *this*, as well as almost every position on which these arguments are based. Truly the "jewels" of Bro. Miller are every one going back to their place in the "casket."

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

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

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

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

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

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

the exodus - -	198	years.
In the wilderness, -	40	"
To division of the land,	6	"
To Samuel the prophet,	450	"
Under the kings, -	513	"
Desolation of Jerusalem,	70	"
To A. D. 1. -	536	"
To end of A. D. 32,	32	
Total	1845	

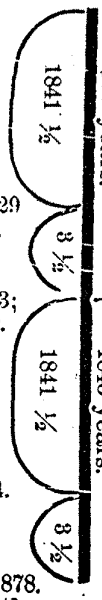
A. D. 29 Fall.

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

A. D. 33; Spring.

From the spring of A. D. 33

A. D. 1874. Fall.



1845 years end in the spring of 1878.

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

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

—o—

THE SECOND BIRTH:
What is it?
John H. Paton.

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

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

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

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

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

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

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

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

It is sometimes urged as an objection to this view, that the conversation between Christ and Nicodemus (John 3:) seems to favor the idea that the new birth is conversion. The writer fails to see the force of this objection. [It might be difficult from this passage alone to decide clearly what he *did* mean; as all the truth on any subject treated in God's word, is seldom, if ever, found in one place. I am satisfied it would also be a difficult task to prove that Nicodemus was a wicked man—a rebel against God. He needed *instruction*, we admit; he sought it; and the Saviour, in this conversation, began the necessary work.]

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

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

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

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

—o—

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

THE ADVENT MOVEMENT.

I believe the Advent movement has been of God: that its history has been in accordance with the prophetic word: that we entered the "time of the end" in 1798, since which, the vision has been unsealed, and understood as fast as it has been fulfilled; and that the prophetic periods have been terminating, one after another, ever since 1798: that the 1843–4 movement marked the beginning of the *tarrying* of the vision, and the 1873–4 movement brought us to the beginning of "the times of restitution of all things" (Acts 3: 21). But our ideas of the closing of this age, and the introduction of the next, and of the events connected with the transition, have been crude and extravegant.

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

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

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

There is a period of time called "the days of the Son of man," as there was, "the days of Noe." (Luke 17: 26.) The *gospel* days cannot be here referred to, for it was a period then *future*; and the last days of the gospel are no more his "days," than are *all* of them. With any fair interpretation, they can only refer to a time in which He is *here* on earth.

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

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

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

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

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

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

Those who are born again, like Christ, have spiritual bodies, and can no more be seen, by those who have not attained to that birth, without a revelation, than can the wind. (John 3: 8). "Except a man be born again he cannot see the kingdom of God."

Christ must be here on earth doing a work before our translation. In Rev. 14: 14: He is brought to view as reaping the earth, evidently the work of the resurrection; the dead in Christ rise first. After which an angel reaps "the vine of the earth; and casts it into the winepress." (ver. 19.) and the winepress is trodden; but who treads it? let Isaiah answer: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, [Aye "girded with the fine gold of Uphaz.] traveling in the greatness of his strength?

‡ Their spiritual bodies are not visible.

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

—o—

"*WITH A SHOUT.*"

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

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

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

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

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

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

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

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

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

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

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

"THE VOICE OF THE ARCHANGEL."

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

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

"Even so come, Lord Jesus." *Amen*

—o—

THE MANNER OF HIS COMING.

We shall never be able correctly to interpret the things that are coming on the earth, or know the time of our "visitation," any more than did the Jews, until we get a Scriptural view of the *manner* of Christ's coming.

The Jews stumbled because He came in a way they did not anticipate. And yet He came in accordance with their Scriptures. We also have the Scriptures in regard to his second advent; and yet He is to be "for a stone of stumbling and for a rock of offence to both the houses of Israel."

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

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

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

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

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

THE GOSPEL OF CHRIST
the True Elijah Message.

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

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

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

—o—

ELIJAH, AS A TYPE.

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

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

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

It is well known by all, both friends and *enemies*, who have watched this movement, that it has passed through three phases. during the last few years, (1) That ending in 1873: (2) the seventh month of 1874: (3) the time between Feb. 14, and April 6th, 1875. The last of which, Feb. 14 was the *end* of the 1335 "days," and beginning of the resurrection, or "time of harvest;" and the 6th of April, was the end of the jubilee cycles, and beginning of the "times of restitution." and, between the two, having a terminus of fifty days. And I shall show that each of these phases answer with the utmost exactness to the translation scene of Elijah; so much so that even the meaning of the name of each place finds its application.

"And it came to pass when the Lord would take up Elijah into heaven, by a whirlwind, that Elijah went with Elisha from Gilgal" [11 Kings 2: 1].

Gilgal means, rolling away the reproach, "And the Lord said, This day have I rolled away the reproach of Egypt, from off you; wherefore the name of the place is called Gilgal [Josh. 5: 9]. The strength of this, the second and last movement in the parable, rests on the fact that the first one was of God. If the '43–4 movement was not from Heaven, *this* is not; for all the evidence in support of this, is based on the old '43 platform; as those who have seen the arguments well know. The '43 movement, has for many years been a reproach to the main body of so called Adventists; so much so that they deny having had any sympathy with it; and would gladly blot it out of their history, as a people. But when the midnight cry began; drawing, as it did, its main arguments from the first movement; and holding up the fact, that if the former was not the true beginning, this could not be the true ending, of the parable of the ten virgins, it rolled away all reproach from the '43 position. Hence, this present movement, like Elijah, starts from "Gilgal." And Elijah said unto Elisha, tarry here, I pray thee, for the Lord hath sent me to Bethel." We started from Gilgal, or where the reproach was rolled from the '43 position, to go to 1873, where we expected translation. 1873, stands for Bethel, the place where Jacob's ladder stood, with top reaching to heaven. 1873 is the base, or ground-work of our arguments; and all, from that onward, is only a *prolonging* of "the days": a few more rounds to the ladder, than at first supposed. They did not stop at Bethel, however, for scarcely had they reached it, when God said, Go to Jericho; which means "his moon, or month: and we had scarcely arrived at the supposed terminus in 1873, when we immediately started for the *seventh month*, or October, 1874.—Jericho. And Elijah said, "Tarry here, I pray thee, for the Lord hath sent me to Jordan." Jordan, means "judgment; and begins at the house of God: "the dead in Christ rise first;" and we believe, Feb. 14, is where it begun; the point to which we immediately started from the seventh month of 1874. But we must *cross* the Jordan. It was fifty days between Feb. 14, and April 6; the span of time to which we looked: and, with the end of April 5th, we had crossed into the beginning of "the times of restitution."

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

—o—

TWO IN THE MILL.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump" [1 Cor. 15: 51, 52].

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

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

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

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

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

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

—o—

"THIS SAME JESUS."

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

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

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

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

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

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

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

Can you not conceive it possible that angels may be on earth and remain invisible? that like "the angel of the Lord" who slew 180,000 Assyrians in one night, they can exert a terrible power, and yet be unseen? In the resurrection we are to be "as the angels of God," and also like Christ. Hence, Jesus, in His spiritual body, is like the angels; and it is with such a body He comes. Read the article, "With a Shout;" and you will see that the general idea that Christ comes accompaned by an audible blast from a literal trumpet has no real foundation in Scripture.

It is Scriptural, however, that there is a period of time called "the harvest," in which Christ and the angels are to be "reaping the earth." And until the "harvest is ended," or nearly ended, we shall remain in our mortal condition. "In the day when the Son of man is revealed, in that day, he that shall be upon the house top," &c. (Luke 17: 30, 31).

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

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

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

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

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

—o—

NEW YORK STATE CONFERENCE.

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

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

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

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

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

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

—o—

REFLECTIONS.

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

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

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

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

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

—o—

OUR FIRST PAGE,
The Course of Time.

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

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

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

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

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

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

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

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

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

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

Thus we have the world's history:

The time before the flood,	-	1656 years,
Patriarchial age,	-	659 "
Israel, to their captivity,	-	1207 "
Rule of Babylon,	-	70 "
Medo-Persia,	-	210 "
Grecia,	-	170 "
Imperial Rome,	-	693 "
Papal Rome,	-	1260 "
Total,	-	5925 years,

from Adam, to A. D. 1798; [illegible] seventy five years, now end[illegible]ete.

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

The seventh trump is sounding, and will never call retreat,
'Till he's sifted out the hearts of men, before his judgment.
Oh, be swift my soul to welcome him, be jubilant my feet;
Our God is marching on.

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

THE BIRTH OF JESUS.

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

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

PRESENT TRUTH.

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

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

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

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

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

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

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

NOTICE!

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

Address all communications to

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