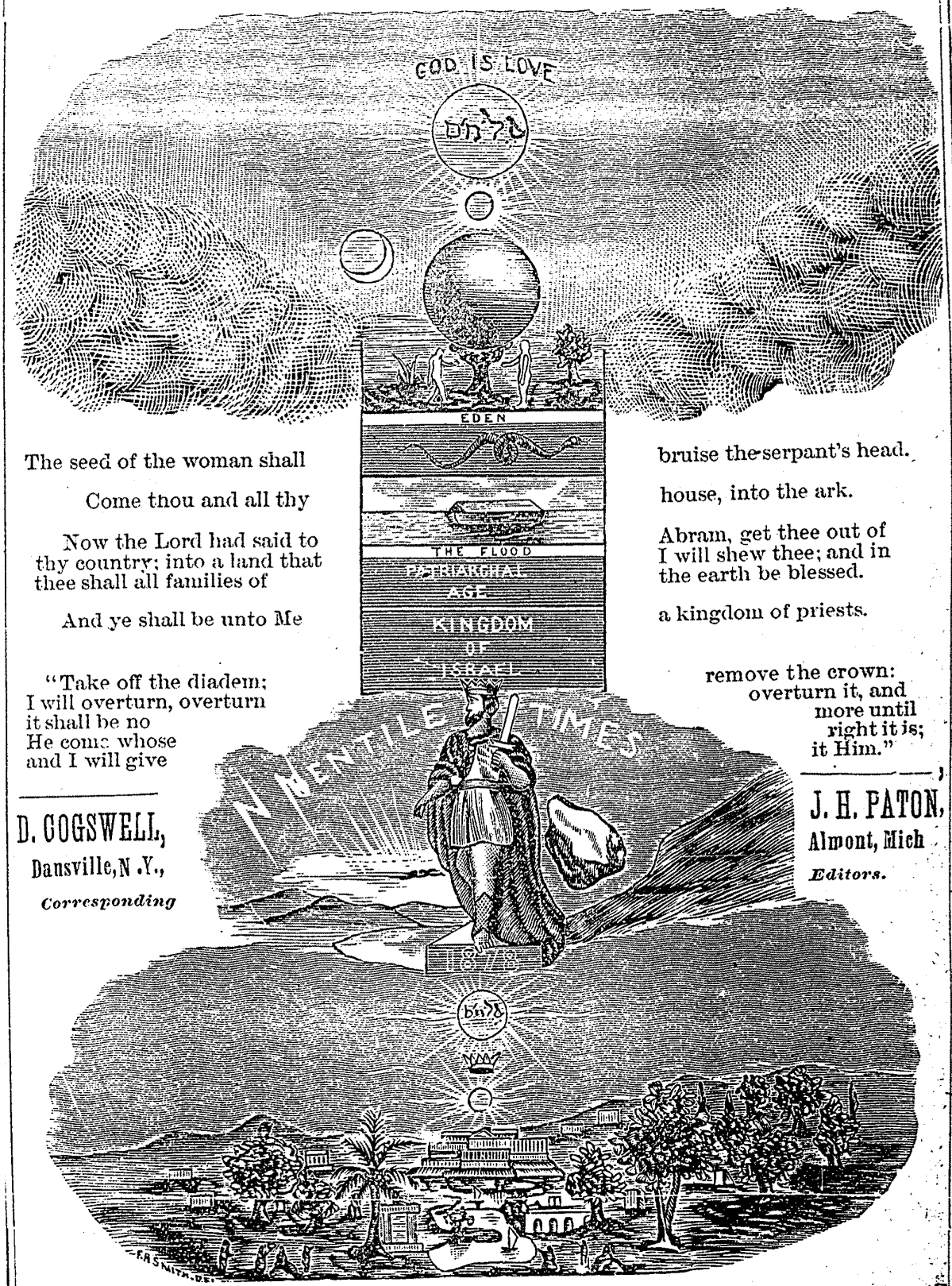
Vol. 3. OCTOBER, 1875. No. 5.

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 it, and it shall be no more until He come whose right it is; and I will give it Him."

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

J. H. PATON,
Almont, Mich
Editors.

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

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"THE LAST TRUMP."

"Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed" (1 Cor. 15 52).

Is this a literal trumpet, and an audible sound? Most readers answer yes. And this view has been held so long, and "Gabriel's mighty trumpet," talked and sung about until men have come to expect a great noise, with as much certainty as we once expected a christian went to heaven at death.

The readers of this paper are aware that the proof is unanswerable that the "*last* trump," is the "*seventh* trumpet." Let us look at this proof: Christ declares that we are to be recompensed, or receive our reward, 'at the resurrection of the just' (Luke 14: 14). Paul declares the resurrection of the dead in Christ occurs 'at the last trump.' The Revelator says, 'the prophets, and the saints, and them that fear thy name, small and great;" are rewarded at the sounding of the *seventh* trumpet (Rev. 11: 15–18).

There may be some minds incapable of weighing an argument, and others *unwilling* to do so in this particular case, but the above, is *absolute* proof that the "last trump," and "seventh trumpet," are one.

Again: The seventh trumpet is also "the trump of God." This we know, because it is at the sounding of the trump of God, the dead are raised (1 Thes. 4: 16). And it is easy to understand why the last trump is called 'the trump of God;' for it is under this, the judgment scenes transpire. There is a period of time called "the *day* of God Almighty;" because some special work of Almighty God is to be accomplished in that day. The same is true of "the days of the Son of man;" a period of time in which *He* has a special work. This does not prove that the *days* are any different from other days. The seventh trumpet being the one under which the *events* of "that great day of God Almighty" (Rev. 16: 14), transpires, and being fulfilled *by* the events belonging to that day; is called 'the trump of God.'

In a recent article in the '*Worlds Crisis*,' a sister Seymour in speaking of us says, "The writer tries to convince us that the last trump may be sounding, and our auditory nerves perceive it not, from the fact that six of the trumpets of Rev. 8th and 9th have been so fulfilled. But we reply; there was no *voice* prophesied of, in connection with the first six; but the seventh is called, God's trump, in contradistinction from the other six."

How strange it is that people will write on Bible subjects with which they are entirely uninformed. And yet so anxious are a part of the Advent people to *oppose* this "present truth," that even such a statement as the above, is more than welcome to their columns. No voice is prophesied of with any but the seventh trumpet. What does the sister think of Rev. 8: 13? "And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe to the inhabiters of the earth by reason of the *other* voices of the trumpets of the three angels which are yet to sound." Here are three trumpets; the fifth, the sixth, and the seventh; all apparently of a similar character. The fifth was the first woe trumpet; the sixth, was the second woe trumpet, and the seventh is the third woe. And in Rev. 11: 14, immediately after the scenes of the French revolution, and the slaying of the "two witnesses," a prophecy so clearly fulfilled that the whole Advent body, with scarcely an individual exception, have endorsed it; it reads, "The second woe is past, and behold, the third woe cometh quickly. And the seventh angel sounded" &c. And I will here remark, the "woe" attached to each of the last three trumpets does not necessarily continue through the whole time of the sounding of the trumpet. The trumpets are connected; one following another without intermission; while, after the second woe is ended, and behold the third woe cometh *quickly*, implies that the *woe* of the seventh trumpet did not begin at the time the woe of the sixth trumpet ended.

There is not the slightest reason to suppose the seventh trumpet differs in character from the fifth, or sixth. They each have voices, are all alike "woe" trumpets; and the *events* transpiring under each one, are clearly given; and the only difference is, the last, being events of the judgment and the day of wrath, is called, by the Apostle, the "trump of God;" and Michael is the angel in attendence; He descends with "a shout, with the voice of the archangel, (Michael) and with the trump of God." Each of the seven trumpets have an attending angel; "And the seven angels which had the seven trumpets, prepared themselves to sound; and the first angel sounded" &c. (Rev. 8: 6, 7).

A '*voice*,' is an event, or an act; see Exo. 4: 8. And the voice of the first six having been fulfilled by the events named in connection with each trumpet; and the seventh trumpet and third *woe* being classed *with* the two previous trumpets and *woes*, there is not a shadow of reason to expect the last one to differ in character from the others, only

as its *events* are of a different character. And yet many suppose the last one is a literal trumpet, and the *voice* a literal voice which the dead can hear.

The dead have no knowledge, they neither hear, feel, taste, smell, or see; all of which they believe; and yet, notwithstanding the Bible explains a voice to mean an *act*, which often speaks louder and plainer than words, they will have it that a dead man can hear an audible sound. And it is far easier for them to believe this, than that "the voice of the Son of God," is an act of power, on the part of the Son of God.

I do not quite like to use such language as Christ, or Paul used, in addressing such stupidity; but feel much inclined to say, "O fools and slow of heart to believe *all* that the prophets have written." Is it a blast of a literal trumpet that wakens the dead; or is it "the Spirit of him that raised up Jesus from the dead, that shall quicken your mortal bodies"?

Peter, when speaking of things pertaining to the day of the Lord, in refering to Paul, says; "In all of his epistles, speaking in them of *these things,;* in which are some things *hard to be understood*, which they that are unlearned (of course in the truth, not worldly wisdom) and unstable, wrest, as they do other Scriptures; to their own destruction" (2 Peter 3: 16). Here we learn that in speaking of things concerning "the day of the Lord," Paul says things hard to understand. From this, it is evident that Paul's prophecies in relation to these events are not a simple, literal statement of facts; but rather the truth under a cover. Christ almost always spoke "in dark sayings and parables;" and it is not surprising that Peter should discover that Paul had been led by the Spirit to follow Christ's example.

Paul is speaking of precisely the same events which were *afterwards* brought out in the symbolic language of John the Revelator; and uses the same symbol; and, by the spirit of prophecy, mentions the *last* trump, even before the series, to which it belongs, was mentioned. From all of which, including Peter's statement, we must believe the language of Paul, in speaking of the things concerning the day of the Lord, *is* "hard to be understood;" and must be explained by other Scriptures.

The voice of the Son of God, that is *heard* by the dead, is, of course, an *act* of power. And "the voice of the archangel," when Michael 'stands up;' is fulfilled in the *events* of the time of trouble. And to pretend to be unable to see that a "voice," means only a noise, from some bodies throat, is simply wilful mulish stubbornness, and will lead into darkness, and these things will certainly come upon you as a thief. Let me warn you not to trust to numbers; or retain this *wilful* blindness because the organizing Adventists, who are determined to shut out these truths, are doing so; you will find, when too late, that in trusting to *them*, notwithstanding their numbers and professions, you have trusted to a broken reed. "Come out and be ye *separate.*"

"The heavens declare the glory of God; [do they talk?] the firmament showeth his handy work. Day unto day uttereth speech, there is no speech nor language where their *voice* is not *heard.*" It is the common language of the Bible to represent things, and events, as having *voices*, and *speaking*, and being *heard;* and what Paul says about the day of the Lord, and its *events*, are "*hard* to be understood;" says Peter. No! say these simple ones; the sky is going to open, and Gabriel will blow a big trumpet; and there will be an awful shout that can be heard by the dead; surely that is not "*hard* to be understood." And this trying to make us believe that it is not a real metalic trumpet, is just because you are too proud to admit you have been mistaken. These are the views; and this the manner of reasoning of a large part of such as are now opposing this present truth; viz. That we are now in 'the days of the voice of the seventh angel.'

They know a "shout," is a great voice; and the seventh trumpet opens with "great voices" (Rev. 11: 15). They believe, or did before their lamps went out, that the seventh trumpet began to sound on the 11th of August, 1840, where the sixth ended. And that the "great voices," are fulfilled in the Advent movement. That the "voice of the archangel," has its fulfilment in the *events* of the time of trouble, when "Michael stands up." And these things being true, He *does* descend from heaven with, or in the midst of the sounding of the seventh trumpet; or "trump of God." With, or in connection with the "shout;" or "great voices," fulfilled in the Advent movement. And as the "voice of the archangel," or "time of trouble," has already begun, and the "coming of Christ is accomplished, not in *one*, but in a *series* of events, as at the first advent; so he does come "*with* the voice of the archangel." And yet He comes as unknown to the *world* as was his ascension into heaven.

There is positive evidence showing that his coming *must* be unknown to the world until the "harvest" is ended; and known to his people, *only* by the light of prophecy; for "as it was in the days of Noe, so shall it also be, *in the days* of the Son of man."

—o—

A GOD OF ORDER.

Our God is a God of order, not of confusion. This is written in unmistakable characters on the heavens and the earth. The starry firmament, with its suns and planitary systems whirling through infinite space, and yet preserving the most absolute accuracy of time and order in their movements, tells of a *God* of order: "The heavens declare the glory of the Lord; and the firmament sheweth his handy work."

Many persons deny the divine authenticity of the Bible, on the ground of the apparent confusion in its writings, and contradiction in its teachings. Were this confusion *real*, it certainly would be a sufficient reason for denying that the God of nature is the Author of the Bible. The apparent confusion arises from not *reading* the book according to its own principle of interpretation. "No prophecy of the Scripture is of any *private* interpretation" (2 Peter 1: 20). That is, no prophecy can be explained *alone*. Each one is but a link in a chain; "for prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost." A prophet would often give a fragment of a great truth; and centuries after, other inspired lips, touched with the holy fire, would catch up the strain. Thus jot by jot, "here a little, and there a little," the one Spirit has indited the book of God. And so perfect is the system, that no part, not even a prophetic period, can be seen in its full strength, only as it is associated with others of a like character. As well might the astronomer expect to fix the date of an eclipse, by the motion of a single orb.

No book containing the principles of *any* science could be understood, if handled in the careless manner in which Bible subjects are handled by most people. That the subject-matter of the Bible is *a science*, involving a system of truths and facts on which the great plan of redemption is based, is one of the plainest truths *contained* in the Bible. First: It brings to view a succession of worlds; 'the world that was before the flood, the world that now is, and the world to come. There are also smaller cycles or divisions, called *ages;* three of which belong to "the world that now is:" The patriarchal age, ending with Jacob; the Jewish age, ending with the first advent; and the gospel age, ending with the second advent of Christ. And there are "ages to come" (Ephe. 2: 7), belonging to the next world. Thus we find the present, or gospel age, now closing, is but a link in a great chain. And a knowledge of our whereabouts can be determined only by what God has revealed of these cycles of time, and the *periods* He has given with which to measure them.

This revealed succession of ages, and its corresponding development of mankind, to our mind, is an unanswerable argument, as proof that the Bible is a book of order; and that the God of life, and of the universe, is the God of the Bible. And the more so because an understanding of the things belonging to the close of the gospel age have been kept from the people until they have become *due*. Were the Bible and its arrangement, of *man*, men could more readily have grasped its ideal. But as it is of God, it is so arranged as to be "a lamp to our feet, and a light to our path;" developing truth, from generation to generation, only as it is due. And is so arranged that transpiring *events* becomes a key to unlock its treasures.

POINTS OF ANALOGY
between the Jewish, and the Gospel age.

We will now refer to points of analogy between the Jewish, and the christian age. An analogy which seems to make a surprising, and almost absolute parallelism.

The one began at the death of Jacob. The other at the death of Christ. The one was represented by the twelve sons of Jacob, or tribes of Israel; the other by the twelve apostles of Christ. And as Jacob was head of the first house of Israel after the flesh; so is Christ head of the second house of Israel, or "the seed after the promise." And that these two dispensations, or houses of Israel, are in some way to run parallel in the ages to come, seems more than intimated, by the twelve gates of the new Jerusalem having inscribed on them the names of the twelve tribes of Israel; and the twelve foundations having written on them the names of the twelve apostles. (Rev. 21: 12, 14.)

The Scriptures, now composed of the Old and the New Testament; ["My two witnesses," (Rev. 11: 3.] were also given, the one to the first house, and the other to the second; and both Testaments are *living* truth, and reach into the age to come.

The Jews apostatized from God and were carried into Babylon. The christian church also fell away to "Babylon the great; the mother of harlots."

In due time God raised a Cyrus to *help* his people, in their hard bondage. And the christian church were also "holpen with a little help" (Dan. 11: 34), by Luther and the reformation.

The Jewish age terminated with the advent of Christ. The gospel age terminates with his second advent. The corruption and idolatry of fleshly Israel kept them in

darkness in relation to the *time* and *manner* of the coming of Jesus Christ. And they stumbled, and were rejected, "because they knew not the *time of their visitation.*" The second house are to stumble for the same reason; *they will not* know the time of their visitation until *their* 'house is left desolate.' They think they will know, when Christ is revealed, because of some Scriptures which speak of the *manner* of his being revealed to the *world.* And they *will* see, and wail, because of him. If they class themselves with the world, and expect to see him only as the world see him, they will be judged "out of their own mouth." "*In the days* of the Son of man," does not mean *before* he comes. They may twist it so, if it pleases them; but in its fulfilment, it will be twisted back again; and they will yet learn that God's people are in *advance* of the world, and will not be in darkness in relation to these things; while they themselves, and the *rest* of the world, will be building, and planting, and marrying, in the days of the Son of man; and know not.

Again: The dispensations are parallel not only because each ends with an advent of Christ, but because each one terminates with a "harvest." The personal visitation of our Lord, during the three and a half years of his ministry to the Jewish people, when he came to "gather the fruit" of that dispensation and establish the kingdom; but was 'thrust out of the vineyard and put to death' (Mat. 21. 39), was a time of "harvest." See John 4: 35–38; Luke 10; Mat. 9: 37; and 10: 5, 6. From which it appears, he came not to "sow; but to *reap*;" and declared that the fields were already "white to harvest."

Most people have an idea, because Christ so often refers to the harvest, that under the *gospel* dispensation we are engaged in a work of *harvest;* but it will not bear such a construction; every where it is spoken of as *sowing* (1 Cor. 9: 11). We are not reapers', but sowers of seed. As there was a harvest to the Jewish age, so is there to the gospel age: "The harvest is the end of the (*aion*) age, or world." That the first harvest was a work connected with the closing up of the Jewish dispensation, is clearly stated. He neither sent his disciples, nor himself visited the Gentiles: "Go not in the way of the Gentiles;" "I am sent but to the lost sheep of the house of Israel." Did he not care for Gentile sinners? was he indifferent as to how many of *them* should die and go to hell? O how little the nominal church know of the great plan of salvation. Our God is a "God of order." And Christ gave himself "a ransom for *all*; to be (proven) testified *in due time*" (1 Tim. 2: 6).

Another parallel is found in the *measure* of the two dispensations. And here there is an agreement in detail that is truly startling; every feature having its parallel.

In the patriarchal age but *one* individual was chosen; this order however, ended with Jacob at his death; where not one son, but the twelve tribes of Israel, became God's chosen order; and the "scepter," a symbol of nationality, was given to the tribe of Judah at that time, and was not to depart till Shiloh came: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall be the *gathering* of the people" (Gen. 49: 10). Here is the measure of the dispensation of the twelve tribes, *with its harvest.*

A harvest, means gathering the fruits, or grain of the earth; and when Shiloh comes, "unto him, shall be the *gathering* of the people." Christ did not come in the character here referred to, until John's baptism (Acts 13: 24); when he himself was about thirty years of age, From the death of Jacob to the time of the crucifixion, in the spring of A. D. 33, was just 1845 years; (their years measuring from spring to spring.) See Bible chronology in August No.

From the end of the Jewish age, in A. D. 33, to the spring of 1878, will also be a period of just 1845 years. Hence, if the two are to be *equal*, the gospel age must *end* in 1878. But that they *are to be equal*, remains to be proven. We will not now refer in detail to the prophecies showing that Zion's warfare extends through both dispensations, and *is to be* '*double*,' which means *two equal parts*; and that when she has received *double*, her warfare will be accomplished; but only refer to the period giving the *day* in which the "double," or second half began. Zach. 9: 9–12, is the prophecy of Christ's riding into Jerusalem. This prophecy was fulfilled on the 10th day of the first month, in the spring of A. D. 33: viz. four days before the evening on which Christ was betrayed, or five days before the first day of the passover: Compare John 12: 1–12; and Luke 19: 37–41. Here it was, the "harvest" ended, and their house was left unto them desolate. As Christ's ministry was three years and a half, it follows that the time from the beginning of that dispensation to the *beginning* of the *harvest*, was 1841 years and six months; or three and a half years *less* than 1845. Now, it is well known to the readers of the "*Midnight Cry*," published last year, that the arguments proving that Christ was due on the 10th day of the 7th month, occuring October 22nd, 1874; were, apparently, unanswerable; and they are as strong to day, as ever. On the *strength*

of those arguments, we are *compelled* to believe our High Priest *left the Holy Place;* and "the time of harvest" began on the tenth day of the seventh month occuring in October, 1874. As the measure of the first dispensation was 1841 years and a half, to the *beginning* of *their* harvest; so from the tenth day of the *first* month, in A. D. 33, the day Christ wept over, and rejected Jerusalem, and the prophecy of Zach. 9: 12, "even to *day* do I declare, I will render double unto thee," commenced; to the tenth day of the *seventh* month, in 1874, is also just 1841 years and six months.

Again; just thirty years before that time of harvest began, there was a general movement in Israel, and a message delivered: "Fear not; for, behold, I bring you good tidings of great joy which shall be to all people" (Luke 2: 10). And that message reached the "wise men of the east;" and moved all Judea, from the king down to the babes of Bethlehem; but it died away, and the nation slumbered on for thirty years. And just thirty years before *this* harvest began, there was a movement which stirred the people to a general expectation.

Again; six months before the harvest was *another* movement, and message to the people; "I knew him not, [says John] but that he should be made *manifest*, to Israel, therefore am I come baptising with water."

Six months before *this* harvest, the jubilee message (or trump) began. If there is truth in *any* of these things, with this present Jewish year, we have reached the beginning of "the times of restitution;" the antitype of the jubilee, or restitution under the law (Lev. 25: 9). And this antitype must be fulfilled either by a *literal* jubilee trumpet, or a jubilee message. And the *only* jubilee message which *can* be given, in accordence with the jubilee *cycles*, began about six months before the 10th day of the 7th month of 1874; and was the principle argument in making manifest the fact that He would be due, at that time.

Is it not significant, that thus far, every feature of the two dispensations have had a parallel in point of time? There is but one more; and if the analogy continues, the harvest will *end* in the spring of 1878, or 1845 years from where the Jewish dispensation ended. And God has said that Zion's warfare shall be double; and *when* she has received double, her warfare will be accomplished, and her iniquity pardoned (Isa. 40: 2.

One more point of analogy reaching beyond the end of their dispensation might be named; from the beginning of their harvest to the final destruction of their nationality in A. D. 70: was *forty years*; and during all that time their form of worship, ordinances &c. continued. So here, there are forty years to the end of the "times of the Gentiles;" [see article in this No. on that subject] and up to that time, there is no doubt the nominal church will, like the Jews, attempt to keep up their form of worship. For, notwithstanding Christ will have been revealed in the clouds, and every eye will see him; and mourn because of him; there is evidence that the nominal church, and world, will fail to recognize him; seeing only what they will call a wonderful phenomena, and a time of trouble, for which they, especially the so called *Advent* church, are looking; while there is *abundant* evidence that the *Jews* will *now* be prepared to receive him. And the Scripture, "He shall be for a stone of stumbling; and for a rock of offence, to *both* the houses of Israel," will be fulfilled.

It matters not that the great mass repudiate these things, any more than that the Jews repudiated the movements connected with the first advent. Had they admitted them, when "He came to his own" his own would have received him.

Jesus endorses the Advent movements of which we have spoken, both that of 1844, and the present one; the first, in the "virgins who took their lamps and went forth to meet the Bridegroom," before the tarrying: the second, as "the going out to meet him," after they arise and trim their lamps (Mat. 25: 1–12). And if the church, like their prototype the Jews, would but admit the *truth*, *they* might be prepared to receive him.

That Christ was visible to mortals, the same as other men, at his first visit, is not a sufficient reason for expecting him to be equally visible now. The circumstances are not the same; He is changed in constitution and relationship to mortals. He came then in our nature; in the flesh; was hungry, thirsty, and weary, a man of sorrow and acquainted with grief; and, as Paul has it, was "of the earth, earthy;" that through death he might bring deliverence. Peter says he being "put to death in the flesh, was quickened by the Spirit." Jesus says, "that which is born of the Spirit is *spirit*." Paul teaches that in the resurrection, they are not of the earth earthy, but are raised *Spiritual bodies*. He makes the possession of this divine nature, even in man, the basis of hope and of fellowship; "Wherefore henceforth know we no man after the flesh [earthly nature] yea though we have known Christ after the flesh, yet now, henceforth, know we him no more (2 Cor. 5: 16). His second advent is in a spiritual, not an earthly body, capable of all the various modes of manifestation possessed by all spiritual bodies, as

witnessed in the manifestation of angels, or of Christ himself, after his resurrection.

And to fulfil certain prophecies in relation to the "harvest," "days of the Son of man," &c.; and preserve order, in the fulfilment of the Word, it is absolutely *necessary* that for a time, his advent should be unknown to the world, that they may go on "eating and drinking and *know* not;" and known to his people only by the light or understanding of Scripture. You may depend upon it there is a parallel here with that of the first advent. Even though he was then in the flesh they knew him only by the light of prophecy; *seeing* "the carpenter's son," did not help them any. The Scriptures are *full* of sayings showing that he is to be *revealed* to the world; but not *one*, that they will ever "*see* him as he is." He may be *revealed* to them, "in flaming fire," as God revealed himself to Moses, in the bush; and in other characters; but these are manifestations evidently belonging to a later stage; and those who are determined to take one or two prophecies of the manner in which he comes upon the *world*, and apply it to themselves, and shut out all further investigation, are welcome to their position. But when too late, they will find that "God is a God of order."

Let it be remembered that our views differ from the remainder of the Adventists, only in this; We believe the visible manifestations to the world take place at the end of "a time of harvest." And we believe this after careful examination of much Scripture hitherto but little noticed; and which now comes out *apparently* because it is *due*; while those who oppose us claim no advanced light, but only the old traditional ideas entertained before any real light on these closing events of the dispensation was due. Making no account of the 'time of harvest,' or *any* order, in these things; but simply believing in a grand smash-up. And so fierce is their opposition that they would organize so closely as to *compel* each church to shut out all *investigation*, on this subject.

We would caution our brethren to beware of being thus "bound in bundles."

In this second advent he comes with a "*spiritual body*, capable of all the various modes of manifestations of which all spiritual bodies are possessed. And the world have no promise of *ever* seeing him "as he is;" that being the exclusive privilege of of the "bride," or church. They will be like him and "see him as he is." Others will see him only as in the fulfilment of his word, he will, from time to time, be *manifested* to them. On no other hypothesis can we see any harmony in the words of Jesus in reference to the great change about to be made, "Yet a little while [he was about to put off his earthly nature] and the *world* seeth me *no more*; and, "Behold, he cometh with clouds, and *every eye* shall see him." If others can explain this apparent paradox from any other standpoint, we are ready to hear.

Until these facts are removed, or otherwise explained, we must continue to believe that Christ and the risen saints will, during 'the time of harvest,' remain invisible, even to the living church; and that the things in reference to the *manner* of his coming, will be the "stone of stumbling," to this second house, as they were to the first. Let us beware, my brethren, lest some of us fall "after the same exemple of unbelief."

John H. Paton.

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QUESTIONS & ANSWERS.

A brother asks, "Do you not believe the world is to be burned according to 2 Peter 3: 7–10; and if so, when is it to take place?

A. I do believe it is to be burned *according* to 2 Peter; and also according to Mal. 4: 1; which I think, all will admit, means the same thing: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up."

Believing, as I do, that in the majority of cases, fire is used as a symbol; sometimes of *spiritual* things, "Who maketh his angels spirits, and his ministers a flame of fire" (Heb. 1: 7). "And the *angel* of the Lord *appeared* to him in the bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exo. 3: 2); and sometimes of judgments, "Wherefore, thus saith the Lord, because of this word, behold, I will make my word in thy mouth *fire*, and this people *wood*, and it shall devour them" (Jer. 5: 14). Here is as strong language as is used in 2 Peter; and like that, it appears to be a mixture of literal and symbolic. "Words," and "mouth," are literal; while "wood," is a symbol. And the next verse tells how the fire will devour them: 'a nation shall come against them,' But if the word 'fire,' as used by Peter is not a symbol of destroying, still there is nothing in the language which would make it necessary for the day of the Lord to *begin* with literal fire, though it should *end* in that way; as seems probable from Rev. 20: 9; but even here, the same language occurs as that referred to in Jer. the fire in that case "devoured" them.

In Mal. it is the *day* that is to burn them; and the wicked are to be *stubble*, not *men*. I know that by adding a little, and say, shall be *as* stubble, will explain it; but if you add a little to Peter, and say, *as* fire; that also can be explained. Where the letter of a text accords with *our views*, we feel as if no explanation were necessary; but where it does *not*, we are all free and even anxious to explain.

Our Orthodox friends do not want to explain "To be absent from the body, is to be present with the Lord;" or even "It is better for

thee to enter halt, into life; than having two feet to be cast into hell; into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched;" the "letter" suits them. While our Advent friends do not want us to explain the Lords' descending from heaven with a trumpet; notwithstanding it can be clearly shown that he did not go up into heaven in that *manner*; and also that this trumpet is one of a series, six of which have already sounded. The symbol without an explanation, suits them; though, if he *should* so come, almost every other prophecy must remain unfulfilled.

I understand "the day cometh that shall burn as an oven," means "the day of wrath," and day of judgment; and that during this age to come, or day of the Lord, the wicked will all be destroyed from the earth; and be as though they had not been. This is clearly a work belonging to "the day of the Lord. The difference of opinion being mainly in what constitutes the day of the Lord, Those who do not believe in an age to come seem to suppose it is a very brief period, but have no definite conception of it, only that it is a time of universal destruction of all mundane things; a wreck of worlds and crash of matter. And the real god they worship is, in the Hebrew tongue Abaddan, but in the Greek tongue hath his name Apollyon.

We believe the day of the Lord is an age of *conquest*, that "in the days of these kings the God of heaven [not Apollyon, the destroyer] will set up a kingdom;" and that it is to be given to one like the son of man, and "He must reign until he has put all enemies under his feet.', That he will "reign in the midst of his enemies;' 'wound the heads over many countries;" and with his saints, *rule* the nations, as promised in Ps. 2; and Rev. 2: 26, 27; but will not exterminate them.

If the Jesus who comes to reign, is the same Jesus who was on earth during that forty days after his resurrection; and his people are like him, and eat and drink, and appear to mortal men, or vanish out of their sight, as he did, there is no reason why they cannot reign over the nations; "and they *shall* be priests of God and of Christ, and shall reign with him a thousand years."

A Baptist Elder asks, while almost indignant at this idea, if "*mortals* are to be on the earth with *immortals*?"

Yes indeed! I remember reading about a lot of men who went fishing, and after working all night without any luck saw sombody on shore who said "cast the net on the right side of the ship;" they did not know who it was, but the result satisfied Peter that it was the Lord, so he jumped out and waded ashore and saw a fire of coals there and fish thereon, and bread. And Jesus said Come and dine.

There were mortals and immortals *dining* together; the one "the King of kings and Lord of lords;" having all power in heaven, and on earth; the others, some half naked unlucky fishermen. But He was not then glorified, some may say. Neither is He to be at his return, The high priest under the law was a type of Christ, and when he went into the holy place put on his beautiful garments, and laid them *off* again when he came out to the people.

Those garments which made the high priest so glorious, and described in Exo. 28; were the most beautiful, human hands directed by divine wisdom, could form. They were of the most costly materials ornamented with all the gems and precious stones found in the bride the Lamb's wife, or New Jerusalem, the glory of Christ. This glorious appearance was put on by the high priest *only* when he entered *alone* into the holy place; and were never put on in sight of the people. These were called, "the linen garments;" and were typical of righteousness [see Rev. 19: 8]: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall *leave them there*; and put on his garments [which he wore in] and come forth" (Lev. 16: 23, 24). Jesus, like the high priest, went into the holy place before He was glorified; 'For the Holy Ghost was not yet given; because Jesus was not yet glorified' (John 7: 39); and He comes out "in like manner;" or the law is broken, and the two men, (Acts 1: 10), did not tell the truth. Hence, the Jesus who comes to reign on earth, is a personage no more glorious than was the man who cooked the dinner, and eat with those half clad fishermen.

He *must come* in this character to fulfil the law; but this does not preclude his appearing in all his other characters at the proper time. In *this* form, "these ten kings" may indeed make war with him. And he and his saints, "rule the nations."

Question: When are the tares, which are bound in bundles, to be burned?

A. As this "burning," evidently means destruction, I understand it is not by literal fire, but judgments, and will be accomplished during the 'day of wrath,' which I believe [proof of which may be found in article on "The Times of the Gentiles] will last forty years.

Q. Will the righteous who are on the earth during the time of "harvest." see Christ before translation?

A. The Scriptures teach that we shall not "see him as he is," until we are like him; but whether he will be revealed in the clouds *before* the saints are taken, is not I think, clearly revealed.

Q. As those who are raised and those who are alive and remain, are to be caught up *together*, where are the risen saints *now*; are they on earth, and invisible; and if so where is the Bible proof?

A. If the brother will tell me where Christ went as he would "vanish out of their sight," and where he remained those forty nights and most of the days: I will try to answer him.

Q. Are those who are caught up, to remain "in the clouds" until the forty years are ended, and the time of trouble ~~passed~~ past?

A. No! they do not remain up until the forty years, or 'times of the Gentiles' are ended; for when the kingdom is set up, it is to be on the earth, 'under the whole heavens;' and among the wicked; see Christ's answer to the Pharisees (Luke 17: 20, 21). Like the risen saints, it cannot be seen by mortals. They may indeed see its *possessions;* but, except a man be born again he cannot see the kingdom of God;' neither shall they say lo, here; or, lo, there.' They will simply feel its power and know that it is among them. And as it is to be set up '*in* the days of these kings,' they

must return to earth before those days end.

Q. At what stage then will the earth be purified by fire?

A. Never: nor is there any Scripture supporting such an idea. The heart is purified by faith (Acts 15: 9): the pattern of heavenly things' by blood: and heavenly things by a better sacrifice' (Heb. 9: 23), But the earth, or land, is cleansed by blood, and cannot be cleansed by fire. The earth has been polluted by blood, and when Babylon falls, 'In her is found the blood of prophets, and of saints, and of all that had been slain upon the earth' (Rev. 18: 34). 'For blood it defileth the land; and the land *cannot be cleansed* of the blood that is shed therein *but by* the *blood* of him that shed it' (Num, 35: 33)..

If heavenly things must be cleansed by the shedding of blood, even the blood of Christ; much more earthly things: therefore in this time of trouble, "the slain of the Lord shall be from one end of the earth, to the other." *Thus* the earth will be cleansed; the *fire* being judgments. 'the fire of his wrath.' And the saints will be on the earth while the tares [hypocrites, sinners in the nominal church] are '*burning*.' 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that speaketh uprightly" &c. (Isa. 33: 14) This *fire* whatever it may be, and 'burning of the tares,' is certainly the reward of the *wicked* as *all* will admit; and the saints are to be among the wicked when receiving their reward. "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee; only with thine eyes shalt thou behold, and see the *reward* of the wicked." [Ps. 91].

Q. Are all the wicked to be destroyed in this time of trouble and day of wrath?

A. Yes; 'He shall descend from heaven in flaming fire taking vengence on them that know not God and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting —age-lasting—destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints.' But who are the *wicked?* 'The children of the wicked one;' tares sown among the wheat, see Matt. 13: 38; who obey not the gospel; not such as never heard, *they* are not called upon to obey; but hypocrites, sinners in *Zion*, see Isa. 33: 14. Those to whom God does not impute sin are not, in Bible language, called wicked; though all men have sinned: 'blessed is the man to whom the Lord will not impute sin' [Rom. 4: 8]. 'Until the law, sin was in the world: but sin *is not imputed* where there is no law.' Rom. 5: 13,

How can God punish the heathen with everlasting destruction, when He does not impute sin to them? You may say, 'They that sin without law shall *perish* without law.' Indeed, but 'perish,' does not mean everlasting death: but this life, or things of this life. I might give a hundred illustrations, but one will do: Jesus, in speaking of himself and of Herod, who was trying to kill him; says, "It cannot be that a prophet perish out of Jerusalem." Luke 13: 33. Prophets are not usually destroyed with everlasting destruction, even if they do perish; and we are sure Christ was not. [Nine tenths of the theology of the day was made by the Pope and the Devil, and strains every word of the Bible to damn as many as possible.

There are three classes; the children of God through Adam "who was the son of God" (Luke 3: 38), by creation. The children by the second Adam; who is a Son by begetting, a nearer and dearer relationship; and the "children of the wicked one;" who are what Christ calls "tares;" and Isaiah, "hypocrites, sinners in Zion." The first, are to share in "the restitution of all things." The second, to receive immortality and the kingdom. The third, live not again until the thousand years are finished.

Bro. Barbour; in Vol. 3. No.2 of the "*Herald*," in article on "The Atonement," I wish to take exception to one point, not by way of controversy, but for the love of truth.

You claim that Christ filled the type of the slain goat, and *is* to fill that of the living one. As there were two, and both existing at the same time, and a choice made between the two; one was killed, the other kept alive; one was sacrificed for sin, the other is kept until the high priest comes from the holy place, and the sins of the world are laid on the scapegoat and he is taken away by the hand of a fit man, into the wilderness into a land not inhabited. If Christ is to fill the place of both; Query! Will he have the sins of the world laid on him twice?

What trusty man will take him into the wilderness? and how long will he remain there? It seems to me as there was two goats in the type, there must be two persons in the antitype. As the devil is the author of sin, it looks more than probable that the sins of the world will be laid on him; that he should be bound and led away into a land not inhabited where he may deceive the nations no more. Yours in hope of immortality: W. McCreery Maquoketa, Iowa.

Ed. [We print the above because the ideas of the brother are held, as we understand, by all of the Seventh-day Adventists.]

To the question, Will Christ bear the sin of the world twice? I answer; He was both a sin offering, and he also makes the atonement: "And Aaron shall bring the goat on which the Lord's lot fell and offer him for a sin offering,—fulfilled by Christ's sacrifice-; but the goat on which the lot fell to be the scapegoat, shall be presented *alive* before the Lord to make an *atonement* with him" (Lev. 16: 9). Where is it we are taught to believe in the Devil as the author, or instrument of "the atonement"? *Christ* bears the sin of the world: "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6).

It is true he was the slain victim, but He

lives again, and has presented himself "*alive* before the Lord to make an atonement."

He does not "bear the sins of the world *twice;*" but he does bear them from the beginning of the work of the atonement until they are *blotted out* which is *after* he comes out of the Holy Place, and finishes the type of the scapegoat: (Compare Lev. 16; with Acts 3: 19, 20).

To the next question, What trusty man will take him into the wilderness? I answer, The same question might have been asked by the Jews in reference to the priest, and the victim. Christ fills, not one, but many types; both Priest and sacrifice; and nothing can be plainer than that He was both the slain and the living victim, in the case referred to. The idea of making the *atonement* with Satan, and his bearing our sins, however agreeable to our sense of justice, is not supported by the Word of God, but is in direct opposition to it, and is therefore taught only by "the precepts and commandments of men."

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"THE TIMES OF THE GENTILES."

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24).

"No prophecy of the Scripture is of any private interpretation." The Bible reveals the plan of redemption as a great system in which every part has its allotted place. In the above text our Lord refers to "the times of the Gentiles," as to something already declared; something to be fulfilled. Two different views have been entertained, as to the meaning of this; one, that the "times of the Gentiles," refers to the time in which they are to have the offer of the gospel, or what Paul calls, "the *fullness* of the Gentiles." And the other, the time during which they were to bear rule, and tread down Jerusalem. I am compelled to take the latter view, 1st. Because there *is* a fixed period of Gentile rule, the four Gentile kingdoms, *during* which time Jerusalem *is* to be trodden down. 2nd. Because the prophecies of Daniel, and the facts of history, prove that Jerusalem, "the sanctuary and the host," have been trodden under foot of the Gentiles for a longer period than the gospel has been given to them. And 3rd. Because there is a period of time called "seven times;" during which the Gentiles were to rule over literal Israel. And the fact that Christ refers to the *times* of the Gentiles, in the plural, and as something to be *fulfilled*, makes a strong presumptive argument, at least, that he referred to the prophecy of the treading down of Jerusalem.

In Lev. 26; the period "seven times," is four times repeated, as the amount or measure of their punishment. In verses 18, 21, 24, and 28; it reads, "If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins;" and the preceeding verse seems to explain the nature of the punishment; "they that hate you shall reign over you." The 28th ver. reads, "I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."

It is true this prophecy alone, would be dark; we should not have known but what he would have punished them a second, and fourth, and so on up to four times seven, or twenty-eight successive times. But "no prophecy *is* of any *private* interpretation;" or to be explained alone. In its fulfilmeut, we learn that half of "seven times," is the period in which the *gospel* church was to flee before her enemies (Rev. 12: 14). Compare also ver. 6, and 13: 5. The same period is also referred to in Dan. 7: 25; and 12: 7: and in *margin* of Dan. 11. 13, we learn that a "time," in *Hebrew*, means a year: "At the end of *times*, even *years*."

In the texts refered to in Rev. "a time, times and half a time;" "twelve hundred and sixty days;" "forty and two months;" are, evidently, the measure of the same period. In *Hebrew*, where the plural is used in definite time, *two* is always understood; and for more than two, the exact number is given; as the "*seven* times."

A Bible month is 30 days. See Gen. 7: 11, 24; and 8: 3, 4; where 150 days are *five* months.

That the "seven times" of Lev. are to be understood as seven *literal* years, is not probable, since the Jews have been ruled over "by them that hated them," for more than seven years; or even seven, four times repeated. Seven *prophetic* times four times repeated would be a period of 10,080 years; and out of all harmony with other prophecies in relation to that people; while "seven times," is in harmony, not only with other periods, but with the type of "the times of the Gentiles." And Peter's declaration, 'no prophecy of the Scriptures is of any private interpretation,' is strong proof of there being a system in which each prophecy is part of one harmoneous whole. Hence, any system of interpretation which does not embrace, and explain all the great prophetic periods; ought to be viewed with suspicion.

In Dan. 7: 3; of the four Gentile kingdoms it is said, "four great beasts came up out of the sea, diverse one from another." The first was like a lion; the second a bear; the third a leopard; "the fourth beast, dread

ful and terible, and strong exceedingly;' and they represent the empire of man in his fallen condition; and the human family have been associated with, and are a part of these "beasts," and will so remain until the "times of the Gentiles be fulfilled."

In Dan. 2, the king Nebuchadnezzar was made the *representative* of the human family: the first universal empire, embracing the whole earth; "wheresoever the children of men dwell:" *thou* art this head of gold.

In the 4th chapter, is the type of the "times of the Gentiles;" the time during which man is to herd with, and belong to these *beasts* of the earth. And we shall here learn why God has given the world, and man himself, over to the free exercise of his own beastly, selfish, and devilish nature. It is that he may learn by sad experience that in and of himself he cannot find rest, and "hath no preeminence above the beast;" but that "the heavens do rule."

To Nebuchadnezzar it was said, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven. and *seven times* shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4: 25). "Let his heart be changed from man's and let a beast's heart be given him" (ver. 16). All of which was fulfilled, (see ver. 33).

"And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High. . . . And I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise, and extol, and honor the king of heaven, all whose works are truth, and his ways judgment, and those who walk in pride he is able to abase."

In the antitype, the human family have been given over to the dominion of these "four great beasts;' beast's hearts have been given them; the earth has been trodden under foot; sorrow, blood, and murder have held universal sway; and "man's inhumanity to man, made countless millions mourn." But there is a better day at hand; the "times of the Gentiles" are drawing to a close, and soon reason will be restored; and in the "restitution of all things," the beast's heart will be restored back again to man's heart; and he will once more bear the image of God.

"And whereas thou sawest a watcher, a holy one, coming down from heaven, and saying, Hew down the tree and destroy it, yet leave the stump of the roots; this is the interpretation; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule" (vers. 23, 26).

This seems to be the great lesson, and one the most difficult for the proud natural heart to learn; but by sad experience under these closing judgments which are coming on the earth, every knee will be made to bow, and every tongue confess: "All nations *shall* come and worship before thee, for thy *judgments* are made manifest."

'The tree root,' was not destroyed: "Thou wilt not leave my soul in hell; nor suffer thine Holy One to see corruption." "The root out of dry ground, shall sprout again; "for as in Adam all die, so in Christ, shall all be made alive; but every man in his *own* order." 'The root and offspring of David' will become the bright and morning star. "And thou, O Tower of the flock, unto thee shall it come, even the first dominion."

The beginning and measure of "the times of the Gentiles," are easily determined; they always held some power; but so long as God had a kingdom on earth the world was not given over to Gentile dominion. "Solomon sat on the throne of the Lord as king, instead of David his father" (1 Chron. 29: 23). At that time God had a kingdom on earth; but with Zedekiah, the last reigning prince of the house of David, the *kingdom* ended: "Thou profane wicked prince of Israel, whose day is come, . . remove the diadem, and take off the crown; . . . I will overturn, overturn, overturn it, and *it shall be no more until He come whose right it is*, and I will give it him" (Ezek 21: 25). Here is an interregnum; a time during which the tabernacle of David is in ruins.

This "kingdom of the Lord" ended in the "*end* of the eleventh year of Zedekiah, at the carrying away of Jerusalem captive." (Jer. 1: 3; and 2 Chron. 36: 20). And was the beginning of the seventy years captivity. It was then the kingdom of David ended; to be no more until the angel Gabriel's prophecy is fulfilled: "He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of His father David (Luke 1; 32).

Is it probable, to say the least, that during this interregnum in God's kingdom, the "times of the Gentiles," should come in? This is where these 'four great beasts, which were to tread down the whole earth,' are located by Daniel; it is where God himself gave all into the hands of Nebuchadnezzar, in nearly the same language used to Adam; compare Gen. 1: 28; Dan. 2: 38; "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all:" and it was here Jeru-

salem was completely given up to be trodden down of the four Gentile kingdoms.

A more perfect or clearly marked beginning of the "times of the Gentiles," could not be desired.

The 70 years desolation of Jerusalem ended in the first year of Cyrus, B. C. 536; see date of that event in *margin* 2 Chrn 36: 22.

Usher's chronology is correct at first year of Cyrus; his mistakes, where he differs 124 years from Bible chronology, occur prior to that date. As the captivity began *seventy* years *before* B. C. 536, its date would be 606. And there was the beginning of "the times of the Gentiles."

As three and a half prophetic "times," are 1260 years, "seven times" measure 2520 years. Hence, in 2520 years from the time Babylon became a universal empire, and the kingdom of God ended, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under their feet.

Christ came the first time and began his work at about A. D. 30; or forty years before the final overthrow of Jerusalem; which occurred at about A. D. 70. And we find the period of forty years is made very prominent in *many* parts of the Bible, both in types and otherwise. The *world* was forty days in being destroyed at the flood; Christ was on earth forty days after his resurrection, and many other forties are given The jubilee cycles prove that the *beginning* of the "times of restitution of all things," was due with the beginning of this present Jewish year commencing Apr. 6th 1875: And "the times of the Gentiles," expire thus: To B. C. 606, add 1874 A. D.; which Jewish year ended with Apr. 5th; and 40 years *more* and we have the full period, thus; 606, 1874, and 40, make 2520. Then you may say, Christ cannot take the kingdom until "the times of the Gentiles" expire, at the end of this 40 years: but you will remember, it is "*in the days* of these kings, [the divided fourth empire] the God of heaven shall set up a kingdom; and it shall break in pieces all these kingdoms" (Dan. 2: 44). "And these [ten kings] shall make war with the Lamb,.... and they that are with him are called, and chosen, and faithful" (Rev. 17: 14). "And I saw the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army" (Rev. 19; 19). There *must* be a fulfilment, and *time* for the fulfilment of these things, which cover "the day of wrath;" "the drying up of Euphrates;" "the battle of the great day;" "the time of trouble, such as never was since there was a nation;" &c. and here is a space of 40 years [already commenced] in which they are to be accomplished. And it is *during* this 40 years, the kingdom is to be set up, the nations subdued, and the "stone become a great mountain, and fill the whole earth." "And all peoples, and nations and languages shall serve and obey him." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2: 26), "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." "*All* nations *shall* come and worship before thee, for thy judgments are made manifest" (Rev. 15: 4). "I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, That unto me every knee shall bow, every tongue shall sware."

O how can men reject such testemony? and cling to their narrow selfish theories of no *restitution* of the millions who have not heard the name of Christ; and only a *few*, ["few there be that find it"] ever hearing, or seeing, or bowing, or confessing: God says He is the "Saviour of *all men*," not by the high calling in Christ, but *few* attain to that; but in *some* way; for their is "a restitution of *all things*." No! say these narrow minded bigots, none will have a resurrection or be saved in *any scense*, only a few out of the few, who hear of Christ. God pity their blindness; and reprove their *selfishness* in so much as *desiring* "the day of the Lord," from such a standpoint; hoping for all living but their own precious selves to be blotted out of existence.

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THE HARVEST.

By S. H. Withington.

"So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day and the seed should spring and grow up he knoweth not how: for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4: 26–29).

Our Lord in giving instruction to his dear children always expresses himself in language which by careful study may be understood. The commission, "Go ye into all the world and preach the gospel;" was certainly to sow the seed among all nations to gather out a people for his name. Now while this clearly illustrates the whole gospel dispensation, I apprehend the parable at the head of this article was to bring out plainly the *harvest* of this dispensation. In the parable of the tares and wheat, our Lord in

plain language tells us "The harvest is the end of the world;" and that He is the "Lord of the harvest.

Now when we learn that Jesus came to the Jews at the end of their dispensation, to *finish* a work; which work was to preach the *kingdom* at hand; and to offer himself as their king; and that he called it a work of *harvest*, but they rejected him, "we will not have this man to reign over us," and the kingdom was taken from them to be given to a people bringing forth the fruit thereof; and that there is a harvest to this dispensation, and the kingdom *again* on the point of being set up; does it not follow that there must be a parallel here? He offered himself, during their harvest, not by his person, but by the fulfilment of the prophecies pointing to that advent; and the *fruit* he sought was faith to believe their Messiah *had come, because* of the fulfilmen of those prophecies.

If this harvest is to be a parallel in any way, there must be an offer of himself *again*, not necessarily in visible presence, for He does not come iu a body of flesh, but by the fulfilment of prophecies which pertain to the *second* advent. And the fruit sought, as at the former harvest, is faith to *believe* in the fulfilment of these prophecies.

The real work of harvest is "reaping;" hence, the earth must be reaped (see Rev. 14: 14–16); and there is also a work of separation, "In the time of harvest I will say to the reapers, Gather ye together *first* the tares and bind them in bundles to burn; but gather the wheat into my barn."

There can be no question but what probation continues up to the moment of translation, because Christ warns his people to "watch." up to the moment when one is taken and another left. And as the tares are gathered in bundles, 'in the *time* of harvest,' and are gathered *first;* it follows that probation continues *after* Christ and the angels have begun the work of the harvest. And it also follows that the children of God, if they are not to be in *darkness*, will know, by faith in fulfilled prophecy, that the harvest work is being consumated.

As Jesus was three and a half years in the work of the harvest to the first house, we learn by the period marking the closing of Zion's warfare, that he will be three and a half years in the work of this harvest: that it began in the autumn of 1874, and will terminate in the spring of 1878. And I fully believe we are now under that most comforting message found in Isa. 40: 1, 2; "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins.,' *Springwater Sep*, 1875,

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IN THE SECRET CHAMBER.

"Wherefore, if they shall say unto you. behold, he is in the desert, go not forth, behold he is in the secret chamber, believe it not" (Matt. 24: 26).

We believe the Scriptures teach that He cannot be seen by mortals without a miracle. All that can be gathered in relation to a *spiritual body*, whether of Christ after his resurrection, or of angels, goes to show that they are invisible to us, *except* by special revelation. Hence, instead of expecting to see him in the desert, or secret chamber, *our* position is really a safe-guard *against* any such delusion. Of course every advance of the truth will meet opposition, and even unfair treatment, by such as are opposed. A cry of fanaticism, or opposition in any form, is therefore no proof that a position is not true.

The preaching of a "shut door," &c. &c. after the '44 disappointment, is brought up as an argument, or rather to prejudice the reader against these views; but there is no parallel between the two. I will here speak for myself, the '43–4 disappointment led *me* into no such fanaticism; when it had passed as soon as I thought *anything*, it was just what I think *now*; viz. that that movement was the *beginning* of the fulfilment of the parable of the ten virgins, the going forth to meet the Bridegroom. Christ recognizes but *two* movements in the history of this people; the taking of their lamps and "going forth," fulfilled in the '43–4 movement; and the "going *out*," under the midnight cry. I have been so fortunate, or *favored*, as to have escaped all part in any of the *intervening* time movements, or other views from which so many have had to retreat.

It is truly a commendable virtue for men to confess their errors, and the mass of Adventists have had no lack of opportunity to cultivate this virtue, for every application of Scripture, without a *single exception*, made by these Adventists, since the 'virgins all slumbered and slept;' which *could* be tested, either by *time* or *events*, has had to be abandoned. Our course has, on the contrary, been one of uniform *progress*, having to renounce the application of no prophetic period, from '43, to the present time.

The '43 movement was *right;* and the application of the prophetic periods on which it rested were correctly applied. The 1260 years of papal dominion, beginning in 538, and ending in 1798; and the fact that "the time of the end" began in 1798, was a corner stone in that movement; and we have yet

seen no reason to renounce it. The seventy weeks ending at the first advent, and the 2300 "days" at the tarrying of the vision, in 1843, was the other pillar of that movement; and it still remains unshaken. The "slumbering and sleeping" which followed, and by which we and others were overtaken, came in its proper order. And about fifteen years after the seventh month in 1844, the midnight cry began, with arguments terminating in 1873–4. And not one of these arguments have lost their force or been abandoned. They pointed to "the end of the world;" and on the strength of their evidence I believe the "end of the world" began on the "tenth day of the seventh month" in 1874. "The harvest *is* the end of the world;" and I believe the harvest, and the work of the harvest, by Christ and the angels, began at that time.

We have been disappointed a number of times, since the spring of 1873, but not cast down; and can now see that those disappointments were the result, not of a missapplication of the prophetic periods, any more than was that of 1843; but from expecting more than was *due*. We did not comprehend the relation and order of the events constituting "the end of the world" [or age].

Some may say, If you had been in the light, and had the *truth*, you would not have expected too much. I answer; the disciples were disappointed, and were continually expecting more than was due. When He lay in the tomb, they "were scatterd as sheep having no shepherd." The Scriptures taught that "Christ abideth forever:" "We trusted that it had been he which should have redeemed Israel." But he was dead. That they were ever expecting too much, is very evident from the question they ask while on the way to Bethany, as he was about leaving them to return to the Father: "Lord wilt thou at this time restore the kingdom to Israel?"

The idea that the second advent was to be summed up in one grand burst of glory, had been held so long, believed and talked of so much, that it was hard for me to entertain any other idea long enough to see if it were Scriptural or not: Did not the Bible *say* "All tribes of the earth shall mourn; and they shall see him coming in the clouds with power and great glory"? Could such a positive statement be set aside, or explained away? No! And yet I saw that if that was *all* of the second coming of Christ, there were difficulties not to be reconciled: He did not go up, with any such demonstration to the world, but quietly and without noise; and He was to return in "like manner." But I thought that might be explained by saying, He went in *person*, and will so return; still the *manner* between the quiet ascension and the awfully grand and glorious return, was so different, that I was hardly satisfied. And then there was "the *time* of harvest," and "the days of the Son of man;" in which the *world* were to be doing as they were in the days of Noah, and *know* not. Then a part of the period called "the days of the Son of man" must pass *before* He is seen by "every eye." All this must be true, but how can they be reconciled? The facts are that every passage which speaks of his appearing in the clouds, is a manifestation to the *world;* "all tribes of the earth shall mourn, and *they* shall see him coming." "Every eye shall see him, and all kindreds of the earth shall wail because of him."

That he is to be revealed to the world, *all* believe; but that does not preclude the idea of his being here *before* he so reveals himself. And the facts concerning the harvest, and the days of the Son of man, make it absolutely certain that he will be here and the world know it not. He was here forty days and they knew it not. And *thirty* and *three* days, unseen by any of the brethren; since he was seen only seven times, and very briefly on those occasions.

But you may say, if no one is to see him what difference can it make whether it is known or not? It is not the bare fact that Christ has come; this is not the important point, for by his Spirit, he has ever been present; but if there is a "time of harvest," and we are to be here *during* that harvest; and the Bible teaches these things, and through its prophetic periods gives us the means of knowing our whereabouts, and we remain ignorant of it; we shall place ourselves in the same fix in which the Jews found themselves and for which *they* were destroyed: "Because thou knewest not *the time of thy visitation.*"

Those who are determined to make no investigation of this matter, and take their chances with the world, and learn of these things only when those Scriptures in which he is promised to be revealed to the world, are fulfilled; are taking a fearful chance; but we have no quarrel with you; only let me forewarn you that God has light for *his* people, in *advance* of the world.

You may believe it or not, but *in the days* of the Son of man, does not mean *before* the Son of man comes; nor does "in the time of harvest," mean, before the harvest begins: and it is "in the days of the Son of man," men are to be doing as they were "*in the days* of Noe," and know not. And if you are found in that class, you will share the

reward of that class who know not; but if you want to be of the "children of light," you have got to investigate this present "harvest" truth.

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THE SHEEP AND THE GOATS.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats (Matt. 25: 31).

This parable seems to teach the final and eternal separation of the whole human family: in other words, the judgment of the great day. If it does not, I fail to find the final judgment alluded to in *any* teaching of the great Master.

I am aware that "all nations," may have an application to a *few* out of all nations; thus; "This gospel of the kingdom shall be preached in all the world, as a witness to all nations, then shall the end come," evidently means to *some* of all nations; as it is not possible that it should mean *all* of all nations, many being already dead who have never heard it. But in the case under consideration, there is no necessity for such an interpretation; while the circumstances in the case, rather demand the opposite. And I think it can be shown the popular view of this parable is, in the main, correct.

While fully endorsing the views held by our Age-to-come brethren, that the "tares and wheat," good and bad ground on which the "seed" was sown; and the good and bad "fish," in the *gospel* net, represent only such as have heard, and obeyed, or rejected the gospel; I do not believe *this* parable belongs to the same class. It is located in the kingdom, when Christ is on the throne of his glory; and therefore belongs to the day of judgment, or thousand years of reign. When he comes, and sits on his throne, he is to reign until he has put all enemies under his feet, and then gives up the kingdom to God the Father. And it is while he is on the throne of his glory; viz. during the thousand years *reign*, that this final separation among *all nations* occurs.

The gathering of all nations before him, does not necessarily mean that they are all arranged in rows like regiments of soldiers but simply that they pass the ordeal of his final, and eternal judgment. And, as I understand the age to come, and day of judgment, this is the work *belonging* to that day: To bring all men to the knowledge of truth; complete the plan of salvation; save all who can be saved, with an eternal salvation; and destroy with eternal destruction, all who will not obey the truth,. While the separation of the tares and wheat, the good and bad fish, &c. refers to the summing up, or "harvest" of the *gospel* "vineyard" *only*.

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THE COMING OF CHRIST.

"At the coming of our Lord Jesus Christ *with all his saints*" (1 Thes. 3: 13).

The above text teaches a strangely contradictory doctrine, if modern Advent views of the sleep of the dead, and the coming of Christ, are both correct.

If he appears from heaven as suddenly as a flash of lightning, and his whole coming is summed up in that one glorious event, and his saints are sleeping in the dust of the earth until he thus comes; in no sense does he come "*with* all his saints." But if there are different *stages* of his coming; if he first comes to "*harvest* the earth; and his people both living and dead, are taken away unknown to the world; then he may come in the clouds, "with all his saints." Otherwise these things are contradictory.

As there is a harvest to the gospel age, or dispensation, "the harvest is the end of the *aion;*" it follows that this 'harvest, belongs to, and is a part of the gospel dispensation; because the "*end*" of any thing, is a part of the thing itself. And the harvest, as all must see, is the gathering of the *fruit* of the gospel dispensation. And the fruit of, or object of the gospel, is "to take out a people to his name;" hence, this harvest must be the gathering of that people; both those who have slept, and those who are alive and remain.

Why cannot those who oppose these things see that the Scriptures teach *more* about the manner and order of events connected with the appearing of Christ, than can be compassed in one glorious event? That both Christ and the inspired writers, not only give a *series* of events, but are careful to state the *order* in which they occur?

If there was *practically* no time consumed in the fulfilment of these things, Why inform us that 'the dead in Christ rise *first*?' If it is only a moment, a small part of a second first; of what possible importance is it whether it is in the former or latter part of the same second. Why should Christ tell us that "in the *time* of harvest I will say to the reapers Gather ye together *first* the tares, and bind them in bundles to burn." What *possible* difference which is *first*, if there is *practically no difference* in the time? Such a view makes God's word of no effect.

Christ is certainly said to come in *many* different ways; He comes in his glory; see

Matt 25: 31, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory." This is evidently not the same as when he first comes from the "Holy Place." For Christ is the antitype of the high priest, and not one jot of the law can fail of a fulfilment; hence, as the high priest went into the holy place without his glorious garments, put them on *after* he entered; finished the atonement, and then was to "lay them off, *and leave them there*, and come forth to the people" *unadorned*, in *like manner as he entered*; so Christ must come forth to the people, when he "appears, unto them that *look for him*, the second time, without sin, unto salvation; *unglorified*, and "in like manner as they saw him go into heaven." These so-called Adventists may sneer at this, and call it *fanaticism*, and shut their ears; but it will not change God's word; nor will it improve *their own* condition, to oppose this truth.

Again; his coming "with all his saints;" and his coming to "reap, and to gather the 'harvest of the earth;" cannot be one and the same. Then the question may be asked, Is there more than *one* second coming? I answer; there is but one place in the Bible which speaks of his appearing a *second* time; and this is when he leaves the Holy Place; when he comes forth as he entered it. He appeared the first time with a sin offering, "a body hast thou prepared me;" "and unto them that look for him, shall he appear the second time, without sin unto salvation" (Heb. 9: 28). This is the only text which speaks of his "appearing," a second time; and there is *no second coming* spoken of. He appeared more than once, at his first advent; then why may he not appear more than once now? He certainly appeared before his crucifixion, and *after* that he "appeared first, to Mary." "After that he appeared in *another form*." "Afterwards he appeared to the eleven." "The Lord is risen and hath appeared to Simon." "And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me" (Acts 9: 17).

Why not ask how he can appear a *second* time, when he has already appeared *many times*. His first advent embraced *many* appearings; and his second advent will also cover many different manifestations of himself.

"But now once in the end of the *aion* [Jewish age] hath he appeared to put away sin by the sacrifice of himself" (Heb. 9: 26), teaches that he appeared *once* in the Jewish "harvest," ["the harvest *is* the end of the world] to accomplish his work; and does not refer merely to his birth, his baptism, his death, his resurrection, or his ascension; but to *all* of that harvest work. So his *second* appearing includes all of the work, and manifestations of *this* time of harvest; or end of this *aion*.

Why will not our Advent friends look at these things in a rational common sense way, instead of stopping their ears and crying out "new commission," lunacy, &c. &c.. Are they *wilfully* blind; or has God poured out upon them the spirit of deep slumber? We quote Scripture to them, and they stop their ears, and cry "mad-dog." But the Scriptures must be fulfilled, and he must become "a stone of stumbling," even to them. It would be different, if we were *claiming* a "new commission;" or a new revelation, or dreams, visions, or any thing *whatever*, but the simple revealed word of God.

If they understood that his coming is "as the lightning," in every particular, in suddenness, and in brightness, it does not follow that this must be the first and *only* manifestation. He will come in flaming fire; He will come in like manner as they saw him go; He will come to receive his people to himself; He will come with all his saints; He will manifest himself to his people and not unto the world; He will be revealed, and *every* eye shall see him. But all this does not preclude their being time, and order in their fulfilment. Or his coming to harvest the earth and remaining invisible for a season.

If Christ were to come as so many expect, and the moment He appears, his saints are caught away to meet him, then the parable of the harvest is a fable, or else the harvest takes place *before* he comes; and he does *not* "reap the earth," or the grave: for there is *Time*, in the harvest; and the tares are to be gathered *first;* and yet the "wheat," or living saints will be about their ordinary work, in the mill, in the field, or in their beds. Is there room for the harvest to occur *before* this event, and yet have this occur the first moment of his appearing? or is it likely he will first appear, and be seen by them; and after that they will go about their work? Strange that men cannot see the inconsistency of such a view of his coming.

NOTICE.

There will probably be no paper for November; I expect to take a lecturing tour. Those who are *familliar* with all the arguments, can live without it; and those who are not, can re-read the back numbers.