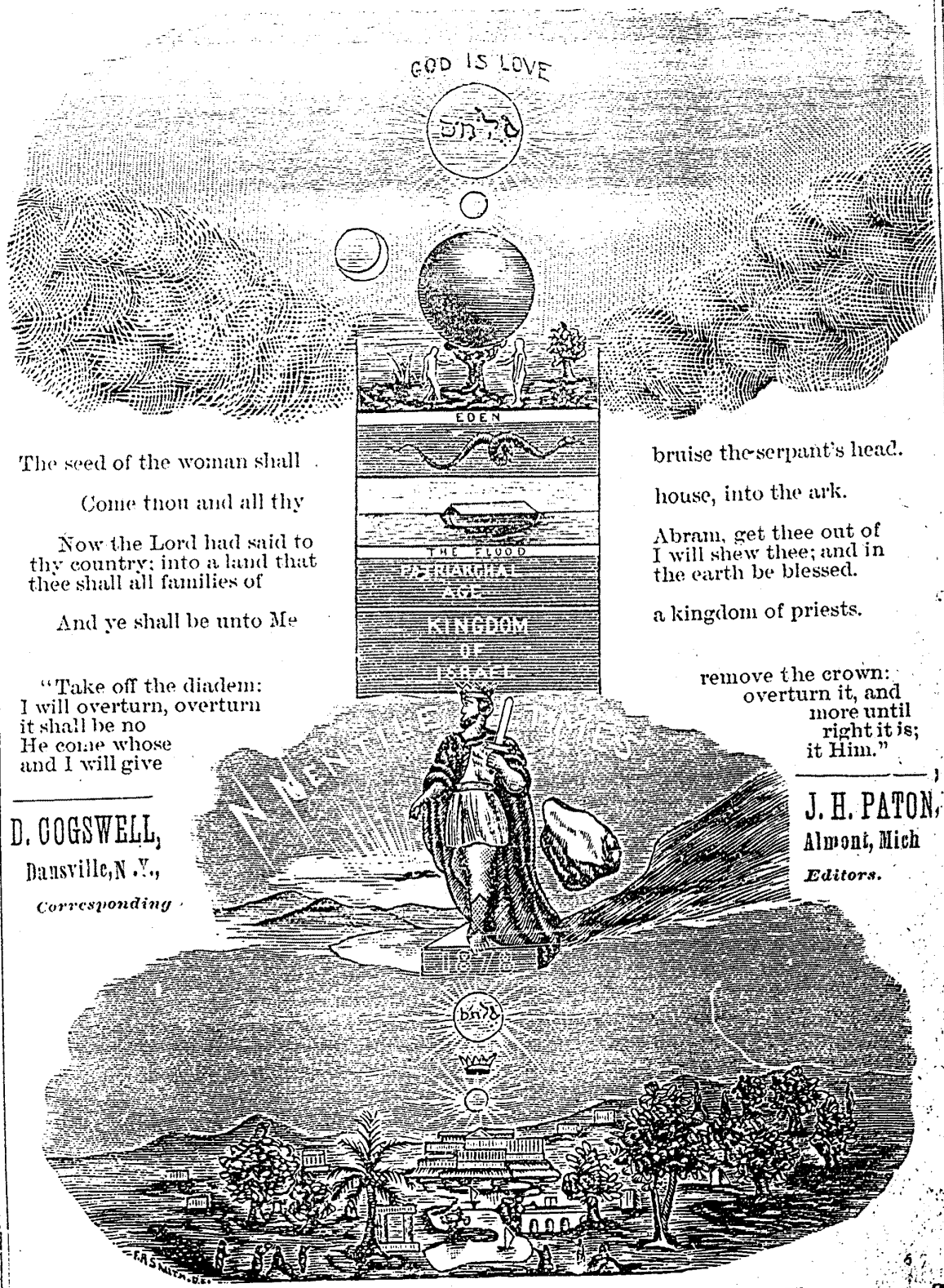
Vol. 3. SEPTEMBER, 1875. No. 4.

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."

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"YE' and 'YOU,' 'THEY' and 'THEM."

Christ almost invariably speaks *to* the Church, and *of* the world; hence the personal pronouns "*ye* and *you*, refer to one class, and *they* and *them*, to another. And almost in every instance, the second person means the *whole* church, and not simply the individuals by whom He was surrounded: "Go *ye* into all the world and preach the gospel to every creature: lo, I am with *you* always, even to the end of the world;" surely refers to all who would ever be called to preach the gospel. And the apostle in addressing the church, says, 'Behold, I show you a mystery; *we* shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump." This "*we*," evidently means the *church*, since all who were then listening to him have fallen asleep. Again, "*We* who are alive and remain unto the coming of the Lord, shall not prevent them which sleep." No person then alive, *has* "remained," unto the coming of the Lord.

Our Lord held very little communication with the world; nor did He pray for them: "I pray not for the world; but for them thou hast given me out of the world." And He almost invariably speaks of them in the third person as *they*, or *them*. Take for instance Luke 21: 34; where both classes are referred to; "Take heed to yourselves, lest at any time *your* hearts be overcharged with .... the cares of this life, and so that day come upon *you* unawares; for as a snare shall it come upon all them (the world, third person) that dwell upon the face of the whole earth: watch *ye* therefore, and pray always, that ye may be accounted worthy to escape all these things." And it will be found that when speaking of these things, two classes are referred to, one of whom is to be overtaken unawares, while the others are to know: the second person, ye and you, understand; and the third person, they and them, are in darkness. Another instance; "But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when *they* (third person) shall say peace and safety, then cometh sudden destruction upon *them*, and *they* shall not escape; but *ye* brethren, are not in darkness that that day should overtake *you* as a thief." No one can fail to see that two classes are represented in all these cases: upon one of whom it is to come without their knowledge, as a "thief," "snare," &c. while the other class are not to be in darkness, or be overtaken 'unawares.' "If that evil servant shall say, in his heart, (even) my Lord delayeth his coming, the Lord of *that* servant shall come in a *day* he looketh not for, ("him," is an inserted word) and an hour he is not aware of." This is certainly equivolent to saying that He will not come at a time the good servant is not aware of. But it cannot be that many will see this point, for it must needs be "as it was in the days of Noe," when *they* bought, *they* sold, (the third person always, or world,) and *knew* not until the flood *came*, and took *them* all away. This certainly proves that they *ought* to have known *before* it came: "so shall it also be, in the days of the Son of man." Why is it that men *will not* see these things? and while *admitting* that they themselves do *not* know, will abuse and "beat their fellow servants" who claim to know their whereabouts?

The chances that those who *claim* to be in the light, and know their reckoning, are so; is certainly greater than is that of those who *admit* they are in darkness, and "have no knowledge of any harmoneous ending of the prophetic periods." And those who *choose* to follow "the blind, leaders of the blind," have been warned by our Saviour, and know the consequences.

Some may think we make this a test-question. In other words, that knowing the time of Christ's coming and of the "harvest," is necessary to their salvation. But this is only reversing things, (putting the cart before the horse), for knowledge, can save no one. "For though I have prophecy, and understand all mysteries, and all knowledge: and have not charity (love), I am nothing:" but, "If ye *love* me, ye will keep my commandments:" "Search the Scriptures:" "Take heed to the sure word of prophecy." There is such a thing as "holding the truth in unrighteousness." But it is not *possible* to love Christ, and refuse to obey him. Hence, he who thinks that he loves, and does not care in these times, to "take heed to the sure word of prophecy," is *deceived*, and the truth is not in him. God has declared, "the wise *shall* understand." And his people are not to be in darkness on this subject. And He rejected the Jews for this very reason, "*because* "they knew not the *time* of their visitation." If they had obeyed God, and taken heed to their Scriptures, they would have known. And I am thinking those of the Advent people who are so bitterly opposed to this present truth, will find that "to obey, is better than sacrifice." They are as zealous for Christ and his cause, as were the Jews for God and the law. But if we are "in the days of the Son of man," and they remain ignorant of it until "the harvest is passed," how will they escape a condemnation similar to that of the Jews, and for a similar reason? "because they knew not the time of their visitation" (Luke 19:

There are a numerous class who honor the name of Christ, and yet are to be rejected; "Many will say unto me, in that day, Lord, Lord, have we not done many wonderful works in thy name"? But the "foolish virgins" are evidently in darkness, and ignorant of the coming of the Bridegroom: "*Afterwards* came also the other virgins:" Now although we do not use this as *proof* that the foolish virgins do not know when Christ comes, it is certainly in *harmony* with that fact. But the Bible is so explicit, as to leave no room for doubt. The *true* church, addressed as, "ye," "you," or "we," are every where represented as being in the light, and understanding these particular events, while the other class, referred to as "*they*," or "*them*," are as *certainly* to be overtaken by these things, "unawares." "For as a snare shall it come upon all *them*, that dwell upon the face of the whole earth; watch *ye* therefore, that *ye* may be accounted worthy to escape all these *things* that shall come to pass, and to stand before the Son of man."

THE SECOND ADVENT.

It required the whole series of events from the birth to the ascension of our Lord, to constitute, or *complete* the first advent. It is perhaps claimed by some that Christ came and the advent was accomplished, at the birth of Jesus; but this is not true. John always spoke of him as one yet to come: "He that cometh *after* me." &c. And Paul clearly affirms that John preached the baptism of repentence '*before his coming*' (Acts 13: 24). Christ, means Messiah, or the *Anointed*. "We have found the Messias, which is, being interpreted, the Christ" (*margin*, "the anointed" (John 1: 41). It was at his baptism He was anointed; hence, it was then He came in the character of Messiah. Now where can you place your finger on any one event, and say this and this alone, constituted the first advent? No where! So, I understand, the second advent is also to be consummated by a series of events.

I believe and teach, that He will come in the clouds; "Behold, He cometh with clouds and every eye shall see him; and they also that pierced him, and all kindreds of the earth shall wail because of him." But I do *not* believe this is the *first* manifestation connected with the second advent. Let us suppose that "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it" (Isa. 40: 5), were to be the first manifestation, how could men be building, and planting, ~~not~~ up to the moment it occurred, that might all be, but to go on doing so "*in the days* of the Son of man," and "know not"? The difficulty in my mind, is to understand how every body can know, from the moment the days of the Son of man begin, and yet go on with all the avocations of life, unconcious of the fact. In other words, how 'all flesh can *see* it,' and 'all tribes of the earth mourn,' in consequence; and yet go on building, planting, and marrying, and not know. Still one can hardly be expected to give up an old idea, simply because it is unscriptural; that would be asking *too* much. You can easily believe, "Behold, the Lord cometh, *with* ten thousand of his saints;" or "the Lord my God shall come, and *all* the saints with thee;" and yet at the same time believe that all the saints are sleeping "in the dust of the earth," when he comes. You *know* He did not go up from the mount of Olives with *all his saints;* but went up quietly and alone; and that He returns in the same manner. And you also know that it required all the different manifestations at the first advent, including that of Zech. 9: 9, to fulfil the different prophecies referring to that advent; and that to have had them all fulfilled at one and the same moment, would have involved the Scriptures in confusion; as you can now see, would be the case, if the prophecy of his coming *with* all his saints, were to be fulfilled before He comes and "reaps the earth," and takes his saints up to himself. But no matter; if you have had an idea of just how it is going to be, don't you give it up; or change your ideas one atom, even if it does imply confusion and contradiction; for to give up old traditional ideas, and make any advance in the knowledge of the truth, will be looked upon as a weakness.

Letters are constantly being sent, quoting, "Behold, he cometh with clouds;" &c. &c.; as much as to say that we are teaching to the contrary Such men say they have read the paper; but it is not true! they have *glanced* over it, *hunting for something to oppose*, and then write long articles, misrepresenting every idea advanced in the paper, and "wonder," because we do not give up our columns to such matter. And talk about "both sides;" &c. To all such invitations to leave the presentation of these great "harvest" truths, I must answer in the language of Neh. 6: 3.

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OUR FAITH.

It is common in some churches, for the congregation to rehearse their creed. I will give a statement of my faith, which I shall call BIBLE THEOLOGY; and invite questions, and objections to each and every position, where others may [illegible] with me. And hereafter, will devote

to answering all such questions or objections.

I believe in the Lord Jesus Christ; the first and the last, and the *only* begotten Son of God. That his second advent, and reign, is to be as personal, and real, as was his first advent, and sufferings. That as He then took upon him a body of flesh; so He now has a spiritual body.

I believe a spiritual body is not visible to the natural eye, without a miracle; and that the world can never see him "as he is," but only as he may, from time to time, *appear* to them; but that "we shall see him as he is, for we shall be like him

I believe the earth [or *cosmos*] abideth forever; but that the ages, [*aionies*] are continually passing. That we are now in the end of the gospel age, and the commencing of the age of, or "times of restitution of all things." That this transition period is called "the time of harvest" And that it began in the autumn of 1874, and will end in the spring of 1878; measuring three and a half years. And that the events of this time of harvest, are first, the resurrection of the dead in Christ; second, the binding of the tares in bundles; third and last, the translation of the living saints, and gathering of them, together with the risen ones, to meet the Lord in the air.

I believe that though the gospel dispensation will end in 1878, the Jews will not be restored to Palestine, until 1881; and that the "times of the Gentiles," viz. their seven prophetic times, of 2520, or twice 1260 years, which began where God gave all, into the hands of Nebuchadnezzar, 606 B. C.; do not end until A. D. 1914; or 40 years from this.

I believe that during this 40 years, just now begun, "the time of trouble, such as never was since there was a nation;" will be fulfilled. And in the mean time, the kingdom of God will be set up, "and break in pieces, and consume all these [Gentile] kingdoms;' 'and the stone become a great mountain, and fill the whole earth," and usher in the glory of the millennial age.

When the "harvest" is ended, I believe the most terrible judgments of war, famine, pestilence, and desolation, this world has ever witnessed; will prevail, until one universal reign of terror obtains, from pole to pole: until life shall be a burden to the most favored; and death earnestly desired. That the scenes described in Revelation, where men call for "mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand,"? will be fully realized. And yet in the midst of wrath, God will remember mercy. I believe these terrible things are the natural outcome of human governments, and human passions, which are becoming so corrupt, and so ungovernable, that the earth is being filled with violence; that this time of trouble has been foretold, and permitted, but not ordered of God; for "He does not willingly afflict the children of men;" but as the surgeon's knife is sometimes necessary to save the patients life, so these judgments are necessary to the salvation of the human family: "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). "All nations *shall* come and worship before thee, for thy judgments are made manifest (Rev. 15: 4). I believe the great plan of saving mankind, only just begins, where the gospel *ends* that the blessings of the kingdom itself, will be far greater than what the good news, [or gospel) of the kingdom, has been.

I believe in "the living God, who is the saviour OF ALL MEN; *specially* them that *believe*" (1 Tim. 4: 10). (This may look paradoxical by the side of some *other* Scriptures; but they are *all true.* Can you not see that God has promised a "*restitution* of all things, spoken of by the mouth of all the holy prophets since the world began"? and can you not also see that as man never had immortality, the receiving of immortality, by a class, at the appearing of Christ, does not constitute a *restitution*, in any sense of the word; and hence, are the exception? the "*specially* them that *believe*"? while to the great mass, there is promised simply a restitution? Now you can see how God is the saviour of all men, by a restitution from the Adamic fall, and all its consequences, back to the Eden condition. The word "*all*," as used in the Bible, has exceptions; but those exceptions are the *few*, not the many; while this *special* salvation, under the gospel, is a "narrow way; *and few there be that find it.*"

As the human family have been subjected to death, "not willingly, but in hope;" so I understand, in the restitution age, men will die *again*, only for their own personal, wilful sin against the Holy Spirit. And that the "second death," is an eternal death. But those who now accept of Christ, under the *gospel*, put on immortality *now*, during the "harvest" of this present age; and become "equal unto the angels; neither can they die any more;" "for on such, the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years."

I believe there is but one sin which is unto death, described by Christ, Matt. 12: 32, and therefore not to be prayed for (1 John 5: 16). That such as have committed that sin will not share, even in the restitution, but, like the angels who kept not their first

estate, will be reserved "in everlasting (*age* lasting) chains under darkness unto the judgment of the great day (Jude 6); or, as Peter adds, "reserved unto fire against the day of judgment and perdition of ungodly men. but beloved, be not ignorant of this one thing; that one day is, with the Lord, as a thousand years; and a thousand years, as one day (2 Peter 3: 7,8). A pretty strong hint that this "day of judgment," is a thousand years long; and is the measure of the next age.

I believe the Jewish age began under the twelve tribes, at the death of Jacob, where the patriarchal age ended; and that it ended in the spring of A. D. 33, at the death of Christ; making a period of just 1845 years. I believe the Scriptures clearly teach that the gospel age, or dispensation, is to be of an equal length. That it began on the day of Pentecost, and will end in the spring of 1878; a period of just 1845 years. As the last three and a half years of the Jewish age was a time of "harvest," in which our Lord, with an earthly body of flesh was accomplishing the work his Father sent him to do at the closing of *that* dispensation, or age; so, I believe, the last three and a half years of the gospel age is also a time of 'harvest,' in which "the Son of man," in a heavenly, "*spiritual* body, is doing a work for the closing up of *this* age. As the three and a half years, at the first advent, began just 1841 years and six months from the beginning of *that* dispensation; so, I believe, did the three and a half years of *this* harvest begin just 1841 years and six months from the beginning of this dispensation. And it so happens that 1841 years and six months, from the spring of A. D. 33, ended in the autumn of 1874; the last "tenth day of the seventh month," occurring in the great jubilee cycle which must terminate with the beginning of the "times of restitution of all things," or beginning of the final great jubilee; "for it is easier for heaven and earth to pass, than for one tittle of the law to fail.' And, on October 22nd, 1874, "the *time* was fulfilled;" and the "harvest," (or) days of the Son of man commenced.

With the *end* of that Jewish year, in the spring, Apr. 6th, 1875, the beginning of the 'times of restitution,' was due. While the 1335 days of Dan. 12; which have no connection with the restitution, ended, I believe, Feb. 14th, 1875. See Sept.

These prophetic periods, the evidence for which, have been given in the "*Midnight Cry*," and are again being given in this paper, are, to me, so clear and unanswerable, that I am compelled to believe we are now in "the time of harvest."

The reaping time, or harvest, *begins* with "One like the Son of man, thrusting in his sickle and reaping the earth" (Rev. 14: 16). And in some special sense, Christ is said to raise those the Father has given to him, John 6: 39. And we understand the harvest *begins* with this class; then comes the gathering of the tares. 'And *in* the time of harvest I will say to the reapers [angels] gather ye together *first* the tares, and bind them in bundles to burn, but gather the wheat into my barn (Matt. 13: 30). The gathering of the wheat must refer to the translation of the living, for the dead are not growing with the tares, at this time. Hence, the living mortal saints are to be on the earth, ungathered, during the time the angels are at their work gathering the tares [hypocrites] together, and binding them in bundles. Do you expect to *see* the angels running after tares [hypocrites] and gathering them together, and binding them in bundles? certainly you do not. And yet you are to be here during this time of harvest, and while this work is being accomplished by the angels. You may kick against this, but you will kick against the words that shall judge you at the last day.

In the resurrection, the saints are "as the angels of God." If the angels can do their work, and yet remain invisible, are you *sure* the saints may not also be invisible to you? Remember, 'it is sown a natural body; it is raised a spiritual body.' If saints and angels can be invisible to your gross sight, is it absolutely certain that Christ could not? "Lord, open his eyes; [prayed Elisha] and the Lord opened the eyes of the young man and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 kings 6: 17). Why could not the Syrians see them? Why could not Elisha's servant see them *before* his eyes were opened by prayer? A new dispensation is at hand, when we are about to come face to face with Christ, and the angels, "and to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." O my brethren, be not faithless; the whole Scriptures show us our whereabouts, and yet many, in the Advent ranks must stumble and fall; for the Scriptures must be fulfilled.

If Christ and the angels have already begun the work of the harvest, are you quite sure your eyes are better than were those of Elisha's servant? God help you to see with the eye of faith, until you can walk by sight. And remember 'faith comes by hearing, and hearing by the word of God." An understanding of the chronological and prophetic periods is the present "meat in due season;" and *without* such an understanding [illegible] things will be but "foolishness, and

bling stone." There is no outward, tangible evidence that we are in the "time of harvest," since "the *reapers* are the angels." We may, indeed, see *some* of the work that is being accomplished; before the harvest is ended; such as the organization of the 'tares,' but, until *the sign of the Son of man in heaven*, shall appear; there is no evidence that we shall see any thing beyond what is made manifest by the "sure word of prophecy;" which is being *so strangely neglected*, by the leading Adventists who *oppose* this 'harvest' message, and are going back to the *first principles*. Are not *many* of them, saying, in their heart, '*my Lord delays his coming*'? because He does not appear to every eye at *first;* as they had arranged the programme? God pity them! for they will never see these evidences, which are the *only* foundation for their faith, until they stop their opposition; *cease their endeavors to find opposing arguments;* and look for these evidences, with a *desire to find them*. God's *truth* is never *forced* on any one. Men must 'lift up the voice for understanding;' that is the first step; then 'search, as men search for hidden treasures.' Is the reader satisfied that just glancing over these things, hunting, *not for truth*, but for something to *oppose*, is following the above direction? if so, continue that course; and you will be sure to find the "oil," for which you are in search; but not "till the harvest is passed; and the summer ended."

"Without faith it is impossible to please God." And if you are to be here through the harvest, until the '*wheat*' is gathered; you will be here "in the days of the Son of man," and while the angels are at work. And if the world are to be building, planting, and marrying; and *know* not, in the days of the Son of man, as they *were* in the days of Noah; then you may rest assured that *you* will 'know not,' unless you know, by the "sure word of *prophecy*, unto which ye take heed." What do you think of those "*sanctified*" men whom you have set over you as "watchmen;" the editors of your papers, saying, the one by his works, and the other in so many words, in a private letter, where he could express his sentiments *freely*, that "*he does not care* for prophecy." Do you who follow them, think that the day of the Lord will come upon you unawares? and that you will die in your sins? and that God will require your blood at their hands? Or do you believe every one who gets "sanctified, goes it blind, and says "Lord, Lord," will enter into the kingdom?

Some have asked, If the resurrection is going on, why do not the risen saints reveal themselves? If it were *right* for them so to do, and thus enable us to walk by sight, I know of no Scriptural reason why they could not. But I understand that until Zion's warfare is ended, we must walk by faith and not by sight; that the time has come, when we "shall desire to see one of the days of the Son of man, [i. e. the *events*, not one of the 24 hours] and ye shall not see it."

I believe that when the tares ['foolish vergins'] are gathered together, and bound in bundles, [thoroughly organized,] and Isa. 66: 5, is fulfilled; that the sign of the Son of man will be seen, and then shall all tribes of the earth mourn, and they shall see Him coming in the clouds'; but that those who remain in darkness until these open manifestations of the Son of man, will find that the harvest is ended, and their souls are not saved. And it is the prophetic periods, and nothing but these, by which we can learn the time of our visitation. And without a knowledge of our whereabouts, the signs are of no benefit, since they will not be understood. The Jews had signs upon signs, and yet the time went by, and they knew it not.

I believe "the restitution of all things;" (Acts 3: 21), is a restoring back to a former condition; the one occupied before the fall. And as man did not have immortality in Eden, the giving of immortality to the *few*, is not a "restitution of all things." Hence, in the age to come, the Adamic race will not be in possession of immortality; but will be liable to the second death; which is eternal in its duration. I believe a restitution and future life is promised to the whole human family; and that all will have a fair opportunity to attain to an endless life.

I believe there are exceptions to this; of, first, those who accept of Christ under the gospel; and second, such as have the opportunity of life here, in this age, and yet commit that sin which cannot be forgiven 'neither in this *aion*, (age) neither in the *aion* to come' (Matt. 12: 32).

The resurrection of the great mass of humanity, those who share in the restitution, not having immortality, must of necessity differ from the resurrection of the dead in Christ, who then put on immortality. The one being to a mortal fleshly life; the other to an immortal spiritual life.

I believe the resurrection of the dead in Christ, and the translation of the living saints, occurs before the resurrection to mortality; and constitutes the "first harvest." That in this resurrection to immortality are included all the patriarchs and prophets who saw and believed in Christ. That Abraham, David, Daniel, and many others are of this class, seems certain: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John 8: 56). David also saw and called him Lord. And Daniel

talked with him: (compare Dan. 10: 5, 6; and Rev. 1: 12–15).

I believe that Christ left the Holy Place "the tenth day of the seventh month" occurring October 22nd, 1874; that the "days of the Son of man,' and 'time of harvest;" began at that time, and continue three and a half years. That the resurrection of the dead in Christ commenced Feb. 15th, 1875. That the "times of restitution," began with this present Jewish year, commencing Apr. 6th, 1875. That though Christ left the Holy Place He was not due on earth, until the times of restitution [Acts 3: 21). I believe the resurrection began before Christ came to earth: "He that sat on the *cloud*, thrust in his sickle" (Rev. 14: 16). I believe the resurrection of those who are to share in the restitution, does not occur until the time of trouble, or "day of wrath," is passed; as in Job 14: 13; "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be passed; that thou wouldest appoint me a set time, and remember me;" that the world will know nothing of a resurrection, until that occurs.

OBJECTIONS ANSWERED.

Under this head, we expect a continued series of articles, questions, objections, and answers. But I will now take room to answer one which may seem dificult to harmonize: "We trust in the living God who is the saviour of ALL MEN, *specially* of those that *believe*" (1 Tim. 4: 10). If this text does not teach that God saves men who do *not* believe, with some *kind* of a salvation, then are the plainest and most positive assertions of Scripture worthless. To say he is the saviour of those who believe, does not touch the first clause of the sentence.—*Specially* them that believe.—They have a special salvation. Would you be very sorry if the Bible shall prove that "God is love," instead of the monster represented by the creeds of men? Did you ever believe that infants were made on purpose, the greater number of them, to be tortured to all eternity in fire? Men have ceased to preach such damnable heresies from very shame; but their *creeds* are not changed; and shame is powerless to prevent them from teaching that men who never had the gospel presented in a way they could understand, are to be punished, because they do not accept it.

If you will get this one idea clearly, that when treating a subject, the Scriptures almost invariably refer to a class, and that the conditions annexed, refer only to that class; you will see a beauty never before appreciated:—to illustrate: Our government calls for a thousand choice men; and offer a hundred dollars bounty to each. In giving the commission to the examining officers, they are told to go into all the land and make the proclamation to every person, he that accepts the conditions, and comes up to the required standard shall be accepted, and he that does not, shall be rejected. The examining officer comes to your town and makes the proclamation, five hundred apply, and only three men out of that whole number passes the required examination; the others are condemned.—The Greek word so often rendered "*damned*," as in Mark 16: 15; is in many other places translated "*condemned*."—In the great rebellion, many who offered themselves, were condemned, not being fit for service; and many thousand horses purchased for the army, were condemned, and never sent to the front. In the illustration, "many (in your town) were called, and few were chosen." Now can you not see this illustration is not over drawn, or the language strained: these men were condemned only for that particular service, and notwithstanding that, might have continued to be useful citizens, or even joined the armies, invalid corps. So the gospel was given to the Gentiles "to take out of them a people," for a special purpose; and the commision, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised, shall be saved (to this "high calling in Christ Jesus," this special salvation, "specially them that believe;") he that believeth not shall be condemned;" does not clash with other Scriptures. They are condemned, or rejected from the high calling as the bride of Christ, from the putting on of immortality when he appears; but unless they have sinned that sin which is unto death, may yet share in "the restitution of all things, spoken of by the mouth of all the holy prophets since the world began;" for God "is the saviour of *all* men, specially of them that believe."

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"THE TIME IS FULFILLED."

"*The time is fulfilled; the kingdom of heaven is at hand; repent ye and believe the gospel*")Mark 1: 15).

It is worthy of notice that the subject-matter of this text was the burden of all the preaching during the transition from the law to the gospel dispensation. First, John the forerunner, preached it; next Christ himself, with the additional element of time; and when he had chosen the twelve apostles, he sent them forth, saying: "As ye go, preach, The kingdom of heaven is at hand." But in all the later work of the twelve, after the resurrection of Jesus, they never once proclaimed the kingdom near, or "at hand."

Why was this? Some tell us that the

was the gospel church, and therefore they no longer preached it near, because it had come. That the church during the gospel age is called the "Kingdom of Heaven" is undeniable. We understand this in the same sense as we often speak of men who are *enlisted* for a certain regiment as representing that regiment even previous to its organization. The elements of a kingdom must all be prepared before it can be organized or "set up." That the apostles did not understand that the kingdom had come, is evident from the fact that they continued to speak of it as future, as *promised* to them that love God; and therefore a proper object of hope; and that through much tribulation they must *enter* the kingdom.

They preached the *gospel* of the kingdom, and also 'the name of Jesus.' The reason of the change of their message must be sought for in another direction.

We refer again to the fact that during the personal ministry of Christ, He, and his disciples, preached only to the Jews; He was sent only to them, born to be their king, and came in harmony with the prophecies, at the right time, and in the right manner, and doing the work foretold. And that He might be made "*manifest* to Israel, therefore am I come baptizing with water" (John 1: 31). He came, offered himself as their king, in accordance with prophecy, and, as foretold, "He was despised and rejected of men," we will not have this man to reign over us, we have no king but Cesar; away with him, crucify him." Because they rejected him they were rejected, "Behold, your house is left unto you desolate." Therefore we may infer, that if they had accepted him their name, place, and nation would have continued, and the kingdom been established: but "In the day thy walls are to be built, in that day the decree shall be far removed." The fact that the Lord knew they would not receive him and that therefore the kingdom would be postponed, did not prevent the proclamation from having its full weight.

This was not only an important point in the history of the Jews, but also upon our hope, as Gentiles. It was their rejection of Christ made it necessary to extend to another people the privilege of becoming "kings and priests unto God." It was from that point Zion's warfare assumed a new phase: the law had failed to develop a people to inherit the kingdom, and was nailed to the cross; and a new basis of hope, a second birth, a resurrection to a new and higher life, brought to light by a crucified, but risen Saviour; and Zion began the second half of her warfare at the rejection of the fleshly house (Zach. 9: 12): even *to day* do I declare I will render turning point, Christ had taken upon him the nature of fleshly Israel, "of the earth earthy:" but from that time He was transformed; changed by a resurrection, and become the "new man,' 'the firstborn" of a race of new men, immortal, spiritual, heavenly (1 Cor. 15:). The race of the first Adam had failed, mortality was too weak, and the kingdom was taken from them and given to a people who should bring forth the fruits thereof. The world is destined to be governed by a kingdom of immortals, born of the Spirit; for "except a man be born again," he cannot inherit the kingdom of God." o from above

The establishment of the kingdom was [speaking after the manner of men] postponed until such a people shall be developed by the resurrection from the dead; but when Zion shall have received double, at the hand of the Lord, for all her sin; her warfare will be accomplished, and her iniquity pardoned (Isa. 40: 2). Hence, in the spring of 1878, at which time the second half or "double" will be complete, we look for the kingdom. Till then, we may continue to pray "thy kingdom come."

We looked for and earnestly desired the kingdom, at the beginning of the great jubilee or "times of restitution," Apr. 6th 1875; at which time the jubilee cycles terminated, and the Lord was due, according to Acts 3: 21. We did not then see that there was a time of transition here, as at the first advent; that as He then came and proclaimed "the time is fulfilled; the kingdom is at hand" (Mark 1: 16), at the *beginning* of his personal work and the harvest, to that generation; and yet did not offer himself as king until the harvest was *ended*, and his personal work about completed, (John 12); so now the "time is fulfilled" by the ending of the 1335 days, and the jubilee cycles; and the kingdom of God is at hand; repent, and believe the (good news) or gospel. And it is *because* the "*time* is fulfilled," that we believe He is again present in person, and the harvest of *this* age, has begun. And as truly as he came in a body of flesh, visible to fleshly Israel, who walked by sight; so truly does He come in a "*spiritual body*," invisible to the Israel of "promise," who walk by faith; and hence, will not be seen of mortal eye, until he reveals himself in the clouds. And as surely as the fleshly house of Israel failed to understand the work, and character, and manner of the coming, of "the man of sorrows; so sure is it, that in his second coming he will also prove "a stone of stumbling." There were a few who understood, and believed the work of the first advent; and to such gave he power to become the

faith, lay hold of the sure word of prophecy, will understand the events and manner of the second advent, and be gathered out, as the sons of God, from *this* generation.

"Faith comes by hearing, and hearing by the word of God;" and though only a few have faith, and know "the time of their visitation," the kingdom will be set up; for the dead and living saints are together, to constitute the bride of Christ, inseparable; and with him possess the kingdom; "and it shall break in pieces and consume all these [Gentile] kingdoms; and it shall stand for ever."

Some claim that this is not gospel; but Jesus himself once proclaimed it as gospel, as the true groundwork of faith and repentance. If it was good news and had power *then*, how much more so now, when it cannot be delayed? It is also said by some professing high attainments in grace, that whoever preaches "time fulfilled," *virtually* claims a *new commission;* for the reason that no *time* is mentioned in the commission given by our Saviour. But the commission, 'Go ye into all the world and preach the gospel,' does not define *what* the gospel *is;* hence it is elsewhere we learn what constitutes the preaching of the gospel. Some refer to (1 Cor. 15: 1–8), concerning the death, burial, and resurrection of Jesus, and would limit the gospel to that; Paul himself, however, limits it still more, where he says, "For I determine not to know any thing among you save Jesus Christ, and him crucified (1 Cor. 2: 2). These are the fundamental elements of true gospel preaching, but do not exclude other things: Christ says, "This gospel of the *kingdom*, shall be preached in all the world," &c.; and when the apostles went out under the commission of Christ, and the Holy Spirit, they preached the kingdom of God, as well as the name of Jesus (Acts 28 31). The commission says nothing of the *kingdom*, the coming of *Christ*, the *time*, the mortality of *man*, or of *sanctification*; and yet some of the opposers of *our* preaching are very urgent to impress *their* ideas; are *they* preaching under a "new commission"? Holiness is a great personal need; and sanctification, viz. '*separation from the world*,' a necessary means to that end. But God by his Spirit, has arranged *truth* in such a manner that it will sanctify *all who have the Spirit.* It is the followers of Jesus, not the world, who are the subjects of the prayer, 'Sanctify them through thy *truth*,' (John 17: 17). Then the question arises, Has God revealed *time*, in connection with the kingdom and glory of Christ? I believe he has (1 Peter 1: 11). And if so, it must at *some* time in the history of the Church, be 'meat in due season,' to the household.

We believe with the present generation, that time has come. But without begging the question whether it is yet *due*, when it *is*, must it not be preached by the "faithful and wise servant," without involving a charge of a "new commission"? Those who charge us with such an absurdity, must, it seems, be either dishonest or blind; and charity would suggest the latter.

To us this is an important matter; and the evidence seems clear that "the time is fulfilled, the kingdom of God is at hand;" and that we have entered into the transition, or "time of harvest." It is to us glad tidings of great joy; it cheers our hearts to know that the reign of righteousness is so near.

But if we are mistaken as to the manner of Christ's coming; and the knowledge of time is *not* important; and to love the Lord and his appearing is enough; an earnest investigation of these things is *proof* of that love. But if, as we fully believe, the order is similar now to what it was at the first advent, so that an understanding of these things, and a knowledge of "the time of our visitation," is *necessary; then* are we ready?

God lead us by his Spirit to watch thereunto with all earnestness. *Amen.*

HARMONY IN PROPHETIC PERIODS,
or
"*The time of the end.*"

That the prophetic periods do not all end at one and the same time, is clear; since one, at least, the 1260 years, ended in 1798, the *beginning* of "the time of the end;" while some are yet future.

There are facts brought to view in Scripture which seem to demand *many* distinct terminal points: thus: There is a period of time called "the great day of wrath" (Rev. 6: 17). And this day of wrath must have a beginning and an end; hence, it is not surprising if prophetic periods are found marking *both* extremes. Again, there is a period called, "the time of harvest" (Mat. 13: 31): or "the days of the Son of man" Luke 17: 26): and many prominent events, all of which require time in their fulfilment. And that these events, movements, and *periods* of time, should have a marked beginning and end, ought not to surprise the prophetic student.

The period referred to in Dan. 11: 35, 40, and 12: 4, 9; and called "the time of the end," embraces in itself all of these lesser periods, and hence, is full of ends, and very properly is called the *time* of the end.

It may appear unnecessary to dwell upon facts so selfevident; but strange to say, the Advent people have tried to find arguments, or a way of explaining the prophetic periods which would make them all, or nearly

all end together; and have supposed that unless they so ended, they could not be harmonious; when the facts are that no two periods end at the same time here, any more than at the first advent. The sixty-nine weeks of Dan. 9, ended at the coming of "Messiah the prince," but there were other periods such as the "one week," the end of the first half of Zion's warfare, or national probation; the beginning of the gospel to the Gentiles, &c. &c. In fact almost every event connected with the first advent had its time and order marked by a prophetic period, or a type. And on two occasions it is said, "no man laid hands on him, for his *hour* had not yet come."

Time is an element in the fulfilment of all prophecy, and each event has its own time. And as it required all the events associated with the first advent, from the birth of the infant Jesus, to the ascension of a risen Saviour, to fulfil the prophecies constituting the first advent; so it takes *many* events to fulfil the prophecies referring to the second advent. But the order in which these events transpire; and the *time* occupied in their fulfilment. is the question now before us.

Those of the first advent having been fulfilled, we know their order; while those of the second advent are yet to be determined. Take, for instance, the prophecy of Zach. 9: 9, "Behold, thy king cometh, having salvation; meek and lowly, riding on an ass; and a colt, the foal of an ass." This was his last act in offering himself to the Jewish nation. Who could have told, before his advent, that this offer, as their king, would not have been the *first* act of his ministry? Now I would ask the candid reader, Is it not *possible* the prophecy, "Behold, he cometh with clouds, and every eye shall see him," if taken as the *first* among the *many* events foretold, may not mislead *us*, as to the order of events, as much as the Jew would have been misled, if he had taken the prophecy, "Behold, thy king cometh," as the first event belonging to that advent? Where there is one prophecy pointing to "the sufferings," there are at least ten, pointing to the glory of Christ. And as the work of the first advent required *years* of time; why may not the work of the second advent, also require time? "his reward is with him; and his work before him." And why insist, without one atom of Scripture, that he must appear to *all*, and all the tribes of the earth mourn, as the first event?

If there is a time of 'harvest,' to this age, as there was to the Jewish age, at the first advent; and during that harvest, he was offering himself as their *national* Saviour; would it not be more in character, if in this harvest, the offer of gospel salvation should continue until the harvest is ended? and that his appearance in the clouds, causing all tribes of the earth to mourn, and men to call for mountains and rocks to hide them from his face, were deferred to the end? then indeed, they may say, "the harvest is past, the summer is ended, and we are not saved."

I think that those who still cling to the old idea of the *first* event connected with the second advent, being one which all the world will recognize, must certainly be disappointed. It is not possible, if Christ were so to reveal himself to the world, that these ten kings should "make war with the Lamb" (Rev. 17). And again; "I saw the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army" (Rev. 19: 19). Would England, and France, and Germany, or even *Rome* itself, dispute the right of the great God and his Anointed Son, to take the kingdom; when here in *person*, if they *knew* him?

I can believe that the "kings of Persia" fought with "the man clothed in linen, whose loins were girded with the fine gold of Uphaz: his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude" (Dan. 10: 5, 6, and 20);—compare also Rev. 1: 12–15—but I cannot believe the Persians recognized him whom they thus opposed: for the "greatly beloved Daniel,' fell before him "as a dead man;" and "a great quaking fell upon his companions, so that they fled to hide themselves."

O reader, "I counsel thee to anoint thine eyes with eyesalve, that thou mayest see;" for, whether *you* believe it or not, "in the days of the Son of man," men will be planting, and building, and marrying, and *know* not. "And it will come as a snare, upon *all them* [who know not) that dwell upon the face of the whole earth;" "but ye brethren, are not in *darkness* that that day should overtake *you* as a thief." And yet many who *suppose* they belong to Christ, are in darkness on these things.

God's plan is to have the light increase as we approximate to the fulfilment of his word. Hence, the truths of this time of harvest, or "end of the world," open to "the children of light," as fast as they become due. And those who stand on their old traditions, in relation to these "harvest" truths; and refuse to investigate; will be left in darkness, for it is impossible to "walk in the light," while standing still.

Those who do not understand these arguments think they have all proved failures; because, as they suppose, the time has gone by. Now I would ask. If there is a harvest,

a time which Christ calls "the end of the world," and a prophetic period pointing to "the end of the world;" and after reaching that point, the light comes out that this *end* of the world, is a period of *time*, which also has an end of its own; would it be wise to renounce the whole thing, and refuse to investigate any further, because all the events belonging to the "end of the world," did not come where the end *began?* For instance: In 1873 we looked for the end. It was there the 6000 years ended; and, of course, the 7th, or as we suppose, the "day of the Lord," began. The time came, and what we then expected, viz. a general smash up, [tradition of the Advent people] did not occur. But instead of being discouraged, and giving up, we re-examined the arguments, found the chronology *invulnerable;* and the light from God's word shone in upon our darkness, and we saw that "the day of the Lord," was a period of *time;* and that while the chronology, and many other arguments, proved that it *had* begun, there was no *evidence* that it had not; hence, the arguments retained their power.

The period ending on the "tenth day of the seventh month," in 1874, did not bring all the events of the "harvest," but only the *beginning* of the time of harvest. Hence, that too, was, by some, supposed to be a failure. And we are free to confess that it was a disappointment. But, mind you, the *argument* that the "end of the world," [age] was *due*, at that time, cannot be answered.

But, say some; if nothing transpired that could be *seen*, why not give it all up, even if the arguments do appear unanswerable? I presume I was *weak* enough to have done so, but, just then the light came out that the "*end* of the world," was a period of *time*. "The harvest *is the end of the world.*" And "*In the time* of harvest, I will say to the reapers" &c. And the thought occurred, perhaps we may have to walk by faith clear to the *end of the harvest*, since the gathering of the "wheat," is the last event; and in that case it won't do to give up the very evidence that brings faith, and shows us our whereabouts.

On examination, I found that Zion's warfare, which is to be "*double*," i. e. in two *equal parts*, for that is what *double* means; measured, for the twelve tribes, just 1841 years and a half; that is, from the time the *sceptre* was given, at the death of Jacob (Gen. 49: 10), and they became a *nation*, to the *beginning* of Christ's ministry. In other words, to the beginning of "the time of harvest" to the Jews; [for there was a *harvest* to that '*aion*,' or age, "Lift up your eyes, and look, behold, the fields are white already to harvest: but the laborers are few. And yet He would not permit them to go to the Gentiles, or into any city of the Samaritans. And the reason assigned, was, that he was sent '*only* to the lost sheep of the house of Israel.'] and the duration of that harvest was just three and a half years, or the time of Christ's *personal* work. And this three and a half years, *ended* in the spring of A. D. 33, when, just before his crucifixion, he gave them up, and left their house desolate.

Now, as strange as it may seem, the time from where the gospel under the twelve apostles began, with the commission to the Gentiles, after his resurrection in the spring of A. D. 33, to the "seventh month," in 1874, where the period ended at which we expected the end; is also just 1841 and a half years. And if *this* "harvest" is to be the same as that of the first half of Zion's warfare under the twelve tribes, this harvest will end in the spring of 1878; at which time Zion will have received "double." And God's word is pledged that when she *has* received double, her warfare will end (Isa. 40: 2)

Now, believing as we do, that we are *in* "the time of harvest," why should we give up all the prophetic periods, which, together, form an overwhelming mass of evidence in *proof* of our position? This proof cannot all be given in this one article, or even in this one paper; but would require at least a year, to present it all in these columns. And yet men are surprised that we do not "*give it up.*" And because *they* cannot see; and have not, and *will not* investigate; would have us draw back into their darkness. No! thank you. We *never* were less disposed to *give it up*, than at the present time. And the weak attacks of 'dishonesty, selfishness, and a reluctance to admit having been mistaken; new commission;" &c.; fall to the ground as harmless as do all the attacks of the enemy, when they come in contact with the "shield of faith."

Believing that we are in the time of harvest; that the 1335 days of Dan. 12 are ended; that the "*reaping* of the earth," or resurrection of the dead in Christ, has commenced; I will now give the argument showing that the "times of restitution of all things" (Acts 3: 21), commenced Apr. 6th, 1875. And as the harvest is a transition period; the ending of one class of prophetic periods and the beginning of another class, are due. But *through* this transition period, we must walk by *faith.* "Faith comes by *hearing;* and hearing, by the word of God." "He that hath ears to hear, let him hear."

We hope every person who reads this paper, will take time and trouble to *study* the jubilee argument in connection with the chronology in the August number.

THE JUBILEE.

There are those who profess to see no argument in the jubilee cycles. But it is a strange coincidence, to say the least, that the time from where the Sabbaths to the land commenced, to the close of the Jewish year ending Apr. 5th, 1875, should be the exact measure of the system of Sabbaths complete, though reckoned in two entirely different ways.

That the Sabbaths to the land began at the end of the forty years in the wilderness, when they entered their land, is clearly stated in Lev 25: 2; "When ye come into the land which I give you, *then* shall the *land* keep a Sabbath unto the Lord." And they were to number six years, and the 7th was a Sabbath to the land; and 7 times 7 years, and the 50th was to be a *jubilee* Sabbath; in which every man was to have a restitution of all lost inheritance; "in the year of this jubilee ye shall return every man unto his possession" (Lev. 25: 13). And there is a Sabbath, and a restitution of all things, spoken of by the mouth of all the holy prophets since the world began" (Acts 3: 21); and the law is a pattern, or type of heavenly things (Heb. 9: 23); and there can be no type without its antitype; else the type would fail of a fulfilment. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18).

In the law is a system of Sabbaths yet unfulfilled, since they point to the Sabbath of rest which remains to the people of God.

The 7th day, the 7th week, and a multiple of the week, making forty-nine, and the morrow after, or fiftieth day, was the day of Pentecost; and fulfilled by the greatest event, aside from the advent of Christ, the world has ever experienced (Acts 2: 1,2).

These, fulfilled in Christ, the "wave offering," and the descent of the Holy Spirit, the earnest, or first fruits of the *inheritance*, [compare Lev. 23: 15–17; and Ephe. 1: 14;) were fulfilled at the *first* advent. Another line of Sabbaths pointing to the harvest, and final restitution, were "the 7th month, the 7th year, and the 7 times 7 and fiftieth year. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven times seven years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of jubilee to sound on the tenth day of the seventh month; and ye shall hallow the fiftieth year, and proclaim liberty through all the land, unto all the inhabitants thereof; it shall be a jubilee unto thee, and ye shall return every man unto his possessions; and return every man unto his family" (Lev. 25: 8–10).

Here is the type of the final restitution, when the inheritance lost by the first Adam, but purchased by the death of the second Adam, will be restored to the human family. And as the gift of the Holy Spirit was the first fruits or earnest of the inheritance, [see Ephe. 1: 14] and was fulfilled according to the law; we have the assurance that the redemption of the purchased possession will be thus fulfilled. "In whom also after that ye believed, ye were sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Ephe. 1: 13, 14).

Here we have the positive assurance that the system of jubilees cannot pass away until fulfilled in the final restitution. And the strange fact above referred to, is that reckoned in two entirely different ways, and from different starting-points, the result, in each case, culminates in Apr. 6th, 1875; the commencement of the present Jewish year.

Keeping the law does not fulfil it. The Jews sometimes kept the passover, and some times not; yet its fulfilment in Christ was just as necessary. The Sabbaths to the land were never kept as the law demanded, but their fulfilment in the restitution, and Sabbath of rest that remaineth to the people of God, is none the less certain. 'It [the land] did not rest in your Sabbaths when ye dwelt upon it' (Lev. 26: 35); and it has not enjoyed them since it has been in the hands of the Gentile kingdoms; but God made it desolate till it had enjoyed them, [see 2 Chron. 36: 21] and He made it desolate 70 years. Hence, we know that seventy, is the number of cycles, in his great plan. And from the commencement of the Sabbaths to the land, at the end of the 40 years in the wilderness, to the beginning of the present Jewish year commencing Apr. 6th, 1875; is just 70 of these cycles, as they have actually transpired; viz. nineteen, before the captivity, with jubilees; and fifty-one, since the captivity, without jubilees.

Again: If each cycle of forty-nine years, be reckoned with a fiftieth, or jubilee year, down to the last one occurring prior to the captivity; and then add the next great cycle of a jubilee of jubilees; in other words, a multiple of the sixth Sabbath into itself, it also terminates with the present Jewish year, commenceing Apr. 6th, 1875.

No stronger evidence that the present year is the beginning of the "times of restitution," could be drawn from the Bible; and the fact that we must walk by faith, and not by sight, through this transition period, in which one class of periods are terminating, and another beginning, is too obvious to require proof.

From the end of the forty years in the

wilderness to the close of the Jewish year ending Apr. 5th, 1875, was 3449 years. The proof of this may be found in the "Chronology," as given in the August No. of this paper. Hence, we shall give the time here, without reproducing this proof.

From entering the land to its division,	'	6 years.
To Samuel the prophet,	'	450 "
To David,	'	40 "
Under the kings of Judah,	'	473 "
Captivity,	'	70 "
To beginning of Christian era,		536 "
To end of 1874, Jewish time,		1874 "
Total,		3449 years.

As the system of Sabbaths to the land began when they entered the land, and continued in force until the captivity, it follows that nineteen complete jubilee cycles occurred during that time. Because, from entering the land, to the captivity, was 969 years; as you may see by adding the 6, 450, 40, and 473 years, *measuring* to the captivity. And their nineteenth jubilee year must have ended nineteen years *before* the captivity. For 19 times 50, are 950; which, you will perceive, are nineteen years less than 969. And therefore, of the 70 Sabbatic cycles of 49 years each, *nineteen* had a jubilee, or fiftieth year, attached. While the remaining fifty-one, occuring *after* the captivity, were without jubilees. And 51 times 49, are 2499.

Now, from where the system began, to Apr. 6th, 1875, is, as we have shown, 3449 years. And the nineteen complete *jubilee* cycles, measure 950 years; and the fifty-one *Sabbatic* cycles, measure 2499 years; and all together, make the complete period of 3449 years. Hence, we have now completed the number 70; the full number of cycles which in God's great plan, was to be the measure of time from entering the land of promise, to the beginning of "the times of restitution of all things."

Now, what is stranger than all, is that if reckoned in quite another way, and carried out 50 years to each cycle, from the last jubilee; the same result is reached.

The Sabbaths under the law were multiples one of another; for instance; seven times one year is seven years. And this seventh year was a Sabbath to the land; and included in the multiple. Again, "seven times seven years," were to be counted, making forty-nine, and the fiftieth was the *jubilee* Sabbath. And in this second series, the one to which it points, is *not* included, but follows the multiple. Now, to carry out this system, the next multiple should include the Sabbath, or year to which it points. And we find that such is the case; the Jews had six Sabbaths, and there must be one more to complete the system; and there is, the glorious one that "remains to the people of God:" the one in which all the Sabbatic types centre, and have their fulfilment; and it is easier for heaven and earth to pass, than for this to fail of a fulfilment, to the utmost jot.

The next larger cycle, after the jubilee, must be that of the jubilee into itself; and, as we have seen, must include the Sabbath, or at least, the *beginning* of the Sabbath to which it points. A jubilee multiplied into itself, is 50 times 50; or 2500 years. But as it *includes* the first year, or beginning of the great jubilee to which it points; in measuring too the great antitype, the last year of the last 50, must be left off. Hence, from the end of the jubilees under the law, to the *beginning* of the "times of restitution;" should be 2499 years; or the same as the 51 cycles of 49 years each. Now add 19 years *before* the captivity, at which time their last jubilee ended, to the 70 years of the captivity, which ended in the first year of Cyrus, B. C. 536, to 1874 Jewish time, ending Apr. 5th 1875; and you have 2499 years.

Hence, by *this*, as well as by the other method, we learn that the Sabbatic cycles have run out. And by no other system of reckoning, and at no other point of time, is it *possible*, for these great cycles to terminate together. Has the Sabbatic system proven a failure? Or have we already entered into the "times of restitution of all things?

Now men will reject such arguments as these because the transition from the gospel age to the age of restitution does not *begin* according to their stereotyped ideas of a burning world &c. &c. This transition period, Christ calls, 'the end of the world,' the" time of harvest," the "days of the Son of Man" &c. and until the harvest is *ended* we must walk by faith. And if we are to know 'the time of our visitation,' and walk in the light, it must be from an understanding of the Scriptures and these great prophetic arguments. Men may say they believe we are near the end, or even that we are in the time of *harvest*, but if they do not understand the prophetic periods, they are merely guessing at their whereabouts in the stream of time. And will not know, or understand, the time of their visitation. God help us to walk in the light.

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RELATIONSHIP TO GOD.

In the examination of this subject it will be important to inquire, what is it to be a christian? And first; negatively; a christian is not a mere formalist, however correct the outward conduct, or complete the round of ceremonies performed. It is a dan-

gerous mistake to suppose that because one is a member of a church, regular in attendance, and careful to perform all ordinances and requirements; that therfore, he is a christian. These are doubtless christian duties; and should result from christianity, as fruit from a tree; but they do not constitute christianity, any more than *fruit* constitutes a tree. But it may be asked, and with point, How can a corrupt tree bring forth good fruit? It requires more than an outward act. Christianity properly includes the motive, or life principle infusing itself into the act; and that this motive should be based in truth. Paul was a strict formalist; "touching the law, blameless;" before he became a christian. But he was rejecting a present *truth;* and therefore stood condemned.

The Lord speaks of a large class of such persons, when in reference to the judgment he says: "*Many* shall say unto me in that day; Lord have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works;' and yet he calls them workers of *iniquity;* and says "I never knew you." Doing evil or *working iniquity* even when doing that which in itself was good.

Second; A Christian is a person who is begotten of the *spirit of God*, by the word of truth; he has thus become partaker of the *Divine Nature.* He is then in possession of the "Spirit of Christ," not the disposition or feeling of Christ merely, but something behind these, as a producing cause: the seed, germ-life; basis of feeling, knowledge, and action. We need to discriminate between the *life*, and its fruit; and though unable to explain the life principle either in the tree, or the man begotten of the Spirit; we know from the fruit, that such life exists. "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God, they are the sons of God." These show what constitutes a christian.

This divine nature does not inhere in man by creation; or by the laws of generation. All are sons of God by creation in Adam; all are brethren of Jesus by reason of his having been partaker of our nature; and by virtue of this relationship a great blessing flows to all, 'every man,' even life from the dead; for "as in Adam, all die; so in Christ, shall all be made alive; but every man *in his own order;*" a "restitution of all things;" but all do not possess the *divine* nature of Christ. These are begotten of the Spirit; "chosen to salvation through sanctification of the Spirit and *belief of the truth.*" "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the *divine* nature" (2 Peter 1: 4). *This* is a special gift; obtained through *belief* of the truth; by which we become heirs of more than Adam lost or had. And God [through the human and the divine nature, of Christ, is the *Saviour of ALL men; specially* them that *believe.*

This spirit-nature, is the "higher life," the relationship between God and the christian. They have the spirit of adoption, whereby they cry, Abba, father (Rom. 8: 15). And the fruits of the Spirit, are "love, joy, long-suffering, peace, gentleness, goodness, faith, meekness, temperance; against such, *there is NO law*" (not even the ten commandments) Gal. 5: 23). This makes them heirs of God,—joint heirs with Jesus Christ. And the *inheritance* is the *nations* and the earth, (Ps. 2, and Rev. 2: 26, 27). I am aware some think the "dashing to pieces" of the nations, is their anihilation; but if this be true, Christ's everlasting inheritance would be destroyed.

The Holy Spirit is the earnest of the inheritence until the redemption of the purchased possession (Ephe. 1: 14),

The Spirit is the basis of all true hope of immortality. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8: 11). Others will live, but not by the power of an endless life, like him who saith, "I am he that liveth and was dead, and behold, I am alive forevermore. Those only who are begotten of the Spirit, will be "born of the Spirit;" developed into the likeness of his most glorious body. Beloved, now are we the sons of God; but 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."

That will indeed constitute the spiritual birth, or resurrection. Not the development of a disembodied spirit; but a spiritual body; and none the less real for being beyond our present comprehension. Immortal; equal unto the angels; in the glorious likeness of Christ. This is offered in the gospel. What a thrill of joy fills my heart at the prospect. Who would not be willing to toil, suffer, or die with him; if we may but live and reign with him? May the truth sanctify and make us holy. *Amen.*

Almont July 5th, 1875. John H. Paton.

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OBJECTIONS CONSIDERED.

Sometimes an objection is urged against definite time as a part of the gospel, on the ground of the admission, freely made, that the possession of the Spirit of God alone constitutes the child of God. We have seen this objection in substance, in the editorials, both of the "*Crisis*, and *Times.*"

While fully agreeing with these writers, in the absolute importance of having the Spirit, we fail to see the force of the above objection. It might as well be urged that holy living is of no value in christian life, since if a man has the Spirit of God, he is safe. It is claimed, if we have the Spirit, it will lead to a holy life; true: but it is equally true that if we have the Spirit it will lead us into all truth. It is as much our privilege and duty to grow in the knowledge of the truth, as to grow in grace, or beauty of life. The two are related; truth however having the precedence, as a cause: "Sanctify them through thy truth" (John 17: 17). That the truth spoken of here is not the primary, or first truth of the gospel, is evident because his disciples, and not the world, are the subjects of this prayer (John 17: 9); I pray for them; sanctify *them*. Truth is just as necessary to keep us separate, as to separate us from the world. Truth is to the christian, as food is to the body. Life must first exist, or there is no power to eat: yet eating is necessary to life. God has adapted truth to his people, "milk for babes; strong meat for them who are of full age;" and sanctification is the object. What will sanctify the babe, will *not* sanctify the full grown man. The great mass of teachers think the first principles of the gospel are sufficient, and seem about as weak and worldly as the world themselves, excepting on occasional spasmotic efforts.

The principle of adaptation of truth is true, not only of individuals, but of different stages in the history of the church. I cannot see how any intelligent reader of the Bible can overlook the fact, especially at the present time, of an ever increasing prophetic light, and therefore, a constant increase of knowledge.

We believe our brethren of the two papers above mentioned, acknowledge this principle, and preach, in a general way, the *near* coming of Christ and the kingdom, as *present truth* "meat in due season," And yet they accuse us of claiming "a new commission," because we carry this principle to its legitimate end: and claim that the *time* and *manner* of the coming of Christ and the kingdom, is the natural climax of the truth they preach.

We claim that "the time is fulfilled;" in other words, that *some* of the prophetic periods are ended; and that we are in "the time of harvest;" or "*end* of the world (age). And if *ever* the *time* is to be "meat for the household" it would naturally be at the end, or summing up of the age. That time, and time fulfilled, is part of the *gospel*, and therefore *may* be included in the commission "Go ye into all the world and preach the gospel," we have better authority, even than Miles Grant. "Jesus came into Galilee, preaching the *gospel*, and saying, *the time is fulfilled* (Mark 1: 15].

It is a fact that as we have approached the end, these editors, and most of the other Advent preachers who once preached the time, have drifted away from such a course, and from all investigation of this subject. This is what we call "drawing back."

While admiting that degrees of knowledge does not make the christian; and not attempting to decide just how fast or how far any one must advance, to retain God's favor; still we decidedly defend the idea that the time of the coming and kingdom and glory of Christ, is a subject of prophecy, a part of the gospel, and of Christ (1 Peter 1: 11); the same Spirit given to lead us into all truth. If it is true that under the leading of the Spirit of Christ, one can oppose Peter's statement, and say that the preaching of time "is of the devil;" and also the teachiug of Jesus, that definite time is a part of the gospel; then truth is stranger than fiction. And to believe that men can be *sanctified* and become holy unto the Lord, independent of the present truth, is to believe that men can sanctify themselves by the mere force of animal feelings; or worse yet, that the Spirit of Christ will do a work without the *means* of its own appointment. Then, of course, the *truth* in relation to these things is useless; except to amuse and gratify those already sanctified.

Brethren, let us not thus do despite to the Spirit of Christ. God's order is the best; and has power with the people. John H. Paton.

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THE LIGHTNING.

Christ's coming is compared to the lightning, in Matt. 24, 27; and Luke 17: 24. The first text reads, "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." And in Luke, "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be, *in his day*." And in both places our Lord is warning his people not to go after, or expect to find him.

"The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, see here; or, see there: go not after nor follow them; for as the lightning &c. so *shall the Son of man be* in his day."

Here is a period of time called, "his day." In another place it is called, "the days of the Son of man (ver. 26). In the days of such a man, means the same as when we speak of *his day*. To have seen one of the days of Sir Isaac Newton, would imply having seen some of the *events* of his day. To have seen one of the days of our southern rebellion, would imply, not that the person was in Japan at the time, and saw one of the same 24 hours; and thus claimed to have seen it, but that he had seen some of the events of that time. Hence, to see one of the days of the Son of man can mean nothing less than to see some of the special *events* belonging to that day. Ye shall desire to see, "but ye shall not see it." He had just informed the Pharisees (Luke 17: 20) that the kingdom of God even, would not be seen or observed, when it came; neither should they say lo, here; or lo there. Men *would* say thus, and tell where it was located, if they saw it come. How perfectly this harmonizes with the fact that although the kingdom is to be set up "in the days of these kings," yet the prophecy can be fulfilled, "I saw the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." If they saw the kingdom come down, and recognized it, they certainly would offer no opposition. 'Be wise, now therefore, O ye kings, be instructed ye judges of the earth; kiss the Son, least He be angry with you, and ye perish by the way when his wrath is kindled but a little." 'He shall wound the heads over many nations." Men may fight the truth as much as they

and will have a natural, and perfect fulfilment; which they could not have, if the *end*, or "day of the Lord," had commenced in the way so many supposed it would.

After informing the Pharisees that the kingdom of God would not be seen, or recognized by the world; he turns to the disciples and says, "the days will come when *ye* shall desire to see one of the days of the Son of man, [that is the events, the work, what He is doing] and ye shall not see it; and they shall say to you, see here; or, see there: go not after, nor follow them." And he gives the reason; "For as the lightning shineth from one part under heaven to the *other* part under heaven, so shall the Son of man be, in *his day*." The idea conveyed, is that you might as well hunt in the secret chamber, or desert, for the lightning's flash, as to hunt for him. But as the lightning is here, there, everywhere; leaving traces of its power, "so shall the Son of man be, in his day."

Now if Christ *is*, in this, his day [for there is abundance of proof that we are now in the "harvest,' or 'days of the Son of man"] as the lightning: then we may wait and expect to see exhibitions of his power; but we shall not run into the secret chamber, or desert, to find him. As well might the disciples have hunted the secret chambers of Jerusalem to find the risen Saviour, when, after being for a few moments manifested to them, he would "vanish out of their sight."

He is now the same Jesus who was on earth during that "forty days," occasionally seen by his disciples. for a *special purpose*, but unknown to the world. And there is much evidence that he will now be on the earth forty *years*, unrecognized by the world, only as he may from time to time, display some terrible act of power and glory. He will, in the mean time, gather his people to himself, "and we shall see him *as he is*, for we shall be like him."

He could *then* appear in other forms, (Mark 16: 12); a power possessed by *all* spiritual bodies; and at the proper time may *now* appear to the kings of the earth as a warrior: (Rev. 19: 19). Remember it is the *same* Jesus *now* that was on earth during that forty days.

If that "stranger," who walked with the two disciples to Emmaus, had laid claim to the throne of Cesar, would not "the kings of the earth set themselves, and the rulers took counsel together, against the Lord, and against his Anointed, (even then) saying, Let us break their bands; and cast their cords from us? (But now) He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Ps. 2).

If you can only get the idea of his coming as it is revealed; that it is *more* than a simple transfer from heaven, that the prophecies *of his coming*, refer to all *the events* of "the days of the Son of man;" then you can see how his coming is to be "*as the days of* Noe were." (Mat. 24: 37). And how "as it was in the days of Noe, so shall it also be *in the days* of the Son of man." And as the lightning is seen only in its *work*, for there is as much lightning in this beautiful this "his day," will, for a time, be seen only in his work.

I beheld Satan, as lightning, fall from heaven;" (Luke 10: 18). Does this prove that all the world saw Satan when he fell? All spiritual bodies, whether of Satan, the angels, or of Christ himself, are compared to lightning; "and as lightning that shineth from one part under heaven, to the other part under heaven, *so shall the Son of man be, in his day.*" And nowhere is his coming compared to the flood, but "*to the days that were before the flood.*" It is true those days *ended* with a flood, and the "days of the Son of man," will end with a destruction of them that know not God, and obey not the gospel. And in the days of Noah. those who waited for the *flood* before believing, were destroyed. And those who now wait for the development of his *wrath*; and see nothing but his revelation in the *clouds of heaven*, will certainly be overtaken unawares and share a similar fate: for "*ye brethren are not in darkness, that that day should overtake you, as a thief.*"

See Vol. 16, No 3—o page 37.

MY LORD DELAYETH.

At the second advent *two* clases of servants are represented; one, saying "my Lord *delayeth* his coming," and *smite* another class, who, evidently hold the opposite view.

The church have always been expecting Christ ever since his assension, and his coming has been delayed. In 1843–4, we *expected* him; but the Bridegroom *tarried*. In 1854, 1867, and 1873, he was looked for; but his coming was *still* delayed; and no difference of opinion occurred; while *now* one class of servants are saying, He no longer delays; He has come. And *another* class say, He delays his coming; and are *smiteing their fellow servants.*

Is it possible a prophecy can have such a *perfect* fulfilment, and each side *admit* their own position? Ask Bro. G. who opposes our position; Has Christ come? His answer is, No! Does He not still *delay* his coming? He *must* answer Yes! While *we* affirm He no longer delays.

Could their be two sides to this question before He comes, and when all were agreed? *Must it not* have a fulfilment *after* he has ceased to delay his coming? when one class of servants say He no longer delays? And is it not *now* being fulfilled?

"The Lord of that evil servant will come in a day he looketh not for, and cut him asunder," does not prove the Lord had not come from heaven; but He comes to the evil *servant* and destroys him.

"But as the days of Noe were, so shall also the coming of the Son of man be" (Mat.