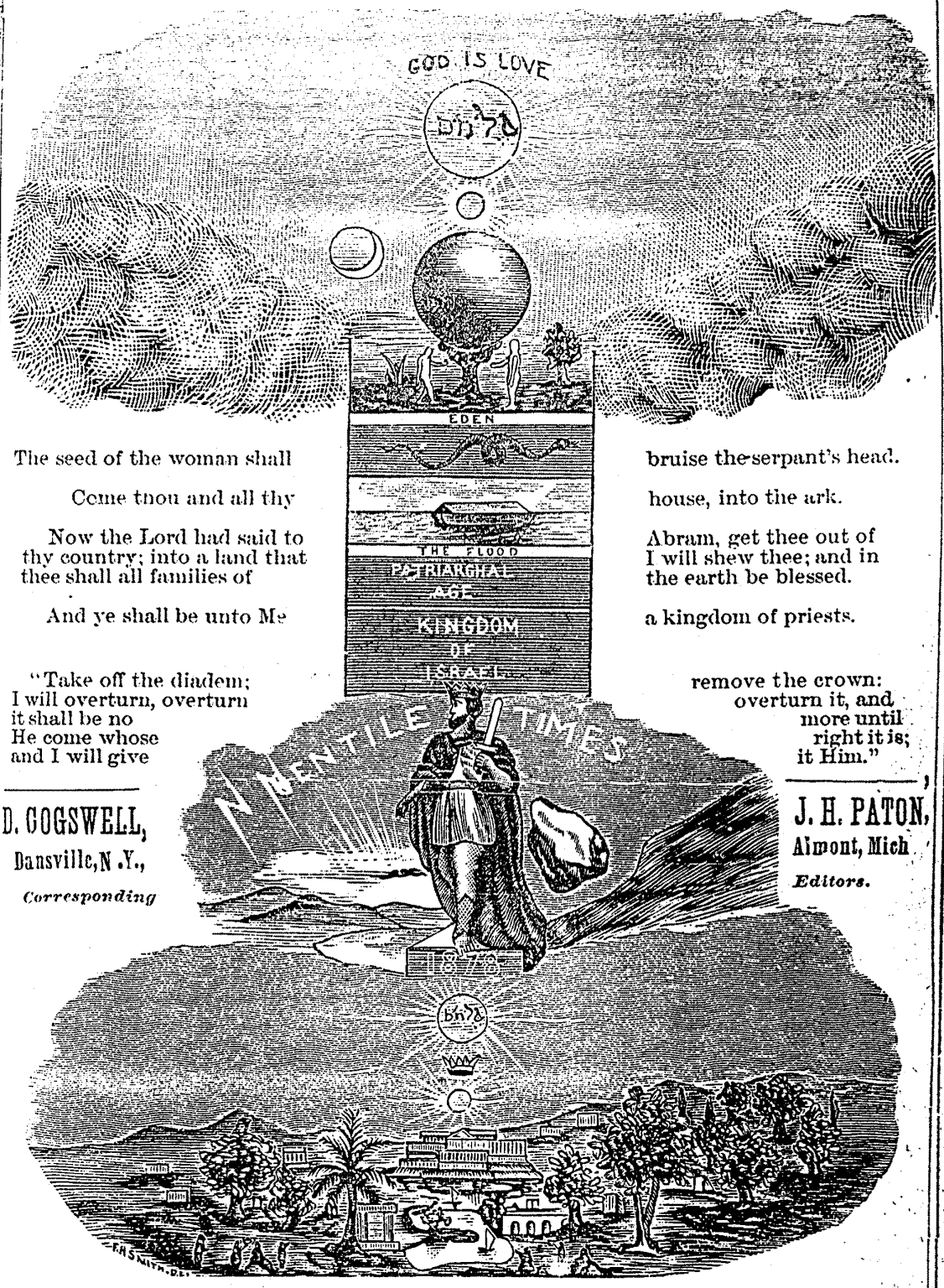
Vol. 4. MARCH, 1876. No. 2.

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

ELIAS.

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"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; least I come and smite the earth with a curse" (Mal. 4:5). "And Jesus answered and said unto them, Elias truly shall first come and restore all things" (Matt. 17: 11).

That John was sent as the Elijah, there can be no doubt, for the angel testified (Luke 1: 17), "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." And yet John did not fulfil that prophecy; that is, he did not succeed in turning "their hearts to the wisdom of the just;" and therefore when asked, "Art thou Elias"? could truly say, "*I am not*" (John 1: 21). And yet Christ said, "If ye will receive it, this is Elias which was for to come" (Matt. 11: 14). But they did not receive it. John was the Elias, and he was not. He was, if they received him; he was not, because they rejected him. Hence the apparent contradiction between Christ and John; Christ said, "Elias is indeed come, and they have done unto him whatsoever they listed" (Mark 9: 13).

Christ failed in a certain sense, in his work, and wept over it, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, and ye would not; Behold, your house is left unto you desolate, and ye shall see me no more until ye shall say Blessed is he that cometh in the name of the Lord."

The whole gospel dispensation comes in between that rejection of Israel, born of the flesh, and the time when the above is to be fulfilled; during which a people born a second time, "born of water, and of the Spirit, are to be taken out to inherit the kingdom. Hence the prophecies in the Old Testament concerning Christ's coming, and his reign, have this wide gap between their commencement and completion. And this delay in establishing the kingdom could not be seen or understood until after the first advent: read and compare Isa. 61: 2, with Luke 4: 16. The part of the prophecy referring to the day of vengeance seems to have been delayed. He *began* the fulfilment of this, and some others, but stopped in the midst of the second verse, as you will see in Luke; and the kingdom was to be delayed 1845 years; or until he should come the second time (see Luke 19: 11, 12). There are also other Scriptures which have this apparently unrevealed postponement; see Zach. 9: 9-12, where the fulfilment is stopped between the 9th and 10 verses. Christ came to fulfil the law and the prophets (Matt. 5:17), but was stopped by unbelief; and the gospel dispensation was the measure of this delay. For instance, as the Lamb slain, Christ began to fulfil the passover; but like the above prophecies, the fulfilment was delayed; the work of Elias must first be accomplished, and a people *prepared* for the Lord, before the kingdom is set up. And these prophecies, and even the *law* must be fulfilled in the kingdom of God (Luke 22: 15, 16).

That John was to come in the spirit and power of Elias, and that Christ *called* him the Elias, proves that the prophecy was to be fulfilled, not by the *person* of Elijah, but a work bearing some relation to his. "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, follow him." And the outcome of this was that the hearts of Israel were turned back, and the prophets of Baal put to death.

John *failed* of turning their hearts back "to the wisdom of the just," and hence the delay of the kingdom, the necessity of a second advent (nowhere even hinted at, in the Old Testament), and the work of the gospel, to "prepare a people for the Lord" viz. The bride, the Lamb's wife. "A people *for his name*" (Acts 15: 14].

Now if the gospel church fills the picture and prepares the way for the coming of the great and dreadful day of the Lord; then it is the work of Elias. And this bride, made one in Christ, is to "restore all things;" and the gospel church, if it *is* the Elias, will answer, in all points, to the type.

ELIJAH AS A TYPE.

His work was attended with miracles; he fled into the wilderness, and was fed by the ravens, and in other ways, for three years and six months [James 5: 17]; and finally ends his career by translation.

The gospel church has a similar career; it had the power of miracles; it fled into the wilderness, where it had a place prepared of God, that they should feed it "A thousand two hundred and three score days" [Rev. 12: 6], or "for a time, times, and half a time" [ver. 14]. And ends with translation; "Behold, I show you a mystery, we shall not all sleep."

There is a general fitness in all these things and the translation scenes will also bear the closest scrutiny. [And why Adventists, and others, feel called upon to fight every inch of ground, and the *real facts* connected with these applications puzzles me, unless indeed all organized sectarian bodies oppose, on *principle*, every thought which does not emanate from themselves.]

* 1 Thess. iv. 14-18.

The Advent movement has been divided by our Lord into two parts; a *going forth* to meet the Bridegroom *prior* to the tarrying and disappointment, and a *going out* to meet him under the midnight cry, in accordance with which cry he comes. And if this Advent movement is to end with translation, all can see that it should have a parallel in the translation scenes of Elijah.

But, say some, are you comparing this little movement, under what you call "the midnight cry," to Elijah the prophet? No, I am comparing the whole gospel to *Elijah;* and the last movement of the gospel dispensation, the one given in Matt. 25: 6, to the *end* of Elijah's career. And certainly there is a wonderful parallel between the type and antetype. For it is a fact that this midnight cry movement answers exactly to all the movements of Elijah after he actually started for translation.

He went from Gilgal to Beth-el; from Beth-el to Jericho; from Jericho to Jordan; crosses the Jordan, and went on an *indefinite* distance (2 Kings 2: 1—12). To these there has been an exact parallel, and the name of each place even, has a fitness in this movement. Gilgal means Rolling away the reproach [Joshua 5: 9]. Beth-el means The house of God, or base of ladder reaching to heaven [Gen. 28: 12–19] Jericho means His moon, or month. [The meaning of the names we have taken from the Bible itself when given; and when not so found, from Bible dictionary]. Jordan means Dividing, or judgment.

In this midnight cry movement the starting should have been from where the reproach of Egypt, the night of *tarrying*, was rolled away. The '43–4 disappointment had been a reproach; so that many, myself included, were ashamed to have it known that we were ever identified with it; while others were glad to bear the reproach. When the '73–4 movement, the midnight cry, began, the fact that every one of its arguments were based on the old '43 position, made that, in our eyes honorable; and to us it was no more a reproach. Thus we started from Gilgal for '73, or Beth-el. And '73 *is* the base of the ladder; it is where the six thousand years from Adam ended, and the "day of the Lord" began. "And when the Lord would take up Elijah into heaven by a whirlwind, Elisha went with Elijah from Gilgal, down to Beth-el." But translation did not come at Beth-el, and the Lord sent them to Jericho (verse 4]. We had scarcely reached the autum of '73, the time to which we looked, when, as brother Cogswell and others in Dansville will remember, in the middle of a course of lectures on '73 Time, the light came out, and our object-point was immediately changed to the *seventh month* of 1874—Jericho, "his moon, or month;" and those opposed to this movement found excuse for many a bitter remark "That one Time to which we looked, would hardly pass before we set another Time." But notwithstanding the apparent weakness of 'this *sliding scale*,' as they called it, our numbers increased; and during that year the "*Midnight Cry* and *Herald* of the *Morning*" was commenced. When Elijah reached Jericho, the Lord said "Go to *Jordan;*" and instead of "*giving it up*," they made a new start. So did we, and to the utter disgust of "the sons of the prophets who stood afar off."

We had hardly passed the 7th month of '74, when the light came out as clear as a sun-beam, pointing to Feb. 14, 1875, as the extreme end of the 1335 days, when Daniel must "stand in his lot;" and Apr. 5, as the end of the Jewish year which closed the jubilee cycles which were to bring the beginning of the "times of restitution" [Acts 3; 21]. Jordan means judgment; and "begins at the house of God." Thus we started for the fifty days between Feb. 15, and Apr. 6; looking for the resurrection at the *first* date, and translation, at the *second*. Thus even the *crossing* of Jordan, with its two banks, had its parallel. When the 15th of Feb. came, we believed the resurrection had begun; that as the dead in Christ were to rise *first*, it was probably fifty days first; as with "Christ, the first fruits;" he rising fifty days before the Holy Spirit, "which was the earnest of the inheritance" (Ephe. 1: 14) was given. During that fifty days, answering to the crossing of Jordan by Elijah, some of us had strange expectations, no less than that the graves would be seen to open, and the saints appear. Now, however, we have learned more of what the Bible teaches; that they are raised "*spiritual* bodies;" and like the angels, cannot be seen without a *special* revelation. And further, we now believe the resurrection of the saints has *not* begun; that every man is to be raised in his own order; and at the end of the 1335 days the resurrection began with the prophets, the "order" to which Daniel belongs.

"And it came to pass when they were gone over, as they *still went on*, Behold, a chariot of fire and horses of fire, and parted them both asunder."

Though advised to "Give it up," we are still "going on," but to no *definite* point; for, although we are "in the time of harvest," and have clear Bible proof that the harvest does not end until the spring of 1878, and that the tares are to be gathered in "*bundles*," first; yet it is not *certain* that the gathering of the "*wheat*," is the *last* work of the harvest. Hence, we are anxiously waiting for the completion of the gathering of the tares in *bundles;* viz. A complete or

ganization of those who by "going forth to meet the Bridegroom," are made to represent "the kingdom of heaven." When that is complete, so that all holding present truth in relation to this harvest message, or Time of visitation, have been "cast out," we shall look for Christ to *appear*. For this condition of things *must* obtain before he appears: "Your brethren that *hated* you, that cast you out for my name's sake, *said*, Let the Lord be glorified; but he shall appear to *your* joy, and *they* shall be *ashamed*" (Isa. 66: 5).

Somebody has got to fill this picture when he appears: That is be *hated* by their brethren: cast out for the good of the cause, and yet be in the right. I guess a good many would like to be in just this condition when he "appears;" and if, as some say, he may appear at any moment, they better hurry up and find some truth unpopular enough with their *brethren* to make them *hate* them. *We* are satisfied with "present truth."

"WISE AND FOOLISH."

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All have formed some kind of an idea as to how the events of the end are to be fulfilled; and very likely no two have had the same ideas in relation to it. Now while in the midst of these events, is it wise to give up *arguments* which were perfectly satisfactory last year and year before, merely because our imaginary picture as to *how* the end should come was not realized? Is it not wise rather to mistrust that we have been somewhat mistaken as to the character and and *manner* of events? I once preached that the end would come in '43–4, but did not then see the vision was to tarry. Prophecy was fulfilled by the very course taken; but *because* the vision tarried, as was foretold, some said, 'Give it all up.' In consequence of the tarrying and "slumbering and sleeping," great confusion followed, specially among those who attempted to re-adjust the prophecies; and because of this confusion, these tempters again said, "Give it up." In the middle of this long night, the *second* and last movement, the midnight cry, began; and we preached that the end would come in 1873. Our arguments were, mainly, that the 6000 years from Adam ended there; and the 1335 days of Dan. 12, in full years, also ended there. At last 1873 came and passed; "Give it up," again said these children of darkness. We answered, No! the arguments have not been overthrown, on the contrary they seem invulnerable; possibly "the day of the Lord', does not begin with the universal crash our imaginations have pictured; let us hold fast and wait for light. Light came, and we are fully satisfied the "day of the Lord" began in 1873, without even so much as an earthquake or the annihilation of a single nation. When accepting of that position, it became apparent that the 1335 days could be "*prolonged*," by a Scriptnral, and perfectly satisfactory argument. Again, we preached that the end of the world would come in the *seventh* month of 1874; but the time passed, and the world was not burned as some supposed that it would be. Now, if you do not give it up you are *dishonest*, said these messengers of the Evil one. Hold fast, said the blessed Spirit, Does it read "The burning of the human family is the end of the world," or "The *harvest* is the end of the world"? More light began to shine on our position which made us think we were in the pathway of the just "that shineth more and more unto the perfect day." What is the harvest? a period of time in which "one like the Son of man" and the angels are on earth doing a work. And the "wheat" is not to be gathered until at, or near its end. Then the harvest must *commence* before the living are taken; and yet *when* taken, they are, apparently, at their usual occupations, in the mill and in the field. This looks much as if the harvest would be a quiet work, unobserved by the world. If this is true, then indeed he comes as a thief. And as he was here forty days unseen save only by a few as witnesses of his resurrection, why *may* it not be here "in the days of the Son of man," as it was in the days of Noe; when they builded and planted, and knew not? and yet have all the other Scriptures in relation to the open manifestations come out just as we had imagined? He went away without uproar, and he comes in the same manner in which he went. There *seems* to be harmony here, and Christ compares his coming to "the days which were before the flood," and never to the flood itself (see Mat. 24:37; Luke 17 26.

Our imagination has not always drawn a truthful picture of events, and certainly the Jews did not have a correct idea of the first advent, and rejected the evidence of plainly fulfilled prophecy in consequence; is it not therefore wise in us to mistrust our preconceived ideas of the *manner* of the fulfilment, rather than reject clear and positive prophetic arguments? It stands us in hand at least to be careful that *prejudice*, or self-righteousness does not blind us.

But our great men and leaders, like J. V. Himes and Miles Grant, do not see these arguments. I know it, and am sorry for it. J. V, has been in the light, the movement referred to by our Saviour, in which the virgins all went forth with burning lamps. He fell into darkness, it is true; but we must all plead guilty to that, for "while the Bridegroom tarried, they *all* slumbered and slept.' And *his* lamp, viz. the prophetic light he had in the first movement, and which Christ

recognizes as a burning light, has turned to darkness—himself being the judge. The other great man and leader, M. G. *never* had this prophetic light. He was a School teacher in '43 times, and the only movements he has been in were those not recognized by the Saviour other than the time of slumbering. I do not say this to hurt the feelings of those who were in the '54 or '67 movements; but if I can read, only the going forth to meet the Bridegroom prior to the disapointment, and the going out to meet him under the midnight cry, are named as any part of the history of the "virgins" while they were *awake*. And we are not begging the question, in applying the parable, for these very men made this applicatlon, until they found that the parable, so applied, reproved themselves; *then* they came to the wise conclusion that the parable had been misapplied.

Those who have not been in the movement before the tarrying, nor that under the midnight cry, have never walked in the light referred to in that parable, more than have the orthodox churches; and what I object to in M. G., is that not being an Adventist, he assumes to lead the Adventists. And being a shrewd man he is, without their knowing it, leading backwards.

Holiness and sanctification, are beautiful words; and to have lived eleven years without sinning, an enviable position;—I believe it is eleven, it was eight years in the spring of '72. True he has sadly misused our other "leader," within this time, but as sanctification can be obtained independent of all special truth designed for the generation, possibly such a one can magnify the sin of a brother, *for the good of the cause*, and *unity* of "the east and west," without sinning.

Eld. Paton recently had an interview with him in Springwater; and M. G. took the position that the resurrection belongs under the sixth seal; but the *trumpets* were *all* in the future; and belonged after the sixth seal had ended. Brother P. in his quiet way, had him state his position over two or three times, so that he could not go back on himself and then referred him to Rev. 11: 15–18, where the reward comes under the last trumpet. M. G. saw that he was caught, and tried hard to turn the subject to something with which he was familiar, and he did, for he very cordially invited the brethren to "give it all up." He then went to see brother Cogswell, at Dansville, and confidentially told brother C. that he "could tear these arguments all to pieces; there was nothing of them: come, Give it up."

We have concluded however, *not* to give it up, especially as the evidences of the truth of our position are increasing; and all the jots and tittles, as well as the great prophecies are coming into place.

THE THREE WORLDS,



It has been said, by professed teachers of the word, that enough was given in the sermon on the mount to save the world; thus while they *thought* they were honoring the Lord, they were virtually accusing him of having given a vast store-house of *unnecessary* truth. But the Bible is one; and all of its parts as necessary to its unity as are the various parts of our body to manhood.

This will be better understood after the reader has had a glimpse of the connected order and perfect system displayed in the divine science of Revelation. For instead of being a confused mass of facts, promises, and commandments, as many suppose, the Bible is a system of connected, and *progressive* truth. And no part can be *fully* understood without taking into account its relation to what has gone before, and what is to follow; "and no prophecy of the Scripture is of any private interpretation;" that is, to be applied *alone*, and independent of its relation to other parts.

"A science is a collection of general principles or leading truths relating to any subject, arranged in systematic order. And the science of God must be perfect," says Webster; and He is not the God of confusion. Therefore we ought to find *unity* and *system* in its highest perfection, as the leading characteristic of his word.

If the Bible is a systematic and progressive science, as we shall show, progressing from the lower to the higher; from the natural to the spiritual (1 Cor. 15: 46); and dispensational steps occur in this plan, one can easily see that this arrangement must be taken into account before the subject can be understood, or even the meaning of the language as applied to each separate part, can be fully mastered. I will endeavor, therefore, in this chapter, to bring before the reader, first, a clear idea of the outline of what God has revealed; and second; a few of the general and distinctive features belonging to each dispensation or cycle of time.

Words are only signs by which ideas are conveyed, and mean more or less according to circumstances: thus; "condemned," "destruction," &c.; convey an entirely different idea under different circumstances. Many unsound men, and horses, were sent to the front in the time of the great rebellion, and were *condemned*. The word in this connection, however, conveys a very different idea from what it does in a trial for life, where it passes from mouth to mouth until it reach-

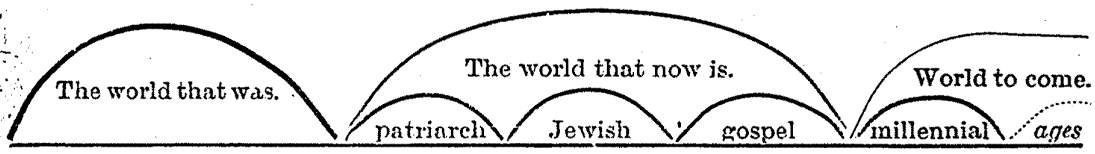
es the ears of the condemned man. Condemned to *what*, is what makes the difference. These immediate relations are readily acknowledged; but the great dispensational divisions of our subject, and the extent to which the meaning of language is limited by these, is not so readily observed by the ordinary reader; nor indeed can they be until such readers have a distinct knowledge of the character of these various stages in the one great plan of redemption.

Faith comes by hearing and understanding the word of God: "Understandest thou what thou readest?" said Philip to the eunuch. And the seed sown by the wayside, "is where any one heareth the word and *understandeth* it not (Matt. 13: 19). Hence, to read the Bible without understanding it, as so many do, is no better than to read the book of Mormon; for "it is seed sown by the wayside," and brings forth *no fruit*.

The three worlds refer, not to the heaven, earth, and hell, of the catechism, but to the world that was overflowed with water and perished (2 Peter 3: 5); "this present evil world" (Gal. 1: 4); and "the world to come (Heb. 2: 5). Each one of these are spoken of in 2 Peter 3: 5, 7, and 13, as a distinct "heavens and earth." And although this planet is the basis of all; and, as far as revealed, is to exist "world without end," yet the heavens and the earth are said to "perish," to "pass away," or "be *changed*," at the end of each great cycle of time: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, *and they shall be changed;* but thou art the same, and thy years shall not fail" (Heb. 1: 9–12).

As these *worlds* come in succession, "the world to come," does not *exist* at the present time; hence, instead of being a world to which we go at death, as it has been made to mean in ordinary pulpit language; "the world to come," is that which is to follow this present world; just as the "world that was," is that which *preceded* this; and not the one from which we *came*. This truth lies at the foundation of the doctrine of the nature of man, the kingdom of God, and of the resurrection. Man cannot *now* exist in the world to *come;* because, as yet, there is no such world; and, said Christ, "My kingdom is not of *this* world;" and "Except a man be born again [born from the dead] he cannot see the kingdom of God."

These three worlds, or "heavens and earth," constitute the great outline, and general division of our subject.



Again; The world that now is, has been subdivided by three: the Patriarchal age; the Jewish age; and the Gospel age. And the world to come is also to be measured by *ages* (Ephe. 2: 7). And I will here remark, that the Greek word "*aion*," [age], is, by our translators, generally rendered *world*, the same as "*cosmo*. Hence, they make Paul say, in Heb. 9: 26; "Now once in the end of the world [*aion*] hath he appeared to put away sin by the sacrifice of himself." He appeared in the end of the Jewish *age*, to put away sin; and appears the second time, in the end of the *gospel aion*, to set up a kingdom; and in the *aion* which follows this, Christ and his saints are to "reign a thousand years." The kingdom is set up "in the days of these [Gentile] kings" (Dan. 2: 44); and he "reigns in the midst of his enemies" and *until* he has subdued all enemies; then follow ages of glory, the details and measure of which have never been told.

The reader can now see an outline of the whole revealed plan of redemption. In the world that was before the flood, man was left to himself and *utterly* failed. This present world has been one of progress; first, he called out a people, during the patriarchal age; then "the law was a schoolmaster to bring us to Christ; after that, the gospel age, in which this people, with the great Captain of their salvation, "are made perfect through suffering." And "the world to come" begins with the millennial age, during which Christ and his redeemed bride are to subjugate the nations, and bring the human family back to its allegiance; until "*every* knee shall bow, and every tongue confess;" and the knowledge of the Lord cover the earth, as the waters do the sea.

That there is a time to come when we are to be "kings and priests, and reign on the earth;" is a declaration of Scripture. And that during the gospel age, we are to suffer and "obey the powers that be;" is also the word of God: "The servant is not above his master; if they have persecuted Me, they will persecute you." "*All* that will live Godly in Christ Jesus, *shall* suffer persecution." But when one like the Son of man comes in the clouds of heaven, [illegible] knows

dom, that all peoples, and nations, and languages shall serve and obey *him*, then begins the age of *conquest;* "Ask of me, and I shall give thee the heathen, for thine inheritance, and the uttermost parts of the earth, for thy possession." And that this power over the nations is not conferred on the saints until the age of suffering is passed is self apparent, as well as proven by a host of Scripture testimony: (see Rev. 2: 26; Luke 19: 11, 12; &c. &c.). And Christ *says* his kingdom is not of *this* world; hence it must be of the world to come.

Those who do not accept this view, and there are two classes of such, reject the personal reign, and age of conquest; and blend the suffering and reigning, the cross and the crown, into one. The other class, while admitting the future and personal reign, deny the doctrine of the final conversion of the world. And claim that He comes only to destroy, and not to reign over the nations.

One cannot wonder that the Jews overlooked the age of suffering, but it is surprising how christians can overlook the age of conquest, in which Christ is to "reign until he has subdued all enemies." And when the kingdom is the Lord's, that "all the ends of the earth shall remember and turn to the Lord" (Ps 22: 27).

Either the kingdoms of this world belong to Christ *now*, or they do not; if they are *now* his in possession, how is it that they *become* his, under the sounding of the seventh trumpet? "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of his world are become the kingdoms of our Lord, and of his Christ; and the nations were angry; and thy wrath is come; and the time of the dead that they should be judged" (Rev. 11: 15, 18). God gave the kingdoms of this world to the Gentiles (Dan. 2: 38); and their time has not yet expired; and Christ said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." And yet it is only when "the kingdom is the Lord's, and he is the Governor among the nations," that "all the ends of the earth remember, and turn to the Lord."

I think it will be difficult to escape the conclusion that the kingdoms of this world do not become the kingdoms of our Lord, until the *gospel* of the kingdom ends. Nor can it be denied that the world will remember and turn to the Lord, *when* the kingdom is the Lord's. Who can read Ps. 96, 97, and 98, and fail to see that great and glorious things are to be done among the *heathen* after the kingdom is set up?

With this view; viz. that the "world to come," has not yet come; and that the time during which the Gentiles hold undisputed possession of the kingdoms, ends with this age; and that the object of the gospel was to "take out a people for his name," to become "kings and priests, and reign on the earth;" that it is in the age which follows the *gospel of* the kingdom, that the *kingdom* comes; that it is when the kingdom is *set up*, Christ is to "reign till he subdues all enemies;" and most of the difficulties in the application of Scripture will vanish.

Also bear in mind that in the Psalms and prophets, events belonging to all the different *ages* are often clustered together without chronological order; and that the only *possible* way to separate "and rightly divide the word of God," is to understand the true character of the events of each age, and let the prophetic statements arrange themselves in the age to which they naturally belong.

Take, for instance, Zach. 9: 9, 10; which *began* to be fulfilled in the Jewish age, but will be complete only at the end of the age of conquest. Take also Isa. 61: fulfilled to the middle of the 2nd verse at the first advent; while the remainder of the sentence belongs in the age of conquest, the exact dividing line, in this case, being drawn by the Lord (Luke 4: 19). This outline of the plan of redemption is proof that God is a God of order. We also have the measure of each of these *ages*, so that God's people are not in darkness so that "that day should come upon them unawares."

The world that *was*, measured 1655 years; and was forty days and forty nights in being destroyed. The world that now is, is to be forty *years* undergoing its baptism of fire [judgments]; and measures, 1st, the patriarchal age, 659 years: 2d, the Jewish age, 1845 years: 3rd, the gospel age ——— years. And in the world to come, the first age, or age of conquest, measures a thousand years. And the generations before the flood, including Shem, were *eleven*. The patriarchs born *after* the flood, were also *eleven*. The Jewish dispensation was under *twelve* tribes; the gospel dispensation under *twelve* apostles; and the age of conquest is to be under Christ, and the "twenty-four elders."

With all this system and order, and the exact length of each age, think you there is a link wanting, a break in the chain, the measure of the gospel dispensetion left a blank? It certainly is not; for although its measure has not been revealed in specific numbers, like the other ages, its measure is in the Bible, and can be brought out in *many* different ways. And, reader, we are at its *end;* and a transition period of "forty and two months," already commenced, ends the "harvest" of the gospel. And a period of *forty years*, already begun, ushers mankind into a new age, and a new order of events; and the "gospel of the kingdom" will be numbered with the past.

"Write the vision and make it plain on tables."

Daniel 8th and 9th.	"TIMES OF GENTILES."	BIBLE chronology.	DAN. 12.	Zion's Warfare. under the COVENANT OF *BLOOD*: & COVENANT OF *GRACE*.	JUBILEES.	REV. 17th
1		3	4		6	7

7 Weeks. | or 490 years; and 62 Weeks. | ended at the first 1 Week. Advent

Ballance of the 2300 is 1810 years, and ended at *about* A. D. 1843.

But the "vision," and "Bridegroom" *TARRIED.*"

B. C. 606.

1260 ×2 = 2520

A. D. 1874
1914 40
2520

1656
427
430
40
6
513
70
B. C. 536

A. D. 1872
6000

A. D. 538 or 1798

1 2 6 0 days

1 2 9 0 days

1 8 4 5 years

1 3 5 days

1828 years

ended between 1873 and 1875.

1 198
40
6
450
513
70
B. C. 536

A. D. 32
1845

1841½ — 30 — Harvest 3½

Crucifixion A. D. 33

1841½ — 30 — Harvest 3½

6
450
513 Captivity
969

70
B. C. 536

50 times 50 are 2500, or a jubilee of jubilees; but *to* the last one is only 2499 years.

1874
3449

19x50 are 950; or 19 *less* than 969: hence, the last jubilee under the law, ended 19 years before the captivity.

There remains 51 cycles of 49 years each, or 2499; and added to 950 make 3449.

The ten "horns," [divisions], are,
1 France,
2 Germany,
3 Austria,
4 Switzerland,
5 England,
6 Spain,
7 Portugal,
8 *Lombardy*,
9 *Romania*,
10 *Ravenna*, the three overturned by the papacy.

The seven "heads," [governments] have been,
1st. Consular,
2nd. Imperial,
3rd. Gothic,
4th. Papal,
5th. Republican,
6th Restored papacy, or "Image of the beast,
7th. Kingly: under Victor Emanuel "Eighth" [yet future), INTERNATIONAL-*commune:* or "peoples, and multitudes and nations,' *without* a head

NO. 1. DAN. 8. & 9.

—o—

The 2300 days of Dan 8: 14, was the '43-4 argument; and the "days" ended at about that time; but the vision tarried. It did not say the sanctuary should be cleansed "at the end of the days;" like the exact statement of Dan. 12: 13; but simply that there should be so many days, and "the sanctuary should be cleansed." [The word *then*, "*then* shall the sanctuary be cleansed," does not occur in the original (see Englishman's Hebrew Concordance; and many French and German translations). Nor do the 2300 days *cover* the cleansing; that, whatever it may be, was to transpire *after* the days end, as is clear from the text itself. A parallel is found in Gen. 15: 14: where the *inference* is that they would come out *at the end* of the 400 years; but it did not *say* so, and is worded so that it does not clash with Exo. 12: 41. If the sanctuary had been cleansed at the end of the days, the vision would not have tarried; but the answer to Daniel was so worded as to give room for the tarrying, though the fact that it would tarry is found only in other Scriptures.

The argument stands thus; "Seventy weeks are determined (cut off) on thy people, and thy holy city" (Dan. 9: 24). Seventy weeks are 490 years, which, from 2300 leave 1810; and 69 of these weeks reached to "Messiah the Prince." *Messiah*, means the Anointed [John 1: 41 *margin*]. He was not the *Anointed* until his baptism; nor did he *come* until then [Acts 13; 24]; from which one week of the seventy remained. Christ was crucified in the spring of A. D. 33: and the argument in '43 was that he preached 7 years, and that the last week of the 70 ended at his death. And hence, 1810 years after, the days would end.

That was an argument no one could answer; and the "virgins went forth to meet the Bridegroom;" but He tarried; the 2300 days had ended, and the sanctuary was not cleansed. "No prophecy of the Scripture is of any private interpretation." If that of the 2300 days was the *only* prophecy, and contained *all* the truth, it might be successfully maintained that "the time appointed" for the end *must* be the *end* of the 2300 days. But as a single prophecy contains only part of the truth on any subject, the above conclusion does not follow. Hence I can believe those days have ended, and the tarrying came, in the right place.

The only point in which I now differ from the '43 position, is that Christ made the sacrifice to cease in the *middle* of the week; and so preached only three and a half years. It was claimed that the seventy weeks determined on the Jews must have ended at the death of Christ, for there all favor to the Jew as such, ended; their house was left desolate, and their city ceased to be "the holy city." I admit that Jerusalem ceased to be the holy city at that time, but all special favor to the Jew did not end at the death of Jesus, the commission was given to preach the gospel to all nations *beginning* at Jerusalem. And, doubtless, the time determined on the Jew did not end until the last half of the seventieth week had ended; which was probably the point of time at which the gospel reached Cornelius, the first Gentile. Still, the '43 position on the 2300 days was, in the main, correct; and the position that those "days" are ended cannot be overthrown.

No 2. *TIMES OF THE GENTILES.*

—o—

The four Gentile governments, Babylon, Medo-Persia, Grecia, and Rome; are represented in Dan. 7, as four great beasts; the lion, the bear, the leopard, and the great and terrible beast. [The empire of these beasts over God's people, had a beginning, and is to have an end;] for Christ said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24). Gentile rule began when Zedekiah, the last prince of the house of David was dethroned at the beginning of the 70 years desolation of Jerusalem (2 Chron. 36: 20). It was then the diadem was "removed, to be no more until He come whose right it is" (Ezek. 21: 25, 27); and in the meantime, these four great beasts fulfil their time.

If you will add up the figures on the chart in the next column, No. 3; beginning at the 70, then the 536 B. C. you will see that the 70 years desolation began B. C. 606. And that is the date of the beginning of "the times of the Gentiles." Add 606 to 1874 and it makes 2480; and that many years have already passed, and the times of the Gentiles are not yet fulfilled. But according to Dan. 12; they end with a time of trouble such as never was since there was a nation. And a man, or nation, must *live*, in order to experience trouble. Hence, whatever men may say, God's plan is for the nations to *live* during this trouble and become subjects of the "people of the saints of the Most High." And there is very clear evidence that forty years is the length of this time of trouble. Add the 40, and the total is 2520, or 7 prophetic times. Three and a half "times," [a day for a year], measure 1260 years, in Daniel and Revelation; and 7 times is *twice* 12-60, or 2520. And in Lev. 26; 17, 18, we learn that those that hated God's people should rule over them "*seven times*." That time is nearly fulfilled, 40 years more will complete it; and the time of trouble with which it begins has already commenced; and these arguments are supported by facts.

Nebuchadnezzar was a type of mankind: As God gave Adam dominion (Gen. 1: 58), so he gave it to Nebuchadnezzar (Dan. 2: 38. Adam lost his dominion, but it is to be restored; (Acts 3: 21). Nebuchadnezzar was driven out to herd with the beasts of the field until "*seven times* had passed over him" (Dan. 4: 25). But his glory and kingdom was restored to him (ver. 34). In the vision, a tree was cut down, but the "stump-root" was left (vers. 14, 15). And the explanation is that the root would sprout again (ver. 26). "The Root and Offspring of David," is the part of the human family that retains the life giving principle; and through Him, the dominion will be restored. The evidence is that the kingdom willbe restored as a 'stone,' in 1878; and by the end of the 40 years, will have "broken in pieces these kingdoms," and "become a great mountain" (Dan. 2: 34,35). And during this *breaking* process, the conversion of the world will be accomplished (Isa. 26: 9; Rev. 15: 4). But this conversion is not to the "high calling" of the *gospel. That* must be secured, if ever, before the "time of *harvest*" ends. And yet, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee; for the kingdom is the Lord's, and He is the Governor among the nations" (Ps. 22: 27, 28). *Praise ye the Lord.*

No. 3. THE CHRONOLOGY.

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This subject is of the first importance; for it is the key to almost every other argument. The explanation *here* must necessarily be brief; and those who desire to make themselves masters of this, the key to the whole chart, must refer to the August No. of the "*Herald of the Morning*"—those who have it not can obtain it by enclosing a ten cent stamp, and their address, to N. H. BARBOUR; Rochester N. Y.

The first period, 1656, is the time from Adam, to the end of the flood. If you will figure this for yourself it will give you an idea of how the chronology is made. Turn to Gen. 5: 3, you get the age of Adam when he begat Seth; mark it down; and then see how old Seth was when he begat Enos (ver. 6) without any regard to the full age of Adam, as his *age* is no part of chronology. You find that Adam lived 130 years and begat Seth, and Seth lived 105 years and begat Enos. Now take the age of Enos when he begat a son, and add it to the above, and so on with each one until you come to the birth of Noah. You have nothing to do with Noah's children but must now find the age of Noah when the flood ended. Compare Gen. 7: 5, and 11; and 8: 13; and you will learn that the day he entered on his six hundredth and first year, the waters were dried up. Try this and see if you make it 1656 years from Adam to the flood. For further detail, criticisms &c., you must refer to the "*Herald*," as above.

The 427 is from the flood to the death of Terah, and covenant with Abram. The 430 are from the covenant to the law. The 40, is the time in the wilderness. The 6 is from that to the division of the land. The 450 is the time from the division of the land to the beginning of the space of forty years in the which Saul reigned. The 513 is the time under the kings. The 70 years is the time Jerusalem was desolate, and the land enjoyed her Sabbaths. The 536 is from the end of the captivity to the beginning of the Christian era. The 1872 is to the autumn of our year 1873. This is the *only* chronology that even *claims* to be a *Bible* chronology, all others, including Bishop Usher's, found in the margin of our Bibles, take Josephus, for some 50 years, in *place* of the Bible.

NO. 4. DAN. 12.

—o—

"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days; blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days" (ver. 11).

We understand the abomination that maketh desolate to be the Roman church, because God has given her that name and character in Rev. 17: "On her forehead was a name written; Babylon the great the mother of harlots and *abominations* of the earth; which abominations [mother and daughters] are all church-state organizations. But *she* was the one that "maketh desolate," for she was "*drunken* with the blood of the saints."

This abomination was "*set up*," when she took her seat on the beast (ver. 3). In other words, when the church was supported by the civil power. This occurred in A. D. 538, or the spring of 539; for the Goths, who were opposed to the Catholics, had held the government for many years prior to the above date; but in the summer of 538, they lost most of their power in Italy; and the people changed their allegiance from the *Arian*, to the *Catholic* party. The exact time when these provinces of Italy gave their support to the Catholic party, is the exact time when the abomination was set up; or the "beast," commenced to carry the "woman."

This power, when once "times and laws were given into its hands," was to hold them for 1260 years. But those years ended in 1798; for at that time, times and laws were taken out of its hands. The 1260 days ended about A. D. 1826, when the "waiting

time," or Advent movement began. The 1335 "days" ended between the spring of 1873 and 1875.

There is an argument showing that the abomination was not set up until the spring of 539; which makes the 1260 *almost* a year short; for we know they *ended* Feb. 15, 1798.

Then there is a Bible argument showing that the 1335 years, *beginning* almost a year this side of the spring of 538, were "*prolonged* almost a year; thus gaining nearly two years; so that they ended Feb. 14th, 1875; and thus harmonize with the other prophetic periods. At the end of these days Daniel was to "stand in his lot." And as every man is raised "in his own *order*," the order of *prophets* must have been raised at that time. And those days ended since the "harvest," or "end of the world" began; and therefore, these events of the judgment *must* be having their accomplishment.

"The time of the end," so often mentioned in this prophecy, *began* in 1798, at the end of the 1260 days; but do not end until the end of "the times of the Gentiles;" a period of time reaching 40 years beyond the end of 1874; and covering the time of trouble, and of these great *revivals*, upon which the world have now entered.

No. 5. *ZION'S WARFARE*

In two equal parts.

—o—

Every one knows there has been a Jewish, and a gospel dispensation. That one was represented by twelve Tribes, and the other by twelve Apostles. And that 24 elders are represented as before the throne, in the kingdom (Rev. 4, 4). These two dispensations, one of circumcision in the flesh, the other of circumcision in the heart; the one a covenant of *BLOOD*, the other a covenant of *GRACE*, represent the two parts of *Zion's warfare;* which is to be "*double.*" For in Jer. 16: 9–18, we learn that God would cast off his people for a time, but would eventually bring them again into their own land, and *first* I will recompense their sin and iniquity *double* (ver. 18). Then in Zach. 9: 9-12; we learn *when* the double or second half began, viz. when Christ rode into Jerusalem; "Even to day do I declare that I will render double unto thee" (ver- 12). Then in Isa. 40: 2; we learn that when they shall have received double, their warfare, or *appointed time* (see margin), is accomplished."

Now it is a fact that these two dispensations are of equal size and of equal measure, and are parallel in almost every feature; as will be seen.

THE PATRIARCHAL AGE.

The Patriarchal age was a one-man age; that is, one man represented God's church. Of all his father's house, Abram alone was chosen. Of his family, Isaac the son of promise was taken. Between Esau and Jacob the younger was chosen. But at his death, a change occurs; the one-man age ended and the church of God is embodied in the "Twelve Tribes of Israel;" and to be no more changed until Shiloh come. But at the resurrection of Christ He became the head of a new race of spiritual sons, and in him, the one-man age was restored.

THE JEWISH AGE.

At the death of Jacob, the sceptre was conferred on the tribe of Judah "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). This is the measure of the Jewish dispensation, or the children of Israel after the flesh; from the death of Jacob to the death of Christ. The coming out of Egypt, receiving of the law, entrance into the promised land, or captivity, were mere incidents in their history. "The law was added by reason of transgressions" (Gal. 3: 19); and the captivities were added for the *same* reason. From the death of Jacob to the death of Christ, was 1845 years, *to a day.* And there is satisfactory evidence that just 1845 years from the death of Christ, where Zion's warfare will be *double*, the gospel dispensation will end.

Date of the death of Jacob.

From the covenant to the law, was 430 years (Gal 3: 17). The covenant, which was the promise of the land (Ps. 105: 9–11) was made when Abram was 75 (Gen. 12: 4–7). Isaac was born 25 years after, or when Abraham was 100 (Gen. 21: 5). Jacob was born when his father was 60 (Gen. 25: 26). He died at the age of 147 (Gen. 47: 28). Hence from the covenant to the death of Jacob was 232 years. And we have a right, from these positive statements, to claim that it was *just* 232 years. The 430 years from the covenant to the law was fulfilled the self-same day they came out of Egypt (Exo. 12; 41). They came out on the 15th day of the first month (Num. 33: 3). As the 430 years were just 430 to a day; and ended on the 15th of the first month, they must have began on that day; therefore the covenant with Abraham was made on the 15th day of the first month. And Jacob dies just 232 years after; and therefore on the 15th day of the first month, 198 years before the exodus. Then they were 40 years in the wilderness (see chart), 6 years to the division of the land; 450 under the judges; 513 under the kings; 70 years captivity; 536 to Christian era. And Christ died on the 15th day of the first month, or day after the passover (Matt. 26: 19, and 27: 1), in A. D.

33. That would be 15 days after A. D. 32, ended. Hence, it takes *all* of A. D. 32, Jewish time, and 15 days into 33, to bring us to the death of Christ. And from the death of Jacob to the death of Christ, is, as you will see by adding up the figures, just 1845 years.

The Jewish dispensation was not only represented by twelve Tribes, but ended with an advent of Christ and a time of harvest, belonging *exclusively* to that fleshly house of Israel (John 4: 35–38, and Matt. 15: 24). This gospel of the kingdom also closes with an advent of Christ and a time of harvest (see Matt. 13: 30). Again; the two are parallel even in their worship; the Jew had his priesthood, altar, sacrifice, tabernacle, temple, incense, &c. ("See thou make every thing after the pattern shown thee in the holy mount"). We have the "tabernacle not made with hands;" "the incense offered with the prayers of saints;" "a High Priest who appeared in the presence of God for us;" a sacrifice &c.. Only theirs were earthly, and ours are heavenly. But both are a part of the one great plan, for Zion's warfare is *double;* which means two *equal* parts. They were carried captive into literal, and we into mystic Babylon. "My people go ye out of the midst of her" (Jer, 51: 45), was said to them; and "Come out of her my people" Rev. 18: 4), is said to us.

Again; these two dispensations, or two covenants, are represented by the two cherubim over the mercy seat (1 Kings 6: 25, 27; and Exo. 25: 20). One of these cherubim extended its wings from the one wall to the center over the mercy seat; and the other from the other wall, to the mercy seat. And their faces looked inward towards the mercy seat. The first covenant looking forward to the great sacrifice, and the other back. "And both the cherubim were *of on measure, and of one size*" (1 Kings 6: 25). These cherubim were made of "olive tree" (ver. 23); and in Rev. 11: 3, we learn that the "two witneses" are the two olive trees, and two candlesticks, the source of light. And these are the Old and New Testaments, or the two covenants. The Scriptures in the days of Christ were the Old Testament, and they "testified of him" (John 5: 39). "The works that I do bear witness of me" (John 5: 36). These are recorded in the New Testament, the other "candlestick." "I receive not testimony from MAN" (John 5: 34), excludes all other witnesses but these two.

Thirty years before the beginning of the first harvest, there was a movement reaching from the wise men of the east, to the babes of Bethlehem. Thirty years before *this* harvest to the gospel age, which began on the 10th day of the 7th month occurring in October, 1874, there was a movement in which the "virgins took their lamps and went forth to meet the Bridegroom" (Mat. 25: 1).—I refer to the Advent movement culminating in the tenth day of the seventh month of 1844. Six months before the harvest at the first advent, there was a message to make manifest the coming of Christ, and the harvest (Matt. 3: 12). Six months before this harvest began, there was a *jubilee message* to make manifest the truth that Christ, and the harvest of this age was due.

From the death of Jacob to the death of Christ was 1845 years, to a day, as has been shown. But this was cut short 5 days, thus; Christ rode into Jerusalem, and ended their probation *five days* before his death (compare John 12- 1, 12; and Luke 19: 40–42). There is also a shortening *here* of 5 days. Christ died on the *fifteenth* day of the first month A. D. 33; from which, to the *tenth* day of the 7th month 1874, is 1841 years and 6 months *lacking five days.*

The first harvest lasted three years and a half, or during Christ's personal ministry. Therefore from the death of Jacob to the *beginning* of that harvest was 1841 years and 6 months. This harvest will last 3 and a half years, for the measure, 1845 years reaches from the death of Christ, in the spring of A. D. 33, to the spring of 1878. But if the parallel holds good, gospel probation will end *five* days before the 15th day of the first month, in 1878.

KEY TO No. 6.

The Jews kept six kinds of Sabbaths, but failed of keeping the seventh (Heb. 4). They kept the 7th day, the 7th week, the 7x7 and 50th day, the day of Pentecost. They also kept the 7th month, the 7th year, and the 7x7 and 50th year, the year of jubilee. The jubilee was the time of restitution of all things (Lev. 25: 8–16).

The Sabbaths, it will be noticed, are multiples one of another. Thus; the *fifth* Sabbath was the 7th year; that multiplied into itself (see Lev. 25 8), was 49 years, and the 50th was the jubilee. To carry this out to the 7th and last Sabbath, which completes the system requires that the sixth Sabbath, or 50th year, be multiplied into itself. And the system of Sabbaths, being a part of the law, cannot pass away until it is fulfilled (Matt. 5: 18). Hence, if we can learn when the last jubilee under the law ended, 50x50 years from that, should introduce us to the beginning of the great antitype or the jubilee of jubilees, the Sabbath "that remains to the people of God."

No. 3, the Bible Chronology, which is a key to all the prophetic periods, makes the time from entering the promised land, to the end of A. D. 1874, 3449 years. As may be seen by adding up the figures, beginning with the 6 years, and adding 2 to 1872.

That the Sabbaths to the land began at the time they entered the land, see Lev. 25: 2; from which time, until the captivity, the jubilees

remained in force; which, as seen on the chart, was 969 years. And we can tell when their last jubilee ended by counting off the 50'ts from where they began. In 969 years there are *nineteen* 50ts and a fraction of nineteen years over; for 19x50 are 950. So we know their last jubilee ended 19 years before the captivity.

The captivity lasted 70 years, and ended in the first year of Cyrus, B. C. 536. Now to this 19 years, add the 70, the 536, and A. D. 1875, and you have 2500 years. And a jubilee of jubilees, or 50x50 is 2500.

A sabbatic cycle was 7x7 or 49 years; and the 50th, or jubilee year was *added*. Hence, in multiplying 50 into itself, 50 jubilee years are included. Therefore the last year of the *last* 50 would be the beginning of the *great* antitypical jubilee, or "restitution," (Acts 3: 21). So the time from the last jubilee under the law, to the beginning of the times of restitution, is 2499 years. Therefore, with the end of the Jewish year 1874, which was Apr. 5th, 1875, ended this great cycle.

But there is another way to reach this same conclusion by a prophetic argument.

The 70 years captivity, as it is called, were really designed as *Sabbaths* to the land (2nd Chron. 36: 21). As the land did not keep its Sabbaths according to the *law* (Lev. 26: 34,-35), God made it *desolate* until it had enjoyed its Sabbaths [2 Chron. 36: 21]; and he made it desolate 70 years; which proves 70 to be the full number of cycles in the sabbatic plan. And yet these 70 are not a part of the *system* of Sabbaths, but only a *key* to the number of cycles.

Now from the time they entered their land, and this system of jubilees began, to the end of 1874, is, as we have seen, 3449 years, And 70 of these sabbatic cycles, 19 with a jubilee, or 50th year, and 51 without a jubilee; make just 3449 years. Thus. 19 cycles with a jubilee would be 19x50, or 950 years; and 51 cycles without a jubilee, would be 51x49, or 2499 years; and together, make 3449. And, therefore, like the other, ended with the Jewish year 1874; viz. Apr. 5th, 1875.

KEY TO No. 7.

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When the Revelation by John was given, three of the four "beasts," of Dan. 7; the lion, the bear, and the leopard; Babylon, Medo-Persia, and Grecia, had passed away. Hence "the beast, having seven heads and ten horns," must refer to the fourth, or Roman empire. Rome has had two characters, sometimes called pagan and papal; but the division is more properly classed as civil, and ecclesiastical. As a civil power, it is called "the dragon" (Rev. 12). As a religio-political power, it was "the beast" of (Rev. 13). While in Rev. 17, the two characters, civil, and ecclesiastical, are kept distinct; "the beast having seven heads and ten horns," meaning the empire, and the "woman" representing the church.

A "harlot," in Bible language, means a church, the bride of Christ, united to the world. Hence, not only the Roman, but all other churches of that kind, are harlots.

Beast, and dragon, really mean the same; a dragon is a *beast*, but all beasts are not dragons. These distinctions must be recognized, as this 4th empire, though *one*, is represented under *three* distinct phases, as will be seen. And the name "*beast*," applies to each.

The "dragon," (12th chapter) is the empire as a purely political organization. The "beast" of chapters 13, and 17, is the empire *under* a religious organization; but in chapter 17 the church and state are represented separate, or as *capable* of separation. For "the peoples, and multitudes, and nations, on which the woman sitteth," are to throw off both civil and religious control, and go to destruction as a headless beast, or "*commune*," as we shall see. These three elements of the empire are now beginning to separate; and are known in political parlance as the monarchial, the religious, and the republican divisions now organizing.

But in *Bible* language they are known as "the dragon, the false prophet, and the beast" (Rev. 16: 13). In Rev. 17: 18; the empire as an ecclesiastical polity is "that great city that reigneth over the kings of the earth." And in chapter 16: 19, "the great city," viz. the empire as united under the church, was seen "divided into three parts." And this division was the immediate precursor of its fall. And these divisions are *now* taking place.

The monarchial element, and the people, have always existed; but since the empire has been christian, they have been in subjection to the ecclesiastical element; and during this time, were said to be "in the bottomless pit; or, "not to be." Ver. 8: "The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and *go* into perdition." The empire *was*, as a *beast*, or civil power, before it became papal,. After which it *was not*, for it had become an ecclesiastical power. But it is to ascend out of this bottomless pit. Hence is "the beast that was, and is not, and yet is." "Here is the mind that hath wisdom, the seven heads are seven mountains on which the woman sitteth, and there are seven kings." The woman sat upon the beast having *all* the heads; in other words she represents the empire, or that "great city," Rome; which has been supported by seven governments, and is built on seven hills.

That "mountain," means a government, see Jer. 17: 3, 4; and 51: 25; Dan. 2: 35.

These seven heads, or governments, exist only one at a time, for in ver. 10, it says "five are fallen, and one is, and the other is not yet come." The Consular head, or government, was in existence when the empire began its prophetic career at the time it conquered Grecia; and ended B. C. 27; at which time Augustus Cesar declared himself emperor. The Imperial head, No. 2, ended at

about the middle of the 5th century, at which time the empire was divided and the Goths assumed control of Rome. The Gothic, or 3d head, fell in A. D. 538; and Rome was given into the hands of papacy. No. 4, the Papal head fell in 1798, at which time a republic was proclaimed. The Republican, or 5th head fell in less than two years, and papacy, in a *new* character, the "image of the (old papal) beast" took its place.

This Image head, or No. 6, restored by the first Napoleon, governed Rome from 1800 to 1870, when, with the fall of the *second* Napoleonic dynasty (the 2d horn of the two horned beast which gave it life (Rev. 13:11) it also fell. The present government under Victor Emanuel, is therefore the 7th and last.

During the existence of the 6th head, viz. from 1800 to 1870, the judgment has been executed on the papacy; that is, "the (ten horns, or divisions of the empire) have hated the harlot; and have made her naked and desolate" (ver. 16). In speaking of these events in Dan. 7:26, it says, "But the judgment shall sit, and they shall take away his dominion, to *consume and to destroy it unto* the end." And the standpoint of the prophet, as this whole vision passes before him, is *during* this judgment on the harlot, (see ver. 1 and onward), and *during* the existence of the 6th head. Hence, he could say *five* are fallen, and one *is*, and the *other* is not yet come; and when he cometh, he must continue a short space (ver. 10). "And the beast that was, and is not, even *he* is the *eighth*, and is of the *seven*, and goeth into perdition" (ver. 11). The beast that was, and is not; is the one which carried the woman and was in the bottomless pit; viz. "the peoples, and nations, and multitudes," on which the woman sat (vers. 3, and 15). But it is that beast *after* its last head has fallen; therefore it is the peoples, and multitudes, without a government; the *International Commune* or "red republican" element now developing, but does not fill its place as the "*eighth*," until the fall of the present government of Rome.

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OUR PAPER.

Although subscriptions have been coming in on an increased ratio during the last few months, yet I have concluded to stop its issue, as a monthly paper, for a time at least. Not for lack of means; for since the first No. of the "*Midnight Cry*," or of the "*Herald of the Morning*," I have never been forced to *ask* for money; nor have I ever lacked for any thing. The Midnight Cry was stopped because the story was all told. And with these arguments now complete in the back numbers of this paper, the evidences of our whereabouts are given to the readers.

I cannot devote the paper to any thing but the one subject of *present truth;* nor can I devote my time to any other subject. If it is continued for the benefit of *new* subscribers, a re-publication of these arguments would have to follow; and this is *not* necessary for those who have taken it from the first. Nor indeed to any one, so long as the back numbers can be supplied. Hence, I had thought of re-writing our whole position, with all present light, in book form. A brother in Pittsburgh Pa. suggests its publication in *parts*, so that single lectures, or subjects, may be circulated separately, or all in one volumn, as circumstances may demand. This advise I think is good, and shall follow it; and continue to issue the paper *occasionally*, as new facts may develope, or advanced light shine upon the pathway.

Many write that upon receiving the paper and reading it, they send it to others. This is not wise. Having written them often, and presented them from the lecturers stand many times, I find that a re-reading, or at least a mental rehearsal is a continual necesity to my faith; almost as much as is daily food to my body. And how faith can be sustained without a continual supply of food is beyond my comprehension: "Thy words were found, and I did eat them; and thy word was the joy and rejoicing of mine heart" (Jer. 15:16). "And they are new every morning."

Those who have given away their back numbers should send for more, with six cts. for each number wanted; as transient numbers must have a penny stamp. To new subscribers I have generally sent the back papers. If those who have not had them *all* will let me know which, I will send them *free*, as regular numbers require no stamp. There will still be a balance due to all; and I would suggest that it remain on my book so that the *occasional* issues [perhaps quarterly] will be coming to you.

Back Nos. as above, will be supplied as long as I have them. A few have sent pay for the second year; to such I will send one of the prophetic *charts* advertised for 50cts. but which, counting my own labor at a low price, cost, I find, more than I ask for them, or [you can have a book, when published. And others can have what is due them, in either of these offers, if they prefer it.

The chart, which is still offered at 50cts, should be in every family who feel an interest in these things.

The price of the book [of about 260 pp] in cloth, will be $1,00; in paper 50cts.; the expense of the plates for the first edition will be *about* $350,00. Those *wishing* to help me in this, can order one or more copies of the whole book, or a single part.

The first part will be a pamphlet of 32

pages, entitled, "*The Three Worlds.*" The article in the present number with this title gives an idea of the general character, but not of the manner of *handling* the subject. I shall aim to make it *particularly* appropriate for general distribution It can be mailed at 10cts. a copy, or $4,00 a hundred; and sent by express at $25,00 per 1000.

In ordering back Nos. of this paper remember there was none for November; or for February. another was sent by mistake in March

TRUTH AND ITS OBJECT.

J. H. Paton.

Throughout the Scriptures there is a clear contrast between the church and world: the one is "in the light," the other in darkness.

This statement need only be made to be admitted by every Bible student; but while all admit the *fact* a great difference exists among them as to the interpretation. One class maintains that "light," is a condition of the heart, in which there is joy, peace and happiness, arising from a conscious friendship and communion with God; and which may be attained with or without much Bible truth. Another class maintains that light is pure knowledge of the plan of God in his dealings with the children of men. We are confident these are both extreme views, and that the truth lies somewhere between them.

We believe it is neeessary to the christian life to know the truth in some degree; and while we admit God could impart, as he has in the past, a knowledge of the truth by direct inspiration, we have no right to expect him to ignore or belittle what he *has* revealed; and therefore we must learn the truth from the Bible. It is also true that a knowledge of mere theory, however perfect in outline, is not in itself, sufficient for sanctifying purposes. It is necessary to catch the spirit of the truth, as well as the letter; or as the Apostle expresses it *negatively*, of them that perish, "because they receive not the *love* of the truth, that they might be saved." And those thus condemned, are led into delusion, to believe a lie; and instead of believing the truth, have pleasure in unrighteousness. As much as to say. if they had taken pleasure in the truth they would not have been left to believe a lie. And establishing the fact that there is a necessary relation between the knowledge of truth, and its practicle effects. Jesus gives us the principle in John 17: 17; "Sanctify them [the disciples] through thy truth; thy word is truth." The apostle recognizes it in Heb. 6: 1–6, as well as in many other places, and urges advancement in knowledge, even to perfection, to avoid "falling away." It is clearly the spirit of all the teachings of the Bible that to believe the truth, to obey, and to enjoy, are a trinity in the christian life.

In order to receive saving, or sanctifying truth, a condition of heart is necessary; for only such as receive the word [seed] into "honest and good hearts," bring forth fruit (Luke 8: 15).

All truths are not saving truths; in fact no truth can sanctify except when applied at the right time and right manner. "No man can come to me except the Father which hath sent me draw him" John 6: 44. And the great body of revealed truth is given "that the man of God may be thoroughly furnished unto every good work. It is not so clear that all who are drawn "follow on to know the Lord" unto perfection; for some "draw back," "sin wilfully, after having received the knowledge of the truth:" an offense unpardonable "either in this world, or the world to come."

Many are offended at, or afraid to meet, John 6:44; evidently because of their clouded view of the destiny of the human family, supposing that the untaught, or undrawn, are by virtue of that fact doomed to eternal woe, or eternal death. But let the beauty of God's dealings be seen, and the truth enters the heart, that "that was the true light that lighteth *every man* that cometh into the world;" and that Christ "gave himself a ransom for *all*, to be testified in due time." And that only for those who sin wilfully after having come to a knowledge of the truth there remaineth no more sacrifice for sin," and much of the sadness would be removed from truly pious hearts; a clearer view of the character of God as both a just God and a Saviour, will be gained; and much of the darkness will be removed from many such passages.

My sheep *hear* my voice, and I know them and they follow me, and I give unto them eternal life." He not only knows them but they know him, "and a stranger they will not follow, for they know not the voice of strangers." Is there then any danger of the children of God being carried away by the cunningly devised fables of men? Will a candid investigation of any subject claiming to be drawn from the Bible, be ruinous to the cause of true religeon? "My sheep hear *my* voice;" then whoever has the truth can present it, and the wise servant can only thus feed the flock of God. While the voice, or words of the Chief Shepherd are to many but an empty sound, to those who are in the Spirit, they are "meat in due season."

There are first principles to be preached to the world, for obedience unto remission of sin; but the elementary will not sustain the christian, nor develop a character that will fit him for a position of honor in the kingdom of God in the glorious work in

the "ages to come." He must grow; and in order to grow, must be fed; and infinite wisdom has provided an inexaustible supply of truth for the express purpose. And who will deny that what God has provided is adapted to the end in view, the development of the "royal priesthood" of God? And what has he provided? "The sure word of prophecy," I answer; the light of the church, except what pertains to preparation of heart to understand the "law and the prophets."

This says one, is your hobby; so far as this subject of "meat for the household is concerned, it *is* our hobby; and we are in good company. "The testimony of Jesus is the spirit of prophecy;" and his voice, and the voice of the prophets are one. Whatever may be the value of *other* Bible truths [and all are essential in their place] no one will deny that the coming and kingdom of Christ is the great head-light of the church. And it *ought* to be admitted that it is prophecy, "Whereunto ye do well that ye take heed," that lights the way to that goal.

All therefore which God has seen fit to provide, or make known in reference to the hope of the church, is necessary to complete developement; else God has spoken in vain.

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IS CHRISTENDOM RETROGRADING?

The idea obtains, in the christian world at the present time, that if they can settle down to a few of the essential or first principles of the gospel, unity and strength will follow. And great efforts are beiug made by the various denominations in this direction; and union metings are every where being held. And they appear to be successful so far as *unity* is concerned. But it is well to ask, Are they not sacrificing christian development, growth "in grace and in the knowledge of the truth"?

Going back to "a few of the first principles, on which they can all *agree*," is going back to infancy, a second childhood; "For every one that useth milk is unskilful in the word of righteousness; *for he is a babe;* . . therefore *leaving* the first principles, let us go on to perfection;" urges the apostle in Heb. 5: 13, and onward.

The above course is virtually saying, Let us one and all become babes, and all alike unskilful in the word, and we shall have unity. And this is just what they are fast accomplishing. But we can see in this second childhood of christianity, the unmistakable symptoms of old age and dissolution. Nor is the fact that the nominal church is in its dotage, contradicted by the beginning of the world's conversion; for *this* is to be consummated by the judgments of God; and *He* begins where his people become powerless: "For the Lord shall judge his people . . when he seeth that their power is gone and none shut up or left" (Deut. 32: 36). Compare also Dan. 12: 7; and we learn the glorious events *there* mentioned shall be consummated only "when he shall have accomplished to scatter the power of the holy people."

OBITUARY.

Our dearly beloved brother Daniel Cogswell fell asleep Feb. 29th 1876.

He and I visited N. Y. City, partly to hear Moody and Sankey. He started for home Monday evening Feb. 21st, tired, but otherwise apparently in nearly his usual health; was taken with congestion of the lungs soon after starting, and barely had strength to reach his home.

Eld. Paton was telegraphed to attend the funeral, but was prevented by sickness in his own family; and hence it fell upon me to preach his funeral sermon.

The services were held in the Presbyterian church, that being the largest in Dansville. And our dear brother was so highly respected that all the churches were fully represented by both preachers and members; and the house was filled.

With a sad heart I tried to speak a few words from John 11: 35; but felt that circumstances demanded that brother Cogswel's faith should be vindicated. His *life* had been above reproach, and it was only his *faith*, not fully understood by his Luthern, Baptist, Presbyterian, Methodist, and even many of his Advent brethren, that had ever been called in question. I stood there to speak for him who could no longer speak for himself, and in support of what, as he had often expressed himself to me, was far dearer to him than his life. How could I refrain? Freedom to speak, and the opportunity to bring the outline, at least, of the great plan of redemption before the people of Dansville had offered. And ears that never before listened to such strange doctrine, heard of the differnt *ages*, and their *measure;* of the "living God, who is the saviour of *all* men, especially of them that *believe*." Of the "restitution of all things," already *begun;* and the conversion of the *world*, when "the kingdom is the Lord's, and *He* is the Governor anong the nations."

Never was there a better opportunity for presenting these views which so magnify the love of God for poor fallen humanity. And I trust that *our* great loss may, by the blessing of God, prove a benefit to others.

Brother Cogswell fell with the harness on; that we shall soon meet him clothed with immortality, is the earnest prayer of one who can truly say, Would to God that I had died for thee, O my brother!

ED.