MERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee."

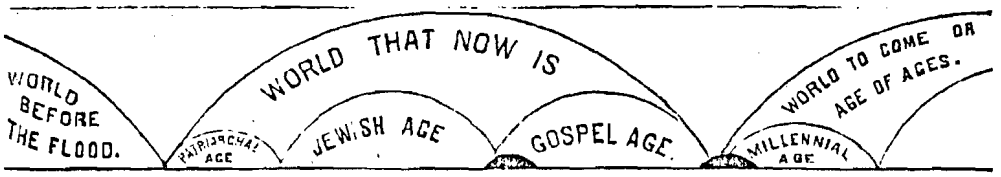
Vol. 7. ROCHESTER, N. Y. NOVEMBER, 1878. No. 5.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PAYTON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLAN OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

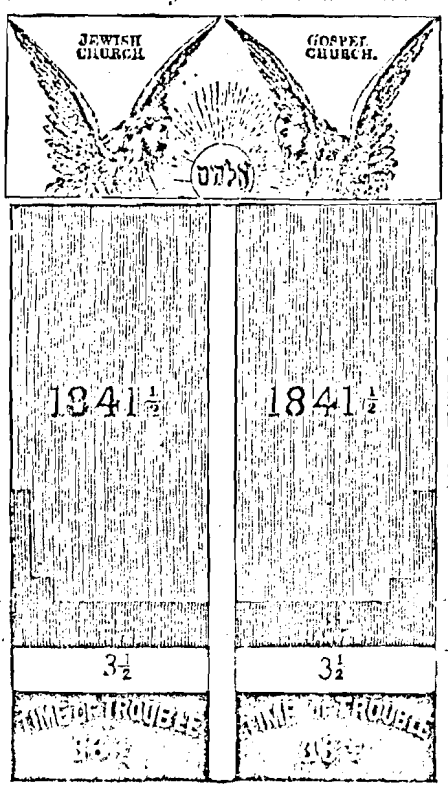
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLAN OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

TERMS—Six Months, 25 Cents: One Year, 50 Cents.

CORRESPONDENCE.

ALLOW me to ask you a question! The right-hand company spoken of in the latter part of Matt. 25: I believe are of the restitution class; the overcomers, those who attain to the *high* calling, being already seated with the Son of man on the throne of his glory, at the time this judgment transpires. And yet the Lord bids this right-hand company to come and *inherit* the kingdom prepared for *them* from the foundation of the world; language which, it seems to me, according to the analogy of other Scriptures, would be more fitting to be applied to the overcomers. Will you please to give your views on this point? Arther P. Adams.

EDITOR:—In speaking of the futnre, it becomes us to be modest, but I see no difficulty in the above language: from the fact that the earth was made for the family of man, prepared for them from its foundation: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 21: 31).

Christ did not leave the glory he had with the Father before the world was, *merely* to obtain a kingdom on earth for himself and bride. He undertook the work of restoring both the man, and the lost kingdom; for when the work is complete, he gives up the kingdom to the Father; "and the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, (the Father), whose kingdom is an everlasting kingdom. Hitherto is the end of the matter (Dan. 7: 27, 28). Paul also shows the end of the matter:—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father (1 Cor. 15: 24). And verse 22, shows when the *end* occurs, viz. When all who have died in Adam, have been made alive in Christ. As one "order" live not again until the thousand years are ended, the end *here* referred to does not come until the great plan is consummated; and then he gives up the kingdom; for he reigns—on earth—only, "till he hath put all enemies under his feet" verse 25). Now bear in mind that the *body of Christ* is not, and never again will be, of the world; although the *world* will *believe*, and he that believeth shall be saved. But *they* become a part of the Godhead; they are the SEED; it is the perfect Christ, who is to restore all things; and "put down all rule, and all authority and power." Then earth, restored, is left to the people of the saints of the Most High; while *Christ*, Bridegroom and Bride, seek broader domains:—"He that has freely given us Christ, will he not with him, freely give us all things."

LETTERS containing money to Nov 2nd. This is a receipt for their contents.

J Buhl, Cal. S E Hooker, Vt. A K P Burgess, Me. W Bates, Ct. O Ozdrey, Mich. P Rathbone, N Y. Mrs H M Logan Ill. Geo Hayden, Ky. E D McUmber, Ct. J Williams, Mass. G L Havens, O. Mrs A Fuller, Minn. Mrs N Parsons, Mass. J N M Nott. Del. Mrs N J Bailey, N Y. D Slater, Mo. Mrs U E Pooler, N Y. Mrs E Stucker, Kan. Mrs M F Gordon, N Y. F W Haskell, Mass. S Bushnel, Mass. Mrs J D Hyde, N J. P Fisk, N Y. S C Webster, Mass. C T Russell, Pa. C H Brown, Mass. C L Beers, N Y. Mrs T Riley, Min. Miss L E Brown, Mass. S A Boyd, Pa. E M Morgan, Ill. C Wire, Ill. J A Stow, N Y. A H Fleisher, Ioa. W F Nutt, O. J W Phillips, N J. F Page, Ill. S G Osborn, Texas. D B Salter, N J. A M Chapman, Minn. Avis Hamlin, O. G C Alexander, Mass. H B Woods, Vt. Rev A P Adams, Mass. Mrs S Slagle, O. S N Chadwick, Mass. M A Belding, Ct. J W McCagg, Pa. S H Withington, N Y. J W Drew, Mich. J W Hillis, Ind. C Hibbard, N Y. Mrs Dr J Bryan, Ky. Mrs M S Tilton, N H. H Prudden, N Y. J H Paton, Mich. Mrs D B Wolf, O.

NOTICE.

Eld. J. H. Paton, of Almont. Mich., C. T. Russell, 82 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

OBJECT AND MANNER
of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or $1 per dozen.

An article by J. H. P. on the atonement will appear in our next.

PROPHETIC LIGHT.

The following is written mainly with an eye to the delegates about to assemble in New York City, to investigate the subjects here discused. Now, brethren, if it is *truth*, and *facts* you are after, please notice a few concerning the Jewish nation, and the *time* of their chastisement: facts, which if recognized, would startle the world.

The Jews have existed, as a nation, nearly four thousand years; but under two entirely distinct conditions. First, as the acknowledged favorites of Heaven; and second, as the cursed of God. The former, prior to the crucifixion; the latter, since the "vail of the temple was rent,' 'and their house was left unto them desolate."

Now we will neither lay down a *premise*, or make a *deduction;* but simply state facts which will prove that the time of Jewish dispersion is ended, and that the long foretold restoration of the Jews has in *fact* commenced, this present year, 1878.

According to *Bowen's* chronology, [of the real Bible merits of which, we will not now speak], the duration of the twelve-tribe dispensation was *eighteen hundred and forty-five years.* And from the crucifixion, in A. D. 33, to this present year, is another equal period. And there are scriptural statements clearly showing that this latter phase of their history *was* to be equal to the former. And with the end of this second period, a marked change has occurred, Palestine is once more *practically* under their control, and once again, after so many centuries, the Jew has a *legal right* to rebuild his temple, and worship, even by sacrifices, *in Jerusalem.*

Now if the reader will look, he may become convinced that the time from Jacob's death to the death of Christ, and which by Bowen's chronology, measures 1845 years, was the exact duration of the twelve-tribe dispensation. Prior to the death of Jacob, *one man* at a time, and *only* one, represented the chosen people of God. Abram was alone; and one of his sons was chosen. Isaac had two sons, but only one was taken; while at the death of Jacob, the *twelve*, with all their children, good and bad, were taken; and from that time, to the death of Christ, whether being chastised in Egypt, in the wilderness, in the promised land, by "the nations left as thorns in their side;" under their own kings, or by Babylon, Media and Persia, Greece, and Rome; still, during all that time they received special divine favor. But since then, they have been "cast off where God would not shew them favor."

They have now received chastisement in two equal parts; the first was *conditional*, the last, *unconditional.* But with the end of this *second* 1845 years, a marked change has begun; and God is again showing them favor.

In Jer. 16: 13, God declared that he would cast them off, where he would not shew them favor,—their condition since the crucifixion. In verses 14, 15, "Behold the days come when I will bring them again, into their own land, that I gave unto their fathers." And in verse 18, he says, "And *first*, I will recompense their iniquity and their sin, *double.*" The word *mishneh*, means the *second part.* Now in Zech. 9: 12, the same word, *mishneh*, again occurs, "Even to-day do I declare, I will render unto thee, the *second part.*" And by reading the previous verses it will be seen that the "day" to which the prophet refers, was the time when Christ rode into Jerusalem, wept over the city, and left their house desolate. Now turn to Isa. 40. 2, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her that her *appointed time* (see margin), is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins."

This word, although translated by the English word "double," is not *mishneh*, but *kepel*, and comes from the verb *kapal*, meaning, to divide *equally*, to double, (see Exo. 26: 6, "*couple* the curtains together;" and 28: 16, "they made the breastplates *double*," i. e. two equal thicknesses. This *second part* of their chastisement, and during which, he 'would not shew them favor,' is now past: and the reader knows just what *favor* is being extended to that people.

There is also evidence that they are to be *thirty-seven years* is rising again, even as they were from A. D. 33, to A. D. 70, in their downfall; and that with this thirty-seven years, measuring from 1878, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under foot.

From the covenant with Abram, when he came out of Haran, at the age of 75, (Gen. 12: 4), to the death of Jacob, was 232 years, i. e. 25 from the covenant to the birth of Isaac, (Gen. 21: 5); 60 years to the birth of Jacob, (Gen. 25: 26); and 147, to his death, (Gen. 47: 28). From the covenant to the law, was 430; (Gal. 3: 17).

Therefore, from the death of Jacob to the exodus, was	- -	198 years.
In the wilderness	- -	40 "
To division of the land,	- -	6 "
Division of land to Samuel,	-	450 "
Samuel to David,	- -	40 "
David to Captivity,	- -	473 "
Captivity,	- -	70 "
Cyrus to Christian era,	- -	536 "
End of A. D. 32 (*Jewish time*),	-	32 "
Total	- -	1845 years.

The Jewish year, ending, of course, in the *spring* of A. D. 33; when our Lord was crucified.

Thus from the death of Jacob to the death of Christ, was 1845 years: and from the death of Christ to the present changed condition of that prophetic people, is also 1845 years. And the God of Abraham, and of Isaac, and of Jacob, has remembered his covenant, "and come down to deliver his people."—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time," (Dan. 12: 1).

"THE TIMES OF THE GENTILES."

"And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21: 24).

"Therefore the days come, saith the Lord that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but, The Lord liveth that brought up the children of Isreal from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16; 14,15).

That Jerusalem has been trodden down by the Gentiles, and is still trodden down by them, requires no proof. But is there means by which to determine the *duration* of the times of the Gentiles? There is evidence making it very probable, I answer, that they terminate in thirty-seven years from A. D. 1878.

"A thousand two hundred and threescore days" (Rev. 12: 6), is made synonymous with the "time, times, and half a time," of verse 14; and also with the "forty and two months" of chapter 13: 5. Hence thirty days, is used to represent a month i. e. 30 times 42 are 1260. By comparing Gen. 7: 24, with verse 11, and 8: 4, it may be seen that a hundred and fifty days, or five times thirty, are reckoned as five months.

"Forty and two months," or "a time, times, and half a time," is believed by most expositors, to mean 1260 literal years; and if so, *seven* prophetic times, measure twice 1260, or 2520 years.

In Lev. 26: 17, it says, that their enemies, those that hated them, should reign over them "*seven* times." Now it is a fact that from 606 B. C. when their captivity under Babylon began, the Jews have, to the present day, been under Gentile rule; and this period measures 2483 years, leaving but 37, to complete *seven prophetic times*.

Jesus was set "for the fall and rising again of many in Israel" (Luke 2: 34). From their rejection of Christ, when their house was left desolate, at A. D. 33, they were until A. D. 70, in falling. Now the evidence seems conclusive that the second phase of their chastisement, that in which they were to receive *no favor*, is ended; and from the time favor is again restored, the evidence is, that they are to be 37 years in being restored.

Perhaps the "seven times" of Lev. 26: is not meant as a definite measurement, some may say; but the fact that the Jews have now been under Gentile rule *almost* seven prophetic times, and that now, just 37 years before they terminate, a marked change has commenced, which is again bringing Palestine and the Jew to the foreground, is good evidence in favor of these arguments.

The Jews are to be restored in the midst of "a time of trouble, such as never was since there was a nation" (Dan. 12: 1); and there are not only indications of their *restoration*, but *the coming time of trouble* is also clearly indicated. Turn to Zech. 8: 1–10, and you will find a clear statement of their restoration, "and I will bring them and they shall dwell in the midst of Jerusalem." Now read verse 10, "For before those days [the days in which they are represented as *returned* to Jerusalem], there was *no hire for man, nor hire for beast*, nor peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbor." And does not just this state of things already begin to obtain? Certainly a want of confidence, and lack of employment are already leading features in the present time of trouble.

One would think that where facts are in

such perfect harmony with prophecy, that christian teachers and leaders, to whom the flock of God rightfully look for truth, ought to be willing to *investigate*.

There is no room, in this connection, for the arguments complete, but I can assure the reader that they can be made to appear very plausible, and are *seemingly* unanswerable; and will be furnished *free*, to any one who will read, by their paying the postage.

During the second part of Jewish chastisement, that is, during the 1845 years in which he has shown them *no favor*, the plan of redemption was not to stop, for during this *blank* in their history, the gospel church, the people for his name, from among the *Gentiles*,(Acts 15: 14), have come in. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part, has happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25). [The gospel and Jewish churches are evidently to be in some way associated, in the incoming age]. The curse of "*blindness*" came upon them at the exact point when the second phase of their chastisement was about to begin, you will notice:—"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes"(Luke 19: 41). And this blindness "happened *until* the fulness of the Gentiles be come in;" Hence, with their restoration, comes the fulness, or completion of the gospel church. But as they did not fall until the gospel church began, so there is evidence that they do not rise, until the gospel church is complete.

THE CHURCH GLORIFIED.

Will the gospel church remain on earth in the mortal condition, during this thirty-seven years of trouble?

This question can be answered in the negative, and beyond all reasonable doubt: and evidence given, that the church will be glorified before *any* of the judgments are executed. Hence, as indicated by the argument on the "Two Dispensations," the rapture of the saints must occur, not far from the year 1881. While the *parousia*, or *presence* of Christ, compared to the *days* of Noah, precedes the rapture:—"But as the days of Noe were, so shall also the *parousia* of the Son of man be, for as in the days that were *before* the flood" &c. (Matt. 24: 37). The above can be proven by the type of Moses, and in many other ways.

The type of Moses and Aaron, is exceedingly clear and scriptural. Moses was a type of Carist,— "A prophet like unto me will the Lord your God raise up unto you" &c. Aaron was the type of "the church of the firstborn," head of the tribe of Levi, the tribe chosen to *represent* the firstborn, (Num. 3: 12). And the deliverence of the Jews from Egypt, is the type of their deliverance, "when the Lord shall set his hand a second time for the recovery of the remnant of his people which shall be left [not from Babylon, as some would tell us, but] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth" (Isa. 11: 11). And the gathering takes place during this time of trouble, under the supervision of Michael, "the great prince that standeth for the children of thy [Daniel's] people." And although at this gathering, it is not to be said, "The Lord liveth that brought up the children of Israel out of the land of Israel, but, The Lord liveth that brought up the children of Israel from the land of the north, and from *all* the lands whither he had driven them," still it is to be, "*According to the days* of thy coming out of the land of Egypt, the nations shall see and be confounded at all their might; they shall lick the dust like serpents, they shall be afraid of the Lord our God, and shall fear because of thee, for he will turn again and have compassion on us, . . . and will perform the truth which thou hast sworn to our fathers from the days of old" (Micah 7: 15—20).

THE TYPE OF MOSES.

When Moses came the first time, to his people, he came merely as a man, and was compelled to flee for his life, "Who made thee a prince and a ruler over us"? When Christ came to his own, he came merely as a man, and fled, but took his life with him. When Moses came back, he came, not as a man, but as a god, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh" (Exo. 7: 1). And in executing the judgments on Egypt, Moses had only to lift his hand, and all Egypt trembled. So Christ comes the second time, as a God:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

While Moses was absent he took a Gentile wife. Between the first and second advent of Christ, he "turned to the Gentiles to take out of them a people for his name" (Acts 15: 14). "I have espoused you as chaste virgins unto one husband." The *black* wife of Moses represents the church only in its mixed and impure condition, for it takes many types to completely represent the church, even as she is called by many names, his "brethren," his "body," "bride, church of the firstborn, Jerusalem, mother, &c. &c. As "the general assembly of the church of the *firstborn*, and priests unto God, they are more fully represented in Aaron.

The *time* of the two visits was divided into *two equal parts*. Moses was forty, at his first visit, and twice forty, at his second. The time, so far as the church are concerned, is thus divided by the two advents. On the return of Moses, but before he reaches Egypt, the call to Aaron, was, "Go meet thy brother, and he went and met him at the mount of God" (Exo. 4: 27). The church are to meet *their* brother at "Mount Sion, the city of the living God" (Heb. 12: 22); "Caught away to meet the Lord in the air." But *before* Aaron met his brother, the scene at the bush, introduces the idea of the resurrection: "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20: 37). And the dead in Christ rise *first*, before we go to meet the Lord. It was Moses *and* Aaron as one, "He shall be to thee instead of a mouth, and thou shalt be to him instead of God," (Exo. 4: 16), who came to execute judgments on the Egyptians. And "the Lord cometh *with* ten thousand of his saints, to execute judgment upon all." "Know ye not that the saints shall judge the world?" "He that keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Rev. 2: 26; see also 17: 14; and 19: 19.

Moses and Aaron executed not only the seven last plagues, but all of the ten plagues. Hence it follows that no plague, or judgment, *belonging to this time of trouble*, can come upon the world, until the church are glorified, and *return with Christ*.

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

GOD'S PURPOSE BY A FIRST-BORN.

By a firstborn, it was God's purpose to bless and save the later born. This fact is the substance of the gospel, [including the *atonement*, or reconciliation]; but, like all of God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of Gen. 2: 15. But it shines more clearly in the promise to Abraham,—"In thy seed shall all the families of the earth be blessed" (Gen. 22: 16); and the *seed*, is distinct from, and must be blessed, prior to its blessing others, or becoming a blessing to others.

The purpose of blessing all families of the earth by a firstborn, is further revealed and confirmed in the law, (Rom. 11: 16): though even yet, the "vail" of type and shadow hides, from most persons, the face of Moses. But in Christ the purpose of saving others by a firstborn, is unvailed, and made manifest by the Spirit. Christ, says the apostle, is the promised seed, (Gal 3: 16); the firstborn, (Col. 1: 18); and in and through him blessings shall flow down on the later born. [But bear in mind that all that is said of Christ the *head*, applies to Christ the *body;* and that if the apostle says "Unto thy seed, which is Christ;" he also says, "the children of the promise are counted for the seed." And if Christ is called, "the first-fruits," so are "we a kind of first-fruits;" and "the *church* of the firstborn."]

Christ, as Paul shows, is firstborn in a double sense. He is firstborn from above, first out of life, as the only-begotten of the Father, "the firstborn of every creature," for "by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist," (Col. 1: 15, 17). He is also firstborn from the dead, first out of death, "that in all things he might have the pre-eminence, Col. 1: 18; and it is in this relation, he is the head, and "firstfruits" of every creature. [And it was for *this*, that he might be first, of the *new* creation, which made his death a nescessity]. All thing are indeed of God, but it is also true that all things are by man, as it is written, "since by man came death, by man came also the resurrection of the dead," (1 Cor. 14: 21). Therefore as by one firstborn, death came into the world, so by another firstborn, shall death

be overthrown; and it is by virtue of this relation, as "firstborn from the dead," that he fulfils all those offices which are included in the work of *re*-demption.

According to the law, the duty of *Goel, Redeemer*, devolved on an elder brother or kinsman; and does not Christ, head and body, (the antitypical Elias, who is to 'restore all things, (Matt. 17:11), fulfil these conditiond? And when the work of the firstborn, in *redeeming* their younger brethren, is fully commenced, the worke of the firstborn will be better understood by the world.—*Selected.*

REDEMPTION.

All that was lost in Adam (and his wife, for the woman was first in transgression), is to be restored by the second Adam and *his wife*. Redemption means restoring back that which was lost; and according to the law, "not one jot of which can fail, until all be fulfilled," it must be accomplished by a kinsman, or brother, (Lev. 25:48). Hence if the church of the firstborn, together with its head, constitute the "*Elias*, who is to restore all things;" then it follows that they *share* in the work of redemption. And not until the "second man, and his wife" are complete, will the plan of salvation reach the *world*. Christ "gave himself a ransom for all, to be testified *in due time*," (1 Tim. 2:6). And if the giving himself a ransom, means his suffering *in the flesh*, then in our sufferings, by which we "fill up that which is behind of the afflictions of Christ, in our flesh, for the body's sake, which [body] is the church," (Col. 1:24), then we also, as members of his body, complete what was begun by the head. And so the body of Christ actually shares with the head, in the work of the atonement.

As only the body, or bride, "bone of his bone, and flesh of his flesh," is as yet being developed, it is not strange that only gospel salvation is understood by the gospel church. But we are in the midst of great changes, the gospel age is passing away, and the restitution age is soon to be made manifest; and we should not like the Jews, set our faces like a flint against any advanced light. God's real *ecclesia* are children of the light, hence dispensational truths always separate the few from the many, the wheat from the chaff; and this is the "fan," or "sieve." Christ used this "fan" at the first advent, "whose fan is in his hand, and he will thoroughly purge his floor;" and under the the supervision of the "reapers," it was to separate wheat and tares at the second advent. *We are now in the sieve:* shall we let our creeds and traditions which have been mixed with the pure word of truth, hold us in this trying hour? or, regardless of merely educated belief, shall we boldly take our stand on the "foundation of the holy apostles and prophets"? If you choose the former, you will have the current with you, if the latter, you must stem the tide of opposition. In this struggle for advanced truth, all who obtain the victory will have a new song put into their mouths, even the "song of Moses, the servant of God, and the song of the Lamb. saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy (*dikaioma*), *righteousness* is made manifest," Rev. 15:4.

THE SONG.

"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great, and doest wondrous things," (Ps. 86:9). And to day many are learning this song, the song of the restiution of all things. In the old Adam all die, in the new Adam all are to be made alive, but every man in his own *order*. *This* is the restitution of all things;—"All nations whom thou hast made (even the Sodomites), shall come and worship before thee, and glorify thy name."

This magnifies the love and *plan* of God. Oh, but the Sodomites were wicked! Are we any better by nature? Did not Christ die for *them*, if he "gave himself a ransom for *all*"? Is he not "the true light that lighteth every man that cometh into the world"? And yet that light was in the world, and the world comprehended it not. Not that his word is to fail, but at the first advent, the *time* had not come, for all nations to come and worship before him: for the SEED in whom all nations are to be blessed, was, as yet, undeveloped; only the *head* being begun.

I know some try to dispose of these texts by applying them to the "little flock," who are to *inherit* the kingdom; but this effort is very unsatisfactory; a few of these texts can be so understood, it is true, while others must be passed over in silence, as they will work into no such theory as the salva-

tion of *merely the wife* of "the second man."

No! brethren, the Bible plan of redemption is designed to reach all, *in due time*, "For there is one God, and one mediator, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," (1 Tim. 2:5).

Because God is no respecter of persons, and designs, before the plan is ended, to bring all men to the knowledge of the truth, it does not follow that everlasting life is to be attained by all. God's natural laws of *generation* are inflexible, and no respecter of persons; and yet every embryo human being does not attain to *this life*. Neither will every one attain to the second birth; but the second Adam gave himself a ransom for all, and all will have the opportunity to win eternal life.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things," (Acts 3:21). "Elias shall truly first come, and restore all things" (Matt. 17:11). A restitution of all things necessarily implies a resurrection of the whole human family, as taught in 1 Cor 15: 22. And yet the coming of Christ, while it introduces the times of restitution of all things, is also the introduction of *the day of judgment*.

Here is where the misunderstanding begins. *Judgment*, not only implies pronouncing the doom of man, but it also means the *trial*. In Matt 25: Christ pronounces sentence, in the parable of the sheep and goats, it is true, but it will be noticed that the scene is laid in the next age; when he comes in his glory, he will sit on his throne, and he sits on his throne, i. e. reigns, all through the restitution age, or "until he subdues all enemies;" hence that phase of the judgment may, without doing violence to the language, be supposed to cover the whole of the restitution age. But merely witnessing against them, or for them, is not all the word implies. "I will put my Spirit upon him, and he shall shew judgment to the Gentiles," (Matt. 12:18), is the same word in the original, as in Heb. 9:27, "It is appointed unto man once to die, but after this the judgment." And certainly his showing judgment to the Gentiles "Lo, we turn to the Gentiles," has been something more than merely pronouncing their doom. The judgment, trial for life, has been going on with the *church* ever since the gospel age began, (see 1 Peter 4:17); but with the *world*, it begins in the *restitution age*, for it is appointed unto man (the wife of Christ, being the exception), once to die, and after that the judgment. The judgment for the world differs somewhat from that of the church: *our* sins go before to judgment, and *theirs* follow after" (1 Tim. 5:24). If the body of Christ are having their judgment now, we know the judgment, or trial, means *probation*. That is, our trial at the bar of God is for life, or death, and involves the opportunity of winning life. Then the judgment of the world involves the same. Our sentence is pronounced at the end of our *trial*, when like Paul, we have finished our course. Their sentence will be pronounced at the end of their trial. But the *trial*, means for the *world*, just what it means for the church. The judgment began with Christ, (John 12: 31); and he was tried in all points. It followed on the church, or house of God, (1 Peter 4:17); and ends with the world.

Our sins are forgiven for Christ's sake; it is true we are rewarded for good and for evil deeds, to some extent; the former often "a hundred fold, (Luke 18:30), and are chastised, not as *servants*, but as sons, and not for punishment, but that we may bring *forth fruit*. Hence we suffer for the same purpose for which the only begotten Son suffered and died, viz. *to bring forth fruit*. (Compare John 12:24; and 15;2). Thus both we, and the *Captain* of our salvation, are made perfect through suffering.

The judgment of the world differs from ours also in that *they* are to receive according to their deeds, "The *servant* that knew his Lords will and did it not, shall be beaten with many stripes; ["I call *you* no more servants, for the servant knoweth not what his Lord doeth," etc.]; but he that knew not his Lord's will, and did commit things worthy of stripes shall be beaten with few.' The world will therefore receive even-handed justice, rewarded to the exact degree of guilt, for every deed whether it be good or whether it be evil. *Good* deeds, even the giving a cup of water to a disciple, because he belongs to Christ, shall not lose its reward; and so men can make to themselves friends with the mammon of unrighteousness.

It shall be more tolerable for the land of Sodom in the day of judgment, than for the generation of Jews who rejected Christ, and yet that was not the unpardonable sin, for all manner of sin and blasphemy against the Son of man shall be forgiven unto men, but

the sin against the Holy Spirit shall be forgiven, neither in this world, neither in the world to come. Paul was one of that generation who rejected Christ all through his ministry, but Paul did not commit the unpardonable sin. Hence if Paul had died without seeing the light, and "no man can come to me except the Father which sent me draw him," he would not have sinned a sin which could not have been forgiven in the world to come.

Is it not possible that we have seen only in part, that the great plan, when the *well* of water shall become the *river* of the water of life, will include the nations who are to be healed by the leaves of the tree of life, and that *all* nations shall come and worship? "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that Unto me every knee shall bow and every tongue confess (Isa. 45: 23). If the plan is a *re*-generation of the human family by a "second Man" and his wife, is it not beautiful? We can then understand why only the bride of Christ is as yet being developed; and why all the heathen nations of the present and past ages were left to sleep the sleep of natural death until the morning of the resurrection. They are dead in the first Adam, but they are to live again in the second Adam; and as surely as God has promised a restitution of the Jews, so certain has he promised that of other nations.—"The heathen shall know that the house of Israel went into captivity for their iniquity; therefore hid I my face from them, and gave them into the hand of their enemies; *so fell they all* by the sword. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; *after they have borne their shame, and all their trespasses* whereby they have trespassed against me. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left *none of them* any more there" (Ezek. 39: 23–28). Here is the statement that they were scattered and died in their enemies land, and yet he brings them back and leaves *none of them any more there.* There is no *possible* explanation which can for a moment stand criticism, only that God will bring them from the grave. And when he brings them, he will at the same time bring the Sodomites back to their former estate. "When I bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of *thy* captives in the midst of them (Ezek. 16: 53). And in verse 61, he further declares what he brings them back for,—"And I will give them to thee for daughters, but not by *thy* covenant." They will be *daughters*, as a younger church is now called, the daughter of the mother church. No *other* Sodom is meant, than the one God destroyed, for in verse 49, he *says* that he took them away; and tells what was their sin; and it was not the unpardonable sin. And Christ says it will be *more tolerable* for them, in that day, than for some of the Jews. More tolerable, implies that they will not have so *bad* a time as some of the Jews. They are all to receive for both good and evil deeds, but the latter sinning against the greater light, will receive "many stripes."

In the *cosmos* [inhabitable earth] to come men are to be ruled with a rod of iron, (see Ps. 2: Rev. 12: 5; and 2: 26); that is with a strong hand. They are to be punished according to the light, or opportunities for light, they have neglected; and besides this, they are to be subject to a restored *law* to be enforced with a heavy hand:—The law shall go forth from Jerusalem, and the nation or people that will not obey, will be terribly punished, and if persistant, will be destroyed, (compare Zech. 14: 16–19, and Jer. 12: 14–17).

But it may be asked, how can the Sodomites be restored, when they are suffering the vengence of eternal fire, (Jude 7)?

Notwithstanding king James' translation of the Bible is perhaps the best, all things considered, still, to accept of *all* the renderings in all cases, we must also accept of king James' theology. The word translated *eternal*, in Jude 7, is *aionios*, the plural of *age*, and means exactly what the word implies, a plurality of ages. They were destroyed by fire rained from heaven in the patriarchal age; and have been an example during that, and the Jewish, and gospel ages; but when God brings again Jerusalem and her daughters back to their former estate then will he bring Sodom and her daughters back to their former estate.

If God has been trying to regenerate the world, before the second Adam and his wife are complete, he has taken a strange way

to do it. Why for more than half of the world's history did he let death reign, and make no effort to bring men to a knowledge of the truth? "death reigned from Adam to Moses," and no law, that could give life, even if they had kept it. And in the Jewish age, why make it unlawful to "give the children's meat to dogs;" in other words, *unlawful* to teach Gentiles the way of life.

With no restitution, these things cannot be reconciled with the love of God, or with the fact that Christ "tasted death for every man." Those who do not think, may say, They could have looked *forward* to Christ. How could a man who never heard, look *forward* to a Christ? nothing but prophetic vision could do that. "How could they believe on him of whom they had not heard? and how could they hear without a preacher? The Gentiles were dying every day and every hour, and if modern theology is true, were going to hell; and yet Christ would not suffer his disciples to teach them the way of life:—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not;' 'I am not sent but to the lost sheep of the house of Israel." And every one knows that until the day of Pentecost, and even for some years after, it was forbidden to preach the gospel to Gentiles.

Do not these things prove that God has time, and order, and a *plan*; and that as the second Adam is the firstborn from the dead, the *beginning* of the new creation, and the gospel church is called the *wife* of this new Man, and when complete, a spiritual union is fortold, after which, she is recognized as a *mother*: I say, do not these things prove that the *re*-generation, not of the gospel church, the bride and future mother, but of the *world*, the world for whom Christ died, belongs to another age? And this explains why he did not pray for the world at his first advent, it was not time, any more than it was time to preach to Gentiles before the gospel age began:—"I pray not for the world, but for them thou hast given me" (John 17: 9). And yet the very purpose and plan is that at the proper time, "the *world* may believe" (verse 21).

But, say some, suppose these things are true, why disturb old theological views? Have not our fathers lived and died with the firm belief that the greater part of mankind are already suffering eternal torment, and that all there is of the plan of salvation belongs to this age and this life? and is not that good enough for us? We are living, I answer, in the end of the gospel age, and the light of the incoming age, like the beams of morning, are beginning to shine; and the *church* are expected to see and recognize the fact, hence that day does not come on them as a thief. Not all that say, Lord, Lord, but he that doeth the will of my Father. During the end of the age, the reapers [ministering spirits, or angels] are to gather the "wheat into the barn." And there is evidence, not only that we are now in "the time of harvest," but that this gathering is in *process*. The gathering is not to a locality, but to a *condition*, that represented in Rev. 15: 2, a condition of *victory over the world*, the beast of Rev. or last one of Daniel 7: representing the fourth universal empire, it therefore represents the *world*. —The *mark* of the beast, being the mark, or characteristic of the man of the world. All this company, sing the song of the restitution; "All nations shall come, &c.

The dominion of the earth given to man was lost, but when the new Man and his wife are complete, then Christ takes the kingdom and possesses the kingdom under the whole heaven; "And thou O Tower of the flock, the strong hold of the daughter of Zion, Unto thee shall it come, even the first dominion" [that lost by the first Adam], and when the kingdom is the Lord's "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before thee:" "For Unto me every knee shall bow and every tongue shall confess to God." And this, the song of the restitution fills both the Old, and the New Testament; and hence, it is the song of Moses, the servant of God, and the song of the Lamb. And why the church are represented as on a sea of glass, singing this song at the *end* of her earthly career, is because the Holy Spirit, given to lead her into all truth, has there finished that work; and when on the sea of glass, the church is represented as standing in the clear light of gospel truth, understanding *all* that pertains to the *gospel*, or *good news* of the kingdom. And it is then, having become acquainted with her Lord, by learning his real character and ways, the *wife* is made ready and receives her beautiful garment:—"For this is eternal life, to *know* thee, the only true God, and Jesus Christ whom thou hast sent." And it is then, "the mystery of God is finished, as he hath declared unto his servants the prophets."

BOOK OF REVELATION.

The Seven Trumpets.

"*And the seven angels which had the seven trumpets, prepared themselves to sound*" (*Rev.* 8 : 6).

A trumpet, under the old dispensation was literal, while under the gospel it is a symbol. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain," I presume no one believes refers to a literal trumpet, but rather to a message, or proclamation.

The sounding of the seven trumpets shadows forth the events by which the Roman empire was to be broken, and finally destroyed. Hence the first trumpet began to sound at the time the empire began to fall. Until the days of Constantine, the empire remained unbroken, but at his death the sovereignty was divided into three parts, by his three sons; hence the frequent use of the term, "*a third part*; meaning a third of the empire. And here we may notice the difference between the trumpets, and the seven last plagues; the scourges of the trumpet being mainly confined to a locality, while the plagues are to be universal.

The first four trumpets, represent scourges that came upon the two western divisions; while the fifth and sixth, had a fulfilment on Constantinople and the eastern division. But under the seventh trumpet the kingdom of God is to be set up and shall break in pieces and consume all these kingdoms, and it shall stand for ever. This is why it is called "the trump of God." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared unto his servants the prophets." And we purpose to show that we are now under the sounding of the seventh trumpet, and are indeed living in grand and awful times; but that we are not children of the night, nor of darkness, but are walking in the light, so that day cannot come upon us as a thief in the night.

We do not purpose to enter fully into details in the application of these trumpets, as the application of six of them is so universally accepted, but refer the reader for many of these details, to Dr. Adam Clark; giving most of our space to the last three, but particulary to the last one.

Beyond all other books this is especially a book of symbols, and it is not unusual to find two or three different symbols applied to one and the same thing; for instance, in chapter 17 : 1, 3, "I will shew unto thee the judgment of the great harlot that sitteth upon many waters. . . . So he carried me away in the spirit, into the wilderness, and I saw a woman sit on a scarlet colored beast." *Waters*, and *beast*, both refer to the Roman empire, and *woman*, and *harlot*, to the papal church. So in chapter 8 : 8, a mountain means a *government*; and in verse 12, the sun, moon, and stars, also mean governments and rulers. The same symbols are also used in other places, "There shall come a star out of Jacob, and a scepter shall arise out of Israel, (Num. 24 : 17). *Fire*, generally, and perhaps always, in Revelation, means judgments. But, among all symbols, words and phrases occur which must be understood as literal, as in verse 12, "a third part of the waters became wormwood; and many *men* died of the waters." Wormwood means bitterness; and under that terrible scourge, they had a bitter cup to drink, and many *men* died. The word *men* cannot be symbolic; but *died*, or *death*, may or may not be symbolic, since it has at least three different meanings. It sometimes refers to *national* or political death, as under the fifth trumpet, chapter 9 : 6; or *ecclesiastical* death, as in chapter 13 : 15. The meaning in such cases can be determined only by the context. *Rules* of interpretation, so frequently urged upon the public, are always worthless:—"The words that I speak, they are spirit, they are truth." "But the natural man discerneth not the things of the Spirit, for they are spiritually discerned." If there are set rules of interpretation, then what we want, is not the Spirit, but the *rule*, and there is no lack for *rules* of interpretation; almost any expositor is ready to supply one, either ready made or to order.

THE TRUMPETS.

"*And the first angel sounded, etc. verse* 7.

This was fulfilled under *Alaric*, who was styled, "the scourge of God." The second trumped, or scourge, was brought about by *Genseric*, whose attacks were mainly on the water, having come from the shores of Africa. The third was under *Attilla*, who first attacked the empire in the east, and then like a falling star, he suddenly invaded and overran the west. But under *Theodoric*, "the third part of the sun was smitten, and a third part of the moon, and a third part of the stars;" and the star of empire sank in the west. But Constantinople and the

east, were yet secure; that portion being reserved for the next two trumpets:—

"And I beheld, and heard an angel flying through the midst of heaven, saying, Woe, woe, woe to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound" (verse 13).

The previous four trumpets covered a period of about one thousand years, though we cannot determine the exact duration of each one; but the last three have accurate measurements; the *fifth*, sounding five prophetic months, or one hundred and fifty years. The *sixth*, "For an hour, and a day and a month, and a year:" which, on the same principle of interpretation, means three hundred and ninety-one years and fifteen days; while the *seventh* trumpet sounds for seventy-five years, terminating with "the times of the Gentiles."

To make such a definite statement as to the measurement of these trumpets, and particularly of the seventh and last, may appear presumptuous, but there is what appears like conclusive proof to support these views. That the fifth trumpet, and first *woe*, was fulfilled by the inroads of the Saracens, over the eastern part of the empire, is, so far as I am aware, accepted by nearly all Bible expositors; and *facts* support that application.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit" (Rev 9: 1).

A *star* means a ruler, even as implied in the text,—and to *him* was given the key &c.

The phrase, *bottomless pit*, occurs seven times in Revelation; here, and in chapter 11: 7; and 17: 8, it refers to the condition of the Roman empire while in subjection to the "woman," or harlot church; and really means a condition of *subjugation*, by which the peoples and nations are held; first by the harlot church, or antichrist; and afterwards by the *real* Christ and church of the firstborn, as brought to view in chapter 20:—"And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit." In this latter case, it is the condition of the nations, the natural man, and also the spiritual powers, "the rulers of the darkness of this world," when subjugated by Christ, and they that are with him (Rev. 17: 14), in this coming time of trouble, during which the kingdom of God is to "break in pieces and consume all these kingdoms" (Dan. 2: 44). And during the millennial age they are to be in subjection to the *real* Christ, just as they have been, for more than a thousand years, in a sort of counterfeit way, to the harlot church, or *antichrist*. But the bottomless pit, in both cases means the same; only it is better for the nations, to be ruled "with a rod of iron" by Christ and his church, than by the Devil and his church.

The *key* to the bottomless pit, also means the same in both cases, viz, the power to open or close. Under the fifth trumpet it was *opened*, and death and hell had a glorious carnival. This was the first "*woe*" trumpet; the "second woe" included the reign of terror over Europe at the close of the last century, under the *Commune*, when "the beast that ascendeth out of the bottomless pit, made war on *my two Witnesses*," (Rev. 11: 7). Here, it was only the beast that *ascendeth* out, he did not come out, but only came to the surface, as it were. Under the seventh trumpet and *third* woe, he ascends out of the bottomless pit, "and they that dwell on the earth shall wonder, when they behold the beast that was, and is not, and yet is," (chapter 17: 8).

The mere opening of the bottomless pit, was the cause of the first woe; the *attempt* to ascend out, caused the second woe; what then will be the extent of the third woe, in which "the beast shall ascend"? But after this third carnival of death, in which "the slain of the Lord shall be from one end of the earth to the other end," the *key* is to be used once more, not to open, but to close, and both the Devil, and human passions will be restrained until the millennial age is ended, and all the human family who *can* be brought to the second birth, are regenerated; *then*, for the destruction of what are left, they are again let loose, Rev. 20: 7.

The fifth trumpet began with the Saracen invasion of the eastern portion of the empire July 27, A. D. 1299. And for five months, or, a day for a year, 150 years, they were permitted to *torment*, but not to *kill*, (verse 5). This *killing*, clearly refers to *political* death. During this whole time the Saracens were constantly making inroads, robbing, and murdering the people; while their own government, unable to protect, were continually taxing and plunder-

ing, to support an extravagant but effeminate church and state. Under this condition of affairs the people became disheartened and longed for a change of rulers even if it was to be the Saracens themselves. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (verse 6).

This condition of things lasted for 150 years, or until July, 1449, when the independence of Constantinople and the east, virtually passed away; It is true the city did not fall for about two years, or until A. D. 1451; but Constantine Deacozes ascended the throne, and occupied it until the next year, by asking, and receiving permission from the Sultan.

"One woe is passed; and, behold, there come two more woes hereafter. And the sixth angel sounded, . . and I heard a voice saying. Loose the four angels which are bound in (*by*) the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Under this trumpet, not torment merely, but death—*political death*—awaited that part of the empire. It was to pass out of papal hands into that of the Mohammedans. The *christian* nations, or the "Euphrates," the waters on which mystic Babylon sat, had for centuries held the Mohammedans in check; and this is what we understand by the four angels being *bound*. But by internal dissentions they became so weakened that at last the east became an easy prey to the Mohammedans; and thus "the four angels were loosed," for a specified time. And this implies, at least, that at the expiration of that time, they would again be bound; and which has indeed been fulfilled, for since 1840, they have been the "sick man," *bound again* by the christian nations. But I will still refer the reader to Dr. Clark for the details of the application, merely remarking that it was at about this time gunpowder began to be used by the Turkish cavelry, though they had not as yet abandoned the lance.

"Thus I saw the horses in vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. For their power is in their mouths, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt, (verses 17, 19).

In vision, John saw the legions of Turkish cavelry, firing their carbines by the side of the neck and outstreched mouth of the horse, while their lance, with barbed head, was seen extending behind the horse's tail. "And with these they do hurt.

A Bible month is thirty days, and twelve months is a year; hence 12x30, or 360 days *represents* a solar year. An *hour*, the 24th part of a day, would therefore represent the 24th part of 360, or fifteen literal days. From July 27, 1449, where the 150 years of sounding of the fifth trumpet ended, "an hour (15 days), a day (1 year), a month (30 years), and a year" (360 years), are together, 391 years and 15 days, the measure of the sixth trumpet. And from July 27, A. D. 1449, would end August 11, 1840. And those who will examine the history of that date, will find that in the summer of 1840, the Allied fleet lay before Constantinople, and under penalty of bombardment, the demand was made on the Sultan to sign a document by which the control of his empire was virtually turned over to the Allied powers. The Sultan delayed; the Allies became impatient and threatening; but still the Sultan, though in despair, was immovable; but when the last day of the 391 years and 15 days had come, he suddenly relented, *and affixed his signature, August*, 12, 1840, and Europe again breathed freely.

The above argument was given as early as 1838, and published in book form, by Josiah Litch, in Boston Mass. That was two years before its fulfilment; and the outcome was watched by a few, with eager interest.

The prophecy of the sixth trumpet ends with chapter 9: while the seventh trumpet is taken up in chapter 11: 15; leaving the intervening matter in, as it were, a parenthesis; where, indeed, it seems to belong.

Chapter 10, is a prophecy of the advent movements, first and last; the one prior to the disappointment of 1843–4. and this present one which is being brought "before many peoples, and nations, and tongues, and kings." From the 1st to the 14 verse of the next chapter, is a prophecy of the 1260 years of papal dominion, ending with the presentation of "the beast that ascendeth out of the bottomless pit, (the beast, as it is to be after its seventh and last head is fallen (Rev. 17: 11), and therefore a *headless* beast; and now so clearly recognized as, *the commune, or Internationals*). This headless monster, began to show itself in the

infidel reaction of the last century, and in that reign of terror, "My two Witnesses," the Old and the New Testaments, were *legally* abolished. But we reserve this subjec for a future article.

"The second woe is passed, and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world *are become* [*ginomia*, rendered in Mark 1: 17, *to become*] the kingdoms of our Lord and his Christ; and the nations were angry" etc.

The *sixth* trumpet ended with its prescribed period of duration, in August, 1840; and the seventh, began to sound. This, we find, is divided into two equal parts of 37 1-2 years, or from the autumn of 1840, to the spring of 1878; and from the spring of 1878, to the end of the *secular* Jewish year *beginning* in in 1914. The first part, has been filled by the *advent proclamation*: the whole burden of which, has been, that the kingdoms of this world are to pass into the hands of our Lord and his Christ. "But in the days (years) of the voice of the seventh angel, when he *shall begin* to sound, the mystery of God shall be finished" Rev. 10: 7. This statement of the 10th chapter is associated with the advent movement there described, the last message of the gospel age. And this is the finishing of the mystery of which the apostles were stewards (1 Cor. 4: 1, Ephe. 3: 10). *Mello*, rendered "*shall begin*," in the above text, is an exception, in all other cases, it is translated *will*, *shall*, or *should*, the word *begin*, being in this case supplied. The *proclamation* of the advent, we understand to be the "great voices" with which this trumpet opens. And the *next* 37 1-2 years are to be fulfilled by the events of the time of trouble; in which the nations will be subdued, and the *proclamation* be carried into effect.

This also is in harmony with 1 Thes. 4: 16, "For the Lord himself shall descend from heaven with a shout, (the shout, and *great voices*, being one and the same); with the voice of the archangel, (this, we understand, is the voice of *Michael*,—"And at that time shall Michael stand up, the great prince that standeth for the children of thy (Daniel's) people; and there shall be a time of trouble such as never was since there was since there was a nation, even to that same time: and at that time thy people (the Jews) shall be delivered, every one that shall be found written in the book; and *many* of them that sleep in the dust of the earth shall awake (Dan. 12: 1). The *book* spoken of, is doubtless that of Ezek. 13: 9; "the *writing* of the house of Israel."

In the latter part of the seventh trumpet not only the *angry nations* are spoken of, but the time of the dead, that they should be judged; and the *reward* of prophets, and saints, and *all* that fear his name; and the *destruction* of those who corrupt the earth. And in the time of trouble over which Michael the archangel presides, the *same* events are spoken of; so that we know the seventh trumpet, and the work of Michael, are associated. In Jude 9, we learn that Michael *is* the archangel, and *Paul* associates the *voice* of the archangel, with the resurrection of the dead in Christ; and also with "the last trumpet."—*Salpo*, trump, or trumpet, is the same word, in every case. Hence, *Paul's* Michael, and *Daniel's*, are the same. And Paul's "last trump," and John's "*seventh* trumpet," are the same. And Daniel's resurrection of *many* who sleep in the dust, and their "shining as the brightness of the firmament," and Paul's resurrection of "the dead in Christ," and John's rewarding "prophets and saints," are the same. But it more proof is wanted we can bring the testimony of Christ. "For thou shalt be recompensed at the resurrection of the just" (Luke 14, 14). Paul has the resurrection of the just, at "the last trump," and John has them *rewarded* at "the seventh trump"

While admitting that the Revelator's description of these things may be hard to understand, most people think that Paul's statements concerning the day of the Lord, are *easily* understood; but so thought not *Peter*: for in 2 Peter 3: 16, after himself saying some difficult things to understand, about the day of the Lord, he says, "Even as our beloved brother Paul, *also*, in all *his* epistles, speaking in them *of these things*, in which are *some things hard to be understood*."

That the *shout* of 1 Thes. 4: 16, and the *great voices* of Rev. 11: 15, are one and the same, there is no room for doubt; or that the *voice* of the archangel, and the *voice* of the seventh trumpet are the same. All the trumpets have attending angels, and *voices*. But the *events* associated with, or which constitute the trump, are the *voice* of the trumpet, or of the *angel* of the trumpet:—"The heavens declare the glory of God; day unto day uttereth *speech*; and there is

no speech or language, where their *voice* is not heard" (Ps. 19: 3). Thus the very *shining* of the stars, is a voice that is *heard*. That events speak, or have a voice, is not an uncommon statement of Scripture:—"If they will not believe thee, nor hearken to the *voice* of the first sign, they will believe the voice of the latter sign" (Exo. 4: 8). *Michael* seems to be the attending angel on the "last trump," or "trump of God;" and there is not the shadow of a reason for supposing that Paul's *last* trump, differs in any respect from John's last one. On the other hand, every thing associated with the one, is expressed by the other. And how beautifully do the facts in the case, harmonize. The sixth trumpet, all alike admit, was fulfilled by the Mohammedans; and all who accept that view, are *compelled* to accept of the *measurement*, no matter how prejudiced they may be, against *definite time*. If the loosing "the four angels which are bound in the great river Euphrates," were the Mohammedans, then the "hour, and day, and month, and year," during which they were to be *unbound*, was not *literal* time. And that there is more than one kind of time, is clearly taught by Peter, when he says, the "Prophets have inquired and searched diligently, Searching what and what *manner* of time the Spirit of Christ which was in them did signify." And it is a fact, that from the time the Mohammedans were "loosed," so as not merely to *torment*, but actually to *control* the government of Constantinople and the east, until they were again *bound*, *was* that prescribed period, reckoned as symbolic time, or, like the "seventy weeks" of Dan. 9:, reckoning a day, for a solar year.

That God has clothed these things in "dark sayings and parables, that seeing, they may see, and not understand," *all* admit. But those to whom it is given to know the mysteries of the kingdom, are not to be in darkness *on the things pertaining to the coming of the day of the Lord; nor will they be, prejudice, or numbers, to the contrary notwithstanding.*—I see by the report of some of the papers, that many leading divines are now holding, that the coming of Christ is a vague and uncertain doctrine, and one with which the church should have *nothing to do*. This opposition to our premillennial brethren, who recently met in conference in N. Y. City, is, for sound biblical reasoning, on a par with the opposition of the *premillennialists*, to the subject of the *definite time* of the second coming. This *they* say, is vague and uncertain, and is a subject with which the church should have *nothing to do*.

But the coming of Christ is, "*at* the last trump;" and, in its various stages, covers all, or nearly all of the sounding of that trumpet. If you ask, When does he come *in his glory?* I should say, "Of that day and hour knoweth no man." But if you therefore say we are to remain in darkness in regard *to the coming of the day of the Lord*, and on all prophetic measurements, I think you will find yourselves as truly in the dark, on the real issue, that is, knowing the time of his *parousia*, and which parousia, is compared to the *days* of Noah, as are those who entirely ignore the subject of his coming. Supposing a part of the Jewish church had ignored the coming of the Messiah, while the others were in expectation, but knew not "*the time of their visitation;*" would the one class have been better off than the other?

For more than 37 years, we have been, "in the days of the *voice* of the seventh angel." And the *gospel of grace*, the "mystery of God," is *finished;* nothing remaining but the *gathering of the wheat* onto "as it were a sea of glass." In other words, *the bride making herself ready*. And this readiness consists, in part, at least, in *learning the song*, the song of the restitution of all nations. Our *holiness* brethren, who get the cart before the horse, without knowing it,—God bless the dear souls—may take exception to this, as *knowing*, is a small part of their religion. But "the Scriptures are able to make us wise unto salvation." And the *Spirit* acts *only through the Word*, in leading us to a knowledge of God: which *knowledge, is eternal life*. Love, *charity*, is the greatest of all; and will cover a multitude of sins. But to know God, is to love him; and we cannot *know* him, only by his revealing himself through the Word.

God is not worshiped by *feeling;* you eat too much, or too rich food, and your spirits are low; that effects your worship; and in Luke 21: 34, Christ recognizes this fact. Again, your stomach is in good condition, your spirits are elastic, and you have a rich season, either in your closet, or in public; and this vivacity of spirits in your worship, is too often attributed to the Holy Ghost. And so we make a God of our stomachs. "Try the spirits." And try them by the *only* test, the *law* and the *testimony*.

That the seventh trumpet will continue through the coming time of trouble, until

the nations are broken and subdued, the times of the Gentiles end, and the saints are rewarded, and receive the kingdom "under the whole heavens," seems unquestionable. Therefore it will continue to sound for about 37 years; and we are now in the midst of the events of the last trump. It is during, or in the midst of these things, "the Lord *himself* shall descend from heaven." "But as the *days* of Noe were, so shall also the *presence* (*parousia*), of the Son of man be." And there is abundance of evidence that we are now "*In the days of the Son of man*;" that the advent, in its various stages, *is now in process*.

QUESTIONS AND ANSWERS.

Brother Barbour, you say that in the death of Christ, all are counted as dead. Will you explain how this can be.

My printer came in this morning, and asked, pointing to some pages of type, "is this live or dead matter"? I told him it was dead; and so he threw it back into the cases again. And he is now using some of that *dead* material to convey to you these truths. The simple fact, is, that type had been used in the pages of the last number, had served the purpose for which it was "set up," and in printers parlance was *counted* dead. The *type* was as good as it ever was, we could have printed from it again, but it would merely reproduced the old pages, and so as fast as it is wanted, it is worked over. But the whole sixteen pages are "dead matter."

The purpose of man's creation, was to bring him up to the image of God, and give him dominion over the works of the Creator:—"And God said. Let us make man in our image, and after our likeness; and let them have dominion," etc. And in Heb. 2: 7–10, the apostle, in refering to it, has the *new* man in his mind: "Thou madest *him* a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. But now we see not *yet* all things put under him; but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man. For it became him by whom are all things, and for whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect, through suffering." Then the one purpose for which Christ suffered, was to bring *man*, including himself, as the head, to perfection. In other words, to complete the work *began* in Eden, in its second stage. There must be a *first*, or else there could not be a second; but as soon as the second man began *his* work, the first man had served the one great purpose in the plan. Jesus in the flesh, *was* the earth-man, of whom the other was but "a figure;" and in his death, all of which he was the figure or type, was counted dead. And now that the new creation has begun, the natural man is counted dead; and is called "the old man," "the body of death," etc. And this manner of speaking of the natural man obtains only since they are counted dead, in Christ's death. The apostle is not speaking of man being dead in sin, and *therefore* Christ died for them, though *that* was indeed true; but he is contrasting the flesh life, and the new life. "*Wherefore* henceforth, from this time and forward, know we *no* man, after the flesh." Why? Paul. Because the natural man is now counted only as a dead body.

So long as the natural man had not yet developed the *spiritual*, (the second must come by and through the first), it was not counted dead, in the sense in which he is here speaking. But when Christ, the new man was brought forth from the loins of the natural seed, the one purpose of the *continuation* of the forfeited flesh-life was realised, and when Christ got through with the natural, as a stepping stone to the spiritual, the flesh-life is no longer reckoned as containing the germ of the real life; since all that can now develop into the image of God, is in Christ! "Wherefore if any man be in him, he is a new creature." That Paul meant just this, and not that the world were dead in sin, is evident, for he had known Christ as living the life he now refuses to recognise, "Yea though we have known Christ after the flesh, henceforth know we him no more."

The natural man had been tested, the chance for life given him by a law that was spiritual, and would have given life, *if he had kept it*; but man in the flesh had failed both in retaining his purity, and in *regaining it*, and is henceforth counted dead.

From the promise of the seed which was to come through the woman, until that seed had come, there was the germ of a higher life in Adam's race; but when that germ was brought forth, and laid down the flesh life, what was left was "the body of death."