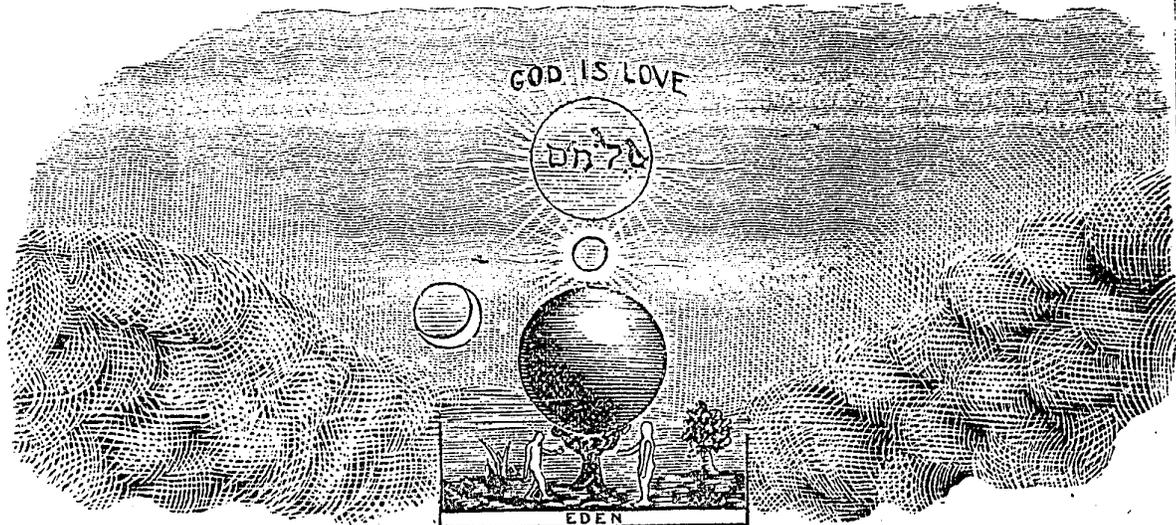


# HERALD OF THE MORNING.



The seed of the woman shall

Come thou and all thy

Now the Lord had said to thy country; into a land that thee shall all families of

And ye shall be unto Me

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

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

bruise the serpent's head.

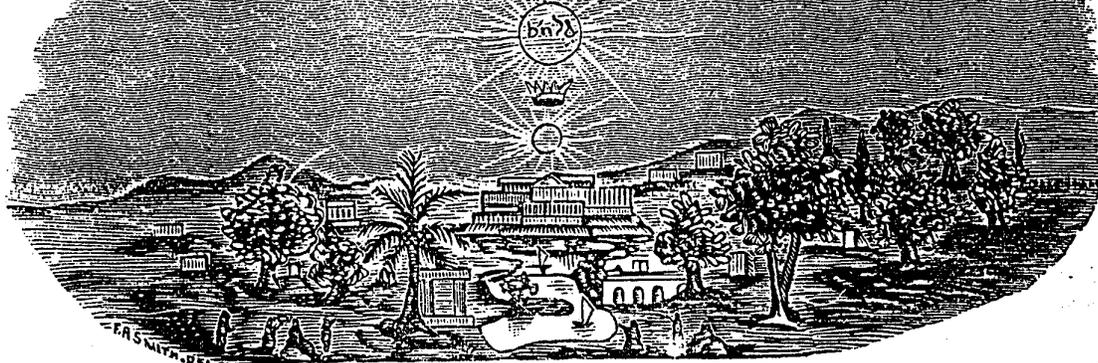
house, into the ark.

Abram, get thee out of I will shew thee; and in the earth be blessed.

a kingdom of priests.

remove the crown: overturn it, and more until right it is; it Him.”

**J. H. PATON,**  
Almont, Mich  
*Editors.*



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

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THE TWO DISPENSATIONS;  
or  
*The Jewish, and the gospel age.*

This is the main argument on which our hope is based that Zion's warfare will end in the spring of 1878. And to the writer, is the most comprehensive and beautiful prophecy, and strongest time argument in the Bible.

That to *understand* this argument requires earnest study is true; but no important truth can be found by the careless reader; for it is revealed in broken and disconnected fragments, "here a little, and there a little;" and the word must be rightly divided, to bring out its hidden meaning. This is true, whatever may be said to the contrary, for Christ always spoke in parables and dark sayings, and the prophets wrote in a similar manner; and "no prophecy of the Scripture is of any *private* interpretation." That is, no prophecy can be explained *alone* and independent of other Scriptures bearing on the same subject. This will be more fully appreciated as we advance in the investigation of our subject.

The warfare of God's people has been under two distinct phases; that of the Jewish, and that of the Christian dispensations: and "Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise; which things are an allegory" (Gal. 4: 22). And further on, Paul clearly teaches that the literal descendants of Israel, the "Jerusalem that is, and is in bondage with her children," stands for the bond woman; while they that are Christ's stand for the free woman. Hence, there is a similarity, the one being in *fact* what the other represents in spirit. And this similarity holds good in a remarkable manner through both dispensations, making one a pattern of the other. The one are children of Abraham after the flesh; the other, children "after the promise." Both are "children of Jerusalem;" the one, 'the Jerusalem that now is;' the other, the "Jerusalem which is above." Both had their priesthood, their sacrifice, their blood of sprinkling, their temple, their sanctuary, their incense, and their atonement "See thou make every thing after the pattern shown thee in the holy mount." Zion is "double;" she has passed through a literal, and a spiritual dispensation. She has worshiped God by works; and she has "worshiped him in spirit." Fleshly Israel was organized under the twelve tribes; and the Israel by promise, under the twelve apostles. The one had a literal, and the other a spir-

itual warfare (Eph. 6: 12). One sold themselves into captivity to literal, and the other to *mystic*, or spiritual Babylon. To one, Jesus came in the flesh; to the other, with a "spiritual body; and he will also prove" a stone of stumbling, and rock of *offense* to both the houses of Israel."

Many suppose Christ came in the flesh to both Jew and Gentile alike; but *if he knew* to whom he was sent, this is not true; for in sending his disciples he commands them not to go to the Gentiles or into any city of the Samaritans; and his reason is, "For I am sent but to the lost sheep of the house of Israel."

This parallelism between fleshly and spiritual Israel, is not a solitary instance, for even Babylon has its "double," its literal, and its spiritual; the first for the chastisement of God's literal people; the second for that of the gospel church. Take literal Israel as associated with literal Babylon; and God's judgments upon it (Jer. 51); and compare it with spiritual Babylon, (Rev. 17th, and 18th); "I will raise up against Babylon a destroying wind" (Jer. 51: 1); compare with the holding of the "winds," in Rev. 7. Again: "Babylon hath been a golden cup in the Lord's hand that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad" (ver. 7). The "woman" of Rev. 17, on whose forehead was a name written, 'MYSTERY, BABYLON THE GREAT,' had a golden cup, "and all the nations were drunken with the wine of her fornication." Of Babylon literal, it is said, "O thou that dwellest upon many waters, abundant in treasures" ver. 13. And of spiritual Babylon, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." In Jer. ver. 8, "Babylon is suddenly fallen and destroyed; howl for her." And in Rev. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And in Jer. ver. 37, "Babylon shall become heaps, a dwellingplace for dragons." And of her fall, "Thou shalt bind a stone to it (the book) and cast it into the midst of Euphrates: and shalt say Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" Jer. 51: 63. And in Rev. 18: 21, "A mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all."

Compare also Isa, 13, and the language used of the destruction of Babylon by the Meds (ver. 17) with that used of the de-

struction now coming on the world, or on "Babylon the great," mother and daughters. You will there find "the battle of the Lord of hosts", (ver. 4) to parallel "the battle of the great day of God Almighty" Rev. 16: 14; and the falling of the stars, and darkening of the sun (ver. 10); the shaking of the heavens, and removing the earth out of her place, (ver. 13). All this language applied to the destruction of Babylon by the Medes, ought to modify the ideas of those who are now looking for the fulfilment of a similar destruction on the world. *Read* Isa. 13; and then learn that its fulfilment on Babylon, was accomplished simply by a total destruction of its *government*, and the organizing of a *better* one, when "Darius the Mede took the kingdom" (Dan. 5: 31). Why can not similar language also have a fulfilment *here* in the overthrow of governments, the change of dispensation, and the establishment of Christ's kingdom; instead of this universal crash of matter, so many are foolishly looking for?

The language used in reference to the destruction of Babylon literal, and Babylon of the *gospel* dispensation; and also of the Jewish church, and the gospel church, are so blended, and the "*double*" so perfect, that only in very marked passages, is it possible to determine to which they belong. In Luke 21, and Matt. 24, for instance, much of the language seems to apply either to the destruction of the Jewish (*aión*) age or world, or to the gospel age. And like that of the two Babylons, the prophecies of the destruction of one age, belong also, in a certain sense, to that of the other.

In Jer, 16: 13-18, is a prophecy that Israel shall be cast out "into a land they knew not, neither they nor their fathers; where I will not show you favor." Clearly not the Babylonian captivity, since both they and their fathers knew that land. Then follows the promise that they shall be brought again into their land that I gave unto their fathers; (they that are Christ's are heirs of this promise) "and *first* I will recompense their iniquity and their sin *double*" (ver. 18).

Here the second half, or gospel age, is clearly shadowed forth; not alone because the heirs to the inheritants are to receive double, but Zach. 9: 9-12 fixes the beginning of the double at the end of one dispensation and beginning of the other: Where Christ rides into Jerusalem, and weeps over the city, the second half commences, "even to day do I declare I will render double unto thee" (ver. 12). Double means not only two parts, but two *equal* parts. And God's people have been chastised under two dispensations: and Jeremiah foretold that the

heirs of the inheritance *should* receive double: and Zach. tells when the second half began; and when the prophecy is about fulfilled, Isaiah says, "Comfort ye, comfort ye my people, and cry unto them that their warfare (or appointed time, margin) is accomplished, and their iniquity pardoned, for or (because) they have received *double* for all their sins" (Isa. 40: 2). And "When the Lord shall build up Zion, He will appear in his glory" (Ps. 102: 13).

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|---|--|---|
| <p>TWELVE<br/>TRIBES,<br/>or<br/>Israel after<br/>the flesh;<br/>and<br/>COVENANT<br/>of<br/>BLOOD.</p> | <p>Each one<br/>measures<br/>1841 ½ years<br/>to the begin-<br/>ning of its<br/><i>harvest</i>:<br/>and<br/>1845 years<br/><i>including</i><br/>its harvest.</p> | <p>TWELVE<br/>APOSTLES,<br/>or<br/>Israel after<br/>the promise;<br/>and<br/>COVENANT<br/>of<br/>GRACE.</p> |
| <p>—30 years<br/>before the<br/>harvest.</p>  |  | <p>—30 years<br/>before the<br/>harvest.</p>  |
| <p>6 months<br/>before.</p>   |  | <p>6 months<br/>before.</p>   |
| <p>HARVEST,<br/>or end of<br/>Jewish <i>aión</i><br/>[age, or world]</p>                                |  | <p>HARVEST,<br/>or end of<br/>gospel <i>aión</i><br/>[age or world]</p>                                     |

That Zion's warfare has been "*double*," or in two parts, under the Jewish, and gospel dispensations, no one will question; and that double means two *equal* parts, is also selfevident. That one was to be a pattern, or type of the other, is clearly taught by the apostle in Hebrews, where he shows a parallel in every feature of the worship; that whereas under the law, they had an earthly high priest, so under the gospel, we have an heavenly High Priest: "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in heaven. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8: 1, 3). And Paul goes on to show that every part of the service under the fleshly house and covenant of blood, has its parallel under the covenant of grace.

This parallel between these two dispensations is not immaginary, for it extends to every part: we know God chose twelve tribes, for one, and twelve apostles for the other: that one ended with the advent of Jesus, in the flesh; the other with his advent in a spiritual body. Each dispensation also ends with a *harvest*. Many suppose the harvest, "Lift up your eyes and look on the fields, for they are white already to harvest" (John 4: 35), means a harvest belonging to this present dispensation; but such cannot be the true meaning, for here is the time for sowing the seed, as our Lord clearly teaches in the parable of the "sower," and many other places. And in the parable of the tares and wheat he positively affirms that "The *harvest* is the end of the world;" and that both were to grow together *until* the harvest. But there was a harvest at the end of the Jewish "*aion*;" and during his personal ministry he was closing up that dispensation, and his work was *exclusively* to them. And he called it a work of harvest; and a time of reaping: "I send you forth not to *sow*, but to *reap*," was his instruction to the labourers. And that this work was only to the Jewish nation is very evident, since he *says* he was "sent but to the lost sheep of the house of Israel;" and commands his disciples "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not."

Few have distinguished between the work of Christ to fleshly Israel, and the work *after* they, as a nation, were rejected, and that dispensation ended. Christ was "made under the law, circumcised the eighth day," and, though his work was not to build up the Jewish church, but to bring it to an end; and bring it to an end *legally*, still he taught

on many occasions that they were to *keep the law*; "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that *observe and do*." The apostles however, after the beginning of the covenant of *grace*, ["which was of no force until the death of the testator] teach a very different doctrine: If one keep the law of Moses in one point, he is debtor to the whole, is fallen from grace, and Christ shall profit him nothing. Here, I apprehend, is the weak place in the "seventh day" argument, in their appeal to the teaching of Christ. They, like many others, assume that he *was* sent to the Gentiles, and that what he taught was applicable to them. But such is not the case; Christ *died* for the world, but his personal work, and teaching, prior to that, was *exclusively* for the Jews, if you will allow *him* to be the judge.

The harvest at the end of the Jewish age was a period of *time*, that of his personal work to that nation. And if the analogy holds good, "the days of the Son of man," in which men are to be planting, building, and marrying, and *know* not, as "in the days of Noah," will be the harvest time, and end of this age.

#### MEASURE OF JEWISH AGE.

Some suppose the Jewish age began with the law, and therefore the patriarchal age continued until the exodus. This view however cannot be sustained, for during the age which preceded that of the twelve tribes, one man stood at the head. Abraham had many sons, but only *one* was chosen of God. Isaac begat Esau and Jacob, but one was chosen; and Jacob alone, after the death of his father, was God's representative: for not until his death were his sons recognized. It was not the twelve tribes who went down into Egypt: "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish, was my father; and *he* went down into Egypt and sojourned there with a few, and became there a nation" (Deut. 26: 5). Thus we see Jacob only was recognized, *he* went down into Egypt few in number; but at his death a change occurs; the election of *one* man as representative of God's people ceases till Christ, the promised Seed should come; and from the death of Jacob to the death of Christ, one unbroken order obtains; the twelve tribes of Israel; not one, but *all* the sons of Jacob and all their children, are the chosen people of God.

If this was not the beginning of the history of the twelve tribes as the representatives of God's people, then there is no *marked* beginning, unless it was when they chose

themselves a king. The giving of the law was a mere incident, it did not make them the people of God; nor did it change their nationality; they were God's people before they came out of Egypt, as much as after that event. "The law was given by reason of transgression, until the promised Seed should come;" but they existed before it was given. It was at the death of Jacob they are first called the tribes of Israel. Before that they were only "the sons of Jacob;" or "brethren of Joseph." But on his death bed, after having finished his prophetic benediction, Jacob closes with, "All these are the twelve tribes of Israel" (Gen. 49: 28). And it was then the "sceptre," a symbol of nationality, and never held excepting by a nation, 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 the gathering of the people be" (Gen. 49: 10). And, as before remarked, this is where the nationality of Israel began; and nothing occurred until the advent of Jesus Christ, to change that order of things. The coming out of Egypt, giving of the law, entrance into the land of promise, choice of a king, captivity, or any other incident of their history, changed nothing; they were still God's chosen nation. But when Shiloh came to his own, and they said "away with him; we will not have this man to reign over us;" the sceptre departed from Israel, and their house was left desolate. Since which, "They that are Christ's are Abraham's seed, and heirs according to the promise."

The measure of the twelve tribes; their clearly marked *beginning* and *end*, is so positively given that only those who are determined, at all hazards, to reject the evidence of the coming of Christ and the "time of harvest," upon which we have now entered, can fail of seeing it.

THE MEASURE:

Or in other words, the time from the death of Jacob to the death of Christ. For during that interval, as has been shown, the twelve tribes, or fleshly Israel, represented the people of God.

Jesus was betrayed on the evening of the passover, that is, the evening of the 14th of Abib, or the first month in A. D. 33; but he was crucified the following day, or 15th of the first month (Matt. 27: 1); the very day on which the covenant was made with Abraham, the one "confirmed of God in Christ" (Gal. 3: 17); and confirmed "by the death of the testator" (Heb. 9: 16). The 15th of the first month was also the day on which

Jacob died just 1845 years before the death of Christ. Hence, on the 15th of the first month in A. D. 1878, the gospel age being then just equal to the Jewish age, or 1845 years long, the "warfare" will end; for the people of God will have received "double."

CHRONOLOGICAL PROOF.

From the covenant to the law, was 430 years (Gal. 3: 17). The 430 years were fulfilled on the very day the children of Israel came out of Egypt (Exo. 12: 41, 42). They came out on the morrow after the passover, on the 15th day of the first month (Num. 33: 3). Therefore, as the 430 years from the covenant to the law, were fulfilled on the 15th of the first month, and measure 430, to a day, the covenant with Abraham must have been made on the 15th day of the first month.

The covenant was made when Abraham was 75 years old (Gen. 12: 4-7). And the promise was not Unto thy seeds, as of many, but "Unto thy Seed [which is Christ] will I give this land" (Gen. 12; 7; and Gal. 3: 16). Abraham was 100, when Isaac was born (Gen. 21: 5); therefore Isaac was born 25 years after the covenant was made. Jacob was born when Isaac was 60 (Gen. 25: 26). Jacob lived 147 years (Gen. 47: 28). Therefore, from the covenant made on the 15th day of the first month, to the death of Jacob, was 25, and 60, and 147 years; which together, make 232 years. And as the giving of the covenant and beginning of the 430 years, the end of the 430 years, and the confirming of that covenant "of God in Christ," by the death of the testator, all occurred on the 15th of the first month; thus showing that in these periods God designs to be accurate; it is right to presume that from the covenant to the death of Jacob, was just 232 years. Hence, Jacob died on the 15th day of the first month. And 232 from 430 leaves 198. Therefore, from the death of Jacob, to the day they leave Egypt, was 198 years. Hence, the time from the death of Jacob, to the death of Christ; or in other words, the measure of the Jewish age; or time during which the tribe of Judah held the Sceptre, was as follows, viz.

|                              |   |     |                   |
|------------------------------|---|-----|-------------------|
| Death of Jacob to Exodus,    | " | 198 | years.            |
| In the wilderness,           | " | 40  | "                 |
| To division of land,         | " | 6   | "                 |
| Anarchy, and Judges,         | " | 450 | "                 |
| Under their kings,           | " | 513 | "                 |
| Captivity,                   | " | 70  | "                 |
| End of captivity to A. D. 1, | " | 536 | "                 |
| To the close of A. D. 32,    | " | 32  | "                 |
|                              |   |     | Total 1845 years. |

The end of A. D. 32, Jewish time, is where A. D. 33 begins. The death of Christ occurs on the 15 day of the first month *in* A. D. 33, viz. 15 days into 33, Jewish time; their year beginning with the first new moon after the spring equinox.

The proof of each one of these periods can be found in the "*Chronology*," in the August No. of this paper.

Thus it will be seen, the first half of Zion's warfare measures just 1845 years, *to a day*. This mathematical accuracy is in character with other Scripture, and all the work of God. And I cannot doubt that all prophecy is being, and will be fulfilled, with absolute accuracy; as certain as are the movements of the heavenly bodies he has given with which to measure "times and seasons."

The first opening sentence of the gospel to the Jew was, "the time is fulfilled" Mark 1: 15. No man laid hands on Christ before the time, 'because his hour had not yet come.' When Judas and the band of soldiers were at last permitted to approach the blessed Son of God, it was because "the hour had come that the Son of man must be delivered into the hands of sinful men." Indeed every event connected with the first advent, to the final descent of the Holy Spirit, on the day of Pentecost, had a definite time foreshadowed in the law and prophets for their accomplishment.

Christ rode into Jerusalem, wept over it, and gave them up, on the tenth day of the first month, viz. five days before his crucifixion, (compare John 12: 1-12, and Luke 19: 41). It was in fulfilment of Exo. 12: 3, where the lamb was taken up on the *tenth* day of the first month and kept *five* days, or until the evening of the 14th. Counting the 10th as one, the 11th as two, the 12th as three, the 13th as four, the 14th would be the fifth day. And the *evening* of the 14th means the *end*, not the beginning of the day.

The Sabbath was to be reckoned from evening to evening, but the *passover* was not so reckoned. This is certain, because they sacrificed the lamb on the evening (*Hebrew*, between the two evenings; that is, where the 14th was about to end, and the 15th begin Exo. 12: 9), and eat the flesh that night; and were brought out of Egypt "that same night" (ver. 42). And it was on the 15th day of the first month thy went out (Num. 33: 3); Exo 15: 37). Therefore the lamb was slain at the end of the 14, just where the 15th was about to begin.

The measure of the Jewish dispensation was, therefore, just five days short of 1845 years. Because they were rejected when Christ rode into Jerusalem and "wept over the city, 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;" and the reason given for their now certain destruction, was, 'Because thou knewest not the *time* of thy visitation' (Luke 19: 41-44). Hence, as the death of Jacob occurred on the 15th day of the first month, and the death of Christ on the 15th of the first month, just 1845 years after, and their national probation ended five days before; therefore it was just five days less than 1845 years.

As the two cherubim were "of one size and of one measure" (1 Kings 6: 25); or in the language of the prophecy, the warfare is to be "double," which means two *equal* parts, there should be a parallel to this five days in the ending of the *gospel* dispensation; and strange as it may seem, it is found as clearly marked as is this of the former dispensation.

Many thousands who took the "*Midnight Cry*," published last year, were, with us, looking for Christ to come on the 10th day of the 7th month in 1874; and our expectation was based on the jubilee, and other arguments. And those who understand them, know how clear and unanswerable they are. And the evidence is far stronger *now*, that they were true, and that Christ left the Holy Place at that time, than it was before, and while we were looking forward to that event. For there is more light on the manner of his coming, time of harvest; &c. and I fully believe, on the strength of those arguments, that Christ left the Holy Place, and the harvest, or "end of the world," began on the 10th day of the 7th month of 1874.

From the death of Christ on the 15th day of the first month in A. D. 33, to the 10th day of the 7th month in 1874, is just five days short of being 1841 years and a half. And if the harvest here, is to continue three years and a half, as at the first advent, probation to the gospel Church, will end on the 10th day of the first month, in the spring of 1878; and five days after, or on the 15th, the two dispensations will be "of equal measure," or "double;" and Zion's warfare will end.

Thirty years before the beginning of the harvest to the Jewish age, the birth of Jesus occurred, the "wise men of the east" go forth to meet the Saviour, and all men are in expectation. Thirty years before the harvest to *this* dispensation began, there was also a great movement; and "the virgins," wise and foolish, took their lamps and went forth to meet the Bridegroom. About six months before the time of the Jewish harvest began, the message of John made man-

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*DIVISION.*  
John H. Paton.

When preaching this harvest truth, many, especially among Adventists, condemn us, because, as they say, we divide the churches; and the cry is raised in Paul's words, "Mark them which cause division, and avoid them" (Rom. 16: 17). On this ground we are marked by such persons as dangerous, seeking division for its own sake, and to be *avoided*, as little better than snakes in the grass.

We admit in some quarters division has followed our labors; but deny that we have sought it, or that it has come from our withdrawing the right hand of fellowship, or encouraging others to do so; but in each case it has been brought about without our knowledge, and by those who *oppose* this work.

They have left us where they could not control; and in conferences where they do control, they have disfellowshipped those who advocate our views. If they would but speak the *truth*, they would say, You differ with us in some of your views, therefore we disfellowship you, and raise the cry of "Mark those who cause division."

If our *object* were to break up churches for the *sake* of division, instead of seeking to lead them into truth which *we* believe is the sanctifying truth to prepare a people for the coming kingdom, we would be *justly* condemned. But it is *not* just to condemn simply because division follows, unless *all* division is wrong; in which case our judges condemn themselves; for much of the work by the Advent people has been a work of division; yea! their very existence as a separate people, is due to a message that separated them from other churches. And the parable of the "ten virgins" teaches that a division *must* occur among the Advent people just before they that are ready go in to the marriage.

Some of our men who are looked upon as true and strong in faith, seem determined to apologize and make all possible amends for the divisions *they* have caused, by going back to the churches from whence they came, and meekly submitting to *all* the errors of faith they once so heartily condemned. This is consistent if all *division* is to be condemned. But they should not stop; they have not yet found bottom; for if Adventists owe an apology to the Protestant churches, the same is due from *them* to the Roman Catholic, or mother church. To go back to Rome is the only consistent course aside from going forward in the pathway that shines "more and more," to the New Jerusalem.

While it is not our business to judge, we have the right to the opinion that there is more hope of the catholic who never left his church, than of one who has gone back to submit to errors of faith from which he has once had light and grace to escape. Jesus says, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

There are those who condemn *others* for following their ideas of truth, while excusing themselves, and use Paul's words as if they applied only to *us*; and by miss-quoting, make him appear to condemn *all* division. I do not charge our opponents with wilfully garbling Paul's words, but would rather believe them ignorant of the sense of the passage. However that may be, certain it is, the text in full so limits the sense that in place of condemning us, it is our defense. "Now I beseech you, brethren, mark them that cause division and offenses *contrary to the doctrine which ye have received*, and avoid them" (Rom. 16: 17). This condemns division contrary to God's word; but as truly defends it, when in harmony with it.

We think whatever division *necessarily* follows the work we are doing, is in harmony with the word, because we believe we are preaching the truth. We do not blame others for differing with us after *fair* investigation; but we do blame those who try to *prejudice* the mind of others against investigating truths of which they themselves are ignorant; simply on the ground of division. Meet us fairly on the issue, as you have expected others to meet you; believing there is no stopping place, or *complete* creed; but to the "*just*," an onward and ever *increasing* light. Let the question be, not Does it differ from what we have believed; but, *Is it true?* What saith the Word? not in a broken disconnected way, but letting Scripture interpret itself; duly recognizing the injunction that "No prophecy of the Scripture is of any *private* interpretation" 2 Peter 1: 20.

The use being made of the passage about division is but an appeal to the prejudice of people. A common, and with many, an effective and easy way of dealing with stubborn and unpopular truths. With intelligent people, however, all such efforts are looked upon as marks of inability or dishonesty. Such efforts may seem to retard, but thank God, "they can do nothing *against* the truth."

Many cannot see how division can be in harmony with the word of God. Division in *their* church, they of course mean. The cause of Christ might be advanced by dividing Catholics, Universalist, Unitarians; or even some of the Orthodox churches; but it

ifest the coming of Messiah. About six months prior to the beginning of *this* harvest, the *jubilee* message made manifest the *time* when He was due to leave the Holy Place, for the redemption of those who look for him "the *second* time.

It may be these things are accidental, that this wonderful parallelism, from first to last, is a mere matter of chance; that when God said he would "recompense their iniquity and their sin *double*," he meant only a general punishment without time, and without order; that when he says "Comfort ye, comfort ye *my people*," and cry unto them that 'their appointed time is accomplished, and their iniquity pardoned, *for* they have received double for all their sins;" that there is no such "*appointed* time," and the above is only a poetic expression; still I prefer to believe God, whatever others may say. Especially as it is a fact that the two dispensations *are* double, in almost every particular.

These prophecies agree with facts, and the parallelism between the two dispensations are wonderful; and appear to be foreshadowed by the two cherubim over the mercy seat (1 Kings 6: 23-27): And they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall: and the wings touched one another in the midst of the house." And their faces were turned inward, and looked one towards another, inward to the mercy seat.

That these cherubim represent the Jewish and gospel dispensations, seems clear; the one looking *forward* to Christ, the other *back* to his sacrifice. 'Both the cherubim were of one measure and of one size.' And the mercy seat was God's appointed place to meet with man: "Thou shalt put the mercy seat above the ark, and there will I meet with thee" (Exo. 25: 22). "And there is one mediator, the man Christ Jesus," and in his *humanity* God meets with man. The two cherubim stretched their wings from the one end, or wall of the holy place, to the other; thus measuring, not the outer courts, but the real temple, or dwelling place of God. "Know ye not that ye are the temple of the Holy Ghost." Thus we have, in the two cherubim, the two churches, with faces looking towards the mercy seat; the Jewish, looking forward, and the gospel, pointing back. "See that thou make every thing after the pattern shown thee in the holy mount." Now it is a fact, there has been two dispensations, equal in every part, and every measure, thus far; one only point remaining unfulfilled, viz. the extreme meas-

ure of the second half, including the *harvest*. And as from the death of Jacob, on the 15th day of the first month, to the death of Christ, on the 15th day of the first month, gives the measure of the first, as *just* 1845 years, we fully believe that measuring from the death of Christ, 1845 years will end the other half.

The question has been asked, How this could have been used as an argument for 1873? I answer, not having seen the "time of harvest," either at the first, or second advent, I naturally supposed the *beginning* of Christ's ministry, instead of his death, was the pivotal point between the two dispensations; and that therefore, the first was only 1843 years long; in which case, 1843 full years more, from A. D. 30, would end in 1873-4. But there was no *definite* argument nearer than the year, and that, in round numbers, since we had no positive proof at what time in the year Christ began, as we *then* understood it. And these parallels, in relation to the "harvest, and many other points, were not then seen; and the argument, as compared with its present fullness, was but crude and imperfect; while other arguments, such as the chronology, and 1335 days of Dan. 12, seemed clear and full.

The "harvest" message was not seen until "the *time* of harvest;" but *now* it is clear that as Jesus was sent *only* to the Jew, that dispensation did not end until he had *finished* his work; thus making his *death* and resurrection, in the spring of A. D. 33, the turning point between the children "after the flesh," and "the children after the promise."

This argument, however, clear and perfect as it now is, is only a link in the great chain of evidence proving that the end of all things is at hand; and that we are about to enter the times of restitution of all things.

Other prophetic periods determining the *beginning* of this "*time of harvest*," while this measures its length; making it equal to that at the first advent; and all of the Scriptures in relation to "the days of the Son of man," &c. &c., drop into their place, and, together, make a strong network of evidence that the end is upon us.

The light, as to our whereabouts, never shone so clearly as at the present time; and yet by those who reject this harvest message, the uncertainty of their whereabouts was never so freely acknowledged as at the present time. And if the parable of the ten virgins refers to the Advent people, such a condition of things ought to exist; for the lamps of one class certainly go out and leave them in darkness, while those of the other class continue to give the light.

is wicked to preach any thing that divides *Advent* churches, even if they *have* gone back on all that originally made them a distinct people. This feeling arises from a conviction of the completeness of their faith; that they are "rich, and increased in goods and have need of nothing" (Rev. 3: 17).

I venture an opinion that the real church of Christ *cannot* be divided or drawn away from him; for, "no man can pluck them out of my hand." Some, feeling the force of this, try to preserve a visible unity, by preventing investigation, as the controllers of *Advent* papers are trying to do in relation to this "harvest" message; but if God has a people among them, they will be *separated during this "time of harvest,"* and *before "the wheat" is gathered;* and while the tares are being bound in bundles.

A lesson which all should learn, is that *their* church is not Christ's church; and that they have not *yet* reached the highest attainment, either in *faith* or practice; hence there are truths beyond the little circle of their creeds, whether those creeds are written, or verbal; and that God's process of selecting, culling, and dividing, will continue until the end, and He has a people fit for the kingdom. And that little flock are not going into the kingdom blindfolded. "Ye brethren are not in darkness."

God's purpose as to the destiny of man is so different from what most men think, it is not surprising they are overwhelmed at his manner of working. *They* think all saving work must be done in this life; while God has appointed "the times of restitution," for saving purposes. They think salvation ends, where it really begins; "Behold, thy salvation [Christ] cometh; his reward is with him, and his *work before him*" (Isa. 40: 10 and 61: 11).

If you believe all who are to be saved, must be saved *before* Christ comes, is it not selfishness in you to desire his immediate appearance? And if you really believe Christ is coming so soon—four or five years at the most, the *definite* time so proverbial among Adventists for the last twenty years—why so anxious to accumulate property, when all, as you believe, is to be burned at the coming of Christ? Why so anxious to organize on a permanent basis? Why build houses and churches for *permanent* use, when all is so soon to be destroyed? "By their fruits ye shall know them." The *Advent* people are drifting into popular channels, losing faith, and fast going back into the darkness of the nominal churches in matters relating to the advent; and yet "the pathway of the just is as a shining light, that shineth *more and more, unto the perfect day.*" How can

*we* walk in a way where the light is increasing on the coming of Christ, as it certainly is, and to a wonderful extent, and not find ourselves separated, at least in sympathy, from those who admit that they are in darkness on these things?

"Many are called, but few are chosen." They do not see that God is selecting "kings and priests;" ruling princes (Isa. 32: 1), during this gospel dispensation, rather than seeking to convert the world. The same "vail" has made it impossible for Christendom to harmonize the doctrine of *election* and the many statements of God's impartial love to the whole world. Why He has revealed to a few, what he has hid from the many; has been wrapt in mystery: "Even so Father for so it seemeth good in thy sight," did not suffice as a reason, in the face of his declared love for *all*, if this blindness doomed all such to eternal punishment. They can see neither consistency or justice in Christ's words, "Unto *you* it is given to know the mysteries of the kingdom; but to *them*, it is *not* given; least they should hear with their ears, and see with their eyes, and understand with their hearts, and be converted, and I should heal them." Or even in the fact of his commanding his disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans enter ye not;" and gives, as the reason, "For I am sent but to the lost sheep of the house of Israel." Why did he not wish to save poor Gentile sinners from eternal punishment?

All such Scriptures *we* conceive to be in harmony with the great *plan* of salvation. If there were no fixed plan, or system, but only a haphazard struggle to save as many *individuals* as possible under the gospel; then there would have been no consistency in these things. But as this life is *not* the end of man, or of his opportunities; we find Christ attending to his business. The Father sent him "*only* to the lost sheep of the house of Israel;" and the kingdom was offered to *them*. But when they rejected it; and their dispensation was *ended*; the offer was made to the *Gentiles*, "to take out of *them* a people to his name" (Acts 15: 14). And when he has secured that people, the "little flock" to whom the kingdom is to be given, the *present* dispensation will end; and "the times of restitution of *all things*" (Acts 3: 19-21), in which the great plan of salvation is to be consummated, will follow. Thus the *election of the few, is for the benefit of the many*; and God's *infinite* love is manifested for all. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified *in due time*" (1 Tim 1: 6).

I have written thus fully on this theme, that the spirit of God's division might be seen; and that coming as this does, "in the time of *harvest*," we might say *Amen*.

God's division has always been for selection and development, and in harmony with the pruning of John 15. God's word is a dividing sword; and sometimes in doing this work he has made the wrath of man praise him.

Christ's work was from necessity one of division; "Suppose ye I am come to give peace on earth? I tell you nay; but rather division" (Luke 12: 51). And experience has verified the words of Jesus; "A man's foes shall be they of his own household."

Paul does not teach an opposite doctrine from Christ; hence, some divisions are *not* "contrary to the doctrines of Christ."

The scattered condition of the Jewish church was, in itself, sad; so that Jesus beholding, "was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." It was a time of harvest, of separation; and those who believed in Jesus were "put out of the synagogue;" and Jesus himself was "cast out of the vineyard."

The harvest of the gospel age is to be a time of special and complete separation; the "tares and wheat" grow together till the harvest, then comes the division.

The evidence is clear to us, from the prophetic periods, that *now* is the "time of harvest;" and if we are right, a complete separation must take place this side of Apr. 1878.

The evidence is just as clear that there is *time* in this harvest, as that there was *time*, in that at the first advent; while the only reason why any one doubts it, is because of a *tradition* which demands a sudden crash of all things at the appearing of Christ.

That a division is already begun among those looking for the Lord, is admitted; and that this closing work will be specially manifested among *Adventists*, is also admitted by all who believe the parable of the "ten virgins" applies to them.

The division takes place among the virgins *after* the midnight cry is made; and yet they "grow together until the harvest." The midnight cry reaches, or points to the coming of the Bridegroom; hence, the 'harvest,' is "in the days of the Son of man."

To place the midnight cry in the future is to admit that *all* the "virgins" are yet asleep, for it is the cry that wakens them.

It is a fact that a cry *answering* to the midnight cry, has ended; and is the groundwork of this present division. One side claiming that the Lord came in accordance with that cry, and the prophetic periods on

which it was based; the other, that He "*delays* his coming," and begins to "*smite* his fellow servant."

The only reason assigned why he has not come in accordance with these prophetic periods, is that his presence is not *realized*; and is not in the manner *they* expected; although exactly as he went up; quietly, unglorified, and unseen by the world.

When it is remembered that he was here for days and weeks, after his resurrection, without being seen; and that it is the "*same* Jesus," who comes back in the same "manner;" and that all the visible appearances mentioned, are *expressly* to the world; and that many Scriptures cannot be fulfilled unless He is here for a time, *before* the world are aware of it; and that all the Scriptures in relation to his coming "in the clouds," in "flaming fire," as "the lightning," "with all his saints, &c. &c., can be fulfilled *after* he comes and harvests the earth; *why* may not our position be true? To be sure it is very *different* from what Adventists have supposed, that Christ must actually *get* all his saints who have been sleeping in the dust of the earth, that the earth must be harvested, before he can come "*with* all his saints." Still if they have got the arrangement made for him to be revealed to the world *first*, and then have them go on "building, and planting, and marrying," "in the days of the Son of man, and know not;" they have an undoubted right to expell from their conferences all who dare differ from that opinion.

As the parable is symbolic, tares meaning one class of persons, and wheat, another; we cannot look for a literal binding in bundles, but an agreement, or gathering together against the *truth*. The Jews were gathered together against the Lord (Acts 4: 26); so here, the tares may be combined in a similar manner against the Lord, and against his word, without realizing it, any more than did the Jews. There are already several factions, each with its leader. One has a scandal; another its hobby of "sanctification." But all are agreed on *one* point viz. opposition to this *harvest message*, or "present tauth."

The fact of such a separation beginning here, where, if we *are* "in the time of harvest," it is due; should be taken as showing a possibility, at least, that we may be right, and that they are fighting against the truth. But those who are disfellowshipped for this faith, have special comfort in Isa. 66: 5; and recognize a distinction between his *coming*, and his *appearing*. And expect him to appear to us, only when we see him as he is, and are made like him.

### "IN HIS OWN ORDER."

As in Adam all die, so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming" 1 Cor. 15: 22).

Different orders exist both in church and state; there are different orders of nobility and the lower orders; and in the church various orders from the head, to the laity.

"God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers." &c. And in the kingdom there are to be different orders; the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel. And there will be others, "from the least, to the greatest," Hence, as God has maintained order, and a system in all his works, and there is to be a perfect government in the kingdom, there must be different orders, or classes. Therefore, in the resurrection, I can believe there will be different orders, and that every man will be raised in his *own* order.

Some suppose that Paul names all the orders excepting the wicked, in "Christ the first fruits; afterwards they that are Christ's at his coming." And nonresurrectionists claim that only they that are Christ's are to have a resurrection. Therefore Paul is giving the wonderful information that although there is but one order, or class, (Christ the first fruits," had been raised before he uttered this) and but one moment in which the resurrection of all would transpire, and yet *every man* is to be raised in his *own* order.

If the Holy Spirit had only imparted a few more truths as important as this one is, from the nonresurrection standpoint, the importance of the Bible would have been much increased. Another class object, that there is, in Christ, neither Jew, nor Greek, bond nor free; but that in him, all are one; therefore among the dead in Christ, there can be but one order. To this I answer, All are to be one in Christ, viz, one body; and yet many members. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?"

If the disciples are to sit on twelve thrones judging the twelve tribes of Israel; and the kingdom is to be an organized kingdom, in which there are "least, and greatest;" then there must be different orders there, and hence, different orders in the resurrection.

That the prophets are a distinct order, is so apparent as hardly to require proof; Daniel knew nothing of a crucified Saviour; nor did the other prophets; for although speaking of many of these things, "it was revealed unto them, that not unto themselves, but

unto us did they minister." And in receiving their reward under the seventh trumpet it reads, "That thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great" (Rev. 11: 18). If this does not teach that there are different orders among God's people, I fail to see how language can convey that idea. And the fact, that in the resurrection "every man" is to be raised in his *own* order, is another overwhelming argument that the resurrection of the dead, and change of the living, does not all occur at one and the same moment. The expression "every man in his own order," evidently refers to order in the time of its occurrence, as well as to class; since he qualifies the language by saying Christ *first*, and afterwards others. Elijah was changed in a moment, and "we shall be changed in a moment, in the twinkling of an eye, at the last trump." But the "last trump" sounds for *time*, "days" at least; "In the *days* of the voice of the seventh angel;" and these days are prophetic and mean *years*, and there is a clear argument showing that this trumpet at which we are to be changed, sounds for *seventy-five years*; when the above would read, "we shall all be changed in a moment, in the twinkling of an eye, at [or during] the last 75 years." And if the change is in a moment to each class, or "order," it is just as true that we shall *all* be changed in a moment, as if the change were to occur to every class at the *same* moment and without order. Hence, there is not the shadow of an argument in this language of Paul, proving that the change comes to each individual at the *same* moment. The patriarchs, prophets, saints, and *all* both small and great are scattered over the face of the earth; and if all were raised at the same moment, whatever order might follow, there certainly would be none in the resurrection. And I prefer to believe every man will be *raised in his own order*, rather than in the great final crash, and instantaneous uproar, for which so many are looking. God is not a God of confusion; "A great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." And many will learn, when too late, that the "trump of God" will not reach their "auditory nerves;" that the harvest will be passed and the summer ended, with no blast from a literal trumpet, but only a still small voice, heard and recognized by God's people only.

That the "dead in Christ rise first," is a distinct statement. The living are not said to rise at all; the dead are raised, and the living changed. Hence, if the dead rise first, the natural inference, is that they rise *before* that which occurs to the living transpires. I am aware that by a little shrewdness this text can be made to appear in another light; for instance, a nonresurrectionist from California, tries to show "the dead in Christ rise first," will be fulfilled thus, All will be changed at the same time, then the living wait until the dead are raised, and then all rise together, to meet the Lord. He thus admits that the resurrection takes *time*, for *first* implies time. And further, is compelled to take the absurd position that either the resurrection from the dead is *not* imparting life, or else the change to immortality is not imparting life. If raising the dead was the mechanical act of lifting a dead man out of a hole in the ground, it might do; but then the change would be after the resurrection was accomplished; and our brother's theory that they are first changed and then raised, falls to the ground.

A resurrection is coming back to *life*, not coming up to the surface of the earth; else body-snatchers as truly raise the dead as will God himself. But the Bible language will bear no such interpretation. Resurrection is coming to life; and the change to immortality, by those who sleep, is also a coming to life, a spiritual life, and mean one and the same; not two distinct acts occurring at separate moments. Hence, if they *rise* first, then the dead in Christ are *changed* first; and Paul's "*order*," in the resurrection; and the order of the "harvest," as given in Rev. 14; and Matt. 13; have some meaning.

But if the idea that the dead in Christ, and the living are all changed at the *same* moment, could be maintained; it would not touch the question of the resurrection having commenced on Feb. 14th, 1875; where the 1335 days of Dan. 12, ended. Daniel was a prophet, and belonged to the 'order' of prophets; and all the prophecy demands is, "Thou shalt stand in thy lot at the end of the days." "Every man in his own order." The prophets are every where represented as a distinct order, both in the Old, and New Testament; and even in their reward at the judgment, they are a distinct class from the saints. And if *that* order or class were raised "at the end of the days," the *argument* on the 1335 days stands secure. And I am free to confess that when the time had passed where those days should end, and yet the saints of God continued to fall asleep, I was puzzled, but my faith remained unshakened. For if the papacy is men-

tioned in prophecy, it is the "abomination that has desolated God's church. And if it fills that picture, its dominion was taken away in 1798, "to consume and to destroy it unto the end." And if *that* is true, the 1335 years since it was "set up," prolonged to their utmost, have ended; and Daniel, and the order to which he belongs, have come forth; for every man is to be raised "*in his own order*."

Those who have died since Christ died, and have been "baptized into his death," are in the strict sense, "the dead in Christ;" a distinct class by themselves. "Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory; ye also shall sit upon twelve thrones judging the twelve tribes of Israel." The prophets were not in every sense, like the saints, *in* Christ: and yet in their resurrection and reward they are named as first in order: and "there are first that shall be last, and last which shall be first;" all of which clearly implies *time* and *order*, and not an instaneous and mixed resurrection.

I do not expect those who are determined to see only confusion, an instaneous crash of all things at the appearing of Christ, can see *any* of these things. Such men "have eyes but see not;" as they were taught in childhood, so they *now* believe, in relation to *these* things; and *will not* learn that God is found only in "the still small voice," and *not* in uproar.

Instead of the resurrection of the saints, I am now inclined to believe the resurrection of the *prophets only* was due at the end of the 1335 days. And if the saints, or the "dead in Christ," are not raised until just *immediately* before the living are changed, all the arguments stand as before. The only grounds on which we claim that the resurrection has begun, is that the 1335 days of Dan. 12, are ended. And I am *confident* that position cannot be overthrown. Hence, if all the world said NO! I should still believe *Daniel's* resurrection, and all else his resurrection may imply, has been accomplished. But I admit the different *orders* in the resurrection, and commencing with the prophets, the first in the order of rewards, satisfies me better than to be *compelled* to believe the resurrection of the saints was in progress, while at the same time many of them continue to fall asleep.

We walk by faith, not by sight; and the prophetic periods prove, beyond all question, not only that the resurrection has begun, but that the time was due for Christ to leave the "Holy Place," on the 10th day of the 7th month in October, 1874. And also that the "harvest" began at the same time. And

that the "times of restitution" commenced with the present Jewish year, Apr. 6th, 1875. And these positions are proven, not by single isolated arguments, but by a network of evidence *absolutely overwhelming* to every one who understands them. And yet in accordance with an idea suggested by a sister in Brockport N. Y. a few days since, that Christ *might* begin his work by proxy; that notwithstanding he revealed himself to John, as "He that liveth, and was dead; and behold, I am alive forevermore;" yet these things were 'signified to John *by his angel.*' *May* it not be true that the work of the harvest will be accomplished, or at least a part of it, by "the angel of his presence;" without the actual presence of Christ until at, or near the end of the harvest?

This seems at least a plausible idea, and if it is found to harmonize with the facts of the harvest, and other events demanded by the circumstances of this transition period, I shall have no opposition towards entertaining the idea. The main facts, in support of which this paper is published are, first, that the "harvest," which "is the end of the age [or world]," began in the autumn of 1874; that the resurrection began Feb. 14th, 1875, where the 1335 days of Dan. 12, ended; that Christ left the "Holy Place," on the "10th day of the 7th month in 1874; that the harvest will end in the spring of 1878; and the "times of the Gentiles," extend 40 years into the "times of restitution of all things" (Acts 3: 21); and therefore reach 40 years beyond the beginning of this present Jewish year; and that the kingdom of God is to be set up while the Gentile governments are in existence, and therefore, during this coming 40 years.

Each and every one of these positions can be proven beyond all successful contradiction; and any position in relation to the resurrection of the saints, or personal presence of Christ, in *harmony* with these Scriptural views, is with me, an open question.

I believe Christ left the Holy Place on the 10th day of the 7th month of 1874, because of the clear Scriptural argument marking *that* as the time when his coming out was *due*; not that I have seen any manifestation. If we are to believe *nothing* on Scriptural argument; accept of nothing until we walk by *sight*, we shall be nothing in advance of the world. The Jews were required to believe Christ had come, *visibly*, in the flesh, in the apparent son of that carpenter, because of the fulfilment of certain Scriptures. And I now believe Christ has come, in his spiritual body, to 'reap the earth;' because of the fulfilment of certain prophecies. But some may say, the prophecies which proved the visit-

ation of Christ at the first advent were simple facts that every one could understand. I answer, such was *not* the case; out of more than forty *events* said to transpire in fulfilment of certain prophecies, almost every one was accomplished in a way to make it difficult for the *Jews* to trace its certainty as the fulfilment of prophecy. His birth of a virgin after she was espoused by a husband, was not very clear to the Jews; and even Joseph had to be warned of God, in a dream, not to put her away. He was sent into Egypt *privately* and by night, and yet in fulfilment of prophecy (Matt. 2: 15). If he would raise to life the ruler's daughter, "the maid is not dead, but sleepeth" (Mat. 9: 24); and the people must all be put forth before he would awake her. Does he open the blind eyes "Jesus strictly charged them, saying, See that no man know it." And in all his teaching, "he spake in parables, and dark sayings, lest they should see, and hear and understand;" and without parable spake he not unto them."

Almost every prophecy fulfilled at the first advent, was a *partial* fulfilment: take, for instance Isa. 9: 6, 7; "Unto us a child is born, . . . and of the increase of his government there shall be no end. How clear this prophecy must have been to the Jews, while "the carpenter's son" was hanging on the cross.

No prophecy at the first advent was fulfilled in a manner that could be made apparent to the Jewish church with more *certainly*, than can the fulfilment of these prophetic periods be made to the Advent church.

The prophecies which were to convince the Jews that the "harvest," or end of *their* age, had come, were of a different character than those belonging to *this* "harvest;" but I maintain that the signs of the times, the history of the advent movement, foretold in the parable of the ten virgins, and the fulfilment of the prophetic periods, make our whereabouts, and the fact that we are in the harvest, or end of this age, as clear as any thing occurring in the early part of the first advent. Those who know nothing of these arguments, or have looked only with a feeling of opposition, think there is nothing in the signs of the times; nothing in the advent movement; nothing in the ending of the prophetic periods; and it is evident the Jews held the same opinion of the fulfilment of the prophecies pertaining to the first advent. But, say some, the events to transpire at the second advent are on a larger scale, and to be more universal than at the first advent; hence, there will be no obscurity, or *uncertainty* connected with them. So said the church and world, in relation to the signs

"in the sun, moon, and stars." "When the sun is darkened we shall not need a Millerite to tell us; when the stars fall, no one will remain ignorant of the fact." They knew not that these signs were only designed for God's people; and so the sun *was* darkened and the stars fell, and they knew it not: "The wicked shall do wickedly, and none of the wicked shall understand." "But it is certain when he comes in the clouds "and every eye shall see him," all will know. True, but he does not come in this way until the "harvest is passed; and the harvest is a period of time, (Matt. 13: 20). The harvest is the gathering of the fruit, both good and bad; and if he makes his *glorious* advent, and the harvest is to follow, and is a period of *time*, and the wheat is gathered *last*, does not his coming "*with all his saints*," imply a second stage, in that coming? if so, then it must be admitted there *are* different stages. And if *two*, why may there not be more?

There is much evidence that his visible manifestation in the clouds is *not* the *first*. But you may say, He warns us not to go into the desert, or secret chamber to find him, "*for as the lightning*" &c. so shall the coming of the Son of man be. You must admit his coming is made up of different stages; and in this warning he clearly teaches that we have no right to expect to *see* him until he comes in his glory; but he does *not* come in his glory when he *first* comes out, but unglorified, and in "like manner as he went in" (Acts 1: 11, and Lev. 16: 23, 24): Hence that warning does not license us to shut our eyes to all other Scriptures, and wait only for that manifestation. Many are inclined to make the way too easy and plain, not only *here*, in relation to the coming of Christ, but in *all* the christian course; whereas *our Lord* makes it *narrow and difficult*, so that *few can find it*. They catch at this warning and make it their excuse to remain ignorant of "the time of harvest," the events connected with 'the days of the Son of man,' the ending of all the prophetic periods, and every thing which can give them light in *advance* of the world. And yet our Lord has taught that while the *world* are to be ignorant, and in darkness, his children are to be in the light in reference to these very things, "the coming of the day of the Lord."

For one to claim that they are not in darkness in relation to the *coming of an event*, because they are good, or sanctified, and yet admit they have no understanding of the prophetic periods, by which alone we can know our whereabouts, seems to me like a childish, and even *foolish* position. There is a time called 'the *days* of the Son of man,' in which the *world* are to be planting, build-

ing, and marrying, and know *not*; as in the days of Noah; which implies that those *not* of the world, will know. And it must be here, one class of servants maintain that we are *in* the days of the Son of man; that the Lord *has* come; while another class *smight* and say "my Lord *delays* his coming;" and the prophetic periods *prove* this position to be the true one, at the present time; while an assumption that there is no order in the events of the day of the Lord, that every thing transpires in a moment, and that his appearing in the clouds is the *first* development of his second advent, really has no support only by tradition.

The Bible positively affirms there is to be opposition to Christ and his kingdom, by the *kings of the earth*. And certainly no man, nation, or government, would in any way *oppose* Christ in *person* while establishing his literal kingdom on earth, if he was glorified. The idea that Christ will come in all his glory, and with all his holy angels, that every eye will see him, and all kindreds of the earth wail because of him; that men will call for mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne and from the wrath of the Lamb; and yet, after such a manifestation, suppose Rev. 17: 14; 19: 19; and a hundred other parallel Scriptures can have a fulfilment is simply preposterous. And some will even *deny* that this class of Scripture will have a fulfilment, because they clash with their cherished ideas of the *manner* in which "the days of the Son of man" must be introduced.

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#### JEHOVAH COMETH FROM SINAI.

(Copied from "*Bible Examiner*.")

*Rev. Wm. S. W.*

That Christ will return literally and personally to the earth from which he went up, is a fact sustained by a large amount of Scripture testimony; and that his coming is near, even at the door, is also a fact that needs no labored argument to prove. But the manner of his coming is as little understood, even by the advocates of his second coming, as is his *personal* coming, by the *sects* of modern christendom.

Does the Bible as clearly prove the *manner* of Christ's coming, as it does his literal personal coming? We think it does; but, perhaps not as often repeated in Scripture, yet clear and positive, the one as the other. This may startle some who have not investigated the subject, but are settled in the common belief of his descending to the Mount of Olives, from which he ascended.

Our object is not only to show the *manner* of his coming, but show the harmony of seeming conflicting passages of Scripture touching the subject under consideration.

His *coming* and his *appearing* are two distinct events, and must not be confounded. One follows the other just as clearly as his *sec-*

and, follows his first advent. Keep this important fact before the mind, and much of the seeming difficulty in harmonizing the word will vanish. In the principle of literal interpretation or reading of the Scriptures, there is a tower of strength; and to that principle we shall adhere as closely as possible without violating the laws of language. "To the law and to the testimony, etc." "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16:15). What is the first evidence that a thief has been upon our premises? Is it not the missing of our property? Truly; and this agrees with Matt. 24: 40-42: Two shall be in the field; the one shall be taken and the other left. Also Luke 27: 35, 36.

Let us now inquire as to the locality where Christ and his bride, the risen, changed, immortalized church, will first stand upon the earth, which the meek are to inherit; this we hope to be able to do clearly and satisfactorily by quoting the words of God by his prophets. There are many of the utterances of the prophets in relation to the first and second coming of Christ, which seem, at first glance, to be somewhat mixed; but a careful examination, comparing Scripture with Scripture, will solve all difficulty and make it plain.

*Mount Sinai*, or its immediate vicinity, is to our understanding, the locality where the gathering is to be; and it seems the most befitting and proper place. Our first quotation is Deut. 33: 2; "And he said, The Lord came from Sinai, and rose up from Seir; unto them He shined forth from mount Paran, and he came with ten thousands of saints." It may be said, this was at the giving of the law; but let us be careful: there is nothing in the record to show that he came with ten thousands of saints at the giving of the law; but it looks like a fulfilment of Enoch's prophecy: Jude 14, 15; and which the apostle applies to the second advent. I cannot believe it to be simply a historic statement, but rather a prophetic utterance of Moses relating to the gathering of the saints, with their head and leader, preparatory to their going forth to subjugate the nations to his rule. Notice carefully the places named, Sinai, Seir, and Mount Paran, [the locality from which the spies were sent, Num. 13: 3].

Our next quotation is Hab. 3: 3-6: 'God came from Teman, the Holy One from *Mount Paran*. His glory covered the heavens, and the earth was full of his praise, And his brightness was as the light; He had horns coming out of his hand; and there was the hiding of his power.

Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; He beheld and drove assunder the nations; the everlasting mountains (governments) were scattered, the perpetual hills did bow: His ways are everlasting."

Please read carefully the balance of the chapter. We are quite sure that no one will pretend to say that this prophecy has ever been fulfilled; but, on the contrary, it relates to the (immediate) *future*. The reader will better understand or comprehend the prophet by fancying himself standing in Jerusalem, and let your gaze be *southward*. See margin, third verse: God came from Teman "on south,"

Mount Sinai is about 300 miles south of Jerusalem. Language fails us to add anything to the glorious and sublime scene of the com-

ing of Christ and the inauguration of the great day and battle of God Almighty. If we are correct in our understanding of this subject, that the prophet has so graphically described, when it takes place, Christ will have come but not visibly to the outer world (which is at his *appearance*); his saints raised from the dead, clothed upon with an immortal life, caught away, the marriage of the lamb celebrated, His Bride invested with power "to execute the judgment written: this honor have all the saints. Praise ye the Lord" (Psa 149). The prophet sees them marshaled, armed, and on their line of march to clear the rebels out of the land. (The antitype of David's reign).

Would the reader like to know how they appear? Please turn to Rev. 19: 11-16. "And I saw heaven opened, (or the heavenly scene); and, behold a white horse; and he that sat upon him was called, Faithful and True; and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he had on his vesture a name written, King of kings, and Lord of lords."

This description is like God. I do not wonder the prophet exclaims in the second verse, "O Lord revive thy work." It was God's work to create, and set in order our beautiful world, which he pronounced "Very good." It is his work to revive and restore; this, he has invested in his Son, the Lord Jesus Christ, assisted by the church of the firstborn, redeemed by the precious blood of the Lamb slain from the foundation of the world.

Our next text is from Isa. 63: "Who is this that cometh from *Edom*, with dyed garments from Bozrah; this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

Where is Edom? and where is Bozrah? are they not on the direct line of march from Sinai to Jerusalem? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in my heart and the year of my redeemed is come." (The above is a glowing description of the Son of God with his retinue on their way to the city of the great King.) Who will say the three prophets, Moses, Isaiah, and Habakkuk, have not spoken clearly? And have we not interpreted their prophecy scripturally and intelligently?

Our next view of Christ and his redeemed host is before the gates of Jerusalem: this is when and where he will appear, in his Epiphany, or manifestation to the world — Coronation morn. But my pen is inadequate for the truth before me. What! Jesus the once crucified but now the glorified Son of the all-powerful Jehovah and his redeemed millions

appear at Jerusalem, before the gates of the city and demand admittance. Read Ps. 24: The gates being shut He makes the demand, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, and the King of glory shall come in." The question is asked, from within, "Who is this King of glory? The Lord, strong and mighty; the Lord mighty in battle." He has had a battle on the way, probably at Bozrah with the Gog power of Ezek. 38, and 39. He makes the second demand, "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in." The question is again asked, "Who is this King of glory?" And the answer is, "The Lord of hosts, He is the King of glory." The gates are then flung wide; but who can portray the scenes of that Coronation morn: "All hail the power of Jesus' name; let angels prostrate fall. Bring forth the royal diadem, and crown him Lord of all."

Mat 23: 37-39, is in place here: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." [This is when the prophecy of his coming into Jerusalem as its King has its complete fulfilment; as it was then, as he rode into the city, and they cried hosanna; Blessed is the King of Israel, that cometh in the name of the Lord (John 12: 13), having a partial fulfilment. See also Micah 5: 1-3.

Here again pen cannot portray the scene as He is recognized by his brethren, the Jews. "What are those wounds in thy hands? Then shall he answer, Those with which I was wounded in the house of my friends" (Zach. 13: 6). Then will be fulfilled Rev. 1: 7; "Behold, He cometh with clouds; and every eye shall see him: and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen." Truly, "His feet shall stand in that day upon the mount of Olives."

#### OPINION *versus* COMMON SENSE.

All Adventists have doubtless formed an *opinion*, or mental picture, of the appearing of Christ. The general idea is that the sky will be lighted up with his glory, and Jesus will be seen in the clouds by each and every person, and the dead will be raised, and the living changed in one and the same moment; and be caught up to meet him in the air.

If Christ had been speaking only to the people of Judea, there would be no physical impossibility involved in such a fulfilment. But the fact that Christ comes in *person*, and is not omnipresent, and is speaking of all men on all parts of the globe, rather staggers one in the belief that this popular idea of Christ's coming can be correct.

His coming is as the lightning that shineth from the east, even unto the west; therefore, say some, he can be seen on all sides of the earth. I answer: a flash of lightning is

always confined to a single locality; and our horizon "from east to west," is *never* a hundred miles in extent; nor does the lightning ever pass any thing near that distance. And in shining "from the east, even unto the west," it simply flashes over a part of our horizon, a circle of less than fifty miles in diameter. And the same flash seen by a man a little further to the east, would light up only low down in his western horizon. And another person still further east, could no more see it, than he could see the sun after it had passed below his horizon.

Some have imagined He would come in the clouds, and remain still while the earth turned round, and thus bring every part into view, which, of course, would require twenty-four hours to complete the work, instead of a single "*moment*." But even this would bring him to view only over a narrow belt from north to south, around the earth. For though the sun can be seen from the extreme north and south; Christ, though as *bright* as the sun, yet being as near the earth as the clouds of our atmosphere, could be seen only over a narrow belt of the earth.

Hence, unless you can show that the *person* of Christ, his actual body, will be omnipresent, it is simply childish nonsense to expect that he will appear in every part of the world, and be seen by every individual, at the same moment.

"Lo, he comes with clouds; and every eye shall see him;" does not necessarily teach that all see him at the same moment, or that every eye will see him *in the clouds*; but only that he so comes, and will *eventually* be seen by the human family. And yet he *is* to be seen in the clouds by the tribes of the earth. And as "*all nations*" are to be gathered up to Jerusalem to battle, (see Zach. 14: 2, and Joel 3: 2, and Rev. 16; 14]; "and the Lord my God shall come, and all thy saints with thee;" and it is then his feet stand upon the mount of Olives (Zach. 14: 4, 5); that would appear to be the time and place when He "comes with clouds; and every eye shall see him;" and all tribes of the earth *rejoice*.

If the above is true, that he *gathers* all nations about Jerusalem, and then comes in his glory, and in sight of all the tribes of the earth, common sense and the Bible agree. But in that case the "harvest" must precede this glorious manifestation at Jerusalem, for at that time, he comes *with all his saints*.

When a prophecy speaks of the *coming* of Christ, it does not *always* refer to his return to the earth; "Behold thy King cometh," riding on an ass, meant cometh to *Jerusalem*. Then why not "Behold, he cometh with clouds" mean to *Jerusalem*?