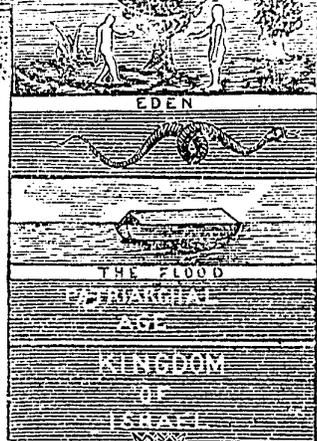
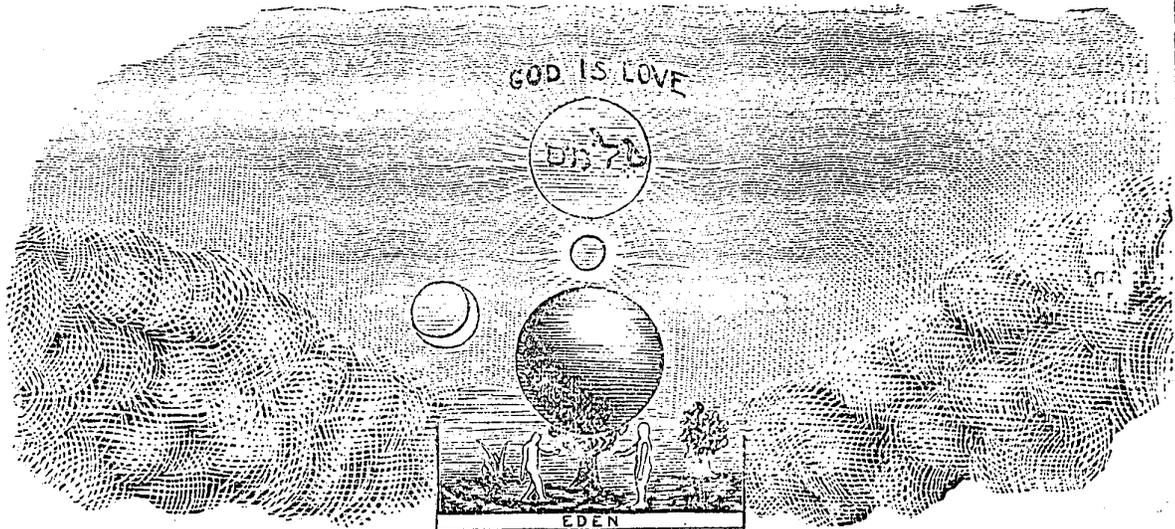


# HERALD OF THE MORNING.



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 ite come whose and I will give

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

bruise the serpent's head.

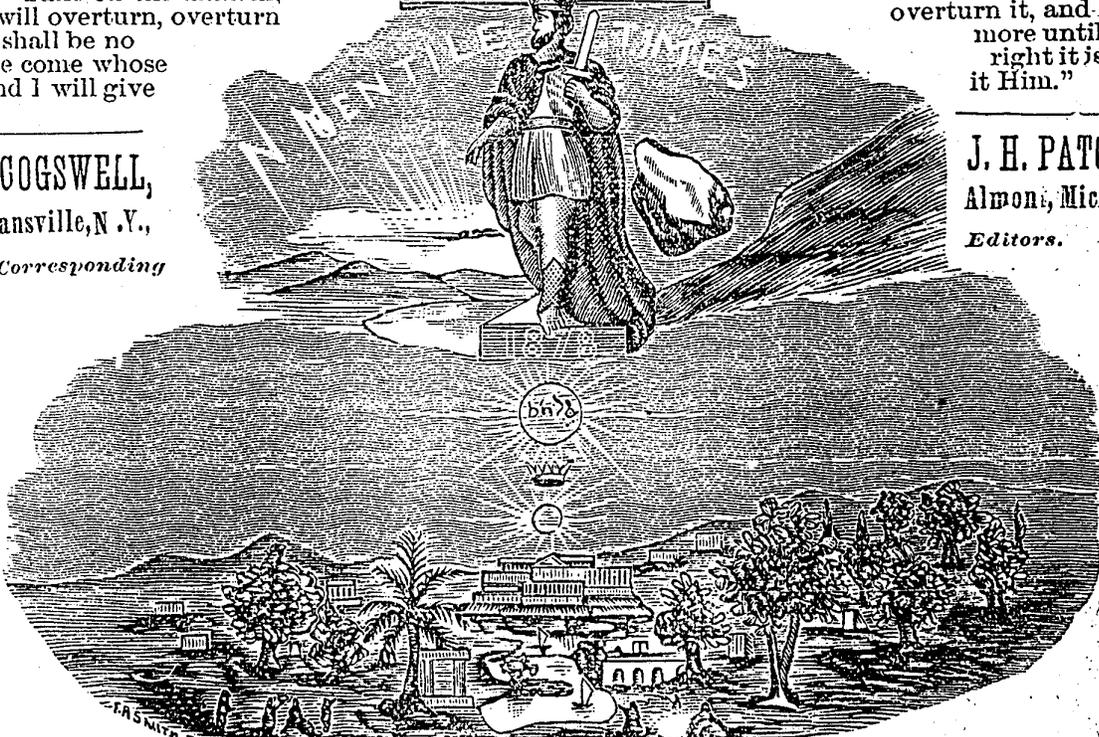
house, into the ark.

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

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## THE SABBATH. *Gal.*

To our Seventh-day readers.

Is it right to keep the first day of the week as a Sabbath? It certainly cannot be wrong to honor, by such an observance, the day on which Christ rose from the dead. But to claim Bible authority for the first day as a sabbath, simply because the disciples sometimes met on the first day of the week to break bread, is clearly an assumption. A commandment is always expressed in definite language: Thou shalt, or Thou shalt not do; and "Remember the *first* day, to keep it holy;" or "The first day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is not found in either the Old or New Testament. Hence, where it is made binding, as a law over Jew or Gentile, it is only so by the commandment of men.

"The *seventh* day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Exo. 20: 10), is the only *Bible* Sabbath. Hence, if any sabbath is binding on the christian church, it is and must be the *seventh* day.

The fourth commandment, like the other nine, was written on stone by the finger of God, and is as binding as is any one of the ten: If "thou shalt not commit adultery; thou shalt not kill; thou shalt not steal;" is binding on the christian, as a law; then "Remember the Sabbath day, to keep it holy," "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" is also binding on the christian. And it can no more be shown that the fourth commandment has been changed, or abrogated, than that the fifth, sixth, or seventh commandment has been abrogated. And yet no one can keep the Sabbath day in accordance with the law, or because it is a part of the law, and yet be a christian. Such an one "has fallen from grace, and Christ shall profit him nothing." "If ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). And after naming the fruits of the flesh, adultery, murder, witchcraft &c., he also names the fruits of the Spirit, love, joy, gentleness, faith, and adds, "Against such *there is no law*" (ver. 23).

It may be asked, Is not the law, "Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery," binding on the christian? I answer, no! to them that are in Christ, and walk not after the flesh, but after the Spirit, there is no law. A man can not murder, or steal, or commit adultery, and not have adultery, murder, or theft in his heart, before he commits the act. And Christ teaches though the law said thou shalt not commit or do. I say unto you, if thou lust, thou hast committed the sin in

his heart (Matt. 5: 28). "An adulterer shall not inherit the kingdom of God" (1 Cor. 6: 9, 10). "And no murderer hath eternal life abiding in him" (1 John 3: 15). Therefore no one can be a christian and have murder, or adultery, in his *heart*. The *law* recognizes only the *act*; and, no matter what is in the heart, has no claims upon the individual until the law is broken.

If it is impossible for a man to have murder in his heart, and at the same time be a christian; and also impossible for a man to commit murder, or adultery, and not have the lust in his *heart* before he commits the act, then it is *impossible* for a christian to commit murder. Wherefore then make a *law* forbidding a man to do what it is absolutely impossible for him to do? Would it not be an act of folly in our government to enact a law that no citizen of the United States should remove his family to the moon under a penalty of a thousand dollars fine? And to say that God has made a law forbidding a christian to do that which it is impossible for him to do, is charging God with folly. The law does not reach high enough to touch the christian's platform; therefore to one in Christ, there is no law. But if any man fall from this "high calling of God in Jesus Christ" (Phil. 3: 14), they fall into bondage; or in other words, 'fall from grace;' 'But if any man sin, we have an Advocate,' who can again take us out of the clutches of the law graven on stone, which was "the ministration of death;" and place us once more under grace; and "to such, there is no law." *Gal. 5: 23.*

A Seventh-day brother asks me to give chapter and verse where the Sabbath was ever abrogated. I refer him to Rom. 10: 4; "For Christ is the end of the law for righteousness to every one that believeth."

The Gentiles were never under the law of Moses; and I am willing to admit that it is still binding on the Jew who rejects the "high calling" in Christ. But "Christ is the end of the law to every one that *believeth*;" "For righteousness is no longer of the law, but of *faith*." "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit are ye now made perfect by the flesh" (Gal. 3: 2, 3)?

[There is no authority to separate the ten commandments given on mount Sinai, or to suppose them any more binding than was the rest of the law. Indeed they were the particular part to which the apostle refers in 2 Cor. 3: 7; "The ministration of death, graven in stones;" and no other part *was* graven in stone.

But the question may be asked, is it not *right* for the christian to keep the Sabbath,

as it is right that he should abstain from theft? If a man keep the Sabbath as a part of the law, nothing is clearer than that he is "debtor to the whole law." "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5: 4). There is no Christ, and no grace between God and the law; it was "do, and live." Hence, he who keeps the law, to please God, approaches him *directly*, and *not* through Christ who is the door; and is therefore, "a thief and a robber" (John 10: 1). It is not by works, but "by grace ye are saved, through faith, and that not of yourselves." Therefore, having begun in the Spirit, if you end in the flesh, "you shall of the flesh reap corruption."

You claim that Christ both kept the law, and commanded others to keep it. This I freely admit. Christ was born under the law, circumcised the eighth day, "and sent only to the lost sheep of the house of Israel," and commanded them to keep the law of Moses: "Whosoever shall break one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven" (Matt. 5: 19). "The scribes and Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, *that observe and do*" (Matt. 23: 2). Here is an absolute command to observe all the law of Moses, even to the act of circumcision, which the scribes and Pharisees required. And yet the Holy Spirit, by the mouth of the apostles, teach quite the opposite of this; "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to the whole law. Christ is become of none effect unto you: whosoever of you are justified by the law, ye are fallen from grace. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5: 2-6). Here it is taught that circumcision *in itself* is of no consequence; Christ had been circumcised, and Paul had been circumcised, but the fact that *christians tried to keep the law*, was in itself a sin. Just so far as they attempted to keep the law, and approach God, through that means, they dishonored Christ, and wrought confusion. The works of the law had served their purpose; and henceforth "faith which works by love," is the *only* means of grace.

When we consider that Christ, while in the flesh, belonged to the Jewish age; that he came to close up the work of that age; and in all his teaching had nothing for the Gentiles; that he was sent only "to the lost sheep of the house of Israel;" and while in the flesh, never commissioned, or permitted his disciples to go to the Gentiles; we can understand why the work and teaching of

Christ savors so much of the law. And why when that dispensation was ended, and the ordinances "nailed to the cross," the Holy Spirit should lead the apostles to teach the Gentiles, under grace, things entirely contrary to what Christ had taught the Jews.]

This is rather a startling idea perhaps, that we are not to follow the teachings of *Christ* any more than that of Moses, or David. But if God sent him with a message to Israel in the flesh, and that message was *not for* the Gentiles; and Christ refused to *permit* it to go to the Gentiles; and when he *does* have a message for them, it proves to be a very *different* one; what authority have the Gentiles to take that message, given *exclusively* to the Jew, and apply it to themselves? And this in spite of the positive statement of Christ, that he was *not* sent to them.]

You may say, Christ came to save the world; true! "He gave himself a ransom for all; to be testified *in due time*" (1 Tim. 2: 6); and when the work of redemption is *completed*, "All families of the earth will be blessed in him." But God is a God of order, and the work a progressive one. He came first to the Jew, had a work and message to that people, and "*finished*" that work (John 17: 4). [This conversation of our Lord occurs *after* he rode into Jerusalem, and had "left their house desolate." After the resurrection, the dispensation of the Holy Spirit was given, and "God visited the Gentiles, to take out of *them* a people to his name" (Acts 15: 14). "After which he will *return* and build again the tabernacle of David which is fallen down" (ver. 16).

The commission, under the influence of the Holy Spirit, to preach the gospel to the Gentiles, was very different from his commission to the disciples *before* his crucifixion. It differed as widely as *reaping* differs from sowing seed. "I send you to *reap* that whereon ye bestowed no labour" (John 4: 38): It was a closing work to the Jewish age; while the gospel to the Gentiles is a work of *sowing* the seed; "The sower soweth the word;" "Preach the word; be instant in season, and out of season." The work of Christ in the flesh, and of the Holy Spirit, after his ascension, differ as widely as does the covenant of blood, and the covenant of grace; and those who cannot see the distinction, have a mixed and confused gospel. And the Seventh-day Adventists are particularly open to this charge. "No man putteth new wine into old bottles." You who are trying to mix the law and the gospel, beware; lest "the bottles perish, and the wine run out."

Asside from the passage in Rev. 14: 12, "Here is the patience of the saints; he that keepeth the commandments of

and the faith of Jesus," which a large part of christendom [age to come believers] claim belongs *after* the gospel to the Gentiles is ended; and in all the teaching under the Holy Spirit, from the day of Pentecost and onward, there is not a single text in harmony with the seventh-day position. But on the contrary, every thing taught by the apostles is at variance with keeping "holy days, new moons, or *Sabbaths*," or *any* part of the law of Moses, given at Sinai; "which gendereth to bondage." And to follow a theory opposed to the whole tenor and spirit of the gospel, and only *claimed* to be supported by what Christ taught the literal Jew, before the gospel to the Gentiles *began*, and a single text in the symbolic book of Revelation on which there is, at least, a fair argument to prove that it belong *after* the gospel has ended, appears to me like a very weak position.

Hab 4:2-4. 4431/6.

### DOES CHRIST STILL TARRY?

The prophetic utterance of Habakkuk (2: 1-4) quoted and applied by Paul (Heb. 10: 36-39) shows that a time was coming when Christ would be said to "tarry," during which the grace of "patience" would specially be exercised. We understand the Saviour refers to the same in Matt. 24: 5; "and while the Bridegroom *tarried*, they all slumbered and slept." Evidently this tarrying could not cover the whole period of his absence, as some maintain; for it was to be *preceded* by a going forth "to meet the Bridegroom;" and he could not in any fair sense be said to tarry or delay until a point of *time* at which he was expected had passed. The "tarrying" and "slumbering and sleeping" run parallel, the latter caused by the former on account of a *reaction* from the state of expectancy based on definite time; hence, both dating from the *disappointment*.

We still unwaveringly believe this *tarrying* time began at the 10th day of the 7th month in 1844, and ended at the same time in 1874, giving a period of just 30 years for the *night* of the parable. It is a *fact* generally admitted, that definite time was the basis of the going forth of the virgins, that on account of it they were *greatly* disappointed when it passed; and that a great reaction came, followed by confusion and misapplication just *like* the work of men in sleep.

This state of confusion was not confined to the "foolish," but "they *all* slumbered and slept" until the midnight cry was made, it being made for the *purpose* of waking them; and "then all those virgins arose and trimmed their lamps" (Bibles); and if, as many maintain, the midnight cry is yet future, both wise and foolish are still asleep, the midnight of the parable is not reached, unless a *midnight* cry can be made in

the *morning*, the coming of the Lord is indefinitely postponed. We think the position of such persons is *absurd*, especially when they say his coming is very *near*—in the immediate future, and even that he may come at *any moment*; but we believe many *honestly* hold that view, who may yet, before the harvest ends, get clearer light.

We are aware our position looks absurd and even fanatical in the eyes of some, and that a partial view of the whole matter leads many to oppose; using the *prejudice* of their hearers as the strongest weapon against us.

We have nothing but the kindest feelings towards them, would not retaliate, hope they may yet see, and are glad for their sake as well as our own, that the *Lord* is judge.

We claim that the midnight cry is past, has done its work as a distinct cry, and that the time to which it pointed has come, viz. "The days of the Son of man" "the *time* of the harvest," which, as Jesus himself explains (Matt. 13) is "the end of the age." Does any one know of any other *other* cry, claiming to be the midnight cry, and pointing to any future time for the coming of Christ? If not, will those who oppose *this* movement *admit* they are still asleep? as they *must* be if the midnight cry has not been made. If, as we claim, our High Priest finished making (not applying) the atonement, and left the Most Holy, on the 10th day of the 7th month 1874; and that then the harvest began; the cry which was made at midnight (of the 30 years of tarrying) has done its proper work and the tarrying time is ended even if the *manner* of his coming be somewhat different from what was expected. Hence, we say, He no longer *taries*; while those who *oppose* these views, say He delays his coming; and say some very hard things about us; some insisting that those holding our views have no character, and doing all they can by a *combined* effort to shut us out from among them as unworthy of the confidence of the churches. All this looks to us like "smiting their fellow servants." But thanks be to God; his word is not bound, for we find an "ear to hear," liberal hearts, and open doors. Surely the Saviour would not condemn any one as an "evil servant" for saying in his heart, or openly, "my Lord delays his coming," when it was *true*; and it *was* true during the tarrying time; *all agreeing* that he delayed; hence it is in the *period* [not moment] of his coming, when he *no longer* delays, that he finds this division among the servants and the work above mentioned. Because he chose the coming of an earthly lord, which perhaps covered only a few minutes, to represent *his* coming, is no better reason for supposing that it should likewise cover only a few minutes, than we have for expecting the

"going forth to meet the Bridegroom," and all the other elements of the parable to be fulfilled in a few hours—a common night. It is difficult however for some to rid themselves of old traditions; and we are not disposed to censure those who *try* to learn, even if they do learn *slowly*. Sometimes the slow ones are the sure ones. "Blessed is that servant whom his Lord when he *cometh* shall find so doing." I think it is an important lesson we need to learn, that the coming of Christ is not a *momentary* work, but covers a period of time, even years; and that the blessing promised is not limited to those only who are feeding the household at the moment he is introduced. "When he cometh;" "In his day;" "The time of harvest;" and "day of visitation," are understood to be used in Scripture as referring to the same time. To illustrate! look at the first advent, which being fulfilled, is all very plain. A great blessing came on those who received him when he came. "Blessed are your eyes, for they see, and your ears, for they hear." "To as many as received him, to them gave he power to become the sons of God." Did those blessings belong only to those who stood ready to receive him at the *moment* he was introduced by John the Baptist? Certainly not; but to all who received him *during* the three years and a half of his ministry in the flesh, or "day of visitation." On the other hand, Jerusalem and the nation, were cast off—left desolate, because they 'knew not the time of their visitation' (Luke 19: 44). Not because they knew him not at the introduction, but because they discerned not the *presence* (coming) of Messiah in his fulfillments of prophecy. If 'when he came' was a period of three and a half years, *why must*, as so many maintain, "when he cometh," mean the moment of his introduction now? The same prophecy which *required* order, and three and a half years for the harvest of the law dispensation, also *requires* order, and three and a half years for the harvest of the "gospel of the kingdom," as may be seen by the argument on that subject in other articles. Christ himself speaks of his coming and compares it to a period of time called "the *days* of Noah" (Matt. 24: 37), which Peter explains to be "the days which were *before* the flood while the ark was preparing" (1 Peter 3: 20), and not the flood itself, as many now maintain. His "coming" is used interchangeably with 'the days of the Son of man' (Luke 17: 26) compare with Matt. 24: 37, 38.) In these we learn that the world is to be in a similar condition of excess and ignorance to what it was while the ark was preparing. Mark, when he is *present*—"in his days." Some seeing this, and to evade its force (for if admitted, the theory of a sudden smash when Jesus comes,

goes by the board) have urged that "the days of the Son of man" means a period of time *before* he comes; the *gospel* days; but if that be true, then what did Jesus mean in saying to his *disciples* "the days will come when ye will *desire* to see one of the days of the Son of man, and ye *shall not* see it"? (Luke 17: 22). This could not be *true* if the "days of the Son of man" meant the *gospel* days; for all christians have seen them, and understood them too, to be the time of his presence "in heaven itself," "there to appear in the presence of God, for us." Evidently Christ referred to a time *after* he returned, in which the *world* would continue in the usual condition and *know not*; our traditions to the contrary notwithstanding.

All who *understand* these things, though they cannot "see" Jesus or the angels at their work of "reaping," however much we "desire" to see them, have the consciousness of being in the light, and have the star of Day shining in their hearts, and thus feel assured the *tarrying* is past. The fulfillment of all but the closing scenes of the parable of the ten virgins, in the past history of the Advent people is sufficient to hold us in the opinion that it was a distinct prophecy of this movement, even if all others deny it, and though the *manner* of his coming like all the rest of the parable, is proved by its fulfillment to be different from what was anticipated.

Some of our leading brethren (now leading back who once led forward) though once endorsing it, *now* repudiate this application of the parable, rather than admit their ideas of the manner of the change of dispensation might be wrong. Others say they *never* believed it, that the movement has been too small; and try to make it appear that only an insignificant portion of the Advent people ever so applied it. We are not insensible to the sharp thrust, under cover of such expressions, coming from those who complain of the hard spirit in us, as they say, but which we do not feel. But we ask, *Has* not the phrase, "tarrying time," as applied to the Time, since 43-4, been *proverbial* among the Advent people? It certainly has; and this is an *admission* sustained by the preaching and the writings of the past, that our present claim has been the general one among Adventists. The *smallness* of the movement has no force, unless it can be shown from the Scriptures what its dimensions were to be. We think however, it has been greater in *effect*, both first and last, than some like to admit, and yet admitted, *indirectly*, by the determined and combined efforts to crush it out. Could our brethren but see what *seems* so clear to us, that this "gospel of the kingdom," is but a branch of the gospel of Christ as preached to A

ham; and that the present dispensation work is but a preparatory *step* in the plan of salvation, they would not any more complain of *smallness*. The *acorn* is small, but not too small, for out of it comes the mightiest oak. It is a "stone," soon to smite the image (Dan. 2), but in due time and process it will "become a great mountain and fill the whole earth."

Repudiation cannot pay a debt, neither can denying facts destroy them. The "drawing back" from the old landmarks, *now*, at the close of this movement, does not lessen but rather increases our faith; being an admission on their part that their lamps [once burning] are gone out (Matt. 25: 8), and hence, to us, an additional waymark to the kingdom.

Why are they not at least *startled* at the very *fact* of their own drawing back, *now* at the very time when so many, and for so many reasons, are expecting the return of Christ? Is it because their lamps being out, they can not see? "If the light that is in them become darkness, how great is that darkness." Blow out a lamp burning in an otherwise dark room, and we have the illustration. God help us all, that we lose not the light He has given us.

To cling tenaciously, as many are doing, to the conclusion that the Lord's coming and kingdom are "nigh, even at the door," and yet reject the evidence on which that conclusion is based, is like a man using a ladder to reach a desired place, then throwing the ladder down, and exclaiming, Here I am, but no thanks to the ladder.

It is a well known fact that definite Time was the basis of this Advent movement; and yet an aged brother who was an earnest and efficient worker at the *first*, and who is recognized by many yet, as a representative man, in a late conversation with the writer, spoke of *all* past Time movements, as "utter failures," and even as "lies;" and also expressed strong doubts that the *signs* in the sun moon and stars as generally held among us, were a fulfilment of prophecy; and yet he retains the position that Christ and his kingdom will come in the immediate future. If the signs *are* misapplied, the conclusion is baseless, for Jesus was speaking of these, when he said, "When ye therefore shall see these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And upon these facts is based the parable of the fig tree, which is commonly used by Time opposers, as the clearest evidence that we may now expect him at any moment.

Was the language of our Lord quoted above, only a command, or was it a prophetic utterance showing that when these signs are seen, his church, being in the light,

would "lift up their heads," or begin to look for deliverance? So it seems to us; and the fact that these signs, together with the investigation of the *other* prophecies relating to the same subject, *led* to this Advent movement, is a strong reason in support of our application of the parable of the virgins; for the Saviour had just been giving the signs as recorded in Matt. 24; giving the command to look up; and speaking of the condition of the world and church in the last days, when he continued, "Then shall the kingdom of heaven be likened unto ten virgins," &c. (That looks just like *obeying* the injunction to "lift up their heads; and look up") These signs, and that parable, are evidently related, and if the signs are still future, as some maintain, the great awakening has come before it was *due*; which is not possible.

Why is it so difficult for man to see the hand of God in the history of his church?

That they were disappointed because Jesus tarried beyond their expectations, instead of proving the movement an "utter failure," "all a hoax," or a "lie," is really an evidence that they were on the prophetic pathway, for had the Lord come in 1844, the tarrying, slumbering, division, and other elements of the parable would all have failed of fulfilment; and instead of the 'hour of temptation,' and 'trial of *faith*,' for the church, they would have been borne to paradise on flowery beds of ease. The Saviour clearly recognizes *two* movements, and *only* two; one *before* sleep, the other *after*; and both being "in the light," they should agree, those waking up by the midnight cry *beginning* where they left off before they slept, build on the same foundation. This all in *this* movement *have* done; which cannot be said of any intervening cry; which justifies us, we think, in rejecting *all* those as the wanderings of men in sleep.

The '43 movement not only brought disappointment, but, as it should have done to fulfil the prophecy, *ended* in darkness; while this one has been *continuous*; and though we have been partially disappointed, instead of bringing darkness, they have in each case brought an *increase of light*. If the midnight cry is future, all are asleep yet, and Jesus still tarries; but if the cry is past, he *no longer* tarries; the dawn has come, and the day star shines in our hearts. Entering this state has been a severe trial of faith, and many turned back and "walk no more with us;" but to all who passed the trial, the lamp clearly reveals the fact that for a time "in his days" the church will not "see him" but walk by faith until he *appears*, when they will "see him as he is," and meanwhile, the *world* will be "as in the days of Noah;" and "know not." In view of which, though it

seem all darkness to them who went back, we are encouraged to press on in the same way a little longer; believing this is the way that "shines more and more unto the perfect day,"

Brethren, be of good cheer; the prize is surely coming; and the "well done," from the Saviour's lips will more than repay for all these trials and "light afflictions."

Those who *confess* they are in darkness, are not fit judges of what is "heresy" concerning the advent; and though we may be misunderstood, misrepresented, and cast out of human institutions by them, they cannot stop the advancing light, shut the ears of those who have "an ear to hear," or prevent those who have the truth from using means and strength in spreading it. Their *combined efforts* to crush these things serving, though unwillingly on their part, to fulfil God's word concerning the 'time of harvest.' Let us therefore, thank God and take courage. *John H. Paton.*

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### THE GREAT PYRAMID.

Professor C. Piazzi Smyth, Astronomer Royal for Scotland, has published a remarkable book of over 500 pages, with 17 explanatory plates, entitled "Our Inheritance in the Great Pyramid," which appears to have a remarkable bearing on science, and some of the leading prophetic events of the world.

The great pyramid stands in latitude 30, at the centre of an arc which sweeps the Delta of lower Egypt. Isaiah appears to allude to this massive monument in the following language; "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt" (Isa. 19:19, 20). This witness testimony of the great Pyramid was only to be made manifest in the latter days.

The base of the great Pyramid covers more than 13 square acres, and is built on a rock leveled for the purpose. The four corner stones are let into the main rock, and the four sides face exactly the four cardinal points of the heavens. Its height is 484 feet.

### THE SACRED CUBIT.

The ten-millionth part of the earth's semi-axis of rotation is 25 Pyramid inches, or 25,025 British inches; which was suggested by Sir Isaac Newton, in his day, to be about the length of the sacred cubit employed by Moses.

The length of a base side of the Pyramid is 9,130 pyramid inches; and this divided by sacred cubit, or 25, gives precisely the number of days, hours, and minutes in the solar

year; and by measuring the four sides, it gives the leap-year, there being exactly that difference in the length of one of those base sides.

Mr. Wm. Petrie, c. e. has computed from the great Pyramid, the distance to the sun at 91,840,000 miles, while, a few years ago, one group of astronomers computed the distance to be 91,500,000, and another group give it as 92,500,000; thus the Pyramid sun-distance, falling between the computations of those two groups of modern astronomers, is perhaps as nearly correct as science will ever determine.

The mouth of the only entrance-passage into the Pyramid is about 49 feet above the ground, on the north side, and descends by a very small bore, leading in a straight line to a subterranean rock-chamber 100 feet below the centre of the base of the whole monument.

Down this entrance-passage about 1,045 inches from its mouth, there is an ascending-passage leading from the entrance-passage to the grand gallery. This latter passage is 47 inches high, and 41 inches broad, and is at an elevation of 26 degrees. The grand gallery being 28 feet in height, is just seven times the height of the passage leading thereto, and is also at an elevation of 26 degrees.

Near the entrance of the grand gallery, is a hole or passage descending almost perpendicularly to a natural grotto in the rock beneath the Pyramid's base, and from thence, this passage descends still lower till it forms a junction with the descending entrance-passage, a short distance above where the entrance-passage leads into the subterranean rock-chamber, which chamber is over 140 feet beneath the floor of the grand gallery.

The grand gallery leads to the ante-chamber adjoining the king's chamber. The ante-chamber is 116 Pyramid inches in length, 65 in breadth from east to west, and 149 in height. The grand symbol in this chamber on the south wall is its division into 5 perpendicular spaces; while on the east and west walls there is a granite leaf, with a boss on each leaf. Here we have the sacred, or the great Pyramid's own cubit divided into 5, in the shape of this boss on the granite leaf, just 5 inches broad. And further, it is divided into 5 again; for the thickness of this remarkable boss is 1-5th of its breadth; thus giving the divisions of the sacred cubit into 5x5 inches.

The size of the king's chamber, in Pyramid inches, is 412 in length, 206 in breadth, and 230 in height. In this chamber there is a stone coffin of the same commensurable capacity as the sacred ark of the covenant.

The division into 5, of the wall-courses of the king's chamber, strikes the eye of the

visitor as he enters the low door-way. Each course round the room is about 4 feet high, except the lower course which sinks one-tenth below the floor, so that the top of the lowest course is on a level with the top of the granite coffer. Two separate sets of measured numbers in Pyramid inches, for the length, breadth, and height of the lowest course, give, when divided by the coffer's contents, 50. So we have the multiple of  $5 \times 5$  equals 25, and twice 25 equals 50, which is a prophetic or jubilee number. And it is somewhat striking that while the Queen's chamber stands on the 25th course of masonry, the King's chamber stands on the 50th course, from the base of the Pyramid.

The molten sea of Solomon's temple contained 2,000 baths, or 50 times as much as the laver, and also exactly 50 times as much as internal cubic contents of the sacred ark of Moses. And it is remarkable that the lower course of the king's chamber was so adjusted in height, by the removal from sight of its lower  $\frac{1}{10}$  inches, that the cubic contents of that lower course amounts to 50 times, the coffer's contents, and exactly equals that of Solomon's molten sea. "Whence, then," asks the Astronomer Royal, "came the metrological ideas common to three individuals in three different ages, and involving reference to deep cosmical attributes of the earth, understood by the highest of human learning at none of those times? The answer can hardly be other than that the God of Israel inspired the architect of the great Pyramid, as well as the prophet Moses, and king Solomon." ]

#### ASTRONOMY OF ENTRANCE-PASSAGE.

"In the year 2170 B. C. [viz. 125 years before the call of Abraham] the Pole-star [or north-star] Draconis, was three degrees and 42 minutes from the Pole of the sky, and therefore, when at its lowest culmination looked right down the entrance-passage.

When the Pole-star was so looking down the entrance-passage [which, it will be remembered, is a small bore beginning about 49 feet above the base of the Pyramid, and descends, in a strait line, to the rock-chamber situated 100 feet below the center of the base of the Pyramid] Tauri, the chief star in the Pleiades group, was crossing the local terrestrial meridian, at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. [That whole stellar combination had not taken place for 25,000 years previously, and will not take place again in 25,000 years.]

This grand quantity, or peculiar celestial cycle, is further defined by the length of the diagonals of the base, which lay out the whole great Pyramid's position, when their sum is reckoned up in Pyramid inches.

From the north beginning of the grand gallery floor there, in southward procession, begin the years of the Saviour's earthly life, expressed at the rate of a Pyramid inch to a year. Three-and-thirty inch-years, therefore, bring us right over against the mouth of the well, which extends down to the bottomless pit, the type of his death; while the long lofty grand gallery shows the dominating rule in the world of the gospel church, over-spanded above by the 36 stones of his months of ministry on earth, and defined by the floor-length, which measures 1881 inch-years. The Bible, fully studied, shows He intended this dispensation to last only for a time; a time too, which may terminate very much sooner than most men expect, and shown by the southern wall IMPENDING.

The southern wall of the grand gallery was found impending, by a quantity, if that interests any one, of 1 degree, [about 6 inch-years.\*

*Note by Ed.* This is an interesting coincidence; for as the floor-measure points to 1881, for, as we believe, the commencement of the return of literal Israel; the 6 years "*impending*," is the exact measure of the time from the spring of 1875, where, according to the jubilee cycles, the "times of restitution," *should* have begun.

Again: The mouth of the well, the type of Christ's death, is 33 inches from the grand gallery; and this 33 inches added to the measure of the grand gallery floor 1881, make 1914, the date of the end of "the times of the Gentiles."

The measure of the descending entrance-passage of the great Pyramid as far as its junction with the *ascending* passage to the grand gallery is given as 1045 inch-years, but its complete length, as it passes on, in a direct line to the bottomless pit, is unfortunately not given, only as "*more* than 4,000 inch-years." This was an oversight; for if from the mouth of the descending entrance-passage of the Pyramid, down that passage as far as the junction of the *ascending* passage to the grand gallery, measures the time to the *beginning* of the law dispensation, then, from the mouth of the entrance, straight down the descending passage to the bottomless pit, *should* be the measure to the time of the fulfilment of Rev. 20: 1, 2, where the "dragon" is to be cast into the "bottomless pit." This passage, simply referred to as over 4000 inches, is a little less than one half of the length of the diameter of the base of the Pyramid; that is, a little less than 4565 inches; and by drawing a diagram of all the given measurements of the Pyramid, I find it to be *about* 4442 inches in length.

As given in the pamphlet from which I copy, the measure back from the grand gallery to the mouth of the entrance passage, makes the mouth of the entrance passage represent the year B. C. 2527; which would be 56 years before the flood; the *probable* time of the beginning of Noah's ark. Now, from 56 years before the flood, 4442 inch-years straight down the descending passage, where it enters the bottomless pit, bring us to A. D. 1914: when, according to the period measuring "the times of the Gentiles, the 'dragon' *should* be bound.

Again. The passage through which Christ "descends into hell," the natural grotto below

the Pyramid, has a *lower* entrance forming a junction with this long entrance passage of the Pyramid, at a little distance before that entrance passage arrives at the bottomless pit. Unfortunately also, this "short distance" is not specified. It shows however, that the resurrection is due a little before Satan is bound. And if that "short distance" should prove to be 40 inches, that also would harmonize with the prophetic period which makes the resurrection due 40 years before "the times of the Gentiles" end. At all events, these measures approximate to, and wonderfully harmonize with the prophetic periods.

#### MELCHIZEDEK.

"Now the man who built the great Pyramid, or laid its foundation in 2170 B. C. was cotemporary with, or a little older than was Abraham. Melchizedek was a grandly mysterious kingly character, to whom Abraham offered the tenth of the spoils. He was "king of Salem, and priest of the Most High God."

#### PLAN OF REDEMPTION.

By J. W. McCagg.

The key to the proper understanding of God's great plan of salvation will be found when the following texts of Scripture are fully understood. "And I if I be lifted up from the earth, will draw all men unto me" (John 12: 32). "We believe in the living God who is the saviour of all men, specially them that believe" (1 Tim. 4: 10). "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 16).

Now these seem like conflicting passages, and yet they are susceptible of a clear explanation, and perfect harmony.

The word in Mark 16: 16, rendered "damned," occurs 19 times in the New Testament, in 17 of which it is translated *condemn*, or *condemnation*. Mark 10: 33, "They shall condemn him to death," is the same word. They *rejected* Christ when they chose Barabbas, and thus *condemned* the Prince of life. The same word occurs in John 8: 10; "Hath no man *condemned* thee? She said, No man, Lord. And Jesus said unto her, neither do I *condemn* thee." If our translators had rendered this, as in Mark 16: 16; it would have read, "hath no man *damned* thee?"

Thus we see this kind of damnation can be inflicted by *man*, and is therefore only the Adamic death; or simply a *rejection* from the gospel offer.

I will draw an illustration. Our government offer a bounty of 100,000 dollars each, for 1,000 men; but they must be of a high physical development. They send examining surgeons into every county, with the enlisting officers, and call for men: thousands

apply. When it is passed, you ask how many from *your* county? And the answer is, 500 examined, and only three persons accepted; 497 rejected, *condemned*, damned. But you say to the officer, do you mean that they are all to be hung? O no! not that. I will explain; the government wanted some of the best men in the nation, and in order to get them they offered a very large bounty; but few men could fill the conditions, those who did, received each man his money, and those who did not, were rejected; or condemned as unfit for this particular service.

In this case, "many were called, and few were chosen."

This is the condition of things under the gospel; Simon declared that God did visit the Gentiles to take out a people to his name (Acts 15: 14).

The popular church, and many others, believe Jesus came immediately to the Gentile world, set up his kingdom in the hearts of men, and those who become converted, join the church, &c., will, when they die, go to heaven; while the rest of mankind will go, some say to a place where they will be tormented in a lake of fire, and suffer as long as God exists. Another class believe, after they have suffered a while God will take them out of hell. Another class believe all but a very few of the human family will be eternally destroyed and never have a chance to believe in Christ, or have a resurrection.

These various views, all clashing with some Scripture, are brought about by not fully understanding God's revealed *plan* of salvation.

The churches, and most of the Adventists, believe that the gospel age, since Christ was crucified, is the time in which God is in Christ, reconciling the *world* to himself.

This is all a mistake, God never intended to do any such thing, else he would have accomplished it, instead of saying that "wicked men, and seducers would wax worse and worse." This gospel age was not designed to convert the world, but to take out a people to his name; "a royal priesthood, a holy nation, a chosen generation" (1 Peter 2: 9).

It is *here* God is taking out the instruments by which to convert the world: and, like a master builder, will have every thing in readiness first. And when Christ shall have taken out his bride, his chosen, just as the government took such as met the conditions, the door will be shut. Now then, the bride made perfect, and united with her Great Head, the work of "the restitution of all things," (Acts 3: 21) begins:

If Jesus intended to convert the world as is so generally understood, he took a very singular way to do it. Look at him (Matt. 10: 5), when sending out his 12, and the 70. He positively forbade them to go in the

of the Gentiles, or into any city of the Samaritans; but to go rather to the lost sheep of Israel. "And, behold, a woman of Canaan came out of the same coasts crying unto Jesus; have mercy on me thou Son of David; my daughter is grievously vexed with a devil; but he answered her not a word." Does this look like that great heart which was so full of love for the world, that he gave his life for it? There must be something in the Scriptures to clear up such apparent contradictions. Even when doing his miracles, he did them as *privately* as he could; *seemingly* for fear the people should see, and know, and be led to believe on him. Look at the case of Jairus, ruler of the synagogue (Luke 8: 51-56). He has them all put out of the room, and then raised her from the dead, and charged them to tell no man what they had seen. Again in healing the blind man (Mark 8: 26), forbade him going into town, or telling it to any one in the town. In Mark 9: 9, He charges them to tell no man what they had seen. In Luke 5: 13 he heals the Leper, and charged him to tell no man. When asked by his disciples (Mark 4: 11, 12), What might this parable be? he answered and said, "Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parable." Now the reason for this! "That seeing they may see and not perceive, and hearing they may hear and not understand; lest at any time they should be converted, and I should heal them." Notice such language, and explain it if you can from any Orthodox stand point. Again; in John 17: 9, Jesus says, "I pray not for the world, but for them thou hast given me." What, Jesus not pray for the world, knowing that the Father would answer his prayer! If the church have the right idea of the conversion of the world did not Christ neglect a great duty? Jesus might well answer no; because the time for that work is not during, but after the gospel dispensation.

But, says one, Do you not believe in the conversion of the world? Most assuredly I do. I believe no one truth is more clearly taught, or more frequently dwelt upon, in both the Old and New Testament, than is that of the final conversion of the world; when every knee shall bow, and every tongue confess. But this is to be accomplished after Christ has come, taken his *elect* bride, and set up his kingdom. That work is just as distinct from the work of the *gospel* as was the gospel to the Gentiles distinct from the work of Christ at the first advent, while closing up the *Jewish* dispensation.

God's plan for converting the world, as revealed in his word, is very different from the popular ideas on this subject. The fiat

of Jehovah has gone forth, that unto him *every* knee shall bow and *every* tongue shall confess; but it is to be brought about not by preaching, but by conquest. Read Joel 3: 1-20; Zach. 13: 8, 9; and 14: 1-19; Mal. 3: 2-5; Hag. 2: 6-24 Zef. 1; Amos 9: 8-15; Rev. 2: 26, 27; 19: 19; and Dan. 7: 14; "And all people, nations, and languages shall serve and obey him.

This entirely contradicts the views held by Adventists, that at Christ's advent he destroys all the world but the few they call christians. They think every thing will end with a crash where the gospel ends, but it is not true. Daniel brings us down to the divided state of the fourth, the Roman, empire, and says, "In the days of *these* kings shall the God of heaven set up a kingdom which shall never be destroyed." And we know the kings, or kingdoms, which represent that divided empire: I will name them, France, Prussia, Austria, Switzerland, England, Spain, Portugal, and the three original divisions of Italy, viz. Lombardy, Rumania, and Revenna. Hence, it may be read "And in the days of England, France, Germany, &c. shall the God of heaven set up a kingdom; and it shall break in pieces and consume all these kingdoms" (Dan. 2: 44).

But the mass of Adventists say, Not so! Lord; you are going to burn up the world and upon its ruin, or *ashes*, set up your kingdom. Such a plain contradiction of God, can only be accounted for, that blindness in part has happened to Israel, *now*, as it did to *literal* Israel, at the first advent.

Let me call your attention as to who the two houses of Israel are: God has had two distinct dispensations, the Jewish, and the Christian. "Abraham had two sons, the one by a bondmaid, the other by a free woman; Hagar, and Sarah; he who was born of the bondmaid was born after the flesh; but he of the free woman, was by promise" (Gal. 4: 22). And Paul clearly teaches in the following verses, that the literal descendants of Israel stand for Hagar, while they that are Christ's [children of promise] stand for the free woman. The one are Israel after the flesh, the other, Israel after the promise. The one house under the law, the other under the gospel; and Christ is to be "a stone of stumbling and a rock of offence to *both* the houses of Israel."

The great restitution spoken of by Paul, Acts 3: 19-22, had its type under the law, Lev. 25: 8-18. And every 50th year was a jubilee, which means a restitution; and during that 50th year, their homestead, or any thing they might have lost by encumbering their property or person, was given back to each one. And God's plan in the great restitution, is to restore back to the human family all they have lost in Adam; "for as in

Adam, all die; so in Christ, shall all be made alive. God will do this whether men believe it or not. When this is done, then will He have "drawn all men unto him;" and will have been the saviour of all men. But not all saved alike: the special salvation belongs to "them that believe." They will be made immortal, and like Christ, and inherit the kingdom.

"And when he was demanded of the Pharisees when the kingdom of God should come, He answered them and said; The kingdom of God cometh not with observation [*margin*, outward show], neither shall they say, lo, here, or, lo, there, for the kingdom of God is *among* you, [see *margin*] Luke 17: 20. Now here is a positive assertion that when the kingdom of God comes, it will not be seen or observed, or come with *outward* show; and yet almost all the Adventists are looking for it to come with the most wonderful "outward show" and demonstration. And although in Luke 19: 11, 12, Christ informs them that the kingdom was not then due; and to prove it, gives them a parable of a nobleman going into a far country to receive a kingdom, and to *return*; and in Luke 21: 31 shows that after seeing certain signs, they were to know that it was *near*; and in John 3: 3, declares that unless a man is born again, he cannot *see* the kingdom of God; yet these Adventists, to evade these positive statements of Christ, and satisfy themselves that the kingdom *will* come with outward show, go on with a lot of nonsense about the kingdom of God being already come, at the time Christ was talking to the Pharisees; and say the land was there, and the subjects were there, and the king was there, and that any body who could see the land and the people, could see the kingdom of God. But such people know as little about the kingdom, as did the Pharisees.

The Bible teaches that the *world* will *never* see the kingdom of God, though it will be "*among*" them, and set up "*in the days* of these kings." We believe the kingdom of God is just what Christ says it is; made up of immortals, having "spiritual *bodies*," and that no one who has not been born of the Spirit, that is, got immortality by a resurrection, or change, can see it when it does come, unless God opens their eyes by a special miracle.

"It doth not *yet* appear what we shall be; but we know that when He shall *appear* [not *comes*] we shall be like him; for we shall see him as he is." Now you may see the conditions on which we are to see him as he is, and when we do that, we shall then see the kingdom of God.

After his resurrection, the disciples did not see him "*as he is*;" that is, in his *real* character; but only in the different forms in

which he *revealed* himself to them; for, at that time they were not "*like him*." Hence he could "vanish out of their sight;" or remain on the earth entirely unobserved; as he *did*, most of that forty days. And we understand that *now*, as he comes back in the same manner as he went away, the world will only see him as he shall *reveal* himself, in fulfilment of certain prophecies.

Adventists, or some who *call* themselves so, *scoff* at this "manner" of Christ's coming; or that he *can* come "as a thief," and without our seeing him. They virtually say He does not come as a thief, nor does he come "in like manner as he went away; but he does come with his saints, and in all his glory. While we claim that he first comes to "*harvest* the earth;" and is here just as he was here during the forty days after his resurrection, only he does not now show himself, for he has come as a thief. And the *reason* for this belief, is because the Scriptures teach that he comes in all these ways, and the prophetic periods prove that he has come.

The Jews stumbled as to the *manner* of his first advent; believing only a part of the prophecies relating to it. And this generation are to stumble over the *manner* of his coming, because they "are slow of heart to believe *all* that the prophets have written." Truly, "he is to be a stone of stumbling to both the houses of Israel."

Those who look for Jesus to come in the clouds with a great noise, to fill Acts 1: 11, will be disappointed; and if they are not careful, "the harvest will be passed," without their knowing it. May God help us to see the light, that we may grow in grace and in the knowledge of the truth.

#### —o— THE EASTERN QUESTION.

J. C. of the "*Worlds Crisis*," is looking anxiously to the "Eastern question," that is, to the fall of the Mohammedan power now in possession of the land of Palestine; and has been so looking, he tells us, "for the last thirty years." And understands *Russia* to be the "king of the north," (Dan! 11). that when Turkey falls, it "comes to its end and none shall help him," and Michael stands up, and the "time of trouble," or battle of the great day, commences.

From the signs of the times, there are indications that Turkey must soon evacuate Constantinople and Egypt, and with them, doubtless her hold on Palestine. [Hence, it becomes an important question with the prophetic student, as to what connection, if any, that event has with the coming of Christ, and the establishment of his kingdom.]

If the fall of the Ottoman Empire is indeed the prelude to "the battle of the great

day," and its fall is an impending event, and may occur at almost any time, the subject, from its prophetic standpoint, is well worthy our closest investigation.

The "Eastern question," as a prophetic question, is based mainly on Rev. 16:12-14 "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we learn that before the beginning of the gathering, the waters of that great river must be dried up; and the gathering of all nations must necessarily be a work of time; and that the preparatory work, in this series of events, is the drying up of the Euphrates. Hence, before we can interpret these events, we must settle the question as to what "the waters of the great river Euphrates" represent.

Ancient Babylon was built on the waters of the river Euphrates, which ran through the whole length of the city. And on either bank of the river, at every street-crossing, were immense brazen gates, left open in the day-time, but closed and barred in the night, and in times of danger.

When Cyrus conquered Babylon, he dug a new channel for the river, so as to make it pass around the city, with the intent of getting his army under the walls of the city, through the channel where the river passed.

That seemed to be the only possible way to capture the city, since its walls were three hundred feet high, and sixty feet thick; and were protected by an outer wall of immense strength; and between the two, a deep moat filled at all times with water from the river.

The Babylonians, under Belshazzar, were so secure behind their impregnable defences that they laughed to scorn Cyrus and his army. And what added particularly to their sense of security was their immense hanging gardens in all parts of the city, irrigated by the abundant waters of the Euphrates; so that with the large stores of grain with which the city was filled, and the production of the gardens, they were provided with food for many years; hence, they could well afford to laugh Cyrus to scorn; from behind those cloud-piercing wall.

Think of the spire of Trinity church N. Y. on which a man looks no larger than a child; then place the walls of Babylon, with solid masonry sixty feet thick, and towering sixty-five feet higher than that spire; and you

can imagine their sense of security. But a greater than Cyrus had said, "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her, saith the Lord" (Jer. 51:53).

After Cyrus had besieged them a long time [for it was a great work he was quietly doing, to dig a new channel for that mighty river, around the great city, and at such a distance that the Babylonians could not see what was going on] king Belshazzar, to show his utter contempt, and that there was no lack of food, and even delicacies, made a "great feast, to a thousand of his lords, and drank wine before the thousand. And when he had tasted the wine his courage rose to such a point that he thought it safe to defy the God of heaven, whom his father Nebuchadnezzar had commanded all peoples, nations, and languages, to obey; and he commanded to bring the gold and silver vessels his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king and his princes, and his wives and his concubines, might drink therein." And while engaged in this sacrilegious work, and the palace all ablaze with light, "there came forth fingers of a man's hand and wrote over against the candlestick, upon the plaster of the wall of the king's palace, and the joints of his loins were loosed;" and Daniel was called to interpret the writing; "Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians. And in that night Belshazzar the king was slain, and Darius the Mede took the kingdom."

But how was this accomplished? Cyrus, when all was ready, broke through the bank which had kept the waters from the new channel, and shut the gates he had prepared to turn it from its old channel, and in the darkness, while the rulers of Babylon were drunken, the loins of its king were loosed, "The waters of the Euphrates dried up, and all Babylon was in confusion; the rumour ran from one part of the city to another, and in their drunken revel they had neglected to close the "two-leaved gates," and Cyrus entered, and took the city.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut" (Isa. 45:1). "One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end" (Jer. 51:31). Babylon has 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. Babylon is suddenly falle

and destroyed, howl for her. O thou that dwellest upon many waters, abundant in treasures, thine end is come. Thou shalt bind a stone to it and cast it into the midst of Euphrates, and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I bring upon her" (Jer. 51: 7, 8, 13, 64). (This language, applied by Jeremiah, to ancient Babylon, is by John the Revelator, applied almost word for word to "MYSTERY, BABYLON THE GREAT THE MOTHER OF HARLOTS.") She has "a golden cup," "the nations have drunken of her wine," and are mad. She also sat upon "waters," which are to be "dried up," before "great Babylon comes into remembrance, to give unto her the cup of the wine of his wrath" (Rev. 16: 19). In one case it was literal wine which the kings and princes of the earth, gathered in that great city, drank out of literal golden cups; in the other, the "city," the "wine," and the "cup" are symbols. In one case it was literal, and in the other *mystic* Babylon. In one case it is the literal waters of the literal Euphrates, in the other, the symbolic waters of the symbolic Euphrates which are dried up.

"And he said unto me; The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." "A drought is upon her waters; they shall be dried up" (Jer. 50: 38). So prior to the fall of "Babylon the great," the waters of Euphrates must be dried up.

Now all the theories and speculations of men *must give way* before these positive teachings of Scripture. The waters on which Babylon sitteth, and which were dried up, were those of the great river Euphrates; and the "peoples, and multitudes, and nations, and tongues, on which "Babylon," or "that great city" "sitteth," *does not refer to the Mohammedans*; they never supported, nor do they have any connection with *Babylon*, literal, or symbolic, the "thirty years in which J. C. has looked in that direction," to the contrary notwithstanding. Thirty-one years ago began the *tarrying time*; and J. C., like all the other "virgins," "slumbered and slept." *Before* the "slumbering and sleeping," *he*, like all the rest of us, understood that the Ottoman empire came to its end *in prophecy*, on Aug. 11, 1840; at which time the Allied Powers took the control of that Empire.

What then are "the waters of Euphrates on which that great city, *Babylon*, sitteth"? The *Christian nations of Europe*, I answer. What other "*waters*" has "Babylon the great" ever sat upon?

A *Christadelphian* book published in Birmingham, Eng. by Robt. Roberts, is, so far as I can learn, the principal promulgator of the views of J. C. that Russia and

Turkey are to fulfil the above prophecy.

Extensive quotations from Ezek. 38 and 39th, are made in relation to "Gog, of the *north parts*," &c. &c. And because *north* is mentioned, the attempt is made to associate the great battle of Ezek. 38, with "the king of the north," of Dan. 11; with which it has no *possible* connection. (The king of the north, (Dan. 11), refers to *Syria*, and has long since been fulfilled; while this gathering mentioned in Ezek. is *yet future*. And it is well known that the *Syrian Mohammedan Power* is the one *now holding* Constantinople and Palestine, and that the *Persians* and other "kings of the *east*," are also mostly Mohammedans; and in the gathering of Ezek. *these very people*, "Persia, Ethiopia, and Libya with them," the very Powers that now occupy Egypt, Palestine and the East, are associated *with* "Gomer, and all his bands; The house of Togarmah of the north quarters, and all his bands, and many people with thee" (Ezek. 38: 5, 6).

How then can *Russia* in her attack on *Turkey* fill this prophecy? Will the Mohammedans *join* with Russia to take Palestine from themselves? Then again, *can* this be fulfilled by the fall of Turkey, the present occupants of "the mountains of Israel"? I answer *No!* for when *this* gathering takes place the mountains of Israel are inhabited, not by Mohammedans, but by "*My people Israel*." These expounders of this prophecy in trying to make the attack of Russia on Turkey the beginning of the battle of the "great day," carefully omit such verses in Ezek. 38: as 8, 11, 14, 16, &c. Here we find that *prior* to the "*Gog power*" coming to this battle, God's ancient people Israel have returned to their *own land* where they are "*dwelling safely*;" "And thou shalt come up *against my people of Israel*, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against *my land*, that the *heathen* may know me, when I shall be sanctified in thee, O Gog, before their eyes" (ver. 16).

That Russia may soon attack Turkey, is very probable; but it *cannot* be in fulfilment of *this* prophecy, unless it can be shown that the *Mohammedans* are God's "*Israel*." Nor can such a war be the "drying up of the waters of Euphrates," to *prepare the way* for the great battle even; unless it can be made to appear that the *Mohammedans* are the "waters" which have supported *mystic Babylon*. The fall of Constantinople may be the first blow in a war which will eventuate in "the drying up of Euphrates;" but *that* work is not yet *due*. All this belongs under the *sixth vial*; and none of the "*seven last plagues*" are *yet* poured out. They all belong to "the day of wrath," for "*in them* is filled up the wrath of Almighty God."

And hence, must be fulfilled *somewhere* in this coming 40 years, before "the times of the Gentiles" end; and *after* the "God of heaven" has set up a kingdom. For this kingdom, after it is set up as a "stone," becomes a great mountain and fills the whole earth. In other words, "It shall break in pieces and *consume* all these [Gentile] kingdoms" (Dan. 2:44); and "the wrath of God is not *filled up*" on these nations, until *that* work is accomplished.

### "THREE UNCLEAN SPIRITS."

"I saw three unclean spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These three, *whatever* they represent, are and must be *some* part of the fourth universal empire; "the fourth great and terrible beast." In Rev. 12: while under its monarchial character, was called "the *dragon*."

When the empire passed under *papacy*, Rev. 13: its *name* was changed to "beast." Still the "*beast*" was not papacy; but what had been the *empire*, and was now *under* papacy. In other words; that on which "the woman" sat (Rev. 17); viz. "the peoples, and multitudes, and nations." The papacy itself, is a distinct element of the Roman empire, "the *false prophet* that wrought miracles before him" [the *beast*] (Rev. 19:20). (The "false prophet," no more applies to *Mohammedanism* than do the "waters," on which the woman sat; for the Mohammedans never "wrought miracles" before the Roman beast). Here we have the *dragon*, the monarchial element of the empire. The *beast* the *nations*, and *peoples*. The *false prophet*, the papacy. Now although the *time* is not come for the *going out* of these "three unclean spirits," i. e. evil influences, which are to result in "the drying up of these waters, that the way of the kings of the east may be *prepared*," still these three great elements of the empire are resolving themselves into distinct parts; and when that is complete, the 19th ver. will have been realized, "and the great city was divided into three parts."

There is not a third-rate politician of Europe so blind, that he does not see the Roman world taking on this triune character; the monarchial, the republican, and the religious division. And that there is to be a struggle of vast dimensions, all can see. *This* struggle, and *these* evil influences will doubtless "dry up the waters of that great river Euphrates," whose dark floods for more than a thousand years, have irrigated the gardens of "BABYLON THE GREAT."

It seems very probable that the battle of the great day, or "Armageddon," referred to here, and in Joel 3:2; and Zach. 14:2, will not transpire yet for many years. For

before that, the "harvest" of the gospel age must end, and the "wheat be gathered into the garner." After which, the *Jews* must be restored to Jerusalem. Then comes the gathering of all nations, and Jerusalem is to be taken (Zach. 14:2). Then the Lord will come, "with all his saints," (their gathering to him having been previously accomplished during "the time of harvest"); "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

If you ask how it can be known that this is the order of events? I answer, We know that the Jews are to return to Jerusalem, and that there is to be a battle, and one half of the city go into captivity, because God has spoken it. And this restitution of the Jews cannot begin until "the fullness of the Gentiles be come in;" therefore the harvest, or end of the gospel age, must close before the commencement of the return of the Jews. "The harvest" does not end until the spring of 1878; and there is considerable evidence [which need not now be given] that the return of the Jew does not begin for three and a half years after, or in 1881. And all *this* must occur, and also the gathering of all nations, before the battle can take place,

[This gives ample time for the "drying up of that great river Euphrates," even if the struggle is delayed until the harvest is ended. This triune struggle which will terminate in the division of "that great city into three parts:" is, as now foreshadowed by European politics, to be between the monarchies with their immense war material, and the 200,000,000 Catholics. But between these two, there is a third party of monstrous proportions, underlying both church and state; the *International Commune*; found in vast numbers among the people of all nations.]

Truly the division of "the city, into its three parts" is clearly developing itself. And the anarchy, and desolation, and weakness which must result from *this* struggle, will surely "prepare the way for the kings of the east and of the whole world to come to the battle of God Almighty, which follows the restoration of Israel to the land of Palestine."

The Ottoman empire filled all of its prophetic work, and ended its prophetic career with the ending of the 6th trumpet, Aug. 11, 1840; and has ever since been the "sick man;" and the watching for the fall of Constantinople, or its accomplishment, can therefore reflect no light on our prophetic path.

The 11th of Dan. begins with the *individual* Darius, and ends with the *individual* Napoleon Bonaparte. And a clearer prophecy cannot be found in Daniel, than that of the 40th verse and onward, where the career of Napoleon, first to "the king of the south,"

*Egypt*, who "pushes at him;" then he went directly to St. Jeau d' Acre, where "the king of the north," *Syria*, "came against him like a whirlwind, with chariots, and horsemen, and with many ships," [a part of the English fleet, under Sir Sidney Smith, assisting the Syrian fleet]. On his way from Egypt to Syria, and from Syria back to Egypt, he enters into, and passes twice through "the glorious land." On his return to Egypt tidings from home, that the army of Italy, east of France, were meeting with reverses; and also that the French arms in Prussia, to the north of France, were being crippled, troubled him; and hence, he left immediately for home. Where, from 1800 to 1815, 'he utterly made way with many.'

But though he planted the tabernacles of his palace between the Mediterranean, and the Dead seas, and between the Mediterranean and the sea of Galilee, in the glorious holy mountain, yet he came to his end and there was none to help him.

From verse 36 to 40 the reign of terror connected with the French revolution is the subject of the prophecy; then, in the spring of 1798, the taking the dominion from papacy marks the beginning of "the time of the end" (see ver. 35).

It was in the spring of 1798, Napoleon started for Egypt, and all, from that to the end of Dan. 12, are events belonging to the "time of the end." And wherever "that time," or "that same time," is mentioned, it means "the time of the end." [A period reaching from 1798, where the first prophetic period, the 1260 years marking the fall of papacy, ended, to 1914, where the last prophetic period, "the times of the Gentiles" will end.]

"At the time of the end the king of the south shall push at him, and the king of the north shall come against him;" and all that follows, happens at the time of the end; and "at that time shall Michael stand up, that great prince, and there shall be a time of trouble such as never was since there was a nation. And at that time thy people shall be delivered." That the period of time in which all, from the 40th verse to the close of the next chapter, a period made very conspicuous in Daniel, should be repeatedly referred to as, "at that time," is not singular; and yet because the 12th chapter opens with, "And at that time shall Michael stand up," and he did not stand up, or in other words, the time of trouble under the symbol of the "voice of the archangel," did not begin at the minor point of time where "he [Napoleon, should] come to his end, and none shall help him," these expounders of prophecy reject this whole application, although they are compelled to admit that Napoleon's career meets every detail of the prophecy.

After admitting that the "king of the north," means Syria all through the 11th chapter down to the 49th verse, as they do; then they immediately shift the scene, and in ver. 40 call Russia the king of the north; thus destroying its unity. While some shift the scene to this land, and call the northern States "the king of the north."

The above views of Dan. 11, as we hold them, and have here given in part, are as they were held by the whole Advent body before "they all slumbered and slept." And all the expositions of prophecy advanced in the last 30 years, which have not been based on the old '43 position, have been of this mixed and confused character. The application of Rev. 13: 18, &c. to Napoleon the 3d, though exceedingly weak, is perhaps, not the worst example of the kind. "Napoleon was 'the beast;' and the letters which spell his name was the number of the beast," we were gravely informed; and those who got the "victory over Napoleon [the beast], and over his number [the letters of his name] stand on the sea of glass, having the harps of God" (Rev. 15: 2). And the prime mover in such an application, [a brother Colegrove] in a long article in the "World's Crisis," modestly advises "the Timests," and all others, to renounce the effort; the prophecies are too deep, as proven by His failure, and we might add that of M. G., for others to attempt their elucidation.

Truly modesty is a becoming virtue.

The present application of Rev. 17, by the Editor of the Crisis, and others, is of a similar character with the above. [Instead of the ten horns representing ten divisions of the Roman empire; and the seven heads, the seven governments of Rome, which is the true application, [for the present one under Victor Emmanuel is the seventh] they call the ten divisions of the empire horns, a part of the time; and seven of them, they call heads when they want them for heads; thus breading confusiou.] And, as if that were not confusion enough, they have Napoleon and France, the beast having seven heads and ten horns; and also three of its own heads, and one of its own horns. And these are the men who now claim to be sanctified through belief of the truth; and cry out that "these would-be leaders [who adhere to the position the "virgins" held before they went to sleep] ought to be silenced."

How can these things be accounted for except by the parable of the "ten virgins"? If they had the light when they started, some of them will have it when they go in to the marriage. God help us to take heed "that no man deceive us."

## MOODY and SANKEY.

What means this wonderful revival spirit? One of our city papers, in accounting for it, said, "After a financial crisis religious revivals always follow." This, we believe, is the true cause of the present great religious movement. Trouble always inclines the human heart to turn for relief to its Creator. Witness men during a shipwreck or other appalling calamities. If our position on the prophecies be true, we are entering "a time of trouble such as never was, since there was a nation." Its present character is more in anticipation, than of real suffering, it is true; but the forebodings of evil, lead men to seek divine favor, as do actual calamities. We are taught that in the midst of these coming judgments, when "men's hearts are failing them with fear, and for looking for those things which are coming on the earth;" that there will be great revivals of religion: "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26: 9). All men will not repent because of these judgments, for "men blaspheme God because of these plagues" (Rev. 16: 11 and 21). The majority of the world will; for in connection with these same plagues (Rev. 15: 4) it is said, "All nations shall come and worship before thee; for thy judgments are made manifest." Hence, instead of coming to destroy, Christ is coming to convert and save the world. I know this will make some professed Christians as angry as were the Jews, that Christ should interfere and save any but themselves; But the God of the Bible is far better than men have represented. He is coming to destroy hypocrites, and sinners in Zion, (read Isa. 33: 9-17).

The next 40 years, if our position is right, will bring the greatest revivals this world has ever witnessed; just what the church has long been praying for; viz the conversion of the world. And "Thy kingdom come, thy will be done on earth, as it is in heaven;" will be answered. And at the end of this 40 years "the stone," will have become "a great mountain, and fill the whole earth." And "He shall reign from sea to sea, and from the river to the end of the earth;" "And all people, nations, and languages, shall serve and obey him."

Our Orthodox friends are right. The Bible teaches the final conversion of the world as clearly as it teaches that Christ died for sinners. There is strong language used in relation to the destruction that is coming; but it is equally strong in relation to its effects on men. Evil will exist, and death will not be abolished until after the Millennium; for death is "the last enemy to be destroyed," and is not accomplished until the thousand years are ended. But "righteousness and peace shall kiss; and truth shall spring out of the earth."

When Christ and his people (the bride) are made one, there are to be such demonstrations "that the world will believe;" as is taught in

John 17: 20, 21. And as from prophetic evidence we learn that "the times of restitution of all things" began Apr. 6th, 1875, we are where this great revival work ought to begin.

If this be the true interpretation, this movement, though right, and of God, is not the salvation we look for. It is the beginning of a work which follows that of "the high calling" under the gospel. And I am glad to know that some among Adventists, whose "lamps have gone out," so that they are without this prophetic light, are turning towards, and following after this lesser salvation. But let no one who is in the light get carried away by this revival movement; for however good in itself, it is only for the world and not for the children of the kingdom. They are to follow the "narrow way" which few can find, "Let no man take thy crown."

## QUESTIONS AND ANSWERS.

A brother asks How we can reconcile the fact of the resurrection beginning with the prophets, and Heb. 11: 40; "God having provided some better thing for us, that they without us should not be made perfect."

Paul is simply teaching that those under the former dispensation were not to be made perfect, until after the dispensation of grace. And the being made perfect is proven by the connection to mean the receiving of what they died in the faith of, viz, their inheritance. Indeed Christ is not yet perfected; nor is he to be until his body is completed.

And the prophets, if they belong to the same body, will not be made perfect until all are gathered into one, and the marriage of the Lamb is consummated.

Another brother asks, How we reconcile 1 Thes. 4: 16; "The dead in Christ shall rise first." Paul is speaking of the dead in Christ, and the living in Christ; and they rise first, viz. before the living are changed; and has no reference to other orders of resurrection. This may be seen from the two previous verses.

Notice! I am making a chart 3 feet 6, by 2 feet 6: illustrated and colored: with 7 arguments for our present position. One of these hanging in the house will very much help all who are interested; and help interest others in understanding this great subject. Price, on rollers, post paid, 50cts.

## NOTICE!

A three day meeting.

At Brockport N. Y. Commencing Friday evening Jan. 14th, and continuing over the following Sunday.

Eldr's J. H. Paton D. Cogswell and N. H. Barbour are expected, the Lord willing, to be at the meeting.

Come all who can.