

VOICE OF THE SHEPHERD.

MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME. A STRANGER WILL THEY NOT FOLLOW, BUT WILL FLEE FROM HIM, FOR THEY KNOW NOT THE VOICE OF STRANGERS."

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The Harvest of the Earth.

DEARLY BELOVED BROTHERN—As much is said in relation to this subject at the present time, it is my design to show from the Scriptures that the "Harvest" described in Rev. 14th, is already past. This chapter, from the 6th to the 9th verses inclusive contains I believe, the "Advent Message," according to previous expositions by many of the Advent brethren. The 12th verse is descriptive of the "patience of the saints" during the tarrying of the vision. "And I looked" always commences a new subject or a review of the same; the 14th verse, therefore, I understand to be a review of the three messages brought to view from the 6th to the 9th verses. "And behold a white cloud;" this cloud may represent the saints. Paul says in Heb. xii. 1, "Therefore, seeing we also are compassed about with so great a CLOUD of witnesses, &c. Again, it is said of the two witnesses, Rev. xi. 12, "They heard a great voice from heaven saying unto them, Come up hither; and they ascended up to heaven in a cloud; and their enemies beheld them." Now it is evident that the Old and New Testaments, which are the "witnesses" here alluded to, did not ascend up literally into heaven, but were merely wrested from the hands of infidel France, by the people of God, (the "cloud,") and being translated into different languages, and scattered broad cast over the world, they became *exalted to heaven*. This "cloud" represents a company that are like Christ, or, in other words, those that have Christ formed within, "the hope of glory." Verse 15, "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." In the parable of the tares and wheat, given by our Saviour Mat. xiii. 30, the servants were desirous to gather up the tares from the wheat. But Christ said unto them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Our Saviour here expressly declares, that in the "time of harvest," HE would say to the reapers, "Gather ye together first the tares, and bind them in bundles," &c. The question now arises, has our Saviour fulfilled this promise? We answer in the affirmative. He has said to the reapers, "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. xiv. 15. Who are these reapers? They are explained to be angels, in Mat. xiii. 39. What kind of angels? The same I understand, that the Revelator saw "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." How are these angels to reap? With a sickle. Of what is this sickle composed? Of *Time*, which, according to the ancient maxim, "Cuts down all, both great and small." What does our Saviour first enjoin upon them? He tells them to gather first the tares, and bind them in bundles. This was mainly accomplished by the preaching of

1813. Verse 16, "And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped." Verse 17, "And another angel came out of the temple which is in heaven, he also having a SHARP SICKLE." The "10th day of the 7th month" was a sharp sickle indeed; just such an one as it required to gather the "clusters of the vine of the earth," or nominal professors—nominal because they were cast into the great wine-press of the wrath of God. This press is brought to view in Joel iii. 13, 14, "Put ye in the sickle for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

The Lord gave us the *time*, or *sickle*, and we cried mightily to "Him that sat on the cloud, to thrust in his sickle and reap;" or in other words, to attend by his Spirit the proclamation of the time. The Lord heard and answered our prayer, and the vine was gathered in as the last of the "harvest;" which our Saviour declares is the end of the world, or age, as it may be rendered.

You will observe, in connection with this, that an angel is described as coming out from the altar, having "power over fire." In connection with the "tenth day" message, was confidently preached the general conflagration, or burning up of the world. We were right. The *burning day* spoken of in Mal. iv. 1, which day is represented as burning "like an oven," has come. Paul also speaks of this day in 1 Cor. iii. 11—15, where he says, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." This is the *fire* of his jealousy, the *fire* of his indignation, and as "other foundation can no man lay than that is laid, which is Jesus Christ," if we have built upon this foundation, "hay, wood, stubble," we shall suffer a proportionate loss, for the DAY IS DECLARING IT. Declaring what? The *hay, wood and stubble* that we have mixed with the *Truth*, which is *Christ*. But HE is now sitting "as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 3. This purging is brought to view in Isa. iv. 4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof; how? by the SPIRIT OF JUDGMENT, and by the SPIRIT OF BURNING." Shall we not submit ourselves to this refining process, that we may come forth as gold seven times purified? Or will "ye conceive chaff, and bring forth stubble?" if so, "your breath, as fire, shall devour you," according to Isa. xxxiii. 11. The Lord help us to exchange the hay, wood and stubble, that we have, for gold, silver, and precious stones, that we may be saved "so as by fire."

The DAY, here specified, in which these things are to be revealed, or declared, is the SEVENTH DAY; called in the prophecies, the "DAY OF THE LORD," "THE GREAT DAY OF GOD ALMIGHTY," the DAY in which he is to "make up his jewels," and his people are to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not." This discernment is to be made in the *sewing* time, not when the kingdom is set up, for the wicked are to be cut off before we shall see the inheritance.

Now, if the harvest is not past, then we are to

look for two definite periods of time, in the future, which the Bible does not authorize us to look for; and if we had definite time, it would be of no avail, for the preaching of *time* has spent its force upon the world. From this and other considerations, I understand the *harvest to have been fully gathered in*, when the angel as described in Revelation xiv. 19, "Thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs. This *wine-press*, I understand the same as called in Joel iii. 14, "the valley of decision;" also in the 12th verse, "the valley of Jehoshaphat;" which signifies, "God judges." By the proclamation of definite time, the people were *pressed to a decision*, or brought down into the valley; for "there," says He, "will I sit to judge all the heathen round about."

Says Christ, John xii. 47, 48, "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." "And blood came out of the wine-press, even unto the horse-bridles," &c. This BLOOD I understand to be the same as in Rev. xviii. 24, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." "In her," that is, the "woman, which is that great city," also called the "bloody city," Nahum, iii. 1, was this blood found, or discerned. It is said this blood came out "even unto the horse-bridles." The revelator is "carried away in the Spirit, and saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns," which symbolizes power. It is customary when riding a beast, to make use of something to guide, or control the beast, and a *bridle* is most commonly used for this purpose. Now, as the "woman" is the church, and as she is represented as riding upon the beast, the *bridle* may represent the *ecclesiastical reins of government*. The *blood*, or evil practices, which have abounded in these organizations, have been disclosed "even unto the horse-bridles," or those that hold the reins of government. "And there shall be a *bridle* in the jaws of the people, causing them to err." Isa. xxx. 28. "By the space of a thousand and six hundred furlongs;" as this appears to represent a *full measure*, and this blood is still being disclosed, I think it may yet be understood, in the future. I see no reason why the latter part of this chapter may not be considered figurative or symbolical language, and be interpreted in the same manner as the former events described in it, have been.

May we be not of those who "draw back unto perdition," but may we "follow on to know the Lord," whom to know aright, "is life eternal."

Yours, "waiting for the adoption, to wit, the redemption of the body." C. H. FENTON.

Synonymous Terms.

One truth is clearly proved to my mind by a comparison of Scripture with Scripture, viz. that *chariots, horses, clouds, heavens, flames of fire, wings of the wind, cherubs, wheels, fowls of heaven, feathered fowls, mansions, inheritance, dwelling-place, sheep, flock, spiritual house, house of God, city of God, habitation of God, temple of God, people of God, holy people, Israel, Jacob, Judah, David, saints, angels, and many other names, are used as synonymous terms, denoting the same thing, viz. the true body of Christ—the Church.* O. SQUIRES.

The Great Battle.

Various indeed, have been the opinions in relation to this battle; as to the *place where* it is to be fought, the *time when*, and the *instrumentalities employed*, to accomplish the work. And as none are better prepared to give a description of a battle, than those that are engaged in the action: so far, therefore, as I have had a practical knowledge in this matter, and have been a witness of the scene, by the help of God, I will attempt a description, or subscribe as a witness, of the fulfillment of the prophecy of John.

Rev. xix. 11—16, "And I saw heaven opened, 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." The white horse denotes strength and purity, and symbolizes the gospel. The heaven here spoken of, must relate to the moral heavens, through which the angel was seen flying, having the everlasting gospel to preach unto them that dwell on the earth, Rev. xix. 6. Now if this angel had an everlasting gospel to preach, it signifies, that to a given period, it never had been preached. What is the substance of this message? It is, "Fear God, and give glory to him; for the hour of his judgment is come;" or, as in xix. 11, "In righteousness he doth judge and make war." This gospel relates to the time of the second Advent of Christ, as preached by Brn. Miller and others, for a few years past; it is not any other gospel, but is merely the latter part of the gospel dispensation, called *everlasting* because it extends to the setting up of the kingdom. Therefore, let us walk by the same rule, brethren, and mind the same things; for many have "departed from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1.

By preaching "the day of the Lord," or day of judgment, a war ensued, as the result of that preaching; and as a preparation is always expedient, in order to compete successfully with an enemy, so the revelator assures us that he "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." He tells us, also, that 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." Rev. xvi. 13, 14. The dragon, here, represents Pagan Rome; the beast, Papacy; (and also the governments of this world, as in their hands is vested both civil and ecclesiastical power;) and the false prophet, all false religion. These spirits are also described in the 6th chapter of Zechariah, where the prophet saw four chariots come out from between two mountains. In the first chariot were red horses; in the second, black horses; in the third, white horses; and in the fourth, grised and bay horses; which the angel explains in the 5th verse to be "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." The black horses are represented as going forth into the north country, to quiet his Spirit in the north country; the white horses, therefore, denote the Spirit of God, while the other three represent the three unclean spirits, or spirits of devils. These influences have been at work in the moral heavens, to make men skeptical on Bible truths, and "to gather them" not into a place, but into a state of mind, in opposition to that day; while, on the other hand, those who loved the Bible, and the appearing of our Lord Jesus Christ, when they discovered in his revealed will that the prophetic numbers found in Daniel and in Revelations, would bring our Lord's return, and usher in that glorious day, they were anxious to communicate this great truth to the brethren and sisters scattered abroad, in order that they might get ready, and also invite their neighbors to share with them in the enjoyment of the blessings promised to those who should prove faithful to the end. And in order to spread this light, and facilitate the work more rapidly, they wrote these visions on tables, according to the command of God. "Write the vision and make it plain upon tables, that he

may run that readeth it." Hab. ii. 2. They were made plain, insomuch that the infidel was ready to acknowledge, that if the Bible was true, which of course he doubted, that the termination of those periods would usher in the day.

The opposition therefore, of the nominal sects and of the world, to the preaching of the second Advent, was but the result of the three unclean spirits that went forth in order to gather them into this state of mind; and as the "day" is the focal point expressed, hence it is called "The Battle of that great Day of God Almighty;" a war, or strife between the two spirits, viz. the spirit of Truth and the spirit of error. This battle is clearly described in the two last chapters of Jeremiah. Let us look at Jer. l. 22, "A sound of a battle is in the land, and of great destruction." This war is waged upon Babylon, as we see from subsequent verses, because she had striven against the Lord; verse 25, "therefore the Lord hath opened his armory, and brought forth the weapons of his indignation."

The command is to "slay all her bullocks." These are those who "teach for hire, and divine for money." Jer. xl. vi. 21. "Her hired men are in the midst of her like fatted bullocks." Again, Jer. l. 41, 42. "Behold a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy; their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. "The figure from whence this is taken, is the destruction of ancient Babylon, by the Medes and Persians, who came from the north country; and as this was a literal destruction, in the antitype it must be moral. This is confirmed by the prophet in Jer. li. ii. "The Lord hath raised up the spirit of the Kings of the Medes." What was the spirit of the Medes? In referring to Dan. vii. 5, where the bear with three ribs in its mouth, is made to symbolize this kingdom, "They said thus unto it, Arise, devour much flesh;" denoting the blood-thirstiness and cruelty of that nation. In fulfillment of Jer. li. ii. therefore, a class has been raised up having "the spirit of the Medes," thirsting to disclose the blood in Babylon. They have camped round about her on every side; the arrows have flown, which are said to be "sharp in the hearts of the King's enemies," and blood has come "out even unto the horse-bridles." "For this," says the prophet, "is the work of the Lord God of hosts, in the land of the Chaldeans." Vers 39. "The mighty men of Babylon have forborne to fight, they have remained in their holds;" as in Rev. xviii. 2, "The hold of every foul spirit;" verse 31, "one post shall run to meet another, to shew the king of Babylon that his city is taken at one end. "This capture commenced in the Eastern States, and from thence it proceeded westward; or as in Rev. xiv, followed the other messages, until all "the men of war were affrighted." This was necessarily a progressive work; embracing a large territory, according to Joel ii. 2, "The Lord shall utter his voice before his army, for his camp is very great."

The western tour of Brn. Himes and Miller was styled, "The campaign," which signifies, the time an army occupies the field. The campaign lasted until the tenth day of the seventh month when the presses were stopped, and "He that sat upon the white horse" left the field of strife and contest, "and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Rev. xvi. 17. This was the unanimous voice of all, "our work is done with the world."

After describing this battle in Rev. xix. 17, the revelator sees an angel standing in the sun; which denotes light and strength, "and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God."

This angel is represented as standing in the sun; the very position that we occupied on the "tenth," when the victory was obtained. The work to be

done after a victory is achieved, is, to report the slain and divide the spoil. As this is a subject of prophecy, the report may be found in Jer. xxv. 33, "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." How has she been spoiled? She has been robbed of her treasures; her goodly fruits have departed from her, and no man buyeth her merchandize any more. Who were to take this spoil? The people of the north country, or the lame, as says the prophet, "Then is the prey of a great spoil divided, and the lame take the prey.—Jacob was made a representative of the lame, being smitten upon the thigh when he prevailed; showing that it is not by might nor by power, but by the Spirit of God, that we prevail. This class are addressed in Rev. xix. 17, and are invited to the supper, or spoil. For an explanation of these verses, look at Jer. v. 27, "As a cage [or coop, margin] is full of birds, so are their houses full of deceit." Also Rev. xviii. 2, where the angel "cries mightily, with a strong voice, saying 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." Now if the unclean birds represent one class of people, then "the fowls that fly in the midst of heaven," must represent another class, especially as they are spoken of as flying in the midst of heaven; whereas, the others are shut up in cages and cannot fly. The door of this cage has been opened, and He has called upon his people with a loud voice to "Come out of her." O praise our God, all ye his servants, for this liberation; for as many as have obeyed this voice, and come out of her, are now prepared to "fly in the midst of heaven;" that is, to read, believe, and publish the great truths of the Bible, which are now being discovered. It would be considered very improper to confine the "fowl of every wing" in a cage together. But the revelator assures us that this is "a cage of every unclean and hateful bird." Hence the liability of plucking the feathers from off each other, which is more than intimated in Ezek. xxxix. 17, where, in giving the invitation to this supper, the prophet addresses himself to every feathered fowl, clearly implying that there is a class of fowls that are destitute of feathers. A bird of this description would truly be incapable of "flying in the midst of heaven."

If, then, "the supper of the great God," is said to consist of the "flesh of kings, and of captains, and of mighty men, and of horses, and of them that sit on them, and of all men, both free and bond, both small and great;" and the "fowls that fly in the midst of heaven" are the people of God, who are to eat this supper, the question may be asked, how shall we partake of it? In answering this question, I would refer you to Rev. xii. 7, where it is said, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." With our views of heaven, as being located above, this, to many no doubt, has appeared mysterious. But when we consider that the dragon represents Pagan Rome, and his angels the subjects of that government; Michael and his angels, Christ and his people, these difficulties vanish away. But, say you, when was there war in heaven? I understand this war to have been waged at the commencement of the gospel dispensation. When our Saviour commissioned and sent out his disciples, he commanded them to do cures, to heal the sick, and to cast out devils. "And the seventy returned again with joy, saying Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven."—Luke x. 17, 18. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. xii. 10. This voice was heard from the heaven out of which Satan was cast; and he was cast

out by the disciples, according to the command, "cast out devils," &c. The only difference then, between this war and the one described in Rev. 19th, is, this one was waged at the *opening* of the gospel dispensation, the other at the *close* of it.— Now if we can learn how the disciples of Christ triumphed over Paganism, and subsequently, how the great reformers, Calvin and Luther, ate the flesh of Papacy; then we may determine how the flesh of captains, and of mighty men, has been eaten in this last contest. "And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii. 11. See also Rev. xvii. 16, where it is said, "They shall eat her flesh, and burn her with fire."

Again, Rev. xix. 19, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here the revelator assures us that the work for which the three unclean spirits went forth, is accomplished; which was "to gather them to battle." This work was fully consummated on the 10th day of the 7th month. "And the beast was taken," &c.; of this I shall not now speak particularly, but will pass to notice the 21st verse. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh." Thus we see, he that is faithful, continues to sit upon the white horse; and a class are now being slain called "the remnant." This, to me, is a painful consideration, but the will of the Lord be done. "It is God that justifieth, who is he that condemneth?" I enter upon this subject therefore, in the fear of God, and in love to my brethren. And first, what may we understand by "the remnant," here spoken of? A remnant is sometimes used to denote the offal part of a garment, which is considered to be of small value; but in this case it must relate to that which is subject to moral law, as they are to be slain by him that sitteth on the white horse. This class were not slain in the "battle of that great day," or, in other words, by the preaching of *definite time*. And as all who opposed *time* were slain by that truth, it must therefore relate to those who have followed down the prophetic periods, accepted an invitation to the wedding; and as the King is now inspecting the guests, they are being found in the chamber not having on the wedding garment, which is righteousness. The command is to bind such and cast them out, &c. This binding is to be effected in the same way as that of the tares, viz. by the preaching of a peculiar truth. I believe the language of Jude, verses 22 and 23, is particularly applicable now, when of some we are to "have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." Many have had their garments spotted by the flesh since the marriage. May the Lord help us to watch, and keep our garments until the Bridegroom returns, that we may open unto him immediately.

But, say you, this is mere opinion, after all, as to what is intended by this "remnant." "To the law and the testimony," to settle this point. In describing the downfall of mystery Babylon, Jer. l. 40, the prophet tells us that "As God overthrew Sodom and Gomorrah, and the neighbor cities thereof, saith the Lord, so shall no man abide there, neither shall any son of man dwell therein." Also Isa. i. 9, where in speaking of revolting Israel, he says, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." From reading the overthrow of those cities, we find that a very small remnant did escape: four persons only, and one of those, through disobedience, became a monument of God's displeasure. "Remember Lot's wife!"

The remnant are now being slain. "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. xii. 7. Already is the battle set in array.— Some are fulfilling the prophecy of John, Rev. xix.

9, "Write, blessed are they which are called unto the marriage supper of the Lamb," thereby acknowledging the marriage to have been fulfilled, on the "tenth," as given in the parable, Math. 25th. As "these are the true sayings of God," I solemnly believe, that all those who oppose this truth, will certainly be slain by it, as the nominal sects and the world were, by the preaching of *time*. I awfully fear that many of those that have been valiant for the truth, and have stood in "the battle of the great day," will now be slain by trusting in their works, and staying on Egyptian horses, which "are flesh and not spirit." Isa. xxxi. 3.

The Lord help us to sit upon the white horse, and wield the weapons of our warfare, "which are not carnal, but mighty through God to the pulling down of strong holds."

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

CePHAS H. FENTON.

The Day of the Lord.

There are those who profess to be looking daily and hourly for the setting up of the Kingdom, or in other words, for the "descent of the Lord himself from heaven," &c., which event is to mark the ushering in of this "day." But I understand them to be two distinct events, clearly marked out by the Scriptures; the "day of the Lord" preceding, by the second to the third watch, the setting up of the Kingdom. For want of room in the present number, I shall be brief in my remarks on this point, giving you the Scripture argument I shall submit it to your consideration.

Peter tells us how this day will come, or be ushered in; 2 Pet. iii. 10, "But the day of the Lord will come," *how?* "as a thief in the night; in the which," i. e. in the which *day*, "the heavens shall pass away with a great noise," &c. Paul in 1 Thess. 5th chapter, considered it of little importance to write unto the brethren about "the times and seasons, for," says he, "ye yourselves know perfectly, that the day of the Lord so cometh," *how?* "as a thief in the night;" but, notwithstanding this, "ye, brethren, are not in darkness, that that day should overtake you as a thief." Why not? "Ye," says Paul, "are all the children of light, and the children of the day." The others are of the night, and of darkness. Why do they not understand? Because they sleep. When do men sleep? In the night. This, then, is a sufficient reason why they do not understand; for Paul and Peter both affirm, that the "day of the Lord will come as a thief in the night, not in the day-time. This has been fulfilled to the letter. "The day of the Lord," stole in "like a thief in the night," at the second watch. How do you know that? says one. We found it out by *watching*; and the result has been with those that did not watch, that their houses have been broken up, according to Math. xxiv. 43, "Know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." What thief is this? It is the same that Peter and Paul have called "The day of the Lord." The question at issue is, have we entered into this day, or not? In a previous article, I have endeavored to show that the opposition to the second Advent, as shown by the prophetic periods to terminate in '43, is the "battle of that great day of God Almighty." This controversy ceased on the 10th day of the 7th month, when "a voice out of the temple of heaven, from the throne," was heard, saying, "It is done." At this point the truth triumphs, and a victory is obtained, over "the beast and the false prophet."— Rev. xix. 19. Now, as the beast, and the kings of the earth, and their armies, were gathered in opposition to this *day*, and are said to be conquered, or "taken," then it follows, that "the day of the Lord" was ushered in at or immediately after the "tenth day of the seventh month." I believe the great

difficulty has been, in extending these periods, of the setting up of the kingdom; when in fact, they are only given to mark the close of the Gospel Age, and introduce the Millennial Age, or "Day of the Lord." These prophetic periods, after a careful perusal, and thorough investigation, aided by the Holy Spirit, were shown by Br. Miller to terminate in the year 1843. By the preaching of this *time*, or thrusting in of this *sickle*, the barley, or spring harvest was gathered in, called in Rev. xiv. 15, "The harvest of the earth." This done, and we are without *time*, or a *sickle*, left in the dark *night*, or tarrying of the vision, but are exhorted to "wait for it, because it will surely come, it will not tarry." We waited patiently. Next is seen "another angel coming out of the temple which is in heaven, he also having a sharp sickle,"—the 10th day of the 7th month. This was to gather another class, called the "Vine of the earth," which is the last harvest in the year; and our Saviour declares the harvest to be "the end of the world," or age. I understand, therefore, that the gospel dispensation closed when the "clusters of the vine of the earth," were gathered. How does this agree with Paul and Peter, who testified that "the DAY of the Lord would come as a thief in the NIGHT? It harmonizes perfectly. In what watch of the night does the thief usually come? He considers the *midnight* hour the most convenient for him to effect his purposes of plunder, when deep sleep is upon all.— Was this the condition of the nominal sects and the world? Yea, and of those also that went forth to meet the Bridegroom; for it is said, "they all slumbered and slept." What then? "There was a cry made, Behold! the Bridegroom cometh! go ye out to meet him!" When? "On the tenth day of the seventh month." This was the time appointed for the wedding. Those, therefore, who were not aroused by this cry, have continued to sleep on, and "the DAY of the Lord has stolen in upon them like a thief, and their houses have been broken up.

This marriage we find acknowledged by the bride, Rev. xix. 7, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." As a part of the bride, I rejoice to confess this glorious truth. I am now waiting the Lord's return from the wedding. I expect to see the same Bridegroom or Husband, that I was married to, on his return from the wedding, with this difference, viz. I shall then behold him *in my flesh*, together with Job; "whom I shall see for myself, and mine eyes shall behold, and not another." God will then be manifest in his body, which is the Church; and the Psalmist awaking with His likeness, will be satisfied.— The supper has been celebrated in connection with the marriage; typified by the "feast of tabernacles," commencing on the 15th day of the seventh month. This supper is said to consist of the "flesh of kings, and of captains, and of mighty men, and of horses," &c. Rev. xix. 18. There is nothing said here of "the fruit of the vine." This is to be drunk when the Kingdom is set up. Again, the invitation to this supper was given at *supper-time*, which, we understand, is celebrated at *night*, or when the labors of the day are ended, and not in the *morning*. There is proof positive that we are now in the morning watch. These views we have endeavored to advocate for four months past, but not until they were written, did we discover it to be a subject of prophecy, Rev. xxi. 3—6, "And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men," not in some unknown place; but, the tabernacle of God is in the Church, which is his flesh; 5th verse, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Verse 6, "And he said unto me, It is done." Here we have the blessed promise, that when this *last* subject or truth is written, God will perform this work, and "make all things new." Glory to God forever and ever. Yours, earnestly expecting the manifestation of the sons of God, in the morning watch.

CePHAS H. FENTON.

Where is Heaven?

The above question is one of vast importance to the saint. Important not only from the fact that heaven is the place of his everlasting rest, but more especially important at present, from the erroneous and unscriptural views entertained of its true locality. In giving an answer to this question, therefore, I shall rely upon the harmonious expression of the Scriptures, and the teachings of the Holy Ghost. Now let us open the Bible, and pray for an understanding heart.

Rev. xi. 19, "And the TEMPLE OF GOD was opened in HEAVEN, and there was seen in his temple the ARK of his TESTAMENT: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. xv. 5, 6, "And after that I looked, and behold, the TEMPLE OF THE TABERNACLE OF THE TESTIMONY IN HEAVEN, was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."

Rev. xvi. 17, "And the seventh angel poured out his vial into the air, and there came a great voice out of the TEMPLE OF HEAVEN, from the THRONE, saying, It is done."

From the above passages, one point is clearly brought to view, and established, viz. that wherever the "temple of God," and the "temple of the tabernacle of the testimony in heaven," and the "temple of heaven," are located, THERE is "HEAVEN ITSELF." Now let us refer to the Scriptures to find what and where the "TEMPLE OF GOD" is.

1 Cor. vi. 19, 20, "What! know ye not that your BODY is the TEMPLE OF the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. iii. 16, 17, "Know ye not that YE are the TEMPLE OF GOD, and that the SPIRIT OF GOD dwelleth IN you? If any man defile the TEMPLE OF GOD, him shall God DESTROY; for the TEMPLE OF GOD is holy, which TEMPLE YE ARE." 2 Cor. vi. 16, "What agreement hath the TEMPLE OF GOD with idols? for YE ARE the TEMPLE OF the LIVING GOD; as God hath said, I will DWELL IN THEM, and walk IN THEM; and I will be their God, and they shall be my people." Eph. ii. 20-22, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief CORNER STONE; IN WHOM, all the BUILDING, fitly framed together, GROWETH UNTO an HOLY TEMPLE IN THE LORD; IN WHOM, YE also, are BUILT TOGETHER FOR, a HABITATION OF GOD through the SPIRIT." Heb. iii. 6, "But Christ as a Son over his own HOUSE; whose HOUSE are WE, if we hold fast the confidence and rejoicing of the hope firm unto the end."

Who that is simple enough to believe the Scriptures, can fail of seeing, from this positive testimony, that the temple, habitation, and house of God, are one and the same; that they constitute HEAVEN and that the PEPOLE of God ARE that HABITATION, HOUSE, TEMPLE, and HEAVEN! And, moreover, wherever one true child of God is, IN HIS HEART is HEAVEN. For God dwells IN him, and walks IN him. Paul says, Eph. i. 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed US with all Spiritual blessings IN HEAVENLY PLACES IN CHRIST; again, Eph. ii. 6, "And hath raised us up together, in heavenly places IN Christ Jesus." Again, Eph. iv. 6, "One God and Father of all, who is above all, and through all, and IN you all."

In the above passages and many others, we have the acknowledgement and assurance of the apostle, that our Saviour's prayer has been fully answered: John xvii. 21-23, "That they all may be ONE; as thou, Father, art IN ME, and I IN THEE, that they also may be one IN us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be ONE, even as we are ONE: I IN THEM, and thou IN ME, that they may be made perfect IN ONE; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Now wherever this perfect union is, between God and

the believing heart, there is heaven. This is the great mystery, which has been hid from ages, and generations, "CHRIST IN you the hope of glory." Christ dwells in our hearts by faith, and we dwell in him, by the same principle. IN the holy heart, individually, as well as in all holy hearts, collectively, is that heaven, where Christ sits "at the right hand of God, henceforth expecting, till his enemies be made his footstool." Heb. x. 13. Christ takes his seat in our hearts, destroys our carnal nature, rules in us, and reigns over us, the Supreme Lord and Sovereign of our will; and the Living Fountain of all our desires. Through "the Spirit of his mouth" IN us, the Man of Sin is consumed, and by the "brightness of his coming" or revelation of his glory IN ALL HIS SAINTS, will he be utterly destroyed. We have a complete confirmation of this position, in the first and second chapters of 2d Thessa. In the 1st chap. 8th, 9th and 10th verses, we have a description of the manner of Christ's coming, viz. "In flaming fire, with his mighty angels," which are the "clouds of heaven," or "all the saints." He will be thus revealed, "taking vengeance" &c. when he "shall come to be glorified IN his saints, and to be admired IN all them that believe." Here we are distinctly informed that the glorification of Christ is to be accomplished "IN his saints," and not in a separate literal body; for the church is his body, and his only body, for his body is one. The Scriptures now where inform us that he has two bodies. What carnal views we have entertained!

We now understand, that it is Christ IN us, or in heaven—the hearts of his people, who is to make his "glorious appearing" IN THE BODIES OF HIS SAINTS, by causing the Spirit dwelling in them, to shine out through the entire man; thus manifesting them as the SONS OF GOD, in the twinkling of an eye—in every part of the earth in a single moment! This will be "coming as the lightning," truly! And it may be well said that this glorious manifestation of God in the bodies of his saints, will "utterly consume the wicked with terrors."—"For our God is a consuming fire." This, then, will be the "flaming fire" of God's vengeance, accomplishing the "everlasting destruction" of all who "obey not the gospel," in the day of its revelation. I now understand that heaven, the heaven "where Christ sits at the right hand of God," the only heaven in which the saint is interested, the heaven from which "the Lord himself shall descend," the heaven from whence we are to wait for "his Son to change these vile bodies," is in the HEARTS OF GOD'S PEOPLE.

But let the Scriptures continue to testify. See Phil. iii. 20, 21, "For our conversation is IN HEAVEN; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Observe, his glorious body, not his resurrected body. We are to be fashioned like unto that body which was exhibited on the mount of transfiguration, and not like unto that body which "bare our sins on the tree." That body, dear brother, being the antitype of the "scape-goat," has borne thy sins into the land of forgetfulness. It was cursed for our sakes. See Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Deut. xxi. 23, "For he that is hanged, is accursed of God." 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here I behold a beautiful exhibition of the two-fold nature of Christ. His Spirit, or divine nature, stands as the antitype of the paschal lamb; and his flesh, or human nature, as the antitype of the scape-goat. For it was in his body that he "bare our sins upon the tree," see 1 Pet. ii. 24.

But, to return. "Our conversation is in heaven." The very heaven too, from whence we are to look for the Saviour to come. The term, "conversation," here, does not, in my judgment, refer to the words of the mouth merely, but more emphatically to the language of the heart; for "out of the abundance of the heart the mouth speaketh." But, keeping

in mind the plain scripture declaration, that "our conversation is in heaven," let us turn to 1 Pet. iii. 1, 16, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you with meekness and fear; having a good conscience; that whereas they speak evil of you, as of doers, they may be ashamed that falsely accuse your good conversation in Christ." Here we find that "our conversation in heaven," and "our conversation in Christ," are represented as one and the same. Says Paul in Gal. ii. 20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Notice the expression; he does not say that he lived by faith on the Son of God, but by the faith of the Son of God. The very faith of Jesus formed the vital principle by which he lived. Certainly Paul was in heaven, and heaven in him; for where Christ is, there is God and heaven, as it is written, Ps. xvi. 11, "In thy presence there is fullness of joy; at thy right hand there are pleasures forever more." If we are IN Christ, and Christ IN us, then are we truly in heaven. Paul tells us in Heb. ix. 24, that "Christ is not entered into the holy places made with hands, which are figures of the true, but into HEAVEN ITSELF, now to appear in the presence of God for us." Again, Heb. xii. 18th, he says, "We are not come unto the mount that might be touched, referring to Mount Sinai, where Moses received the Law, "but," continues he in 22d to 24th verses, "Ye are come," (present tense,) "unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God THE JUDGE OF ALL, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from HEAVEN." Christ speaks to us from our hearts, to the truth of which our conscience is a witness. Again, see Col. iii. 1, 4, "If ye then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ, who is our LIFE, shall appear, then shall ye also appear with him in glory."

Observe, in the foregoing passage, it is said that Christ is "above," that he "sitteth at the right hand of God," &c. Now, we must not understand the term, "above," here, in the sense that the carnal mind would understand it; because the entire testimony of the Scriptures is against it; for they do not tell us that Christ is above the "starry heavens, which our natural eyes behold, but that he has "entered into the holiest of all, even into HEAVEN ITSELF;" which we are assured over and over, is IN US. Why should we persist, contrary to the Scriptures, in understanding the terms, "up," and "down," "above," and "below," in a literal, carnal sense? knowing nothing, as Jude says, "but what they know naturally, as brute beasts." Why, brethren, even the men of this world have higher conceptions than these. They speak of the lower animals, when speaking of the brute creation, and of man as the higher, or highest class, in the animal kingdom. God, in comparing his ways with the ways of man, says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 9. Now I understand this passage to represent the vast distance between God and man in the scale of being. And so I understand the terms, "ascend" and "descend," in reference to our Lord Jesus Christ. He is that "true bread of life which came down from HEAVEN," of which a man may eat and "live forever." His coming down, relates merely

to his infinite condescension, and voluntary humility, in stooping so low as to be found in the fashion of man,—his voluntary quitting, for a season, all the glories of infinite blessedness, that he might raise us up to behold, and share with him that glory.—“He that was rich, became poor, that we through his poverty might be made rich.” He left the glory that he “had with the Father before the world was,” and took up his abode in this dark den of scorpions, that we might become the sons of God. He now sits upon his throne, in our hearts, even upon the mercy-seat, far “above” all our carnal propensities, having completely subdued them; far above all our highest and most exalted conceptions of heaven; for he has “ascended up far above all heavens, that he might fill all things.” Eph. iv. 10. There, is the place where we are to “set our affections.” There, is the heaven where Christ is; and we are IN HIM, and He IN us. Christ, therefore, is just what he himself declares: “Alpha and Omega, the beginning and the ending, the first and the last.” Glory to God! the question, “where is heaven?” is abundantly answered by the positive declaration of the written testimony of God, and confirmed unto us by his Spirit; both of which, agree in testifying, that it is IN US. “Christ IN you the hope of glory.” “Jesus Christ IS COME IN THE FLESH.” “Every Spirit that confesseth not” this most precious truth, “is not of God.” Dear brethren, let us confess Jesus, and “keep our garments, lest we walk naked, and they see our shame.”

“Your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ.”

ORLANDO SQUIRES.

Following the Word.

When the sincere disciple in speaking of his experience in the deep things of God, conscious of his own weakness, and incompetency to understand the things of the Spirit, and the great truths of the Bible, without the same Spirit by which they were written, is led to speak of being impressed by the Spirit, in reference to any duty, or to receive light from the Scriptures by the Spirit, he is frequently set down as a fanatic, and visionary; not only by the nominal churches, but often by Advent believers, and is answered in language like this: “I follow the Word.”

Now, my object is to show what it is to follow the word, in the Scripture sense, and then leave it for all to judge who indeed follows the word. And first, we will endeavor to show from the Bible, what the word is; and we think we shall be able to show conclusively, that CHRIST is the WORD; and notwithstanding the objections that may be raised against this truth, growing out of preconceived opinions, and long established traditions, we say, “to the law and the testimony.” John i. 1, “In the beginning was the Word, and the Word was with God, and the Word was God.” Verse 14, “And the Word was made flesh and dwelt among us.” Now that the Word relates to the Spirit of Christ, see Heb. xi. 3, “Through faith we understand that the worlds were framed by the Word of God, (not by the Scriptures.)” It is said, “the word of the Lord” came unto the prophets. This is explained in 1 Pet. i. 11, and he calls it “the Spirit of Christ which was in them.” In Eph. vi. 17, the apostle calls it “the sword of the Spirit;” then it cannot be the letter, for the letter killeth, but the Spirit giveth life. In Rom. x. 6-9, the apostle shows the absurdity of saying, who shall ascend into heaven, or descend into the earth, to find Christ for he is “in thy mouth, and in thy heart, that is, the WORD of faith which we preach.” See also Deut. xxx. 12-14; Heb. iv. 12, 13, “For the Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight.” Acts xi. 1, Peter tells us that the “Gentiles had also received the Word of God,” and in the 15th verse, of the same chapter, he says, “And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.” 1 John v. 7, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.” Col. iii. 16, “Let the Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another;” hence it must be the Spirit of Christ, in us, moving us to these exercises; and we find that “Christ,” “Gospel,” and “Word,” in some places are synonymous, as in Heb. iv. 2, “For unto us was the Gospel preached as well as unto them; but the Word preached did not profit.” See also Phil. i. 16-18. Now I understand from the Scriptures, that where the plural term, words, is used, it may refer to what is spoken or written by the prophets, or apostles; but when the singular term, word, is used, it refers to the Spirit, or Christ; and therefore, confusion has been introduced into the Scriptures, by not keeping up the distinction between the cause and the effect. Since all Scripture is given by inspiration of God, the Spirit must be the first cause, and the Scriptures the effect. Let us beware that we do not place more confidence in the effect than in the cause that produced it. And as there must be a substance before there can be a shadow, let us beware that we do not place the shadow before the substance. And as the shadow bears the same likeness of the substance that produced it, and if followed up

would lead us to the substance, so the Scriptures are given for the ground or medium of our faith, and if searched and followed out, will lead us to Christ, which is the “end of our faith, even the salvation of our souls,” according to 1 Pet. i. 9; Heb. vi. 1.—Then I understand, that to “follow the Word,” is to be led by the Spirit; “for as many as are led by the Spirit of God, they are the sons of God.” Rom. viii. 14. And as we are to walk by faith, not by sight, and as faith is an act of the mind, then it follows that we must be dictated by the Spirit in reference to our moral actions, and the Scriptures are given us a rule to try the spirits by. See 1 John iv. 1, 2, 3; see also 5th chapter of Galatians, the fruit of the flesh and spirit in contrast.

May our eyes be anointed with eye-salve, that we may see the truth, and obey the truth, that we may be made free by the truth.

S. FENTON.

The Body of Moses.

“Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 9. Believing that the Scriptures furnish a satisfactory solution of the above passage, and in solving it, also throw light upon our present position, I desire to direct the minds of my brethren to a few portions of Scripture which I regard as explanatory of the foregoing text, and then leave it for them to respond yea or nay. I believe that the only means of coming to a right understanding of the Scriptures, is to yield to the teachings of the Spirit, which is freely promised to all that ask for it.

The writings of Jude and John appear to have an especial application to the present crisis. Our Saviour’s reply to Peter, in reference to John, seems to bear upon this point; see John xxi. 22, “If I will that he tarry till I come, what is that to thee?” These words were construed by the disciples to mean, that John should not die. Yet Jesus said not, “he shall not die; but, if I will that he tarry till I come, what is that to thee?” Now, when I perceive that we are living in the chronological application of John’s Epistles, as well as of the Apocalypse, or Revelation, I am constrained to understand our Lord’s reply to Peter, as referring to the writings of John. The entire Epistle of Jude, also, seems to portray to the very life, the exact state of things now transpiring around us. The “mockers,” who were to appear in “THE LAST TIME,” are among us. There are also, as John says, “many antichrists, whereby we know that it is the last time.”

Michael, we all agree, is Christ. The questions, then, involved in the text are, 1. When did Christ contend with the devil about the body of Moses, and say, “The Lord rebuke thee?” 2. What was the “body of Moses” about which they contended? In relation to the time of this contention, dispute, or war, between Christ and the devil, I believe it is clearly shown from the Scriptures, to have taken place in the days of his first Advent, extending down through the ministry of the apostles. We find him even in boyhood, in the temple at Jerusalem, “sitting in the midst of the doctors, both hearing them and asking them questions.” But the history of his public ministry, as recorded by the evangelists, exhibits in a clear light, the “war in heaven,” mentioned in Rev. xii. 7, 8, “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan,” &c. Compare this with Luke x. 17, 18, 19, “And the seventy returned again with joy, saying, Lord, even the Devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy.” Here is the “war in heaven,” and the “dispute about the body of Moses,” and the triumph of Michael over the dragon, not by “bringing against him a railing accusation,” or “reviling for reviling,” but, as the seventy affirmed, “through thy name,” which is parallel with saying, “THE LORD REBUKE THEE.” When Christ commenced his ministry, and began to unfold the glorious dispensation of the gospel, which was to supersede, abolish, and blot out the “law of commandments, contained in ordinances,” “nailing them to his cross,” and slaying the enmity therein contained, according to Col. ii. 14, and Eph. ii. 15, we find him met by the self-righteous scribes and Pharisees, (scrupulous observers of the ceremonial law,) and the ground disputed with him inch by inch. They sought to entrap him in his words, that they might have wherewith to accuse him. Burning with rage under his scorching denunciations, they sought to stone him, to cast him from the brow of a hill, and to kill him; but were unable to fix their grasp upon him, until “the hour had come,” marked by the prophets, for the Shepherd to be smitten, and the sheep to be scattered; he then yields himself into their hands, that the Scriptures may be fulfilled, and suffers death, under the false accusation of being a violator of the law, and a teacher of things contrary to Moses.

While disputing with these hypocritical sticklers for the Law, (or body of Moses,) the Saviour told them plainly, “Ye are of your father, the devil, and his works ye will do.” This is the same as to say, “Ye belong to the dragon’s army, whose angels ye are, and whose battles ye are fighting.” This settles the question as to whom the parties were in this spiritual contest. The “dragon and his angels,”—the devil in the unbelieving Jews, “Michael and his angels,”—Christ and his disciples. The “heaven, from which the dragon was cast out,” from which Christ “saw Satan fall as the lightning,” was the hearts of those who believed on his name, through the preaching of himself and his apostles. See John xii. 31, “Now is the judgment of this world; now shall the Prince of this world be cast out.” This sentence was uttered by our Lord, when a voice from heaven had just declared, in answer to his prayer, that the name of the Father had already been glorified in the Son, and should be glorified again. Jesus immediately told his disciples, “This voice came not because of me, but for your sakes;” and then adds, as already quoted, “Now shall the Prince of this world [the dragon,] be cast out.” From whence was the dragon cast out? From heaven, or the

heart of every believer in Jesus “neither was his place found any more in heaven.” This is where the Father had “glorified his name,” and when Michael stands up in the resurrection morning, it will be glorified again; because the great dragon will be cast out of the earth, or the body, and Christ will be “glorified IN all his saints.” Blessed be God! I now see that this voice did indeed come from heaven “for our sakes.”

The moment any one receives Christ, the devil is expelled from his heart instantly, and “Satan falls from heaven as the lightning,” and “the great dragon is cast out into the earth,” or body, over which only, he has dominion thenceforth. And this dominion will be taken from him also, when the body of Christ—the Church, puts on immortality.

I understand then, that “the body of Moses,” which was the subject of dispute between Michael and the devil, was nothing more nor less than the Law; of which Moses himself was the type and representative. For as Moses was permitted from Pisgah’s top only to look into the promised land; so the Law was only “a shadow of good things to come,” the substance of which was CHRIST. Again, as the literal body of Moses was buried by the Lord, “in the land of Moab, and of his sepulchre no man knoweth unto this day,—so the ceremonial Law, “which stood only in meats and drinks, and divers washings,” was buried by Christ “in the land of Moab,” or, this wicked world, and all the sins of Adam’s race along with it. Thus, “the body of Moses,” and “the sin of the world,” were taken away by “the Lamb of God,” placed upon the head of the “scape-goat,” and carried into the wilderness of oblivion, or buried in a “sepulchre of which no man knoweth unto this day.” And now, as “the Law was our school-master to bring us to Christ,” and when Christ came, every particle of the Law except the moral precepts was abolished, and those precepts engraved upon the heart, and written in the mind; so now, the literal body of Jesus—the body which was “prepared for him,” in which to accomplish an express purpose, viz. that by the power of the Eternal Spirit which abode in it, he might draw into it the sins of the whole world, and thus make it a curse for our sakes, “that we might be made the righteousness of God in him,” according to 2 Cor. v. 21; that literal body of Jesus, I say, has served as our school-master and guide, to bring us into the wedding-chamber of the Bridegroom. The “MASTER of the house has risen up and shut to the door,” and now we are no longer looking for the MASTER to come, but for the “descent of the LORD HIMSELF.” In all our conflicts with the “powers of darkness,” we have “considered Him who endured such contradiction of sinners against himself, that we might not be wearied and faint in our minds.” With the eye of faith upon the Man of sorrows, we have passed down the stream of prophecy, and in defiance of the scoffing hosts on either hand, have followed the prophetic numbers to their termination. Thus, has the literal body of Jesus, or the contemplation of the life that he lived here in the flesh, proved to be a school-master indeed, to bring us to a clear comprehension of the “glory which is to be revealed IN us.” So we see, as the preaching of time has accomplished its mission, as the Bridegroom has come, and the marriage celebration has passed, this crowning truth comes, to unfold the MANNER of the consummating glory.

We had overlooked this. Or rather, the time for it to be fully unveiled, had not arrived. This truth, I understand to have been the subject of inquiry in Dan. xii. 8, “O my Lord, WHAT shall be the end of these things?” The previous question, relative to time, the angel was engaged in answering, when Daniel interrupts him with this question respecting the manner of Michael’s standing up for the deliverance of his people, and is informed that this matter is “closed up and sealed,” to be understood by the wise at “the time of the end.”

“This same Jesus.”

Now, as Michael contended with the devil about the “body of Moses,” at his first Advent, and cast the great dragon out of the heart; so now we may expect, from the admonition of Jude, that there will be another dispute between him and the devil “about the body of Jesus,” at his second Advent, when he stands up to deliver those “found written in the book,” and to cast him out of the body. I am satisfied that the phrase, “this same Jesus,” will prove a stone of stumbling to nominal Adventists, in just the same manner as the phrase, “of that day and hour knoweth no man,” has proved to nominal church members. And the professing Gentile church will stumble over this stone at the second Advent, just as the Jewish church did at the first Advent; for according to Isa. viii. 14, he is to be “for a stone of stumbling, and for a rock of offence to both the houses of Israel.”

To be looking with natural eyes, into the natural heavens, for Christ to appear, when we are assured by the true record, that he is IN US, is, in my judgment, the “spirit that confesseth not that Jesus Christ IS come in the flesh,” and is therefore antichrist. “Beloved, believe not every spirit, but try the spirits whether they are of God.” Yours, in the blessed hope.

ORLANDO SQUIRES.

The Coming of Christ.

What are we to understand by the coming of Christ? Is it to be considered in the light of changing location, or in the sense of changing his office? Let the Scriptures speak on this momentous question. John i. 1, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.” If the world was made by Christ, and he is “before all things, and by him all things consist,” Col. i. 17, then his first and second coming must refer to the

different offices that he fills, and the work that he performs. Heb. ix. 26—28, "But now once in the end of the world, [or age,] hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now if the sin here, refers to the offering, then he will appear the second time without an offering, or body. Now if it was God manifest in the flesh, according to Tim. iii. 16, we see its harmony with John xiv. 9, 10. So we see that the manifestation in the flesh was to perform a special work, viz to make an atonement for the world. And how was this done? We answer, by a gradual process; in which three distinct times were fulfilled, and only one Advent. So I understand his second Advent. He is manifested to accomplish another work. And the three distinct periods in his first Advent, as his birth, his baptism, and his crucifixion, I regard as marking three distinct periods in his second Advent; which are represented by three watches. The time, as reckoned by Br. Miller, and others, has been correct, but we have not understood the nature of the event. We have been stumbling at the same stumbling stone that the Jews did; and as the Lord is to be the stumbling stone to both houses of Israel, let us inquire how the first house stumbled, and it may teach us a practical lesson. The Jews looked for Christ to come as a literal king, and reign. Has not the Gentile church been looking for the same thing? And as the Jews were tested both on time and manner, so it will be now. We have had a test on the time, and now we are to be tested on the manner. See Dan. xii. 8; after the time was given, then the question is asked, "O my Lord, WHAT shall be the end of these things?" showing that the manner is the last thing to be understood. As there was nothing to be seen at his first advent, as the "babe of Bethlehem," to distinguish him from any other child, so it is now, there were some then, who were "waiting for the consolation of Israel," as in the case of Simeon and Anna; and when Simeon saw the child, the Spirit witnessed that he was the Saviour. So it has been now. When the prophetic periods were shown from the Bible to terminate in '43, there were many that had the Spirit to witness to the truth, so clearly proved from the Bible, that Christ would come in '43. Also when the parable of the ten virgins was made to harmonize with the tarrying time of the vision, the sounding of the jubilee trumpet, the high priest coming out to bless the people, and the gathering in of the harvest, at the year's end; we were led to believe that Jesus would come on the tenth day of the seventh month; and the Spirit witnessed to the truth of the time rather than the manner. The manner was a tradition of our own, that we connected with the time; and here is where we have erred. Now if the wise are to understand, we have all proved ourselves unwise, if the time has not been right. Now I understand this wisdom to relate to the manner as well as the time, as it is promised in answer to the question, "WHAT shall be the end of these things?" Now as this wisdom comes from God only, how important that we consider the words of Paul, 1 Cor. iii. 18, "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. ii. 11, 12, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." See also 1 Cor. i. 30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Now as redemption is last brought to view, we see here that redemption finishes the work, and consummates the Christian's hope. As faith and hope are saving principles, let us examine the order in which they are placed in the Scriptures. Heb. xi. 1, "Now faith is the substance of things

hoped for;" consequently the ground of hope, and that explained in Col. i. 29, to whom God would make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory." Now, if according to 1 Pet. i. 9, the end of our faith is the salvation of the soul, then it follows that the end of our hope will bring us to the redemption of our bodies, Rom. viii. 23, the same as brought to view in 1 Pet. i. 5, called "salvation," viz. the salvation of the body, and that to be revealed in the "last time;" and that there are times connected with the second Advent, see 1 Tim. vi. 15; Luke xxi. 24. Now if the salvation is to be revealed in the last time, then it must be at the revelation of the glory. Now as these times are expressed by three watches, I understand the first watch to be '43; the second, the 10th day of the 7th month; and the third watch to bring the setting up of the kingdom, the resurrection of the righteous dead, and the changing of the righteous living; which I believe is just now ready to come upon the world as a snare, and especially upon those who are eating and drinking, and beating their fellow-servants. Those who have been crowding all the events connected with the Advent into one, will please examine the 24th of Matthew a little closer. Look at the 30th, 31st, and 32d verses, and you will see that the powers of heaven must be shaken, the sign of the Son of man appear, tribes mourn, Son of man come in the clouds, send his angels with a great sound of a trumpet, and gather his elect, before we are to look for him even at the door. Look at Luke xxi. 31, and you will see what is at the door, viz. the kingdom of God. Now as Christ has been carrying on his work through his people, in the world, thus far, why not suppose that it will be consummated by the same means, that is, by his Spirit in his people? As he declared at his first coming, that he did it not of himself, but that it was the Father in him that did the work; so now, it is not his people that does the work, but Christ in them.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Here I understand, is the stone over which the Adventists are now stumbling, just the same as the churches stumbled on the time. When the time was shown from the Bible, they said, "Of that day and hour knoweth no man," and therefore refused to believe a truth demonstrated from the Scriptures, because they could not understand a truth yet to be explained. Now I am unable to find one single passage in the Bible to prove that Christ will ever come in the body that he went away with. If the identity of "this same Jesus," be confined to his body, then Saul was persecuting that body, for spirit cannot suffer in the abstract; and he said, "I am Jesus, whom thou persecutest." Again, that the same Jesus is not confined to the body, look at the case of Elijah, who went up in a chariot of fire. Mat. xi. 13, 14, "For all the prophets and the law prophesied until John; and if ye will receive it, this is Elias, which was to come." See Mal. iv. 5. So we see it was the spirit of Elias in John the Baptist; and it is the same spirit again proclaiming the truth of Christ's second coming. Now we see in the 2d chapter of Acts, a key to open this mystery; but none save such as have the Spirit of Christ will be able to use it. Verse 36, "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus whom ye have crucified, both Lord and Christ." If, then, he is both Lord and Christ, it must refer to both natures; as a man he was known as Christ. Now the question is, whether we are to look for him in his humanity, or divinity. Let the Scriptures speak; 1 Thess. iv. 16, "For the Lord himself shall descend from heaven." Then it must be his divinity. See 2d Cor. iii. 17, "Now the Lord is that Spirit." If the Lord is that Spirit, then the coming must be spiritual. See also 2d Thess. i. 10, "When he shall come to be glorified in his saints," not in a separate body, but in them. In 1 Cor. xv. 8, the apostle tells us that Christ was seen of him "as of one born out of due time."—Now I ask any one to show where Paul ever saw

him in person, after his resurrection. We have no evidence of his seeing him at any other time only in the way to Damascus, when he "saw a light from heaven, above the brightness of the sun, and a voice saying, I am Jesus, whom thou persecutest." Now if we will believe him, we can tell where Jesus is, for Saul was persecuting his body, the church; and if you can find where Christ has any other body now, then you must go some where else besides the New Testament, for the evidence.

SOLOMON FENTON.

Antichrist.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Now if it is the spirit that does the confessing, then it must relate to the heart, viz. the Spirit of God witnessing with the spirit of his children. Rom. viii. 16; 1 John iii. 24. Now as there is chronology in the Scriptures to mark out its application, and that only to be known by the Spirit, it is important that we have the Spirit, in order to understand its chronology, and its application.

Now I understand this principle to have been tested at the first coming of Christ, in his own person, as the son of Joseph. I understand it tested again at his second coming in the person of his saints, which is his flesh; and whatever objections may be brought against this view, we would say, to "the law and the testimony; let God be true and every man a liar." Acts ix. 5; 1 Cor. iii. 16; Jo. xii. 12; Eph. v. 30; Col. i. 24—27; and that the flesh of Christ cannot be the body that he appeared in at his first Advent, see Heb. ix. 26, 28; 2 Cor. v. 16; again, see 1 John ii. 18, the time in which the spirit of antichrist is to be tested, viz. the last time. Now if it is the last time, then the time is distinguished from times that precede it, making it the last. Now to give light on this, look at Luke xxi. 21, where Jerusalem is to be "trodden down of the Gentiles, until the times (in the plural) of the Gentiles be fulfilled." Also Rom. xi. 25; again, see 1 Tim. vi. 14, "Which in his times, (referring to the second coming,) he shall show who is the blessed and only potentate," &c. Now if there are times connected with his second advent, or different events embodied, we may gain information by examining the manner of his first Advent; and let us beware lest we who have been so ready to condemn the Jews for their wickedness in rejecting Christ, are not found doing the same thing; for in looking at the 8th of Isa. 12th to 15th verses, he is to be the stumbling stone to both houses of Israel. Now we see that the Jews stumbled both on the time and manner of his coming. They expected Christ to come as a literal King, and reign. The Gentile church, as a body, expect the same. The mass of the Gentile church have already stumbled on the time of his second Advent, two of the watches having already passed, marked by events at his first Advent; which events, at his first Advent, could only have been known by the termination of those prophecies which closed at his birth, and also at his baptism, and the Spirit in his people, that witnessed to the truth, as in the case of Simeon in the Temple, and of Peter, when Christ declared that "flesh and blood had not revealed it unto him, but his Father in heaven."

Now we see that the time for testing his character, was after he entered upon his ministry, and followed down to his crucifixion, during which time his public acts, his Spirit, his words, and his miracles, demonstrated the truth of his character. Now as there was a gradual increase of light at his first Advent, from one event to the other, so at his second. As there was nothing that could have been seen in the person of Christ as the son of Joseph, when he appeared as the babe of Bethlehem, unless it was by faith; so it has been now. When the

time for the Advent was shown from the Scriptures, and made to terminate in '43, the evidences were so clear that people were compelled to believe, or reject the evidences; and every effort was made by professing Christians of every order, to get around it and believe the Advent *near*, but the blessing was in the *time*. Isaac must be offered, however cross- to our former views, or repugnant to our carnal as; and when there was a yielding to the force of the evidence on '43, the Spirit witnessed to it, in the case of Simeon; and the disappointment that was felt, grew out of our mistaken views of the *manner* of his coming, the same as the Jews were mistaken at his first coming; and when we got the evidence from the Scriptures, by the types, the parable of the virgins, the jubilee, &c., harmonizing on the tenth day of the seventh month, we looked for Jesus to come; and many got the witness of the Spirit, witnessing with ours to the truth, similar to '43, only with an increase of power and glory.

Now I understand the *time* to be correct, but we have been mistaken in the *manner*. Instead of a literal, personal coming, it is in the body of his saints, which is his flesh, and through which his work has been carried on through the present dispensation; and through which also, we may expect it will be carried on until the resurrection, when the whole will be finished by the revelation of the glory, when these vile bodies will be made like unto his glorious body. From Rom. xi. 25, it appears that "blindness in part is happened to Israel, until the fullness of the Gentiles is come in." Now let us be careful that we do not cross our track, and confine this blindness exclusively to the Jews; when we have maintained in our views, that Israel, under the gospel, implies all believers. Now, I understand that this blindness relates to the *manner* of Christ's coming; and that, as it was the *time* that demonstrated the *manner* at his first Advent, so it will be at his second; and those that will hold on to their former traditions, in opposition to the evidences of the Scriptures, and the witness of the Spirit, will be left in the same blindness that the Jews were; and here is where God will "take the wise in their own craftiness," for he will have the honor of explaining his own truth. "No man can call Jesus Lord, but by the Holy Ghost."

Now I understand the "last time" to commence at the second watch, the tenth of the seventh month, during which "time" the Spirit of Christ, and the spirit of antichrist is to be tested. See 1 John ii. 18, in which "time" there are many antichrists. Now if we apply this to the first coming of Christ, it will not harmonize, for both the church and the world believe this, (Jews excepted,) and where the many antichrists? Besides it is not in the *past* tense, but in the *present*. Again, if in the *last* time, then there can no marked time follow. But taking the Scripture view, that the church is Christ's body, and all is plain; and on this principle, how few are ready to confess that Christ is come in the flesh! and John gives it as an evidence by which we are to know that it is the *last* time; and the result of this test will soon be witnessed, according to 1 John ii. 19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us;" and our only safety depends upon our having "an unction from the Holy One," by which we shall be able to judge of the spirits, 1 John ii. 20. And with regard to what has been said in reference to the wise understanding, and the evil servant saying, "My Lord delayeth his coming." I think the time has never been when that state of things could be so clearly seen as at the present, when the Spirit of Christ, and the spirit of antichrist is being tested. It could not be said, "My Lord delayeth his coming," until the time came that he was expected. Since the periods have passed, and he has not come in the manner we expected, are not many saying, "The Lord delays his coming?" and even now are they not "beating their fellow-servants," who contend that he has come as the Bridegroom, just as the Spirit witnessed that he would come? And is not

the door closed against the foolish virgins, who had no oil in their vessels, when the Bridegroom came? And is it not demonstrated, by experience and by observation, that the foolish virgins are even now knocking? Is this not manifest from the efforts which are now being made by many of the Advent believers, to get up an excitement, by the power of association, when God has been aiming to scatter this power, that his children should stand by faith in him alone? SOLOMON FENTON.

Record of Life.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, the water, and the blood: and these three agree in one." 1 John v. 7, 8.

Now as moral truth can only be understood as it is explained to us by some symbol, or figure, with which we have some knowledge; here a simple fact is introduced to explain the character of the Deity, viz. that there are three that bear witness IN earth, [not on earth,] and we inquire, *what* earth? Ans. The earth in which these three principles unite, for a special object, viz. to sustain the life that is in the body, or the earthly part of man; and this explains the mystery above. The heaven in which the three bear record, is the heart, or mind; 1 Cor. iii. 16; do. vi. 19; 2 Cor. xiii. 5. So we see, that the three principles, or persons, are represented as bearing record in the heart, or mind. For what purpose? To give us spiritual life. How do they bear record? Rom. viii. 16, "The Spirit itself beareth witness with our spirit that we are the children of God." Now in studying the Scriptures, there appears to be a theoretical and a practical part. Now I think we have dwelt on the *theory* and the *figurative* part long enough. Let us therefore, now come to the *practical part*—to the *substance itself*; which is, "Christ IN you, the hope of glory," who is "made unto us wisdom, righteousness, sanctification, and redemption." S. F.

Binding of Satan.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. xx. 1, 2.

This angel I understand to be the same as described in preceding chapters, but having no voice, or message to deliver, lays hold of the dragon, &c. This can be nothing short of the resurrection of the dead, the changing of the living saints; and the destruction of the wicked. As the devil is a spirit, and operates through the medium of wicked or ungodly men, so he can be bound only in the destruction of this class. This will be effected by the brightness of Christ's coming; or, in other words, by the revelation of the glory in his saints; which glory will constitute the righteous immortal, and subject the wicked to mortality, or the second death; which death will be more or less immediate, according to the deeds done in the body. It will be death, however, and not eternal torments; and as the righteous that shall be found alive when this salvation is revealed, are excepted from death, see John xi. 26, "And whosoever liveth and believeth me, shall never die;" so likewise the unbelieving that are on the earth at that time, will experience death never to be resurrected again. See 2 Thess. i. 7—10, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." This class therefore, cannot participate in the second resurrection, for in that case they would appear in the presence of the Lord again, when it is affirmed that they are destroyed when He is revealed, "with everlasting destruction." It is "the rest of the dead" only, who come up at

the end of the thousand years, when they also, are devoured by the flaming fire of God's vengeance. The destruction of the wicked who are living when Christ is revealed, is simultaneous with the resurrection of the sleeping saints and the change of the righteous living, or "when He shall come to be glorified IN his saints, and to be admired IN all them that believe," or as in Rev. xx. when the "angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand." What are we to understand by this *key*? I understand it to represent *immortality*, or *eternal life*. Rev. i. 18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." This eternal life is in Jesus Christ; but he has promised it to all that are in him. When therefore, they shall have put on immortality, this language will be applicable to them: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Thus we see that the resurrection will have taken place when this angel is seen "coming down from heaven, having the key of the bottomless pit," &c. This "coming down," is not to be understood in the sense of location above. Look at Rev. x. 1; also xviii. 1, where an angel is seen "coming down from heaven, having great power; and he cried mightily with a strong voice, saying, Babylon is fallen, is fallen," &c. If we have seen the fulfillment of this, then we know how the other is to be fulfilled; for the same terms are used. The Lord forgive our blindness, in these matters, and from henceforth may we be willing to sit at Jesus' feet, and receive correction at his hand, and the law at his mouth, that we may be guided into all wisdom.

This "key" is said to be that of death and hell, [hades,] or the grave. The "bottomless pit," I understand to represent the *grave*, which is never satisfied; therefore it may be called *bottomless*. Hab. ii. 5, the prophet in describing a proud man, says, "he enlargeth his desire as hell, and is as death, and cannot be satisfied." This "chain" with which Satan is bound, I understand to be the *darkness* of the grave. See Jude, 6th verse, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, UNDER DARKNESS, unto the judgment of the great day." This chain is more fully explained in 2 Pet. ii. 4, "For if God spared not the angels that sinned, but cast them down to hell, [hades, or the grave,] and delivered them into chains of darkness; to be reserved unto judgment." Here Peter expressly declares this chain to be that of *darkness*. Now we understand, I think, how Satan is to be bound for a thousand years. It is by the destruction of all the wicked on earth, at the resurrection. This is called the *binding* of Satan; but he is finally to be destroyed; not his power merely, but the *devil himself*. For this purpose was Christ manifest in the flesh. Heb. ii. 14, "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." This accuser of our brethren is soon to be cast out of the earth, or bodies of the saints, and shut up in the bottomless pit. Knowing this therefore, he has come down to us in great wrath. His time is truly short. I believe the morning watch will bring the first resurrection, when the angel will be seen "coming down from heaven having the key," &c., or, clothed upon with *immortality*. Glory to God! he will then deceive the nations no more, until the thousand years are ended. But what is more glorious he will not deceive the saints any more, for they will then live by the second Adam, which is the Lord from heaven; whereas, those that have been led captive by the devil at his will, at the second resurrection will be raised flesh and blood; living according to the first Adam; hence they will experience the second death, from which there will be no resurrection.

The Lord save us from this death, and grant us "an abundant entrance into his everlasting kingdom." Yours, CEPHAS H. FENTON.

"Why stand ye gazing up into Heaven?"

Was the language once addressed to the anxious disciples, when their Lord had left them; and the inquiry that then arose in their minds, has no doubt occupied the minds of men ever since, notwithstanding the plain instruction that our Saviour gave his disciples, before he left them in person, John xiv. 1, "Let not your heart be troubled, ye believe in God, believe also in me." Verse 4, "And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life." Now Christ told his disciples that it was expedient that he should go away; for if he went not away, the Comforter would not come; but if he went away, he would send the Comforter, the Holy Ghost, that should abide with his children forever. In another place, it is called the Spirit of Truth. Let us inquire then, who is the Spirit of Truth? Look at John xiv. 18, "I will not leave you comfortless, I will come unto you." So we see, that in sending the Comforter, he came HIMSELF. He went away in *body*, and returned in *spirit*, on the day of Pentecost; not as the *second* coming, but to finish his *first*.

Are we not reproved by the language of the "two men in shining garments," who may now be asking, "Why stand ye gazing up into heaven?" when the expression, "shall so come in like manner," refers to the *manner of his being taken up, or exalted, IN A CLOUD*, and not to the re-appearance of that identical *body of flesh and bones, which was carried out of their sight. That body, will be seen no more; and yet that same Jesus will come in "like manner" as he went up, "IN THE CLOUDS OF HEAVEN," OR, "with his mighty angels," or, "ten thousand of his saints,"* all of which, are expressions meaning the same thing, which we are prepared to show from the Bible. We find that *clouds, chariots, horses, saints, angels, heavens,* and many other terms, are all figures, used in Scriptures to denote the same thing. Compare Ps. lxxviii. 17, with Deut. xxxiii. 2; see also Ps. civ. 3; also, lxxviii. 33, 34, 35. Heb. xii. 1; Rev. xi. 12; Rev. xiv. 14; Hab. iii. 8.

Now if the objection is raised against this view of the coming of Christ, because it is taking the ground that we have condemned, thinking that it will destroy the resurrection and hope of God's people, we reply, "to the law and the testimony," and we shall find it the only ground upon which the resurrection can be sustained. Look at the words of Christ, in John vi. 62, 63, "What and if ye shall see the Son of man ascend up WHERE HE WAS BEFORE? It is the SPIRIT that quickeneth; the flesh profiteth nothing." See Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies BY HIS SPIRIT THAT DWELLETH IN YOU."

SOLOMON FENTON.

The Resurrection.

Will there be a literal resurrection? is a question frequently asked by those who reject the idea of any moral or spiritual view of the Scriptures. This question no doubt grows out of a want of a proper understanding of the principle itself, and the manner in which it is applied. To solve this great question, we say, "to the law and the testimony." John xi. 25, "Jesus saith unto Martha, I am the resurrection and the life." Not the *cause*, merely, but the *principle itself*. Then it must refer to him in *spirit*, according to 1 Pet. iii. 18, 19, 20; John vi. 62, 63; Eph. iv. 10. He was crucified through weakness, but liveth by the power of God; and as the terms, *resurrection, raised, quickened, &c.*, as used in the Scriptures, are synonymous, the next point for us to understand is, the sense in which they are applied; as it appears from the Scriptures that they have a *two-fold* application; and to bend them all to *one* point, we introduce confusion into the Scriptures. And here, is the ground on which the doctrine of the resurrection has been spiritualized away. Now that these terms are used to represent a moral change here, from a death of sin to a life of holiness, cannot be denied. But these texts so far from destroying the Scripture doctrine of the resurrection of the body, they go to confirm it; for there is a *two-fold* view kept up all through the Scriptures; one relating to the soul, or *mind*, and the other to the *body*. One is to be experienced here, the other, in the future, at the setting up of the kingdom, and the whole to be accomplished by the SPIRIT of Christ; and so far as it relates to the saints, the former is preparatory to the latter, according to John vi. 54; Heb. xi. 35; Philippians iii. 10, 11, "That I may know him and the power of his resurrection,

and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." See the following texts, to show the moral change: John iii. 8; also v. 25; Isa. xxxviii. 16, 17, Matt. iii. 9; Eph. ii. 1-5, 6; Col. ii. 12; also iii. 1; Rom. vi. 4-8; these are some of the most prominent texts that refer to *regeneration*.—Now we will direct your attention to some of those texts that refer to the *body*. John v. 28, 29, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of LIFE; and they that have done evil, unto the resurrection of damnation." 1 Cor. xv. 52, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." See Acts xxiv. 15, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." In addition to the above, see John vi. 39, 40; Ps. xvii. 15.

Now to reject the spiritual view of the Scriptures, as the principle of overthrowing the resurrection, is to reject the doctrine of the resurrection altogether; for it is the only principle on which it can be sustained by the Scriptures. See John vi. 63, "It is the SPIRIT that quickeneth; the flesh profiteth nothing." Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal BODIES by his SPIRIT that dwelleth IN you. Here, I understand, is the mystery made known to the saints, Col. i. 27, "which is, Christ IN you the hope of glory." See also Heb. xi. 1, "The substance of things hoped for;" not the *shadow*, but the *substance itself*; and the difference between the present state of the saints, and the future, is, the SPIRIT is now in the *soul*; then, it will be in the *body also*; and soul and body will be glorified together. And as the "end of our faith" brings us to "the salvation of the soul," according to 1st Pet. i. 9; so the end of our hope will bring us to the "redemption of our body," according to Rom. viii. 23; or the "salvation ready to be revealed in the last time." See 1 Pet. i. 5, which I understand to be the last watch connected with Christ's Second Advent, or morning watch. S. FENTON.

Read, and then Judge.

It is to be hoped, that the readers of this little sheet will be candid in their investigations of the various subjects herein contained. "Prove all things, hold fast that which is good." 1 Thess. v. 21. I have observed that these brethren have been careful to adhere to the blessed rule laid down by Bro. Miller, in the interpretation of the Scriptures, viz. to let the Scriptures be their own interpreter, which I have always found to be a safe rule in all my investigations of divine truth.

The present is a heart-searching, as well as a soul-trying time. It is written that we are to be "purified, made white, and tried." Dan. xii. 10.—Now, brethren, we want *all* the truths of the Bible, to sanctify, purify, and try us, in order to fit us for the glory which is to be manifested at the appearing of Christ. I believe that Jesus Christ is to be "glorified IN his saints." 2 Thess. i. 10. "When he shall come to be glorified IN his SAINTS, and to be admired IN all them that believe." I believe there is but *ONE BODY*, (not *two*), which is the CHURCH. Eph. iv. 4, 6, "There is *one body* and one Spirit, even as ye are called in one hope of your calling; one God and Father of all, who is above all, and through all, and IN you all. Eph. i. 22, 23, "And hath put all under his feet, and gave him to be the head over all to the Church, which is his BODY." Christ IN us, is the glorious theme for me. "Know ye not that Jesus Christ is in you, except ye be reprobates?" "But I trust that ye shall know that we are not reprobates."

HORACE PATTEN.

The Crowning Truth.

Dear Brethren—I feel called upon to praise the Lord louder, and more fervently than ever, for being permitted to share in the great fight of afflictions, which we were called to endure, in defence of the truth, after we were illuminated by the proclamation of time. We saw by the overwhelming truths uttered by prophets and apostles, that we had come to the end of all earthly governments, and were speedily, with all the saints, who have slept in Jesus, to be made immortal, and ushered into the unutterable glories of the everlasting kingdom. You know how our hearts have burned, as we have heard, felt, and proclaimed these truths; and how the Spirit invariably witnessed to the truth as we proclaimed the time we found in "the sure word of prophecy." Shall we who have seen and felt the power of these truths, say, with infidels and scoffers, it was

all delusion? No, never. There was glory and power in the time, and in proclaiming it; and as times have passed, and we have wondered why, we have been again and again enabled to see the new light of "present truth," and to feel that what we know not now, we shall know hereafter. Now I am constrained to say, that the darkness has fled away, and the "true light shineth." We have had the preparatory work, in the proclamation of the different times, just as God designed and declared we should have it, viz. the messages of the different angels, in Rev. 14th, and now we come to the spiritual part. In view of it, I deeply feel the declaration made to Daniel, "The wise shall understand." Understand what? Look at the question, "WHAT shall be the end of these things?" Not *when*, but the *manner*. O, I see that that is it, and that Christ is the "stumbling stone to both houses of Israel," Gentiles as well as Jews, and in a similar way. See Isa. viii. 14. I feel the life-giving, quickening power of these truths, and would earnestly entreat you all not to turn away from the "Voice of the Shepherd," as you hear it through this paper.

Two weeks ago, I could disclaim "spiritualizers," classing under this head all who varied from our established opinions, in their interpretations; but God in mercy has opened my blind eyes. The views presented in this sheet are light, and not darkness. The Spirit constantly witnesses to the truth. The inward voice cries, Light, Light; and the Scriptures open to me like a stream of light, and fire too. I want to testify to my brethren every where, that I believe these truths. The test has come, at last. I see, I feel it has. Yes, the very test the Advent people must have, before they could enter the glorious kingdom. Now, all among us, who have merely the name, the form, and the outside show, will be sifted out; or, rather, are "the remnant" to be slain, Rev. xix. 21; and those only who have Jesus living and dwelling in them, and are living "the life they now live in the flesh, by the faith of the Son of God," can receive and appreciate these truths. Earnest and sincere as I have been about a personal appearing of Christ, I have now become perfectly satisfied that *there is no such thing as a literal body of Jesus, in the universe of God.* See John vi. 52-63, "What and if ye shall see the Son of man ascend up where he was before?" Where *was* he when the world was made by him, before he took the body that was prepared for him? His taking a body to bare our sins, as the antitype of the scape-goat, which was driven into a land not inhabited, laden with the sins of the people, (Lev. 16th), and the disposition of that body at last, was all a miracle. I have now done "gazing up into heaven," and am learning more fully, the truth which has filled and fed me the past year; which is, *Christ in us* our life now, and hope of future glory; and that when he who is now our life, but hid from the world, shall appear, shall be manifest in the body, these vile bodies shall indeed be changed, and fashioned like unto Christ's most glorious body. Brethren, how could we apprehend so fully as some of us have done, Christ living, dwelling in us, and know that the church is every where called the *body* of Christ, and yet look for another body? No one, who has felt the power of an indwelling Christ, can suppose, that expecting the glory to be consummated on the same principle, will lessen our final blessedness. Surely not; for it is only making God all, and in all.

May the Lord enlighten our remaining darkness, and may we all see more and more clearly, till the manifestation of the glory, when we shall "see as we are seen, and know as we are known."

In the hope of the speedy resurrection and glory,
OLIVE M. PATTEN.

☞ All orders for the "Voice of the Shepherd," will be immediately answered, by addressing me at this place. Several hundred copies are now on hand, which I am desirous should get into the hands of such as may receive light and comfort from the blessed truths which this sheet contains. Any who may wish for Br. Pinney's "Vision of the Eagle," can be supplied with the sheet containing that, also. O. SQUIRES.