

ng in of the high priest; washing his flesh, etc. And more, they saw him go in, under the *vail of flesh*. And he will come back to the church, in like manner as they saw him go; and not in an *invisible* manner. Hence, he will again *wash his flesh* with water by the word, just as he washed it, during that "forty days," after he entered the true tabernacle or sanctuary, and before he entered the *Most Holy, i. e.* while on his way in. And we know the true tabernacle, called the sanctuary, (Heb. 9: 2), and outside the "second vail," is not the glorified church as some affirm, since the *sanctuary* was to be cleansed after the 2300 days, and a glorified church requires no cleansing.

When our High Priest comes, the church "bone of his bone, and flesh of his flesh," are again to be "washed with water by the word, even as they were washed on his way in. And *this* is when and how the whole horizon of the church is to be lighted up, by the coming, (*parousia*, presence) of the Son of man; even as the natural horizon is, by the lightning which shines from one part under heaven, to the other part under heaven.

\* OUR MISTAKE. \*

In the spring of 1875, when we first saw the "harvest" of the gospel age, as covering a definite period of time; and that it began in the autumn of 1874; our immediate conclusion was, that Christ had come. The assumption was,—as the prophetic periods fully warrant us in believing that the "time of harvest" of the gospel age has commenced, Christ *must* be here,—“In the time of harvest I will say to the reapers,” etc. (M. tt. 13: 30). Again, in the system of parallels between the Jewish and gospel dispensations, we taught that Jesus came as a sin offering at his birth, as *reaper*, at his baptism; and as *king*, just prior to his crucifixion. Thus making three stages, at the first advent.

Now, the *parallels*, (so we said), demand three stages, (no more, no less), at his second coming:—As the scapegoat, at the end of the 2300 days, or in 1844; as *reaper*, in the autumn of 1874; and as *king*, in the spring of 1878; and which three stages *should* have completed the *second* coming, if the parallels were perfect, and our *application* correct, (as our brethren, whose lamps went out when the *new supply* of "oil" was required in the spring of 1878, still claim). But unfortunately *for them*, that particular arrangement of parallels, and to which they, having no advanced light, still cling, has a

fatal weakness, viz. It makes three stages of coming, to close up the Jewish, and introduce the gospel age, and *four* stages, at this advent; for we were even then preaching a fourth stage, or the coming *with* his saints, to complete the second advent, and introduce the millennial age. But admitting that four stages in this harvest and time of trouble, ending in 1914, and which completely closes the times of the Gentiles, are necessary, while but *three* stages were necessary in the corresponding and parallel period, or closing up the Jewish economy, still, I had never supposed that our expectations looking to the spring of 1878, as the *third stage of the advent* were realized; I was not aware that any one *claimed* that Christ came as King, in the spring of 1878; much less that any one has *proved* it. In that case, the coming of Christ, in all its stages, all that he is ever to come, is in the past. For there is no Bible to prove that Christ comes *as King*, but once. If he is to come as King twice, perhaps he may so come, a third, or perhaps a fourth time. But as there is no proof that Christ came in a *third* character, in 1878; when the time passed, we had to renounce that arrangement of the parallels, just as we had to renounce our expectation of translation at that time. But this does not weaken the system of parallels between the law and gospel, because *that system* is a scriptural fact. It only proves, what has been true, in each and every phase of this whole movement from '43, to the present time, viz. At each point, where we expected translation, there has, of necessity, been a premature arrangement, or crowding of events. How could we expect translation, unless all the events due *before* translation, could be incorporated into our applications? In 1843 we had all the events of the whole "day of the Lord," crowded into a nutshell, as it were. And so, as the movement has gone on, and light has increased, there has been less and less of this crowding of events; because, as the movement was fulfilled, the increased light enabled us to detect those parts which were spurious. And so, as each phase of the movement has passed, those who have been in a position to do so, have seen the great tangled web of confusion, mixed with the little truth we had in 1843, gradually unfold and fall into a true Scriptural position.

This grand readjusting among the closing features and details of each and every argument, (and this of the *parallels*, is no exception), cannot of course, be so fully appreci-

ated by those comparatively new aspirers to leadership.

The parallels of the law and that of the tabernacle, etc.; and the Each also ending separation, advent of

That these in themselves, a flood of to the end; doubt; but this our application to grow in situations, is r-

There are r- els are drawn between t- advent of t- tures, that is, and proph- required t- which belong those which have to w- light, sets

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# HERALD OF THE MORNING

## GOD IS COMING

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

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No. 2.



World that was, World that now is, World to come.

### JESUS IS COMING AGAIN.

How sweetly this sounds to the true child of God. He is coming to be glorified in his saints; and to be admired in all them that believe, in that day. As the time for his coming draws near, there has been, and naturally enough would be, a great deal of speculation as to both the time and manner of that event. And doubtless many who read this will see what they may call, more *speculation* on these subjects, (as we purpose to get *this* number of the *HERALD* before six or seven thousand of the old subscribers to the *Midnight Cry*, and *Herald of the Morning*).

We wish to say, first, to our regular subscribers, Be patient brethren, if many things are repeated with which you are familiar, it will help keep you in remembrance of them, but to the many thousands of our *old* subscribers, and whose names were dropped from our list, four, five, and six years ago, we say, If you have had your prejudice aroused, and the fault has been with us, or with yourselves, or both, no matter; we have some Scripture on the one great absorbing subject of the return of Jesus, and you can use your own judgment, as to whether it is correctly applied. It is the truth we want irrespective of what this one, or that one may have believed, on this all absorbing subject; and if there is light, it matters little who holds the candle, if we are only permitted to walk in the light.

Jesus has been in three entirely different

conditions:—He was a "man of sorrows," and partook of our corruptible nature, of the "seed of David, according to the flesh." He was the risen Jesus; his flesh was quickened "no more to return to corruption." In this condition he remained with the church forty days; but not yet glorified. Paul was permitted to see him after he was glorified; and certainly his *appearance* was very different from the Jesus of that forty days.

That he was not glorified until after he left the church, seems clear; the Holy Spirit was not given until ten days after he left, and John 7: 39, says, "the Holy Ghost was not yet given; because that Jesus was not yet glorified." From which, it is proper to assume, that as soon as Jesus was glorified, the Holy Ghost was given.

Jesus, then, has been in, and has been *seen* in these three conditions. Now, there is but one Jesus; and yet it is proper to say, that the Jesus of that forty days, was not the corruptible Jesus, having the nature of *fallen* humanity, he had undergone a change, and was, in some sense, a different being. But he ate and drank with them, and *seemed*, while on his way to Emmaus, for instance, much like any other man. And the difference between what he then was, and what he was before his crucifixion, was certainly not so marked, as was that between the unglorified and the *glorified* Jesus. Hence, the phrase, "This *same* Jesus," (Acts 1: 11), shall so come, in like manner as ye have seen him go; that is, not the Jesus with the corruptible flesh, and not the glorified Jesus, as



ing in them," (Isa. 8: 20, margin), even if they have a deceptive "Day Dawn."

How then is Jesus coming again?

He is coming *through*, or this side of the *vail*, appear to us (who are caught away to meet him), in a cloud, just as they saw him go. He will then wash his flesh, or "Sanctify and cleanse it with the washing of water by the word, that he might present it to himself (when he enters *their condition*), a glorious church, not having spot, or wrinkle, or any such thing; but that it should be *holy and without blemish*," (Eph. 5: 26, 27). This will be complete restitution, made *perfect*. And it is of the entire body, including the ancient worthies, and martyrs of Jesus, and whose *mortal bodies* will be quickened, and come forth *incorruptible*; all these, together with, us "who are alive and remain," will be caught away to this "general assembly of the church of the firstborn, at the *spiritual*, or antitypical Sinai. And whose locality will, for the time, be over old Sinai. This gathering, and washing, brings the entire body, including us who are taken from the "mill," the "field," and the "bed," to perfection, "God having foreseen some better thing for us, that they without us should not be made perfect."

When the washing is ended, Christ will pass through a change, such as he passed, after Mary saw him, and before the evening of that "third day;" i. e. re-pass that twinkling of an eye change, and thus "put on his garments," (the incorruptible flesh, which came out of Joseph's tomb, the garment with which he entered the "holy place," and which he laid off, prior to the first washing). "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: (these represent Christ's glorified body), and he shall wash his flesh with water in the holy place, (this will be fulfilled in the perfecting of the body, at the gathering), and put on his garments (those he first laid off, or his perfected natural body), and come forth, (Lev. 19: 23, 24).

In this restored, incorruptible and *perfect* condition, Christ and the church, his body, "come forth," the perfect CHRIST, head and body united; and come forth to execute the judgments written. As the first washing, during the forty days, prepared the church to be "endued with power from on high," for the work of introducing the *gospel*, so this washing prepares them for that victory

that overcometh, "And this is the victory that overcometh the world, even your faith."

"And he that overcometh, to him will I give power over the nations, . . . even as I received of my Father," (Rev. 2: 26).

From this meeting, (and which for reasons known to most of our readers, there is very strong evidence, in perfect harmony with all of this movement from 1843 to the present time, to prove that it will be realized in the autumn of 1881), we look for 33 1-2 years of triumph, in which each member of this complete body of THE CHRIST, will do greater things than did Jesus during the 33 1-2 years of his humiliation. This measurement brings us to the end of 1914, viz. the spring of 1915, when "the times of the Gentiles," or 2520 years, beginning n. c. 606, will end.

The above, is the only Scriptural view of the coming of Jesus, and which claims to be based upon the fulfilment of the law, not one jot of which can fail. It is in harmony with not only the law and prophecy, but also with the types of Isaac, Moses, etc. and all Scriptural statements of facts associated with his advent. It shows that he comes to the gospel church in perfect character with its dispensation, even as he came to the Jewish church, in keeping with their dispensation. That as he then descended to man's fallen condition, and for a brief season, suffered with them, "and in all their afflictions he was afflicted;" so he now descends to our restored condition, that in which man was to have dominion, to subdue the nations, and organize the kingdom of God.

There is really but *one* advent of Messiah, foretold in prophecy; and this advent is accomplished in various stages; and Jesus will be "The man Christ Jesus," with the fallen, or the *restored* human nature, in every stage of his coming, until the complete second Adam work is consummated.

As there are various stages to the advent, and he came in perfect harmony with the Jewish system, or met them at the highest point of their plane, is it not consistent that in coming to us, he should meet us at the highest point of the gospel plane? As there are stages in man's redemption,—from the fallen, to the perfect man, and afterward to the divine; and we *know* Christ was here forty days, having "flesh and bones;" that he was entirely different from what he had been before the crucifixion; that as he was then subject to all the weakness of fallen humanity, his flesh was quickened, "no more to return to corruption," and during that