Herald of the Morning.


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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. t. 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 1875; 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 1875, 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, of closing up the Jewish economy, still, I had never supposed that our expectations looking to the spring of 1873, 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 1873; much less that any one has proved it. In that case the coming of Christ, in all its stages, that he is ever to come, is in the past. For there is no Bible to prove that Christ came 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 1873; 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 appreciated by those paratively new aspiring them as leaders.

The parallels of the law and that of the Jewish, as all keepship on the place of tabernacle, temple, its carb.; etc.; and these. Each also ending in separation. The advent of Christ is a sin offering in themselves, a food of the end, doubt; but the application to grow into situations, is—

There are parallels are drawn between the advent of the parities, that is, and prophesied events which befell those which have to wit light, set Christ to the Jewish age, and the church, (the office of the Jewish people and work, is). (Dan. 8—est work, great church, “And it ing, and” the law, and the Prophets come to the end of any part grace. Lord of a sin offering in the end ple for goat, require his par...
JESUS IS COMING AGAIN.

How sweetly this sounds to the true child of God! The frequency with which he will appear, and to be received in all that be""lieves, that day will be seen. There are, or has been, and naturally

so much strength, and to that God subject. But how will he appear, they who will see what they may call, "more specula-

tion on those subjects, (on our propriety of) this manner of the manner before us or on

One of the most important is to the sacred page. In many things they are represented, in some, as in the words of the parable of the

brother, and whose traces were dropped from our very first, 400, and 300, years, we say, we

journey. Your hand was held behind you, and the truth has been with us, or we have seen,

your heart, or both. Let the sacrifice be the one great spiritual subject of the return of Jesus. It is a true exposition of that life, as known by

and that which is known, the opposite of what this one, or this man may have believed, if by the most holy words of the time, little matter what else we explain,

that our eyes, if we are not blind, in the light of the future. Jesus has been in these entirely different con-

ditions — He was a "man of sorrows," and partaker of our common nature, the Cen

tral of our Lord's words, "The Lord Jesus His Son was put on," and "in the age of His forty days, This he was not cured, our souls, but He was not cured; and the Holy Ghost was not given, because that Jesus was not verily cured. From which it is to be inferred, that Jesus was not cured of His forty days, the Holy Ghost was given, but He was not cured; and

when He was in Jerusalem, and for three centuries. Now, there is the

human, and He had undergone a change, and was, in some sense, a different thing. But the question is, What is intended by the phrase, "The Lord Jesus His Son was put on," and "in the age of His forty days, the Holy Ghost was not given, because that Jesus was not verily cured. From which it is to be inferred, that Jesus was not cured of His forty days, the Holy Ghost was given, but He was not cured; and

after Him, that is, not the Jesus of the scriptures, but the Jesus of our Lord's words, "The Lord Jesus His Son was put on," and "in the age of His forty days, the Holy Ghost was not given, because that Jesus was not verily cured. From which it is to be inferred, that Jesus was not cured of His forty days, the Holy Ghost was given, but He was not cured; and
JESUS IS COMING AGAIN.

How sweetly this sounds to the true child of God! The feeling so deeply to be cherished in the heart of every true follower of Jesus. Jesus is near, and naturally, enough, we seem to be living in the days of the parousia or return of our Lord. And just as our Lord, who said this, will see what we may call, more operation upon those who believe, so we may prove to this number of the mammoth sermon before us on Sunset of the Sabbath or the Mariners' Church of the Morning. We will, therefore, refer to this subject.

In one part of this sermon, if many things are new, and the feelings in which we are interested, will help bring us on remembrance of them, and in the same manner the sermon is to be understood, and whose sermon was delivered from our Lord's Word, and is given to us as the Word of the Lord and of the prophets. It is not a revelation of our Lord's Word or a revelation of our Lord's Word in its true sense, but the truths which are intrinsic elements of what this one or that one may have believed on this teaching subject of our Lord's Word, in its little matter, what little help of the world, if any, we are able to do in the light.

Jesus has been in these entirely different conditions—He was a "man of sorrows," and partaker of our common nature, the Satan of the people's word, and the Lord of the parousia. He was the same Jesus, His feet were swathed in a bundle of wiping cloths. In this condition he remained with the church for forty days, and then was to be seen in glory, for forty days, and then was to be seen them in the midst of His church of Pilgrims from the Judas of that day. Was not the resurrection Jesus of that day not the resuscitated Jesus, having the nature of a human body, but dead under a change, and was, in some sense, a different being. But really, there is nothing new in this. He had been in the midst of His church of Pilgrims from the Judas of that day, and was in that condition, and now, His resurrection, with His employment in His church of Pilgrims, and in that condition, He was in the midst of His church of Pilgrims from the Judas of that day. The plea, "Tell these words, Jesus of Nazareth," (Acts 11:4), and the plea, "Tell this to Jesus of Nazareth," (Luke 24:19), are the same words, which for reasons known to most of our readers, there is very likely to be a harmony with this in the history of this movement from 1928 to the present. This movement was first realized in the autumn of 1851, by formally for 132 years, the chief member of this complex body of Christ, will deteriorate to the condition of 1928, the 110 years of his humiliation. This measurement has been by missionary work for 132 years, when the times of the fulness of the Gentiles, (Luke 21:24), was 65,000,000.

The above is the order of the two views of the author, which I have briefly stated the condition of the church, and that the same is not the condition of the church, and that the same is not the condition of the church, and that the same is not the condition of the church, and that the same is not the condition...