structed concerning the evil day, there is the intimation that it is a time of spiritual trial, and admonitions to hold fast, etc., are given as in the 28th verse. During the last six or seven years, the Lord has been leading his people, in a remarkable manner. As we look backward we can see that our path is in the shining light as "a light shining more and more." It has been "progressive, bringing us out" with "meat in due season." It has caused us to grow both in grace and in knowledge and "in the cold and in the heat, taken in connection with the fact that we are not obliged to look back and call darkness what was then called by some of the brethren, "a great flood of light, is the very strongest grounds for confidence that the hand of the Lord has so supremely lighted us up to the word, is still providing of the same kind. We say then, "Oh, no, not away your confidence" in our Leader, "the great Shepherd of the sheep."

If we were following a man undoubtedly it would be different with us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now. But with God there is no variability, neither shadow of turning, and so it is with truth; any knowledge or light coming from God must be like its author. A new view of truth matter can contain a former truth, "New light" never extinguishes older truths but adds to it. If you were lighting up a building containing scarce gas jets you would not extinguish one every time you lighted another, but would add one light to another and they would be in harmony and thus give increase of light: So in the light of truth the true increase is by adding to, not by subtracting one for another.

Therefore, in mentioning grounds of our confidence that we are in the shining path under the leading of the Spirit, we mention this. That our present truth is to produce the proper fruit of the spirit of which love is the chief. The tendency of our growth in knowledge is to grow in grace. He that hath this hope in him purifieth himself even as he (Jesus) is pure. Our pathway has been one of increase of light in harmony with former light. Thus we have been led to increased confidence in our leader. Let us take a glance backward at the steps of progress, and all notice that the progress is not only forward but upward; i.e., the tendency is from the natural to the spiritual. We will look, not at any one person's experience, but at what serves to show the advancement of the knowledge of truth for ten years past. Looking back to 1871, we see that many of our company were what are known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus—that he would come to bless and immortalize the saints, to judge the world and to burn up the world and all the wicked.

Then, 1873 came, the end of 6,000 years from the creation of Adam were completed. Well, 1873 came, the end of 6,000 years, and yet no broken light, no darkness, etc. But prophecies were found which pointed positively to 1874 as the time when Jesus would be present, and the resurrection of Daniel was also due as a progress. At the end of the jubilee cycles and the 1335 days of Daniel, xii., the year 1874, finally came, but the earth rolled on as ever. "All things continue as they were from the beginning of creation." All their hearts were set at rest, said, "Surely Jesus is coming, as we have seen in his coming again; perhaps our calculation of time is at fault." Carefully they examined the chronology but it seemed futile and positively declared that the 6,000 years ended in 1873. Then the prophetic arguments were carefully re-examined. Was an error found? No, they stood the test of all investigation and the jubilees argument and "1335 days" of Daniel could not possibly be prolonged beyond the fall of '74 or the spring of 1876 and these periods were both past. Work went on as usual. There were all discouraged. It had seemed as though the Lord had been leading his people so long in the past, and yet now all these things which had been thought to be proved darkness.

Just at this time Bro. Keith (one of our contributors) was used of the Lord to throw another beam of light on the subject which brought order out of confusion, and caused all of the light and the brightness, etc., to shine forth. Brother K. had been reading carefully Matt. xxiv and chapter 35th and verses 21 and 28. He, reading Gal. 37th and 39th verses he was much surprised to find the word in the New Testament; when he came to the 37th he was much more surprised to find not the 1335 days but read as follows, viz.: "For as the days of Noah thus will be the presence of the Son of man. For as in those days, those before the deluge were eating and drinking, marrying and pledging in marriage till the day that Noah entered the Ark, and understood not till the Deluge came and swept them all away; thus will be the presence of the Son of Man." This was the surprise, at finding that the Greek word parousia which signifies presence, the common version being improperly rendered coming, but the new version renders it so that it was not the act of coming that resembled the days of Noah, but that as in those days the massess of the people knew not what would be on them in the second advent. Humanity will go on eating, drinking, marrying, etc., as usual "and know not that he is present. The next step was, to search the scriptures and the discourse as recorded by Luke, would harmonize with this new idea of a presence unseen, except by the eye of faith, until the little flock will then have gone from among men into the condition of safety (from the coming storm) represented by the Ark—one taken and another left."

This was communicated to others of the disappointed ones, and with the remembrance that the time arguments above referred to had been found faultless and unalterable and that Jesus was due here in the fall of 1874, came the thought—Can it be possible that Jesus does not come in a fleshly body at his second advent? Can it be possible that his presence began at the time indicated in those prophecies, and yet we went on eating and drinking, and etc., and "know not" of his presence?

A careful examination of the Word was begun by all deeply interested, to see if as a whole, would be in harmony with this new thought. It was found that the concept harmony and opened up and made clear many scriptures which were too dark: for instance the differences between natural, earthly bodies and spiritual, heavenly bodies; how that the things which are seen are temporal, natural, but the things that are not seen are eternal, spiritual; that spiritual beings could not be seen by mortals, (without a manifest form) and that the object and scope of the Gospel age was, the taking out of the world of mankind a "little flock" to be associated with the world in the future—destroying evil and blessing all the families of the earth; that God's plan to destroy all mankind after the gathering of the Gospel church but to "restore all things" and destroy only the evil which now rules in the world; that the new world to come, was really symbolic and signified a great time of trouble which would be the close of the Gospel age and dawn of the Millennium in which all evil principles of governments and society would be manifested and destroyed, as a necessary preparation for the coming blessing.

So says the Prophet: "Walt ye upon me, earth the Lord, until the day of his coming to the people, to the pure among the people. This generation is to gather the nations, that I may assemble the kings and pour upon them mine indignation even all my fierce anger, even for all the cut off of mine eyes; for in all the fury of my jealousy. For then will I turn to the people a pure language, and they shall call upon the name of the Lord to serve him with one consent." (Zech. xii. 10.)

As to the manner of Christ's coming other scriptures were found to be in perfect accord with the accounts of Matt. and Luke of its being an unseen presence: For instance, the angel's message—Acts i. 11.

"THIS SAME JESUS SHALL SO COME IN LIKE MANNER as ye have seen him go into heaven." This had generally been supposed to teach that Jesus would come in the flesh, and be seen of men, as he was there seen of the disciples. But when carefully examined the text does not say that any one will see him, but that he will so come as he went away not with "fuming fire" and rolling thunder and great outward demonstration, but silently, unknown to the world. And if he "so comes in like manner," how much in harmony with Matthew's and Luke's record—they will eat and drink and know not of his presence.

But the angels' language seemed peculiar—this same Jesus as though there had been another Jesus: Examination revealed the fact that Jesus after his resurrection is a totally different being from the Jesus who died; that a great change had taken place. While before his death he had the "form of Christ Jesus," having the form of a servant and perfect human nature, and yet now his human nature, except as the Father's power was operated and manifested through him: (John xiv. 10, 11.) Yet now, since his resurrection he has his divine power in him, but as his own, saying—"All power in heaven and in earth is given unto me" and he is no longer a natural, but a spiritual body. It was sown a natural body, raised a spiritual body—sown mor.