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NOTICE?—Evidences that we are at the
close of the gospel age, are so numerous,
that few can examine them carefully and
not be convinced of the truth of our posi-
tion. And the question as to what great
changes are before us, is forcing itself upon
both the church and the world. There can
be no doubt but that a time of trouble, such
as the world has never yet experienced, is
approaching, and that it is the immediate
precursor of the millennial age. And to
this agree both the chronology, the proph-
etic periods, and the signs of the times.
Just what we are expecting in the next
thirty-seven years, is, first, the gathering
of the spiritual element of the churches into
the light of present truth; a sanctifying or
separating work, by which the church is to
get the victory over the world, "And this
is the victory that overcometh the world
even your faith." Second, the translation,
or glorification of the chosen bride of Christ.
Third, the return of the Jews to Palestine,
in the midst of the overturning of Gentile
governments, falling of thrones, etc. Fourth,
the battle of the great day. Fifth, the ush-
ering of the millennium.

If there are those who would like to hear
on these great subjects, if they will provide
any place, church or hall, there are those
who will gladly speak to the people on these
subjects. And those who would like to
make arrangements for a series of meetings,
may communicate with the following per-
sons:—Eld. J. H. Patton, of Almont,
Mich.; C. T. Russell, 82 Fifth Avenue,
Pittsburgh, Pa.; S. H. Withington, Spring-
water, N. Y.; B. W. Keith, Dansville,
N. Y.; or with myself, at Rochester, N. Y.
Meetings in grove, or tent, or hall, or
church; wherever a series of meetings can
be held, will be responded to.

We have been compelled to leave out
correspondence, answers to questions, and
some articles already in type, because of the
two long leading articles in this number of
the paper.

ARE WE RIGHT?

Truth, PRESENT truth, is the means ordained of God for the sanctification of the church: and at each great step, in the plan of the ages, the then present truth becomes especially important. And believing that we are now passing through the most glorious change the world has ever witnessed, we feel, before God and man, that it is a duty to make these things a specialty in all our teachings. Men may find fault, they may ridicule, or pity; friends may turn against us, as they have at each and every advance along this shining pathway; but none of these things move us. Our face is like a flint, and whatever others may do, we mean to keep step with the advancing light.

The impression that great changes are at hand, that the advent of the Son of God is an impending event, is becoming very general through christendom. And the question for each one to decide is, which is the wiser course, to shut our eyes, try and be as good as we can, and take our chances as to "that day" coming upon us *unawares*, or to investigate, with a determination to know all that God has revealed in relation to it. The larger number will, of course, choose the former, and glide on with the stream, and be overtaken *unawares*; the few will boldly strike out against the tide of opposition, and "search as men search for silver," and *these* "will find the knowledge of God," escape those things that are coming on the earth, and stand before the Son of man.

Those who would lull you to sleep with the song of "Age-to-come," and make you unmindful of the bridge *over which you are passing*, in other words, the present truth that *leads to age-to-come*, are as dangerous, or even more so, than are those who sing of *death*, as the gate to endless joy. They are more dangerous because they have more truth. But, it may be asked, Can *truth* be dangerous? Yes, I answer. If you were journeying over an unknown and dangerous pathway, full of snares and pit-holes, and some of your leaders were continually calling your attention, and keeping your mind on some distant object, you would be very likely to stumble and fall. The Scriptures are "a lamp to our feet, and a light to our path;" and are not designed to shine far into the future, and we are to "take heed as to a light shining in a *dark place*." God does not use symbols without meaning. If you

had a lamp to your *feet*, shining in a *dark place*, would you as a wise man, try to keep your eyes on some distant object, or on your immediate surroundings? The Bible, ever inculcates the importance of *present truth*. Hence, purely Age-to-come teaching, even though it be true, is a snare of the Devil; and is keeping thousands in darkness on the all important *present truth*.

But, say the great mass of christian teachers, both among millinarians, and those opposed to age-to-come views, if you mean by *present truth*, an understanding of our exact position in the stream of time, we do not believe any one can know this.

Here is where we differ. The universal teaching of Scripture, is that in all great dispensational changes, God has had a chosen few who understood the situation, and knew what their Lord was doing:—"Surely the Lord God will do *nothing* but he revealeth his secrets to his servants the prophets." "And those things that are *revealed*, belong to us, and to our children, for ever." The whole plan of the ages, is therefore *revealed*, and is to be understood just as fast as it becomes *due*; that is, just as fast as it is fulfilled. That prophecy can be understood *only* as fast as it is fulfilled, is proven both by the universal failure of all who have attempted to explain it in advance, also by direct Bible testimony:—"I speak these things, *that when they come to pass* ye might believe," is the teaching of him whose Spirit was in the prophets. Hence when a writer would instruct me on prophecy, whether in relation to a *personal* "man of sin," a *personal* antichrist, a *personal* Elijah, or two *individuals*, as "My two witnesses;" and tells me they are still future, and they are about to explain an *unfulfilled* prophecy, I desire to hear no more on *that subject*. All such speculations are worthless. This, of course does *not* apply to prophetic *measurements*; if it is Monday, we have a right to prophesy and say, in five days more the week will end. When for instance a period like the "times of the Gentiles," is clearly defined; a positive statement that *all* was given to them as at the captivity, B. C. 606, it requires no inspiration to determine that "*seven times*" (prophetic), or 2520 years, will end with A. D. 1914. But the details, or *nature* of future events are seen only by the eye of inspiration, and *never* by the prophetic student.

Again, when a prophecy is fulfilled, some suppose and teach, that it should be so de-

cided and emphatic that no doubt, or difference of opinion can exist. I have seen this laid down as an axiom, by the most superficial writers, who issue some tract or pamphlet of startling wonders about to transpire. I have also seen it advanced by men of sterling merit, in some respects, and who ought to be ashamed of such superficial ideas.

These remarks are called out by a work by Dr. Seiss, of Phila. in which he not only asserts this false position, but would have us believe that the "two witnesses," "the man of sin, and the Elias, are personal characters, men or saints, who are to enact some wonderful career. Think of some *man*, or even angel from heaven, filling the prophecy concerning Elias,—"*Elias truly shall first come and restore all things,*" (Matt. 17: 11.) Now, associate this with Acts 3: 20, 23, "And he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things." Here we have Christ coming at the beginning of the times of restitution of all things; the church of the first-born, his body united to him, as the power to sit on the throne, and yet this one perfect SEED in whom all nations are to be blessed, must be set aside, while some *personal* Elias takes it upon himself to "restore all things."

But to the statement, "that all *fulfilled* prophecy must be so marked and absolute in its nature, that no room for doubt, or difference of opinion can exist." I would suggest that the writers look at the facts at the first advent. Certainly there was some prophecy fulfilled there. And we can point to a long series of predictions which were thus literally fulfilled, as well as to some which are being so at this very day; and yet, then, as now, the great mass of the recognized people of God, not only found room to *doubt*, but continued in darkness, in relation to such fulfilled prophecy. Isaiah predicted that a virgin should conceive and bear a son, and yet the fulfilment of that prophecy left some room with the Jewish nation for doubt. Prophecy had pointed to Bethlehem Ephrata as the place of his nativity, and yet he was called a Nazarine. The prophet predicted to Jerusalem the approach of her lowly king, riding on an ass; and yet the very nation for whom the prophecy was made, and who saw its fulfilment, have found room to doubt, and even hold a different opinion of that fulfilled prophecy to the present day.

Prophecy declared, "If ye think good give me my price; and if not forbear. So they weighed for my price thirty pieces of silver." (Zech. 11: 12.) And its fulfilment was so obscure that it is difficult even now to put the facts and prophecy together.—Prophecy records, "Out of Egypt have I called my Son." "And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod, that it might be fulfilled." (Matt. 2: 15.) Certainly this prophecy, fulfilled with the special purpose of keeping that fulfilment a secret, gave plenty of room for doubt, or even ignorance of the fact. But we need not multiply illustrations, so far from being clear and well defined to the *world*, all the fulfilment of prophecy at the first advent, and indeed since then, have been unrecognised by the un instructed; while those who were in the *light*, that is, were being led of the Spirit, have been able to comprehend only by a kind of evidence the world could not receive. And this because prophecy is designed, not for the world, but for the church. And only the part of the church who are truly led of the Spirit, have ever understood it. Witness the facts of the two on their way to Emmaus; and indeed of all to whom it was given to understand the mysteries of the kingdom at the first advent. And once again prophecy is being fulfilled in a special manner, before the eyes of this present generation, and on precisely the same principle. All who are truly led of the Spirit, will be led into a knowledge of *this* present truth, while all others will remain as ignorant, as were the Jewish nations in the former case.

The truth in relation to fulfilled prophecy, is never forced upon the church; hence, those who are opposed to investigation, will never see it, until the stage of development at which all the world will recognize it. Hence, again we ask, Is it right, to *search*, to take heed to the more sure word of prophecy? Or had we better shut our eyes, and merely "try to be good?"

THEN AND NOW.

Jesus was begotten and born in fulfilment of prophecy. Thirty to thirty-one years after, he was anointed by the Holy Spirit at his baptism; then three and a-half years of a special work to the Jewish church began and was *finished*, and still they knew it not. Thus the first house of

Israel, the house over which Moses presided as a "servant" stumbled. So prophecy predicts the second house were to stumble; "whose house are ye, if ye hold fast," etc. After that house of servants were "cast off," and their dispensation ended, so that they were no longer heirs (Gal. 4: 30), still there was a "remnant according to the election of grace," who were not cast away. In other words, the "wheat" out of that generation were not cast off, but were gathered, on and after the day of Pentecost. This is clearly taught in Romans, 11: 1-5. And the apostle includes himself as one of that "remnant." And this remnant, on their acceptance of Christ, were entitled to all the gospel had to confer. That is, there was no difference between those who accepted Christ *during* his three and a-half years of ministry, and before the end of their dispensation, and those who, like Paul himself, were of that elect remnant, and accepted him *after* that dispensation ended. Hence, our position being true, i. e., that the gospel dispensation is now ended, the *parallels* prove that the "wheat" to be gathered out of this generation of the gospel church are entitled to share equally, in the "high calling," whither brought into the light of present truth *before* the end of this dispensation, or, during whatever period of time God has set apart for the *gathering of the wheat after* the dispensation ends.

Now, if the reader will look at the title page, he will see just the present whereabouts of the gospel church. The Scriptures clearly teach the equality of these two dispensations in all their measurements. From the death of Jacob, at the end of the one-man, or patriarchal age, to the death of Christ, at the end of the twelve-tribe, or Jewish dispensation, was a period of just 1845 years. (This is not reckoned by Bishop Usher's chronology, in the margin of our Bibles, but by the *real* Bible chronology, as published so often in these columns; a chronology by which this wonderful harmony is found to obtain among all the prophetic measurements). Christ was crucified in the spring of A. D. 33. And from the spring of A. D. 33, to the spring of A. D. 1878, is another period of just 1845 years; hence, at that time the gospel dispensation was of equal measure with that of the preceding one. Now, let our readers who have not yet seen the *evi-*

dence of the exact equality of the two dispensations take it for granted, for the present, in order that they may see some of the beauty of the *parallels*, and also the prophetic Scriptures; and at some future time the opportunity may be presented for them to critically examine this evidence.

For the present, then, the subject will be presented just as if the reader accepted the fact of this equality; that as the twelve-tribe dispensation, ending at the death of Christ, was just 1845 years in duration, so the gospel dispensation, having now continued an equal period, is also at an end. Do not start back at this, you know the Jewish church did not *believe* their dispensation had ended, at the death of Christ, or on the day of Pentecost; and yet notwithstanding they did not recognise the fact, still it was *true*. And it is a clearly Scriptural position that the gospel dispensation will end in a manner equally surprising to the gospel church. Many will feel as if this could not be true; and really think they have Scripture to prove that the gospel dispensation must end with the advent of Christ in the clouds, and to be seen by "every eye." But they *have* no such Scripture marking the *end* of the gospel age. Men must not jump at conclusions. The Jews, who knew and believed the prophecy of Gabriel to Mary (see Luke 1: 30-33), could have proven, to all appearance, that their dispensation *never* would end, and yet it ended, and ended without their knowing it. And this blindness which happened to them, was to continue "until the fullness of the Gentiles be come in." And we can prove that the gospel dispensation is also now ended. But as the Jewish church in mass, did not recognise the fact in their own case, so it is with the gospel church. And now, as then, this fact will be recognised only by a *remnant*.—"Even so at this present time also, there is a remnant according to the election of grace." (Rom. 11: 5.)

As it was *after* the end of their dispensation, this "remnant" were gathered out of that forsaken church, so it is *after* the end of the gospel dispensation this elect remnant, the true spiritual element, the "wheat," found in all the sects composing the gospel church, are to be gathered. And *we are now in that gathering time*.

Now look at the measurements. From the death of Jacob to the death of Christ,

was the time during which the tribe of Judah was to hold the sceptre (see Gen. 49: 10). This was the measure of the twelve-tribe dispensation, and was a period of 1845 years. Christ as a Jew, preached three years and a-half; and his was a *harvest* work, "whose fan is in his hand, and he shall thoroughly purge his floor."—Therefore he began to preach, and the harvest of that age began three years and a-half before the *end* of their dispensation. In other words, from the beginning of the twelve-tribe dispensation to the beginning of its *harvest*, was a period of 1841 years and six months. Jesus was born thirty years before he began to preach, therefore, from the beginning of that age, to the *beginning* of the first advent, was thirty years *less* than 1841 years and a-half, or 1811 years and six months. Again, from the death of Christ, in the spring of A. D. 33, to the destruction of their nationality, in A. D. 70, was about thirty-seven years.

Now, look at some facts here. From the beginning of the gospel dispensation at the death of Christ, in the spring of A. D. 33, to the autumn of 1844, at which time we *claim* that the first stage of the second advent began, was a period of just 1811 years and six months. And to the autumn of 1874, when we *claim* the harvest of the gospel age began, was 1841 years and six months. And from the spring of A. D. 33, to the spring of A. D. 1878, where we *claim* the gospel dispensation ended, was just 1845 full years. Now, *if* the "cherubins with faces turned inward, toward the mercy seat;" the one looking forward to Christ, in all its typical ordinances, and the other looking *back* to the cross, to the death and resurrection of Christ for all its hopes, "for if Christ be not risen then they that have fallen asleep in Christ are perished;" if, I say, these were to be of one measure and of one size," then the gospel dispensation is now ended, and naught remains but "gathering the wheat into the barn." (Matt. 13: 30.)

Some may think these exact parallels are but the result of a well digested and carefully got up theory. But this is not the case, for all these measurements fixing the various dates which go to make these parallels, were made, some of them before any one of the parallels were seen; and all of them before these parallels were seen in their present completeness. For instance,

the 1843—4 movement was based on the ending of the 2300 "days" of Dan. 8: 14; and was made at the exact point to parallel the movement at the begetting and birth of Jesus, and with no knowledge whatever of the "two dispensation" argument. Hence all can see that the 1843—4 movement, or the argument of the 2300 days ending there was not designed, of man, at least, as a part of this system of parallels. Nor was the next movement, that of 1873—4, started with a design to parallel, in point of time, that of the beginning of Christ's ministry; for at that time not one of these parallels, or the argument drawn from them had been seen.

The chronology, showing the end of the 6000 years in the autumn of 1873, taught by Bowen, Elliott, Cummings, and many others, can hardly be supposed to be a pre-meditated part of a then unknown theory. And the argument on the 1335 days of Dan. 12: dating from A. D. 538, or 9, and ending in 1873 or 4, was held by thousands before any of these parallels were seen, and by many who *never* saw them. Again, the jubilee argument of 50x50 years, or a jubilee of jubilees, measuring from the last typical jubilee prior to the Babylonian captivity, and pointing to the tenth day of the seventh month of 1874, as the time for our High Priest to leave the Holy Place, could not be bent to suit a theory, since there is absolute data by which to determine the date of their last jubilee; from which 50x50, or 2500 years end in exact harmony with these arguments. Again, the seven times, or "times of the Gentiles," that is, 2520 years, commencing at the captivity, B. C. 606, at which time the crown was removed from the line of David, and the whole earth was given up to the Gentiles, *ends* with A. D. 1914, or just 37 years from the present time, 1878; and so marking the exact parallel to the destruction of Jerusalem, 37 years after *their* dispensation ended.

There is but the one parallel, that of the *equality* of the two dispensations themselves, and which makes the gospel dispensation due to end this present spring, against which an objection of its being made for the occasion, could have any weight. And to this, I can only say, the chronology on which so many other of these parallels depends, gives the duration of the twelve-tribe dispensation as 1845 years; and from the day of Pentecost in A. D. 33, to this present spring, is an exactly equal period of time. Again, the fact

that a parallelism between the two dispensations does certainly obtain in all the details of worship, cannot be denied. The former was organized on the basis of twelve tribes, and the latter, on that of twelve apostles. The first ended with a closing work called a "harvest" (John 4:35); so does the second (Matt. 13:30). The Jewish age ended with the first advent, the gospel, with his second. Did the former have its tabernacle, temple and sacrifice; so has the latter its "tabernacle not made with hands," its living temple, its "spiritual sacrifices." Had the old covenant its priest-hood, its incense, its veil, and its holy of holies; so has the new. Was there the Mount Zion of Arabia, and the earthly Jerusalem; so there is "the Mount Sion the city of the living God the heavenly Jerusalem. Indeed there is no feature of the old dispensation but has its parallel in the new: "see thou make every thing after the pattern shewed thee in the holy mount;" And certainly, these parallels are not far-fetched; nor are the facts in relation to their equality of measurement. And when all the beauty and completeness of these parallels are seen, they become an exceedingly strong argument in support of our position.

The movement having reference to the second advent of the Messiah, began in the message of 1843. And now that we are near the end, it is apparent that the past is an exact fulfilment, not only of the parable of the "ten virgins," (Matt. 25:); with its two parts, the one prior to the tarrying of the Bridegroom, and the other under the midnight cry, but it has paralleled in point of time, each movement of the first advent. How did it happen that the 1843—4 movement occurred at just an equal distance this side the death of Christ, as was that of the preparatory stage at the first advent, this side the beginning of *their* age? How did it happen that a movement like that of 1873—4, occurred at the exact time to parallel the *second* stage of the first advent at the baptism of Jesus? How does it happen a prophetic measurement should mark off a period of three and a half years, just at that point, and all this light come out on the *harvest* of the gospel age, just where it would parallel, in point of *time*, a similar work at the end of the *Jewish* age? And how does it come about that an argument clear and positive, like that of the "Times of the Gentiles," ending with the year A. D. 1914, hap-

pens to be just 37 years further on, so as to parallel the destruction of Jerusalem, occurring 37 years after the end of *their* age? And let it be remembered, each and all of these parallel points of time were arrived at by prophetic and chronological measurements before the *parallel* was seen.

Now is it more probable that all these are purely a matter of *chance*, than that all were arranged of God in the great plan, as type and antitype? There is a "*double*," running all through the Bible, two Adams, two Jerusalems, two kind of children, those "after the flesh," and those "after the Spirit;" two dispensations, the former given *expressly* as a typical, or *pattern* dispensation. Two *births*, that of the flesh, and that of the Spirit; making the two stages in man's development before reaching the perfect condition; and hence, the two *advents*, and two natures of the second Adam.

To attack any one of these parallels in detail, and show a plausible reason for giving it some other application, does not touch the real strength of our position, any more than to object to the placing of a hewn stone that fitted one and only one place in the building, because it *might* have been the design of the architect for that stone to have remained unused, would prove that the laborers had made a mistake in placing that stone into the niche where its *dimensions* proved that it belonged. This thought was suggested by a flimsy criticism on some of these points in one of our exchanges; in which the editor in an off hand manner tells his readers that it is not likely Isa. 40:2, "Cry unto her that her *appointed time* [margin] is accomplished, and her iniquity pardoned, for she has received *double* at the Lord's hand, for all her sins," has any reference to *time*; and then, after this logical conclusion, coolly dismisses further investigation as too unimportant for a place in his paper. Truly these things are "foolishness to the natural man, neither can they know them.

The only argument worthy the name, ever brought against the position taken on the 2300 days, as applied in 1843, is the fact that what they expected to transpire at the end of the "days" did not transpire.

In the 1843—4 movement we had as yet seen none of the parallels, nor any thing of the *manner* of the advent. We supposed that where those "days" ended the whole work, in all its stages, instead of merely beginning, would be consummated. This was

our mistake, while the application of the prophetic period was *not* a mistake. I have no more doubt that in that movement, we had the right principle of interpretation, the subtracting the "seventy weeks" of Dan. 9: , from the 2300 days of Dan. 8: , than I have of the truth of the prophecy. The relation of the vision of the 8th, to that of the 9th chapter, is placed beyond all criticism, by the language in verses 21, 23, and 24.

The vision of the 8th chapter is called, "the vision of the *days*" (verse 26—The same word rendered "days," verse 14, being here rendered "*evening and morning.*") The vision of the 8th chapter is the only one in which Daniel had seen Gabriel (see verse 16). And the angel distinctly refers to this vision of the 2300 days, in verse 23, "Understand the matter, and consider the *vision*: Seventy weeks are determined, or cut off, as it should be rendered, upon thy people, and on thy holy city. And the advent of Christ proved that those "weeks" were fulfilled a day for a year, or as 490 years. Cut off 490 from 2300, and 1810 remain. Therefore the remainder of that 2300 day period ended 1810 years after the end of the seventieth week. But as the *work* of that seventy weeks was cut short so as to end in the *middle* of the last week, so the work due to begin 1810 years after, was hastened an equal period of time. And 1810 years from the crucifixion, terminated in 1843.

The argument on "The times of the Gentiles" ending with the year 1914, is neither far fetched, or the principle of application peculiar to this theory. That a day stands for a year, in prophecy, has been endorsed by all, or nearly all Bible expositors: and that a "time," means a solar year, and that the "time, times, and half a time," of Daniel and Revelation are synonymous with the "forty and two months," and "a thousand two hundred and three score days," and means 1260 solar years, has also been the teaching of the great body of expositors. Hence, whatever may now be said for, or against this day-year theory, all must admit that it is not peculiar to us.

If three and a half prophetic "times," are 1260 literal years, "seven times," means 2520, or *twice* 1260 years. And in Lev. 26: 28, it is taught, and four times repeated, in that chapter, that literal Israel should be chastised "seven times." And measuring from the captivity in Babylon, a point

clearly marked as the beginning of universal Gentile dominion, not only by the fact that the crown was removed from Zedekiah the last of the Jewish kings, at that time, but by the fact that God, at the same time gave all the earth into the hands of Nebuchadnezzar. And from B. C. 606, 2520 years, or seven prophetic times, will end in A. D. 1914; just 37 years from this present spring; thus making the end of "the times of the Gentiles" an exact parallel to the end of the Jewish nationality at the destruction of Jerusalem.

Again, If *all* these parallels were built on the day-year theory even, the fact of their arranging themselves into this wonderful system of parallels would more than rival the wonders of the great pyramid, as proof of their emanating from the divine mind. But they do not all rest on that theory; three of them, the chronology, the jubilee argument, and that of the equality of the two dispensations, are independent of that theory; and yet they are in perfect harmony with the other three, which are based on that theory. While all of them harmonize with certain facts and movements of the past forty years.

Such an array of evidence on any other subject, would carry conviction before any tribunal in the world; but *spiritual* things have an element outside of, and beyond the reach of the natural mind; and yet, we can but believe that the real spiritual element in the church, will be enabled to see and be brought into the light of present truth, before the *gathering time* shall be ended.

3 1-2 YEARS.

The change in the character of this movement, through which we have just passed, is doubtless as yet not fully understood by some who are in full sympathy with most of the other views. So far as the Elijah type (2 Kings 2:) is concerned, we are just at the parallel, *after* he had crossed the Jordan, with nothing before him but translation; but so far as the parallels between the Jewish and the gospel dispensations are concerned, we are just in a parallel condition with the "remnant according to the election of grace," of whom the apostle speaks in Rom. 11: 1, 5.

Christ, who was "sent but to the lost sheep of the house of Israel," came to bring *division*; and he *accomplished* the work his Father sent him to do. And that division between "wheat and chaff," and the scattering, even of the *wheat*, was foretold in

prophecy, as "sheep having no shepherd." And yet that "wheat," that "remnant according to the election of grace," was to be gathered, *out of that rejected generation*, and that gathering began on the day of Pentecost. And Paul, and many others, from *that special generation who had seen the division*, were gathered in the following 3 1-2 years. And we have to admit that gathering did not begin till Pentecost; and therefore not before, but *after the end* of their dispensation; and in order to parallel that, the gathering of the "wheat," out of the last generation of the gospel church, must of necessity be *after* the end of this age.

As to the *time*, we have the following to offer:—"Seventy weeks are determined on thy people and upon thy holy city; . . . know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks" (Dan. 9: 24, 25). Here are 69 weeks, of the 70 determined on the Jews.—Christ, and Messiah, is the same word in the original, "and being interpreted means the *Anointed* (margin of John 1: 4). Jesus was *Anointed* at his baptism (Acts 10: 38). Therefore the 7 weeks, and 62 weeks, ended at his baptism. "And *after* threescore and two weeks shall Messiah be cut off" (verse 26). It was a half week *after* the 62 weeks, that He was "cut off." The word here translated "after," is *ah-ghar*, a word never rendered "at the end of," like *kehtz*, in Dan. 12: 13; but is often rendered *afterwards*; and means an *indefinite* period after. "And He shall confirm the covenant with many for one week, and in the midst of the week He shall cause the sacrifice and oblation to cease (verse 27). The literal of this word is 'the half,' in the *half* of the week. Christ made the *sacrifice* to cease, in the one half of the week, but the *covenant* must be confirmed with many, for *one week*. This leaves the last half of the 70th week yet unexpired *at the death of Christ*; and yet that seventy weeks was *determined on the Jews*. Hence they were in *some sense*, God's representative people for 3 1-2 years after the Pentecost, and yet holding a different relationship at the end of that time. Hence, no matter whether history records any event, or not, we have Bible authority that they had favor shown them after the end of their dispensation, both in this prophecy, and also

in the fact that Christ commanded special favor to them, after his resurrection.

Now comes the question. What was that 3 1-2 years extension of favor to that rejected house for? We may know by seeing what was accomplished. The 'wheat' from that living generation was gathered. But at the end of that 70 weeks, all favor, according to the conditions of the prophecy, should cease, or else *more* than 70 weeks was determined on them.

Then if the parallels hold, there must be an extension of favor to the *gospel church*, after *this* dispensation ends. But this does not touch the question as to what disposal was made of the wheat, after the gathering, this, the work of the Spirit, being outside of the parallels. But the gathering, is by the angels. And in our last paper we showed what the gathering, in the present case implies, viz. a condition of victory over the world; and which is due to the *living church* only at the *end* of the dispensation; and to individuals who have died, when, like Paul, they had "finished their course," and was ready to be offered."

On the day the gathering began, the day of Pentecost, more than three thousand were gathered out of that rejected Jewish church,—Remember, the *parallels* go only to the *gathering* of the wheat, and do not reach the work of the Spirit; their being begotten at that time, or *born*, at the present expected change, being alike the work of the Spirit. The gathering in the present case, into the barn, if the wheat are called "children," would represent the *house*, "Whose house are ye, if ye hold fast . . . to the end;" Therefore all who were ready, and *in the light of present truth*, (perhaps more than three thousand), were counted as overcomers, and, having reached the *end*, were unconditionally *in the house*, the day the gathering began. And yet, before the end of the gathering time there may be brought in some, who like Paul, have hitherto zealously opposed the truth. The mass of the church have doubtless stumbled; being the Laodicean church, God will "spew them out of his mouth." But there may yet be "seven thousand," as the "remnant according to the election of grace." Read Rom. 11: 1-7, where Paul, who certainly was "wheat," proves by a reference to his own case, that there was a remnant, from that church to share in the high calling, while "the rest were blinded." And by referring

to Elijah, gives a hint, possibly, as to the number. And it is not unlikely the parallels may hold, even to the number chosen. God grant the number may not be less out of this generation, of those who shall overcome, and stand on "as it were a sea of glass." and have the song of the restitution in their mouth:—"All nations whom thou hast made, shall come and worship before thee (Ps. 86: 9, and Rev. 15: 4)-

THE CHURCH
Walking with the World'

The Church and the World walked far
On the changing shores of time, [apart
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry
And walk with me this way; [world,
But the good Church hid her snowy hands
And solemnly answered "Nay,"
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue.

"Nay, walk with me but a little space,"
Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers, and dews,
And yours with tears and pain;
The sky to me is always blue;
No want, no toil I know;
The sky above you is always dark;
Your lot is a lot of woe;
There's room enough for you and for me
To travel side by side."

Half shyly the Church approached the
And gave him her hand of snow; [World
And the old World grasped it and walked
Saying in accents low, [along,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful
And diamonds to deck your hair." [form,
The Church looked down at her plain white
And then at the dazzling World, [robes,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away

And the World gave, in their place,
Beautiful satins, and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud
I'll build you one like mine; [old World,
Carpets of Brussels and curtains of lace,
And furniture ever so fine."

So he built her a costly and beautiful house;
Most splendored it was to behold;
Her sons and her beautiful daughters dwelt
Gleaming in purple and gold; [there
Rich fairs and shows in the halls were held,
And the World and his children were
there.

Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and
To sit in their pomp and pride; [the gay,
But the poor, clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the
Far more than you ought to do; [World,
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes;
Buy horses and carriages fine:
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine:
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the
That they are walking in. [ways

Then the Church held fast the strings of her
And modestly lowered her head, [purse,
And simpered, "without doubt you are right
Henceforth I will do as you've said." [sir;
So the poor were turned from her door in
And she heard not the orphan's cry; [scorn
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the World and sons of the
Walked closely hand and heart, [Church
And only the Master, who knoweth all
Could tell the two apart.

Then the Church sat down at her ease and
"I am rich, and my goods increase; [said,
I have need of nothing, nor ought to do
But to laugh, and dance, and feast."
The sly World heard, and he laughed in his
And mocking said, aside— [sleeve
"The Church is fallen, the beautiful Church
And her shame is her boast and her pride."

The angel drew near to the mercy-seat,
And whispered in sighs her name,
Then the loud anthems of rapture were
hushed,

And heads are covered with shame.
And a voice was heard at last, by the
From him who sat on the throne, [Church
"I know thy works, and how thou hast said,
I am rich; and hast not known
That thou art naked, poor, and blind,
And wretched before my face;
Therefore, from my presence I cast thee out,
And blot thy name from its place."

SELECTED.

THE PROSPECT.

When a short time since our expectations of translation failed of realization, doubtless all who understood the foundation upon which those hopes were based felt somewhat disappointed; yet we did not for a moment feel cast down. We realized that what God had so plainly declared must some time have a fulfilment.

We felt that we wanted to have it just in God's time and way. We have not, and hope we never shall, have any desire to arrange the matter for him, but we are very desirous of having all the light which it pleases Our Father to give upon our pathway, and which he promises will "shine more and more unto the perfect day." In other words, it has been, and still is, our aim not to *make a pathway* for ourselves, but to make use of the "lamp" of revelation ("Thy word is a lamp") in walking in the pathway which our Father made for us. When, therefore, we were not translated, it was an evidence to us that it was not God's time for it; and our hearts responded Amen; thy will be done, O God: and we can say with brother Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." And we realized that "All things work together for good to those that love God, to them who are called according to his purpose."

WHEREIN DID WE ERR?

Was it in looking for translation? No. Men may scoff at the idea, but some day the church will be translated. Whenever it comes it is to be the end of the church's career. As St. Paul testifies, "Behold I show you a mystery. We shall not all

sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. Did the failure to realize translation prove either the object or manner of our Lord's coming, as we have advocated them to be erroneous? By no means. The same Scriptures still teach that Jesus comes to be glorified in his saints—to be united with his church—to exalt her as his bride to the throne, that through the second-Adam and his wife the regeneration of the world may be accomplished, and through them all things be restored which were lost through the first Adam and his wife. (Rom. 5: 17-19.) As "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

We know, too, "The day of the Lord so cometh as a thief in the night"—stealthily—quietly. And Jesus, speaking of his *parousia* (personal presence) declares that in his *parousia* men will be eating and buying and marrying, and *know not*, (Matt. 24: 38,) as it was in the days of Noah, so shall it also be *in the days* of the Son of man. The world will go along in his days as ever, and know not. (Luke 17: 26.)

Did our disappointment prove that we were in error as to the time—our chronology wrong? The Bible chronology taught us that the 6000 years from Adam were full in the fall of 1873. Here we believe the 7th thousand—or Sabbath began—chronologically, while other prophetic lines taught us that that blessed age had its beginning in a night of peculiar darkness—a time of trouble of forty years, during which all the kingdoms of the world would be thrown down, and the world prepared for the reign of Christ and his bride, when "a king shall reign in righteousness and princes shall rule in judgment."

Just at the right time 1873, the present financial trouble had a beginning. It began small, but has ever since been increasing and spreading, until now the entire civilized world is affected by it. The world laughed at our predictions, and assured us that six months would see matters all right again; but we are nearly five years into it now, and the cloud is still darker. "Men's hearts begin to fail them for fear, and for looking after those things coming upon the world."

This point at least seems clearly marked, and we cannot lay it aside without some good reason. Again, it is so scripturally

strong that neither its friends nor enemies are able to overthrow it.

We found various clear prophetic lines of teaching in perfect accord with the chronology. The jubilee, etc., etc. Among the clearest and simplest of these teachings was the one which showed us that the Jewish age was a pattern of the gospel age; that they two would be of equal size and measure; that what they had, priests, holy of holies, tabernacle, etc., foreshadowed ours, the true, etc. (See writings on "Double," "The Two Covenants," etc.) This system of parallels has been of late one of the chief sources of light on our pathway. It taught us that the gospel dispensation would in some sense end this spring, as this was the point of time parallel to the giving up of the Jewish church, when Christ wept over them, gave them up, and left their house desolate. We did not discern, as we now do, that their harvest was a seven years' work, divided into equal parts, and devoted to entirely different kinds of work. During Christ's ministry of three and a-half years, John's statement, "His fan is in his hand, and he will thoroughly purge his floor," had its fulfilment. He did a separating work—divided the wheat of that age from its chaff. As he said: "Think not that I am come to send peace, but rather division." "And there was a division among the people concerning him." (Jno. 7: 34.) When the dividing work was accomplished, and before the wheat was gathered, Christ gave up their—Jewish—house at his death, when the veil was rent, and the glory of the Lord departed from their temple; but John also said, "He shall gather the wheat into his garner." When was this accomplished? We had supposed that this gathering was accomplished in the one day of Pentecost, which followed Christ's ministry: but we now see that while some of the wheat of that age was there gathered into the garner, the gospel dispensation, yet those were not all the wheat. No, the gathering of the wheat required time, and we shall show had three and a-half years allotted to it, making the harvest seven years long.

EVIDENCE OF SEVEN YEARS JEWISH HARVEST.

The prophecy of Dan. 9: 24-27, is the only *time prophecy* which points to the first advent of Christ. The angel informs Dan. (v. 24) of a period of time set apart upon

Daniel's people [Jews] and city; and that in this seventy weeks certain things would be accomplished, (v. 24.) The angel then sub-divided these seventy weeks as follows, 7-62-1. The 7 weeks (= 49 years.) (This time is given "a day for a year.") and has been so fulfilled. 1 day = 1 year, 1 week, (7 days) = (7 yrs.) During these 7 weeks = 49 years, the temple was rebuilt upon the return from the Babylonian captivity. The street and wall was to be built (during these seven weeks) even in troublous times. (For description of the trouble in building of it, see "Ezra" and "Neh.") After these seven weeks building, sixty-two weeks, = (434 years,) would reach to Messiah, and was fulfilled at the baptism of Christ. When God bore testimony to his sonship, and he was anointed by the descent of the Spirit, and introduced to Israel by John, the sixty-nine weeks reach to this point; and as there were seventy in all set apart to that people, it follows that there was one week or seven years of that time of favor still due to them. Now, with regard to this work, vs. 26 declares Messiah will be cut off (put to death) *after the sixty-two weeks*, but does not tell us how long *after*; it being after, however, necessitates its being in their last week—the seventieth. (Leave the remainder of vs. 26, it is parenthetical, and describes the war by which the Roman army destroyed their city and temple thirty-seven years after.)

Verse 27 takes up this seventieth or last seven years of God's favor—7 and 62 = 69 weeks reach unto *Messiah*. "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." How does this agree with its fulfilment? Perfectly. Christ, during his three and a-half years ministry, showed that people special favor. He neither went himself nor suffered his disciples to go to the Gentiles, etc. This was the first half of their week. Here although he gave them up *as a house*, yet he continued to show them favor after the establishment of the spiritual house—the gospel; and in the new commission to the apostles, after his resurrection, when telling them to preach the *gospel* to every nation, he charges them, "beginning at Jerusalem." Why begin there where he had just been laboring, and had finally given them up? Ah! he was to confirm the covenant one

week, and there was three and a-half years still due them; until their seventy weeks of favor were run out, the gospel was not preached to the Gentiles. Cornelions evidently was the first converted Gentile, as Paul declared Acts 13: 46. "It was necessary that the word of God should first have been spoken to you," [Jews.] We should not know just how long the gospel favor was confined in this especial sense to them, were it not for this statement of the covenant being confirmed one week.

In the midst of the week he shall cause the sacrifice and oblation to cease. Who caused it to cease? Messial. How? By becoming himself the true sacrifice. God recognized that bullock, or ram, or lamb as a sacrifice, because it pointed to Christ as the anti-typical "Lamb of God," the true sacrifice which taketh away the sins of the world; but the moment Christ died, all sacrifice ceased. From that time forward the Jews, or any one else, may burn a bullock or lamb, but it is not a sacrifice, for God having provided the true, no longer recognizes or accepts any other.

We find, then, that a work went on among the Jews for three and a-half years after Christ's ministry. We have seen that the work he did was to separate wheat from chaff, and that "There was a division among the people concerning him," the latter half of their week was devoted to the gathering of that separated wheat "into the garner," the gospel dispensation, and that quite a quantity of wheat must have been in that house when Christ gave it up, etc., is evident, when we learn that 3,000 were converted on the day of Pentecost (Acts 2: 41, and 5: 14), and there was added to the church daily such as should be saved—and the entire latter half of their seventieth week was devoted to this gathering of them. Let me illustrate

THE CHANGE FROM THE JEWISH to the gospel dispensation. Suppose you are a merchant. Your present place of business is old. You are about to remove to a new store across the way. You go through your old premises with your servants, and separate such articles of furniture, etc., as you may consider fit and suitable for the new store. [So Christ and his disciples separated by the "fan" of truth the wheat from the chaff—the wheat being suitable and proper to gather into the barn, the chaff unfit.] When you have all

things ready for your new store, you transfer your *sign* and *presence* from the old to the new, and the servants bring into the new the previously selected valuables from the old. So when the separating work in that house was complete, the glory of the Lord's presence was withdrawn from their temple—"the vail rent"—the house left desolate, while that presence was transferred to the *new house*, the gospel, and God now dwells in the *new temple*—the gospel church—"Whose temple are ye." (1 Cor. 3: 17.) It was into this new garner that the Jewish wheat came in the gathering time, (not *chaff converted into wheat*), and among the wheat thus brought in, we recognize "our beloved brother Paul."

As you would protect your old store until all the valuables were brought into the new, so God continued his favor to them during all the seventieth week, while he removed their wheat. This is a pattern, as all the other features of their dispensation have been, of the end of the gospel age.

Our harvest, like theirs, has two special kinds of work. 1st. A separation between wheat and tares, by the tares being bound in bundles. 2dly. The *gathering of the wheat*, while the tares are burning. We have all along recognized the *separation* as the work of the three and a-half years just ended. We realized there would be a complete separation between the true christians and the *tares* or hypocrites. We had an idea, however, that this truth with which we are intimately connected, was doing *all* of this separating. We certainly believe that as a truth it did do some of this work, but we think we can see now that while God has used this as one, yet he has had many other lines of truth doing similar service, but all in one way or another under his guidance, bring about a division of the people, not that we have ever attempted to divide, but as it were, *in spite of all we could do to the contrary*, a division of classes took place. Now, look around you into every church—of every denomination—What do you see? I see an ever widening gulf separating between two classes—between the merely nominal christian, who is such because it is essential to respectability in this our day, but who is restive, even under the modified restraint which the church exacts, and desires to bring the church down to the level of a "moral club," composed of the respectable of so-

ciety, by means of which they may enjoy weekly a moral essay, from which should be excluded all reference to any personal imperfections of its members, or anything which might hurt the self-satisfied feeling of the "club."

The separation, we say, between this class and the ones mentioned in Mal. 3: 16-17, they that shall be his "jewels," the saints—the sanctified—those unwilling to bow the knee to mammon, by indulging in christian lotteries, fairs, etc., thereby to minister to the pride of the eye and heart; who would prefer to see the virgin espoused to Christ await the coming of her Lord clothed in the clean white robe of Christ, separate from the world, than to see her living sumptuously in the world's embrace, adorned with *slam* jewels.

That this work has been accomplished in the three and a-half years of the harvest just ended, we thoroughly believe, but as there, so here, there is a "gathering into the barn" *to be done*, and the pattern teaches us that it will require three and a-half years for this part of the harvest work; but remember this is not setting a time for translation, the translation not being due until *all are gathered*, and how long after we know not, but presume *soon* thereafter. But, says one, I thought the gathering "into the barn" was translation.

So we all did, and that was the mistake; we supposed the separation took three and a-half years, and the gathering one moment. We now find that the gathering here, as in the end of the Jewish age, takes three and a-half years; and *know* that the "gathering into the barn" is *not* translation, but a work that precedes it. Translation, or the *changing* of the living, (1 Cor. 15: 51,) is the work of the Spirit (Phil. 3: 21). "He that raised up Christ from the dead shall also quicken your mortal bodies *by his Spirit* which dwelleth in you." (Rom. 8: 11.) "The angels then *will not* translate us, but *they do* gather us into the barn." (Matt. 13: 30.) What, then, is it to be gathered into the barn? It is the reaching of a position of rest and safety, and security, when we have fought the good fight—run the race—finished the course—got the victory. The place or condition in which we *wait for the reward*.

Paul, and all the saints who have died, reached this position of victory and security at death (2 Tim. 4: 7), but with those

"who are alive and remain," there will be a time when they shall be counted to have *finished their course*, and will be gathered *into the barn*. The thought is carried out in the figure of the *temple*, or "house," by St. Paul, Eph. 2: 20-22, where he likens individual christians to stones being builded together growing into a holy temple for the habitation of God through the Spirit, drawing upon the Jewish temple, the shadow or type. Paul, and every believer in Christ, is a stone in preparation for a place in this great temple, while in the quarry and undergoing the hammering and trimming and polishing, trials, afflictions, etc., which our Father, the great architect, sees to be necessary. We are (now) counted, although unfinished, as parts of that great house. "Whose house are ye, if ye hold fast . . . firm unto the end." We are now of the house *conditionally*, if we are "rightly exercised" by the present trials and afflictions, and allow them to prepare us for a place in this temple. None of these stones are laid in the temple until they are finished. Paul was counted such just when about to die, and "we which are alive" will reach a point when we will be complete, and be placed in position in the temple before translation, just as the type, Solomon's temple was finished, every stone laid in its place before "The glory of the Lord filled the house (temple) of God." (2 Chro. 5: 13.) So, also, must each one of us be *fitted, polished, finished and laid*, or gathered into this spiritual house before it is filled with the glory of God—"made like unto Christ's glorious body"—translated.

This placing of living stones in the temple, and "gathering of the wheat into the barn," etc., is the obtaining of the "victory" over the world, the flesh and the devil. And this means nothing short of entire consecration and sanctification of all who will come to this condition. The virgin church of Christ must make herself ready *before* the marriage. She must be clothed in Christ's righteousness, and while in this condition waiting for the gathering in of the last grain of wheat, she is brought to our view in Rev. 15: 2-4.

Here they are victors; their position is a *clear one*, as it were a sea of glass; and though mingled with fire (perhaps representing that we are yet in close contact with fire, trouble), yet they are above them, victors, and can sing the song of Moses and

the Lamb. And the fact that the song declares "All nations shall come and worship before thee," would seem to imply that they had all learned of the restitution of all things, and understood the plan of God in the salvation of the world, and how in Abraham's seed all the kindreds of the earth will be blessed. (Acts, 3: 25.)

O for this gathering! O for this victory! "This is the victory that overcometh the world, even your faith." But while the wheat is being thus gathered, the

TARES ARE BEING BURNED.

What is this? We have seen that there is a great time of trouble coming upon the world, and that it has already commenced, but has some thirty-seven years future for its entire accomplishment; but while this trouble upon the world is expressed by the figure of fire, yet it must be a different fire from this which burns up the tares, for the tares are not the world. No, "the field is the world," "the tares are the children of the wicked one." They are hypocrites—pretended wheat—"wolves in sheeps' clothing." During this three and a-half years we expect (Matt. 13: 41-42), to be fulfilled.

We therefore anticipate a dreadful burning of tares, and a scorching of all wheat which has not been separated from them. Just the nature of this disaster is questionable, but we look with present light to a complete overturning by infidelity, atheism, etc., of the nominal church, and that christianity will become so unpopular that the wolves will become ashamed of their sheeps' clothing, and that it will become so much of a disgrace to be called a christian as it has been an honor.

Infidelity is spreading her blighting influence like a pestilence all over the land; and by conversation and reading matter, and by public lectures, by thrusts through the secular press, thus dreadful, noxious pestilence sweeps over the land. Already it is becoming fashionable for all who make any claims to scientific knowledge, etc., to profess themselves disciples of Darwin, and stoutly deny the credibility of the Bible, while they assure you that no man of brains ever did accept it as the word of God, and exultingly point to the infidelity of all leading statesmen. Such teaching to christians who have to build with poor materials, and understand God's word but little, must be disastrous, indeed.

But shall we be here during this time of trouble on the church? Yes; this is the day of burning, which will try every man's work of what sort it is. Those who have built on the sand will be swept away completely, while those who have built on the rock—Christ, shall be tried severely. (See 1 Cor. 3: 12-15.) Those who have built with "Gold, silver, precious stones, are the overcomers, who are unscathed, while those building on the same foundation improperly, suffer great loss—their selves shall be saved so as by fire.

The condition of the overcomers is forcibly shown in Ps. 91. Read it: "O how complete is our refuge; the snares of the ungodly are harmless; their arrows, even bitter words (Ps. 64: 3) cannot harm us." While this moral pestilence stalks through the land, and thousands fall at our side, we fall not; we are not smitten. Why, what protection have we? "His truth shall be thy shield." (Verse 4.) "Ye shall know the truth, and the truth shall make you free." "Thy word is truth."

We learn, then, that this company who have God for their refuge have the truth which others have not, and which shields them.

"Thy truth, O Lord, is my refuge and fortress. I will not be afraid in the evil day."

Then if there be truths too deep for us, or errors like great stones in our pathway, over which we might stumble, he will give his angels charge concerning us. They shall bear us up lest we should stumble. (Ps. 91: 11, 12.)

"In God I have found a retreat,
Where I can securely abide;
No refuge nor rest so complete,
And here I intend to reside.

C. T. R.

THE BOOK OF REVELATION.

As promised in the last paper, we propose to give an exposition of the book of Revelation, so far as it is fulfilled. The order of chapters or subjects, or of the time of writing a prophecy, is no guide to the order of fulfilment. Because John says, "And after these things I saw," etc., only proves that he saw what followed, after he had seen the preceding vision; but no more proves that the events follow in the chronological order in which they were revealed

to John, than it proves because Daniel saw the "ram and he goat," of the 8th chapter, after he had seen the "bear and leopard" of the 7th chapter, in the book of Daniel, proves that the events of the 8th must follow those of the 7th chapter. The 8th chapter being only a repetition of the events of the 7th chapter, with some additional features, as we all know.

In Revelation a subject is begun, and with only a few exceptions, is followed to its end. Thus the seven churches of the second and third chapters, are seven stages or phases, of the gospel church, and cover the whole gospel dispensation, or rather the whole gospel age, to the close of the times of the Gentiles, while the seven seals, the seven trumpets, the seven last plagues, etc., belong somewhere during the present age, and prior to the close of the times of the Gentiles, but do not necessarily cover all the same ground covered by the seven churches.

There is much repetition in the book of Daniel, and also in Revelation. Just as the former saw the four empires in chapters 2, 7 and 8, being these three times repeated, so John sees the Roman empire in three distinct visions given in the 12th, 13th and 17th chapters. And to claim that the dragon of the 12th chapter, and the beast of the 13th and 17th, are three different beasts, because different symbols are used, is just as wise as to claim, because of the different symbols in Daniel, that *twelve* universal empires are there brought to view. The above three chapters of Revelation cover precisely the same ground, that is, they show the Roman empire as seen from three different standpoints.

The "seven churches," we understand, to represent seven different phases of the gospel church, now ended; or more properly, now *ending*; for the last exhortation is "To him that *overcometh*, will I grant to sit with me in my throne." And the condition, "on as it were a sea of glass mingled with fire," (Rev. 15 : 2,) is that occupied by those who *have overcome*. In other words, it is the condition occupied by the *gathered* "wheat," prior to translation.—And into this condition we understand the gospel church are *now* being gathered. Hence, the second and third chapters are about fulfilled; the first chapter is merely a preface to the book.

The fourth chapter is the opening scene

of the glorified condition of the church, and is partly parallel to Dan. 7 : 9, 10. The fact of the four and twenty elders being represented, proves that the resurrection will have occurred at the time of this jubilant scene. The four "*beasts*," we understand to represent the four dispensational churches. The first like a lion, being the patriarchal church. The patriarchs were God's anointed. "And when they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong; yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." And Abraham could "conquer the five kings" as easily, apparently, as if he had been "the lion of the tribe of Judah." The second beast "like a calf," represents the Jewish church, with its blood of bulls and goats. The third "had a face as a man," and represents the gospel church; its leading characteristic being "*reasoning out of the Scriptures*." The fourth "like a flying eagle," is the church of the incoming age, "They shall mount up with wings as eagles, they shall run and not weary, they shall walk and not faint." The word rendered "beast," wherever these churches are spoken of, is an entirely different word from that of Rev. 13, and all other places where it represents a *worldly* power. The one is *theerion*, generally rendered "*wild* beast," and is the word used in every case in Revelation where a *worldly* power is represented; while the other word is *zoon*, (beast), occurs twenty times in Revelation and in every case refers to a *heavenly* power.

Chapter five is a continuation of the same, and the two seem to be the *inauguration* of the kingdom, which, when set up, is to conquer the nations, "break in pieces and consume all these (earthly) kingdoms;" "rule the nations with a rod of iron, and dash them in pieces like a potter's vessel." In other words, the *Zoons* are to conquer the *theerion* beasts, or kingdoms. This kingdom, composed of the patriarchs, and prophets, and saints, is to break in pieces, and consume all these (*theerion*) kingdoms" (Dan. 2 : 44). And this is what I understand the parable of the rich man and Lazarus teaches. In this life Lazarus has his evil things, and Dives his good things. The natural man represented by the Gentile governments is now in the ascendant,

Continued.

EMERALD OF THE MORNING

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

Vol. 7.

ROCHESTER, N. Y., AUGUST, 1878.

No. 2.

THREE



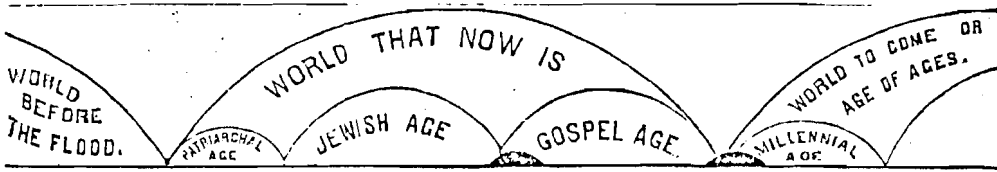
WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

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PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

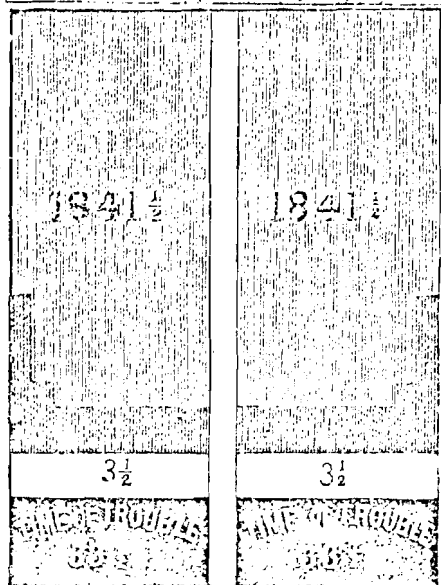
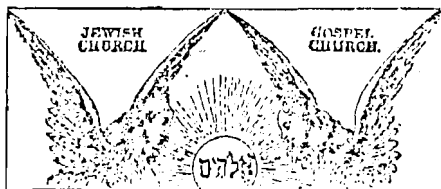
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles" end in 1914.

From a Baptist minister.

Ganges, Mich. July 23rd 1878.

N. H. BARBOUR,—Esteemed brother, and companion in the kingdom and patience of Jesus Christ; you have doubtless before this, suffered more or less, from those who misunderstand, and therefore hate Bible truths, as taught by you. Having received a tract, and also the HERALD, from you; I must say the paper is a very welcome visitor. It throws a flood of light on the coming of Christ, making the Scriptures harmonious in all their seemingly conflicting parts, which has hitherto been enshrouded in darkness. I have read and reread the contents of the papers, and given the subjects a critical examination, and find the arguments Scriptural, and when combined, they are a strong foundation for the belief of a speedy realization of our hopes. But we have need of patience, that after we have done the will of God, we may receive the promise.

The purpose and plan of God, as advocated in the HERALD, looks so grand, so God-like, that it seems to me, unwise to oppose it.

I have been a Baptist minister for thirty-five years; and preached in this place, for seventeen years, as best I could, not having the advantage of a Hebrew and Greek education. I have long been dissatisfied with the common theology; and for many years have had no sympathy with the popular doctrine of endless misery. And believing in the soon coming of our Lord to set up his kingdom, led me to prepare and deliver some lectures on these subjects, which created a division; some of the leading members rejecting these truths. So, thinking it best, I tendered my resignation as pastor of the church; requesting a letter of recommendation and dismissal, which was granted. So that I am now free to advocate Bible truth, without being bound, parrot-like, to preach the theology of the schools. And can now trust "in the living God," who is the Saviour of all men, *especially* those that believe." And think that, in a good measure, I have gotten the victory "over the beast, and over his image, and over his mark, and over the number of his name;" and am now singing the song of the ages. Believing in the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Enclosed find 25cts for the HERALD; and may the good Shepherd continue to lead you by his Holy Spirit into an understand-

ing of the mysteries of the kingdom, is my prayer: Fraternally yours:—

Silas Bowker.

LETTERS containing money, to August 5th. This acknowledgment is a receipt for their contents.

E P Perry Pa. Mrs, R J Allen. Kan. Mrs S L Slagle Ohio. A H Fleish. Ioa. E M Dennis N Y. J S Morris Fla. C James Pa. H E F Stone. Mass. I Wallick. Pa. S A Transue Mo. Mrs E J Marden Me. J G Callett N J. Mrs A W Palmer Vt. C L Gilbert Wis. I H Powers N Y. Mrs, S M Chadwick Mass. Mrs D H Keasey Mich. H Wedge Pa. R Spence N Y. J W Addison N Y. Mrs, D Cogswell N Y. D Moore Mass. J H Powers N Y. C Clothier Kan. J Tavender N Y. H G Maynard Md. J Campbell, A Hastings, H O Pratt, Mrs W B Walden, A Friese, C H Gill, C H Hill, of Mass. D P Goodwin, H G Todd, of Ind. Mrs L M Harris, Mrs E S Lockwood, Wis. E Johnson, J Buhl, Cal. Rev H A Hobbs, J Rodgers, Eld F M Cummins, P H Lemon J Verity, O. Mrs L E Garland, Mrs N Manning, E Glidden, G B Emerson, L Perkins, Me. T Y Harris, Mrs E J Brewster, A B MacCrea. W F McCready, D D Lathrop, E D Smith, O Ensign, Mrs M Grove, Pa. Mrs A Penny, D Slater, Mo. J Piddington, C A Biers, A M Salbary Minn. Mrs Dr. A Dobron, " M A Baimey " M E Bekling, " M Cornell, Wm Bates, Ct. S H Whittington, L A Allen, J Tavender, R Spence, N Y. A Jones, W A Sawyer, Ky. C M Scaton, B N Gibson, N J. Eld J H Paton, Mich. F Page, E M Morgan, Ill. E B England, H G Maynard, J L Weeks Md. L E Brown. Mass. Eld, S Bowker, D C White. Mich. J B Beckner, W K Norbury, L E Gault, Kan. Sarah E Rightsel, Ark. J Floyd N Y. A Kimpton Vt. R T Jones N J. Rev C H Bosford Pa.

NOTICE!

The Lord willing we shall pitch our large tent in Springfield, Aug. 10th and continue our meetings over the second Sunday; and then at Alton Bay, N. H. during the meetings on that camp-ground. If it was right for the disciples to persist in entering into the synagogue, and speak forth the words of truth; even when put out, *by legal authority*, it is a good example. The Advent people are our kinsman *according to the flesh*.

BIBLE THEOLOGY.

While believing that every sect of christendom hold some special Bible truths, our theology differs from all others, and yet we have no views not held by others. That is, every one of our views is held by one or another of the various sects. But we claim that Bible theology has never before been reduced to a system, so as to reconcile all its *apparently* conflicting elements. For instance, Free grace is a clearly revealed Bible doctrine:—"Come unto me all ye ends of the of the earth and be ye saved." Again, The doctrine of election is no less clearly taught:—"No man can come unto me except the Father which hath sent me draw him." Now election and free grace are so entirely opposite in their very nature that both cannot be universally true at one and the same time. Hence, the church are about equally divided between Calvinism, and Armenianism. The Calvinist loves to dwell on those Scriptures which teach election, and will give them their full and legitimate weight, while he is compelled to tone down, or explain away those texts which form the bulwark of Armenianism. The Armenian brings forward his Scriptures, clearly and indisputably teaching *free grace*, and modifies, or explains away the other side.

Again, The Trinitarian holds that God and Christ are one,—“I and my Father are one” (John 10:30). The Unitarian believes they are two,—“My Father is greater than I” (John 14:28). And, as in the other case, each will make those Scriptures prominent which support their own side of the question, to the detriment of the others.

Again, The orthodox man maintains that “He that believeth and is baptised, shall be saved; and he that believeth not, shall be damned” (Mark 16:16). While the Restorationists believe in the “Living God who is the Saviour of *all* men, *specially* those that believe” (1 Tim. 4:10).

One believes that death seals the eternal doom of every human being; and the Bible certainly supports that view. Others hold to the doctrine of a restitution of all things, and that Christ will “draw all men unto him;” and this also is a scriptural position. Most men believe that man, in the image of God, is immortal,—and no truth is more clearly sustained by Inspiration. Some believe in the final extinction of the wicked,—and certainly the Bible teaches that “the soul that sinneth, it shall die.”

Now if there is a theology, just coming to light, so *comprehensively* grand as to reconcile all these opposing elements, and not by supporting one side, to the *overthrow* of the other, but by reconciling these clashing views, and yet leave the doctrine each sect maintains, as complete, and clearly supported, as they themselves could ask, would it not prove that the millennial age, and millennial unity of the church is in the immediate future? And just this comprehensive theology is found in the

PLAN OF THE AGES.

When we forget that the Bible is designed for *all* ages, and that truth misplaced becomes *error*, we lose sight of an important principle in the interpretation of Scripture. To illustrate: Under the Jewish economy, certain conditions obtained, the reverse of which are true under the gospel. Salvation there, was of works, “Do, and live:” here, “it is no longer of works, but of grace.” Now suppose those Scriptures belonging to the Jewish age, are applied to the gospel church, every one can see they would be grossly misapplied. *This* can be seen by all; but the fact that much Scripture belonging to the millennial age, is now as grossly misapplied to the gospel age, is not, though true, so generally understood. And this application of Scripture out of its true chronological order, is why so much apparent discord obtains. For instance, in this gospel age, there is no “bride.” The bride of Christ is *being made*; and only when the “church of the firstborn” is complete, and made one with Christ, is she recognized as the “bride, the Lamb’s wife.” Now, she is represented as “a chaste virgin.” And the *marriage* takes place at the *end* of this age, and therefore before the millennial age. And it is *there*, after the marriage, after the “chaste virgin” has become the “bride,” that “the Spirit and the bride say, Come; and all, whosoever will, may come and take of the water of life freely.” There the water of life is represented as a flowing *river*, not a “*well of water*,” and there, free grace abounds: and “all the ends of the world, shall remember and turn to the Lord.” Here, during this age, election obtains;—“many are called, and few are chosen.” There, “All nations whom thou hast made, shall come and worship before thee.” Hence, both the Calvinistic, and Armenian texts are true, when correctly applied.

Now let me make a statement of what

we claim to be the true Bible theology, and see if we do not prove our position.

God has a plan requiring a succession of *ages* for its development; and every part of this plan is first enacted on a temporal scale, in other words, on the *fleshy* plane. If there was to be a second Adam, eternal in all his attributes, and a race of sons on that plane, there must be a *first* Adam and his race. "The first man Adam was made a living soul; the last Adam a quickening Spirit." (Now notice the order which will be found to run through the whole plan of revelation) "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual (1 Cor. 15: 45). According to this, if there is to be a kingdom of God set up on this earth, spiritual, and therefore eternal, in its nature, it must be preceded by a temporal kingdom; and the temporal must give place to the spiritual: for "those things which are seen, are temporal; and those things which are not seen, are eternal." Hence, Christ says to the Jews, or 'children of the flesh;' "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof." And that dispensation, on the plane of the flesh, is a complete pattern, in all its parts, of the second, or spiritual; "For, said he, See thou make every thing after the pattern shewn thee in the holy mount." If there is to be a "tabernacle not made with hands, eternal, in the heavens," there must *first* be a tabernacle, made with hands (Exo. 26:); "for that which is spiritual, is not *first*, but that which is natural." If there is to be a *heavenly* Jerusalem, the city of the living God (Heb. 12: 22); there must needs have been the natural Jerusalem first. And here, in these exact parallels between the *natural* and the *spiritual*, lies the germ of "the mystery of God; God manifested in the flesh." "*Flesh*, is a generic term, and embraces all that pertains to the *natural*. The Word made flesh; began with Genesis, where God began to manifest himself through the natural; and culminated in the man Christ Jesus. "He who hath seen me hath seen the Father." How did God begin to be seen, in Christ, in Genesis; and seen through the natural? Adam was a type, that is, a *likeness* or picture of Christ, I answer. And here is the first lesson between that which killeth, and that which "maketh alive," that is the letter, and the spirit. The letter is on the surface, the spirit, that is, the real hidden truth, is

beyond the superficial reader,—“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are *spiritually* discerned—1 Cor. 2: 14.

Adam was created first, then “the Lord God caused a deep sleep to fall upon him;” his side was opened, and his *wife* was taken out from him; and they were therefore one flesh (Gen. 2: 23). After God had made them, male and female, “He said, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion—Gen 1:

All this is the mere letter; and unless we see Christ, in the Word, we see only what the “natural man” can see; but if we *do* see the spiritual, or that which shows us the spiritual man, we begin to discern *spiritual* things; which are *foolishness* to the natural man. But let them that are spiritual look at this “foolishness.” Let it be remembered that in 1 Cor. 15: the first and the second Adam are compared; the first, made a living soul; the second, a quickening Spirit. And the statement immediately follows that not the spiritual, but the natural, was first. Thus clearly revealing the two stages of development. And the first, is the exact pattern of the second.

Christ was alone, the head of the *new* creation; and if he had not descended into the grave, and conquered death, he would have forever remained alone;—“Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit” (John 12: 24).—Let it be remembered, for it will be applicable on other occasions, that this *natural* death, or death of the *fleshy* life is called *sleep*; “the maid is not dead, but sleepeth;” “Lazarus sleepeth;” “Abraham slept with his fathers,” &c. &c.—Now see how accurately every step in the development of the natural man, is made to correspond with that of the *new* creation, or spiritual man. The second Adam “slain from the foundation of the world,” (in type) fell asleep, (see Acts 7: 60): his side was opened (John 19: 33); and his *wife*, the church, is partaker of his nature, “For we are members of his body and of his flesh and of his bones. . . . This is a great mystery, (this oneness of the man and his wife, referring to Gen 2: 23), but I speak of Christ and the church (Eph. 5: 30, 33). After the marriage of Christ, he also “*subdues*,” and is to have “dominion” (See Rev. 19: 7-15).

Nothing can be clearer than that Christ

does not receive dominion over the world until the end of the gospel dispensation; and therefore not until the completion of the gospel church; for the Devil is the acknowledged "prince of this world;" and the kingdoms of this world do not "become the kingdoms of our Lord and his Christ," until the sounding of the seventh trump (Rev. 11: 15). And the conversion of the world is not due until the kingdom is the Lord's (Ps. 22: 27).

Now look at the great plan of the ages: Christ, the second Adam, is the beginning of the *new* creation, the second and higher stage of development, the spiritual man; Ye must be born again, is the fiat; and every human being who attains to the *complete* condition, must pass this second birth. As in the development of certain insects, so we learn that man has two stages in his development, "first the natural, and afterwards the spiritual. The process for this *re-generation* of the race has its pattern in the natural; hence, as with the first Adam, so here, it is, first the man, the second *Adam*, then his *wife*, and after *that* "the restitution of all things."

As four thousand years, and more, passed before the development of the *man*, so almost two thousand years more are consumed in the development of the *wife* of this second man. That Christ is called the "second *man*," and the gospel church, the *wife* of that man, is not a fancy of ours, every Bible reader *knows* that it is so. And the whole Scriptures teach that the conversion or regeneration of the world is due in the millennial age, and therefore after "the church of the *firstborn*," are complete.

"The times of restitution of all things," (Acts 3: 19-21), we understand to mean the whole of the incoming age; not a single thousand, but a prophetic thousand, of one day for a year; in other words, 360,000 years. There are several reasons for this; first, the thousand years of Rev. 20: is a *prophetic* thousand; and second, as it takes all of the gospel age, for the development of the *wife* and spiritual *mother* of the *new creation*, a literal thousand years for the *re-generation* of the myriads of past ages, is out of proportion.

"As in the first man all die, both good and bad, so in the second man shall all be made alive; but every man in his own order." Those constituting the "church of the firstborn," at his *parousia*, and others in some consecutive order, as the work of re-

generation shall progress. While *one* order, the *rest*, or *remnant*, a class referred to in Rev. 20; associated with the martyrs, but being evil servants, *smote their fellow servants*, these live not again until the thousand years are ended."

The times of restitution, begin at the second coming of Christ, (Acts 3: 21-23); and it is here the judgment of the *world*, begins. Judgment *means* trial. Christ had his *trial*, tried in all points, first; and the judgment on the church, both tares and wheat, began with the gospel; which is a savor of life unto life, or of death unto death, to all who are brought to the knowledge of the truth; but the great mass of mankind, must be *saved*, saved from the adamic death *before* their trial, for "It is appointed unto man, *once* to die, and *after* that the judgment;" and God "will have *all* men to be *saved*, and to come to the knowledge of the truth," And no man will die, the *real* death, which alone is eternal in its consequences, until he has had the chance of life by becoming acquainted with the truth.—This death of the fleshly life, called *sleep*, is for *all*, both good and bad, while the "second death" the *real* one, is experienced only by those who commit that sin which is unto death,

In the times of restitution of all things, the judgment, or trial for life, *eternal* life, for the great family of man, is to be accomplished (the *wife* and mother being an exception, she having had her trial in *this* age). And as we, the "church of the firstborn," have our reward for evil deeds, (chastisements for our sins), in this life; and *eternal* life, as a free gift; so the *world* have their rewards and punishments, in the next age.

They will receive reward for every deed, both *good* as well as evil; some "receiving few, and some many stripes," according to the light they have had; and *eternal* life or death, according to the conditions of the second birth in that age; as *we* now receive them at the end of *our* trial.

There is no future judgment, or trial for the saints, "they *have* passed from death unto life, and shall not come into judgment," are the words of our Saviour; while there is a future day (or time) of judgment for the *world*. And if life, or death, is a prize for which we who are now having our trial, are striving; then the trial of the *world*, is the time when *their* eternal life or death is to be decided, and decided *by themselves*.

This, we understand, is the teaching of the Scriptures in relation to the plan of salva-

tion. And therefore the second coming of Christ, and glorification of the "bride," is the *hope* of the world, that for which "the groaning creation are waiting."

Now this being true, if we can show that this glorious step, in the great work for which Christ suffered, is *about to be realized*, should not both heaven and earth, rejoice?

THE TIME.

It is from these exact parallels between the *natural* and the *spiritual*, one of the strongest *time* arguments is drawn, viz. that of the equality of the two dispensations; and showing that we are now in the last half of the "harvest" of the gospel age; and that it will terminate in A. D. 1881.

The Jewish dispensation is the pattern of the gospel church, as the first Adam, was a pattern of the second. Old Jerusalem and her children, the type of the heavenly or spiritual Jerusalem, means *more* than the mere city; it means, the Jewish economy, or house of Israel, on the *natural* plane.

As the old dispensation was based on the twelve tribes, so the *new*, is built on the twelve apostles, Jesus Christ himself being the chief corner stone. And on examination it will be found that, beginning with this, parallelism holds true to a wonderful extent. Jacob was the head of the earthly house, even as Christ is head of the spiritual. Abraham was more, he was father to *many* nations. Isaac was more; "two nations and two manner of people" sprang of him (Gen. 25: 23). But Jacob was the head of the Israel of the flesh. Jacob went down into Egypt; and when Jesus, the head of the *spiritual* house, returned, the prophecy, "Out of Egypt have I called my son," was fulfilled, (Matt. 2: 15). Nominally, there were twelve tribes, but in fact there were *thirteen* persons. Jacob lost one, and for Joseph, that one, whom he never again claimed, he chose *two*, "and now are thy two sons, Ephraim and Manasseh, mine, even as Reuben and Simeon, they shall be mine" (Gen. 48: 5). Christ, the head of the spiritual house, lost one of his twelve, "that the Scriptures might be fulfilled;" and, like Jacob, chose two, Matthias and Paul. And so these parallels are maintained both in the details of worship, as well as the various measurements of the two dispensations; each having its temple, its veil, its holy place, its high priest, its sacrifices, its incense, its harvest, or closing work, and its advent; Jesus coming to the one, in the flesh, a body prepared for sacrifice, and to

the other, "as the *lightning*; even thus shall the Son of man be, *in his day*—Luke 17: 24.

But this is not all, "Thou shalt make them of one measure and one size," clearly belongs to these two dispensations. And there are some wonderful facts, to say the least, marking the present time as *parallel* to the end of the Jewish age. The advent at that time, really covered a series of years. Jesus came, as a sacrifice, at his begetting, and birth; thus covering two years. Now it is a fact that the 1843-4 movement parallels that at the birth of Jesus, in two ways; First, the time from the beginning of their dispensation, to the birth of Jesus was just 1811 years and six months; and from the beginning of this dispensation, at the death of Christ, to the 1844 movement, was precisely an equal period. This might be accidental, were it not that there is a prophetic period ending there, showing that the second advent, or at least, *work* connected with the coming of Christ, was due at that time. And also the fact that the above date is but a link in a *chain* of such parallels; each point having a chronological, or prophetic measurement to mark the parallel.

Again, thirty years later, or in 1873-4, as a parallel in *time*, to the movement at and during the three and a half years ministry of Christ, there are four lines of argument; three, or two besides the chronology, proving that the "*harvest*" of the gospel age began in the autumn of 1874; and one very clear argument proving that the dispensation *ended*, chronologically, in the spring of 1878; although, according to the same argument, there remains three and a half years more for "gathering the wheat." Then, according to these arguments, the church is to be glorified; that is, be *united* to Christ, "fashioned like unto his glorious body." Then the great work of the millennium will commence; first, a time of trouble on the nations, followed by a universal turning to the Lord.

The question may arise, if the church are glorified, so that they are like Christ's glorious body, seen by Paul, and striking him blind, how can the Scripture be fulfilled, "and hast made us unto our God kings and priests, and we shall reign *on the earth*" (Rev. 5: 10)? By the saints appearing under a "veil," I answer. The spiritual body is invisible to the natural man, hence the kingdom of God will not be visible to men in the flesh, (Luke 17: 20). "Those things which are seen are temporal, while

those things which are not seen are eternal.”

The *flesh* is called the “*veil*” (see Heb. 10: 20); and when the glorified saints shall desire to be visible to humanity, they will *appear* to them, just as God, or angels, appeared to Abraham, and others.

We understand that after his resurrection, Christ, who could ‘vanish out of their sight,’ appeared with a real body of flesh, just as the saints will when seen of mortals. And thus it is that “Abraham, Isaac, and Jacob, and all the prophets,” will be seen, by the Jews, “in the kingdom of God; and they themselves thrust out.”

There is no other way to reconcile the facts that the saints are to be “fashioned like unto Christ’s glorious body,” described in Rev. 1: and that they are to be “kings and priests, and reign on the earth,” over mortal men. Nor is this *appearing under the veil*, when communicating with mortals, unscriptural. God has so appeared, angels have also appeared as men; and yet we must believe that God and angels are far more glorious than men. If after his resurrection Christ did not communicate with his disciples just as God did with Abraham, viz. under the veil of flesh, how is it that He was so different when seen by Paul? If you say, he was not *glorified* until after he left the earth, I would ask, will the saints, when fashioned like unto his *glorious* body, be any *less* glorious than was the *glorified* Jesus? and if not, will they be more glorious, when appearing to mortals, than was Jesus after his resurrection, and *before* He was glorified? If neither of these questions can be answered in the affirmative, then if the saints reign on the earth, and communicate with mortals, eating and drinking with them, as did Jesus, and as *God* did, will they not have to be *unglorified*, or pass through a change equivalent to that? If so, then all I claim, is admitted; for whether the change is *real*, or only apparent, is of little consequence.

If these things are not so, what do these Scriptures mean? “know ye not that the saints shall judge the world?” This is not some far fetched idea, such as preaching, or something of that kind; for the apostle argues that they should be able to adjust difficulties in the *church*, since they are yet to descide such matters for the *world*. Again, “He that overcometh, shall sit with me in my throne.” “He that keepeth my works to the end, to him will I give power over the nations.” And the promise Jesus made

to his twelve, of judging the twelve tribes of Israel, (Matt. 19: 28)? What *do* these Scriptures mean?

If we have the truth on these things, the *gospel age is now ended*, and we are in the *gathering* time, the last work brought to view in the parable of the “tares and the wheat.” And the wheat are being gathered by the *sanctifying power of present truth*.

A LAMP TO OUR FEET.

“Thy word is a lamp to my feet and a light to my path” (Ps. 119: 105).

Very few of those who profess christianity comprehend the full purpose for which the word of God was given, and in which he has revealed the whole plan of salvation.

“Surely the Lord God will do *nothing*, but he revealeth his secrets to his servants the prophets” (Amos 3: 7). And according to 2 Peter 1: 12, what has been revealed to the prophets, was written for *us*, the *gospel church*; so “we do well to take heed to the more sure word of prophecy, as unto a light shining in a dark place.” David declares “the entrance (understanding) of thy word, giveth light.” Because of a failure to comply with the conditions for understanding God’s word, there is, in these days, an increase of scepticism in the church.

Thy word is a lamp to my feet, evidently refers to the eastern custom of a small lamp attached to the feet, when traveling in the dark. These lamps lit up the whole path, but only step by step; and the path of the just is as the shining light, that shineth *more and more*, unto the perfect day (Prov. 4: 18). This path, reaching from Eden, to the restitution of all things, is divided into steps, or ages; and the Bible gives the measure of these ages: and each one has light peculiar to itself, and yet in harmony with each of the others. Still the most of God’s people are unable to see this beautiful harmony, and are therefore unprepared to advance with the advancing light.

The Jewish church rejected Jesus, when he came to them, although there were prophetic periods (the seventy weeks of Dan. 9:), and other clear scriptural evicence to mark that time. And though there is such a complete network of evidence *here*, showing that another great step in the ages is being taken, very few are to be in the light.

There is so much evidence that the Jewish age is a *pattern* of the *gospel* age, and that even the different stages of the first

advent should have their parallel here, that one has only to investigate these things, to see it. There was a tarrying of Jesus of thirty years, in his earthly tabernacle, then a time of separation of 3 1-2 years, followed by a time of gathering, of 3 1-2 years. It does not matter what followed that work; or how obscure the termination of the last half of that "week," we know "seventy weeks" were determined on them, and that Christ made "the sacrifice and oblation to cease," when he offered himself "once for all," "in the midst of the week." Hence, a half week (3 1-2 years), was still due to them for *some* purpose, after the death of Christ, and after "the middle wall of partition was broken down." So to fulfil the *pattern*, there must be the same measurements here, and for a similar purpose. We also have prophetic measurements to support these parallels.

Now we can see that as the *angels* do the gathering of the "*wheat*," as well as of the "*tares*," and which could not possibly be translation, since God is to "*change* our vile bodies, *by his Spirit*," and not by "the reapers," that the Scriptures would be broken, unless there was a period of 3 1-2 years, for the gathering, here. And those who can clearly see this, although they have been disappointed, will rejoice in the light of present truth.

Those not in the light may ask, why all this was not seen before? Because the Bible being a lamp to our feet, is only designed to give light step by step, as it is due; and man's scrutiny cannot thwart God's plan.

In the spring of 1875, when "the harvest," was first seen, as covering a period of time, it was understood to be a time of *separation* of wheat and tares; and as time has advanced, we became perfectly satisfied the work of the "*reapers*," during that 3 1-2 years, was to separate those two elements in the churches. In taking a new step, the conviction increases that the special work of the next 3 1-2 years will be, *gathering* the wheat, and burning the tares.

Some ask, if we have "crossed the Jordan," how does it accord with the Elijah type to have a definite time here? There is no definite time for translation, but for gathering into the "barn," or "house;" and our "gathering together unto him," is quite another thing. These are perilous times for the superficial christian, but a glorious time for those in the light of *present truth*.

B. W. KEITH, Dansville, N. Y.

THE BOOK OF REVELATION,

Continued.

"I was envious at the foolish, when I saw the prosperity of the wicked. . . Their eyes stand out with fatness, they have more than heart could wish. . . Behold these are the ungodly, who prosper in the world, they increase in riches." (Ps. 73.) These are the Dives." "All the day long; I have been plagued, and chastened every morning. When I thought to know this, it was too painful for me. Until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places. . . They are utterly consumed with terrors." (Verses 14-19.)

In the next life, or "world to come," the order is to be reversed. There "Lazarus" is on the throne, and "Dives" is to be ruled with a rod of iron. "But while the lamp holds out to burn," some of the *brethren* of Dives may, if they "will believe Moses and the prophets," enter the family (bosom) of Abraham. "For if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7: 27.)

The seven seals (Rev. 6: to first verse of the 8th chapter) are, I understand, to be opened during the *conquest* of the nations; which conquest, according to our measurements, will begin in A. D. 1881, and continue thirty-three and a-half years, or to the close of the "times of the Gentiles," with the year 1914—thus making the conquest of the nations by Christ, the exact period of his earthly pilgrimage. Hence, all the seals are opened during the sounding of the seventh and last trumpet, for it is then he rewards his servants the prophets, and the saints, and destroys his enemies." (Rev. 11: 15 to 18.)

Six of the seven trumpets, and a part of the seventh, belong to the *gospel* age; since the mystery of God (the gospel of grace) is finished "in the days of the voice of the seventh angel." (Rev. 10: 7.) And we understand the "Mystery of God, as he hath declared unto his servants the prophets," is now finished, and is summed up in the "Song of Moses, the servant of God, and the song of the Lamb," viz: That all

nations, the whole dead past, are, in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began; to come and worship before him." In other words, the great plan of the redemption of the whole human family, in and through the second Adam and his "wife," the mystery hidden from the foundation of the world, is now understood.

The sounding of the seven trumpets shadows the instrumentalities by which the fourth universal empire was to be subverted, and finally overthrown.

Under the first four trumpets the two western divisions fell; and under the fifth and sixth, the eastern empire was crushed; but under the seventh, and last, great Babylon entire will sink no more, and the kingdoms of this world will become the kingdoms of our Lord and his anointed Son, and the times of the Gentiles end.

In the opening of this great subject, I do not purpose to enter into details, but merely lay out the plan, showing what part is now fulfilled, and what is still future, maintaining under all circumstances, that unfulfilled prophecy *cannot be explained in detail.*

The trumpets, then, excepting the last half of the seventh, I understand to be in the past. The seven churches are also now fulfilled. The organizing of the kingdom, (Rev. 4th and 5th), and the opening of the seals, are, beyond all question, yet future. The 12th, 13th and 17th chapters are nearly all fulfilled. The 14th, 15th and 16th chapters are mainly in the future; while the 18th and onward is yet future; and a part of the 20th and 21st are more than a thousand years in the future. The 22nd chapter is a repetition of various parts, but mixed in its chronological order, a summing up of the whole subject.

NOT OF THE WORLD.

"If all should believe what you do" say some, "many of the great and important interests of the world would come to a standstill." That our faith tends to cut men loose from the world in many respects, we admit, but strange as it may seem to others, that to us becomes an evidence of its truth.

The christian never was of the world, and certainly as the end approaches that separateness must become more marked. He that believes in the presence of Christ, the

change of dispensation now in process, and expects shortly to see Jesus, and be with him, can not certainly have an interest in worldly, social, or political distinction.

We are not in sympathy with the extreme indifference to worldly things that make men shiftless, and neglectful of business, saying, "If I only have enough barely to live until the change comes, that is all I care. Such indifference may have been produced by the idea entertained by many that when the saints were changed, all else both men and things would be annihilated by fire; but it is not a part of *our* faith; for when this age ends, and the church is translated, another age begins and men who are left will need bread to eat and clothes to wear as much as at any time in the past. We can even in this see why the command of Jesus should have been given. "Occupy till I come." But we are in sympathy with that degree of indifference to worldly affairs which is the natural outgrowth of what we believe to be truth. To believe the truth concerning the time in which we live, will tend to produce desires within us in harmony *with that truth.* If it is true that the world is to be converted by the gradual spread of the gospel, and without any dispensational change, then indeed we are in error, and our movements detrimental to that work. If christianity in its present stage of development is designed merely to adjust the conditions of society by making in the ordinary sense, good men and women, and good citizens, then indeed we are mistaken.

We fully believe good moral and *spiritual* results proceed from faith in Christ; but besides that, believing that this dispensation is adapted by infinite wisdom, not to adjust the conditions of society, or convert the world, but to gather out a people, a peculiar people to be the bride of Christ; in which case our position is in harmony with the divine plan. That we are right in this, has been abundantly proved by the Bible. Let it be remembered that the human society is temporal, and that instead of being adjusted in the ordinary sense, it is to pass away, and the world to be ruled by the kingdom of God; and then it will be understood why the Lord calls out a people not of the world, to be kings and priests to reign on the earth.

To suppose how it would result if *all* believed these things, is no less absurd than to suppose how it would be should the sun rise in the west. It would be reversing God's order. He chooses the few for the benefit

of the many; and no man can come to him unless drawn of the Father. As none can become babes in Christ, without hearing the gospel in its first principles, so no christian can believe the advanced truths, before he hears; and God has arranged these things so that they cannot be universal:—"many are called, but few are chosen." God is taking out a people to work with Christ, and the discipline of this age has been adapted to the development of the needed qualities. Because there are some things harmless in themselves in which the world may engage with impunity, pleasures perhaps without which their lives would be intolerable, it is by no means necessary that christians who have higher motives and spiritual pleasures, should run with them to the same excess of riot. Brethren, let the truth have its weight and it will keep you in the proper frame of mind, and sanctify you. J. H. P.

THE ATONEMENT.

How does Christ make an atonement? And why was it *necessary* for him to die?

Many theories have been advanced to answer these questions, not one of which is satisfactory. And the most obnoxious of all, is the theory of "substitution;" based on such texts as, "Christ suffered for sins, the just, for the unjust. that he might bring us to God" (1 Peter 3: 18). "He was wounded for our transgressions. . . . And with his stripes, we are healed. The Lord hath laid on him the iniquity of us all" (Isa. 53: 5, 6).

The doctrine of *substitution*, that is, punishing the *innocent in place of the guilty*, is unscriptural, and obnoxious to all our ideas of justice, or of right and wrong. But does not the Bible teach that if a man offended, the priest should sacrifice a lamb, and thus make an atonement? It so reads, and to one who only sees the "letter," it does appear as if God demanded the sacrifice of the lamb, to satisfy an offended law. But there is a deeper and better meaning than this.

Let us look at the monstrous doctrine of *substitution*, in its naked deformity. I do wrong, and the Judge of all the earth has made a law that if some other being *suffers* for it, I may go free, "For without the shedding of blood, is no remission." Let me illustrate; My son is a very wicked boy, he deserves severe chastisement, but I shrewdly hit upon a plan of "substitution; I say to my boy, or to one of the servants, when

James bites his sister, you catch a fly, stick a pin through its body and impale it to the wall, and I'll forgive James.

This illustrates the doctrine of substitution, with the *lamb*. But, says one, if the substitute is *willing* to take the punishment, to the full extent, then it is right. Very well, my wife is a good woman, had rather suffer any time, than have her boy suffer, I'll flog her when *he* does wrong.

I do not wonder that men shrug their shoulders, when told that Christ died to appease the wrath of God towards offending sinners. But are you not running foul of Scripture, in opposing the doctrine of substitution? No, I answer, a thousand times no. "The soul that sinneth, *it shall die.*" "And death has passed upon all, in that all have sinned." And in the judgment, every man is rewarded for *every deed, whether it be good, or whether it be evil.* This, none can deny. The church, who have their judgment now, are chastised for their evil deeds, and rewarded "a hundred fold" for *good deeds*; and the *world* will be rewarded according to their just deserts; "he who knew his Lord's will, and did it not, shall be beaten with many stripes; but he who did commit things worthy of stripes, and knew not his Lord's will, shall be beaten with few," That is *Bible* theology.

But, are you not robbing Christ of the glory of our salvation, of bearing our sins in his own body? By no means; but it does rob theology of that God-dishonoring doctrine, of *substituting* an innocent victim, to receive the punishment of a guilty criminal.

Then why did Christ die? why suffer "the just for the unjust?"

The answer to the above involves a great deal; no less than *why* God chose, in creating man in his *own image*, that before attaining to that image, he must attain to a *second* birth, by, and through a *second Adam*.

All can understand that in order to have a *race* of men, there must needs have been a *first* man. And that first man must have in himself, all that he could give to his posterity. "And the Lord God said, . . . lest he put forth his hand and take also of the tree of life, and eat, and live forever, . . . he placed a flaming sword (spiritual barrier), to keep the way of the tree of life."

Then the "first man," could not impart immortality. Hence we are "by patient continuance in well doing, to seek for immortality, eternal life," through the *second* Man. I fully believe in the immortality of

man; but not until he is *finished*. He is a babe, indeed, in Bible lore, who does not know that God speaks of things *begun*, as if complete, and "of those things which are not, as if they were." Or that if the glorified Saviour is "the express image of his Father's person," we shall not attain to that image until "we awake in his likeness."

The embryo man is not immortal; but the *complete man*, in the image of God, will be immortal. Hence, two stages, two Adams, and two births, born of the flesh, and born of the Spirit, are a necessity.

This explains why Christ took on him our nature, and was born of the flesh. He was to complete the work of creation; "Let us make man in *our image* and after *our likeness*;" and when Christ shall have finished his part of the work, and our vile bodies are fashioned like unto His glorious body;" made one with him, "by his Spirit that dwelleth in us; then the work of making man, will be finished. But Christ could not be the head, or beginning of a re-generated race, and impart to them his own nature, without himself, being one of them. God may be the God of men, but he could not be the head, or first of a race of men, unless he himself were a man. So Christ became a man; "made a little lower than the angels, for the suffering of death." But why? because to be the head, or first, of a re-generated race, he must himself be regenerated; that is born twice. And so he, "for the joy that was set before him, endured the cross, despising the shame" (Heb. 12: 2).

But why must he die? why not have partaken of our nature, suffered the ill flesh is heir to, and then like Enoch, been translated, without tasting death? How could he be the head, "the firstborn from the dead, that in *all things*, he might have the pre-eminence" (Col. 1: 18) unless he died? and how could he be "born from the dead," unless he had a resurrection? Now we have it, "For to this end (or for this reason) Christ both died, and rose, and revived, that he might be Lord both of the dead, and living" (Rom. 14: 9). Lord, means head, or father, "What think ye of Christ? Whose Son is He? They say unto him, The Son of David. He said unto them, How then doth David in spirit, call him Lord" Matt. 22: 43. In order to be David's Lord, he must be his *Father*, not his Son, is the idea. Then if Christ would be Lord of the dead, that is, the first, or *Captain*, he himself must be numbered with them.

"Let us make man in our image, and after our likeness," the Father, and the Son. And the plan was "first the natural (man); and afterwards the spiritual;" two stages, two births, and two heads. And Christ, in the re-generation of mankind, is carrying out the original work proposed, when God said, "Let us make man in *our image*." And if Christ had failed, in *his part of the work*, man never would have been *finished*: and hence, never would have attained to "the image of God." The Spiritual is eternal, the *natural* passes away. The first Adam did not partake of the tree of life, hence he could not impart that higher life, to his posterity. "The first Adam was made a living soul (*creature*); the second Adam a quickening Spirit. Howbeit that was not first, which was spiritual, but that which was natural, and afterwards that which was spiritual," (1 Cor. 15: 45, 46).

Christ took on him the form of a servant and became flesh, that he might be the head, the firstborn among many brethren. He died, and rose, and revived, *that he might be the head of the dead*, as well as of the living; and by thus becoming the second Adam, impart to us *his own nature*, and complete the original design, of bringing man to *the image of God*. And he does all this, "for the joy set before him," in bringing "many sons to God." Heb. 12: 2

It was right to shed the blood of "bulls and goats," not to satisfy a broken law, not to make an atonement, or a oneness between God and the sinner (only in type); but to teach a great lesson. Hence, the sacrifices were not to appease God's wrath; nor was the great sacrifice; but to complete the plan of *re-generation*.

Does this rob Christ of his glory? It *does* rob theology of much of its sentimentalism; and its gross misrepresentation of God.

Christ, from the foundation of the world, took upon himself . . . work, "for the joy that was set before him," which involved the sacrifice of his fleshly life. . . And, "was made, (by a second birth), not after the law of a carnal commandment (like that to the first man), but after the power of an endless life" (Heb. 7: 16): And this is the hope of the world, a resurrection and regeneration, begotten, and born, of the "*second MAN*."

Now, How does he "bear our sins, and not only ours, but the sins of the whole world?" and why did he die? It is all clear; If Christ had not given himself a ransom for all, then the race must have perished;

for they have no spiritual life, until begotten by the Spirit; and no life *in themselves*, that is, *independent* life, until *born* of the Spirit; "That which is born of the flesh, is *flesh*, (all of it; that is, "of the earth, earthy); and that which is born of the Spirit, is *spirit*:" that is, the whole man when born of the Spirit, will be a *spiritual* being. And not until then, is man's creation, in its two stages, of "first, the natural, and afterwards the spiritual," complete.

The only way to produce your own likeness, partaking of your own *nature*, is to beget offspring. To partake of your nature, they must be a part of yourself. And this obtains both on the natural, and on the spiritual plane. The first Adam was the son of God by *creation*; while the second Adam is the "only *begotten* Son." The son by creation, did not possess the *nature* of God; while the only begotten Son, not only possesses the *nature*, but is "*the express image* of his Father's person" (Heb. 1: 3): "The image of the invisible God" (Col. 1: 15). God's law, is "first the natural, and afterwards that which is spiritual," (1 Cor. 15: 46). Hence, if man was ever to attain to the image, nature of God, he must be *born* of God. Therefore God was manifested in the flesh. This was the original purpose: Christ had undertaken it: and pledged himself to it, to consummate his own glory in the creation: and for this, he endured the cross, despising the shame: and these are his own words:—"O fools, and slow of heart to believe all that the prophets have written. *Ought not* Christ to have suffered these things, and to enter into his glory." And it was only in this way he could become the head, and impart to the *creature*, the divine *image* and nature.

EXTRACTS FROM LETTERS.

It may be imagined that the dreams-of comfort, by babes in Christ, are earthly, though having seen, and in some measure appreciated the heavenly prize. We too much perhaps, imagine heaven to be a place where ease, rest, and such like things would be the great enjoyment; not realizing that to be saved, is to be saved from the *natural* desires into *spiritual* conditions; a union with Christ our living head; He in us, and we in him—*married*; two, in one combined. The real happiness arising not from idleness, but from doing; reaching down to help somebody; imparting life and spirit; and so

uplifting, until God shall be all and in all.

Here, and now, we share the work and joy, which, always related, hereafter will be perfected. Then shall the righteous shine forth as the sun, in the kingdom of their Father. The creature itself *also* shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

No. 2. This natural life is but the basis, the stepping-stone; the spiritual is coming. We taste beforehand the "earnest" of that higher and better life,—Thank God for it. The Lord is reaching down through Jesus, the Anointed, to redeem the race. That grace reaching others, before us, through them reached us, so now is reaching us, that others may be blessed.

What is thus true individually, is also true on a grander scale dispensationally: The bride is chosen as a mother, to save a world lost. Is not our calling "high" indeed? How comprehensive, how glorious. What a beautiful and harmonious *theory*, and yet how practical. Some men's ideas of practical religion make one think of a huge monster, chained and struggling, frothing and foaming, whipping about to beat the ground beyond its limit.

It is not possible to save the world, in the gospel age, God having ordained that work for the next age. *This* is set apart for calling and perfecting the bride: and this, not by preaching morality, or urging the *natural* man to be good, not by reforming the social conditions of society, but by preaching the gospel of the kingdom. *This* is *practical* in the highest sense which moves men in harmony with God's revealed plan.

These glorious truths have power to sanctify wherever believed. In the gospel of the kingdom, lies concealed the germ of the world's life; because when the church is complete, and glorified, the kingdom shall be the Lord's, and then, "all the ends of the world shall remember and turn to the Lord." The world's conversion in this age, would be premature, and overthrow the plan of God, which, while He controls, is a moral impossibility. J. H. P.

ROCHESTER, May 28, 1878.

Dear Bro. Barbour:—Perhaps I ought not to trespass upon your space, which might be occupied to so much better advantage, yet I feel constrained to say a few words for your encouragement, by way of acknowledging my obligations to you and your asso-

ciate editors, for the new light which has recently come to me through your teachings.

I am one of the number who embraced what I thought to be the truth concerning the second advent, in 1843; and then, and at other periods since, talked and wrote on the subject as I felt moved to do; publishing a number of different pamphlets for gratuitous distribution, not doubting that the personal second coming of Christ was an event which might occur at any time. And yet, notwithstanding all the light I was able to derive from the Bible, and other sources, it was left for you, under God, to bring me to such a knowledge of the prophetic Scriptures as I had not before attained.

You can well imagine how grateful I am to have been led to discover such new beauty and harmony in those prophecies relating to God's great plan of salvation, so glorious a feature of which is the second coming of Christ to claim his bride, in whom—in conjunction with her glorious Head—all the nations of the earth, according to the Abrahamic covenant, are to be blessed.

Ever since 1843 my conviction as to the truth of Christ's *pre-millennial* advent, has been unwavering; and I am amazed that the church as a body, are still holding to the old Whitbyan theory of the world's conversion in the present dispensation. How I wish they could see and embrace the "truth as it is in Jesus!" Do they fear the stigma attached to such a change of theology? Or do they cling to the old, old system of the fathers, *because* it was the creed of the fathers? This is no unkind insinuation; for my own spiritual teacher—an excellent doctor of divinity—said to me in a conversation on this subject some years since, that he had accepted the popular view regarding the world's conversion, as a matter of course—without question—not having given the matter a personal investigation. And I do not think it uncharitable to conclude that this is true of the great majority of our pulpit teachers. Now, in my humble judgment, the small class of christians who are to-day waiting and watching, with eagle eye, for the coming of the Lord, or who believe that he is *already invisibly present*, overseeing the harvest, immediately prior to the translation, are the class brought to view in the second chapter of Proverbs, who have emphatically "inclined their ear unto wisdom, and applied their heart to understanding;" who have cried after knowledge, and lifted up their voice for understanding, and sought

her as silver, and searched for her as for hid treasures;" to whom God says, when they do this—"Then shalt thou understand the fear of the Lord, and find the knowledge of God." By no means is this application of Scripture made in any spirit of boasting; but it would be ungrateful not humbly to acknowledge its gracious fulfillment in the more recent shedding of so much light upon the pathway of those who have been trying to find out God and his revealed purposes, in Christ Jesus, concerning the nature and time of the second advent. And who can doubt that this crying after knowledge, and this trustful confidence that it would be bestowed, have been pleasing to God, in view of so much in the Bible bearing upon this point: "*The wise shall understand.*" "*Ye, brethren, are not in darkness that that day should overtake you as a thief.*" "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.*"

Although we may not know the day and hour of Christ's manifestation, yet to me the evidences are overwhelming that we are now passing the incipient stages of the great dispensational change connected with that august event.

The chronology of the world, the fulfillment of the sacred numbers of Daniel and St. John, the Jubilee argument, the parallels between the Jewish and gospel ages, the marked indications of God's renewed favor to the Jews, the signs of the times, as seen in the feverish unrest of the nations, "men's hearts failing them for fear and for looking after those things that are coming on the earth," all conspire to force upon us the conviction that the day of the Lord—as a day of trouble—is already here; and that the invisible work pertaining to the *parousia* of Christ—in the "harvest"—is now in process; and that while the "tares" are gathered and bound in "bundles, to burn, the 'wheat' will soon be gathered into the storehouse of God. The Lord be praised for the promise of

The Coming Glory;

I have heard a wondrous story sung by
 holy seers of old,
 Of a city full of glory with its streets of
 shining gold;
 Where is heard no voice of sighing 'mong
 the myriads of the blest,
 Where the wicked cease from troubling
 and the weary are at rest.

There have sometimes sweetest visions
 burst on my enraptured eyes
 Of that holy New Jerusalem descending
 from the skies,
 With its thrones, and crowns, and scepters,
 and its forms of heavenly mould,
 While there fell divinest music from
 unnumbered harps of gold.

No burning sun is needed there, nor star,
 nor silver moon;
 One face alone doth lighten it more radi-
 ent than the noon,
 Never falleth there a shadow, thirst and
 hunger are unknown.
 All sin and sorrow fly from him who sit-
 teth on the throne.

Fain would I tread thy dazzling courts,
 thou city of the Lord!
 And share the glory promised in the sure
 prophetic word;
 Where the eye with scenes of beauty shall
 be ravished o'er and o'er,
 And the soul shall drink the fullness of thy
 pleasures evermore.

S. WHITE PAINE. Rochester, N. Y.

NEWTON, MASS. JULY: 1878.

Dear Brother:—Do not stop my paper on any account, for without it and my Bible, I should be like a ship on a boundless ocean without chart, or compass, or any light to direct my course. To my mind all is perfectly clear that we are now occupying the position in fulfilment of the type of Elijah after he had crossed the Jordan.

We will stand upon the watch tower and see what the Lord will say unto us.

I will enclose one dollar; should be glad to send more; but with many others find it hard to get along these times.

Yours in hope: AARON ELASTINGS.

WARREN'S MILLS, July, '78

Dear Brother: I am very glad to receive the last paper, it brought hope and more truth with it; although I had begun to think about the remainder of the "week" and of Christ treading the winepress "alone," and that the trouble should be about us, but only to be seen with our eyes. Well we can wait, if God still keeps the light burning just bright enough for us to see *present truth*. I am more convinced of the truth of these things than ever. I can see how plainly God is leading us, step by step. Oh for strength and grace to run the race to the end. It seems such a blessing to know our

whereabouts. I do believe we have entered the time of trouble, that this truth will soon be known by the world. A month seems a long time to wait for the HERALD, but it will be gladly received when it does come.

Your sister, Mrs. L. M. HARRIS.

OAK GROVE parsonage, Wis, June 24th.

Dear brother in Christ:—I must write to tell you that I have experienced a perfect ecstasy of delight in the reading of some of the Bible expositions contained in your paper, the HERALD OF THE MORNING. The more I read, the more I am convinced you have the mind of God, and are taught of the Spirit. I thank God that your paper came to my hand, as the world would express it, *accidentally*. Yet not accidentally, but in His good providence.

For years the Lord's coming has been to me a subject of deep interest; earnestly I examined the signs of the times, and longingly scanned the horizon for the dawn of the morning. Your paper and pamphlet have been and are indeed to me its Herald. The mists are clearing away, the gentle dew is falling, and to my enraptured soul the Sun of righteousness is rising with healing in his wings. I have from time to time preached about the Lord's return, often mentioned truths connected with that event from the pulpit, but pray that now, with the help of God, it may be my principal theme; and that He may use me, for the giving of this meat to the household.—Enclosed find \$2,—wish I could do more.

I am, dear brother, Yours in hope of the kingdom of God— J. C. deBruynkops:
 Pastor of the Oak Grove Presbyt'n Church.

North Easton, Mass. July 2nd.

Dear Brother: Your last paper came to hand bringing many comforting words. Some of the thoughts presented, were considered here before the paper came; but thanks be to God for the good news the HERALD always brings. If we have to pass a short way into the time of trouble, the Almighty Father is able to keep us. May He bless and comfort all who are proclaiming the dawn of morning. I would rather lose my life, than the hope I now have in Christ. Yours, in the hope of the soon coming kingdom,
 HENRY WOOD.

La Cross, Wis. June 19th.

Bro. BARBOUR: I wrote to you yesterday and to day I send you 50cts. as my subscription. I was not *sorely disappointed* when the 53 days went by; because, all along I

had thought there was something a little cloudy about the last "week," of the *seventy*, in the midst of which Christ "made the sacrifice and oblation to cease;" and the parallel to which, seemed to demand more time *here*. I assented to the view that translation would take place this spring, but more than half thought that instead of it, more light would be given to make the "week," more complete. And now surely it has come. I began to get hungry, but truly this is meat in due season.—A. J. MARSH.

ELYRIA, OHIO, June 23rd.

Dear Bro. I take the first opportunity of renewing my subscription, as I should feel lost without the HERALD. We are all strong in the faith. One of the brethren in Elyria said, that since he had read your leading argument in the June number, his faith was stronger than ever before; and it has filled all our hearts with hope and strength.

Yours in hope, AVIS.

AUSTIN, Ill. July, 17th.

Dear Sir: Inclosed I send the nominal price of your priceless paper. A friend let me have the reading of two copies, and I think I got more gospel out of them than any twenty sermons I ever listened to.

Please send back numbers if you have them.

F. PAGE.

SPRINGWATER, July, 18th.

Dear Brother:—The papers came to hand and we at once read them carefully; the subject-matter seemed to us "meat in due season." The illustrations on the first page bring the great outline of our faith before the eye in a very small compass, and give a comprehensive view of the measurement of the ages; showing that we are now in the *gathering* time, of which I can have no doubt, it makes the parallels so perfect. 69 1-2 "weeks," terminated at the cross, when their dispensation clearly ended. Yet it took the other half week to fulfill the 70, of Dan. 9: 24. And it is clear that the *wheat* of the Jewish age was *gathered* at and after Pentecost; and yet *during* the last "week," determined on them. Harvest work embraces two things, reaping, and gathering. The first 3 1-2 years, was reaping, the last, was gathering; making the whole harvest seven years. Now to parallel the Jewish age, the wheat of the gospel church must be gathered during the next 3 1-2 years.

I was glad for the notice on the second up. for those who desire meetings to give ps a call. I am willing to labor to the best

of my ability wherever the way opens :
Yours in the blessed hope;

S. H. WITHINGTON.

NEW PRESTON, Ct. July 16th.

Dear Brother Barbour: I send you 25cts for N. W. Sprague, his subscription to the paper; but we, brother Barbour, are so put to it, to live, that sometimes I fear we shall be left out, being overcharged with the cares of this life. Debts contracted only to make our home comfortable, now due, and not a days work for two years; it almost drives me distracted; even the smallest necessities of life are not for us without the aid of others. Now we dearly love your paper long for its coming, and can scarcely do with out it, but if you feel unable to send it, the will of the Lord be done.—Brethren, pray for us, that our faith fail not.

Yours, sighing for deliverance:

MINNIE A. BARNEY.

Wilmington, Del. July 6th.

Dear Brother: Enclosed, find price of subscription for the HERALD. O how sad, from our outlook, to see that the light is now, as at the first advent, shining in the darkness, and the darkness comprehendeth it not! May our dear loving Father open the eyes of our understanding.

Yours in hope; STEWART CARLISLE.

MONTROSE, Pa. June 32nd.

Dear Brother; The HERALD of June was duly received. The dear ones of Montrose would like to have you define by scriptural evidence the true length of the harvest, and publish it in the July number of the paper. It appears to us, now, that your first views of the length of the harvest, viz. 7 years, were correct. D. D. LATHROP.

This should have appeared in our last. ED.

GOOD HOPE, OHIO, July 6th.

C. T. RUSSELL.—Dear Sir:

A gentleman from Pittsburg kindly sent me the *Object and Manner* of our Lord's return, also a copy of the *Herald*, of the *Morning*. I can never estimate the great good they have done me. I have for years been groping for light, and thank God for directing the little book and paper to me, that I might, through them, find so much truth and happiness. Enclosed find subscription price for the paper: Mrs. S. L. SLAGLE.

FREMONT, June 27th

Dear Brother BARBOUR, I may well call you my brother, as I have had so many joyful hours since reading the first number of the HERALD OF THE MORNING; and the

light so steadily advancing from the sacred Scriptures, is cheering indeed. I cannot express my thankfulness to God in casting my lot here, in this part of the world where the light of this glorious truth is so brightly shining. And although the *time* is three and a half years longer delayed, a little contrary to our hopes, I believe it will be the best for us all, and for many others who as yet, are not in the light. Please accept the enclosed, and send me the paper. G. Wood.

17 COUR DE VINCENNES

St. MAUD, (SIENE), FRANCE

N. H. BARBOUR, Dear Sir:

I have your last paper, June 15th, and enjoy it much; I feel the separating time has surely come. The Spirit is dividing His own, to himself; I can see it spiritually due, in this country, and England, as well as in America. And many receiving the *gospel* of our Lord joyfully.

Please send, "*Object and Manner of our Lords return;*" to *Madame Fleury Berger*. I would also like her to have the paper.

Yours in christian fellowship;

MARY R. DEUMAN.

QUESTIONS AND ANSWERS.

Does Rom. 2: 12, conflict with the doctrine of "a restitution of all things?" "For as many as have sinned without law, shall perish without law."

By no means; men *perish* with cold, and hunger, and in a thousand ways; and the Bible meaning of the word is the same: see Luke 13: 33, "For it cannot be that a prophet perish, out of Jerusalem."

Those who have sinned without law, *die* without law. But "sin is not imputed, where there is no law" (Rom. 5: 13).

"Gentiles, having not the law, are a law unto themselves (verse 14). These, according to Luke 12: 47, not knowing their Lords will, will be beaten with few stripes.

2. Is the trouble spoken of in Dan 12: 1, "Such as never was since there was a nation," the same as the *tribulation* spoken of in Matt. 24: 21, "For then shall be great tribulation such as was not since the beginning of the world to this time, no nor ever shall be." These are both *the greatest*, and must therefore be one and the same.

No, they are not the same; the one in Matt. was a tribulation on "the elect;" the other on the *nations*; and each, the greatest of its kind. I am often surprised to see on

what a little point, men often build a large theory. The great tribulation under papal and other persecuting powers, during the dark ages, almost exterminated the church, but was shortened "for the elect's sake;" and shortened by the Lutheran reformation. The same tribulation is spoken of in Dan. 11: 33,34; where they "fall by sword, and by flame, and by captivity, and by spoil, many days. Now when they shall fall they shall be holpen with a little help." And God did thus help the church, by that reformation; and it was for the elect's sake.

It is *after* this tribulation, all the signs and events pertaining to the second advent, by which the church are to "know their redemption draweth nigh," were to transpire; "In those days, and *after* that tribulation, shall the sun be darkened," (Mark. 13: 24). This first of the signs occurred May 19, 1780. But the time of trouble such as never was, since there was a nation, spoken of by Daniel, is the last great trouble on the Gentile nations, and is the time of the *deliverance* of Daniel's people; and necessarily includes the battle of the great day; when the Jews are delivered (see Zech. 14:). And certainly it is not after that, the saints are to "*begin* to see these things come to pass, and know their redemption draweth nigh (Luke 21: 28).

3. Is not a large part of the race finally to suffer the "second death"?

There is no way of knowing what proportion will eventually be lost. Rev. 20: 8,9, seems to imply a great company; and, we understand, really covers the whole number; those who have sinned that sin which is unto death, either in this, or in past ages, and "live not again until the thousand years are ended; and also the left of the nations after all have been saved who can be reached, in the restitution age.

The fact that this last great gathering is said to be "as the sand of the sea," in number, does not prove much; "The Midianites lay along the valley, like grasshoppers for multitude, and their *camels* were without number, as the sand by the sea side, for multitude (Judg. 7: 12). "Their widows are increased to me above the sands of the seas" (Jer. 15: 8).

If *such* numbers answer to the above expression, then the whole congregation of the finally lost, as represented in Rev. 20: 8,9, may be only as a drop in the bucket, when compared with the numbers who finally attain to the complete image of God.

HERALD OF THE MORNING

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

Vol. 7. ROCHESTER, N. Y. SEPTEMBER, 1878. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

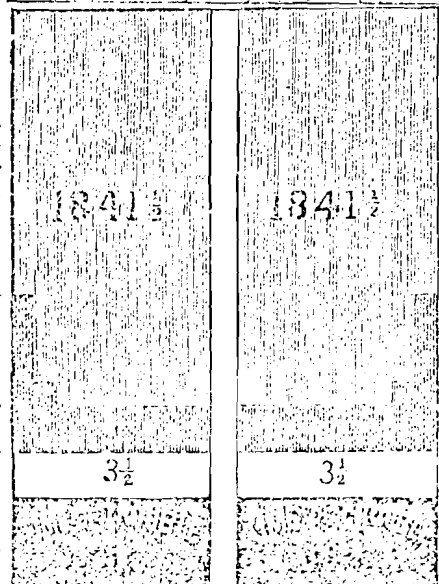
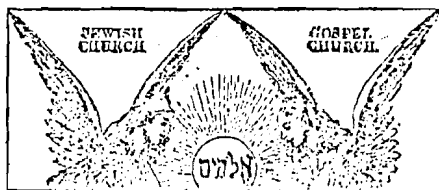
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in

1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles" end in 1914.

STOUFVILLE, Canada, Aug. 11, 1878.

Dear Brother:—I have just received the No. 2, of the HERALD OF THE MORNING, which gave me much light and pleasure to read. I can now see the beautiful harmony in the Scripture as never before, and also the glorious plan of redemption of the whole world. Surely the path of the just is as the shining light, that shineth more and more unto the perfect day, and the spirit of truth will guide us into all truth.

Dear Brother, my prayer is, may the Lord bless you and your labors, and keep us by his mighty power through faith unto salvation, ready to be revealed in the last time.

Please send me one copy of "Object and Manner of our Lord's Return," and oblige
Yours in Jesus,

ALEXANDER HAMILTON CLARK.

HIGHLAND CREEK, Ont., Aug. 22, 1878.

Bro. Barbour:—Find enclosed 50 cents. Will send more as soon as we can. We cannot in any way do without the paper. It is the only message of the spirit of truth.

Dear Bro. Barbour, the plan of the ages to come fills our minds with a glow of light and joy like a fire shut up in our bones. We are alone here, without any meeting. If you come to Canada, let us know before hand.
L. KERR.

BRISTOL, Ind., Aug. 24, 1878.

Dear Bro. Barbour:—I have read the HERALD OF THE MORNING for over one year; have examined your argument carefully, with a desire to know the truth. I have received more light in reading those papers than in reading the Bible for the last twenty years. When I read my Bible now, many passages of both New and Old Testament, which were before dark, now seem plain. I am like many others, ready to cry out beautiful, beautiful. O how glorious the plan of redemption. I am truly glad that I ever saw the HERALD OF THE MORNING.

May God bless you in your good work in heralding forth the plan of the ages. We have read and reread the glorious truths, and are astonished that we never realized them before. I must say the Bible is a new book to me.

Yours, in hope of the soon coming Saviour,

JAMES G. MITCHELL.

LETTERS containing money, to September 14th. This acknowledgment is a receipt for their contents.

J Miller, E P Perry, A B McCrea, J E Robbins, R Hoffa, D K Dean, Eliza Foster, B W Keith, 2; D D Lathrop, J Greenawalt, E D Smith, A M Cowan, I & M Batton, J H Gerry, Pa. N P Hall, F H Chesebro, Mrs L Robinson, J Weisberger, E Reck, Wm Swingle, G Bates, H Fellows, Mrs D H Keasey, Mich. A H Fleisher, C Lavane, Iowa. J J Allen, P J Hibbard, J Mitten, Mrs P Harp, H Landis, E W Moore, P Sharp, H Prudden, N. Y. L E Haywood, C L Gilbert, M Solbary, Mrs M Otis, Wm Strong, Wis. A H Clark, L Kerr, Ont. S Sloan, R Cutter, Miss L E Brown, H W Brown, Mrs S J Orent, 2; B C Bancroft, H Capron, J Jamson, Miss L B Childs, E L Jordan, J Crawford, S N Chadwick, R M Johnson, Mrs M A Porter, Mrs E P Briggs, Mrs J C Thompson, Mass. H Camp, R H Smith, Ky. A J Cattle, Me. R E Tyrrell, Mrs H Sanders, Conn. W W Cushman, H D Brooks, D D C McMillen, Mo. H A Aldrich, Mrs S L Slagle, A Hamlin, 2; R E Nevin, M Lytle, D B Wolf, O. N Miller, Fla. L Record, J G Mitchell, J Vorics, J B Everett, Ind. J Rough, G W Dean, L Fidler, Ill. L Morse, N H. J D Gebhart, Mary A Roberts, Kan. R W Moses, Oregon. Mrs I Wilson, Vt. Rev J E Posteen, Minn. C J Davis, Md. J M N Nott, Del. C C McKernon, Colo. T A Atwater, R I. R P Cochran, Va.

NOTICE.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 87 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

OBJECT AND MANNER of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or \$1 per dozen.

THE BOOK OF REVELATION,

The Revelation of Jesus Christ, on the Isle of Patmos, is the last message of our Lord to his waiting bride, his, as it were, parting words. And O how dear it should be to every heart. A special blessing is for those who read, and keep the sayings of the prophecy of this book. To keep these sayings, of course implies that we should understand them; let us therefore pray for an understanding, that so we may receive the blessing. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

THE REVELATION OF JESUS CHRIST is the title of the book, while the first six verses are the

PREFACE:

and from verse 16 to 18 inclusive. is the

PORTRAIT

of the divine Author.

An inspired portrait of Jesus of Nazareth, as he appeared when under the veil of flesh, would be dearly cherished by those who love him, although "his visage was marred more than any man, and his form, more than the sons of men." How much more then, ought we to cherish his portrait, drawn as it is, feature by feature, as he now appears in his glorified condition, and with all the surroundings to make the picture complete. Christ in the midst of his church, the co-heirs of his kingdom; for the seven golden candlesticks "are the seven churches." No wonder John "falls at his feet as dead;" for "no man can see God and live;" and the glorified Jesus "is the express image of his father's person." And, dearly beloved, "we shall see him as he is;" and "as we have borne the image of the earthly, we also shall bear the image of the heavenly;" and hence differ as widely from our present form as he, when in the form of a servant, with marred visage, differed from the form here presented—a bare glimpse of which struck Paul blinded to the earth. But how little we can comprehend the change when we shall awake in his likeness, "fashioned like unto his glorious body;" "sown a natural body, but raised a spiritual body." Can this be true? Are

we, indeed, called to so high a calling? and shall not we who have this hope, purify ourselves even as he is pure? Help us, O God, as we are to be sanctified by the truth, to read and understand, and receive the blessing. Prostrate at thy feet, we acknowledge

"GREAT Prophet of thy church, 'tis thine
To break thy Word's mysterious seal—
To touch with light each beaming line,
And all its glorious sense reveal.

THE SEVEN CHURCHES.

This book is a *prophecy*, not an epistle; and as it is dedicated to the *seven churches*, we must conclude the number seven as here used is a prophetic number, and refers to the whole church, as a unit; the names of the seven churches in Asia being used as symbols, because their significance exactly corresponds to the seven phases of the gospel church. 1st *Ephesus* means *chief, desirable*; and embraces the history of the church from its foundation on the day of Pentecost, until the death of the last of the apostles, at about A. D. 100.

In making the application of this prophecy, it will be noticed that in the summing up to each church, the language is addressed to the *churches*, "He that hath an ear, let him hear what the Spirit saith unto the churches;" that is, all the churches of that period. And it will be noticed how perfectly appropriate the language addressed to this first church is, when applied to the apostolic church. Notice particularly verse 2, but even that exalted church soon "lost their first love," and God removed their candlestick to a lower place. Special inspiration passed out of the church; and with the last of the apostles, miraculous power, given for the establishment of the gospel church, passed away.

2nd. *Smyrna*. The name applied to this the second state of the church means *myrr*, sweet odor. Having lost their first love, the church was permitted to pass through the famous "ten persecutions," and were thus purified and made white. It was during these terrible Roman persecutions that the church overcame the dragon—that is, conquered the empire. "They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death" (Rev. 12: 11). And the manner of addressing the church of that period is peculiarly appropriate, see verses 8 to 11. This second phase of persecution

and of purity continued until the conversion of Constantine, at about A. D. 312.

3rd. *Pergamos*. This name means *elevated*, and was most appropriate to the church after it began to receive the support of the empire. Notice the character assumed by the Saviour in addressing this church, and how different from that in which he speaks to the previous one. To them he spoke words of consolation, but to this church, which had actually reached the seat of the empire, and began immediately to introduce many idolatrous customs, he speaks—"These things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is" (verse 13). And it was during the existence of this phase of the church, the "falling away" referred to in 2 Thes. 2: 3, was brought about, by which "the man of sin" was revealed; that is, the monstrous union of the espoused of Christ, the church, with the world. In other words, the "mother" church-state organization. As the espoused of Christ began to fall away from him, she was received into the embrace of "the beast," the fourth empire; and when this adulterous union was consummated, she took the name of her husband, and *papal Rome*, the man of sin, was revealed. Rome, under the symbol of the "dragon," is called "the Devil and Satan" (chapter 12: 19). And when the church got into Satan's seat, it required only about two centuries to develop "the man of sin." But even during this "falling away," the real elect, the "wheat," fought bravely for the truth once delivered to the saints, and opposed the introduction of heathenism, and outward ceremonies; and these received the "hidden manna," (verse 17.) But they were finally overpowered, and had to withdraw from that degenerated church. This separation left the man of sin revealed, and the real church entered another phase of its prophetic history.

4th. *Thyatira* means *sacrifice*, and as the church left all, and fled to the caves and fastnesses of the mountains "from the face of the serpent," she is addressed by her watchful Lord: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass, I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last more than the first" (verse 19). How comforting to this sorely tried church;

though they were driven to the dens and caves of the earth, his feet could follow them, and no dark parts of the wilderness could hide them from his pitying eye. "Nevertheless, I have a few things against thee, because thou sufferest that woman Jezebel to teach and seduce my servants," &c., (verse 20.) Thousands of these poor sufferers were seduced back to the bosom of that harlot church by persecutions on the one side, and the offer of restored wealth and position, if they would recant. This seducing and persecution went on for many centuries, until the true church was almost extinct, and had nearly ceased its opposition; the papacy had triumphed, and the true church was dead. This phase of the church lasted from about 538, when the man of sin was fully revealed, until about A. D. 1000. It was here the church reached its lowest ebb, and from that until the beginning of the reformation, merely had a name to live, but was dead.

5th. *Sardis*. *That which remains*. Of this phase of the church but little can be said. The gloom of the dark ages had become complete, and everything of light and truth was at a stand; but a brighter day was coming. There was to be a door opened which no man could shut, and in the reformation we have the next phase of the church in which new life was given, and like a sleeping giant it rose to its feet, and again grappled with the exulting foe, and hurled that foe prostrate at its feet. And in this sixth phase, it is again the church of his love.

6th. *Philadelphia*. *Brotherly love*. To this, the reformation church, he has no word of censure. And if ever men had power with God, it was the reformers. Said Luther, when warned by friends not to go to meet the council of catholic legates at Worms, "I would go, if every tile on the roofs of the houses were a devil." And the fact that God did then open a door which no man could shut; and has made that harlot church "to come and worship at their feet," is a matter of well known history. This 6th phase of the church, from the beginning of the 16th century, lasted until the great communistic and infidel reaction at the close of the last century, from which the power of the early reformers gradually died out; and the last sad phase of a rejected church, "spewed out of his mouth," brings us to the final.

Laodicea means *judgment*, and with this

the judgment age is introduced. "I know thy works, that thou art neither cold nor hot" (verse 15). This church, belonging to "the time of the end" (Dan. 12: 9), is *relatively* just where the last generation of the Jewish church stood. The vision is unsealed, knowledge is increasing, and the dawning of an incoming age is shining. But the Laodicean church rests on the laurels of its predecessor, and know not "that they are wretched, and miserable, and poor and blind, and naked." But like the apostle, we can say, "God hath not cast away his people which he foreknew, . . . there is a remnant according to the election of grace." There is a spiritual element pervading all sects, to be gathered onto, "as it were, a sea of glass;" and, according to the chronological and prophetic measurements, this gathering is to be consummated in the next few years; and thus the bride, "made ready," will "go into the marriage, and the door will be shut;" to be opened no more "until the seven last plagues are fulfilled." Rev. 15.)

EUPHRATES.

Ancient Babylon sat on the literal river Euphrates, and the river was in some sense a support to the great city until the waters were dried up, by being turned in another channel. Then Babylon fell. In the Book of Revelation we find a great city called Babylon, sitting upon many waters. There is also mentioned a river Euphrates, which is to be dried up, and great Babylon is to fall. In view of these facts, and the evident typical relation between the two Babylons, is it not a reasonable inference that the waters of Rev. 17, on which Babylon sat, is the Euphrates of that book?

There should be the same relation between the symbolic river and the city as between the literal river and the city, each river supporting its city for a time, and then each city falling by the waters being dried. That this is the case we believe to be fully sustained by the facts.

The great city (also called a woman) is the papal hierarchy, which has sat upon and been supported by the christian nations of Europe. "The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues." (Rev. 17: 15.)

Let the nations be dried up, or in any way cease to support her, and she *must* fall.

We are compelled to believe that the christian nations of Europe are the symbolic Euphrates.

Many expositors tell us that Turkey, or the Mohammedan power, is the river Euphrates, partly because of the locality of the literal river; but great minds are often confounded by little things. If the literal river is referred to, then it no more can refer to the Turkish empire than to the American Republic, and the *drying* of Euphrates in that case must mean the drying of the literal river, instead of the downfall of an empire. To call it the literal river, and then apply it as a symbol, is an unwarranted use of language. To admit that it is a symbol, and then apply it to Turkey, is as much out of character, for the Mohammedans never supported Babylon, the Papal hierarchy.

"Loose the four angels which are bound in the great Euphrates" (Rev. 9: 14) is used by some as an objection to our views, because the "four angels" are the Mohammedans. I have before me as I write three translations of this river. The common: "Bound *in* the great river," Wakefield; "At the great river," and Sawyer, "By the great river."

We accept the last as being in harmony with facts. If the "four angels" represent the Mohammedans, that *by* which they were bound, must be another power. The period when they were bound was 150 years, during the sounding of the fifth trumpet. From 1299 until 1449, the Ottoman empire was seeking to conquer the Greek portion of the Roman empire, but only *tormented*, and could not kill. (Rev. 9: 15.)

At the latter date, however, they gained supremacy in Constantinople, and kept it until 1840—a period of 391 years and 15 days—during the sounding of the sixth trumpet. (Rev. 9: 15.) That the power of the Roman empire held them back, and so bound them during the former period, we cannot doubt.

When they gained the ascendancy, they were loosed, and killed the third part of men—i. e., the empire.

These facts seem to strengthen our position, that the power which *bound* the four angels is different from the angels themselves.

It may be objected to our view that ancient Babylon sat on a *river* only, while Babylon of Revelation sat upon *many waters*. Our view is not weakened, but

strengthened by the facts. The ancient Euphrates in the rainy season overflowed its banks, inundating the region round, causing many pools—the inhabitants utilizing the water for many purposes, and making it a source of revenue. So Babylon literally sat upon *many* waters also, and the type is perfected.

The view that Turkey is represented by Euphrates, together with certain other misapplications of prophecy, has led many to make too much of the downfall of Turkey.

The "Worlds Crisis," of Boston, and several other papers devoted in part to the exposition of prophecy, have been teaching for years that the war between Russia and Turkey was the great battle of the day of Almighty God, and that it would result in the drying of Euphrates, or (as they say), the downfall of Turkey.

It has been with their leaders a favorite expression: "When Turkey goes down *Christ will come, and the dead will come up;*" looking as they do for the general conflagration of the earth at the same time. The eleventh chapter of Daniel has also been pressed into service on that line, with the bold assertion that Turkey is the king that should "come to his end, and *none shall help him.*" (Ver. 45.)

Now, in view of the facts of the present year, the cessation of hostilities, the Anglo-Turkish treaty, giving assurance of religious liberty in Turkey, and special privileges for the Jews in Palestine, I would ask, with all respect for the honesty of these leaders, are they not, in this case at least, "Blind leaders of the blind?"

Lord grant they may rise and see!

If these brethren would but admit what is so abundantly proved by the Bible, that, in the time of trouble now impending, Daniel's people (the Jews, compare Dan. 12: 1 and 9: 24, "thy people") are to be restored, they could see light instead of darkness in the signs of the time. Those who have believed the "Two Dispensation" argument, which proves that the restoration of the Jews is due to *begin* this year (1878), and the argument on the "Times of the Gentiles," proving that it will require thirty-seven years to accomplish that restoration, as it required thirty-seven years to accomplish their overthrow, will be encouraged by seeing in the present attitude of England and Turkey an open door for the beginning of that restoration.

The fact that England theologically and

politically favors the Jews, that Lord Beaconsfield, her prime minister, is a Jew, and that she now has opened the door for the Jew to worship his God *legally* in Palestine, a privilege never before enjoyed since they were scattered—all these are significant, and are certainly in harmony with the position taken by the HERALD OF THE MORNING. Why cannot our brethren of the "Crisis," and other papers, see that when Gog, and his many helpers come up against the land of Israel, it is not merely against the *land*, but against "my people of Israel" "dwelling safely," and in a state of prosperity, without fear, their "villages unrivalled," and "having neither bars nor gates?" (Eze. 38: 8, 11, 14, 16.) This certainly is not a picture of the warlike Mohammedan, and his strong fortifications.

Before the "battle of the great day" can be fought, the Jews now scattered must be gathered, after which the kings of the earth are to be gathered *against* Jerusalem, thus coming to the great battle. As a *means* to this gathering the "waters of Euphrates"—the christian nations of Europe—are to be dried up. (Rev. 16: 12-14.) Just *how* this breaking up of Europe will result in the gathering against Jerusalem, we can not say, but that it *will* thus result, we believe on the strength of the prophecy.

And we can now perceive the division of Europe into three parts antagonistic to each other—the monarchical, religious and communistic elements.

While we see a period of time allotted for all these things, and the causes at work to bring them about, we can afford to wait and watch fulfillments. Surely the time is pregnant with events of the most interesting character to students of prophecy.

One thing more we would notice: when the nations are gathered against Jerusalem, and that people are in a sad plight, half of the city in captivity, etc., (Zech. 14: 1-3,) then it is the LORD COMES WITH ALL HIS SAINTS. Then his coming *for* his saints, and our *gathering together unto him*, must precede that open manifestation. "When he shall appear, we *also* shall appear with him in glory."

"Whoever waits to *see him coming* thus, includes himself with the tribes of the earth, and *they shall* see him coming in power and great glory." (Matt. 24: 30.)

But *ye* brethren previously gathered and glorified with him, shall be *with him* when he thus comes.

This is our hope, and surely it is a better one than to wait for open manifestations. "We walk by faith, not by sight."

J. H. P.

THE ATONEMENT.

Unpleasant though it be, I feel it necessary to take exceptions to an article by my brother upon this subject, in the last number of this paper. I make the objection not from a spirit of controversy, but because I believe the doctrine of substitution assailed in that article to be one of the most important teachings of God's word.

One of the beauties of *our position* is, that we have no creed but the Bible, and we judge of each others' teaching and writing by the Scriptures only. If my brother can convince me that substitution is *not taught in the Bible*, I care not from whom it came, I do not want it; but if I can call his attention to passages in God's word, which do teach it, I know that he is ready to bend opinion, etc., to that word.

With the latter part of that article, in which Christ is referred to as the "beginning of the *New creation of God*," the spiritual man; and that this was effected by the death and resurrection of Christ; and that "it was only in this way he could become the head and impart to the creature the divine image and nature," we fully agree, and the error we apprehend lies in the supposing that if Christ died to become "the head of the new creation," he did nothing else by that death. Christ accomplished various good things for us in his death and resurrection. He was our substitute in death; he died the just for the unjust—all were unjust. Jesus Christ by the grace of God tasted death for *every man*. This dying for the guilty was one part of the work—substitution; but not all. No! He became the author of eternal salvation unto all them that obey him. Here is a different work as a substitute dying in our stead—we are made nigh by the blood of Christ. He became a mediator—a go-between—making us at-one with God; hence the work is called at-one-ment—for without the Christ's death bringing us nigh to God, it was impossible for us to obey. In a word, while Christ was the substitute for all—so that "as in Adam all die, even so in Christ shall all be made alive;" yet, Christ does not become the spiritual head to all for whom he died, but to those only

who believe and obey. All men get life from HIS DEATH. Some (believers) will receive eternal salvation through *his life*. "Because he lives we shall live also. He ever liveth to make intercession for us," etc.

We recognize, then, these two phases to Christ's death and resurrection:

1st. Death (substitution) "for the sins of the whole world." Reconciliation (at-one-ment. "For God was in Christ *reconciling* the world unto himself, *not imputing their trespasses unto them*; but he laid upon *him the iniquity of us all*. "By his stripes we are healed. He died the just for the unjust, tasting death for every man."

2d. His resurrection, by which he became the captain or leader of our salvation—the beginning of the *new creation*, and makes it possible for us to come into the spiritual condition—the perfect condition—the image of God. By his resurrection he became our faithful high priest—our advocate and representative in the Holy of Holies, whither he hath entered, there to appear in the presence of *God for us*.

THE NECESSITY FOR ATONEMENT.

Through our family head Adam, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5: 12.)

Here, then, we were all under condemnation, subject to death. A law of God had been violated, and God allowed justice to take its course in the punishment of the guilty. But while the justice of God was taking its course, and the law of God being vindicated, the mercy of God was equally active; and while *mercy* may not thwart justice, it may satisfy it. As none of our race could in their fallen condition keep God's perfect law, they were unable to meet the claims of the law upon themselves, much less satisfy the back account of the remainder of the family.

God seems to have adopted this plan to teach the righteousness of his law—the perfection of his justice, and finally his great mercy and love: "For while we were yet without strength, in due time Christ died for the ungodly;" and "when the fullness of time was come, God sent forth his Son, made under the law, to redeem them that were under the law."

To redeem is to buy back. What did Christ buy back for all men? Life. We lost it by the disobedience of the first Adam. The second Adam bought it back with his own life. "By obedience unto death,

even the death of the cross." (See Rom. 5: 11 to 19.) "We were sold under sin to death, but Christ hath redeemed us, not with corruptible things such as silver and gold, but with his own precious blood—as of a lamb, without blemish and without spot."

The law, which was a shadow of good things to come declared by the death of bulls, lambs, doves, etc., that "without the shedding of blood there is no remission of sins." The type certainly did not illustrate the reality fully, because the lambs, etc. did not die willingly, while Christ, our lamb, gave himself a sacrifice. It will be noticed, however, that in the selection of a type, such animals were chosen as make least resistance—lamb, dove, etc. "He was led as a lamb to the slaughter, and as a sheep before her shearer, is dumb," etc.

Thus we see the justice, mercy and love of God manifested as no other way of saving the human family could display them; and the centre pivot of it all is, that "Christ died for our sins according to the Scripture," and Paul argues that this proves the wondrous love of God for us. "For scarcely for a righteous man will one die—yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Rom. 5: 7.)

Had he not died for us, we should have continued under the dominion of death. With no resurrection the first death would have been eternal death. Our works had nothing to do with bringing us under dominion of death; it was the first Adam's—our works have nothing to do with our escape from death's dominion; that is the second Adam's work.

If Christ had not risen from the dead, our resurrection, and that of all men, would have been assured by his death, for as "he tasted death for every man, the claims of justice to the life of every man had been forfeited, and they must go free; but they would be only natural men still, and must fail of entering the higher plane of existence—the spiritual—without a leader, a guide, a helper, an advocate—the very thing Christ became in his resurrection. So that we can say with Peter, "Blessed be God, the father of our Lord Jesus Christ, who hath begotten us again to a lively hope (hope of eternal life) through the resurrection of our Lord Jesus Christ from the dead." "For if while we were enemies we were reconciled

to God by the death of his Son, much more being reconciled, we shall be saved through his life." (Rom. 5: 10.)

C. T. R.

REMARKS BY THE EDITOR.—Our brother is right in supposing that we gladly acquiesce in every statement of Scripture. And the only question with us is: What do they teach? It certainly is a scriptural statement that Christ died for us; the just for the unjust. But that he died *instead* of us, I do not believe. Christ "appears in the presence of God for us;" but he does not appear in the presence of God *instead* of us.

Many, indeed all christians, have been educated to believe it was wrong to allow their own judgment of right and wrong to be brought into play, when reasoning on these things. But I am satisfied this slavish fear has led into many a God-dishonoring dogma. "The man has become like one of us, to know good and evil," said the Creator. This then is man's birthright, bought and dearly paid for, and yet like Esau, many sell this birthright for a mess of pottage, and submit to many a dogma-dishonoring to both God and themselves, because they think it is not right to use their reason. But without using this God-given reason, we believe no man can come to a knowledge of God. We do not teach that by reason alone man can find out God; but that without the exercise of reason we can no more know God than can a piece of inanimate nature.

The adamic penalty was, "dying, thou shalt die;" "And all the days that Adam lived were nine hundred and thirty years, and Adam died." Here was the execution of the penalty on Adam himself; hence Christ did not die *instead* of Adam, for Adam himself died.

A physician prescribes a remedy for you, and yet he does not do it *instead* of you. And it is in this sense Christ died for us, the just for the unjust. He is the great Physician, the restorer of all things. And the remedy was himself, his own life. And thus he buys the right to regenerate mankind by ransoming them from the grave. Then why did he die? Not as our *substitute*, we answer, but that he might be Lord of the dead as well as of the living. If he would regenerate mankind—that is, bring them to a second birth, on a higher plane of existence, he must impart to them his own nature. And in order to do that, he must be

the head, or first man; and it seems he could not be Lord of the dead without himself partaking of that condition. And that necessity fixed the price of the ransom. Hence, he was made a little lower than the angels for the suffering of death.

Hence Christ suffered *for* the whole world, but not in *place* of the whole world; he gave himself a ransom for *all*, not to appease a broken law, but "for the joy set before him." God's broken law demanded the death of man, and man died. The regeneration makes it necessary for him to live again, and that necessity required the sacrifice of Christ's body, that he might be Lord of the dead.

Cause and effect are equal; hence God cannot create a being greater than himself. Then it follows that a finite being cannot commit an infinite act; nor can infinite punishment be inflicted for a finite act. If this self-evident truth had been recognized, that horrid doctrine that the slightest sin of a finite being is worthy of infinite and eternal torture, would never have disgraced theology, and dishonored the name of God.

This fact explains how a man can be rewarded for every deed, whether it be good, or whether it be evil. And also why the law of Moses, which deals only with the natural man, never offered eternal rewards or punishments. If they obeyed the law of God, they were to inherit the land, have abundant crops, and triumph over their enemies. If they kept the fourth commandment, it was "that it might go well with them in the land which the Lord thy God giveth thee." But "they broke his law, and profaned his Sabbaths, therefore the Lord thy God cast thee out of the land which he gave unto thy fathers." And nowhere in the law is eternal life promised, or eternal death threatened.

Death came by one man, independent of our individual actions; for, being the children of Adam, we partake of his dying nature. The resurrection of the dead also comes by one man, and independent of our individual acts. "For as in Adam all die, even so in Christ shall all be made alive." But the gift of God is eternal life."

The world pays the penalty, or in other words satisfies God's broken law. First, the law demands their death, and they die. And second, for each individual act they are "to receive a just recompense of reward." And justice demands no more, and will take no less. "Every man shall

receive according to the deeds done in the body," whether they be good, or whether they be evil; that is, few or many stripes, according to the degree of guilt. So says the Master.

Now this could not be, if *infinite* punishment were to be inflicted for a *finite* act. But as only finite rewards and punishments can be inflicted on a finite being, and this is to be inflicted in every case, God does not require the penalty to be executed *twice*, once on Christ, and again on the offender. If the penalty of man's sin had been *eternal* death, and Christ suffered the penalty of that broken law, then Christ suffered *eternal* death. But if the penalty was temporal death, then man pays the penalty himself, for he himself suffers temporal death.

Christ died *for* our sins, it is true, but not in our *stead*, or to satisfy a broken law. He died in order that we might *live again*. And yet there is not a shadow of that *false* doctrine of substituting an innocent victim in the place of a guilty criminal. Substitution as it has been taught, implies that God's law demands a penalty, and if Christ would bear that penalty, man might escape. And yet the same theology teaches that notwithstanding Christ received the penalty in full, for every man, yet justice demands, and will execute it over again, on the greater part of the human family. I tell you such a theology is *false*, and such double-sided justice an abhorrence to the principle of right and wrong. To say that Christ paid the debt in full, and then on the mere will of a finite being, justice will demand the payment a second time, is a *false* principle of equity.

The simple penalty of natural death, was that pronounced on the adamic race, and they pay that debt, since "death has passed on all men." Christ died that he might bring them up, *after* they had paid the penalty, and give to them eternal life. And he will bring up every one for whom he died. But the gift of God is eternal life, and they will get that, *conditionally*. But if they die again, there remaineth no more sacrifice. Still they cannot die again, unless they commit the one sin which is unto death. And every other sin can be expiated by something less than capital punishment.

Suppose there is an immense treasure lost in a foundered ship, and to go down in the diving bell and make fast the grappling

irons is certain death. I consent to do that for the benefit of my wife and children. This is precisely what Christ does for his wife and children—viz: sacrificed his *natural* life, “offered his body a sacrifice.” And yet there is no law appeased, no thunderbolt of an angry God crashing through his quivering flesh, *instead* of ours. We are to “honor the Son even as we honor the Father;” but we cannot honor Christ by dishonoring God.

Then where comes in the mercy, grace and forgiveness? I answer, the mercy and grace are manifested in the plan itself; that after man has received the penalty due to his own individual actions, to the full extent, whether they be good, or whether they be evil, he should not be *merely* restored to what he was, but should be exalted to that to which he never, even in his purity, had a claim. Brought into harmony with God not merely in *himself*, by a mere expiation of his sins, and so standing free from sin, as was the first Adam before his fall, but brought near by the blood (life) of Christ,—made *in him* a new creature.

Justice demands that where there is no law made known, no sin shall be imputed. (Rom. 5: 13.) But the natural man cannot deny his nature, hence, even in the restitution age, supposing that he should receive for every deed the exact equivalent, few or many stripes, as demanded by the law; he would still be liable, with the next breath, to sin, and so chastisement would again be due. And granting that he did not commit the sin which is unto death, he might live forever, and forever be punished. *Forgiveness*, as extended to mankind (the natural man) always follows in the track of justice. If a man steals from you, and makes restitution, you forgive him. And it is only on that principle that God forgives the natural man. “Cry unto her that her warfare is accomplished, and her iniquity *pardoned*, for she hath received at the Lord’s hands double for all her sins.” First the penalty is executed, and then, as with the man who makes restitution, they are forgiven. This, I believe is without exception on the natural man; first chastisement, to the full extent of his sin, and then pardon. Even under the ceremonial law, there was no forgiveness of wilful sin, without punishment. But sins they were not responsible for, were forgiven, *typically*, by the shedding of blood. That

was to teach that only by the *life* of another, could they be made free from the law of sin and death. And in the application, the imparting to us, the life, or nature of Christ, demanded his death.

I believe it is possible for a man to live without sin, but only by the grace of God. Now what is grace? It is not forgiveness, since the natural man can be forgiven; but it is the free gift of God, that is, the implanting in him of a new nature. And this “new man” must grow in strength, and the “old man” in weakness until the new nature gets complete control, before it is possible for a man to live without sinning. And even then, so long as the old nature continues, the man is *liable* to fall. And so we are cleansed by the blood of Christ. But how? The blood and life, used in this sense, mean precisely the same. And so we are cleansed by his life. That is, as his life, his nature, is imparted to us, the old nature dies out; and this gift is purely a matter of grace. And when the victory is complete, we are ready to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And I do not believe any mere babe in Christ is ready for that deliverance, or ever will be, until he comes to the full stature of a man in Christ Jesus. And only the bride elect, ever attain to that full stature in this life; all others must come to maturity, if at all, in the restitution age, and share in the restitution salvation, heirs of the kingdom indeed, but not a part of “the bride, the Lamb’s wife.”

This view, to my mind, reconciles all conflicting ideas. It gives all the glory of our salvation to Christ, since the natural man, although he can, and must suffer for his own sins, can never accomplish his own salvation. The *nature* of Christ must surely come through him, as the second Adam, even as our present nature comes through the first Adam. Hence, the fiat, “Ye must be born again.” Christ ransoms us from the grave with his own life; not to appease a broken law, but for the joy set before him in bringing many sons to God. He bears our sins in his own body on the tree, in the fact that sin brought death, its own penalty, and in order to bring us from the grave, he must go there himself, that is, he died that he might be Lord of the dead.

One statement of our brother, I think, is entirely unscriptural, the first few lines

of the last paragraph—viz, That if Christ had not risen, “our resurrection would have been assured by his *death*.” “If Christ be not risen, . . . then they also which are fallen asleep in Christ are perished.” Paul clearly teaches that the resurrection of the dead depends, not on the death, but on the *resurrection* of Christ. (See 1 Cor. 15: 12–22.) “But now is Christ risen from the dead, and become the first fruits of them that slept,” without the first fruits, there could hardly have been a *remainder* of the harvest. The *death* of Christ, in *its self*, does nothing; it is not because he *died*, but “because he *lives*, that we shall live also.”

That forgiveness is extended in some way to the *body of Christ*, as it is not to the remainder of the human family I am satisfied. And in that sense “Christ is our passover.” Though “we must all appear before the judgment seat of Christ,” and receive according to our deeds, I believe the church of the first-born are in some way an exception. We, the house of God, are now having our judgment, and in some degree we receive chastisement for our evil deeds, and reward for our good deeds; and these chastisements are purely temporal, so is the *reward* of our good deeds, “A hundred fold in this *life*,” etc., while our spiritual blessings are not a matter of rewards, but of grace. Still I believe we do not receive chastisements “according to our deeds,” to the full extent, because we have an advocate with the Father; and forgiveness is extended to us as a favor extended to Christ, since we cannot suffer without the whole body, even the head suffering with us. But in the restitution age, the *world* are to receive the full penalty for every deed; and hence the “creature” can be delivered from the bondage of corruption only after receiving the full penalty. But as they are brought near by the blood of Christ, that is, as they become “new creatures,” and gradually put off the “old man and his deeds,” their chastisement will diminish until by growing up unto Christ, the “new man” gets the victory, and then their deliverance comes. Hence, the favor shown the bride is a special dispensation of grace, belonging only to this age, and while Christ is appearing in the presence of God for us. This makes the present salvation a *special* salvation, not only because it is to the “high calling,” but one of *special* love and favor. “If we confess our sins, he is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

How does he *cleanse* us? *by his own life*, “The blood of Jesus Christ cleanseth us from all sin.” How beautiful is this, when understood. Of course it is not the literal blood; but it is the *life* of Christ not his *death*, that cleanseth us. “And the blood is the *life*.” Now, how are we cleansed? By partaking of his life, I answer; the new life, the new man, “And we receive this in the process of *regeneration*.” “Not by the works of righteousness which we have done, but according to his mercy he saves us by the washing (cleansing) of *regeneration*.” (Titus 3: 5.) Thus as we grow up in him, we become clean. Cleansed, by the blood of Christ, says the apostle in one place, and by the washing of *regeneration*, in another place. And we are certainly not regenerated by the *death* of Christ, but by his *life*, putting on the new man. And this “washing” goes on during the process of *regeneration*, until we come to the full stature in Christ. Never before have I fully understood what being *cleansed* by his blood meant, or that it was the process of *regenerating*, growing up into Christ. Man truly suffers for his sins, but Christ lays the axe at the root of the tree, and cures the disease. O how beautiful and *just* does the plan appear, when understood.

WITNESS OF THE SPIRIT.

The spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. (Rom. 8: 16, 17.)

The Spirit was given to the church—always considered as one body, at Pentecost, and has since been given to every one who has come into that one body, and by it they are *sealed* unto the day of redemption,

So Paul, writing to the Ephesians, 1: 12, 14, says: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise, which is the earnest—or pledge—of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

And again, 2 Cor. 1: 21, 22: Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts.

The Spirit was given to guide into *all truth*. (Acts, 1: 8; John, 16: 13; also, 15: 26.) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." "But ye have an unction from the Holy One, and ye *know* all things." "But the anointing which ye have received abideth in you, and ye need not that any man teach you."

A knowledge of truth has a sanctifying effect. Jesus prayed that we might be sanctified through the truth. This is the *will* of God, even our sanctification. (Thes. 4: 3.) And this is the confidence that we have in him; that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him. (2 John, 5: 14, 15.) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.

God's word is truth, (Jno. 17: 7). It is also a lamp to our feet, and a light to our path. (Ps. 119: 105.) And the entrance, understanding, of the word giveth light. The path of the just is the path of the church, and is as the shining light, that shineth more and more unto the perfect.

The holy Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfected*, thoroughly furnished unto all good works. (2 Tim. 3: 15, 17.)

Prophets wrote as they were moved by the Spirit of Christ which was in them; and they wrote for us. (Pet. 1: 11, 12.) We must have the *same* Spirit to guide us, if we would understand what has been written. Jesus said: If any man love me, he will keep my *words*. (Jno. 14: 23.) And the words or testimony of Jesus is the spirit of prophecy. (Rev. 19: 10.)

If any man have not the spirit of Christ, he is none of his. (Rom. 8: 9.) As many as are led by the Spirit of God, they are the sons of God. (Rom. 8: 14.) So then

they that are in the flesh cannot please God. But ye are not in the flesh, but in the *Spirit*; if so be that the Spirit of God dwell in you. (Rom. 8: 3, 9.)

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. (Jno. 4: 13.) If then, we search for truth as for hid treasures; as men search for silver—Prov. 2; and ask with unwavering faith for the spirit of truth, it shall be given to bear witness with ours, that we are the children of God, by doing its office work; guiding into *all truth*.

God hath given us precious promises; but it hath not entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God—1 Cor. 2. Then if the eyes of our understanding have been enlightened, so that we understand the *deep* things of God, we know we have been led by the Spirit of God; for the natural man receiveth not the things of the Spirit of God; for they are foolishness to him; neither *can* he *know* them, because they are spiritually discerned. 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 us of God; which things we speak, not in words which *man's* wisdom teacheth; but which the *Holy Ghost* teaches; comparing spiritual things with spiritual—1 Cor. 2.

We see then, that while *faith* is required; and without faith it is impossible to please God; and the end of faith is salvation—1 Pet. 1: 9; faith is based upon *knowledge*, which is not acquired without *study*, assisted by the Spirit. We are to show ourselves workmen, worthy to be *approved*, rightly dividing the word of truth.

Knowledge is also the basis of responsibility; so after they have escaped the pollutions of the world through *knowledge* of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning; for it had been better for them not to have known the way of righteousness, than, after they *have known* it, to turn from the holy commandments delivered unto them.

Let us press forward, then, being assured that in due time we shall reap, if we faint not; and grieve not the Holy Spirit, whereby we are sealed, unto the day of redemption.

B. W. KERR.

QUESTIONS AND ANSWERS.

How is the offering of sacrifices in the future, as predicted by Ezekiel, to be harmonized with the declarations of the 10th of Heb.?

The body of Jesus Christ was offered once for all, as a sacrifice for sin, as taught in Heb. 10: 10; and these bloody sacrifices of the law did not, and never could, take away sins (verse 11); they merely pointed to the great sacrifices, as instructors; in other words, "the law was a schoolmaster" to those to whom it was given. Now, if it served that purpose for the *gospel* church, in bringing us to Christ, why should it not be used again in the restitution age, for a similar purpose, in bringing the heathen world to some degree of knowledge? I see no reason why sacrifice cannot point back to Christ as well as forward. Hence, when sacrifices and the Levitical priesthood are again restored, it will doubtless be for that purpose. We have to deal only with the revealed facts of the great plan of redemption, and not with the wisdom of that plan. The teaching of Paul is, that Christ is the only real sacrifice, that all others were a mere shadow of the real. But a shadow can point back as well as forward.

Former sacrifices taken away during the gospel of grace; that is, during the perfection of the bride and body of Christ, are, according to Ezekiel, to be *restored*, when the time comes to bring the groaning creation to the knowledge of Christ. Of the details of the plan, in the restitution age, we know but little. And yet, it is easy to see that if a ceremonial law was necessary to bring the Jews to a degree of knowledge of divine things, it may be necessary for the heathen world. And the Scriptures seem clear on this point, viz: that in the incoming age the "commandments of God, and the faith of Jesus, will be united." In other words, there will be a combination of the elements of both the Jewish and the gospel ages.

It is a mistaken idea to suppose that the earth is at once, in the beginning of "the times of the restitution of all things," to be "filled with the knowledge of the Lord;" that blessed state is the outcome, the point to be reached, and which the incoming age is to accomplish. But it will require the use of means, as in all past ages, to bring about the purposes of God.

Born again. In what does it consist? When does it take place? If we are not born again at regeneration, what will you do with John, 1: 13; 1 Peter, 1: 23; 1 John, 3: 9, and 4: 7; and John, 3: 3?

Being born again, we understand to consist in entering fully into the spiritual life, which all must admit does not take place until this mortal shall put on immortality. Christ was certainly as perfect before God, and as spiritually *minded*, as any christian can be. But he, as our fore-runner, entered into that life which is beyond the veil, when he became "the first-born from the dead." (Col. 1: 18.) And in the resurrection we certainly enter a new and higher type of life; for we shall be equal to the angels, which no mere christian, in this life is, since they are no better than Christ, and he was made a little lower than the angels. This entrance into that higher life is entering into a new life, and as there are but two births, born of the flesh, and born of the spirit, we understand the entrance into the higher state of being is the second birth, and is the completion of the "*regeneration*."

To the second question. When does it take place? we answer. The process begins at conversion, at which point we are "*begotten* unto a living hope;" and ends at the resurrection, when having been sown a natural body, we shall be raised a spiritual body, and "being children of the resurrection," we become equal to the angels.

As to what we do with the various texts referred to, representing the process as now complete, our answer is found in Rom. 4: 17, "As it is written, I *have* made thee a father of many nations, before God, who quickeneth the dead, and calleth those things which be not, as though they were." This principle obtains in every part of the Bible, things in process are spoken of as if they were complete. "And now are we the sons of God," (that is, sons in process,) but it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

The word *Gennao*, rendered *born* in John 1: 18, is rendered *begotten* no less than forty-three times, and should be so rendered in this, and many other places, where our translators have called it *born*.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst etc. so is every one that is *born* of the Spirit."

CORRESPONDENCE.

BEVERLY, Aug. 21, 1878.

Dear Brother:—I have been desiring for some time to write to you, but was "let hitherto." I am glad to improve the present opportunity to send a few words of greeting to you, and to express my love for those precious truths that you are proclaiming through the *HERALD*. I wish that more were interested enough in these things to investigate, for they are so clear that it seems to me no one can honestly examine them without being convinced of their truth.

We have been somewhat disappointed and mistaken (as for instance in supposing the gathering into the barn was translation), and yet I think that our position is stronger than ever, and my faith is not at all weakened that we are in the path of the just—which, as the shining light, shineth *more and more* unto the perfect day.

The latter half of the 70th week of Daniel is now clear, which before was obscure; the "double" now is complete. The idea that the song of the victorious ones on the ("as it were") sea of glass is the restitution song, is especially beautiful to me. There is no subject that is of such absorbing interest to me as—"the restitution of all things." My soul swells with gratitude and praise when I think of it; I could talk and write, and read about it continually.

We have just started a meeting in Beverly, for the special purpose of considering these precious truths. There are a few that are interested, but of course not many. About twenty met last Monday evening, and we had a very interesting meeting; we shall continue the meeting at least once a week—as long as there are any interested. I expect the number of the interested ones will increase, for it must be that there is considerable *wheat* in the nominal christian church waiting to be gathered into the barn.

No subject is so dear to me as these things connected with the second coming of the Lord, and the setting up of his kingdom. I am pressing on toward the mark for the prize of the *high* calling of God in Christ Jesus.

The *HERALD* is a welcome visitor every month, and is the only paper out of more than a half dozen I receive, that I read *through*, almost *every word*.

God bless you brother in your glorious

work, and strengthen you for the labors and trials yet to come.

Your brother in the "blessed hope,"
A. P. ADAMS, Pastor.

ANTES FORT, Pa.

Brother in Christ:—I thank God for the light you and others have brought out; and there are others with me in this place that can thank God for the earnest opening of the truth by Brother Keth. Why have we tarried so long in darkness? Surely we have been feeding on husks, while in our Father's house there is plenty, and to spare.

May God help us to fight on faithfully. The warfare will soon end; then we shall receive the crown of glory.

JOHN F. HARMAN.

NASHUA, N. H.

Brother Barbour—*Dear Sir*: Accept my heartfelt thanks for sending me your excellent paper; also accept the mite I send you for the continuance of the same. The paper is indeed worthy of the name *HERALD OF THE MORNING*, and how gladly each number is received, and perused over and over. It has been a great help to me. I now love my Bible as never before. I never thought of the second advent of Christ being near until I saw your paper last fall; but kept living on in a lukewarm state a professor, but not a possessor, honoring God with my lips, but my heart far from him. But *now*, since March 1st, I am a new creature in Christ Jesus. I have attained to greater heights. I love as the restitution (which I never heard of till I saw your paper, and the Three World tracts) makes me. Every day I wonder at the goodness of God in bringing such a poor impatient, ignorant being as I into the light of these great and precious truths. But he is allwise and good.

Your sister,
KATE McNEIL.

SO. HAVEN, Mich., Sept. 7, 1878.

Dear Brother:—As the time of my subscription is about out, I enclose 50 cts. for one year. I never want to be without the *HERALD*. The burden of my prayer for more than a year has been to be guided into the truth *just as it is in Christ Jesus*. Last spring I heard of the *HERALD OF THE MORNING*. I sent for it, received it, now I esteem it an answer to prayer; for since reading and comparing it with the Bible, my understanding of the Bible is enlightened, my hope ever brightening, and I ex-

pect to go on to perfection in Christ, my head.

You have proven so clearly that the world's conversion does not belong to this age, that I feel as though I was indeed in darkness, for I often wondered greatly why God did not convert the subjects of my prayers, and *sometimes almost doubted him a prayer hearing and answering God*. But by understanding rightly, there is no occasion for doubt or stumbling. He will in his own good time and way save. I see that we are not to dictate to the Allwise God, but say thy will not mine. * That others who are in darkness, and almost given to doubt, may see the true light and rejoice with us, is my prayer; then let us not fear the world, God is our refuge.

Yours in the blessed hope,

MRS. D. H. KEASEY.

GAGETOWN, Mich., Aug. 1, 1878.

Dear Bro. Barbour—Sir: I send you this card to tell you that I was made to rejoice in the Lord, and to praise his holy name, for the receipt of the two last numbers of the HERALD OF THE MORNING last mail day. I do believe that the position you have taken in regard to the great plan of salvation is right; and if we hold fast to the end, the crown is ours.

May God bless you with means and light, through the Holy Spirit, to give the children meat in due season.

DR. L. WILLIAMSON.

BUCHANAN, Mich., Aug. 26, 1878.

Bro. Barbour:—I must acknowledge my gratitude to you and Bro. Russell for the great light and comfort you have shed forth in this dark place, Buchanan. But with many of us darkness has become light, and we are rejoicing in this great light which is set forth in the HERALD OF THE MORNING. I am thankful to the good sister who sent us a pamphlet of the "Three Worlds," and six numbers of the HERALD OF THE MORNING. I read and reread, and began to see I did not know all the truth. I read and talked these views to my friends and brethren, but always found opposition. Bro. Russell came to our place and gave us a number of lectures with his chart. First lecture on the Three Worlds. It was good to many of us, but a certain class when they read the chart and saw worlds and ages, concluded not to patronize such lectures. However, their seats were filled the night following.

He has many friends in this place. Before he left a goodly number subscribed for the HERALD. I gave him some names in different States, and have been made glad to see many of these in the HERALD, and letters of rejoicing from them.

A few days ago I was traveling through Bristol, Indiana, found an old brother and sister, whom I had not seen for many years. The question was soon introduced concerning our progress in the divine life. The HERALD OF THE MORNING was mentioned, and its advanced truths. He said some one had sent his address to the HERALD. I replied it was I. While we communed of its contents, I thought of the two disciples on the way to Emmaus, when they met our Saviour.

Did not our hearts burn within us while we talked on these glorious truths?

Yours waiting,

ELIJAH BECK.

WEST BOYLSTON, Aug. 11, 1878.

Dear Bro. Barbour:—Perhaps you have thought strange that you have not heard from me. Nothing but sickness could prevent my writing.

I am eighty years old, and encompassed with infirmities. I have been out of money, but the good Lord provides. How wonderful his goodness, long suffering and forbearance. I think there was never any one had so much reason to praise God as I

I herewith enclose \$1 for the paper, &c. As I have no smaller money, I think it the will of the Lord that you should have it all. I send it most cheerfully.

I love your paper, and the plan of God you advocate looks so grand and God-like.

It grieves me to hear of the persecuting spirit you meet with from the Advent brethren. They had better follow the advice of "Gamaliel" of old.

I should like a copy of "The Object and Manner of Christ's Coming."

Yours, in the blessed hope,

LYDIA B. CHILD.

THE TITLE PAGE.

The three worlds represent the world that was (2 Pet. 3: 6), the world that now is, and the world to come, (Luke 18: 30.) These three, really meaning great dispensation changes, occurring on this globe, which globe, or earth, is to endure forever. These, with their subdivisions, constitute the "plan of the ages."

The cherubim, the one looking forward to Christ, the mercy seat, and the other back represent the two dispensations the Jewish, in all its types, sacrifices, etc., pointed forward; and the gospel dispensation looking back to the great sacrifice. These were "of one measure and one size;" and there is chronological and prophetic evidence that the Jewish dispensation lasted just 1845 years, and ended at the death of Christ; and also that the gospel dispensation was to last 1845 years, and therefore ended in the spring of 1878, just 1845 years from the crucifixion.

The Jewish dispensation ended with the advent of the Messiah. And this advent began at the birth of Jesus, but covered a period of 33 1-2 years, and ended at his crucifixion, in the spring of A. D. 33.

The gospel dispensation is of equal measure, and ended in the first month (Jewish time) of 1878. But 33 1-2 years before it ended—viz: in the autumn of 1844, the work of the *second* advent commenced; and Christ left the Holy of Holies, and came into the outer tabernacle. But, as at the first advent, when he tarried in the "tabernacle," or earthly temple (John 2: 19) *thirty years*, before he commenced the harvest, or closing work of that dispensation. So he now tarried thirty years in the tabernacle not made with hands, or until the autumn of 1874, before he began the harvest, or closing week of the gospel dispensation. The first point, that of 1843-4, was marked by the ending of the 2300 days of Dan. 8: 14; while the second point, that of 1873-4, is marked by three chronological and prophetic measurements. And the end of the gospel dispensation in the spring of 1878, is marked by the fact that its full measure and equality with the Jewish age was reached at that time.

The next 3 1-2 years following the end of the Jewish dispensation, was the last half of the seventieth "week." (Dan. 9: 24.) Sixty-nine of those weeks ended at the baptism of Christ, because it was then he became the Anointed (Acts 10: 38); and *Messiah* (*Mah-shec-agh*) means *anointed*, and is so rendered in every other case in the Old Testament. As the "seven weeks, and three-score and two weeks, reached to his baptism, the time he became the anointed, there remained "one week" (7 years) still due to the Jewish church. But he made the sacrifice to cease in the midst (*Lit. half*) of the week. Hence,

after his death, where, having offered himself once for all, the sacrifice ceased, there was still 3 1-2 years due to that people, for some purpose, notwithstanding their dispensation had ended; and that purpose was for gathering the "wheat" from that *rejected* church: A remnant according to the election of grace (Rom. 10: 5), and among which Paul includes himself; while the rest were blinded. Hence, the harvest of that dispensation really covered *seven* years; 3 1-2 for separating wheat and chaff, and 3 1-2 for gathering the wheat. Then followed the destruction of their nationality, completed in A. D. 70; that is, 33 1-2 years from the end of that gathering time. Now in the ending of the times of the Gentiles, we have the exact parallel; seven prophetic times are twice 1260, on 2520 years; they began with the treading down of Jerusalem under Nebuchadnezzar, B. C. 606, and therefore terminate with the year 1914, or just as long after the end of the gospel dispensation as was the ending of the Jewish nationality, after the end of their dispensation.

The 3 1-2 years twice told, at the end of the gospel dispensation, and parallel to the equal periods at the end of the Jewish dispensation, are for precisely a similar purpose; since the gospel dispensation also ends with a harvest, (Matt. 13: 30), and divided, like the other, into two parts; first the work of separation, between tares and wheat, and then the gathering of the wheat. And after this 3 1-2 years of gathering, (not to a locality, but to a condition, the bride being now ready,) follows the 33 1-2 years of trouble, reaching to the end of the Gentile times.

Let it be remembered, this is only an explanation of the title page, not the *proof* of the position. The proof, drawn from almost the entire Scripture, is clear, convincing, and grand in its simplicity, and sheds a glorious light on the plan of the ages, and gives our exact whereabouts on the stream of time. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known to you." (John, 15: 15). And if our position be true, the time has come when the "mystery of God should be finished." (Rev. 10: 7.)

Report of the campmeetings in next No.

MERALD OF THE MORNING

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

Vol. 7.

ROCHESTER, N. Y. OCTOBER, 1878.

No. 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

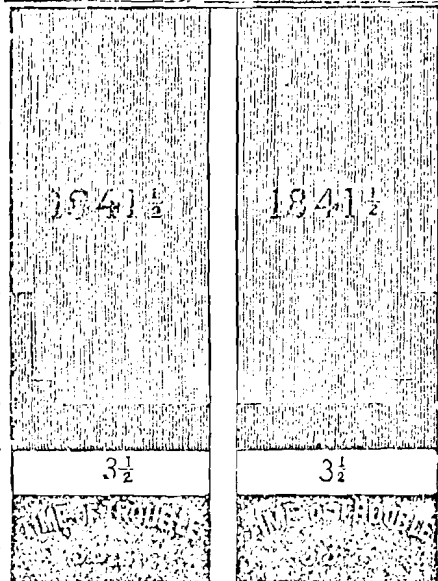
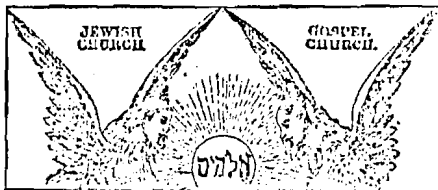
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in
1843-4.

1335 days ended in

1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles"
end in 1914.

TERMS--SIX MONTHS, 25 CENTS; ONE YEAR, 50 CENTS.

THE CAMPMEETINGS.

As many of our readers would like to hear of the Springfield, and Alton Bay meetings, we would here say: To all appearance a good worke was done, and the name of the Saviour honored by the setting forth of *present truth*. At Springfield the cheering testimonies and words of rejoicing from those in the light, gave evidence that there is a shining pathway, and that the speakers where of the class called, "Ye, brethren."

We shall ever remember with kindly interest, those friends who came from Ocean Grove. They had received much light by reading *Object and Manner of our Lord's return*, and came, as they said, "to hear more of these blessed truths." Nor shall we soon forget our friends from Chicopee Falls, who so bountifully supplied our temporal wants,

The tent was pitched near where it stood last year, but on ground belonging to the city of Springfield, the use of which was freely given. Notwithstanding the opposition of those who are blinded by prejudice, there was a deep-felt interest from first to last; and many prayers of thanksgiving went up to God, for the priviledge of attending the meeting.

From there we went to Alton Bay, N. H. where many hearty welcomes awaited us. Here we found precious ones, hungry for the "meat in due season," for the household; and willing to brave all, for the truth.

The meetings were at no time largely attended, yet a very observable feature was the good attention, and christian spirit manifested, especially by those from other and various denominations, among whom were some of our nonresurrection brethren. The interest of the meetings were increased by the presence, and assistance of our dear brother Arthur P. Adams, of Beverly Mass.

At Alton, we occupied the old ground, and very unexpectedly found the plank and stakes, as we left them last year.

Although the bitter feeling of our Advent brethren was very marked, yet the truth cut its way, and many hearts were led to rejoice in the light now shining on the glorious plan of the ages. And we have reason to believe that God favored the efforts, both at Springfield and Alton Bay.

On breaking up, husband felt unwilling to leave the ground, perhaps for the last time, without a memento of the old hillside backed by the beautiful grove, and enliven-

ed by the folds of white canvass, and kind faces of friends. So he employed an artist to photograph tent, hillside, and faces; a glance at which, as I now write, recalls to my mind many pleasant recollections.

MRS. N. H. B.

LETTERS containing *money*, to Oct. 4th. This acknowledgment is a receipt for their contents.

Mrs H Haviland, N. Y. E D Smith, Pa. G M West, Mich. R Austin, Wis. H Prudden, N. Y. R P Cochren, Va. Phebe Harp, N. Y. Mrs D B Wolf, O. M Wheeler, N. H. W H Marriett, Pa. A Meekins, Mass. C H Cornell, Ct. H McCown, Pa. B F Milton, Ky. Mrs L Remington, Minn. Mrs M Blackwell, N. J. C M C Luover, Mich. S E Brown, Mass. M Beck, O. G E Pickell, Ont. D S Morse, Wis. S Claybroch, Mo. A F Sties, Pa. C Davis, O. G W Fisher, N. Y. Mrs A A Guild, N Y. L H Conover, Pa. M A Belding, Ct. Mrs M A Beasley, N. Y. A Hamlin, O. W G Hubbard, R. I. Wm D Forsyth, Mass. D D Burgess, Mo. A Hughes, N. Y. F W Haskall, Mass. J Ray, Ct. E Allen, Mo. R P Garey, Del. J W McCogg, Pa. M C Waterbury, Cal. Dr Hobron, Ct. L H Beckwith, Mich. Mrs A Prather, Mo. B F Milton, Ky. A A Steadman, N. Y.

NOTICE.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

OBJECT AND MANNER of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or \$1 per dozen.

THE investigation of the subject of the *atonement*, we believe, is giving us a better knowledge of God and Christ, than any other part of the great "Plan of the Ages."

HARMONY OF THE SCRIPTURES.

Those who believe the Bible must also believe in the absolute harmony of its teachings; that when understood, all apparently conflicting doctrines must reconcile themselves. Now there are more than twelve hundred sects, each having some special views which they fully believe are at variance with the views entertained by others. And they each and all, in their doctrinal preaching, bring that class of texts to the foreground upon which their distinctive theology is based, while they modify those Scriptures made prominent by other sects.

With this we have no fault to find; nor do we expect to harmonize, and bring these thousand and one sects into one new organization. For during the gospel age, this confused and mixed condition was to obtain. And yet we do believe there is a theology by which each and every one of these hitherto clashing views can be reconciled; and reconciled, not by modifying one side, and magnifying the other; but in a way that shall give full weight to each class of texts which have been used as the foundation of each and all the different theological views. And we believe this advanced light, now so brightly shining, is due, not to any deep penetration, or worthiness in us, but merely to the fact that the gospel age is ending, and the advanced light of the millennial age is now beginning to shine; and that in the millennial age, the "watchmen are to see eye to eye."

Our position, as all readers of the HERALD are aware, is that we are already in the transition between the gospel, and the millennial ages; and those who have carefully investigated, are aware that there is abundance of proof to substantiate this position. And the fact that so much light is shining on hitherto dark and apparently conflicting Scriptures, is in *itself* proof of the truth of our general position.

We understand that during the present age God, by his Holy Spirit, has been selecting out a people to become the bride of Christ, that is, the "mother church" of the millennial age;—called, in another place, "the church of the firstborn." That in the incoming age this glorified church, fashioned, in the twinkling of an eye, like unto Christ's glorious body, are to be the rulers of this world, "sit with Christ in his throne, even as he overcame, and sat down

with his Father in his throne." In other words, they are to be "kings and priests, and reign on the earth." And it is here, during the gospel age, and the selection of this company, "the body of Christ," taken out of "every kindred, and tongue, and people, and nation," (Rev. 5: 10,) that the doctrine of election, than which nothing is more clearly taught in Scripture, obtains. Hence the special texts on which the Calvinist bases his theology, are not only true, but have had a full and complete application.

The kingdom of God, we believe, is a spiritual kingdom, and when "set up" on this earth, will be composed entirely of spiritual beings, invisible, under all ordinary circumstances, to men in the flesh." "The kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there." The gospel church, we understand, is a part of the kingdom—*now*, that is, the kingdom in the embryo state; but the kingdom of God is not yet set up on the earth, since the Devil is now the prince of this world. But the kingdom of God is to be set up, and Satan bound a thousand years (a prophetic thousand).

The prophetic measurements, so often given in these papers, demonstrate (not so much by the strength of each independent argument, though even thus they prove it conclusively, as by the wonderful harmony existing between arguments of so entirely different a character), that the kingdom of God will be set up over this world, and "the powers of the heavens shaken;" that is, the spiritual powers, and Satan bound, within the next coming *thirty-seven years*. (I need not repeat here, that these measurements prove that the second coming of Christ, which is in various stages, is *now actually transpiring*, although his visible manifestation, *in his glory*, is not due, according to these measurements, until near the close of this *thirty-seven years*.) During the ending of the "times of the Gentiles," that is, this thirty-seven years, which began this present spring, 1878, there is, according to these arguments, to be a time of trouble among the nations such as this world has never witnessed; and it is during this time of trouble the living Jews are to be restored to Palestine, and the final battle of the great day fought around Jerusalem. And at that battle, the *visible* manifestation of Christ (with all his saints) takes place. The *parousia*, that is the actual presence of

Christ, precedes his *phaneroo*, or *appearing*. And the *parousia* is to be "as the days of Noe" (Matt. 24: 37); but "when Christ, who is our life, shall appear, (*phaneroo*,) then shall ye also appear with him" (Col. 3: 4). This is the word where it says Christ "appeared to Mary," "appeared to the eleven," and "appeared in another form unto two of them." The same word is also rendered *shew*, "If thou do these things, *shew* thyself to the world" (John 7: 4, and 21: 1). But *phaneroo* is generally rendered *manifest*, or *manifested*, "For there is nothing hid which shall not be *manifested* (Mark 4: 22.) Thus we learn that when Christ *shews* himself to the world, or is *manifested*, "then shall ye also be shewn, or manifested with him in glory." Here then, when he comes with *his saints*, is the first *manifestation*, or *shewing* of himself to the world: "And then shall all tribes of the earth mourn, and *they*, not the church, shall see him coming in the clouds, with power and great glory." But at that time his saints, taken away during his *parousia*, or individual presence, will be with him, and will be manifested, or seen in the clouds with him.

Bowin's chronology, shewing the ending of the 6000 years from Adam, in the autumn of 1873, was preached for many years prior to 1873, and their terminus at that time, was clearly marked by the *beginning of this time of trouble* upon which we have now entered. And "the day of the Lord, (now commenced,) is a day of trouble, a day of darkness, and not of light," (to the world.) The time of harvest, is by Christ called "the end of the age" (Matt. 13: 30). The harvest, or end of the gospel age *began*, according to these arguments, in the autumn of 1874. This also was clearly marked in several ways, one of which we will name: In Dan. 7; 26, we learn that the Papal organization, the "little horn," was to have its dominion taken away. (This occurred when that organization was abolished, and the Roman republic of 1798 organized). But the language of prophecy is, "They shall take away his dominion to consume and to destroy it *unto the end*." Now it is a fact, that although the dominion of that power was taken away at that time, still it has been so ordered that a gradual consumption of the papal dominion, or states, property, etc., has been maintained during the present century, down to the last of Bismark's work of confiscation, in

the autumn of 1874, or "to the end;" and since that time the papal power has been in the ascendant; and its worst living enemy, Bismark, is now working in harmony with the See of Rome. Again, according to another argument, preached and published long before 1878, the work connected with the restitution of the Jews was due to *commence* in the spring of 1878. And those familiar with the news of the day know what occurred this present spring between England, with a Jew at the head of its government, and the Sultan, in reference to the Jews, and Jerusalem.

Jesus was set for the fall, and rising again, of many in Israel (Luke 2: 37). After the *end* of the Jewish dispensation, at the crucifixion, that people were *thirty-seven years* in falling. Measuring from the spring of 1878, where, according to these arguments, the gospel dispensation *ended*, (the work, so far as the gospel church is now concerned, being merely the "gathering of the wheat," under the angels, who are ministering spirits,) that people are to be *thirty-seven years* in rising again. But as the Gentiles were put off, for three and a-half years (the last half of the seventieth "week"), after the *commission* was given to "preach to all nations," for the gathering of the "wheat" out of the Jewish church; so, according to these arguments, the work of restoring the Jews, although its beginning is clearly marked at this time, must be postponed for three and a-half years, or until the gathering of the "wheat" of the gospel church is accomplished. Hence, the real "rising again of Israel" can not begin until the *autumn* of 1881, at which date, the presumption is, that the gospel church will be taken away to meet her Lord. "And so shall be forever with the Lord." "And when Christ, who is our life, shall appear," shew himself to the world, "then shall ye also appear with him."

After what is called, "the marriage of the Lamb," that is, the union of Christ and his church, made one with him, "even as he and the Father are one," the plan of redemption will be enlarged; and the water of life now represented as "a well of water," will become "the river of the water of life;" and while in the gospel age, "No man can come unless the Father draw him;" then, in the millennial age, the Spirit and the Bride will unite in the call, and "whosoever will may come and take of the water of life freely."

If the "well of water" imparted to us by Christ means something which has to do with our salvation, the salvation of the "church of the firstborn," then the river of water of life, and the broader invitation has something to do with the salvation of another, and a larger class. The river of life, "the tree of life," the leaves of which are "for the healing of the nations," and which river proceeds out from the throne of God, which throne is represented as being in the city, the heavenly Jerusalem, although a symbol like that of the "well of water" is clearly in some way for the cure of sinners, the "healing of the nations." And yet it is a representation which does not belong to the gospel age, where the way is narrow, and few find it." And the whole teaching of Scripture is in harmony with this. Here the church are called "espoused virgins" (2 Cor. 11: 2), there they are represented as "the bride, the Lamb's wife," here is the well of water, there is the river. And it is then, in the millennial age, the Arminian texts, preaching free grace, have their application. In other words, the millennial age is a new dispensation, differing as widely from the gospel dispensation as that, in its turn, differed from the Jewish. And texts of Scripture belonging in one dispensation, with its peculiar conditions, make discord, when applied in another dispensation, and under different conditions; whereas, with a proper understanding of the three kingdom ages, the kingdom of God, as it existed on the fleshly plane, in the Jewish age, the embryo kingdom of the gospel age, and the fully organized spiritual kingdom of the millennial age, and all is harmony. These three kingdom ages appear also to be the solution of Christ's parable of the "three measures of meal."

During the Jewish age every thing taught in the law was taught as if that was all of God's plan. They were to do this, and that, forever, etc. And yet although the Jewish church had not the slightest idea of any such thing, the gospel age came right along, and came at the time appointed:—"And when the fullness of time had come, God sent forth his Son," (Gal. 4: 4.) It is true the prophets had foretold a future far more glorious than any thing in that dispensation; but they did not understand it, and even supposed that the Messiah, and his glorious reign was to be merely a continuation of their own fleshly dispensa-

tion. Nor was it designed that they should understand any thing of the gospel age, until their own was actually being ended. So it has been with the gospel church; the gospel to the Gentiles has been preached just as if *this* was all of God's plan. And during the gospel dispensation it has been right to think and work as if the plan of redemption had nothing beyond this age. And yet, when "the fullness of the Gentiles be come in," there is a mightier work for the glorified church than has ever yet been done by the church militant; the bride will accomplish more towards perfecting her husband's house, than has the espoused virgin. And the water of life, instead of being a mere "well of water," will become a "river." "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

I can understand why the Jewish church were roused to bitterness when told that the Gentiles were to be fellow heirs; and that blindness had happened to them, until the fullness of the Gentiles had come in. But I can hardly comprehend the bitterness of some at the present day, when told that, not the Hottentots, not the idolatrous heathen, but they themselves, the gospel church, are to receive "power over the nations" (Rev. 2: 26); and, united to Christ, are to do far greater works than ever Christ himself did, when on earth. That they are indeed to be as a city set on a hill; and that "the nations are to walk in the light of it." That the saints shall judge the world, that "Saviours shall come upon Mt. Zion;" and that they are to have a hand in the work of "restoring all things." I should think the church would begin to see, in the fearful reign of evil, so manifestly on the increase, that an accession of power was needed, before the church can convert the world, and that this necessity would make them willing to investigate, and see if God has not revealed a plan by which it is to be accomplished. All must know that the Scriptures teach that "all the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations," (Ps. 22: 27, 28.) And that the kingdoms do not be-

come his until the sounding of the seventh trumpet, at the *end* of the *gospel* age, (Rev. 11: 15.) And let them also remember that the "little flock," the "few," out of "the many" who compose the *real* church, are found, on all occasions of a change of dispensation like the present, in *the light*, so as to "know what their Lord doeth."

I am aware that we, like the Jews, have supposed that *our* dispensation, a period Paul speaks of as one of blindness to the Jews, "until the fulness of the Gentiles be come in," was all there was of the plan of redemption, while instead of that *the light*, as now coming out, proves that this age is merely a preparatory step.

God is a God of order, and although the *Scriptures* cover the whole plan, they are designed to be understood only as they become due. And all that pertains to the resurrection, and other great events due at the end of the *gospel* age, "were closed up and sealed even to the *time* of the end" (Dan. 12: 1-4); hence the church have watched and prayed, and waited, not knowing the time of her deliverance. But now that the end has come, and the events connected with the coming (*parousia*) of Christ are in actual process, though the "parousia is to be as the days of Noe," and the world are to "plant and build, and know not," still the *church* should be in the light. "Ye brethren, are not in darkness that that day should come upon you as a thief;" Hence it is high time for them to awake out of sleep, and "buy eye-salve, that they may see."

LIGHT AND FELLOWSHIP.

"This, then, is the message which we have heard of him, and declare it unto you, that God is light: and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not speak the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 Jno. 1: 5-7.

According to the above statement, light and fellowship are inseparable. Fellowship is partnership,—and in this case, family relationship,—He the Father, and we the sons of God.

Light is the evidence of fellowship, and darkness is the evidence of not being the sons of God. Some seem to think they can

walk in the light, and yet remain almost, if not entirely ignorant of God's plans. What is light but God's revelation of himself and his plans? for what God is, can only be shown and known by what he does. Christ is the light of the world, because he is the exponent of God. "God so loved the world that he gave his only begotten Son" etc. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

Light or revelation has two phases, undeveloped and developed. What God has *said* is a revelation in one sense, even though it is not understood. That is what we mean by an undeveloped revelation. Many, if not all, the prophecies were of this character when first given. They were not intended for, and therefore were not understood by the prophets themselves. (1 Pet. 1: 12). They contained the light, which when developed, was intended for the church, as oil contains in a latent state, all the light which can be produced from it. A *burning lamp* may serve to illustrate the process of development of God's word to the church. Hence, Peter speaks of the sure word of prophecy, as a *light* that *shineth*. (2 Pet. 1: 19).

Revelation is not complete until it is understood. (To reveal is to make known.) And it requires the same spirit of truth to enable the church to understand the word, as it required to enable the prophets to write it.

These thoughts and references may show that to be "in the light," or to "walk in the light," is not an abstract condition of mind, but such a condition as is produced by the *knowledge of the truth*. Christ calls the Comforter, "The Spirit of *truth*," and His work is to "guide you into all *truth*." "He shall take of the things of mine, and shew them unto you." "As many as are led by the Spirit of God, they are the sons of God.

"Henceforth I call you not servants, for the servant *knoweth not* what his lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you."—John 15: 15.

These and many similar passages prove that light in our hearts is *truth understood*. Seed sown by the wayside is, "When any one heareth the word of the kingdom, and *understandeth it not*; then cometh the wicked one and catcheth away that which was sown."—Matt. 13: 19. "When it is

understood, it is so good the enemy cannot take it away. "He that received the seed into good ground, is he that heareth the word, and *understandeth* it; which also beareth fruit." (verse 23.)

These thoughts have been suggested by the writings of some who have much to say about being in the light, and who know nothing, and care as little for God's revealed plan of the ages. The plan of the *ages*, (translated *worlds* in our New Testament), formed by and for Christ, is the plan of both revelation and salvation. Can God be known in any other way? To be ignorant of the truth is darkness. The friend of God knows what his Lord is doing. Abraham was the friend of God, and father of the faithful. The representative of all God's elect. "Shall I hide from Abraham that thing which I do? (Gen. 13: 17). No: Abraham must know about the crisis at hand. Then God's elect must know the truth, know what their Lord is doing—that is "present truth."

Aside from the general principles of right and truth, which may be properly regarded as eternal, God has always made known to his church, especial dispensational truths, adapted to the time in which they lived. A flood was coming. Noah,—God's representative man—was warned. That was a present truth, and to him it was absolutely necessary. Believing *that* truth sanctified him, (i. e. separated him from the world,) he obeyed and was saved from the flood.

Sodom was to be burned. Lot was warned. Building an ark would not do. He must flee from the city. He believed and obeyed a present truth. In A. D. 29, Messiah came, as introduced by John the Baptist. From thence, that *presence* must be recognized. That was a present truth which it was fatal to reject. Light was necessary to fellowship. "As many as received him, to them gave he power to become the sons of God." Jerusalem was to be destroyed. Jesus gave his disciples special instructions: "When ye see Jerusalem encompassed with armies, know that the desolation thereof is nigh, then let them which be in Judea, flee to the mountains," etc. Obedience was the only safe course. To disobey would be to perish. If anyone imagines we are teaching that *any* of these calamities were eternal, they are mistaken. Temporal death—personally or nationally, was all that was involved.

The day of the Lord is coming. "The

day of the Lord," says the prophet, "is a day of trouble." "All the kingdoms that are upon the face of the whole earth shall be thrown down." God has given prophetic measurements, and much other instruction which indicate that we are *now* entering the great day, and Jesus said, "Take heed lest your hearts be overcharged, (dull of apprehension,) and so that day come upon you unawares."

To be ignorant of the instruction is to be in darkness, and on such, whoever they may be, or whatever their moral character may be, the day must come unawares, and Christ says to such it will be as a snare.

Before the saints are translated, and after they are gathered into the "barn," they pass through a scene of judgment where "A thousand shall fall at their side" etc., (Ps. 91.) And all protected by the angels, shall escape the calamity. They shall *stand*. Why? Because they have the *truth* for their shield. The truth will protect against *error*, and all its results, and because of this, *physical* calamities also will be avoided, as in other cases in the past. Such necessity for the truth, it will be seen is no solitary case in God's dealings with his people; indeed, judging from what is revealed as to those other dispensational changes, it would be most strange if the present change should be an exception, and men should be as secure against impending calamities, without the present truth, as with it. To build on Christ as a foundation, is right, and will secure salvation for the builder, in due time; but temporal calamities can only be avoided by the knowledge of the truth concerning them.

And though the Bible teaches that none are rewarded with eternal life until "The world to come," and at the sounding of the seventh trumpet, yet it as clearly teaches that some enter that state *sooner* than others, as the "First fruits unto God and the Lamb." To believe and teach that at the last generation all, building on Christ, are to be taken without regard to the spiritual stature, is to disregard many statements of Scripture concerning the order of events, and to ignore the importance of Christian faithfulness and advancement.

Some shall be saved so as by fire, suffering loss; but may we be of the number who shall pass unharmed through the fire, because of the presence of one like unto the Son of God.

THE ATONEMENT.

I will not say much about the atonement now; I have often said, I have never seen a theory that satisfied me. I say so still.

Brother Russell makes *too much* of the *death*, perhaps, in a certain statement; and in a similar way I think your article makes too much of the resurrection.

I believe there is as yet an unrevealed principle involved; so that to the Jew it is a stumblingblock, and to the Greek, philosophers, *foolishness*, but to the saved, it is the power and wisdom of God. The *why* is not made known, to my mind, in either article, nor in the Bible. I believe in a *sense*, the Bible teaches substitution. But I *never* believed in substitution in the *sense* in which you attack it mainly. The wrath of an angry God, I have always maintained, would not have sent Christ,—*Love* moved him. But to *me*, the Bible teaches *reconciliation* by the *death* of his Son.

I much regret the entrance of the subject in the HERALD. I wait to see how God will overrule the evil for good. I am glad we can all receive the benefit of his death, without understanding the philosophy of it, as we can reap the fruit of digestion, without *its* philosophy.

J. H. P.

REMARKS BY THE EDITOR.—Our brother is most certainly right in saying that the Bible teaches the reconciliation of the world by the *death* of Christ.—“For if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life.” (Rom: 5: 10).

As this is comparatively a new field of inquiry, I will preface the answer by remarking:—The subjects of the atonement, reconciliation, &c. although fully explained by the Scriptures, have been thought to be too mysterious for us to grasp, and so theologians, and the church have accepted certain set words and phrases, “*death*,” “*blood*,” etc. and have been satisfied to *believe*, without trying to understand *what* they believe; supposing that blind belief, in some cases at least, was just as good as to try to understand the Scriptures.

Our brother would not be willing to admit that Christ did not understand that *unrevealed* principle, or that he did not know *why* he died. If Christ understood it, and “All things which he has heard of his Father, he has made known to us,” then, al-

though it may not be given to the Jew, or Greek, “it *is* given to *us* to know the mysteries of the kingdom.” And as to reading, believing, and *not understanding*, please notice what Jesus says, “When any one heareth the word of the kingdom, and *understandeth it not*, this is he which receiveth seed by the wayside.” And because there are mysteries in *nature*, which we do not comprehend, because we are left to ourselves, is a poor excuse to make for not understanding the plan of redemption, especially by one who claims to be led by the Spirit, given to lead the gospel church into *all* truth. And more especially as our brother, with us, claims that, “The mystery of God, as he hath declared unto his servants the prophets,” is now *finished*.

The explanation, by the apostle, of *how* we are reconciled to God by the death of Christ, will show that it was indeed a stone of stumbling to the Jew, and *foolishness* to the natural man, because of its *simplicity*.

The seed of Abraham are never counted as, the *world*; and nowhere is it taught that *they* were to be reconciled to God. In all cases, it is “the world,” “the uncircumcised,” “the Gentiles,” “aliens from the commonwealth of Israel,” etc. Neither the word, nor the idea, is found in the epistle to the Hebrews. And when the apostle’s *meaning* in the use of the word, is understood, the reason for this will appear. (The word occurring in Heb. 2: 17, is quite a different word, in the Greek, and occurs in only one other case, Luke 18: 13, and is then rendered, *merciful*), “God be *merciful* to me a sinner.”

The meaning of *reconciled*, *reconciliation*, etc. as used in Ephe. 2: 16, Col. 1: 20, Rom. 5: 11, 1 Cor. 7: 11, and 2 Cor. 5: 18, (being all the places where these words occur), is, that by the death of Christ, the Gentile world were brought nigh to God; that is, within reach of his plan of salvation. In other words, by his death, the *world* were brought from a state of *enmity*, into *favor* with God, by a *removal* of something which kept them apart. I think all will admit the above expresses the full and exact meaning. Now do not be surprised, for the *reconciling* the *world*, the outside Gentile world, was nothing more nor less, than breaking down the “wall of partition” between them, and the Abrahamic family; and which wall (the law), was the *enmity*. When that was taken away, lo and behold, the world was *reconciled to God*. Remem-

ber, *reconciling*, was not, being brought into harmony, or friendship with God, for we were reconciled, while we were yet *enemies*. The law *was* the enmity; it was taken away, and the enmity was gone; and it was the *death* of Christ, that broke down this wall; and *this* was the reconciling of the world. And this simple fact is the *mystery*, "Which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellow heirs, and of the same body," Eph. 3: 5. "Wherefore remember that ye being in times past Gentiles, . . . aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were afar off, are made nigh by the blood of Christ. For he is our peace (to make peace, is to reconcile), who hath made *both one*, and hath broken down the middle wall of partition. Having abolished *in his flesh*, the enmity, even the law of commandments contained in ordinances, for to make in himself one new man, *so making peace*. And that he might *reconcile* unto God, in one body, by the cross; having slain the enmity thereby," (Eph. 2: 11—16).

Then it was the cutting off of the Jew, from his special privileges, or birthright as the seed of Abraham, which removed the *enmity*, and *reconciled* the world. "For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead," (Rom. 11: 15).

The cross was indeed a stumblingblock to the Jew, for in his death, they fell to the level of the world, lost their birthright; and this transfer of the birthright, through, and beyond the wall, was bringing the covenant and promises of God down to the platform of the world, and thus reconciling God and the world. "Now if the fall of them be the riches of the world, (riches indeed if it reconciled the world to God), how much more their fulness." (Of this *much more*, we shall speak hereafter).

Here then were the facts; God, by his oath, which could not be broken, had given all things to Abraham, and his seed. Now the mystery was, How could the Gentiles become 'fellow heirs, and of the same body.' in other words, how "God could be just, (keep his word to Abraham and his seed), and a justifier of him that believeth in Jesus." The plan of Nicodemus could not be adopted; they could not enter the womb of a

Jewish mother, or be born of a Jewish mother. But Christ solved the mystery when he carried the birthright outside of their nationality, by the sacrifice of his own body.

No wonder the apostle cries out, "O the depth of the riches both of the wisdom and knowledge of God."

When Christ died, all the race were counted as dead; not alive, free from death, because he died, but *dead*:—"For if one died for all, then were all *dead*. And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Wherefore if any man be in Christ, he is a new creature" (2 Cor. 5: 14—17).

The death of Christ destroyed his relationship to the Abrahamic family "according to the flesh. Hence, when he rose, *born again*, he was no longer a Jew. And being the *real* seed, and heir, he carried the birthright with him, outside the Jewish nationality, and so brought the *world* within reach of the promises; so that to become a legal heir, we, being counted as *dead* in Christ's death, have only to become *new creatures* in *him*, to become heirs of God.

Then why did Christ die? That in the sacrifice of his flesh, not only the Gentile world might be brought nigh, but that all, both Jew and Gentile, might be counted as *dead*, and so the *new* creation could begin.

If one died for all, then were all dead, says the apostle, and adds, "Wherefore, henceforth know we *no man* after the flesh; yea though we have known Christ after the flesh, henceforth know we *him*, *no more*." All are now dead; and if the second *Adam* had remained dead, eternal sleep would have been the doom of the natural man; "If Christ be not risen, your faith is vain; ye are yet in your sins, and they that sleep in Jesus have perished." (1 Cor. 15: 14—17).

But now is Christ risen, and become the firstfruits of them that sleep."

The new creation could not *begin*, until the first *Adam's* race was dead; "First the natural, and *afterwards* that which is spiritual," was God's arrangement.

The law had killed the *Jew*, "For I was alive without the law, once; but when the commandment came, sin revived, and I died. . . . O wretched man that I am! who shall deliver me from this body of death?" But how are the Gentiles to be killed? in Christ's *Adamic* nature, I answer. *Adam*, means man of the earth. The husband of *Eve* was nothing in himself, any more than

any other one man, only "he was a *figure* of him that was to come" (Rom. 5: 14). And the apostle teaches that Christ became the earth-man, when he took our nature *for the suffering of death*, and in his death, the earth-man, or Adam's death, *we die*. Remember, Adam was but a figure, or type of Christ. And therefore as a *representative* character, *Adam*, means *Christ*. And as all die in Christ's death, all shall be made alive, in his life. "And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

We do not yet see how "abolishing in his flesh, the *enmity*, even the law of commandments,' breaking down the middle wall of partition, and so casting the Jew down to a level with the world, which *was* the reconciling of the world to God, has any bearing on the doctrine of *substituting* an innocent victim to *shield* the sinner; nor do I see any "unrevealed principle." But I do see Christ "tasting death *for every man*;" "the just *for the unjust*." And *what for?* that he might carry out his part of the glorious work commenced in Eden, when his Father said, "Let us make man, in *our image*, and after our likeness." And "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor;" and know "that he endured the cross, despising the shame, for the joy set before him." And I love this bright side of the plan of redemption.

SUFFERING WITH CHRIST.

The condition given, upon which we may reign with Christ, and be glorified together with him, is, suffering with him here.

As so much depends upon our compliance with conditions, and such infinite interests are at stake, it becomes a question of vital importance to us, to know what it is to suffer with Christ.

Being in the closing scenes of the earthly career of the church, when she is preparing for graduating, as it were, the subject comes to us with greater force than ever before, and we ought to understand it better than it could be understood in the past.

As suffering *with* Christ, must mean to suffer for the same purpose, it is necessary to know why he suffered. If he is the head and the church is his body, and the body is to "fill up that which is behind of the afflictions of Christ," would not the plan be a

failure, without the suffering of the body?

He is the propitiation for our sins; and not for ours only, but for the sins of the whole world (1 John 2: 2). I apprehend it is for the sins of the world that the body is to share with him, or "fill up." So if he gave himself for the good of the world, we must be ready to give ourselves for the same purpose. He gave himself a sacrifice for sin, to condemn sin in the flesh; we are exhorted to present *our* bodies a *living sacrifice*, holy, acceptable to God, which is our reasonable service.

I know some may reject the idea that the *body* is to complete the sacrifice for the world, but if reigning with him, and being glorified together, means to share with him, in reigning and glory; then suffering with him, means to *share* in the sufferings. "It became him for whom are all things, and by whom are all things, to make the captain of our salvation perfect through suffering; for both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."

Christ also suffered for us, leaving us an example, that we should walk in his steps. Is not the church, or body, to be perfected, for the purpose of bringing the *world* unto glory? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed *in us*." "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, . . . because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

John 17th seems to teach the same idea; He says, I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world. As thou hast sent me into the world, *even so* have I sent them into the world. And for their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also that shall believe on me through their word, 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 thou hast sent me. And the *glory* thou hast given 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."

He, for the joy that was set before him, —the whole plan of salvation—endured the cross, despising the shame; and is set down at the right hand of God; so we are exhorted to run with patience the race set before us. The temptations and trials he suffered were not for himself alone, but for others.

If we shall be faithful to him who hath called us; if we hold fast, firm unto the end, we shall be made like him, "a royal priesthood; and having been tried in all points, we shall be able to sympathise with, and deliver those who shall be tempted in the future dispensation.

How it exalts our sufferings and trials, when we comprehend the idea that it is for the same purpose for which Christ suffered. It enables us to press forward toward the mark of the prize of the high calling of God in Christ Jesus. "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory is revealed, ye may be glad also, with exceeding joy." 1 Peter 4: 12.

B. W. KEITH, DANVILLE, N. Y.

DEFINITE TIME.

The raids being continually made by this one and that, against *definite time*, and aimed, of course, in the main, at this paper, when coming from certain sources, really cause a smile, mingled with pity. One brother claims that although he preached definite time, in 1843-4, he has become wiser, and he can now turn his back on these definite prophetic measurements as if they were not a part of the Scriptures of truth; and "does not believe the time of the second coming of Christ is revealed."

This darkness, especially with the brother referred to, and which can make him "draw back," and give up the whole subject of "the time, and manner of time the Spirit of Christ which was in the prophets did signify," comes from not understanding the *manner* of the advent. If he could see the whole network of evidence proving that the second coming of Christ actually *began* in 1843-4, as surely as the first coming of Jesus began at his begetting and birth; and that the second coming, like that of the first, has its various stages, he would not so readily let the little light on the definite time, question which he once had, be so easily extinguished. Nor would he be so

ready to misconstrue and misunderstand the later phases of this movement of the "going forth to meet the Bridegroom." (Matt. 25: 1-13.)

No teacher loves to be misunderstood, even by those for whose opinion he has little or no respect; but it is especially unpleasant to be misunderstood by those for whose opinion he has great respect. I will therefore make as clear a statement of our position in reference to this subject, as language will admit. We believe the Scriptures teach that the time of the advent of Christ, both the first, and the second, to "the sufferings and to the glory," was revealed to the prophets; but in a way they could not understand, nor yet could the angels, (1 Peter, 1: 11, 12.) And the reason they could not understand it, is given in Dan. 12: 9; viz. Because "the words were closed up and sealed till the time of the end." Hence, Christ could say, "Of that day and hour knoweth no man, no not the angels in heaven." And he could say this at his first advent because "the time of the end" was then in the far future; and God had arranged that it should not be understood until "the time of the end." But when the "time of the end" should come, the seal was to be broken; and, though "the wicked shall do wickedly, and none of the wicked shall understand, the wise shall understand," (verse 10.)

We claim, and think we can prove, that "the time of the end" has now come; and that therefore what no man or angel could know while "the words were closed up and sealed," can now be understood by "babes and sucklings;" having only that wisdom which cometh from above.

As the second coming, like the first, is made up of various stages, but as different from the first, as everything else pertaining to the children of the promise, differs from the dispensation to the children of the flesh, so there is a point at which the first stage of the second coming begins. And the evidence that this first stage was due in 1843-4 is exceeding clear; in fact, nothing which we are to receive by faith, could be more so. Our brother, and thousands of others, run well up to that point. But the world was not burned, there was no literal trumpet sounding in the sky, and Christ did not "come in all his glory;" in other words, the whole series of events did not transpire in one grand smash-up, at the first stage of his coming; hence, the disap-

pointment and drawing back. And our brother, like many others who run well for a season, appears, on these things, to be away back, at least forty years behind the present light, and where the seventh trumpet began to sound, and before "the mystery of God was finished" (Rev. 10: 7).

The 1843-4 position was clear, strong and unanswerable. The "seventy weeks" of Dan. 9: 24, were fulfilled "a day for a year," and ended at *about* the time of the crucifixion. And these "seventy weeks," or 490 years, "cut off" from the vision of the 2300 "days" of the previous chapter, left a remainder of 1810 years to transpire after the end of the seventy weeks. This was the 1843-4 argument, and there was a power in it which few could see and resist. It is true there was obscurity over the last half of the seventieth week, in the "midst" of which Christ "made the sacrifice and oblation to cease." But notwithstanding that obscurity, there were few who would make the simple calculation of 490 from 2300, leaving 1810; and 1810 to A. D. 33, reaching 1843; and turn away unmoved. The brother above referred to, staked his reputation and his all, on the truth of this prophetic measurement; but Christ did not come in all his glory, as we then expected, hence, supposing that *time* had proved the argument wrong, it was soon given up. And he, and many others, becoming discouraged, gave up all further investigation of the definite time.

Now let us look at the manner of the advent, its various stages, and its peculiar character, in keeping with the spiritual seed, and perhaps even the brother can see that time *did not* overthrow that argument, but merely overthrew some of us, because of our entire ignorance in supposing that the advent was to be consummated in one grand and universal smash, instead of progressive stages.

The evidence is that the second coming of Christ began in 1843-4. That then he left the Holy of Holies, and tarried in the outer tabernacle *thirty years*. "And while the Bridegroom tarried, they all slumbered and slept." In other words, they all got into darkness. At the end of that thirty years, a second stage of the coming was due, the one spoken of in Matt. 24: 37; viz., his *parousia*. "But as the *days* of Noe were, so shall also the *parousia* of the Son of man be; for as in the days that were *before* the flood, they were eating and drinking, mar-

rying and giving in marriage, until the day that Noe entered into the ark, and knew not until the *flood* came, and took them all away; so shall also the *parousia* of the Son of man be." (It will be noticed that his *presence* is not compared to the flood, but to the "days of Noe," the "days that were *before* the flood. The second stage of the advent having transpired, and during which period men have eaten, drank, married, etc., and *knew not*, the next thing in order is the rapture of the saints, "Then shall two be in the field, the one shall be taken and the other left; two grinding at the mill, the one shall be taken and the other left."

Perhaps the brother may wonder how we know all this, how we can tell when Christ left the Most Holy, and came into the outer tabernacle, and when his invisible presence, or *parousia* was due; in other words, how we can tell what is transpiring on the *other side* the *vail*. Our answer is, we have a pentagraph, the long arm of which reaches to that within the vail, while the short arm is now on our table. And we know that the tracing of the short arm, even to every jot and tittle, has its counterpart in "the tabernacle not made with hands." There was a definite order in every movement, both in going in and coming out of the high priest, under the law, while making the atonement. And this is the short arm of the pentagraph. Hence, I can walk by faith, and do not need to *see* on the other side the vail; for I knew it is easier for heaven and earth to pass, than for one tittle of the movements of the short arm to fail of having its counterpart at the other end of the line. "To the law, and to the testimony;" *this* is our guide; and "the entrance of thy word giveth light."

But it may be objected, that although we do get the facts in relation to the coming out of the high priest, his tarrying in the outer tabernacle after he leaves the holy place, until a certain work of blotting out sins, by the scapegoat is accomplished, still we do not get any definite measure of the *time* he was to tarry. True, we merely get *facts*, while our measurements come, not so much from the *law*, as from the *testimony*. And "My two witnesses" are full of that testimony.

If the advent people had dug deep for truth, they never would have made the mistake of looking for the coming of Christ "in all his glory," at the end of the 2300

days. Christ does not come in his glory until he comes with all his saints to the mount of Olives, *after* the nations are gathered about Jerusalem, and the battle takes place. (See Zech. 14: see also Matt. 25: 31.) "When the Son of man shall come in his glory, and all the saint angels with him." This combination of *hagios* (saint), and *angelos* (angel), occurs only three times in the New Testament, and is always associated with Christ's coming in his *glory*.

Unto two thousand and three hundred days, the word *then* is not in the Hebrew, shall "the sanctuary be cleansed," or margin, *justified*, is the statement in the prophecy. While our interpretation in 1843 was, "Unto two thousand and three hundred days, then Christ will come in his glory."

Now I will put it to the good sense of any one, whether or not "then shall the sanctuary be cleansed," *might* not mean something very different from, the coming of Christ in his glory; and if it *might* mean something else, whether it is not an act of wisdom to carefully examine and see what that something is, before giving up an argument which all alike admitted nothing but time could overthrow.

We then supposed the "sanctuary" was something to be cleansed (justified) by fire. Under the law the sanctuary was cleansed, not by fire, but by blood; and not only the sanctuary, but every other thing was cleansed by blood, even the land, (See Num. 35: 33.) And the apostle teaches that, "It was necessary that the pattern of things in the heavens should be purified by (the blood of bulls and goats) but the heavenly things themselves, with a better sacrifice" (Heb. 9: 23). Now we maintain that whatever is to be cleansed at the end of the 2300 days, must be cleansed by this better sacrifice, since the other method of cleansing is now done away. Hence, whatever, "the sanctuary" means, it must be something of the "heavenly" order; since *earthly* things were cleansed by the blood of bulls and goats, and *only* heavenly things, by this "better sacrifice."

The primary meaning of *sanctuary*, is God's dwelling place. And we purpose to show that the sanctuary to be cleansed at the end of the 2300 days, means God's dwelling place,— "In whom ye also are builded together for a habitation of God" (Eph. 2: 22). And that this spiritual house, or

dwelling place not only is to be cleansed, but that it is the *only* order of things to which this *better* sacrifice applies,

The word rendered "sanctuary," (Dan. 8: 14), is *koh-desh*, the same word also occurs in Deut. 33: 2, "He shined forth from mount Paran, and he came with ten thousands of his (*koh-desh*) saints." "How long the vision concerning the daily sacrifice, and the transgression, to give both the sanctuary, and the host, to be trodden under foot? was the question to which the 2300 days is the answer. And in the explanation by the angel in the next chapter, we learn that "seventy weeks," is the measure of the part of the vision "concerning the daily sacrifice," while the *remainder*, relates to something else. Two things were to be trodden under foot, the *sanctuary*, and the *host*. The natural seed, are almost every where called, "the host;"—"And it came to pass after three days, the officers went through the *host*," etc. (Josh. 3: 2). And the one who appeared to Joshua, said, "Nay! but as captain of the host of the Lord, am I now come." And the body of Christ is God's *real* dwelling place, or sanctuary, every thing else, so called, and which has been *trodden under foot*, is but a shadow of the true. Now make the distinction between the *people* of God, the natural seed, or host, and the gospel church, or body of Christ. And Dan. 8: 13, reads thus, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the gospel church, and the Jewish church to be trodden under foot? And he said unto me, "Unto two thousand and three hundred days, then shall the *gospel* church be cleansed." And yet the vision *itself*, reaches "to the last end of the indignation" (Dan. 8: 19). And therefore reaches to the end of the times of the Gentiles, or until the *host*, Jerusalem and *her* children shall cease to be trodden under foot, while the 2300 days only reach to the time when the cleansing of the sanctuary was due to begin. "Repent, that your sins may be blotted out, when . . . he shall send Jesus Christ" (Acts 3: 19, 21). In the law, the high priest came out of the most holy place, just the last thing, when on his way to come out to the people, but stopped in the outer tabernacle; in other words, *tarried*, until a certain work of removing their sins, by means of the scapegoat, was accomplished. The blotting out or putting away of their

sins being the last feature in the atonement. And according to Acts 3: 19, 21, the blotting out of our sins is the last feature of Christ's atoning work, and is not due until he "sends Jesus Christ." And "unto them that look for him, he will appear the second time without sin unto salvation." But, as can be seen, there is the counterpart of the scapegoat (see Lev. 16), that is, the blotting out of our sins, to be fulfilled after the high priest starts to come out, and yet he carries in the tabernacle, where no man is to be, (verse 17,) until that part of the atonement is completed. And this is what has been going on at the other end of the line, since the cleansing process commenced, at the end of the 2300 days.

The length of time during which the high priest carries is found, first by prophetic measurements, and second, by the *pattern* dispensation. Christ carried in his tabernacle of clay, just thirty years, at the first advent, between the first and second stage of his coming. So, according to a number of prophetic measurements, he now carries thirty year. Then, his personal supervision of the "harvest," or closing work of the Jewish dispensation required three and a half years. So, according to clear chronological and prophetic evidence, his *parousia* must be an *equal* period, during the harvest of the gospel dispensation; which, three and a half years, terminated this present spring. But the translation of the church is not due, according to the same arguments, until the year 1881. And Christ does not come, "in all his glory," until the battle of the great day; at which time he comes "with all his saints," to the mount of Olives. And it is then "every eye shall see him"

We claim to be no more servants, but *friends* of the Bridegroom:—"Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I call you friends for all things that I have heard of my Father I have made known to you."

God help not only our brother, but all others who are still in darkness in relation to the time and manner of the advent, to anoint their eyes with eyesalve that they may see. The church is full of *servants*, and many of them faithful servants of God, and who have borne the burden and heat of the day, and their "penny" will be given them. But there is a "little flock" counted as "friends," and who are in the light, and *know* what their Lord doeth. And this is the "mark of the prize of the high call-

ing," for which we run. God help us all to so run that we may win.

HOLINESS.

The doctrine of holiness as taught in the Scriptures is, we find, much misunderstood by Christ's professed followers. They seem not to realize that it is taught in the word of God.—or apply it to others than themselves. Do you remember, beloved, you who are "turned from idols to serve the living God, and to wait for his Son from heaven," that "without holiness, no man shall see the Lord"? Do you remember, you who feel that you are called of God, that "God hath called us to holiness" (1 Thes. 4: 7)? and that Paul denominates those, "holy brethren, partakers of the heavenly calling."? Do you remember, you who feel that you are the servants of God, that as such, you are to yield your members servants of righteousness unto holiness"? Do you remember, you who are desirous of learning the will of God, that "this is the will of God, even your sanctification"? Do you remember, you who expect to have part in the first resurrection, that none but the holy will be of that company? "Blessed, and holy is he that hath part in the first resurrection." Do you remember, the word so frequently rendered "saint," means holy-one? Do you remember, you who expect that "when he who is our life shall appear then shall ye also appear with him in glory," that all the company with him are *saints*, holy-ones? "at the coming of our Lord Jesus Christ with all his saints." Do you remember, you who read the epistles by the apostles, that they are addressed to the *saints*, the holy-ones,— "To the saints at Ephesus," "at Collesse," "at Phillippi," "at Corinth," etc.? And only as you are *saints*, have you a right to claim the promises therein, to yourself? Do you remember, you whom God has blessed with much knowledge of himself, his plans, and the riches of his grace, that the object of all this light and truth is to sanctify you wholly, and preserve you blameless unto the coming of the Lord, even as the Master prayed, "sanctify them through thy truth, thy word is truth." Do you remember, you who hope to sit with him in his throne, that "he that hath this hope in him, purifieth himself even as he is pure"? If so, what manner of persons ought we to be in all holy conversation and Godliness. "As he which hath called you

is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy, for I am holy" (1 Peter 1:15,16). What is it to be holy, we will consider at another time.

C. T. R.

CORRESPONDENCE.

Springwater, Sep. 25th '78.

Dear brother: It is known to you, and many others, that we have of late, had sore trials in the way of bereavements, which have been, under the circumstances, very afflicting. Our hearts have been made sad, for it has been to us a bitter cup. We do not feel to murmur, knowing that it is among the "all things," that work together for good, to them that love God, to "them who are the called, according to his purpose. The Lord does not willingly afflict; and although things may seem mysterious, a time will come when we shall see it was all for the best. No chastening is joyous for the time but grievous, nevertheless it worketh out the peaceable fruits of righteousness to them who are exercised thereby. May the Lord help us to profit by these trials.

We are truly living in a grand and awful time; what a glorious event is about to take place, the "marriage of the Lamb;" his wife making herself ready; the ending of the world that now is, and the dawn of the world to come. To those who have given these things an earnest and prayerful study, how very clear this present truth, seems to be.

The great light as now being published in the HERALD, is truly beautiful:—hope for our race, the "groaning creation;" how it magnifies the love of God,—"God is love." And a theology that does not harmonize with *that*, we have a right to question.

The promise to Abraham, "In thee and thy seed, shall all the families of the earth be blessed," as now being understood, is glorious. The seed being Christ and his body, *the Christ* complete; which will bring about the great restitution of our race. And according to the evidence, the angels are now "gathering the wheat into the barn," the last condition of the church, prior to translation. The last half "week" of the harvest is now in process of fulfilment, as is clearly shown by the *pattern*, the closing work of the first house. As these two houses, symbolized by the cherubim, were to be "of one measure and one size," it follows, to make the parallels complete, that a half week is due, to gather the wheat of the second house, after their dispensation ends;

as such was the case with the first house. This being true, what a glorious position we now occupy,—the kingdom about to be set up, that is to "break in pieces and consume all other kingdoms, and stand forever."

May the Lord bless in publishing the good news and glad tidings of the kingdom. Yours in the blessed hope:

S. H. WITHINGTON.

EAST HARTFORD, Sept., 1878.

Dear Bro. Barbour:—It is a beautiful Sabbath morn; and not being where I can have the privilege of meeting with those of like *precious faith*, my mind runs out after those I met with at Springfield, C. M. It was a *blessed* privilege to me—and one I never expect to forget while I tarry here. It was such a feast I do not often enjoy. It is not often we meet so many kindred spirits—those that speak the same language and *sing* the same *song*. I did not wonder they felt to exclaim, beautiful, beautiful. God's plans are beautiful when understood. They are so *full of love*, and they are so harmonious. I do not wonder they are called a *song*, and that none can learn that song but those that are redeemed (bought) from among men. These are the overcomers; they will be without fault, and in their mouth will be found no guile (malice). My faith takes hold of the plan and promises of God more and more day by day as they open to my understanding. I feel that the Lord is leading me himself, and bringing me to a condition which is acceptable to him. I feel the *spirit of gathering together unto him* more from day to day, as time passes by. I believe he gives his angels charge over me to *keep* me, and in their hands to bear me up, that no evil shall harm me, or destroy me. Truly it is as a sea of glass (or a condition of safety), mingled with fire (or judgment), for they are on every hand; and I think the people are *beginning* to see and acknowledge it more than they have. And this is only the *beginning* of trouble. What will the end be? And the world don't know they are in darkness. O how I do pity them, and especially those that profess to love the Lord, and don't seem to care to know. They say peace and safety, and sudden destruction cometh upon them. But there are some grains of wheat here and there. They will understand, and be gathered into the barn. How good it is that the Lord *knoweth* his own, and he will not suffer a grain of wheat to be lost. *O what a*

blessed hope is ours. It is a foretaste of what is in reserve for the faithful—those that overcome; and this is the *victory that overcometh the world, even our faith.* I am striving to get these truths before the professed people of God as opportunity offers. Some are Congregationalists, Methodists, Adventists; some will read, but few seem to understand, or receive. They think they are all right, and don't care to search as for hid treasure. But God's will must be done, whether men will bear or forbear.

How I would like to see you and those I met with at S. I did desire to go with you to Alton, but I knew it was not Father's will, and I could say, "thy will not mine be done." Wherever my lot is cast, there I feel it is his will I should be, whether it is to suffer or enjoy. I hope you will not think strange of my writing so long a letter to you; but when I tell you I am isolated and alone, as far as our hopes are concerned, you know that separates generally, you will understand this is the only way I have to speak to the children of God, those that *love* these things. I felt to go with you in spirit to Alton, and I often think of you at your home. I never expect to meet with you again this side of the kingdom, but I *do expect to meet you* there, and all of the dear *chosen* ones. The HERALD is a welcome visitor, for it is laden with good things, and it is all the preaching I have.

The Lord bless you as you labor and bring before the people these blessed truths.

MARY A. BELDING.

Alton N. H. Sep 23rd '78.

Bro. Barbour: As we took up the HERALD OF THE MORNING, (which by the way, is very welcome to our house), our eye fell on the last item, "Report of the campmeetings in next number;" we thought, Why not send our report? We were right glad when the New York tent was again pitched at Alton Bay, for we are deeply interested in the plan of the ages, and God's wonderful love to our race.

We have a special interest in the bride, and believe she will be ready in due time when the marriage takes place, and the work of regeneration commences. We were greatly blessed in hearing on these themes during camp meeting, under the folds of your tent. We were glad to see so many intelligent people listen with such deep interest as these truths were set forth, with clearness and earnestness.

Bro. Paton stopped with us after camp-meeting, and preached the next Sunday in the Congregational church. A goodly number were out to hear, and we think the meetings have resulted in removing prejudice; and some have been led to inquire, Are these things true? while others are embittered, and for lack of argument endeavor by calumny to injure the reputation of those who believe these glorious truths. But God will "make the wrath of man to praise him."

We wonder, sometimes, why the truth enrages people. It was the same in Christ's day. At one time he told the people two incidents, that they knew to be facts in their history, and "All they in the synagogue were filled with wrath." (Luke 4: 25-28. But Christ kept about his work. He is our example.

God bless you with strength and wisdom to work for Him.

Yours, waiting,

G. AND M. S. TILTON.

BOOK OF REVELATION.

With the end of the Laodcean phase of the church, the scene opens on a new order of events. The kingdom of God, the throne, and its surroundings, as represented in Dan. 7, is brought to view in chapter 4. And the "sea of glass," a condition into which we believe the church are now being gathered, is represented as "before the throne." From the beginning of the 4th chapter, to the first verse of the 8th chapter, we understand to be events upon which we are now at the very threshold; and that they all belong to the next thirty-seven years, or time of trouble on the earth. Although we may have the *measure*, we cannot speak with certainty as to the details of unfulfilled prophecy. The fourth chapter seems to be the organization of the kingdom; the fifth, a preparation for the opening of the seven seals, which *opening* clearly belongs to the time of trouble and conquest of the nations; while the kingdom of God is breaking in pieces the Gentile kingdoms (see Dan. 2: 44, Rev. 2: 26; 17: 14; 19: 11-21), the 7th chapter is the holding of these judgments, to some extent, while Dan. 12: 1, is being fulfilled, viz: The deliverance of Daniel's people. Six of these seals cover all this time of trouble, while the seventh is merely a "seven days silence."

EMERALD OF THE MORNING

ROCHESTER, N. Y.

"All nations whom thou hast made, shall come and worship before thee."
 Vol. 7. ROCHESTER, N. Y. NOVEMBER, 1878. No. 5.



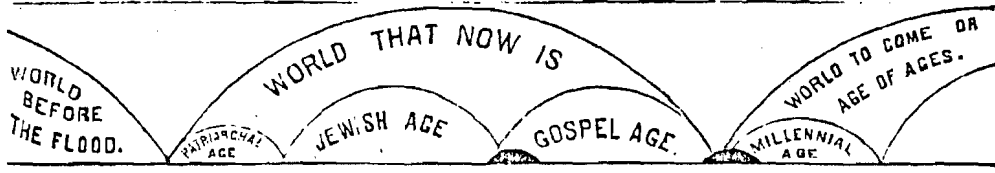
THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

ED. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.
 Earthly Sacrifice.
 Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

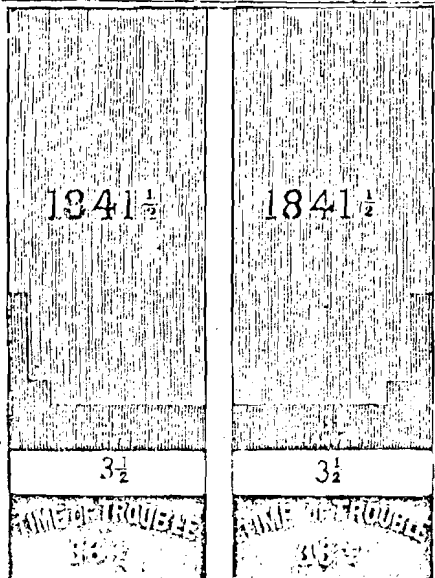
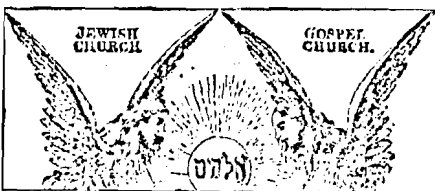
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
 A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.
 Spiritual Sacrifice.
 Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in 1843-4.

1335 days ended in

1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles" end in 1914.

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CORRESPONDENCE.

ALLOW me to ask you a question? The right-hand company spoken of in the latter part of Matt. 25: I believe are of the restitution class; the overcomers, those who attain to the *high* calling, being already seated with the Son of man on the throne of his glory, at the time this judgment transpires. And yet the Lord bids this right-hand company to come and *inherit* the kingdom prepared for *them* from the foundation of the world; language which, it seems to me, according to the analogy of other Scriptures, would be more fitting to be applied to the overcomers. Will you please to give your views on this point? Arthur P. Adams.

EDITOR:—In speaking of the future, it becomes us to be modest, but I see no difficulty in the above language: from the fact that the earth was made for the family of man, prepared for them from its foundation: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 21: 31).

Christ did not leave the glory he had with the Father before the world was, *merely* to obtain a kingdom on earth for himself and bride. He undertook the work of restoring both the man, and the lost kingdom; for when the work is complete, he gives up the kingdom to the Father; "and the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, (the Father), whose kingdom is an everlasting kingdom. Hitherto is the end of the matter (Dan. 7: 27, 28). Paul also shows the end of the matter:—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father (1 Cor. 15: 24). And verse 22, shows when the *end* occurs, viz. When all who have died in Adam, have been made alive in Christ. As one "order" live not again until the thousand years are ended, the end *here* referred to does not come until the great plan is consummated; and then he gives up the kingdom; for he reigns—on earth—only, "till he hath put all enemies under his feet" verse 25). Now bear in mind that the *body of Christ* is not, and never again will be, of the world; although the *world* will believe, and he that believeth shall be saved. But *they* become a part of the Godhead; they are the SEED; it is the perfect Christ, who is to restore all things; and "put down all rule, and all authority and power." Then earth, restored, is left to the people of the saints of

the Most High; while *Christ*, Bridegroom and Bride, seek broader domains:—"He that has freely given us Christ, will he not with him, freely give us all things."

LETTERS containing money to Nov 2nd. This is a receipt for their contents.

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NOTICE.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pittsburgh, Pa., S. H. Withington, Springwater, N. Y., B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, and the bare traveling expenses to and fro can be provided. And in localities near either one of us, the traveling expenses may be omitted,

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An article by J. H. P. on the atonement will appear in our next.

PROPHETIC LIGHT.

The following is written mainly with an eye to the delegates about to assemble in New York City, to investigate the subjects here discussed. Now, brethren, if it is *truth*, and *facts* you are after, please notice a few concerning the Jewish nation, and the *time* of their chastisement; facts, which if recognized, would startle the world.

The Jews have existed, as a nation, nearly four thousand years; but under two entirely distinct conditions. First, as the acknowledged favorites of Heaven; and second, as the cursed of God. The former, prior to the crucifixion; the latter, since the "vail of the temple was rent," and their house was left unto them desolate."

Now we will neither lay down a *premise*, or make a *deduction*; but simply state facts which will prove that the time of Jewish dispersion is ended, and that the long foretold restoration of the Jews has in *fact* commenced, this present year, 1878.

According to *Bowen's* chronology, [of the real Bible merits of which, we will not now speak], the duration of the twelve-tribe dispensation was *eighteen hundred and forty-five years*. And from the crucifixion, in A. D. 33, to this present year, is another equal period. And there are scriptural statements clearly showing that this latter phase of their history *was* to be equal to the former. And with the end of this second period, a marked change has occurred, Palestine is once more *practically* under their control, and once again, after so many centuries, the Jew has a *legal right* to rebuild his temple, and worship, even by sacrifices, *in Jerusalem*.

Now if the reader will look, he may become convinced that the time from Jacob's death to the death of Christ, and which by *Bowen's* chronology, measures 1845 years, was the exact duration of the twelve-tribe dispensation. Prior to the death of Jacob, *one man* at a time, and *only one*, represented the chosen people of God. Abram was alone; and one of his sons was chosen. Isaac had two sons, but *only one* was taken; while at the death of Jacob, the *twelve*, with all their children, good and bad, were taken; and from that time, to the death of Christ, whether being chastised in Egypt, in the wilderness, in the promised land, by "the nations left as thorns in their side;" under their own kings, or by Babylon, Media and Persia, Greece, and Rome; still, during all that time they received special divine favor.

But since then, they have been "cast off where God would not shew them favor."

They have now received chastisement in two equal parts; the first was *conditional*, the last, *unconditional*. But with the end of this *second* 1845 years, a marked change has begun; and God is again showing them favor.

In Jer. 16: 3, God declared that he would cast them off, where he would not shew them favor,—their condition since the crucifixion. In verses 14, 15, "Behold the days come when I will bring them again, into their own land, that I gave unto their fathers." And in verse 18, he says, "And *first*, I will recompense their iniquity and their sin, *double*." The word *mishneh*, means the *second part*. Now in Zech. 9: 12, the same word, *mishneh*, again occurs, "Even to-day do I declare, I will render unto thee, the *second part*." And by reading the previous verses it will be seen that the "day" to which the prophet refers, was the time when Christ rode into Jerusalem, wept over the city, and left their house desolate. Now turn to Isa. 40: 2, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her that her *appointed time* (see margin), is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins."

This word, although translated by the English word "double," is not *mishneh*, but *kepel*, and comes from the verb *karpal*, meaning, to divide *equally*, to double, (see Exo. 26: 6, "couple the curtains together;" and 28: 16, "they made the breastplates *double*," i. e. two equal thicknesses. This *second part* of their chastisement, and during which, he 'would not shew them favor.' is now past: and the reader knows just what *favor* is being extended to that people.

There is also evidence that they are to be *thirty-seven years* is rising again, even as they were from A. D. 33, to A. D. 70, in their downfall; and that with this thirty-seven years, measuring from 1878, "the times of the Gentiles" will end, and Jerusalem cease to be trodden under foot.

From the covenant with Abram, when he came out of Haran, at the age of 75, (Gen. 12: 4), to the death of Jacob, was 232 years, i. e. 25 from the covenant to the birth of Isaac, (Gen. 21: 5); 60 years to the birth of Jacob, (Gen. 25: 26); and 147, to his death, (Gen. 47: 28). From the covenant to the law, was 430; (Gal. 3: 17).

Therefore, from the death of Jacob to the exodus, was	- - 138 years.
In the wilderness	- - 40 "
To division of the land,	- - 4 "
Division of land to Samuel,	- 150 "
Samuel to David,	- - 40 "
David to Captivity,	- - 473 "
Captivity,	- - 70 "
Cyrus to Christian era,	- - 536 "
End of A. D. 32 (<i>Jewish time</i>),	- 32 "

Total - - 1845 years.
The Jewish year, ending, of course, in the spring of A. D. 33; when our Lord was crucified.

Thus from the death of Jacob to the death of Christ, was 1845 years: and from the death of Christ to the present changed condition of that prophetic people, is also 1845 years. And the God of Abraham, and of Isaac, and of Jacob, has remembered his covenant, "and come down to deliver his people."—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time," (Dan. 12: 1).

"THE TIMES OF THE GENTILES."

"And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21: 24).

"Therefore the days come, saith the Lord that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16: 14, 15).

That Jerusalem has been trodden down by the Gentiles, and is still trodden down by them, requires no proof. But is there means by which to determine the *duration* of the times of the Gentiles? There is evidence making it very probable, I answer, that they terminate in thirty-seven years from A. D. 1878.

"A thousand two hundred and threescore days" (Rev. 12: 6), is made synonymous with the "time, times, and half a time," of verse 14; and also with the "forty and two months" of chapter 13: 5. Hence thirty days, is used to represent a month i. e.

30 times 42 are 1260. By comparing Gen. 7: 24, with verse 11, and 8: 4, it may be seen that a hundred and fifty days, or five times thirty, are reckoned as five months.

"Forty and two months," or "a time, times, and half a time," is believed by most expositors, to mean 1260 literal years; and if so, *seven* prophetic times, measure twice 1260, or 2520 years.

In Lev. 26: 17, it says, that their enemies, those that hated them, should reign over them "seven times." Now it is a fact that from 606 B. C. when their captivity under Babylon began, the Jews have, to the present day, been under Gentile rule; and this period measures 2483 years, leaving but 37, to complete *seven prophetic times*.

Jesus was set "for the fall and rising again of many in Israel" (Luke 2: 34). From their rejection of Christ, when their house was left desolate, at A. D. 33, they were until A. D. 70, in falling. Now the evidence seems conclusive that the second phase of their chastisement, that in which they were to receive *no favor*, is ended; and from the time favor is again restored, the evidence is, that they are to be 37 years in being restored.

Perhaps the "seven times" of Lev. 26: is not meant as a definite measurement, some may say; but the fact that the Jews have now been under Gentile rule *almost* seven prophetic times, and that now, just 37 years before they terminate, a marked change has commenced, which is again bringing Palestine and the Jew to the foreground, is good evidence in favor of these arguments.

The Jews are to be restored in the midst of "a time of trouble, such as never was since there was a nation" (Dan. 12: 1); and there are not only indications of their restoration, but the coming time of trouble is also clearly indicated. Turn to Zech. 8: 1-10, and you will find a clear statement of their restoration, "and I will bring them and they shall dwell in the midst of Jerusalem." Now read verse 10, "For before those days [the days in which they are represented as returned to Jerusalem], there was *no hire for man, nor hire for beast, nor peace to him that went out or came in, because of the affliction; for I set all men every one against his neighbor.*" And does not just this state of things already begin to obtain? Certainly a want of confidence, and lack of employment are already leading features in the present time of trouble.

One would think that where facts are in

such perfect harmony with prophecy, that christian teachers and leaders, to whom the flock of God rightfully look for truth, ought to be willing to *investigate*.

There is no room, in this connection, for the arguments complete, but I can assure the reader that they can be made to appear very plausible, and are *seemingly* unanswerable; and will be furnished *free*, to any one who will read, by their paying the postage.

During the second part of Jewish chastisement, that is, during the 1845 years in which he has shown them *no favor*, the plan of redemption was not to stop, for during this *blank* in their history, the gospel church, the people for his name, from among the *Gentiles*, (Acts 15: 14), have come in. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part, has happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25). [The gospel and Jewish churches are evidently to be in some way associated, in the incoming age]. The curse of "*blindness*" came upon them at the exact point when the second phase of their chastisement was about to begin, you will notice:—"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes" (Luke 19: 41). And this blindness "happened *until* the fulness of the Gentiles be come in;" Hence, with their restoration, comes the fulness, or completion of the gospel church. But as they did not fall until the gospel church began, so there is evidence that they do not rise, until the gospel church is complete.

THE CHURCH GLORIFIED.

Will the gospel church remain on earth in the mortal condition, during this thirty-seven years of trouble?

This question can be answered in the negative, and beyond all reasonable doubt: and evidence given, that the church will be glorified before *any* of the judgments are executed. Hence, as indicated by the argument on the "Two Dispensations," the rapture of the saints must occur, not far from the year 1881. While the *parousia*, or *presence* of Christ, compared to the *days* of Noah, precedes the rapture:—"But as the days of Noe were, so shall also the *parousia* of the Son of man be, for as in the days that were *before* the flood" &c. (Matt. 24:

37). The above can be proven by the type of Moses, and in many other ways.

The type of Moses and Aaron, is exceedingly clear and scriptural. Moses was a type of Christ,— "A prophet like unto me will the Lord your God raise up unto you" &c. Aaron was the type of "the church of the firstborn," head of the tribe of Levi, the tribe chosen to *represent* the firstborn, (Num. 3: 12). And the deliverance of the Jews from Egypt, is the type of their deliverance, "when the Lord shall set his hand a second time for the recovery of the remnant of his people which shall be left [not from Babylon, as some would tell us, but] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth" (Isa. 11: 11). And the gathering takes place during this time of trouble, under the supervision of Michael, "the great prince that standeth for the children of thy [Daniel's] people." And although at this gathering, it is not to be said, "The Lord liveth that brought up the children of Israel out of the land of Israel, but, The Lord liveth that brought up the children of Israel from the land of the north, and from *all* the lands whither he had driven them," still it is to be, "*According to the days* of thy coming out of the land of Egypt, the nations shall see and be confounded at all their might; they shall lick the dust like serpents, they shall be afraid of the Lord our God, and shall fear because of thee, for he will turn again and have compassion on us, . . . and will perform the truth which thou hast sworn to our fathers from the days of old" (Micah 7: 15—20).

THE TYPE OF MOSES.

When Moses came the first time, to his people, he came merely as a man, and was compelled to flee for his life, "Who made thee a prince and a ruler over us"? When Christ came to his own, he came merely as a man, and fled, but took his life with him. When Moses came back, he came, not as a man, but as a god, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh" (Exo. 7: 1). And in executing the judgments on Egypt, Moses had only to lift his hand, and all Egypt trembled. So Christ comes the second time, as a God:

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

While Moses was absent he took a Gentile wife. Between the first and second advent of Christ, he "turned to the Gentiles to take out of them a people for his name" (Acts 15: 14). "I have espoused you as chaste virgins unto one husband." The black wife of Moses represents the church only in its mixed and impure condition, for it takes many types to completely represent the church, even as she is called by many names, his "brethren," his "body," "bride, church of the firstborn, Jerusalem, mother, &c. &c. As "the general assembly of the church of the firstborn, and priests unto God, they are more fully represented in Aaron.

The time of the two visits was divided into two equal parts. Moses was forty, at his first visit, and twice forty, at his second. The time, so far as the church are concerned, is thus divided by the two advents. On the return of Moses, but before he reaches Egypt, the call to Aaron, was, "Go meet thy brother, and he went and met him at the mount of God" (Exo. 4: 27). The church are to meet their brother at "Mount Zion, the city of the living God" (Heb. 12: 22); "Caught away to meet the Lord in the air." But before Aaron met his brother, the scene at the bush, introduces the idea of the resurrection: "Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20: 37). And the dead in Christ rise first, before we go to meet the Lord. It was Moses and Aaron as one, "He shall be to thee instead of a mouth, and thou shalt be to him instead of God," (Exo. 4: 16), who came to execute judgments on the Egyptians. And "the Lord cometh with ten thousand of his saints, to execute judgment upon all." "Know ye not that the saints shall judge the world?" "He that keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Rev. 2: 26; see also 17: 14; and 19: 19.

Moses and Aaron executed not only the seven last plagues, but all of the ten plagues. Hence it follows that no plague, or judgment, belonging to this time of trouble, can come upon the world, until the church are glorified, and return with Christ.

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GOD'S PURPOSE BY A FIRST-BORN.

By a firstborn, it was God's purpose to bless and save the later born. This fact is the substance of the gospel, [including the atonement, or reconciliation]; but, like all of God's secrets, comes out by degrees—not all at once. It is scarcely to be discerned at first, though contained in the promise of Gen. 2: 15. But it shines more clearly in the promise to Abraham,—“In thy seed shall all the families of the earth be blessed” (Gen. 22: 16); and the seed, is distinct from, and must be blessed, prior to its blessing others, or becoming a blessing to others.

The purpose of blessing all families of the earth by a firstborn, is further revealed and confirmed in the law, (Rom. 11: 16): though even yet, the "vail" of type and shadow hides, from most persons, the face of Moses. But in Christ the purpose of saving others by a firstborn, is unveiled, and made manifest by the Spirit. Christ, says the apostle, is the promised seed, (Gal 3: 16); the firstborn, (Col. 1: 18); and in and through him blessings shall flow down on the later born. [But bear in mind that all that is said of Christ the head, applies to Christ the body; and that if the apostle says "Unto thy seed, which is Christ;" he also says, "the children of the promise are counted for the seed." And if Christ is called, "the first-fruits," so are "we a kind of first-fruits;" and "the church of the firstborn."]

Christ, as Paul shows, is firstborn in a double sense. He is firstborn from above, first out of life, as the only-begotten of the Father, "the firstborn of every creature," for "by him were all things created which are in heaven and which are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him, and he is before all things, and by him all things consist," (Col. 1: 15, 17). He is also firstborn from the dead, first out of death, "that in all things he might have the pre-eminence, Col. 1: 18; and it is in this relation, he is the head, and "firstfruits" of every creature. [And it was for this, that he might be first, of the new creation, which made his death a necessity]. All things are indeed of God, but it is also true that all things are by man, as it is written, "since by man came death, by man came also the resurrection of the dead," (1 Cor. 14: 21). Therefore as by one firstborn, death came into the world, so by another firstborn, shall death

be overthrown; and it is by virtue of this relation, as "firstborn from the dead," that he fulfils all those offices which are included in the work of re-demption.

According to the law, the duty of *Goel*, *Redeemer*, devolved on an elder brother or kinsman; and does not Christ, head and body, (the antitypical *Elias*, who is to 'restore all things,' (Matt. 17: 11), fulfil these conditions? And when the work of the firstborn, in *redeeming* their younger brethren, is fully commenced, the work of the firstborn will be better understood by the world.—*Selected.*

REDEMPTION.

All that was lost in Adam (and his wife, for the woman was first in transgression), is to be restored by the second Adam and *his wife*. Redemption means restoring back that which was lost; and according to the law, "not one jot of which can fail, until all be fulfilled," it must be accomplished by a kinsman, or brother, (Lev. 25: 48). Hence if the church of the firstborn, together with its head, constitute the "*Elias*, who is to restore all things;" then it follows that they *share* in the work of redemption. And not until the "second man, and his wife" are complete, will the plan of salvation reach the *world*. Christ "gave himself a ransom for all, to be testified *in due time*," (1 Tim. 2: 6). And if the giving himself a ransom, means his suffering *in the flesh*, then in our sufferings, by which we "fill up that which is behind of the afflictions of Christ, in our flesh, for the body's sake, which [body] is the church," (Col. 1: 24), then we also, as members of his body, complete what was begun by the head. And so the body of Christ actually shares with the head, in the work of the atonement.

As only the body, or bride, "bone of his bone, and flesh of his flesh," is as yet being developed, it is not strange that only gospel salvation is understood by the gospel church. But we are in the midst of great changes, the gospel age is passing away, and the restitution age is soon to be made manifest; and we should not like the Jews, set our faces like a flint against any advanced light. God's real *ecclesia* are children of the light, hence dispensational truths always separate the few from the many, the wheat from the chaff; and this is the "fan," or "sieve." Christ used this "fan" at the first advent, "whose fan is in his hand, and he will

thoroughly purge his floor;" and under the supervision of the "reapers," it was to separate wheat and tares at the second advent. *We are now in the sieve*: shall we let our creeds and traditions which have been mixed with the pure word of truth, hold us in this trying hour? or, regardless of merely educated belief, shall we boldly take our stand on the "foundation of the holy apostles and prophets"? If you choose the former, you will have the current with you, if the latter, you must stem the tide of opposition. In this struggle for advanced truth, all who obtain the victory will have a new song put into their mouths, even the "song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy (*dikaïoma*), *righteousness* is made manifest," Rev. 15: 4.

THE SONG.

"All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great, and doest wondrous things," (Ps. 86: 9). And to day many are learning this song, the song of the restitution of all things. In the old Adam all die, in the new Adam all are to be made alive, but every man in his own *order*. This is the restitution of all things:—"All nations whom thou hast made (even the Sodomites), shall come and worship before thee, and glorify thy name."

This magnifies the love and *plan* of God. Oh, but the Sodomites were wicked! Are we any better by nature? Did not Christ die for *them*, if he "gave himself a ransom for all"? Is he not "the true light that lighteth every man that cometh into the world"? And yet that light was in the world, and the world comprehended it not. Not that his word is to fail, but at the first advent, the *time* had not come, for all nations to come and worship before him: for the SEED in whom all nations are to be blessed, was, as yet, undeveloped; only the *head* being begun.

I know some try to dispose of these texts by applying them to the "little flock," who are to *inherit* the kingdom; but this effort is very unsatisfactory; a few of these texts can be so understood, it is true, while others must be passed over in silence, as they will work into no such theory as the salva-

tion of *merely the wife* of "the second man."

No! brethren, the Bible plan of redemption is designed to reach all, *in due time*, "For there is one God, and one mediator, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time," (1 Tim. 2: 5).

Because God is no respecter of persons, and designs, before the plan is ended, to bring all men to the knowledge of the truth, it does not follow that everlasting life is to be attained by all. God's natural laws of *generation* are inflexible, and no respecter of persons; and yet every embryo human being does not attain to *this life*. Neither will every one attain to the second birth; but the second Adam gave himself a ransom for all, and all will have the opportunity to win eternal life.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things," (Acts 3: 21). "Elias shall truly first come, and restore all things" (Matt. 17: 11). A restitution of all things necessarily implies a resurrection of the whole human family, as taught in 1 Cor 15: 22. And yet the coming of Christ, while it introduces the times of restitution of all things, is also the introduction of *the day of judgment*.

Here is where the misunderstanding begins. *Judgment*, not only implies pronouncing the doom of man, but it also means the *trial*. In Matt 25: Christ pronounces sentence, in the parable of the sheep and goats, it is true, but it will be noticed that the scene is laid in the next age; when he comes in his glory, he will sit on his throne, and he sits on his throne, i. e. reigns, all through the restitution age, or "until he subdues all enemies;" hence that phase of the judgment may, without doing violence to the language, be supposed to cover the whole of the restitution age. But merely witnessing against them, or for them, is not all the word implies. "I will put my Spirit upon him, and he shall shew judgment to the Gentiles," (Matt. 12: 18), is the same word in the original, as in Heb. 9: 27, "It is appointed unto man once to die, but after this the judgment." And certainly his showing judgment to the Gentiles "Lo, we turn to the Gentiles," has been something more than merely pronouncing their doom. The judgment, trial for life, has been going on with the *church* ever since the gospel age began, (see 1 Peter 4: 17); but with the *world*, it

begins in the *restitution age*, for it is appointed unto man (the wife of Christ, being the exception), once to die, and after that the judgment. The judgment for the world, differs somewhat from that of the church: *our sins go before to judgment, and theirs follow after* (1 Tim. 5: 21). If the body of Christ are having their judgment now, we know the judgment, or trial, means *probation*. That is, our trial at the bar of God is for life, or death, and involves the opportunity of winning life. Then the judgment of the world involves the same. Our sentence is pronounced at the end of our *trial*, when like Paul, we have finished our course. Their sentence will be pronounced at the end of their trial. But the *trial*, means for the *world*, just what it means for the church. The judgment began with Christ, (John 12: 31); and he was tried in all points. It followed on the church, or house of God, (1 Peter 4: 17); and ends with the world.

Our sins are forgiven for Christ's sake; it is true we are rewarded for good and for evil deeds, to some extent; the former often "a hundred fold, (Luke 18: 30), and are chastised, not as *servants*, but as sons, and not for punishment, but that we may bring forth fruit. Hence we suffer for the same purpose for which the only begotten Son suffered and died, viz. *to bring forth fruit*. (Compare John 12: 24; and 15: 2). Thus both we, and the *Captain* of our salvation, are made perfect through suffering.

The judgment of the world differs from ours also in that *they* are to receive according to their deeds, "The *servant* that knew his Lord's will and did it not, shall be beaten with many stripes; [I call *you* no more servants, for the servant knoweth not what his Lord doeth," etc.]; but he that knew not his Lord's will, and did commit things worthy of stripes shall be beaten with few." The world will therefore receive even-handed justice, rewarded to the exact degree of guilt, for every deed whether it be good or whether it be evil. *Good* deeds, even the giving a cup of water to a disciple, because he belongs to Christ, shall not lose its reward; and so men can make to themselves friends with the *man* of unrighteousness.

It shall be more tolerable for the land of Sodom in the day of judgment, than for the generation of Jews who rejected Christ, and yet that was not the unpardonable sin, for all manner of sin and blasphemy against the Son of man shall be forgiven unto men, but

the sin against the Holy Spirit shall be forgiven, neither in this world, neither in the world to come. Paul was one of that generation who rejected Christ all through his ministry, but Paul did not commit the unpardonable sin. Hence if Paul had died without seeing the light, and "no man can come to me except the Father which sent me draw him," he would not have sinned a sin which could not have been forgiven in the world to come.

Is it not possible that we have seen only in part, that the great plan, when the well of water shall become the river of the water of life, will include the nations who are to be healed by the leaves of the tree of life, and that all nations shall come and worship? "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that Unto me every knee shall bow and every tongue confess (Isa. 45: 23). If the plan is a re-generation of the human family by a "second Man" and his wife, is it not beautiful? We can then understand why only the bride of Christ is as yet being developed; and why all the heathen nations of the present and past ages were left to sleep the sleep of natural death until the morning of the resurrection. They are dead in the first Adam, but they are to live again in the second Adam; and as surely as God has promised a restitution of the Jews, so certain has he promised that of other nations.—"The heathen shall know that the house of Israel went into captivity for their iniquity; therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; after they have borne their shame, and all their trespasses whereby they have trespassed against me. When I have brought them again from the people, and gathered them out of their enemies' hands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God which caused them to be led into captivity among the heathen; but I have gathered them into their own land, and have left none of them any more there" (Ezek. 39: 23-28). Here is the statement that they were scattered and died in their enemies land, and yet he brings them back and leaves none of them any more there. There is no possible explanation which can for a moment stand criticism, only that God will

bring them from the grave, And when he brings them, he will at the same time bring the Sodomites back to their former estate. "When I bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of thy captives in the midst of them (Ezek. 16: 53). And in verse 61, he further declares what he brings them back for,— "And I will give them to thee for daughters, but not by thy covenant." They will be daughters, as a younger church is now called, the daughter of the mother church. No other Sodom is meant, than the one God destroyed, for in verse 49, he says that he took them away; and tells what was their sin; and it was not the unpardonable sin. And Christ says it will be more tolerable for them, in that day, than for some of the Jews. More tolerable, implies that they will not have so bad a time as some of the Jews. They are all to receive for both good and evil deeds, but the latter sinning against the greater light, will receive "many stripes."

In the *cosmos* [inhabitable earth] to come men are to be ruled with a rod of iron, (see Ps. 2: Rev. 12: 5; and 2: 26); that is with a strong hand. They are to be punished according to the light, or opportunities for light, they have neglected; and besides this, they are to be subject to a restored law to be enforced with a heavy hand:—The law shall go forth from Jerusalem; and the nation or people that will not obey, will be terribly punished, and if persistent, will be destroyed, (compare Zech. 14: 16-19, and Jer. 12: 14-17).

But it may be asked, how can the Sodomites be restored, when they are suffering the vengeance of eternal fire, (Jude 7)?

Notwithstanding king James' translation of the Bible is perhaps the best, all things considered, still, to accept of all the renderings in all cases, we must also accept of king James' theology. The word translated *eternal*, in Jude 7, is *aimios*, the plural of *age*, and means exactly what the word implies, a plurality of ages. They were destroyed by fire rained from heaven in the patriarchal age; and have been an example during that, and the Jewish, and gospel ages; but when God brings again Jerusalem and her daughters back to their former estate then will he bring Sodom and her daughters back to their former estate.

If God has been trying to regenerate the world, before the second Adam and his wife are complete, he has taken a strange way

to do it. Why for more than half of the world's history did he let death reign, and make no effort to bring men to a knowledge of the truth? "death reigned from Adam to Moses," and no law, that could give life, even if they had kept it. And in the Jewish age, why make it unlawful to "give the children's meat to dogs;" in other words, *unlawful* to teach Gentiles the way of life.

With no restitution, these things cannot be reconciled with the love of God, or with the fact that Christ "tasted death for every man." Those who do not think, may say, They could have looked *forward* to Christ. How could a man who never heard, look *forward* to a Christ? nothing but prophetic vision could do that. "How could they believe on him of whom they had not heard? and how could they hear without a preacher? The Gentiles were dying every day and every hour, and if modern theology is true, were going to hell; and yet Christ would not suffer his disciples to teach them the way of life:—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not;" "I am not sent but to the lost sheep of the house of Israel." And every one knows that until the day of Pentecost, and even for some years after, it was forbidden to preach the gospel to Gentiles.

Do not these things prove that God has time, and order, and a *plan*; and that as the second Adam is the firstborn from the dead, the *beginning* of the new creation, and the gospel church is called the *wife* of this new Man, and when complete, a spiritual union is formed, after which, she is recognized as a *mother*: I say, do not these things prove that the *re-generation*, not of the gospel church, the bride and future mother, but of the *world*, the world for whom Christ died, belongs to another age? And this explains why he did not pray for the world at his first advent, it was not time, any more than it was time to preach to Gentiles before the gospel age began:—"I pray not for the world, but for them thou hast given me" (John 17: 9). And yet the very purpose and plan is that at the proper time, "the *world* may believe" (verse 21).

But, say some, suppose these things are true, why disturb old theological views? Have not our fathers lived and died with the firm belief that the greater part of mankind are already suffering eternal torment, and that all there is of the plan of salvation belongs to this age and this life? and is not that good enough for us? We are living,

in the end of the gospel age, and the light of the incoming age, like the beams of morning, are beginning to shine; and the *church* are expected to see and recognize the fact, hence that day does not come on them as a thief. Not all that say, Lord, Lord, but he that doeth the will of my Father. During the end of the age, the reapers [ministering spirits, or angels] are to gather the "wheat into the barn." And there is evidence, not only that we are now in "the time of harvest," but that this gathering is in *process*. The gathering is not to a locality, but to a *condition*, that represented in Rev. 15: 2, a condition of *victory over the world*, the beast of Rev. or last one of Daniel 7: representing the fourth universal empire, it therefore represents the *world*.—The *mark* of the beast, being the mark; or characteristic of the man of the world. All this company, sing the song of the restitution; "All nations shall come, &c."

The dominion of the earth given to man was lost, but when the new Man and his wife are complete, then Christ takes the kingdom and possesses the kingdom under the whole heaven; "And thou O Tower of the flock, the strong hold of the daughter of Zion, Unto thee shall it come, even the first dominion" [that lost by the first Adam], and when the kingdom is the Lord's "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall come and worship before thee:" "For Unto me every knee shall bow and every tongue shall confess to God." And this, the song of the restitution fills both the Old, and the New Testament; and hence, it is the song of Moses, the servant of God, and the song of the Lamb. And why the church are represented as on a sea of glass, singing this song at the *end* of her earthly career, is because the Holy Spirit, given to lead her into all truth, has there finished that work; and when on the sea of glass, the church is represented as standing in the clear light of gospel truth, understanding *all* that pertains to the *gospel*, or *good news* of the kingdom. And it is then, having become acquainted with her Lord, by learning his real character and ways, the *wife* is made ready and receives her beautiful garment:—"For this is eternal life, to *know* thee, the only true God, and Jesus Christ whom thou hast sent." And it is then, "the mystery of God is finished, as he hath declared unto his servants the prophets."

BOOK OF REVELATION.

The Seven Trumpets.

"And the seven angels which had the seven trumpets, prepared themselves to sound" (Rev. 8: 6).

A trumpet, under the old dispensation was literal, while under the gospel it is a symbol. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain," I presume no one believes refers to a literal trumpet, but rather to a message, or proclamation.

The sounding of the seven trumpets shadows forth the events by which the Roman empire was to be broken, and finally destroyed. Hence the first trumpet began to sound at the time the empire began to fall. Until the days of Constantine, the empire remained unbroken, but at his death the sovereignty was divided into three parts, by his three sons; hence the frequent use of the term, "a third part; meaning a third of the empire. And here we may notice the difference between the trumpets, and the seven last plagues; the scourges of the trumpet being mainly confined to a locality, while the plagues are to be universal.

The first four trumpets, represent scourges that came upon the two western divisions; while the fifth and sixth, had a fulfilment on Constantinople and the eastern division. But under the seventh trumpet the kingdom of God is to be set up and shall break in pieces and consume all these kingdoms, and it shall stand for ever. This is why it is called "the trump of God." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he has declared unto his servants the prophets." And we purpose to show that we are now under the sounding of the seventh trumpet, and are indeed living in grand and awful times; but that we are not children of the night, nor of darkness, but are walking in the light, so that day cannot come upon us as a thief in the night.

We do not purpose to enter fully into details in the application of these trumpets, as the application of six of them is so universally accepted, but refer the reader for many of these details, to Dr. Adam Clark; giving most of our space to the last three, but particularly to the last one.

Beyond all other books this is especially a book of symbols, and it is not unusual to find two or three different symbols applied

to one and the same thing; for instance, in chapter 17: 1, 3, "I will shew unto thee the judgment of the great harlot that sitteth upon many waters. . . . So he carried me away in the spirit, into the wilderness, and I saw a woman sit on a scarlet colored beast." *Waters*, and *beast*, both refer to the Roman empire, and *woman*, and *harlot*, to the papal church. So in chapter 8: 8, a mountain means a *government*; and in verse 12, the sun, moon, and stars, also mean governments and rulers. The same symbols are also used in other places, "There shall come a star out of Jacob, and a scepter shall arise out of Israel, (Num. 24: 17). *Fire*, generally, and perhaps always, in Revelation, means judgments. But, among all symbols, words and phrases occur which must be understood as literal, as in verse 12, "a third part of the waters became wormwood; and many men died of the waters." Wormwood means bitterness; and under that terrible scourge, they had a bitter cup to drink, and many men died. The word *men* cannot be symbolic; but *died*, or *death*, may or may not be symbolic, since it has at least three different meanings. It sometimes refers to *national* or political death, as under the fifth trumpet, chapter 9: 6; or *ecclesiastical* death, as in chapter 13: 15. The meaning in such cases can be determined only by the context. *Rules* of interpretation, so frequently urged upon the public, are always worthless:—"The words that I speak, they are spirit, they are truth." "But the natural man discerneth not the things of the Spirit, for they are spiritually discerned." If there are set rules of interpretation, then what we want, is not the Spirit, but the *rule*, and there is no lack for *rules* of interpretation; almost any expositor is ready to supply one, either ready made or to order.

THE TRUMPETS.

"And the first angel sounded, etc. verse 7.

This was fulfilled under *Muric*, who was styled, "the scourge of God." The second trumped, or scourge, was brought about by *Genserik*, whose attacks were mainly on the water, having come from the shores of Africa. The third was under *Attila*, who first attacked the empire in the east, and then like a falling star, he suddenly invaded and overran the west. But under *Theodorice*, "the third part of the sun was smitten, and a third part of the moon, and a third part of the stars;" and the star of empire sank in the west. But Constantinople and the

east, were yet secure; that portion being reserved for the next two trumpets:—

“And I beheld, and heard an angel flying through the midst of heaven, saying, Woe, woe, woe to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound” (verse 13).

The previous four trumpets covered a period of about one thousand years, though we cannot determine the exact duration of each one; but the last three have accurate measurements; the *fifth*, sounding five prophetic months, or one hundred and fifty years. The *sixth*, “For an hour, and a day and a month, and a year:” which, on the same principle of interpretation, means three hundred and ninety-one years and fifteen days; while the *seventh* trumpet sounds for seventy-five years, terminating with “the times of the Gentiles.”

To make such a definite statement as to the measurement of these trumpets, and particularly of the seventh and last, may appear presumptuous, but there is what appears like conclusive proof to support these views. That the fifth trumpet, and first *woe*, was fulfilled by the inroads of the Saracens, over the eastern part of the empire, is, so far as I am aware, accepted by nearly all Bible expositors; and *facts* support that application.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit” (Rev 9: 1).

A *star* means a ruler, even as implied in the text,—and to *him* was given the key &c.

The phrase, *bottomless pit*, occurs seven times in Revelation; here, and in chapter 11: 7; and 17: 8, it refers to the condition of the Roman empire while in subjection to the “woman,” or harlot church; and really means a condition of *subjugation*, by which the peoples and nations are held; first by the harlot church, or antichrist; and afterwards by the *real* Christ and church of the firstborn, as brought to view in chapter 20:—“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; and cast him into the bottomless pit.” In this latter case, it is the condition of the nations, the natural man, and also the spiritual powers, “the rulers of the darkness of this world,” when subju-

gated by Christ, and they that are with him (Rev. 17: 14), in this coming time of trouble, during which the kingdom of God is to “break in pieces and consume all these kingdoms” (Dan. 2: 44). And during the millennial age they are to be in subjection to the *real* Christ, just as they have been, for more than a thousand years, in a sort of counterfeit way, to the harlot church, or *antichrist*. But the bottomless pit, in both cases means the same; only it is better for the nations, to be ruled “with a rod of iron” by Christ and his church, than by the Devil and his church.

The *key* to the bottomless pit, also means the same in both cases, viz, the power to open or close. Under the fifth trumpet it was *opened*, and death and hell had a glorious carnival. This was the first “*woe*” trumpet; the “second *woe*” included the reign of terror over Europe at the close of the last century, under the *Commune*, when “the beast that ascendeth out of the bottomless pit, made war on *my two Witnesses*,” (Rev. 11: 7). Here, it was only the beast that *ascendeth* out, he did not come out, but only came to the surface, as it were. Under the seventh trumpet and *third woe*, he ascends out of the bottomless pit, “and they that dwell on the earth shall wonder, when they beheld the beast that was, and is not, and yet is,” (chapter 17: 8).

The mere opening of the bottomless pit, was the cause of the first *woe*; the *attempt* to ascend out, caused the second *woe*; what then will be the extent of the third *woe*, in which “the beast shall ascend”? But after this third carnival of death, in which “the slain of the Lord shall be from one end of the earth to the other end,” the *key* is to be used once more, not to open, but to close, and both the Devil, and human passions will be restrained until the millennial age is ended, and all the human family who can be brought to the second birth, are regenerated; *then*, for the destruction of what are left, they are again let loose, Rev. 20: 7.

The fifth trumpet began with the Saracen invasion of the eastern portion of the empire July 27, A. D. 1299. And for five months, or, a day for a year, 150 years, they were permitted to *torment*, but not to *kill*, (verse 5). This *killing*, clearly refers to *political* death. During this whole time the Saracens were constantly making inroads, robbing, and murdering the people; while their own government, unable to protect, were continually taxing and plunder-

ing, to support an extravagant but effeminate church and state. Under this condition of affairs the people became disheartened and longed for a change of rulers even if it was to be the Saracens themselves. "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (verse 6).

This condition of things lasted for 150 years, or until July, 1449, when the independence of Constantinople and the east, virtually passed away; It is true the city did not fall for about two years, or until A. D. 1451; but Constantine Deacozes ascended the throne, and occupied it until the next year, by asking, and receiving permission from the Sultan.

"One woe is passed; and, behold, there come two more woes hereafter. And the sixth angel sounded, . . . and I heard a voice saying, Loose the four angels which are bound in (by) the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Under this trumpet, not torment merely, but death—*political death*—awaited that part of the empire. It was to pass out of papal hands into that of the Mohammedans. The *christian* nations, or the "Euphrates," the waters on which mystic Babylon sat, had for centuries held the Mohammedans in check; and this is what we understand by the four angels being *bound*. But by internal dissensions they became so weakened that at last the east became an easy prey to the Mohammedans; and thus "the four angels were loosed," for a specified time. And this implies, at least, that at the expiration of that time, they would again be bound; and which has indeed been fulfilled, for since 1840, they have been the "sick man," *bound again* by the christian nations. But I will still refer the reader to Dr. Clark for the details of the application, merely remarking that it was at about this time gunpowder began to be used by the Turkish cavalry, though they had not as yet abandoned the lance.

"Thus I saw the horses in vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. For their power is in their mouths, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt, (verses 17, 19).

In vision, John saw the legions of Turkish cavalry, firing their carbines by the side of the neck and outstretched mouth of the horse, while their lance, with barbed head, was seen extending behind the horse's tail. "And with these they do hurt.

A Bible month is thirty days, and twelve months is a year; hence 12x30, or 360 days represents a solar year. An hour, the 24th part of a day, would therefore represent the 24th part of 360, or fifteen literal days. From July 27, 1449, where the 150 years of sounding of the fifth trumpet ended, "an hour (15 days), a day (1 year), a month (30 years), and a year" (360 years), are together, 391 years and 15 days, the measure of the sixth trumpet. And from July 27, A. D. 1449, would end August 11, 1840. And those who will examine the history of that date, will find that in the summer of 1840, the Allied fleet lay before Constantinople, and under penalty of bombardment, the demand was made on the Sultan to sign a document by which the control of his empire was virtually turned over to the Allied powers. The Sultan delayed; the Allies became impatient and threatening; but still the Sultan, though in despair, was immovable; but when the last day of the 391 years and 15 days had come, he suddenly relented, and affixed his signature, August, 12, 1840, and Europe again breathed freely.

The above argument was given as early as 1838, and published in book form, by Josiah Litch, in Boston Mass. That was two years before its fulfilment; and the outcome was watched by a few, with eager interest.

The prophecy of the sixth trumpet ends with chapter 9: while the seventh trumpet is taken up in chapter 11: 15; leaving the intervening matter in, as it were, a parenthesis; where, indeed, it seems to belong.

Chapter 10, is a prophecy of the advent movements, first and last; the one prior to the disappointment of 1843-4, and this present one which is being brought "before many peoples, and nations, and tongues, and kings." From the 1st to the 14 verse of the next chapter, is a prophecy of the 1260 years of papal dominion, ending with the presentation of "the beast that ascendeth out of the bottomless pit, (the beast, as it is to be after its seventh and last head is fallen (Rev. 17: 11), and therefore a *headless* beast; and now so clearly recognized as, *the commune, or Internationals*). This headless monster, began to show itself in the

infidel reaction of the last century, and in that reign of terror, "My two Witnesses," the Old and the New Testaments, were *legally* abolished. But we reserve this subject for a future article.

"The second woe is passed, and, behold, the third woe cometh quickly.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world *are become* [*ginomia*, rendered in Mark 1: 17, to *become*] the kingdoms of our Lord and his Christ; and the nations were angry" etc.

The *sixth* trumpet ended with its prescribed period of duration, in August, 1840; and the seventh, began to sound. This, we find, is divided into two equal parts of 37 1-2 years, or from the autumn of 1840, to the spring of 1878; and from the spring of 1878, to the end of the *secular* Jewish year *beginning* in 1914. The first part, has been filled by the *advent proclamation*: the whole burden of which, has been, that the kingdoms of this world are to pass into the hands of our Lord and his Christ. "But in the days (years) of the voice of the seventh angel, when he *shall begin* to sound, the mystery of God shall be finished" Rev. 10: 7. This statement of the 10th chapter is associated with the advent movement there described, the last message of the gospel age. And this is the finishing of the mystery of which the apostles were stewards (1 Cor. 4: 1, Eph. 3: 10). *Mello*, rendered "*shall begin*," in the above text, is an exception, in all other cases, it is translated *will, shall, or should*, the word *begin*, being in this case supplied. The *proclamation* of the advent, we understand to be the "great voices" with which this trumpet opens. And the next 37 1-2 years are to be fulfilled by the events of the time of trouble; in which the nations will be subdued, and the *proclamation* be carried into effect.

This also is in harmony with 1 Thes. 4: 16, "For the Lord himself shall descend from heaven with a shout, (the shout, and *great voices*, being one and the same); with the voice of the archangel, (this, we understand, is the voice of *Michael*,—"And at that time shall Michael stand up, the great prince that standeth for the children of thy (Daniel's) people; and there shall be a time of trouble such as never was since there was since there was a nation, even to that same time: and at that time thy people (the Jews) shall be delivered, every one that shall be found written in the book; and *many* of

them that sleep in the dust of the earth shall awake (Dan. 12: 1). The *book* spoken of, is doubtless that of Ezek. 13: 9; "the *writing* of the house of Israel."

In the latter part of the seventh trumpet not only the *angry nations* are spoken of, but the time of the dead, that they should be judged; and the *reward* of prophets, and saints, and *all* that fear his name; and the *destruction* of those who corrupt the earth. And in the time of trouble over which Michael the archangel presides, the *same* events are spoken of; so that we know the seventh trumpet, and the work of Michael, are associated. In Jude 9, we learn that Michael is the archangel, and *Paul* associates the *voice* of the archangel, with the resurrection of the dead in Christ; and also with "the last trumpet."—*Solvo*, trump, or trumpet, is the same word, in every case. Hence, *Paul's* Michael, and *Daniel's*, are the same. And Paul's "last trump," and John's "*seventh* trumpet," are the same. And Daniel's resurrection of *many* who sleep in the dust, and their "shining as the brightness of the firmament," and Paul's resurrection of "the dead in Christ," and John's rewarding "prophets and saints," are the same. But it more proof is wanted we can bring the testimony of Christ. "For thou shalt be recompensed at the resurrection of the just" (Luke 14, 14). Paul has the resurrection of the just, at "the last trump," and John has them *rewarded* at "the seventh trump."

While admitting that the Revelator's description of these things may be hard to understand, most people think that Paul's statements concerning the day of the Lord, are *easily* understood; but so thought not *Peter*: for in 2 Peter 3: 16, after himself saying some difficult things to understand, about the day of the Lord, he says, "Even as our beloved brother Paul, *also*, in all his epistles, speaking in them of *these things*, in which are *some things hard to be understood*."

That the *shout* of 1 Thes. 4: 16, and the *great voices* of Rev. 11: 15, are one and the same, there is no room for doubt; or that the *voice* of the archangel, and the *voice* of the seventh trumpet are the same. All the trumpets have attending angels, and *voices*. But the *events* associated with, or which constitute the trump, are the *voice* of the trumpet, or of the *angel* of the trumpet:—"The heavens declare the glory of God; day unto day uttereth *speech*; and there is

no speech or language, where their *voice* is not heard" (Ps. 19: 3). Thus the very *shining* of the stars, is a voice that is *heard*. That events speak, or have a voice, is not an uncommon statement of Scripture:—"If they will not believe thee, nor hearken to the *voice* of the first sign, they will believe the *voice* of the latter sign" (Exo. 4: 8).

Michael seems to be the attending angel on the "last trump," or "trump of God;" and there is not the shadow of a reason for supposing that Paul's *last trump*, differs in any respect from John's last one. On the other hand, every thing associated with the one, is expressed by the other. And how beautifully do the facts in the case, harmonize. The sixth trumpet, all alike admit, was fulfilled by the Mohammedans; and all who accept that view, are *compelled* to accept of the *measurement*, no matter how prejudiced they may be, against *definite time*. If the loosing "the four angels which are bound in the great river Euphrates," were the Mohammedans, then the "hour, and day, and month, and year," during which they were to be *unbound*, was not *literal time*. And that there is more than one kind of time, is clearly taught by Peter, when he says, the "Prophets have inquired and searched diligently, Searching what and what *manner* of time the Spirit of Christ which was in them did signify." And it is a fact, that from the time the Mohammedans were "loosed," so as not merely to *torment*, but actually to *control* the government of Constantinople and the east, until they were again *bound*, was that prescribed period, reckoned as symbolic time, or, like the "seventy weeks" of Dan. 9:; reckoning a day, for a solar year.

That God has clothed these things in "dark sayings and parables, that seeing, they may see, and not understand," all admit. But those to whom it is given to know the mysteries of the kingdom, are not to be in darkness on the things pertaining to the coming of the day of the Lord; nor will they be, prejudice, or numbers, to the contrary notwithstanding.—I see by the report of some of the papers, that many leading divines are now holding, that the coming of Christ is a vague and uncertain doctrine, and one with which the church should have *nothing to do*. This opposition to our premillennial brethren, who recently met in conference in N. Y. City, is, for sound biblical reasoning, on a par with the opposition of the *premillennialists*, to the subject of the *definite time* of the second coming. This they say, is

vague and uncertain, and is a subject with which the church should have *nothing to do*.

But the coming of Christ is, "at the last trump;" and, in its various stages, covers all, or nearly all of the sounding of that trumpet. If you ask, When does he come in his glory? I should say, "Of that day and hour knoweth no man." But if you therefore say we are to remain in darkness in regard to the coming of the day of the Lord, and on all prophetic measurements, I think you will find yourselves as truly in the dark, on the real issue, that is, knowing the time of his *parousia*, and which *parousia*, is compared to the *days* of Noah, as are those who entirely ignore the subject of his coming. Supposing a part of the Jewish church had ignored the coming of the Messiah, while the others were in expectation, but knew not "the time of their visitation;" would the one class have been better off than the other?

For more than 37 years, we have been, "in the days of the *voice* of the seventh angel." And the *gospel of grace*, the "mystery of God," is *finished*; nothing remaining but the *gathering of the wheat* onto "as it were a sea of glass." In other words, *the bride making herself ready*. And this readiness consists, in part, at least, in *learning the song*, the song of the restitution of all nations. Our *holiness* brethren, who get the cart before the horse, without knowing it,—God bless the dear souls—may take exception to this, as *knowing*, is a small part of their religion. But "the Scriptures are able to make us wise unto salvation." And the Spirit acts *only through the Word*, in leading us to a knowledge of God: which *knowledge, is eternal life*. Love, *charity*, is the greatest of all; and will cover a multitude of sins. But to know God, is to love him; and we cannot *know* him, only by his revealing himself through the Word.

God is not worshiped by *feeling*; you eat too much, or too rich food, and your spirits are low; that effects your worship; and in Luke 21: 34, Christ recognizes this fact. Again, your stomach is in good condition, your spirits are elastic, and you have a rich season, either in your closet, or in public; and this vivacity of spirits in your worship, is too often attributed to the Holy Ghost. And so we make a God of our stomachs. "Try the spirits." And try them by the *only test, the law and the testimony*.

That the seventh trumpet will continue through the coming time of trouble, until

the nations are broken and subdued, the times of the Gentiles end, and the saints are rewarded, and receive the kingdom "under the whole heavens," seems unquestionable. Therefore it will continue to sound for about 37 years; and we are now in the midst of the events of the last trump. It is during, or in the midst of these things, "the Lord himself shall descend from heaven." "But as the days of Noe were, so shall also the presence (*parousia*), of the Son of man be." And there is abundance of evidence that we are now "In the days of the Son of man;" that the advent, in its various stages, is now in process.

QUESTIONS AND ANSWERS.

Brother BARRON, you say that in the death of Christ, all are counted as dead. Will you explain how this can be.

My printer came in this morning, and asked, pointing to some pages of type, "is this live or dead matter?" I told him it was dead; and so he threw it back into the cases again. And he is now using some of that *dead* material to convey to you these truths. The simple fact, is, that type had been used in the pages of the last number, had served the purpose for which it was "set up," and in printers parlance was *counted* dead. The *type* was as good as it ever was, we could have printed from it again, but it would merely reproduced the old pages, and so as fast as it is wanted, it is worked over. But the whole sixteen pages are "dead matter."

The purpose of man's creation, was to bring him up to the image of God, and give him dominion over the works of the Creator:—"And God said. Let us make man in our image, and after our likeness; and let them have dominion," etc. And in Heb. 2: 7-10, the apostle, in referring to it, has the *new* man in his mind: "Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. But now we see not yet all things put under him; but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man. For it became him by whom are all things, and for whom are all things, in bringing many sons to glory, to make the Captain of their sal-

vation perfect, through suffering." Then the one purpose for which Christ suffered, was to bring *man*, including himself, as the head, to perfection. In other words, to complete the work *began* in Eden, in its second stage. There must be a *first*, or else there could not be a second; but as soon as the second man began *his* work, the first man had served the one great purpose in the plan. Jesus in the flesh, *was* the earth-man, of whom the other was but "a figure;" and in his death, all of which he was the figure or type, was counted dead. And now that the new creation has begun, the natural man is counted dead; and is called "the old man," "the body of death," etc. And this manner of speaking of the natural man obtains only since they are counted dead, in Christ's death. The apostle is not speaking of man being dead in sin, and therefore Christ died for them, though *that* was indeed true; but he is contrasting the flesh life, and the new life. "Wherefore henceforth, from this time and forward, know we *no* man, after the flesh." Why? Paul. Because the natural man is now counted only as a dead body.

So long as the natural man had not yet developed the *spiritual*, (the second must come by and through the first), it was not counted dead, in the sense in which he is here speaking. But when Christ, the new man was brought forth from the loins of the natural seed, the one purpose of the *continuation* of the forfeited flesh-life was realised, and when Christ got through with the natural, as a stepping stone to the spiritual, the flesh-life is no longer reckoned as containing the germ of the real life; since all that can now develop into the image of God, is in Christ: "Wherefore if any man be in him, he is a new creature." That Paul meant just this, and not that the world were dead in sin, is evident, for he had known Christ as living the life he now refuses to recognise, "Yea though we have known Christ after the flesh, henceforth know we him no more."

The natural man had been tested, the chance for life given him by a law that was spiritual, and would have given life, *if he had kept it*; but man in the flesh had failed both in retaining his purity, and in *regain- ing* it, and is henceforth counted dead.

From the promise of the seed which was to come through the woman, until that seed had come, there was the germ of a higher life in Adam's race; but when that germ was brought forth, and laid down the flesh life, what was left was "the body of death."

MERALD OF THE MORNING

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

Vol. 7.

ROCHESTER, N. Y. DECEMBER, 1878.

No. 6.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

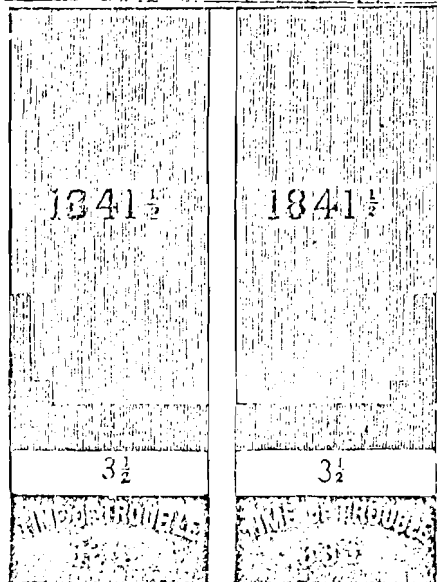
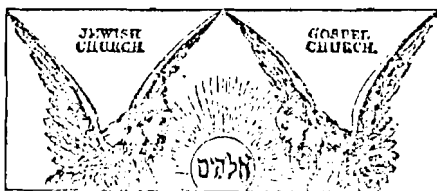
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

2300 days ended in

1843-4.

1835 days ended in

1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles" end in 1914.

TERMS--Six Months, 25 Cents; One Year, 50 Cents.

East Berlin, Ct. Dear brother, I rejoice in the light of present truth as given in the *HERALD OF THE MORNING*; it is meat for my soul. I am waiting and watching; and by faith, think I can discern the Lord's body (the bride) all glorious in her bridal robes. O the purity and bliss of such a position with the heavenly Bridegroom. None but the pure in heart shall see him. "Eye hath not seen, nor ear heard, the things that God hath prepared for them that love him; but God hath revealed them unto us by his spirit. The joy of this spiritual union with the great Head of the church, none can know but he that feels and realizes that they are acquainted with him. God bless you, my brethren, and be not discouraged, if more light is needed, it will be given. Inclosed find the widows mite;

Your sister in Christ, M. H. Botsford.

Mrs. D. B. Wolfe of Nevada O. writes: I send a few names for the *HERALD*; am trying to hold up the light; some are still opposed, while others say, if there is light we want it. Certainly there is light in the great plan, as it is now being unfolded. God had a purpose, when he created man, and said "Let us make man in our image," and that purpose will surely be accomplished.

We have secured the Lutheran church, and expect brother Paton. The Lord has hearkened to our prayer, and O may the truth be received, and sanctify and gather the "wheat" to that condition of readiness for the coming One. You are right in saying, the church are furnishing for spiritual food; they think they are rich, and have need of nothing: and know not that they are blind and naked. God keep us in the light of "present truth."

ROCKFORD, MINN. Nov. 23rd. '78.

Dear brother; I want to say, the *HERALD* has never missed my home since 1873; it always comes laden with meat direct from the store house of God; and although we did not realize our hopes last spring, yet, walking in the path of the just, light broke forth brighter than before; so clear that it is "as it were a sea of glass." O what rich pastures we are in, led by the Spirit to know the deep things of God.

I want to say a word to the brethren and sisters of Minnesota:—As we are scattered all over the state, let us sacrifice \$ 5, each, for the purpose of having Bro. BARBOUR come out to St. Paul, Minneapolis, or to Rockford, if that is thought to be the best, near Delano, Northern Pacific R. R. Station.

I will accommodate all who will come, in the cars, or by other means, if the meeting is here. Send in your cards and tell where you wish to meet. Yours in the blessed hope,

HENRY LIEDERBACH.

Our friends had better correspond with brother L. in relation to the above, perhaps, and see what is thought to be best: ED.

LETTERS containing money to Nov 27th This is a receipt for their contents.

Mrs J T Comee Mass. Mrs W J McMillen, Ill. J Biggs, O. J S Lewis, N Y. J Tavender, N Y. T Tyler, Mich. F M Burton, Pa. Wright Bro. N Y. J W Sturdevant, Ill. D Edwards, Pa. J Vories, Ind. H Stratten, N Y. Mrs F R Callhoun, Conn. Kate McNeil, Ioa. A B MacCrea, Pa. Eld J H Paton, Mich. M H Lockhart, Ct. W H Ball, N H. C T Russell, Pa. A C McDonald, Mo. L Benedict, N J. S Bowker Mich. J Glover, Ont. J Haworth, Kan. L E Pterfler, Pa. W Bates, Ct. H P Tilton, Me. M L Cavanaugh Wash Ta. C H Leaver, Mass. J Sloan, Mich. Mrs E Knapp, Mary Edgecomb, Mass. H S Case, Mich. J R Deputy, Ind. Mrs J Foster, Mich. J H Prebles, Tex. Mrs L E Garland, Me. A O Albertson, Mich. F E Sanborn, N H. F Kessell, N Y. P Pambra, Ind. J Tavender N Y. J D Chittenden, Mich. Mrs T A Blodgett, Mass. H E Love, Mich. H Liederbach, Minn. O Richardson, Minn. C N Hartwell, Mass. L B Lamb, Minn. N Crabtree, Mass. W J Owen Va. H Landis, N Y. Mrs D B Wolfe, O.

NOTICE.

OBJECT AND MANNER

of our Lord's Return.

A pamphlet of 64 pages, by C. T. RUSSELL. Just the book to place in the hands of those who are hungry for truth. Price 10 cents, or \$1 per dozen.

Eld. J. H. Paton, of Almont, Mich., C. T. Russell, 82 Fifth avenue, Pitts. Pa. S. H. Withington, Springwater, N. Y. B. W. Keith, Dansville, N. Y., and myself, at Rochester, N. Y., will gladly respond to any call for meetings where a church, or hall, can be provided.

Questions on Rev. will be answered as the subjects come up in regular order. 1878 will commence a new Volume.

THE PROPHETIC CONFERENCE.

It has been my privilege to attend this the first prophetic conference ever held in America. It has been a grand success not alone in the interest it has awakened in the subject of the Lord's return, but also in the great amount of scriptural truth on the subject, which the speakers have collated and presented to the reflective christian. And I feel confident this mass of evidence on the subject will not be without its weight with those who have been so prone to scoff at the mention of the coming of Jesus and the kingdom.

The management of the convention was excellent; the committee evidently striving to have the various subjects presented not only by men having intelligence on the subject they presented, but such as are well known and highly respected for learning, piety, and christian zeal. We do not mean to intimate that none may be well versed in deep spiritual truths but those who have worldly knowledge and respect; no! quite the contrary, "not many wise, not many rich, not many mighty hath God chosen:" mainly the ignoble, the despised, the poor, rich in faith, *heirs of the kingdom*. Yet there are some such, and it was proper for the committee to make use of the most powerful agencies within their reach. Our Lord had many disciples of no reputation, like himself; but he also had a Paul, "whose manner of life was known to all the Jews," and possessed of all the learning of the day.

Our verdict, then, as to the success of the conference is:—A decided success. The shout which has gone up from New York will echo and re-echo throughout the length and breadth of the land, until at last, all the wise virgins have been thoroughly awakened. We have no expectation that any great proportion of the nominal church will receive the subject with joy, but we do anticipate that the true church will. It will serve to the gathering of wheat to the "barn" condition, (overcomers, perfect in Christ; that condition of holiness, without which no man shall see the Lord,—the bride made ready).

It is true we could not endorse every thought presented, for instance, some few of them expressed the view that "the man of sin" is an individual, and yet future. Not seeing what seems so clear to us, that the papal institution has filled this requirement.

It seems strange to me that they do not see that the true church under the *real*

Christ, with its "royal priesthood," which is to reign on the earth a thousand years, and which *church*, head and body, constitute THE CHRIST, has been preceded by a complete *antichrist*. We do not refer to true christians in the Roman church, but to the *papacy*. There are two bodies; antichrist and his body, and Christ and his body. These are each called *mysteries*: The true church is "the mystery of God," and the false church, "the mystery of iniquity." "The mystery of God," began to develop at Pentecost, and is to be "finished" "in the days of the voice of the seventh angel; when he shall begin to sound." And "the mystery of iniquity doth already work, (said Paul), only he that letteth will let (hinder) until he (the "dragon," or civil power of the empire) be taken out of the way, then shall that wicked, be revealed."

The *false* grew more rapidly than did the *true*, "for antichrist must first come;" and under the fostering care of the *empire*, from the conversion of Constantine, it grew rapidly, until about A. D. 538; when it was established as *head of Rome*. And in 708, it had obtained supremacy over the nations. But in 1798, "they took away its dominion, to consume and to destroy it *unto the end*." Thus, it held "times and laws" for its allotted 1260 years; and reigned over the *kings of the earth*, for about 1000 years.

The Roman church claim this as the 1000 years of Rev. 20: 4, (during which the *real* Christ is to reign), and regard the present time, as "the little season" during which Satan is loosed, and look forward expectantly to the final overthrow of all opposers of the church.

The "mystery of iniquity" was complete as "the man of sin," when that false system was united to the empire, and began to wield civil power. The "mystery of God" will be finished, when the true church are united to the Bridegroom and receive "*power over the nations*." The union of the false church to the empire, was *harlotry*, the union of the true church to Christ, is *marriage*.

"The man of sin" is a counterfeit of the true, or "righteous one." The man of Calvary, when his body is complete, is to have all the kingdoms of the world:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The man of sin claimed that promise; and has reigned over the kings of the earth, 1000 years. And in attempting to counterfeit the claims

of Christ in the next verse, "be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little," the popes have caused the kings and judges of the earth to tremble, and even kiss their feet. As "the dragon" is to be bound for a thousand years, and cast into the bottomless pit, under the reign of the *real* Christ, so prophecy teaches that the *dragon* or beast, was in the bottomless pit during the reign of *antichrist*.

This mystery of iniquity was developed *in the church*, "the temple of God;" and has thus showed himself "that he was God." The delusion has been so complete, as almost to deceive the very elect; indeed some christians do place the thousand years reign of the church, in the past.

Why our Father permitted the kingdom of antichrist to so completely counterfeit the future kingdom of Christ we may know hereafter. But that antichrist has come, who can doubt, after an examination of the two great systems? But there is a difference; under the one, "darkness covered the earth, and gross darkness the people;" in so much that it is known as the *dark ages*. Under the other, "the knowledge of the Lord will cover the earth." *Light* dispels darkness; he, antichrist, and all his kindred, for there be *many* antichrists, shall be destroyed with the *brightness* of his, the true Christ's, parousia.

ANOTHER POINT OF DIFFERENCE

from a *few* of these brethren, is, they expect the Jews to return, build Jerusalem, the temple, etc. before the Lord comes. Failing to see, we think, that the trouble coming on the world is after the gathering of the church, but during the gathering of the Jews, rebuilding of Jerusalem, &c. They do not see, as we think we do, that many years elapse between being "caught away to meet the Lord," and the return to the mount of Olives. Many of them labored under a disadvantage in their arguments from failure to apprehend that the "restitution of all things," means something for the dead, as well as for the living nations; *we could see, however, that some of them did not tell all they knew on this glorious subject.*

We hope the statement of differences will not be understood as fault finding, for on the contrary we commend their boldness; for realizing that they will suffer reproach both

from the world and the church, they have not counted their reputation dear to them; but realizing that to keep silent on what is clearly taught in God's word, would be to deny that word, they announced themselves as determined, at any cost, to "preach the Word." I knew many of these brethren and loved and honored them; but now I love and honor them more; and on points of difference, we shall doubtless come closer together, if we all remember that we are still learners; and also that we are to walk in the light, grow in grace and knowledge; and in love let such as are strong, bear the infirmities of the weak: C. T. RUSSELL.

CHRIST'S SECOND COMING.

After a careful perusal of the reports of the "*Prophetic Conference*," I feel dissatisfied. From the character of the speakers, and nature of the subjects advertised, I had looked for some advanced light. From the paper on the "*Times of the Gentiles*," by Rev. J. D. Duffield, I had supposed *something definite* would have forced itself into notice. That subject is so grand in its very simplicity,—"*Jerusalem to be trodden down of the Gentiles until the times of the Gentiles be fulfilled*," clearly implies not only a definite period that *could* be fulfilled, but also that it was foretold; and beginning, as all must admit, when the diadem was removed from the line of David, and all the earth was given to the Gentiles. Every man at that Conference believes that three and a half prophetic times represent 1260 "days;" and therefore "*seven times*," represent 2520 *days*. And there is no need to say these are not *literal* days, and if not, that they represent that number of years. And no one, I presume, questions the fact that the treading down of Jerusalem began with the Babylonian captivity, 606, B. C., or that it has now been trodden down for 606 plus 1878 years. It therefore lacks only about 36 years of completing its *seven prophetic times*.

Again, every one at that conference professes to believe that Christ will come with all his saints to the mount of Olives, at the end of the times of the Gentiles; and they profess to believe that it will be within the limits of this present living generation. And yet with all the present indications of the return of the Jews, the subject of the Times of the Gentiles, although advertised, does not appear in the reports. I do not know

how the Dr. handles the subject, but I do know he could not have presented it in its fulness, without approximating to something like a *definite* conclusion; but the paper did not appear, nor was there one particle of advanced light by which we might presume that the advent was nearer than it was one thousand years ago.

The different phases of the advent, coming *for* his saints, or coming *with* his saints; coming to gather his elect, or coming to the mount of Olives, after they are gathered, were all one and the same, so far as expressed by them. The signs of the times, so pregnant with the coming time of trouble, in which Daniel's people are to be delivered, or any other indications of the coming crisis, were passed over unnoticed. There seems to have been a pre-arranged determination that no *reason* for apprehending the advent *near* should be presented. To say that it *may* come to-morrow, brings no reproach, but to offer any reason why it may come in our day, savors of "*Millerism*;" and so they cramped themselves into a nut-shell.

From their investigations the impression conveyed was, it *may* be in our day, and it *may* be ten thousand years in the future.

Opposed to them are about two thirds, perhaps, of the christian church; who hold that this event cannot transpire for more than a thousand years; and so *they* go on trying to convert the world.

Now I want to propose a question to the members of that conference as a body (all of whom, the Lord willing, will receive a copy of this paper): Brethren and reverend Sirs, You quote the language of Luke 19: 44, "Shall lay thee even with the ground, and thy children within thee; *because* thou knewest not the *time* of thy visitation."

The question is this, If two parts of the Jewish church had believed the coming of their Messiah was after the age in which he "should be a light to lighten the Gentiles," and the other third had insisted that it was before that age, and therefore he might come at any time: would these have been any better off merely because they believed him *near*, other things being equal, than those who were not expecting him; provided that *neither* party had recognized the *time* of his parousia? The Jews did believe just what you, and many others profess to believe, viz. the near coming of the Christ. But that did not appear to help them to recognize the situation; nor does it seem to help you.

The coming of Christ to gather his saints,

and coming *with* his saints, are different stages of the advent; the former is void of visible manifestations, just as his presence during the forty days after his resurrection was unwitnessed by the *world*. Indeed he does not come to the earth at all, during this first stage; but only to the air. While the epiphania, or what you are looking for, is the coming *with* his saints. (But they are here, at least some part of each and all of them, save Enoch and Elijah.).

There is no lack of Scripture to prove the above, and if it be true, the nominal church will permit "that day to come upon them unawares." You ask post-millennial brethren to look at your proof-texts; why will you not look at ours? You ask to be heard as you show them the absurdity in some of their positions; why will you not hear as we point out some of yours?

You hold it to be the privilege and duty of the church in all its history, to be constantly expecting the return of her Lord:—I quote from reports of the *Prophetic Conference*,—"For it is plain that the mental state or act of watching for a person, implies not only a general expectancy that the person will come sometime, but beyond a doubt involves as a necessary condition, the belief that the person *may come at any time*." And this, the speaker affirmed, was the true position for the church, from the departure of Christ, until he returns again.

A little before, the same speaker, in arguing against the idea that Christ came at the destruction of Jerusalem, says, "That coming of the Son of man for which Christ bids his disciples to watch cannot possibly be understood of the destruction of Jerusalem, for the simple reason that the coming in question is expressly said to be "*after*" that event." Now I appeal to the intelligent reader whether or no the apostles would not have been justified instead of watching for the "coming of Christ, *at any time*," to have watched for the destruction of Jerusalem, before they *began* to look for Christ. Why insist on watching for what you *know* is not due?

"When shall these things be? . . . And he said unto them, Take heed, let no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against king-

dom; and there shall be famines, and pestilences, and earthquakes in divers places. *All these are the beginning of sorrows.* Then shall they deliver you up to be afflicted, and shall kill you," etc. (Matt. 24:).

Now I submit, that this clearly teaches vast revolutions, famines, persecution and death, and *not* the coming of Christ, as the immediate future of the church.

One of your speakers used an illustration of the capacity to understand, of an intelligent boy of ten; let me use the same figure. If an intelligent boy of ten, were to start for the Pacific coast, and the conductor were to place a ticket in his hand with a long list of cities through which they must pass before arriving at Chicago; and say to him, *All these* will be but the *beginning* of the journey; and that boy, as soon as the train started, should persist in gazing out at the window, and when asked, what he was looking for, should answer, that he was watching for San Francisco, the natural inference would be that the boy had misunderstood what had been said to him.

O my brethren how full of inconsistencies is your position; in one breath you tell us, Christ "may come before sun-set; and he may not come for centuries. And anon you inform us that "the Jews will be restored, Jerusalem rebuilt, and all nations gathered for the battle of the great day, at the time he comes." Another coolly tells us that antichrist has not yet come, that he must be revealed before Christ can come, and, to put two sentences near together, Christ may come at any time. If the "man of sin" is not yet come, and "that day shall not come except there come a falling away first, and that man of sin be revealed." why not first look for *him*, before we look for Christ?

For shame, my brethren; you deny your own intelligence: you know that prophecy is foretold *history*; and the history of great national changes is not made in a day; then why ignore the words of the Saviour? The United States are to cease to be a nation, England is to be depopulated by wars, vast continental revolutions are to transpire; and "all these are the *beginning* of sorrows, but the end is not yet;" and you say, under such circumstances, the *true* position would be to remain in constant *expectation* of the *end*. And that it *might* come at *any* time.

My brethren, you have a little truth, but *how* little compared with what there is for us, on this "blessed hope." But there is a hard condition; you must be willing to

not only stake your reputation, but *lose* it.

The investigation of prophecy, and especially of the prophetic *measurements*, has a reproach associated with it which few have courage to face. And yet these prophetic measurements are a part of the "Holy Scriptures, which are able to make us wise unto salvation."

I am convinced your gathering at New York will, in the providence of God, bring forth good fruit, by turning the attention of thousands, to this great impending event; but a vague and dark "*expectation*," such as *your* words are calculated to arouse, is a mere sign of the times. And to stop there, will leave you, as to the second coming, in a parallel condition to the Jewish church at the first advent; when "all men were in expectation;" and yet *notwithstanding* the universal expectation, they have suffered an *age* of chastisement, "because they knew not the **TIME** of their visitation."

HIS PAROUSIA.

A correct idea of the **MANNER** of the advent, is as necessary for us now, as was the true idea of the manner of his coming to the Jews. This may seem improbable, nevertheless it is Scriptural.

It is not likely that ignorance on a subject of such vast importance, will be excused now, any more than at the first advent; or that being in darkness, we shall be better prepared to understand the situation, than were the Jews.

Some suppose that although there were dark prophecies concerning the first advent, so that the Jews could stumble, there are no "dark sayings" about the second coming. But such people are mistaken. Christ will fulfil every feature of the law.—Matt. 5: 18. And the gospel age, while he appears in the presence of God for us, is the "day of atonement" as taught in the ninth of Hebrews. "And unto them that look for him [when he comes out of the Holy Place] will he appear, without sin unto salvation (verse 26).

In Lev. 16: is the pattern, "For, said he, See thou make every thing after the pattern shewed thee in the holy mount." The high priest went in to the holy place *ungrarbed*, and put on the holy garments after he went in, (verse 23) [For description of the wondrous beauty of which, see Exo 28:]. Christ walked out to Bethany and was taken up into heaven in what appeared like an ordinary human form. But

a little after, when Paul saw him, he appeared very differently. In accordance with the pattern, Jesus should have ascended into the tabernacle ("not made with hands") and robed himself with glory after he entered. And to support this, we have the facts, first, that he did ascend unglorified, second, when Paul saw him, he was glorified, and third, the statement in John 7:39, "For the Holy Ghost was not yet given; because that Jesus was not yet glorified."

It was ten days after his ascension before the Holy Ghost was given. In that interval Jesus was glorified, in fulfilment of the law.

When the high priest *came out*, there was another transformation, "and he shall put off the linen garments which he put on when he went into the holy place, and shall leave them there; and put on his garments [those he went in with], and come forth" (verse 23). Thus he came out, not with the glorious garments, but in the same manner he went in. "And it is easier for heaven and earth to pass, than one jot of the law to pass, till all be fulfilled." This is supported by the testimony of the two shining ones, "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."

Then his coming "in his glory, is not the particular stage of the advent here referred to; since he did not go, in that manner.

There are different stages of the second coming, even as there was at the first advent. His coming as the babe of Bethlehem, was quite different from that referred to in Acts 13:24; and that was widely different from the coming of Zech. 9:9. So now there are many prophecies of his coming of so different a nature, that they can no more be fulfilled in one event, than could "Behold, thy King cometh, meek and lowly, riding on an ass," have had its fulfilment at the manger. The different features of the second coming are of a widely different character, it is true, from those of the first, but it is none the less true that there are different stages. And we will here name some of them:—He comes to *harvest* the earth; and that phase of the advent is *before* the age closes, for "the *time* of harvest," is the end of the age." Again, he comes "in flaming fire," to destroy his enemies. (He did not go up to heaven in that manner). In brief, he comes to gather his saints, and they are "caught away to meet him;" the kingdom is then organized, after which he comes *with* all his saints.

"The days of the Son of man," and the *parousia* of Christ, must be one and the same, both alike meaning the time of his presence; just as would be the days of Noah, or the days of Washington. And I believe the good sense of the reader will acquiesce in this. Again, "the time of harvest," or "end of the world," in which Christ and the angels are closing up the gospel age, is a parallel to the end of the Jewish age, or time in which He was closing up *their* age. And the Scriptures clearly teach his personal supervision of the one "harvest," as of the other. Now notice an inevitable conclusion, viz. the work of the angels during the harvest of the gospel age, is an *invisible* work. "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" (Matt. 13:30) Now I submit, that *time* is not only expressed, "in the time of harvest," but it is also indicated from the order of events, "Gather ye together *first* the tares," &c. And while there is no proof of the harvest being *comparatively* an instantaneous work, there is proof of its covering a considerable period of time, as did the work his Father sent him to do in bringing the Jewish age to an end.

Here are the facts with which we have to deal,—The "harvest" covers a period of time in which Christ and the angels are doing this work; and the tares are gathered, and bound in bundles, first. Now if it can be shown that the *wheat*, the children of the kingdom, and *others*, remain at their ordinary business, while the angels are gathering the tares, and binding them in bundles; we shall have proved that, "As it was in the days of Noah, so shall it be also *in the days of the Son of man.*" Because men did continue, in the days of Noah, to eat, drink, buy, and sell, as before his days.

When the change from mortality to immortality shall come, it is to be "in a moment, in the twinkling of an eye,"—"I tell you in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken and the other left. Two shall be in the field; the one shall be taken and the other left" (Luke 17:34-36).

These who are in the mill are to be *grinding* together when that twinkling of an eye shall come. What about the angels having been binding the tares in bundles first?

It is no more difficult to believe that dur-

ing the harvest, the little period Christ calls "the end of the age," the *angels* can be here and remain *invisible*, than that a host of them should encamp about Elisha, while neither his servant, nor the Syrians could see them, (see 2 Kings 6: 15-17). Nor is it more difficult to understand how the presence of Christ could be an invisible presence, now, if such is the order, than to understand how he could "appear in their midst, the doors being shut," or "vanish out of their sight" after his resurrection. If *angels* can be visible or invisible at pleasure, Christ certainly can do the same.

If it is to be, as it was in the days of Noe, when men continued at their ordinary avocations, and knew not, his, and the *angels* presence during the *harvest*, must be invisible. And Matt. 24: 37, as well as Luke 17: 26, certainly support, or rather affirm this:—"But as the days of Noe, so shall also the *parousia* of the Son of man be." If this means what it says, we can come to no other conclusion. Nor does this view, so clearly supported by the fact that the *wheat* are found at their ordinary avocations, even to the end of the gathering of the *tares*, oppose itself to other statements of the manner of his coming, when it is remembered that there is more than one stage.

Spiritual beings, "who maketh his *angels* spirits," are said to occupy our atmosphere, "the prince of the power of the air;" the "ruler of the darkness of this world," etc. And the saints, changed in the twinkling of an eye, from natural bodies, to spiritual bodies, are caught away to meet the Lord *in the air*. And Peter tells us "the *angels* that sinned, were cast down to *tartaroo*, i. e. the lower atmosphere. These powers of the heaven are to be shaken. "And this Yet once more, signifieth the removing of those things that are shaken; wherefore *we* receive a kingdom which cannot be moved."

These fallen *angels* are also invisible to our eyes, even as are the *angels* of light; hence, the presence of Christ *could be* equally invisible, and yet as real.

"For as the lightning, that lighteneth out of the one part under heaven, shineth to the other part under heaven; so shall also the Son of man be, *in his day*,"—Luke 17: 24.

It does not say he comes with the suddenness of lightning, nor does it imply that, but that his presence, during the *day*, or *days* of the Son of man, [it is the same word in the Greek] will be as the lightning that shineth, etc. But there is no ne-

cessity for supposing this to be natural light, any more than when that light which emanated from him at the first advent, "shone in the darkness, and the darkness comprehended it not. Indeed the darkness will not now comprehend it; for notwithstanding he is to be as the lightning that shineth, still, it will be "as it was in the days of Noe," men will plant, build, etc. and know not.

Matt. 24: 27 also agrees with this:—"For as the lightning cometh out of the east and shineth even unto the west; so shall also the *parousia* [not *epiphania*], of the Son of man be." It is not his appearing, but his presence that is compared to the lightning.

At the first advent his presence was compared to *light*, but now, on account of the *rapidity* with which the light [the brightness by which the man of sin will be destroyed] is to spread, it is compared to the lightning. The light at the first advent moved slowly; it has taken about 1800 years to shine from the east even unto the west: but soon the call shall be:—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:). "Then shall the righteous shine forth as the sun" (Matt. 13: 43). This is the brightness of his *parousia*; and because of the *rapidity* with which it will cover the earth, is, like Nahum's chariots, (Nahum 2: 4), compared to the lightning.

Because this is not natural light, and the trumpet with which he comes, is not a literal trumpet, it does not follow that when the time for him to be seen shall arrive, that visible manifestations will not be made; but that is at a later stage, and after the saints have been taken away, for, "when he who is our life shall *appear*, then shall ye also appear *with him in glory*" (Col 3: 4).

Hence, we apprehend the world will see no open manifestations until after the harvest is ended. And the true church, who are to be *in the light*, so that day will not come on them unawares, will *walk by faith*, until the "reapers" have completed a considerable part of the work of the harvest: for, "as it was in the days of Noe, so shall also the *presence* of the Son of man be."

But if we are right, the *invisible parousia* of Christ, the translation of the bride, caught away to meet the Lord, to be follow-

ed by years of trouble on the nations, during which time the Jews will be restored, and Jerusalem rebuilt; and then the gathering of all nations, to the battle of the great day, are some of the events to precede the *appearing* of Christ. He does not appear *to his bride*, but *with her*. Hence, the injunction, given eighteen hundred years ago, to "watch, for ye know not when the time is," did not mean, to watch for his coming, but rather to watch for the unfolding of his word, the events he had said should *precede* his coming. And this watching was to subserve a two fold purpose; first, to keep our minds staid on him; and second, that when the proper time should come, the church *might know*. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." This certainly implies that by watching, they will be enabled to know the time. And the fact that Christ so often compares his presence to the days of Noah, with the assertion that they knew not *until it came*; is certainly equivalent to saying they should have known *before it came*. So we believe it is the design that some will now know *before it comes*; if not, why the caution to "take heed lest that day come upon us *unawares*"?

If it was designed for the church to know these things, some may ask, why is it so blindly stated? why leave it so obscure that doubts may be fairly entertained? For a like reason I answer, that all Scripture is in "dark sayings; that seeing, they may see and not understand." Or for the same reason the way to this "high calling," is made narrow, so that few can find it. God's plan is, that but few are to be in the light, and especially among dignitaries in the church; not many Rev's. not many L. L. D's. even as from the Jewish church, not many rulers were chosen.

ATONEMENT.

This subject is important because it underlies the plan of salvation; and we have a right to know all that God has revealed about it. Facts are given us the philosophy of which is withheld: for example, God's existence; pre-existence of Christ, incarnation, resurrection, and manifestation of spiritual beings in corporeal bodies. The facts are for us, but the philosophy is an "unrevealed principle." This is true also of the atonement, he tells of Christ's death and of sev-

eral objects gained by it; but why he arranged so, or how that death buys such results does not appear. We accept the arrangement without his reason, doubting neither the love that suggested, the wisdom that devised, or the power that executes the plan. Among the objects gained by atonement, we recognize the headship of Christ, the bringing in of the Gentiles, and also the "redemption of them that were under the law. Either one of the latter two taken alone, seems to exclude the other, but both are true. Remission of sins, pardon, justification are also mentioned as resulting from the death of Christ; and atonement is the basis of restoration to life, (1 Cor. 15: 21, 22). In Ephe 2: 15, the law of carnal ordinances is called the "enmity." That was the basis of national distinction between Jew and Gentile, and was removed by the death of Christ. But there was another enmity, "the carnal mind," (Rom. 8: 7), in which Jew and Gentile are equally involved and cursed. It is enmity against God. Of this enmity, and not the other, Paul is speaking when he says, "For if when we were enemies we were reconciled to God, by the death of his Son" (Rom. 5: 10). This is evident because Paul is writing of the whole family of man. The substance of this chapter may be expressed in a few words: Adam brought death on the whole family of man; so Christ brings life to all. All are counted sinners because of one man's offense, and so all are enemies; Christ's death changes our relation to that law, so that all are counted righteous. Read the context. Christ undoes all that Adam did, and for the purpose of doing more. That changed relation to that law is called at-one-ment.

Man's receiving the atonement by faith, neither makes nor changes the fact, but it changes the man, works by love and opens the way for a higher development than the atonement brings. Atonement only relates to the recovery of what was lost in Adam; and the recovery is as universal and unconditional as was the loss. This loss and gain relates only to the natural man, the sin of the flesh. "Behold the Lamb of God, that taketh away the sin of the world." God was in Christ reconciling the world to himself, not imputing their trespasses to them.

Facts are the only true ground of faith; but if any one obtain spiritual life, and consequent immortality—which are not inherent in human nature—it is by becoming part-takers of the divine nature:

The truth concerning the atonement is many sided, and we do not purposely ignore features not here presented; the more we know of the subject the more we appreciate the love which God commends—Rom. 5: 8. Is Christ our substitute? we *believe* substitution is the basis of such an atonement as is taught in Rom. 5: as fully as we believe atonement is the basis of resurrection.

There is a *sense* in which an innocent one took the sinners place by an arrangement, not of a revengeful God, but of a loving father. He died not to *purchase*, but to *show* the Father's love, and to change our relation to that law under which we were dead, "If one died for all, then were all dead" 2 Cor. 14, 15. Not dead because Christ died, but he died because we were dead in Adam. He makes us *alive* that we may live to him. God's wrath is not what some seem to think, but the necessary expression of broken law. We are by nature, on Adam's account, children of wrath; "he had laid on him the iniquity of us all" (Isa 53: 6); he was chastised, "bruised, wounded," etc. on account of the law. "He bore our sins in his own body on the tree." "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." Our sins counted to him, and his righteousness counted to us; and the Lord is well pleased with us, for his righteousness sake, because he has magnified the law, and made it honorable, (Isa. 42: 1 Rom. 5: 19; 3: 25, 26).

If these Scriptures do not in some sense, teach substitution, we need not quote the multitude of similar statements, for the word itself could not prove it, it could not be expressed in our language. Christ died *for* us, but not instead of us, says the objector, we admit the word *for*, does not always mean instead, but it does sometimes; and we claim that to be the obvious sense in many of the scriptures under consideration. I am going to town, says father; no you needn't, says the nimbler son, I will go *for* you; the father sits down, and the son goes in his *stead*. A lawyer appears *for* me in court, he is my advocate; he appears *instead* of me. So Christ as our advocate, appears *for* us, i. e. *instead* of us. In him we have boldness and access to enter into the presence of God.

But did Christ die *instead* of us? We believe he did, as fully as if a man took the place of a prisoner, remaining in his stead, and letting the prisoner go free. But why should we attempt to prove this proposition

when men are determined beforehand not to believe it.—substitution is branded *unjust*.

Man has knowledge of good and evil, but he is not infallible; he is apt to disobey the command, "judge not according to appearance." Substitution is not the only doctrine of the Bible man has branded as unjust. Why should it have been arranged of God that the innocent suffer *with or on account of* the guilty. That this is true none deny. Vicarious suffering is a constant fact. None blame a man for dying to save the life of his wife, yet in such case he dies instead of her. Is it more unjust that Christ should bear the sins of the race, than that the race should bear the sins of Adam? Or that Christ should represent the whole, than that Adam should represent all? The judgment that would condemn one, will brand them both as unjust.

But if Christ died *instead* of man, why does man die? does the law demand two penalties? The law does not demand two penalties, but it can be shown that Christ *alone* has suffered the penalty of the law, and that man is freed from it through him. What is the penalty? The wages of sin is death, and from the nature of the case, had no ransom been paid, *eternal* death. The law that demanded man's death would have held him eternally dead, had not his relation to that law been changed. Man was dead in Adam, and in Christ their state is revised, because he gave himself a *ransom* for all; "ye are bought with a price."

Man does not die. "Deliver him from going down into the pit; I have found a ransom" (Job 33: 24). What men call death is not death; "the maid is not dead, but sleepeth, Lazarus sleepeth," says the Master. Sleep implies waking; eternal sleep is an absurdity. If eternal *death* would have been man's state, but for the intervention of Christ, the penalty of the law is eternal death. If temporal death, i. e. sleep, was the penalty, man *needs* no saviour, for he must *wake up* when his limited term expires. When a prisoner serves his time out, (and he can, if it is temporal) no thanks to any one but himself for his pardon, except perhaps to the judge, who might have made it longer, as in Isa. 40: 2. On the other hand if every one must suffer the penalty *himself*, and it is eternal, a saviour would be an impossibility. If justice only demanded man should *die*, it would be unjust to hold man in death a minute. Death is not an

act, but a state, hence substitution alone can meet the demand of the law, and man's necessity. Eternal death is an infinite punishment. Infinite, means unlimited. The law, not the nature of the sinner, determines the nature of the penalty. The second death will be infinite, otherwise all will be eternally saved. Only a divine being could suffer eternally, (if he could suffer at all), but a mere human being can remain dead eternally. If eternal suffering were the penalty, Christ, as substitute, should have given his divinity to eternal torture. But man's life being the animal or flesh life, and death being the penalty, Christ must only lose his natural life. This he did, no more; and the law demanded no more, and he never took it back. He was born of the flesh that he might die—we say as our substitute. To make our proposition good, he should give up his natural life eternally, and have power to give natural life to man; did he not do the first? has he not power to do the second? Who will dare to deny it?

Until these two points are proved untrue, we must claim the proposition proved, that Christ is our substitute. He is no longer in the flesh, but being born of the Spirit which was in him before he died, he is a "quickening Spirit."

Through death he conquered the Devil, who had the power of death, and took it himself. The key is a symbol of power; he in himself, abolished death, and when he chooses to manifest his power, men do not even fall asleep. Enoch, Elijah, and those "who are alive and remain," are examples; and in the long period of his reign, none shall die for Adam's sin. And if, as we believe, the millennium is 360,000 literal years or a prophetic thousand, when the blessings will flow to "a thousand generations," those who have fallen asleep for a season, will be the exceptions, and not the rule.

But why do any die? because he who has the power, and could prevent it if he chose, sees best to let nature take its course for a brief season. But if this falling asleep is the penalty, and as has been assumed, all must in order to vindicate justice, suffer it himself, then Christ has no right nor power to heal disease or prevent a single soul from dying. But he has that power over death, and that by virtue of the ransom paid, his own natural life. The object of this ransom, is that man restored by it, may be begotten, and after due process, born of the Spirit, and so put on immortality.

From facts developed in the Scripture, we believe it is as certain that all will be begotten of the Spirit, as that Christ died for all. A few are begotten, in this life as exceptions, for a purpose. All such, who by a voluntary crucifixion of the flesh, overcome, will as the body of Christ, be raised like him, a *spiritual* body. These are they whose sins go before to judgment. But mankind in general, will be raised in the natural life; and will have the flesh to crucify after they are begotten of the Spirit. Whoever having been thus begotten, either here or hereafter, sins against the Holy Spirit will perish. The restoration of the flesh is not designed to be permanent; it is essentially corrupt; "all flesh is as grass," but it is designed as a stepping stone to the incorruptible. The incidental consequences of the life in sinful flesh, are not to be confounded with the penalty. These are as chastisements and disciplinary in their effects, but the penalty is not disciplinary. The sins of the flesh are provided for and will be forgiven, but the sin against the Holy Ghost is unpardonable, for it no sacrifice is provided, and whoever commits it, must suffer the penalty himself; the penalty of God's law is eternal death. J. H. P.

Remarks by the Editor: We agree with our brother in many of his statements, he has certainly made as strong an argument as can be presented on that side of the subject.

To prove that Christ died *instead* of us, is indeed a hard task, as our brother intimates when he says, "but why should we seek to prove this proposition, when men are determined beforehand not to believe it." We admit our *determination* in that direction will be difficult to overcome until we forget, that "it is appointed unto man once to die, and after that the judgment." To argue that we do not die the *spiritual* death, that is, the death one may die after being begotten by the Spirit, and have become partakers of the *heavenly* calling, and which death is eternal, does not touch the case; for as the natural man has no spiritual life, he cannot die the "second death." And the second death, as we both believe, is the only eternal death: the natural death never being designed as such. Again, to argue that the natural death would have been eternal if there had been no second Adam, is a strange element to introduce into an argument. If there had been no God, we should

have remained eternally uncreated; the exact condition we both believe, those who die the second death, will enter, viz. "be as if they had not been." But in our investigations let us keep to facts, both in Scripture, and in nature. There is a God, and there is a Christ; and both God and Christ, *conjointly*, undertook the creation of man; each having his special work. "Let us make man in our image and after our likeness, and let them have dominion."

If Christ had failed of carrying out his part of the work, man never would have attained to "the image of God;" and if God had failed, the case would have been equally bad. Christ is "the Lamb slain from the foundation of the world;" that is, from the beginning he undertook to become the head of the race, in its *second* stage of development; and this involved the Lamb slain, &c.

We do not purpose to review our brother, or try to show where he is right, and where we differ in some of our deductions, though there are a number of such points of difference. Our one object is truth. The word *atonement*, occurs but once in the New Testament, (Rom. 5: 11); and there the literal is, reconciliation. But we must go to the law, to learn what constituted the atonement. The real thing we wish to determine, is,—Is it Christ's *death*, or is it his *life*, that is the basis of the resurrection and the regeneration? We claim that it is his *life*; and that he died for the purpose affirmed in Rom. 14: 9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Here is a plain statement as to why he died. He was to be the life giver, the *real* life, which brings us into "the image of God." And his taking on our nature "for the suffering of death," was a necessary step in order to become the Lord, or head of the race as a second *Adam*, and so impart to them the divine image and nature. In the law, the *death* of the victim did not constitute the atonement, death was, in some cases, a necessary step, it is true, just as the death of Christ was necessary that he might be Lord of the dead. It was the *life* of the victim, presented before the Lord, under the symbol of the blood; and the blood is counted as the life. The atonement was made with the *living* victim (Lev. 16: 10), as well as with the blood of the slain one. We live because he lives; and nowhere is it said that we live because he died. This does not take any glory from Christ; he bears our sins

just the same, in that he took it upon him to bring about a regeneration. Man must lose the first life, before he can live the second life. Hence, while the "washing of regeneration," or the growing up into him, is in process, we are *dying*, putting off the old man; that is, the Adamic nature. "That which thou sowest is not quickened, except it die." Hence, every man must die, or he cannot live the life of the "second Man." And not only must he die, i.e. lose this life, but he must lose it *eternally*, just as our brother showed that Christ lost his. Hence there can be no *substitution* in the case, because all alike lose this *natural* life, if they ever attain to the spiritual life.

But does not Christ have power by virtue of his death and *resurrection*, to restore the dead nations? Yes? but not because he died instead of them, but because he died *with* them. Hence, becoming one of us, and dying our death, and having power "to take up *his* life," he could become, "the first-born from the dead;" the head, on the higher plain, and so carry out the original plan of bringing man to the image of God.

That Christ died *instead* of us, is true neither in fact nor in Scripture. Since we all die the same death that he died.

The atonement was not made by the *death* of Christ, it did not *begin* until his ascension, until his blood (life) was taken into the sanctuary. And the whole gospel age is the *day* of atonement. It was made with a variety of things (see Lev. 16:); and the sufferings of Christ being a necessary adjunct, so that which completes his suffering is also a necessary appurtenance. Hence, the atonement will not be complete, until the crucifixion of the body is complete; in other words, not until our flesh-life is *eternally dead*.

The *reconciliation* of the Gentile world was accomplished by the *death* of Christ. Because he carried the legal heirship to the kingdom, and promises, outside of the natural seed, and thus broke down the middle wall. And this casting off of the natural heirs, brought the promises in reach of the *world*:—"For if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 15).

Christ partook of our nature and suffered death, first, that he might be a *second Adam*; and so, as *head* of the race, impart to them his own nature by the process of regeneration; and second, he died at the

end of the Jewish age to break down "the middle wall of partition," and so bring the whole world within reach of the Abrahamic covenant. And these two *Bible* reasons, or either one of them, are sufficient to account for that great sacrifice. But, it may be asked, why build a wall the removal of which, would require so great a sacrifice? The law brought a knowledge of sin; and until man should learn that he was a sinner, and, because he could not keep the law, a *helpless* sinner, he could not feel the need of a Saviour; hence "the law was a school-master to bring us to Christ." The law not being designed to be permanent was arranged so as to point to the great sacrifice with which it was to end. As the *regeneration* of man is to some extent, dependent on his own will, Christ has a double work, first to convince, and second, to regenerate. And the plan for bringing man to the image of God, involved these two reasons for the death of Christ; and at the same time, made *man's* death,—passing away of the *natural* life, also a necessity. Hence, in no sense whatever, is it true, that Christ died *instead* of us. But he is the great physician, and gave his life for us, the just for the unjust, not that he alone might die, but that he might be the "first born from the dead;" "the firstborn among many brethren."

THE RESURRECTION.

Does Christ raise the natural man, or only those who compose his own body?

We believe he raises only his own.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5: 21).

There is a sense in which all things are ascribed to God; and again, all is ascribed to Christ. But there is a sense in which the work of God and Christ is distinct; thus, "For the Father judgeth no man, but hath committed all judgment unto the Son" (verse 22). Here is a work in which the Father takes no part. Again, "No man can come to me, except the Father which hath sent me draw him" (John 6: 44). Here is a work the *Father* does, independent of the Son. And this is in harmony with the plan from the beginning; God deals with the natural man, as such; the seed on the plane of the flesh, and the kingdom, were his; but the work of *regeneration*, and the *spiritual* kingdom belong to Christ. *God brings the natural man to Christ, as fast as*

the plan of redemption requires. In other words, God supplies the natural man, and Christ regenerates him. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (verse 37). This of course, teaches election, but it also shows a system, and order, pervading the whole plan. When they said, "Let us make man in our image and after our likeness," the two stages were understood. The old creation belongs to God, the *new* creation to Christ. "My Father worketh *hitherto*, (up to the time the new creation was to begin), and I work."

The second *Adam*, and in this case both head, and Lord, begins his work only with the "*new man*." Hence Christ has nothing whatever to do with the natural man; he does not pray for them, "I pray not for the world, but for them thou hast given me" (John 17: 9).

This principle, when recognized, throws light on many of the sayings of our Lord, in relation to his, and his Father's work; and his, and his Father's throne.

"This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day;" and in next verse, 40, "I will raise him up at the last day." Why reiterate the fact that he will raise a certain class, if he is to raise *all the dead*? But the declaration is positive, that Christ raises only a class; and this class are composed of such as have put on the new man; the "dead in Christ," those the Father has given him, and who have therefore *come* to him. There are Scriptures which are not definite, for instance, "As in Adam all die, so in Christ, shall all be made alive, but every man in his own order." Here the resurrection is clearly taught, and that Christ is in some way responsible for it; but it does not say *who* raises them.

The failure to see this clearly drawn line between the work of the Father, and that of the Son, is, we apprehend, at the bottom of what is known as the *non-resurrection* doctrine; that is, that *only* the dead in Christ will be raised. There are so many texts which if taken alone, *imply* this, that some of our brethren have fallen into that delusion; and hence fail to appreciate the plan of the ages. No man can explain away, "I will raise him up again, at the last day," and make it mean any thing but resurrection; but they can spiritualize, or rather *mysticise*, those texts which teach a *general*

resurrection. But when we understand the whole plan, and that the gospel teaches in the main, only what belongs to itself, we can understand why Paul stopped short, with, "Christ the firstfruits, and afterwards they that are Christ's, at his coming." They that are *his*, are the ones *he* has promised to raise; and if he gives them life, they live *in him*, "And if any man be in Christ, he is a new creature." Hence Christ gives only the new or *spiritual* life, and therefore does not raise the natural man again to a natural fleshly life:—As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will.

This raising up the dead by the Father, is not a spiritual quickening, for none but Christ imparts that kind of life; and yet here is a positive statement that it is the Father, in contra-distinction to the Son, who raises the dead; and this coupled with a positive assertion that Christ raises his own.

Let it be remembered that nowhere does it say that Christ raises any but his own, and he does reiterate that statement, calling special attention to it. "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of man, and they that hear shall live. . . Marvel not at this, (that those who hear me shall live), for the hour (*hemera*, time) is coming in the which *all* that are in the graves shall hear *his* voice (the Father's), and shall come forth" (verses 25, 28).

Christ's body is to be raised "a spiritual body;" while those raised by the Father are raised for the purpose of bringing them to Christ, hence the 'Spirit of Christ which was in the prophets,' could say, "They dead men shall live, together with *my* dead body (the dead in Christ) shall they arise."

We believe Christ gives only *spiritual* life, since his resurrection. "The hour cometh, and now is, when the dead shall hear," meaning those who are dead in Adam, but not physically dead. One reason for believing this, is, certainly not that He is deficient in power, but that he has nothing to do with any but his own, those the Father has given him. When he was in the flesh, the Jews were "his own;" and he raised their dead to the same life he himself had. But now, if Christ gives life, it is the spiritual, the life that is in him.

The resurrection comes because of the second Adam, even as death came because of the first Adam; but the first Adam does not physically kill, nor does it follow that

Christ, who makes alive, gives any but his own kind of life. But a second birth makes a physical resurrection a necessity for such as fall asleep unregenerated. "As in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" has a deeper meaning than we have thought, if this view be true. All will be made alive *in Christ*. That is, be converted, or come to a knowledge of the truth. And only as they are begotten again, do they belong to Christ. Then we may sum up the argument thus,—The Father, as distinct from the Son, raises the dead. He does not give *spiritual* life only by and through Christ; therefore there can be no other explanation of John 5: 21, only that the Father raises the unregenerated, and the Son raises only such as are raised spiritual bodies.

This being true, we can understand Luke 20: 35; "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more." The natural man is counted as dead, spiritually dead; the Father raises no man out of that condition; and although he quickens them, they do not come forth "from the dead," but are still in a state of *spiritual* death when raised; while those who are counted worthy to be raised *from* the dead, will die no more.

Christ *died* for the world, it is true, but he was then a *natural* man, "took on him our nature," but since his resurrection he has nothing to do with them only from the moment of their conversion. Prior to that they are not his; they have no interest in him, he *does not know them*; they belong to the Father; and all they receive, is from God, and outside of Christ. And only as the Father *gives* them to him, does he begin his part of the work in bringing them to the image of God. And not until man has passed through the moulding hands of both, does he reaches maturity.

Thus we learn that Christ raises only his own, and that God raises the natural man, for the same reason that he created him, viz. to give him over into the hands of Christ, to be completed, as fast as the plan of the ages requires; and when brought to the *second* birth, the original design, "Let us make man in our image and after our likeness." will be consummated.

In the light of these unfolding truths, the plan of redemption begins to take a clear and definite outline never before understood.

QUESTIONS AND ANSWERS.

How is Christ to sit on David's throne?

David's throne, was "the throne of the kingdom of the Lord" (1 Chron. 29: 23). God gave it to David for a time, and Christ is to occupy it only for a time, for he reigns only till all enemies are subdued, and then gives up the kingdom to God, even the Father. The kingdom of God, so far as it relates to this world, is over the natural man. It was given to David, in the typical dispensation, and will be given to Christ during the restitution age.

Christ speaks of his throne, and of his Father's throne as distinct, "he that overcometh, shall sit with me in my throne, even as I overcame, and sat down with my Father in his throne;" the *real* empire of Christ being over the new creation, or spiritual man. Still, he takes the kingdom which God gave to David, and reigns until all are subdued, and God's will is done on earth as it is in heaven. Hence, in the restitution, the natural man, the nations, are to serve and obey him (Dan. 7: 14).

"David's throne," is a mere accommodation of terms. *David*, means the anointed, and was a mere type of the *true* Anointed.

God sat on that throne before he gave it to David, (1 Sam. 12: 12). And it no more follows that Christ will be *visible* at Jerusalem, because he sits on David's throne, than that God was visible, when *he* was king.

Every idea of an earthly king reigning over earthly kingdoms, is repulsive to our sense of propriety, when applied to the *glorified* Jesus, as he was seen by Paul. If he were to be in the flesh, then indeed the expectations of our Millenarian brethren, of a visible court, and its necessary adjuncts, and located in Palestine, might be realized. But such is not the case, "yea, though we have known Christ, after the flesh, yet now, henceforth, know we him no more."

If our brethren are perplexed to understand how God could be king over Israel, without a visible court, then it may perplex them to understand how the glorified Saviour is to sit on the same throne.

God's kingdom is an everlasting kingdom. And the fact that Christ gives it up to the Father, at the end of the millennial age is consistent with this. The "bride" reigns with Christ, over the nations, while he sits on "David's throne, but "the things which are seen, are temporal; while the things not seen are eternal."

Question:—If Christ is not our substitute please explain how "he bears our sins," and how it is, that "by his stripes we are healed."

Answer:—At the time the Andersonville horrors were being enacted in the South, and our men were suffering every conceivable torture, for, let us suppose, their own neglect of some military order by which they had fallen into the enemies hands; a man presents himself at Washington, and says, I can liberate those men, and bring them off through an underground passage known only to myself. But it will require months of labour, before we can excavate a passage from the prison into this channel of escape.

Our government make the necessary provision for the undertaking, and the man voluntarily goes to the rescue. He shares in all their hardships; he suffers cold and hunger; stripes and imprisonment; until, like them, he is covered with wounds and sores, and his form is more marred than any of them. In fact, he becomes one of them, and is tried in all points, *as they were tried*.

He endured the shame, and taunts, and stripes, until his work was finished. And just as they were descending into the passage, the watchful enemy fire into them, and the man who had wrought their deliverance falls bleeding to the earth. Their hearts fail them; the enemy is in hot pursuit, and without a guide they cannot find their way out from that dark passage, and to all appearance, they must again fall into the hands of the enemy; but their deliverer revives, and once more at their head, he leads forth a multitude of captives; and in spite of the enemy, he sets the poor wounded sufferers free.

Was not their chastisement laid on him? did he not bear their sins in his own body? was he not wounded for their transgressions? and, as a figure of speech, could they not, as they rejoiced with their friends, over their deliverance, have recalled his lacerated form, and truly have exclaimed, "by his stripes we are healed"?

So Christ took upon him our nature; and was tried in all points, not unlike, but just as we are. He bore in his body, our sins; he was wounded for our transgressions, and by his stripes we are healed.

Substitution would have been for the enemy to have tortured *him*, and set the prisoners free. But he, by his knowledge, won a victory, made a way of escape, and in spite of the enemy, set the prisoners free; and no substitution in the case. Death is

an enemy, Christ does not *satisfy an offended law*, but conquers an enemy, and leads captivity captive:—"By his knowledge shall my righteous servant justify many; for he shall bear their iniquity" (Isa. 43: 11). And God so loved the world, that he sent his Son, not to appease his own wrath, but to destroy death, and him that has the power of death, that is, the Devil. Christ took our nature, became one of us, that he might suffer and die *with us*, not *instead of us*; "if they have hated me, they will hate you; if they have persecuted me, they will persecute you." The servant is not in this above his Lord; hence, "we fill up what is behind of his sufferings." I am glad he did not suffer *instead of us*, "for if we suffer with him, we shall also reign with him."

Question:—How does the resurrection come by man (Christ), as taught in 1 Cor. 15:), if the Father raises the dead?

Answer:—None will question the power of God, to have raised the dead, even if no second Adam had been provided; but unless some provision had been made for raising man to a higher nature there would have been no use of raising him, since he must have lived in sin, and died again; as we may suppose was the case with the widow's son raised by Elisha. But as Christ undertook to become the second Adam, and by a second birth, raise man from this state of mortality, or living death, to a condition of immortality, the resurrection of the natural man by the Father, who alone deals with them, is as necessary, to that end, as was their creation. Hence, "As by man came death, by man came also the resurrection of the dead." Adam does not kill the race only indirectly; the Devil is the one that has the power of death; so the second Adam does not give back that life, directly, for the Father raiseth up the dead and quickeneth them; but as death came *because of one man's offence*, so the resurrection of the dead comes *because of the righteousness of one*. This by no means proves that the natural man, "the dead," are raised *by Christ*, but they are raised *because of him*.

Question:—If, as taught in Rom. 5: 19, many were made sinners, by the disobedience of one man; and by the righteousness of one, many are made righteous, does it not prove our entire irresponsibility?

Answer:—As all who are born of Adam, are born under the penalty of death, we are not responsible for that, since we have no choice, in the matter; but although we die

for Adam's sin, and live because of Christ's righteousness, we have a responsibility in the latter case, because our second birth is made to depend, in some degree, on ourselves. Our salvation depends entirely upon the second Adam; if we are *born of him*, we shall possess his nature, and therefore be immortal, merely *because we are born again*, but whether we come to the birth or not, depends on ourselves. Although the first birth is independent of us, it is very proper that the half developed creature, should begin to exercise some responsibility.

CORRESPONDENCE.

NORTH ADAMS, MASS.

Dear brother; having read your articles on the atonement, I feel it a duty to write and let you know how thankful I am for the great light. It gives such an insight into the plan, and makes us know God and Christ so much better. How any one can take exception to the truths, so clearly set forth, is a mystery to me. I am very glad of your protracted effort to set the subject before your readers. The light now shining on the plan of the ages, is exceedingly interesting to me. I heard you preach at this place in 1871, showing the ending of the 1335 days of Dan. 12: and also the 6000 years, in 1873; and have been trying to follow the light ever since; and am fully persuaded your position is in harmony with the Bible. Go on with the work God gives you to do and may he bless that work, is my prayer;

H. W. BROWN.

Orlando, Minn.—Dear brother, I am thankful to be again permitted to write a few lines to tell you how glad I am for the increasing light from God's precious word. I am alone here, and some of my brethren, Advent ministers, and members, advise me not to give your paper house-room, but how can I shut my eyes to such glorious light? Praise God for the increased knowledge of his precious word; the October number I must say, was meat for hungry souls.

I want to ask a question: Do you think the Bible teaches that the world was made in six days of 24 hours each?

Ed. By no means; the word "day," often represents an indefinite period; and in this case there are good reasons for believing each "day," was a vast geological period.

The article on Revelation, is crowded out; also questions on Rev. 14: 6-9.