HERALD OF THE MORNING

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

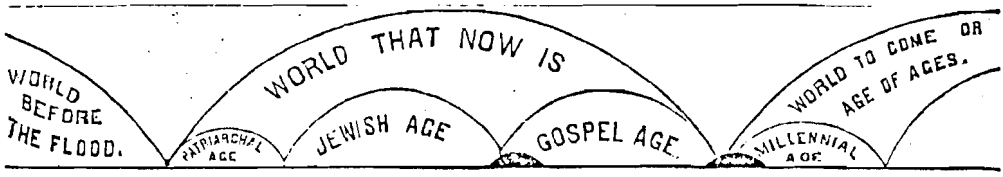
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THREE WORLDS

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.

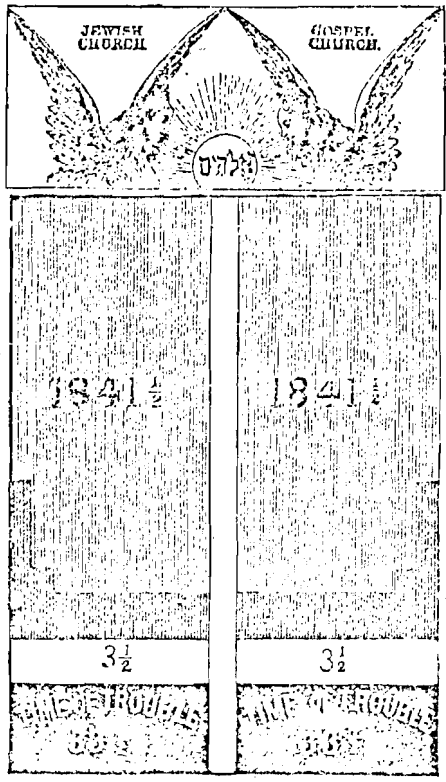
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

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.

From a Raptist 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 recomendation and dismission, 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, *specially* 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 would began."

Enclosed find 25cts for the HERALD; and may the good Shepherd continue to lead you by his Holy Spirit into an understanding of the mysteries of the kingdom, is my prayer: Fraternally yours:—

Silas Bowker.

LETTERS containing *money*, to August 5th. This acknowlegment 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 Hobron, " M A Bamey " M E Belding, " M Cornell, Wm Bates, Ct. S H Withington, L A Allen, J Tavender, R Spence, N Y. A Jones, W A Sawyer, Ky. C M Seaton, B N Gibson, N J. Eld J H Paton, Mish. 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 mantains 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 mantains, 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 *fleshly* 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 fleshly 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, refering to Gen 2: 23), but I speak of Christ and the church (Ephe. 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 regeneration shall progress. While *one* order, the *rest*, or *remnant*, a class refered 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 vail, 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, realy 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 "vail," 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 "vail" (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 vail*, when communicating with mortals, unscriptural. God has so appeared, angels have also appeard 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 vail 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 to rise no more, and the kingdoms of this world will become the kingdoms of our Lord and his annointed 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, believeing 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 posirion 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 obnxious 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 punishmant, 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 judgement, 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 Chrjst 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 ills 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 dispensationly: 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*-millenial 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 coversation 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 HASTINGS.

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 estacy 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 necessaries 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 appeard 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 arer ended; and also the left of the nations afte 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.