HERALD OF THE MORNING

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

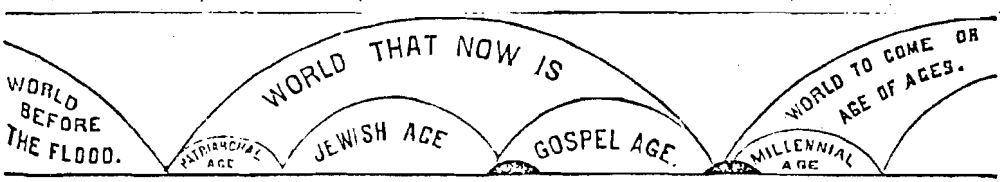
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THREE WORLDS

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.

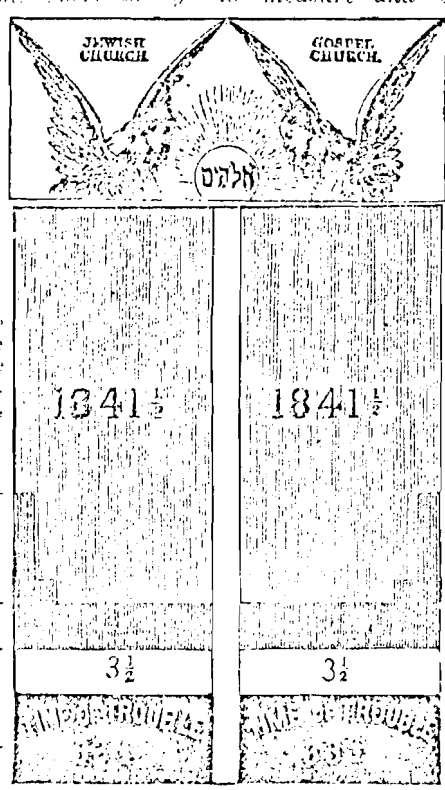
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

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.

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 famishing 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, Minneopolis, or to Rockford, if that is thought to be the best, near Delano, Northern Pacific R. R. Station. I will accomodate 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 Button, Pa. Wright Bro. N Y. J W Sturdevant, Ill. D Edwards, Pa. J Vories, Ind. H Stratten, N Y. Mrs F R Calhoun, 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 Pfeiffer, 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 Pambla, 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 Crab tree, 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 develope 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 798, 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 infirmitives 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. Dufield, 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, befor 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 *unglorified*, 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 appeard 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, that 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 refered 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 refered 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 is 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 expresed, "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 baisness, while the angels are gathering the tares, and binding them in bundles; we shall have proved that, "As it was in the days of Noe, 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*, lit. 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 necessity 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 brightnes 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, Gods 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 several 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 partakers 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 inocent 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 load. "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 righteousnes 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 multidude 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 Sprit 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 eternaly *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 schoolmaster 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, "*Thy* dead men shall live, together with *my dead body* (the dead in Christ) shall they arise."

We beleive 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 knowledg 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 accomodation* 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 voluntarially 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 persuit, 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 suffers 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 speach, 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.