MEDIATOR OF THE MORNING

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

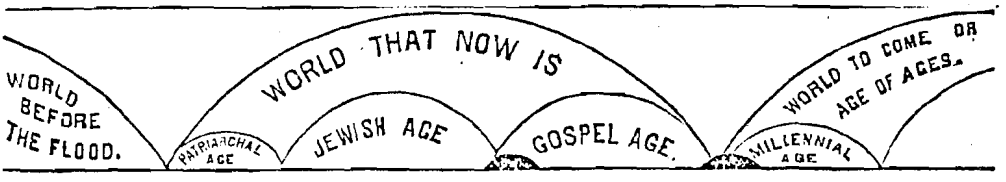
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THREE WORLDS

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.

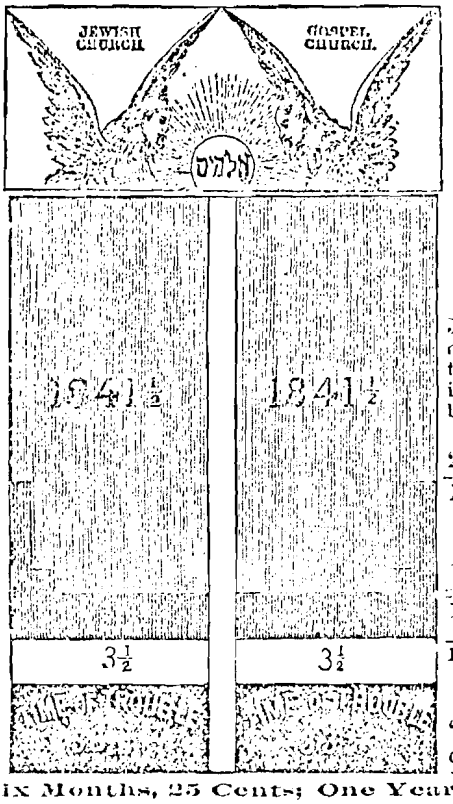
Earthly Sacrifice.

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.

THE CAMPMEETINGS.

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

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

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

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

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

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

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

On breaking up, husband felt unwilling to leave the ground, perhaps for the last time, without a memento of the old hillside backed by the beautiful grove, and enlivened by the folds of white canvass, and kind faces of friends. So he employed an artist to photograph tent, hillside, and faces; a glance at which, as I now write, recalls to my mind many pleasant recollections.

MRS. N. H. B.

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

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

NOTICE.

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

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OBJECT AND MANNER
of our Lord's Return.

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

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

HARMONY OF THE SCRIPTURES.

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

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

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

We understand that during the present age God, by his Holy Spirit, has been selecting out a people to become the bride of Christ, that is, the "mother church" of the millennial age;—called, in another place, "the church of the firstborn." That in the incoming age this glorified church, fashioned, in the twinkling of an eye, like unto Christ's glorious body, are to be the rulers of this world, "sit with Christ in his throne, even as he overcame, and sat down with his Father in his throne." In other words, they are to be "kings and priests, and reign on the earth." And it is here, during the gospel age, and the selection of this company, "the body of Christ," taken out of "every kindred, and tongue, and people, and nation," (Rev. 5: 10,) that the doctrine of election, than which nothing is more clearly taught in Scripture, obtains. Hence the special texts on which the Calvinist bases his theology, are not only true, but have had a full and complete application.

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

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

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

Bowin's chronology, shewing the ending of the 6000 years from Adam, in the autumn of 1873, was preached for many years prior to 1873, and their terminus at that time, was clearly marked by the *beginning of this time of trouble* upon which we have now entered. And "the day of the Lord, (now commenced,) is a day of trouble, a day of darkness, and not of light," (to the world.) The time of harvest, is by Christ called "the end of the age" (Matt. 13: 30). The harvest, or end of the gospel age *began*, according to these arguments, in the autumn of 1874. This also was clearly marked in several ways, one of which we will name: In Dan. 7; 26, we learn that the Papal organization, the "little horn," was to have its dominion taken away. (This occurred when that organization was abolished, and the Roman republic of 1798 organized). But the language of prophecy is, "They shall take away his dominion to consume and to destroy it *unto the end*." Now it is a fact, that although the dominion of that power was taken away at that time, still it has been so ordered that a gradual consumption of the papal dominion, or states, property, etc., has been maintained during the present century, down to the last of Bismark's work of confiscation, in the autumn of 1874, or "*to the end*;" and since that time the papal power has been in the ascendant; and its worst living enemy, Bismark, is now working in harmony with the See of Rome. Again, according to another argument, preached and published long before 1878, the work connected with the restitution of the Jews was due to *commence* in the spring of 1878. And those familiar with the news of the day know what occurred this present spring between England, with a Jew at the head of its government, and the Sultan, in reference to the Jews, and Jerusalem.

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

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

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

During the Jewish age every thing taught in the law was taught as if that was all of God's plan. They were to do this, and that, *forever*, etc. And yet although the Jewish church had not the slightest idea of any such thing, the gospel age came right along, and came at the time appointed:— "And when the fullness of time had come, God sent forth his Son," (Gal. 4: 4.) It is true the prophets had foretold a future far more glorious than any thing in that dispensation; but they did not understand it, and even supposed that the Messiah, and his glorious reign was to be merely a continuation of their own fleshly dispensation. Nor was it designed that they should understand any thing of the gospel age, until their own was actually being ended. So it has been with the gospel church; the gospel to the Gentiles has been preached just as if *this* was all of God's plan. And during the gospel dispensation it has been right to think and work as if the plan of redemption had nothing beyond this age. And yet, when "the fullness of the Gentiles be come in," there is a mightier work for the glorified church than has ever yet been done by the church millitant; the bride will accomplish more towards perfecting her husband's house, than has the espoused virgin. And the water of life, instead of being a mere "well of water," will become a "river." "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out."

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

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

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

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

LIGHT AND FELLOWSHIP.

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

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

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

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

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

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

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

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

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

These thoughts have been suggested by the writings of some who have much to say about being in the light, and who know nothing, and care as little for God's revealed plan of the ages. The plan of the *ages*, (translated *worlds* in our New Testament), formed by and for Christ, is the plan of both revelation and salvation. Can God be known in any other way? To be ignorant of the truth is darkness. The friend of God knows what his Lord is doing. Abraham was the friend of God, and father of the faithful. The representative of all God's elect. "Shall I hide from Abraham that thing which I do? (Gen. 18: 17). No: Abraham must know about the crisis at hand. Then God's elect must know the truth, know what their Lord is doing—that is "present truth."

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

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

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

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

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

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

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

J. H. P.

THE ATONEMENT.

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

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

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

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

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

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

Our brother would not be willing to admit that Christ did not understand that *unrevealed* principle, or that he did not know *why* he died. *If* Christ understood it, and "All things which he has heard of his Father, he has made known to us," then, although it may not be given to the Jew, or Greek, "it *is* given to *us* to know the mysteries of the kingdom." And as to reading, believing, and *not understanding*, please notice what Jesus says, "When any one heareth the word of the kingdom, and *understandeth it not*, *this* is he which receiveth seed by the wayside." And because there are mysteries in *nature*, which we do not comprehend, because we are left to ourselves, is a poor excuse to make for not understanding the plan of redemption, especially by one who claims to be led by the Spirit, given to lead the gospel church into *all* truth. And more especially as our brother, with us, claims that, "The mystery of God, as he hath declared unto his servants the prophets," is now *finished*.

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

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

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

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

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

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

Here then were the facts; God, by his oath, which could not be broken, had given all things to Abraham, and his seed. Now the mystery was, How could the Gentiles become 'fellow heirs, and of the same body,' in other words, how "God could be just, (keep his word to Abraham and his seed), and a justifier of him that believeth in Jesus.' The plan of Nicodemus could not be adopted; they could not enter the womb of a Jewish mother, or be born of a Jewish mother. But Christ solved the mystery when he carried the birthright outside of their nationality, by the sacrifice of his own body.

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

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

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

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

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

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

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

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

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

SUFFERING WITH CHRIST.

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

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

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

As suffering *with* Christ, must mean to suffer for the same purpose, it is necessary to know why he suffered. If he is the head and the church is his body, and the body is to "fill up that which is behind of the afflictions of Christ," would not the plan be a failure, without the suffering of the body?

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

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

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

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

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

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

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

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DEFINITE TIME.

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

This darkness, especially with the brother referred to, and which can make him "draw back," and give up the whole subject of "the time, and manner of time the Spirit of Christ which was in the prophets did signify," comes from not understanding the *manner* of the advent. If he could see the whole network of evidence proving that the second coming of Christ actually *began* in 1843–4, as surely as the first coming of Jesus began at his begetting and birth; and that the second coming, like that of the first, has its various stages, he would not so readily let the little light on the definite time, question which he once had, be so easily extinguished. Nor would he be so ready to misconstrue and misunderstand the later phases of this movement of the "going forth to meet the Bridegroom." (Matt. 25: 1–13.)

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

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

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

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

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

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

The evidence is that the second coming of Christ began in 1843–4. That then he left the Holy of Holies, and tarried in the outer tabernacle *thirty years*. "And while the Bridegroom tarried, they all slumbered and slept." In other words, they all got into darkness. At the end of that thirty years, a second stage of the coming was due, the one spoken of in Matt. 24: 37; viz., his *parousia*. "But as the *days* of Noe were, so shall also the *parousia* of the Son of man be; for as in the days that were *before* the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the *flood* came, and took them all away; so shall also the *parousia* of the Son of man be." (It will be noticed that his *presence* is not compared to the flood, but to the "days of Noe," the "days that were *before* the flood. The second stage of the advent having transpired, and during which period men have eaten, drank, married, etc., and *knew not*, the next thing in order is the rapture of the saints, "Then shall two be in the field, the one shall be taken and the other left; two grinding at the mill, the one shall be taken and the other left."

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

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

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

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

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

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

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

The primary meaning of *sanctuary*, is God's dwelling place. And we purpose to show that the sanctuary to be cleansed at the end of the 2300 days, means God's dwelling place,—"In whom ye also are builded together for a habitation of God" (Eph. 2: 22). And that this spiritual house, or dwelling place not only is to be cleansed, but that it is the *only* order of things to which this *better* sacrifice applies,

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

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

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

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

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

HOLINESS.

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

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

CORRESPONDENCE.

Springwater, Sep. 25th '78.

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

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

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

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

May the Lord bless in publishing the good news and glad tidings of the kingdom.

Yours in the blessed hope:

S. H. WITHINGTON.

EAST HARTFORD, Sept., 1878.

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

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

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

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

MARY A. BELDING.

Alton N. H. Sep 23rd '78.

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

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

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

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

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

Yours, waiting,

G. AND M. S. TILTON.

BOOK OF REVELATION.

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