HERALD OF THE MORNING

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

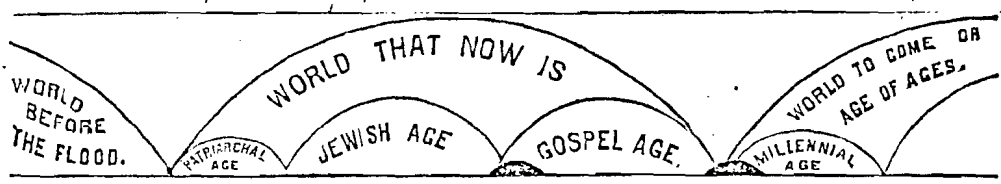
Vol. 7. ROCHESTER, N. Y. SEPTEMBER, 1878. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA. ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

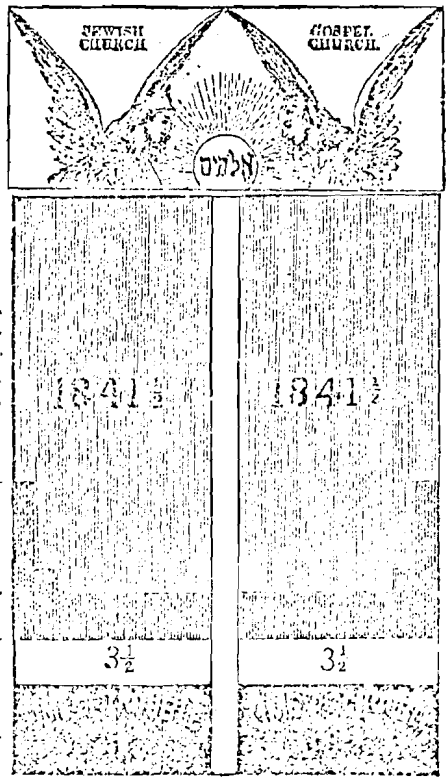
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843–4.

1335 days ended in 1874, also Jubilee cycles 1878, the *double* complete.

"Times of the Gentiles" end in 1914.

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

STOUFVILLE, Canada, Aug. 11, 1878.

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

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

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

Yours in Jesus,

ALEXANDER HAMILTON CLARK.

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

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

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

L. KERR.

BRISTOL, Ind., Aug. 24, 1878.

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

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

Yours, in hope of the soon coming Saviour,

JAMES G. MITCHELL.

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

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

NOTICE.

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

OBJECT AND MANNER
of our Lord's Return.

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

THE BOOK OF REVELATION,

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

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

PREFACE:

and from verse 16 to 18 inclusive, is the

PORTRAIT

of the divine Author.

An inspired portrait of Jesus of Nazareth, as he appeared when under the vail of flesh, would be dearly cherished by those who love him, although "his visage was marred more than any man, and his form, more than the sons of men." How much more then, ought we to cherish his portrait, drawn as it is, feature by feature, as he now appears in his glorified condition, and with all the surroundings to make the picture complete. Christ in the midst of his church, the co-heirs of his kingdom; for the seven golden candlesticks "are the seven churches." No wonder John "falls at his feet as dead;" for "no man can see God and live;" and the glorified Jesus "is the express image of his father's person." And, dearly beloved, "we shall see him as he is;" and "as we have borne the image of the earthly, we also shall bear the image of the heavenly;" and hence differ as widely from our present form as he, when in the form of a servant, with marred visage, differed from the form here presented—a bare glimpse of which struck Paul blinded to the earth. But how little we can comprehend the change when we shall awake in his likeness, "fashioned like unto his glorious body;" "sown a natural body, but raised a spiritual body." Can this be true? Are we, indeed, called to so high a calling? and shall not we who have this hope, purify ourselves even as he is pure? Help us, O God, as we are to be sanctified by the truth, to read and understand, and receive the blessing. Prostrate at thy feet, we acknowledge

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

THE SEVEN CHURCHES.

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

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

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

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

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

4th. *Thyatira* means *sacrifice,* and as the church left all, and fled to the caves and fastnesses of the mountains "from the face of the serpent," she is addressed by her watchful Lord: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass, I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last more than the first" (verse 19). How comforting to this sorely tried church; though they were driven to the dens and caves of the earth, his feet could follow them, and no dark parts of the wilderness could hide them from his pitying eye. "Nevertheless, I have a few things against thee, because thou sufferest that woman Jezebel to teach and seduce my servants," &c., (verse 20.) Thousands of these poor sufferers were seduced back to the bosom of that harlot church by persecutions on the one side, and the offer of restored wealth and position, if they would recant. This seducing and persecution went on for many centuries, until the true church was almost extinct, and had nearly ceased its opposition; the papacy had triumphed, and the true church was dead. This phase of the church lasted from about 538, when the man of sin was fully revealed, until about A. D. 1000. It was here the church reached its lowest ebb, and from that until the beginning of the reformation, merely had a name to live, but was dead.

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

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

Laodicea means *judgment,* and with this

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

EUPHRATES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lord grant they may rise and see!

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

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

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

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

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

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

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

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

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

J. H. P.

THE ATONEMENT.

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

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

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

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

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

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

THE NECESSITY FOR ATONEMENT.

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

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

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

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

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

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

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

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

If Christ had not risen from the dead, our resurrection, and that of all men, would have been assured by his death, for as "he tasted death *for every man*, the claims of justice to the life of every man had been forfeited, and they must go free; but they would be only natural men still, and must fail of entering the higher plane of existence—the spiritual—without a leader, a guide, a helper, an advocate—the very thing Christ became in his resurrection. So that we can say with Peter, "Blessed be God, the father of our Lord Jesus Christ, who hath begotten us again to a lively hope (hope of eternal life) through the resurrection of our Lord Jesus Christ from the dead." "For if while we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved through his life." (Rom. 5: 10.)

C. T. R.

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

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

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

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

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

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

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

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

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

The world pays the penalty, or in other words satisfies God's broken law. First, the law demands their death, and they die. And second, for each individual act they are "to receive a just recompense of reward." And justice demands no more, and will take no less. "Every man shall receive according to the deeds done in the body," whether they be good, or whether they be evil; that is, few or many stripes, according to the degree of guilt. So says the Master.

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

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

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

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

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

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

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

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

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

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

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

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

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

WITNESS OF THE SPIRIT.

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

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

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

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

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

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

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

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

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

If any man have not the spirit of Christ, he is none of his. (Rom. 8: 9.) As many as are led by the Spirit of God, they are the sons of God. (Rom. 8: 14.) So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the *Spirit; if* so be that the Spirit of God dwell in you. (Rom. 8: 8, 9.)

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

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

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

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

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

B. W. KEITH.

QUESTIONS AND ANSWERS.

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

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

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

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

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

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

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

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

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

"The wind bloweth where it listeth, and thou hearst the sound thereof, but cans't etc. so is every one that is *born* of the Spirit."

CORRESPONDENCE.

BEVERLY, Aug. 21, 1878.

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

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

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

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

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

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

God bless you brother in your glorious work, and strengthen you for the labors and trials yet to come.

Your brother in the "blessed hope,"

A. P. ADAMS, Pastor.

ANTES FORT, Pa.

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

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

JOHN F. HARMAN.

NASHUA, N. H.

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

Your sister, KATE MCNEIL.

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

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

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

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

Yours in the blessed hope,

MRS. D. H. KEASEY.

GAGETOWN, Mich., Aug. 1, 1878.

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

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

DR. L. WILLIAMSON.

BUCHANAN, Mich., Aug. 26, 1878.

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

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

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

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

Yours waiting, ELIJAH BECK.

WEST BOYLSTON, Aug. 11, 1878.

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

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

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

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

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

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

Yours, in the blessed hope,

LYDIA B. CHILD.

THE TITLE PAGE.

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

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

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

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

The next 3 1-2 years following the end of the Jewish dispensation, was the last half of the seventieth "week." (Dan. 9: 24.) Sixty-nine of those weeks ended at the baptism of Christ, because it was then he became the Anointed (Acts 10: 38); and *Messiah* (*Mah-shee-agh*) means *anointed*, and is so rendered in every other case in the Old Testament. As the "seven weeks, and three-score and two weeks, reached to his baptism, the time he became the anointed, there remained "one week" (7 years) still due to the Jewish church. But he made the sacrifice to cease in the midst (Lit. *half*) of the week. Hence, after his death, where, having offered himself once for all, the sacrifice ceased, there was still 3 1-2 years due to that people, for some purpose, notwithstanding their dispensation had ended; and that purpose was for gathering the "wheat" from that *rejected* church: A remnant according to the election of grace (Rom. 10: 5), and among which Paul includes himself; while the rest were blinded. Hence, the harvest of that dispensation really covered *seven* years; 3 1-2 for separating wheat and chaff, and 3 1-2 for gathering the wheat. Then followed the destruction of their nationality, completed in A. D. 70; that is, 33 1-2 years from the end of that gathering time. Now in the ending of the times of the Gentiles, we have the exact parallel; seven prophetic times are twice 1260, or 2520 years; they began with the treading down of Jesusalem under Nebuchadnezzar, B. C. 606, and therefore terminate with the year 1914, or just as long after the end of the gospel dispensation as was the ending of the Jewish nationality, after the end of their dispensation.

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

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

Report of the campmeetings in next No.