HERALD OF THE MORNING

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

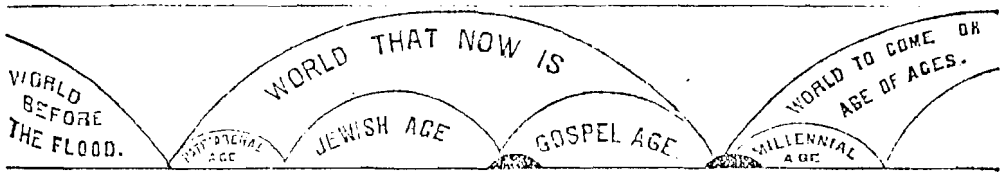
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THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

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



PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

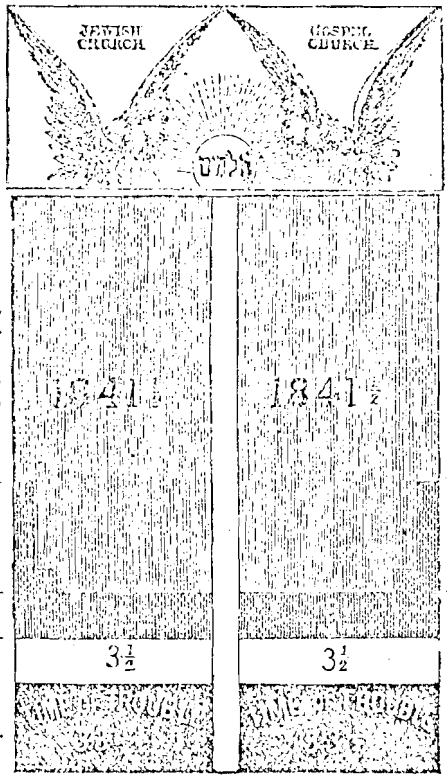
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843-4.

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

"Times of the Gentiles" end in 1914.

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

DETROIT, MICH.

Dear brother: I do not know how I stand as to paying; but I do know I am deeply in debt to the HERALD for the many precious truths it brings to me; well might the apostle exclaim, "O the depth of the riches of the wisdom of God; how unsearchable are his judgments, and his ways past finding out." Yes, how blessed it is to know the only true God, and Jesus Christ whom He hath sent. The HERALD contains much that exalts the love of God as revealed in every part of the plan of redemption How the dark cloud of error and past wrong teaching clears away, and the warm sun of his love to all his creatures shines out; testifying of a truth, that the Old, as well as the New Testament, is of infinite value.

How comforting to know that the myriads who have gone to sleep, ignorant of a Saviour, may yet hear of his love, and come to know God. I do pray God to bless the labors you and all who contribute to its pages put forth, with all the dear members of the one body who believe its God-given truths; that these glorious truths may daily ripen us all, and so we be fitted to join the blessed Saviour in the restitution of all that has been under the curse. Wm. Lindsey.

LETTERS containing money to Jan. 28th This is a receipt for their contents.

O Sims. Wm Lindsay. A J Marsh. J A Morse. C A Bierce. P Rathbone. D Myres E O Munsee. J W McCoy. H Goss. S E Haywood. J James. R O Kinnard. E Sandy. S Fowl. Dr C C Twitchell. C A Bemis. J H Harris. J C Sunderlin. E Beck. Z A Waterhouse. A F Brimhall. K Kugler M M Agnew. W A Cauthorn. R Cutter. J D Alger. L D Allen. M N Smith. G Wood P Suter. N Guthrie. C L Reding. D De Forrest. Dr L Watson. A J Thompson. D Lovell. A P Pitkin. C Morse. R W Hall. R Hoffa. J Goddard. R Aiton. L Allen. J F Robbins. A M Salbary. O Ensign. W H Wardwell. Eld J H Paton. C T Russell. R P Fowler. J N Chadwick. H Pruden. R Austin. H Salisbury. C Marsh. H Wood. W R Perry. M L Staples. J Fosselman. B W Keith. Rev A Stuckert. J Denton. T L Barnes. E D Smith. J Mitten. E M Morgan G M Tyrrell. W Bates. A Meekins. S J Hall. D Hammack. E Johnson. L Fidler. R J Palmer. E M Fly. F Graves. J T Marshall. J H Bartlett. M L Staples.

The following are all *Mrs.* Mrs O Chamberlain. M A Beasley. C E Pickering, A P Briggs. C Ferry. C Storer. S L Slagle. E Hollister. A N Samson. F W Hasell. E Tyler. E P Briggs. J Smith. E Sawyer. L C Harris. Miss L F Kern. J Smith. J B Francis. E Moores. A Hamlin.

NOTICE.

OBJECT AND MANNER
of our Lord's Return.

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

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

☞Subscribers for six months who received the first *monthly* paper, the July number, for 1878, have now received two numbers beyond the time of their subscription; and as *many* of these have been sent by third parties, it is quite possible some of them do not wish the paper continued, hence we must drop all such names, *unless we hear from them.* If you wish the paper continued, and are not able to pay, send a postal card, saying you want the paper. If you wish to pay, you may send postage stamps.

NOTICE!

Once more we offer the HERALD to all new readers, FREE FOR TWO MONTHS.

We desire to send the Herald to every person who will examine into the truth of these precious things; and wish all who are interested, to get the assent of those they have reason to believe will be benefited, and send their address. Do not send the name of any one *without their consent;* the post-office law makes it a misdemeanor, for a publisher to send his paper to any one who is not a *bonâfide subscriber*, unless a postage stamp is attached. But one who tells you to send the paper for two months, or *more*, is a bonafide subscriber for the time he orders it, even though it be FREE. But do not order *sample* copies, unless you send a stamp. Send for the HERALD for *two months* for all who will consent to have it, *if you think they are such as will be benefited.*

☞We shall wait for more orders, before completing the chart.

THE JUDGMENT.

There are eight different Greek words rendered *judgment* in our English version of the New Testament, differing but little in their meaning. The following will illustrate their various meanings:—1 A man of judgment, or good sense; some men's judgment, etc. 2 A legal term; to get judgment, or justice, by going to law. 3 To pass an opinion, either with, or without evidence: after the sight of the eye, or righteously. 4 Trial, and also the execution of the sentence.

Men are brought to trial by their fellows to prove what they *have* done, and by the Lord to prove what they *will* do.

The judgment of God on the natural man, involving both trial and sentence, is already passed, and is summed up in the language of Christ to the natural seed, the Jews,—"Ye generation of vipers, How can ye escape the damnation of hell"? The real import of which is, "How can ye escape the execution of your sentence? *death*.

"By the offence of one, judgment came upon all to condemnation," (Rom. 5:18). This word *condemnation*, is the word rendered *damnation*, in chap 3:8. The judgment of God the Father is *death* to every man; "And death has passed upon all, in that all have sinned." And none can escape this judgment. But as this judgment unto death, came by one, much more they which receive the gift of righteousness shall reign in life by one, Jesus Christ.

The fact that man is already condemned to death, makes it self evident that judgment has passed upon him. But the trial preceded the sentence; the natural man had his trial in the first Adam; "and so by one man's offence death reigned," "For the judgment was by one, to condemnation." And so the sentence of death has passed on all; and that sentence is not to be reversed—every one born of the flesh, must die. They do not all *sleep*, a few are to put off mortality "in the twinkling of an eye;" but the flesh-life is forfeited, hence, "flesh and blood cannot inherit the kingdom of God."

The judgment on the natural man being passed, and irrevocably sealed, the Scriptures merely refer to it as an existing fact, the execution of which has been in process from the time man's trial in Adam, the head of the race, was ended. But with the trial and execution of the sentence, the Father's work of judgment, as distinct from the Son, is ended. With the *new Man*, a new order of life is introduced, and a final judgment is to be passed; and *this* is committed entirely to Christ:—"For the Father judgeth no man [on this plane], but hath committed all judgment unto the Son," (John 5:22); "and hath given him authority to *execute judgment also*, because he is the Son of man," (verse 27).

Let it be remembered that in the death of Christ, all are counted as dead; and for three days there remained no "seed," no germ of life in Adam's race. At the dawn of the third day, it commenced again, in a new Adam. And if any man live again, it must be in and through this new Man; and if any man be in Christ, he is a new creature: or, *new creation*, as the original reads. Hence he is the resurrection and the life.

On reading the apostle's reasoning, the first thought is that of injustice: why must *we die* for Adam's offence? and why *live*, because of the *second Adam's* righteousness? Does the doctrine of *substitution* obtain in both cases? It certainly does, if in either. The infant dies because Adam sinned; and Christ died because Adam sinned: and the infant is as free from actual transgression, as was the infant Jesus. But they both die in consequence of the *judgment* passed upon Adam.

When this subject is understood, all apparent injustice, or substituting the inocent for the guilty, disappears. Adam, as he came from the hands of God, was a perfect *natural man*. What he could not do, because of the weakness of his nature [the flesh], his descendants could not do, since the stream cannot rise higher than the fountain. Hence, it was both just and wise to judge the race, in the head of the race. If one would test the waters of a stream, he need not follow its whole course; a bitter fountain will send forth bitter waters; and a sweet fountain, sends forth sweet waters. As the offspring of the first Adam partake of his nature, so certainly will that which proceeds from the second Man, partake of his nature. Hence, the race proceeding from each, may be righteously judged in the *head* of each race.

The law of God was ordained unto life, (not the typical law, but the spiritual law, of which that was but the type). The Adamic family failed of attaining life, because of the weakness of the flesh. But the family of the second Adam, when "delivered from this body of death," do now by faith,

and will then in fact, attain to "the law of the Spirit of life." And as every one born of the flesh must die; because they partake of the weakness of the flesh; so every one born of the Spirit, must live; and for a similar reason:—"They that are counted worthy to obtain that world and the resurrection from the dead, are equal to the angels; neither can they die any more."

Christ took on himself, not the nature of angels, but our nature; and when born of the flesh, was by the law of God, adjudged to death, notwithstanding he was without actual sin. And he could not break the law, hence, it was impossible for that cup to pass from him. But his divine nature enabled him, although tempted in all points as we are, to "bring forth judgment unto victory;" and by keeping the spirit of the law, which was ordained to life, or "the law of the Spirit of life," gave him the legal right, or "*power* to take up his life again." And so would every human being have the same power, *if* they could keep the spirit of the law, which "was ordained to life," (see Matt. 19: 17). But Christ did *not* take up his life again, that would have introduced an element of discord into the plan. Christ had died the Adamic death, and God deals with the natural man, both the living and the dead; hence God, who did not suffer his *flesh* to see corruption, raised him.

There is a resurrection *of* the dead, and a resurrection *from* the dead; the first is the work of the Father, the second, the work of the Son, "The Father raiseth up the dead and quickeneth them:" but they may still remain "the dead;"—"I saw the dead, small and great, stand before God." Christ, who is the resurrection and the life, raises men *from* the dead; in other words, from the condition of spiritual death, by virtue of his having won, for his humanity, the right to the second stage of life, or spiritual life, by keeping the spirit of the law, which was ordained to life. And having won life for himself, he becomes the first *man* on the second plane, as was Adam, the first man on the first plane; and hence, he became the *head* of the re-generation.

Christ being the firstborn *from* the dead, (not the first *of* the dead; in the widow's son, and Lazarus, *the dead* were raised), he becomes the fountain of a new order of life. And the race of which he is the head, are judged *in him*. And righteously, because like produces like; and all proceeding from *him*, will possess his nature. Hence, "all judgment is committed to him, because he is the *Son* of man." By being judged *in him*, we mean, *after* the second birth, after we are "in his likeness. All who are born in his image, are as certain of *life*, as are all in the likeness of the first Adam, certain of *death*.

To judge, means to have supreme control: reward or punishment, life or death, all, are in the hands of the judge:—"Samuel judged Israel," "Solomon judged Israel;" etc. Adam was appointed the supreme head, he was to subdue and have dominion, and if he had retained that dominion, could have delegated it to any number of his race: but that lost dominion is to be restored in Christ. "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto Thee shall it come, even the first dominion, (Micah 4: 8).

This supreme authority, *as Son of man*, belonged to Christ only after he had passed his *trial*, and "sent forth judgment unto victory;" hence, it is only after his resurrection he claims, and begins to exercise that authority, (Matt 28: 18).

To judge, means not only to punish and reward, but to determine who has the *legal* right to life.—"All power is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations, baptizing them," etc. With this gospel, began the judgment, or trial at the bar of Christ, which is to decide the question of life or death to all, just as fast as they are brought to the knowledge of the truth. But there is order in the regeneration, as truly as in the generation of mankind. Before any of the race could be born, not only Adam, but also his wife must be made; and before any of the race can be "born again," the second Adam, and his "wife," must be complete.——*Christians* may curl the lip and sneer, but in rejecting this, *they know* they are sneering at God's word, and must abide the consequences.

As *judgment* includes the trial, as well as the execution of the sentence; it follows that the process by which we are tried is a part of the work of judgment; and certainly the church have their *trial* in this life. Hence Christ could say, when he himself was passing through that trial. "Now is the judgment of this world; and I, if I be lifted up, will draw all men unto me." And Peter, in his first epistle, could say, "The time has come that judgment must begin at the house of God."

THE WORLD

are not brought to trial in this age: this gospel age is designed merely to develope the *wife* of the "second Man:"—"I have espoused you as chaste virgins unto one husband," (2 Cor. 11:). "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready," (Rev. 19:). It is appointed unto man, the family at large, once to die, and after *that*, the judgment. That is, the penalty of the fall of Adam, "dying thou shalt die, must first be enforced. From this there is no escape; the innocent infant, or the hoary sinner; every one that is born of the flesh, not excepting the head of the promised Seed of the woman: all alike, must drink of this cup. There is, and *can* be, no substitute to receive the Adamic penalty; God's judgment is to be *executed*, not reversed. If the judgment on the "natural man" may be reversed, or a substitute found to receive the penalty, why may not the judgment of *life*, to the spiritual man be reversed, or a substitute be found, to receive the award of life? God's ways are equal, and every man is to receive a just recompense of reward. The Adamic family must die. And if there is a resurrection and a new life in the plan, it is as purely a matter of sovereign grace, as was the act of God, in the old creation. And God so loved the world, that he sent his only begotten Son, to bring about this "NEW CREATION."

THE JUDGMENT.

"We must all appear before the judgment seat of Christ." And yet "the saints shall judge the world." Here again is proof that the judgment of the saints, and that of the world are not at one and the same time.

Now admit what is so clearly sustained by Scripture, viz. that the judgment of the church is now in process, and two important facts follow: first, the judgment means, for the church, just what they are now experiencing, viz. a trial for life, and chastisement for sins done in the body. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32). And second, the regeneration, and the judgment on the church, go hand in hand. The above being true of the church, is evidence that it *may* be true of the world; and there is abundance of Scripture, proving that such is the case. But do not forget that the world, and church, are kept entirely distinct. "Ye are not of the world, I have chosen you out of the world." "I pray not for the world, but for them thou hast given me." And yet it is said of him, "Behold the Lamb of God, that taketh away the sin of *the world*." He is the true light that lighteth *every man that cometh into the world*. He tasted death for *every man*. And in the very conversation in which he says, I pray not for the world, he closes with the prayer that *all who believe* through the instrumentality of the gospel, the word of those who were commissioned to preach, might be made one in him—surely this is the marriage,—and what for? that the world, (for which he did not then pray) might *believe*. (John 17: 9–23).

How any one can persist in believing the gospel church, the second man and his wife, are all; that when Christ and his bride are made one, the plan of regeneration, instead of just *beginning*, will be *ended*, and the world, for whom Christ died will then be destroyed, and destroyed without having been brought to the knowledge of the truth, would puzzle me, if it were not a revealed fact that only the "little flock" who are to compose the body of Christ, are permitted to see and understand God's plan of regeneration.

That the judgment on the church is during our *trial*, and it is *now* our eternal condition is being decided, is so clearly revealed, and so self evident, that those who investigate, can come to no other conclusion. It may be well, however, to give a few proof-texts: John 12: 31, is positive proof that the judgment, that is, the *trial*, which is the principal part of what is meant by being judged, began with Christ, the head, "Now is the judgment of this world, [that is, now it begins], now is the prince of this world cast out, [that is, now the process by which the "seed" is to do that work has begun]; and I, if I be lifted up, will draw all men unto me." Notice! Christ makes this statement after he had finished his work to the Jews, to whom alone he was sent; and therefore after he had given up the natural seed and was about to begin a work which had a bearing on the *re*-generation of the *world*. This statement was made during the last five days, in which time he was filling the type of the slain lamb, (Exo. 12: 3. 6); and which was to be kept from the tenth, to the evening of the fourteenth day; (compare John 12; 1, 12).

"The time is come that judgment must begin at the house of God," (1 Peter 4: 17); and John 5: 24, "Verily I say unto

you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into *judgment*, (unfortunately rendered *condemnation*), but is passed from death unto life. Verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall li e." Here are two distinct and beautiful thoughts in harmony with the great plan; first, the object of judgment, is that men may pass from death unto life; these "shall not come into judgment, but are (already) passed from death unto life." And this condition obtains with those dead in Adam who *hear* his word. Is not his word, and his "voice" "My sheep hear my voice," the same?

The judgment, or process of regeneration which began in the head, or second man, is a progressive work; "the hour cometh, and now is, when the dead shall hear the *voice* of the Son of God, and they that *hear* (or as fast as they hear, they) shall live."

"When we are judged, we are chastened of the Lord, that we should not be condemned with the world," (1 Cor. 11: 32).

In the judgment, every one is to receive chastisement according to the deeds done in the body; some "few," and others "many stripes;" hence, our chastisement. But there is an escape even from these well deserved chastisements, "If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened," etc.

Now if what the church passes through, is the judgment, on "the house of God:" the outcome of which, or *execution* of which, is, "when this mortal shall put on immortality;" and the judgment of the *world*, is reserved for the next age; it follows that as our judgment means *a chance* for life, so will that of the world, be a chance for them. And that as we are chastised now, so will they receive for every deed done in the body when *their* trial shall come, "for we must all appear before the judgment seat of Christ."

We are now judged by the gospel, or words of Christ; they are "a savor of life unto life, or of death unto death." So the world are to be judged, "The words that I speak, they shall judge you at the last day."

We are begotten by his word, as well as judged, "Of his own will begat he us, by the word of truth; that we should be a kind of firstfruits of his creatures, (James 1: 18). If "the bride the Lamb's wife," is begotten by the word which is to try *all* men at the last day; and thus we become a kind of first fruits, does it not follow that more fruit, even the great harvest, must follow the *firstfruits?* More especially when so prolific a fountain (,, the words that I speak, they are spirit they are life"), is to be applied to *all* men.

Felix trembled when Paul preached of a judgment to come; if Paul's religion was true, Felix must become a despised Nazarene, and be chastised in this life, or pass a more severe ordeal in the life to come: "Almost thou persuadest me to be a christian."

The judgment of the Father on the natural man, was the extreme penalty, because not one of the race could keep "the law of the Spirit of life." But in Christ, this law is fulfilled in them who walk not after the flesh, but after the Spirit;" and there is but one sin which is unto death, a sin against the Spirit, all others merit only a degree of chastisement. If there were not a sin that "hath never forgiveness, neither in this *aion* neither in the *aion* to come," the Bible would teach universal *eternal* salvation; but "there is a sin unto death; I do not say that ye shall pray for it;" and thousands, and for aught we know, millions, *may* commit that sin; and so fall short, and never come to the complete "image of God." These are mere abortions, such as are "begotten by the word of truth," but never come to the second birth.

In the natural, God has given a pattern of the Spiritual: "Howbeit, that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual," (1 Cor. 15: 46). This is sustained throughout all the Scriptures; the natural man, the natural seed, the natural house, the natural Jerusalem, and the natural kingdom: all alike, have their counterpart; there is, the spiritual man, the spiritual birth, the spiritual seed, the spiritual house, the spiritual sacrifice, the spiritual city, the spiritual kingdom, &c.

Here is where so many stumble, "the letter killeth, but the spirit maketh alive;" as simple as it seems to us, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

Man as yet, is but an embryo being; one in process of development. And not until the perfect stage, does he attain to the perfect image of God: and it is only because God "calleth those things which be not as though they were," (Rom. 4: 17), that he is ever spoken of, as if he were now in the

image of God. The glorified Saviour is the "express image of his Father's person;" and when we awake in his likeness, we shall have reached the perfect stage designed, when they said, "Let us make man in our image and after our likeness." How consistent and beautiful are the Scriptures, and the plan of salvation, when understood!

The two stages of development, are governed by similar laws. To enter into life, we must be begotten and born on the spiritual plane, as truly as on the natural: "Ye must be born again." An embryo on the natural plane that does not come to the birth, perishes, and never enters into *this* life. And one begotten by the word of truth, and yet never comes to maturity, will perish, and not "see life." How many embryo perish in the generation, we know not; and how many perish in the regeneration, is not revealed; but we know, that "except a man be born again, he cannot see the kingdom of God."

The natural birth is not unattended with suffering! and between the begetting and birth, the embryo passes a time of *trial*, a sort of probation for life. So is the spiritual; and what we understand by the judgment, is involved in the process of the regeneration. And hence, the judgment, or trial for life, the life of the *second* Adam, begins just as soon as we are begotten by the word of truth; and begins when the seed is sown in the heart; "and he that sows the good seed, is the Son of man."

Suffering, in the regeneration, is also a necessity. Christ suffered that he might be the *firstborn*, on this higher plane; and as we are judged in him, we, as the wife, fill up what is behind of his sufferings; and thus *we* are made perfect.

THE KINGDOM.

Among those who have become more or less interested in the general view of the plan of God as taught in the HERALD OF THE MORNING, we meet with some who yet stumble over the spiritual nature of the kingdom. This is true mainly of those who, before hearing these things, have been educated in the so called *restitution*, or Age-to-come doctrine. The tendency among them is to confound the kingdom of God of the future, with the restored Jewish polity; and to maintain that the saints are, with Christ, to reign in the restored Jerusalem; but the kingdom, thus constituted, instead of being a heavenly kingdom, as taught in the New Testament, would be more *earthly*, than heavenly. Because the kingdom and dominion "under the whole heaven," is to be given to Christ and his saints, does not necesitate that the kingdom having dominion, and the dominion over which it rules, must be identical. Satan has a kingdom, "if Satan's kingdom be divided," etc. And Satan's kingdom now has dominion "under the whole heaven;" his is a spiritual kingdom, ruling over many earthly kingdoms. But these are soon to be brought under the dominion of the kingdom of God.

That the Jewish kingdom will be restored is true; and so will Egypt and Assyria, (Isa. 19: 24). But the *kingdom of God* will not again be given to the children of the flesh; it was taken from them, to be given to another people; and they can never again be *in* it, or *of* it; a man must be born of the Spirit if he would enter into it, and "flesh and blood can not inherit the kingdom of God."

Israel of the flesh will be the leading earthly kingdom, under the spiritual kingdom of Christ, and "the law shall go forth from Jerusalem," even as Rome has been the leading kingdom under the dominion of "the prince of this age." The invisible powers of darkness, or kingdom of Satan, has acted through Rome, and that empire, with its seven heads and ten horns, is *called* the Devil and Satan, (Rev. 12: 20). And the invisible kingdom of God, which, "Except a man be born again, he can not see," will, to some extent, at least, act through the Jewish kingdom; "In that day ten men out of every nation, shall lay hold of the skirts of him that is a Jew, saying, We will go with you for we have heard that the Lord is with you." It is a significant fact that the names of the twelve tribes are found inscribed on the *gates* of the *new* Jerusalem; the law also is to be restored. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in *through the gates*, into the city."

That city, having walls, great and high, the entrance into which, is to be through the natural seed, is not a temporal, but a *spiritual* city; and its walls of gold, precious stones, etc. are "SALVATION." (Isa. 26: 1). What would walls, and gates that are never to be shut day or night, be for, if they were earthly? Would the glorified saint, a being like the one described in Dan. 10, and before whom Daniel fell as a dead man, and the men with him fled in terror to hide them

selves, at the mere sound of his voice, require walls and gates for their protection?

In the future age, when the law and polity of the earthly Jerusalem are restored, they may well serve once more as a school master for the heathen nations. And not until they pass through the gates, can they enter the city: or when the earthly help has done all that is needed, the man thus developed will pass into the heavenly state.

It seems difficult for some to distinguish between the two phases of the kingdom, as represented by the two Jerusalems, because Christ sits on *David's* throne. But I submit, with our views, this will be literally fulfilled, unless the extreme view is taken that the throne of David means the chair, or seat on which he sat. Queen Victoria does not vacate the throne of England on her yearly visit to Scotland, her authority remains the same wherever she goes.

Christ has many crowns; he will reign over the house of Jacob, be the "governor among the nations," and rule "the armies of heaven and among the children of men."

When he is Governor among the nations the world will be converted, Ps. 22: though at the time of the transfer of authority, the nations are angry; but they will learn righteousness during this day of trouble, and recognize the fact that Christ's governorship is better than that of the present "prince of this world." God's love for the world will win the heart, and voluntary obedience will result. The morning cometh. J. H. P.

TIME ARGUMENTS.

There is a prejudice against Time arguments because they have brought disappointments, and appear to do harm by destroying confidence in the Bible itself, in the estimation of some, and in the ability to interpret Scripture, of those who have been associated with the various Time movements. The 1843 disappointment brought such a reproach as to make the bare mention of the second coming of our blessed Saviour, distasteful to christian people. And to the present time, the subject has become more and more distasteful. But because a subject brings reproach, is no argument against it. There are very few Bible truths that have not brought reproach at one time or another; beginning with the Jewish church and the cross; and not so much from the world, as from the church itself.

Those who oppose the investigation of the time arguments, do not deny the existence of the prophetic periods; but give them a severe letting alone; and say, by their actions, We do not understand them, nor, in our opinion, does any one else; why then force them into notice? They tell us, and truly, that the time for the coming of Christ has been set many times, and disappointments have been the inevitable result. If you do not wish to throw discredit on the cause of Christ, and especially on the subject of the advent, let definite time alone.

This is the advice of many, and in fact of most of the advanced christian teachers; men deeply interested in every other subject pertaining to the advent, and the preparation for that grand event. The influence of such men, is, and ought to be of weight. But "shall man be more just than his Maker"? If God has seen proper to make these measurements a part of Holy Scripture, is it not probable that just when the advent is an impending event, the periods reaching to the end, should be due, to the household? Admit, for arguments' sake, what some of our brethren who oppose the investigation of the time arguments, claim, viz. that they apply exclusively to the Jewish nation, the time of their dispersion, etc. and it does not help their side of the question. The Jews are to remain blind, "until the fulness of the Gentiles be come in;" hence, the measure of their blindness, is the measure of the fulness of the Gentile church. But we by no means admit that all prophetic measurements belong to the Jews; there are measurements reaching to the time Jerusalem will cease to be trodden down; and others reaching to the harvest, or end of the gospel age.

The *manner* of the advent is the stone of stumbling to the present generation. Ignorance on this subject has been at the bottom of all the different time disappointments. And yet a large part of these interested in the subject of the second advent, and who are most opposed to the investigation of the time, are comparatively clear as to the manner. This may be paradoxical, but the increase of light as to the manner of the advent, is of quite recent growth; mainly since the 1844 disappointment; and therefore since the present generation have had their prejudice aroused against "*time preaching*."

If our brethren could see what we think we can see, viz. perfect harmony between the time arguments, the manner of the advent, and the signs of the times; it would

make all parts of the subject vastly more interesting, and sanctifying to believers; and clear away all reproach of *time* disappointments, which have had their origin in the fact that the advent is in actual progress.

All pre-millennialists who give any heed to the signs of the times, are convinced that the great events connected with the ending of the present age, and the introduction of the millennium are impending, if not actually transpiring. The prophetic measurements confirm these things, giving the time when they began, and where they will terminate, (a period of the exact measure of time from the birth of Jesus to the destruction of Jerusalem, the whole of the work of the ending of the Jewish age), and showing not only that the end has come, but our exact whereabouts, in this *time* of the end, which, according to these arguments, *began* in 1843, and will terminate with 1914.

To repudiate these prophetic measurements, agreeing, as they do, with the signs so plainly to be seen, seems about as stupid as was the Chinaman who started on foot from one of the gold fields, for SanFrancisco. There were mile-stones all along, but he did not believe in mile-stones, though he carefully noted the distance over which he had traveled. To be sure it agred with the distance on one side of the stone, the side from which he came; but nothing could prevail on him to have faith in the other side. On the last day, when the sun went down, and the usual hour for pitching their tents had come, although the stone said, "SanFrancisco, 5 miles," John shook his head; and the rest of the party pushed on and lodged in safety, while he pitched his tent as usual. The tent, so near the suburbs of the city, attracted attention, and in the morning neither the Chinaman or his gold-dust could be found.

"All Scripture by inspiration of God, is profitable, that the man of God may be thoroughly furnished unto every good work. Shall we not then take heed to the more sure word of prophecy, that shines as a light in a dark place, until the day dawn"?

The most advanced christian teachers of to-day, tell us that the coming of Christ to the "air," where his saints are to be caught away to meet him, and his coming to the earth "with all his saints," are not only different stages of the advent, but that these two stages are separated by all, or most of the time of trouble which is coming on the nations.—I believe the prophetic conference recently held in England, and also that held in N. Y. City, almost to a man, believe in more than one stage to the advent. And many of them believe the foretold "time of trouble," is already commencing. The prophetic measurements, applied and preached *before* the signs so clearly indicated these things, not only support these views, but lead to a deeper insight into the *manner* of the advent.

The 1843–4 movement was based on the ending of a clearly marked prophetic period; the disappointment resulting from misapprehension as as to the manner of the advent.

If there are various stages, and certainly there is overwhelming evidence to that effect, and we looked for a completion of what was only *to* be commenced by a preparatory step, disappointment must of course follow. And yet, seeing that the 2300 days symbolised years, and reached 1810 years this side the crucifixion, such a movement as that of 1843 was based on evidence enough to fully justify it.

Our theory of the advent, which, as before remarked, is in strict harmony with the signs of the times, proves that the first stage was due, in 1843. Not that Christ *came* at that time; but that he *started* to come, and in fulfilment of certain jots of the law, and certain features of the *pattern*, (I refer to the first advent, and closing features of that pattern dispensation), "the Bridegroom tarried" 30 years.

There is a feature of the law of the atonement, requiring that the high priest should tarry, while the work of cleansing the people from their sins was being accomplished by the scapegoat. And there are prophecies proving that Christ was to tarry, and this is in harmony with the prophtic periods, and the *time* for blotting out the sins of the gospel church, Acts (3: 19, 21).

No one prophetic period points to the advent of Christ; but there are periods pointing to each of the various *stages* of the advent.

The 1335 Days.

"Blessed is he that waiteth and cometh to the thousand, three hundred, five and thirty days. But go thou thy way till the end; for thou shalt rest, and stand in thy lot at the end of the days," (Dan. 12: 12).

The new reader may wonder how it is possible to determine with any certainty the date of the *end* here referred to. But in the light of fulfilled prophecy, it is a matter of very simple calculation, as will be seen

(Please have the Bible before you, and read Dan. 12, as we explain; and not a doubt will remain that the *end* here referred to, means the end of the gospel age. Verse 1 speaks of the time of trouble, and deliverance of Daniel's people, (due, "when the fulness of the Gentiles be come in). Ver. 2, of the resurrection. And corresponds exactly with Christ's statement of the shining, in the end of the age. Ver. 4 tells us when the prophecy will be understood.

Verse 7, by itself, is exceeding dark, but evidently refers to a former vision, chap. 7: 25. In the light of its fulfilment, we now know to what that period, "it shall be for a time, times, and a half," refers, viz. 1260 years of papal supremacy, now passed; but "to accomplish the scattering of the power of the holy people," which was to follow. how long was that to take? No wonder Daniel says, "I heard, but I understood not." From another prophetic period, "the times of the Gentiles," we can now understand this also; that it is just at the time Christ comes "*with* all his saints," to the mount Olivet, (Zech. 14:).

"No prophecy of the Scripture is of any private interpretation;" we must compare one with another, because one throws light on the others; and not until each part can be woven into one harmonious whole, can we presume that we have the true theory of interpretation.

From ver. 11, a re-statement is made, but prefaced with the statement, that it was not for Daniel to understand it, but a class who should be living at the time of its fulfilment. And how perfectly this agrees with 1 Peter 1: 12, in which we learn that the prophets searched dilligently to know what, and what *manner* of time the Spirit of Christ which was in them did signify; and how it was made known to them, that not unto themselves, but unto the gospel church did they minister. And it is for us, only as it becomes due, at the time of the end "the wise shall understand. And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred, and ninty days." Here is a definite event from which we can measure. The daily sacrifice, or rather the daily, for it had long ceased to be a sacrifice, was taken away by the the Romans, at the destruction of Jerusalem. But what is the abomination that maketh desolate? the woman seated on the beast of Rev. 17: 1 answer:—"I saw a woman sit upon a scarlet colored beast having seven heads (governments), and ten horns (divisions). A woman represents a church, and a beast represents an empire. This beast was the Roman empire; and the woman, the only church which has ever sit upon that empire. A harlot, is a church, espoused to Christ, but married to the world, that is, church and state united. The Roman church was the mother church—of that stamp; hence, she is a harlot, and a mother of harlots. These adulterous churches are "THE ABOMINATIONS OF THE EARTH," (Rev. 17: 5). The Roman church is, therefore, *one* of the abominations of the earth. She was "drunken with the blood of the saints," (verse 6); hence she, above all others, is "the abomination that maketh desolate." She was "set up," when she took her seat on the beast for the foretold period of 1260 years; which began, A. D 538–9, and ended in 1798. Prior to 538, the Goths, for several generations had reigned in Italy; and their's was the Arian church. It is true the Roman church existed in Rome during the Gothic reign; but it was not supported by the *civil power*, and hence, "the woman," was not then seated on "the beast." In 538–9, the Gothic power was broken, by the arms of Justinian, emperor at Constantinople, "and the provinces of Italy declared in favor of the Catholic party." (Gibbon's Rome). From that time, until the Infidel republic of 1798, the Roman beast carried the woman.

Here, then, was the time "the abomination that maketh desolate," was "*set up*," "From the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," etc. Why connect these two events, taking away one thing, and setting up another? because, I answer, they were associate events, and although many centuries apart, were accomplished by the same power: Roman arms were to "take away the daily sacrifice, and place the abomination that maketh desolate, (Dan. 11: 31). The former took place at the destruction of Jerusalem; and the latter as above stated. But there was still another reason, the latter was working, before the former was taken away. Paul, speaking of this matter, says, "the mystery of iniquity—MYSTERY, BABYLON THE GREAT—doth already work, only he that letteth, will let, (hinder) until he be taken out of the way; then shall that wicked be

revealed," (2 Thes. 2: 7). *Pagan* Rome stood in the way, and must make room for *Papal* Rome. Roman arms were prepared to take away the daily, but not to place the abomination that maketh desolate, until God put it into their hearts to fulfil his will, and agree and give their kingdom to the (papal) beast, until the words of God should be fulfilled, (Rev. 17: 17). And from the time this double work of Rome, should be accomplished, "there shall be a thousand, two hundred and ninety days; blessed is he that waiteth and cometh to *the* thousand, (the same thousand), *three* hundred and five and thirty days." The shorter period, measureing from where the abomination was set up, reached to 1828–9, at which time the preparatory work began, which has since been known, as the "second advent movement." From which time, blessed is he that waiteth and cometh to the end of the gospel age. And this "*end*," or "time of harvest," being a period of *seven years*, will end with the *Jewish* year beginning and ending in our Roman year 1880–1.

THE BLESSING.

"Blessed is he that waiteth, and cometh to the," end of the days. The evidence seems clear, that the 1335 "days," from the setting up of that abomination, are ended; that they terminated somewhere in the *Jewish year* corresponding to our 1874. But what of the blessing? Was it a blessing to be living during the harvest of the Jewish age? "Blessed are your eyes, for they see; and your ears, for they hear. Many prophets, and righteous men have desired to see the things that ye see, and have not seen them." What a privilige, then, to be permitted to see what we are now seeing, and live in the blaze of light which belongs to the harvest of the gospel age.

All we have seen of the manner of the advent; the relation between the natural and the spiritual, (so beautifully prominent in the types); the symplicity of the atonement, and the regeneration of a world; the love displayed in a general judgment; and in fact the grand focal blaze of almost the entire plan of the ages, has been centered here, in the harvest of this age. And if it was blessed to live in the end of the Jewish age, how much more so, to be living in the *parousia* of Christ, and the gathering time for the marriage of the Lamb.

RESURRECTION OF DANIEL.

"Thou shalt stand in thy lot at the end of the days." The *Hebrew* word, which in our version is rendered "*at the end of*," is the single word *kehtz*, and is rendered *after*, in many other places; "*After* Abram had dwelt ten years in the land of Canaan," etc. (Gen. 16: 3), is the same word; and does not necessarily imply that no time could intervene. The 1335 days reached to the end; and "the harvest *is the end*." "And in the time of harvest," Daniel is to stand in his lot; is all the text demands.

BOOK OF REVELATION.

"*My Two Witnesses.*"

"And I will give power unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth," (Rev. 11: 3, 4).

It needs but a glance at this subject, to convince one that these Two WITNESSES of Christ, are the Old, and New Testaments. Do not these two testify of Him on every page? "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5: 39).

A fanciful interpretation cannot find direct Scriptural support. Take the view, for instance advanced in a pamphlet by Dr. Seiss, that Christ's two witnesses are Enoch and Elijah; and however much *he* may say in support of it, or however eloquently he may word it, he most certainly does not adduce one "thus saith the Lord." Enoch and Elijah, even though translated, are two men, and Christ says, "I receive not testimony from man, (John 5: 34).

The Scriptures are the words of the Father, and the Son:—"It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me, (John 8: 18). The Father's witness is through the Old Testament Scriptures; and Christ's witness of himself is not *direct*, for he says, "If I bear witness of myself, my witness it not true," (John 5: 31). "The works that I do, bear witness of me," (verse 36). How do they witness of him, except through his written word? The book we are considering is, "The revelation of Jesus Christ," hence, "*My* two witnesses," means the two that witness of Jesus Christ; himself, in the works of the new creation, and his Father, in the Old Testament.

With such testimony as the above, there is no room for two opinions in this matter. If there were any such evidence in favor of Enoch and Elijah, or any *class* or body of men, there might be some excuse, but there is no such evidence; the Enoch and Elijah *theory*, *being* a mere fancy.

Again, "These are the two olive trees, and the two candlesticks standing before the God of the earth."

A candlestick is that which holds the light; and the olive tree, gives that which produces the light. The Old and New Testaments now before me, are only paper and ink, mere candlesticks; but do they not contain that which is the light of the world? "Thy word is a lamp to my feet, and a light to my path;" "the entrance of thy word giveth light."

"I have looked, and, behold, a candlestick all of gold, with a bowl on the top of it, and seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and the two olive tree by it, one on the right side of the bowl, and the other on the left side thereof. So I answered, saying, What are these my lord? Then he answered, saying, This is the WORD OF THE LORD, to Zerubbable [Christ, who builds the temple of the Lord], saying, Not by might, nor by power, but by my Spirit; saith the Lord of hosts. . . And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . Then answered I and said unto him, What are these two olive trees? . . . Then said he, These are *the two anointed ones* (*margin*, sons of oil), that stand by the Lord of the whole earth," (Zech. 4:). "These (Witnesses) are the two olive trees, and the two candlesticks, standing by the God of the earth, (Rev. 11: 4).

What should we know of Christ, were it not for these, his "Two WITNESSES?" what light in the world were these "Anointed ones," these "candlesticks," tl ese two "sons of oil," removed from among men?

But why *two* witnesses? the Scriptures are one, "and *they* are they that testify of me," says Christ. The story of the natural man, his sleep, his opened side, his wife, etc. all speak of the real Adam. And God's plan is dual in every part, the natural and the spiritual; hence there are *two* witnesses, or candlesticks. And these candlesticks are the written word; which men can handle, and hurt.

THE APPLICATION.

Having learned to what the witnesses refer, the application becomes easy;—"I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, *clothed in sackcloth.*" This period of 1260 years, during which the witnesses were in sackcloth, and the church in the wilderness, is made very prominent in both Old and new Testament; Elijah, the *type*, was in the wilderness "and it rained not by the space of three years and six months," *literal* time. The little horn was to wear out the saints, and hold times and laws for "a time, times, and the dividing of time," (Dan. 7:). And it was then the church fled into the wilderness for three and a half *symbolic* years, (Rev. 12: 6, 14).

Sackcloth, is a badge of mourning, also a covering that obscures: "I clothe the heavens with blackness, and I make sackcloth their covering, (Isa. 50: 3). "The sun became black as sackcloth of hair," (Rev. 6: 12). During the flight of the church, and the reign of the papacy, these two witnesses were thus covered, clothed only in the dead languages, and thus kept hid from the people. It does not say they prophesied only 1260 "days;" but so long, clothed in *sackcloth*

"And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."

"Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." When have judgments visited mankind, which have not proceeded out of the mouth of these two witnesses? "You who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "And if any man will hurt them, he must in this manner be killed." "If any man shall add to the words of this book, God shall add unto him the plagues that are written therein." "The words that I speak, they shall judge you at the last day." "His word runneth very swiftly;" "he sendeth forth his word and melteth them;" "stormy winds fulfilling his word."

"These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters, to turn them to blood, as often as they will." (verse 6).

How true this is, and has been of these

two witnesses, and especially during the 1260 years of their prophesying in sackcloth.

It was during this period of their prophecy, the trumpets and woes, on men during the dark ages, have had their fulfilment. "A famine, not of bread, nor of water, but of hearing the word of the Lord." "And the first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth," etc. (Rev. 8:7). "These have power to smite the earth with all plagues as often as they will." Read the ballance of the trumpets, and see if they did not thus smite the earth, during that 1260 years of sackcloth condition.

"And when they shall have finished their testimony (in sackcloth), the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the streets of that great city spiritually called Sodom and Egypt, where also our Lord was crucified," (verse 8).

This is the great city so often spoken of in this book, "The woman which thou sawest *is that great city*, etc. (Rev. 17:18; 14:8; 16:19). A *literal* interpretation could not be given, calling this city Jerusalem, for our dear Lord was not crucified in the city. But the great mystical city of Rev. is the *empire*, represented by *papal Rome*.

"The beast that ascendeth out of the bottomless pit," was to make war on these two witnesses, at the close of their 1260 years of sackcloth condition. This was fulfilled by the infidel attack of the *Commune*, on the Scriptures during the reign of terror from 1794-7. The Bible was by a legal enactment pronounced a fable; and for three and a half years the most horrid scenes of merriment, feasting and lust, reigned supreme. Marriage was abolished; the existence of God denied; and over the public burial places was written, "Death is an eternal sleep." And so license, revelry, and rejoicing at their new-found freedom from all religious restraint, abounded. "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another; because these two prophets tormented them that dwelt on the earth, (vrs. 10). Thus much, at least, of this prophecy had a complete fulfilment, at that infidel, or Commune uprising.

But the beast that ascendeth out of the bottomless pit was to do this work. Who, or what is this beast? Those who have read the explanation of Rev. 17, in vol. 6; know how clear is the proof that this beast, named in verses 8, and 11, of that chap. is the *body* of the empire on which the woman sat, in other words, "the peoples, and multitudes, and nations, and tongues," (verse 15), but this concourse of nationalities, as they are to be *after* the seventh and last head has fallen. That is, the people of those nationalities, *without a head*. That the present government of Rome, organized by Victor Emanuel, in 1870, is the seventh head. And that therefore, the *Internationals*, or people of all nations, otherwise called the *commune*, is the next phase that empire is to assume; and all are aware, it was that same element that organized the reign of terror, and war on the Scriptures, and *all* religion, at the above name period.

Verse 11,—"And after three days and a half the spirit of life from God, entered into them: and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying, Come up hither," etc.

After that infidel uprising, there was a mighty reaction; Bible societies began to be organized, and the Scriptures exalted beyond all precedent. Heaven, meaning exaltation; "Thou Capernium art exalted to heaven, because of the mighty works done in thee."

"And the same hour (*hora*, translated *day*, or *time*), there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain *of the names of men*, (margin), seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. The second woe is passed; and behold, the third woe cometh quickly. And the seventh angel sounded."

In this political earthquake, which shook all Europe, France, one of the ten divisions, fell; and all titles, both political, and religious, were extinguished.

That infidel communistic wave which then swept over Europe, was the ending of the *woe* of the sixth trumpet, though that trumpet itself did not end until the Ottoman power virtually lost its independence, when given into the hands of the Allies, in August, 1840. And the seventh angel began to sound, *in a proclamation*, while the third *woe*, (which comes under the seventh trump), is only about to begin. The beast that ascendeth out of the bottomless pit, is the phase in which the beast of Revelation "goes into perdition;" and hence, is the last of the three woes. That headless

monster cropped out in that war upon "My two Witnesses," accomplished its task and withdrew; but now, when he "shall ascend out," it is not one tenth part of that great city that shall fall, but great Babylon entire, shall go down, to rise no more. "They that *dwell upon the earth shall wonder* (whose names were not written in the book of life, from the foundation of the world), when they behold the beast that was, and is not, and yet is." And this time, it is not war with Christ's two witnesses, but with Christ himself:—"These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings."

ORDER, IN THE HARVEST.

"Gather ye together *first* the tares, and bind them in bundles to burn them; but gather the wheat into my barn, (Matt. 13: 30). Gathering the tares in *bundles*, is certainly the first work of the reapers. But a disposal of them, that is casting them into another condition, is a later work, since the burning, is not until after the wheat is gathered into the barn. And yet in the explanation, (verses 42, 43), the *shining forth* of the righteous, is not until after the tares are burned; or at least, not until after they are cast into the furnace. "He shall gather out of his kingdom all things that offend, and them which do iniquity, and cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun," etc.

The binding the tares in *bundles*, we believe is already accomplished; and, according to the prophetic measurements, the gathering of the wheat requires three years and a half, the time between the spring of 1878, and the autumn of 1881. While the next event in order, would appear to be, casting the "tares into a furnace of fire." This is also in harmony with Rev. 14. "One like unto the Son of man," first *harvests* the earth; that is, gathers the kind of fruit he is after; then another reaper thrusts in his sickle and gathers the *clusters* (bundles) of the vine of the earth: "and the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God," (Rev. 14: 19). And this agrees with Matt. 13; the tares are first made up into clusters, or bundles, ready to be gathered and cast into the winepress: then the wheat are gathered, also to a condition, ready for *their* reward. But the gathering of the tares into *bundles*, and the wheat into the *barn*, is merely preparatory to the final disposal of each. After the harvesting of the wheat, or the reaping by "one like unto the Son of man," is finished, then the tares are disposed of, by these *clusters being reaped, and cast into* the winepress; after which the wheat shines forth as the sun, etc. This is the exact order in which the events of the harvest are recorded as transpiring.

The order in which the various *subjects* in the book of Revelation are recorded, is no proof as to the order of their fulfilment, it is true; but this is particularly a book of chronological order. A subject begun, is invariably presented in the order of its fulfilment, witness the churches, seals, trumpets, etc.; and even where a parenthesis is thrown in, the subject when resumed, is finished in the order of its fulfilment. Hence, the order of the events of the harvest must be recognized. And more particularly since Christ places the events of the harvest in precisely the same chronological order.

From the above, it appears there is no evidence whatever to suggest that the work of gathering these clusters of the vine of the earth and casting them into the winepress, can begin until *after* the gathering of the fruit of the "true vine," is ended. And the prophetic measurements give the three years and a half upon which we have entered, as the time set apart for gathering the wheat.

In our past history from 1843, to the present time, our blunders have arisen, *in every instance*, from crowding events; expecting more than was due. Let us then, learn by past experience, if in no other way, that God is a God of order. Therefore we can not look for the clusters of the vine of the earth to be gathered and cast into the winepress, until after 1881.

That the time of trouble has commenced, and commenced in 1873, where the 6000 years ended there seems to be no room for doubt; but the time of trouble on the nations, and the burning of the tares, are not the same. The winepress is to be trodden "without the city;" that is, outside the Roman empire.

QUESTIONS AND ANSWERS.

We have questions on many subjects, the seventh day sabbath, the immortality of the soul, the second birth, mark of the beast, etc. all of which have been answered in the past

vols. either directly or indirectly; but we will answer them again, as we can find the time and space.

One brother writes, "If we are still under the death penalty entailed upon us by Adam, how we can be counted as dead, crucified with Christ, I cannot conceive. But if he *released* us from that penalty, by his own death, so that we would not have died, I can see how we can give ourselves a voluntary sacrifice; and thus fill up what is behind, of his sufferings."

A,—This is making Christ our substitute and no mistake; we need not die the Adamic death, *unless we have a mind to*, is NEW.

Can the brother not see how a Hindoo can offer himself a *willing* sacrifice to Juggernaut; *unless* he were first made free from physical death? The Hindoo knows he must die; and yet he can offer himself a sacrifice. Our being in Christ, makes no difference with our physical nature: or with the judgment of the Father on the natural man, here, or hereafter. Flesh and blood, can never inherit immortality. "Ye must be born again;" hence this life and all which comes from Adam, must die, or we can not become *new* creatures. "Dying thou shalt die," is stamped on mortality; and the work of Christ does not interfere with that judgment. His work is to *regenerate*; not to save the "old man," but to make, through his own life-giving energy, a *new creation*.

I fear that our brother does not clearly discern between the natural and the spiritual; that the natural is irrevocably doomed; and that it is only in a spiritual sense, that we die, daily; and are crucified with Christ.

Q,—"How can you reconcile your latest views on the resurrection, with the Elijah type?

A,—I am often surprised to see how few there are who can think, outside of the accustomed groove in which their minds have moved. I answer the brother, first, by disclaiming what he calls "your latest views of the resurrection." I never had any view, only a confused idea, until I studied the subject. When we have a "Thus saith the Lord," that the Father, as distinct from the Son, "raiseth up the dead and quickeneth them," (John 5: 21: Rom. 4: 17; &c. &c. And also that the same One "that raised up Christ from the dead, shall also quicken your mortal bodies," there is no room for difference of *opinion*. As to how we reconcile this, with the Elias work, "Elias truly shall first come and restore all things," (Matt. 17: 11), we see no difficulty here.

All, or nearly all christians believe in a resurrection "of both the just and the unjust." Are they therefore, all *restitutionists?* *Merely* a general resurrection, is not the import of "restoring all things." The Bible meaning is, restoring man to what he *was*, before the fall; not bringing man back to what he now is. The Father merely brings them back to their *present* condition. And certainly the nations have, as yet, had no fruit of the restitution. The *living* nations will have to experience the process of restoring, as well as the dead. You may ask, have we not supposed the resurrection of the unjust, was a prominent feature of *the restitution?* Yes, we *supposed* that, before understanding any thing of the resurrection, as set forth in the Scriptures.

I think any one can see that, to bring man back to what he is now, and a restitution of man to what he was before the fall, is work of a very different nature. A resurrection is necessary, before man can be restored to the Edenic condition; and their *creation* is also a necessity. But the *Father* raises the dead, and he shall also quicken your mortal bodies.

CORRESPONDENCE.

Springwater, Jan. 17th '79.

I like the position you have taken on the atonement. I can see no substitution, in any sense whatever. To say that "man does not die," but only sleeps, is equivalent to saying that Christ did not die, and *rise again* the third day, according to the Scriptures; and become the firstfruits of them that slept. And to say, the life he laid down was not taken up again, is equivalent to saying God did not quicken his mortal body, that is, "his flesh." And if not, how is it that "He that raised up Christ from the dead, shall *also* quicken *your* mortal body," can be a resurrection *in the likeness* of Christ's resurrection, of which baptism is a symbol?

Christ was the only one able to live up to the requirements of the law, and by personal obedience, fulfilled, and made the law honorable. Hence death had no claim on him, but he became accursed for us, bore our sins in his own body. And having power, that is the right, because of obedience, to take up his life again, he thus became the head, or first, of the *re*generation; and so he gave himself a ransom for all. But the

Scriptures are clear, that as he was "the firstborn, from the dead," the "firstborn among many brethren," those who are later born, must have experienced the *same* death. Hence there seems to be no room for the doctrine of substitution; which means that Christ suffered a different kind of death, and one we must all have suffered, if he had not passed through it in our stead.

We all die the Adamic death, and Christ died no other; hence he died, and so bore our stripes in his own body, not to prevent our chastisement, but to *heal* that which by reason of those stripes, was wounded. So, "by his stripes, *we are healed.*" He does not prevent the Adamic man from dying, but restores him from the effects of that death. Physician, we think is the better word; substitute, or substitution not being Scriptural. Christ is the great (not substitute, but) Physician, or *restorer*.

It is true the lamb, and other sacrifices, were substitutes, but not *ours*, they did not point to *us*. They were used *instead* of him merely to teach that Christ was to die; and that death, or the shedding of blood, was a necessity in the remission of sins. But they did not bring life and immortality to light; in other words they did not explain why death was a necessity; or that if one, the head, died, all must follow that head. In short, they did not teach a resurrection, or second birth, "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). The sacrifices therefore, were for the time, substitutes; but in pointing to Christ, they also pointed to the whole family of the new Man; and the road he, the "elder brother," traveled, all who attain to his image must follow, reason as they may.

After a careful examination, I am convinced the truth is leading in this direction, and that we are growing in the knowledge of the Lord: S. H. WITHINGTON.

YOUR VOTE WANTED.

By C. T. Russell.

I have a question to propound to every subscriber and reader of the Herald of the Morning, viz. *how many of you*, want a paper like the Herald twice a month instead of once. Many of those who love the Herald and the truths taught therein, have suggested that it be issued semi-monthly saying, they get hungry between bites.

For various reasons we have not deemed it proper to comply with this request; one of these the price would necessarily be double, as well as the paper. True at one dollar a year it would be cheaper than most religious papers; but many of our subscribers would find it difficult enough to raise even that small amount, for not many rich, but the poor of this world, rich in faith, are the ones who relish these rich bounties and dainties of God's word of promise.

I now propose—if there are *many of you* who would like to have and read it—: to publish at Pittsburgh, Pa. another paper with another name and other matter; but of the same general character, size and price (50 cts a year) as the Herald, which would be its auxiliary; the Herald issued on the 1st, and the new paper on the 15th of each month. This would enable all who desire a paper oftener to have it.

While I should continue one of the publishers of the Herald, I should probably be unable to render any assistance to its editing. The two papers would be one in spirit and subject, but separate and distinct in *management*, and finances.

I presume brothers Paton, Keith, Adams and others could do more writing than they have been doing for the Herald; and though I have no assurance of the kind from them, I think we may safely take for granted they will be glad to write more to you, about the sparkling jewels of our casket.

Now I want a vote from each of you. Those who want *another paper*, who are anxious for it: write *at once;* saying; *I subscribe for the new paper.* Let those who receive the Herald *free* (unable to pay), as well as those who do pay,—write. For the new paper, like the Herald, would be just as free as the air you breathe, to all the Lord's *poor:* trusting the giver of all mercies, to provide the means for its support, if *he* desires it to live.

Do not put off until to-morrow, what you can do *now*. Take a *postal card* (send no money until we decide whether the paper is wanted), this moment, and let me know if you want it. All who do not write will be accounted as voting, No. My directions are C. T. RUSSELL, PITTSBURGH, PA.

N. B. The first two Nos. would probably contain a number of articles on the less advanced points, of our position. Making them suitable for distribution among our religious friends to whom our views of truth are new. If you should want any extra opies of *these*, state how many.