HERALD OF THE MORNING

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

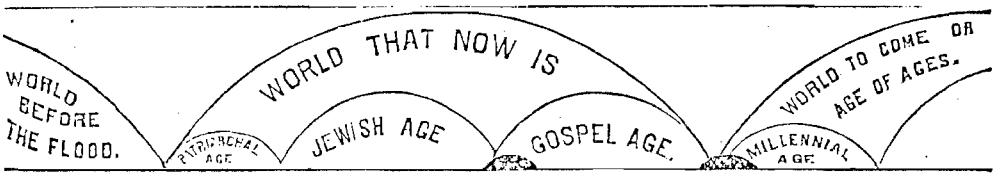
Vol. 8. ROCHESTER, N. Y. JANUARY 1879. No.1.

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.

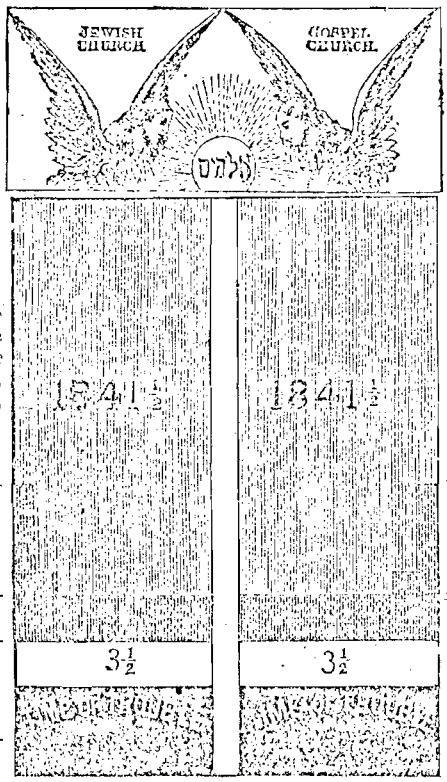
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

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—1.

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.

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

J H Paton. D Hammack. J Williams. C A Conde. N Manning, A D Jones. H B Rice. J Amon. A E Case. W Bates. W J Owen. N Crabtree. VanWaters. H Fellows. S Wright. S P Day. S M Bond. D Koontz. E D Smith. A J Flaharty. E Y Jenners. E P Atwater. J Umstadt. W H Whitman. H Lininger. S S Walker. A J Thompson. A Hunt. B S Morse. W H Hacking. W Lindsey. J B Beckner. D Myres. R D Logan. N L Thayer. H C Halfpenny. R Deering. L B Bristol. J Ray. E Priest. S Howlett. S E Haywood. S Ryan. Eld M Beck. D D Lathrop. F A Souders. H F Maynard. E H Brown, S W Annis. T C Upson. W Connell. L Johanneson. A B Sage. T Churchell. F M Hunter. J H Gerey. J Rodgers. D S Dean. C R Green. J Hall, Jr. S Page. C A McKernon. W F Johnston.

The following are all *Mrs.* Mrs. B C Bancroft. M J Bliven. J Wilson. R B Sims. M A Belding. M G Partridge. D B Wolfe. C E Hendry. M C Beals. H Hall. M A Durkee. V R Lane. H Wilson. E A Corker. J Williard. D White. A E Sarvis. E Chase. M B Maldon. E Cummings.

CORRESPONDENCE.

COLCHESTER, VT.

I read and re-read the HERALD, and the more I read, the more I love the glorious subjects discussed in its pages; it seems a long time to wait from month to month.

There are many I would like to interest in the blessed truth of the presence of the Son of man as Lord of the harvest, and his soon coming as Bridegroom.—How solemn, and yet how glorious.

Few of our ministers in charge of churches find time to study any theology only that of the school to which they belong; and, if they had the time, many would be disinclined to do so, lest they become unpopular and lose their place and living. I have introduced the subject, cautiously, the past season where I have been supplying, in different places; but have found few who have an ear for these things. Perhaps I am not yet able to present the subject in as favorable a light as could be desired. Still if the way is opened, I shall gladly give my time and little talent to the propagation of this most glorious of all the great truths of God's word. Do you print, or have you on hand, any chart like the title page of the paper, only large enough to be used before an audience? Such a chart would be a great help in a presentation of these subjects.

The Spirit leading, we mean to do all we can, that the light may shine: Yours in hope of the coming glory, C. R. GREENE.

We have no printed charts, excepting the small ones made in 1876; and which are not complete, up to present developments. The large ones we use for lectures, are made by hand, and are rather expensive; but I am preparing one, and hope to get the form ready for printing, in two or three weeks. This chart will be about five feet wide, with figures large enough to be seen in all parts of a moderate sized lecture room; "three worlds, or plan of the ages," cherubim, and "two dispensations," *printed in colors*. The cost, by mail, will be from $1; 50cts, to $3, 00; according to quality of paper, and style of mounting. This chart should be in the possession of all who can afford it, as suspended on the wall of your room, it will be a constant preacher.

Send your orders at once.

SPRINGFIELD, MASS.

I do not see every thing you advocate, still I do see you have a host of truth which is very beautiful. God bless you.

V. N. Johnson.

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.

As this No. begins a new volume, and doubtless most of our six months' subscribers will wish the paper continued to them, I would say, as scrip is becoming very scarce, those who send less than one dollar, can, if *more convenient to themselves*, send 3cts postage stamps.

We give an extra 8 pages for this No.

BOOK OF REVELATION.

Coming Time of Trouble.

The last subject was the seven trumpets, which shadow forth the events by which the Roman empire was to be broken, divided, and finally destroyed. The last three are called woe trumpets, (Rev. 8: 13),—the first woe trumpet being the fifth trumpet. This was fulfilled, as has been shown, by the Saracene invasions of the eastern part of the empire, beginning in 1299, and continuing until the final siege and fall of Constantinople; the siege beginning in 1449, thus making 150 years, or five prophetic months, during which they were to torment, but not kill. (Rev. 9: 5.) The second woe trumpet, and sixth of the series, beginning in 1449, at the last siege of Constantinople, was to sound for an "hour, and a day, and a month, and a year," (verse 15), making 391 years and fifteen days, and therefore ended in 1840, when the affairs of the Ottoman empire virtually passed into the hands of the Allied powers. The seventh trumpet, therefore, began to sound in 1840; and, according to those prophetic measurements, will continue until the end of the times of the Gentiles in 1914.

This trump is called the "trump of God," and "last trump," because in the final destruction of Gentile governments, and the setting up of the kingdom of God, events of "that great day" are to transpire. "And the seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are becoming (*Ginomai*, more properly rendered, *shall* become) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come," etc. (Rev. 11: 15.)

The seventh trumpet opens with a proclamation, and closes with the time of trouble so often referred to in prophecy. This proclamation is the last message of the gospel of grace, "the mystery of God." "But in the days of the voices of the seventh angel, when he shall sound, (*begin* is a supplied word) the mystery of God shall be finished." (Rev. 10: 7.)

This proclamation that the kingdoms of this world are to become the kingdoms of our Lord, and his Christ, in the beginning of the sounding of this trumpet, we understand to be the advent premillennial proclamation, which began at about 1840, under what is known as the Miller movement, and has continued, in one form and another, until the present day. And has been the fulfilment of the "great voices," with which this trumpet opens. When the mystery of God is finished, by the completion of this last proclamation, then comes the time of trouble, angry nations, and wrath of God.

As the seventh trumpet sounds for about 74 years, "this generation (of threescore years and ten, or fourscore years)—Ps. 90: 10—shall not pass away until all these things be fulfilled." Of the 74 years, 38 have already passed since the beginning of the sounding of this trumpet, and we have therefore entered the last half, or time of trouble.

According to these arguments the coming of Christ, in all its stages, occupies nearly the whole "of the days of the voice of the seventh angel." Hence it is "at the last trump" the Lord himself descends with a shout; "the shout" 1 Thes. 4: 16, synchronizing with the "great voices" with which this trumpet opens; and "the voice of the archangel," Michael, with the time of trouble, angry nations, wrath of God, time of the dead that they should be judged, etc., under the last half of the sounding of the trumpet. (Compare Rev. 11: 18, and Dan. 12: 1, with 1 Thes. 4: 16.) It is during this time of trouble the nations are to be "dashed in pieces as a potter's vessel." But the friends of the Bridegroom are to understand the situation, and know what is going on, (John 15: 15); instead of being totally in the dark, in relation to those things concerning the day of the Lord, as so many are now teaching.

The seven churches of chaps. 2 and 3, are, as has been shown, a prophetic history of the seven phases of the gospel church; the last one of which, the Laodicean, goes into this time of trouble, and is spued out of the mouth of God, (Rev. 3: 16.) The Philadelphia church, the one which preceded this, God said he would "keep from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The Philadelphia church was the church of the reformation, and has passed away, and so has been kept from this hour of trial, which is coming upon us. This fiery ordeal through which the Laodicean church is to pass, during the great day of his wrath, is doubtless the most severe

that any phase of the church has ever experienced; hence, the language of Christ to his disciples, "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." And of Paul to the Thessalonians, "Be not soon shaken in mind, or be troubled, . . . as that the day of Christ is at hand; for that day shall not come except there come a falling away first, and that man of sin be revealed, etc."

Every phase of the church has had some special trials, and we, of the Laodicean church are to have ours. And having had more light, may expect to pass a more fearful ordeal.

But are we not to escape all these things that are coming on the earth, and stand before the Son of man? Not the Laodicean church, I answer, but only a few from among them. The great mass, although building on Christ, build with "hay, wood, and stubble;" while only the *few* build with material which can stand the fire. "And the day that cometh shall try *every man's work*, of what sort it is." The few will pass through, without the smell of fire on their garments, while all others "will suffer loss, their works be burned, and they themselves saved, so as by fire."

The day of Christ *is at hand*, or, indeed, has come; hence, we cannot say "be not troubled, as though that day were at hand," for both the day, and the trouble is upon us; but we can say, "Now the just shall live by his faith, and if any man draw back, my soul shall have no pleasure in him."

In the harvest, or end of this age, Christ says, the angels are to first gather the tares in bundles, and then gather the wheat. This gathering of the wheat cannot be translation, that not being the work of angels. And yet they are gathered, not as we understand, to a locality, but to a condition; that represented in Rev. 15: 2; "As it were a sea of glass *mingled with fire*." Although this company pass through the furnace, yet the fire has no power upon them. He will give his angels charge, and no evil shall befall them. This condition, according to our measurements, will commence in the autumn of 1881. And from that point, we believe the supernatural protection named in Ps. 91, will be given.

But while on this sea of glass, mingled with fire, they are not idle; they have a song to sing, or a proclamation to make, and one which will go to all nations; "all nations shall come and worship before thee, for thy judgments are made manifest." This company, when gathered on the sea of glass, *represent* the church of the firstborn, as the living are always made to represent the whole church, "Lo I am with you always, even to the end of the world." They are represented as having the harps of God, and have a song to sing, (verse 2.) And this seems to synchronize with the company of Rev. 14, the 144,000, having the harps of God, and singing a song which no others could sing. They also synchronize with the first angel's message (Rev. 14: 6): Having the everlasting gospel to preach to all nations, and saying, The hour of his judgment has come. The saints on the sea of glass sing, or proclaim that all nations shall come, because of his judgments. A "song" is a proclamation; and the first angel's message is to all nations, and because of his judgments. Without doubt, all who are ever to be gathered into this "high calling," will be gathered in the time of harvest, and the gospel of grace will be ended. But the angel flying through the midst of heaven, having the *everlasting* gospel to preach, and saying, The hour of his judgment is come; is distinct from the gospel of grace, which is exclusively for the bride, or to "take out a people for his name."

The book of Revelation is a book of symbols; an angel with a proclamation, whether it be an angel of one of the seven trumpets, or any other, have their fulfilment by events transpiring on the earth.

The three messages of Rev. 14, and also that of chap. 10, have their fulfilment under the sounding of the seventh trumpet; but the angel of the 10th chap. represents a double movement. He is clothed with a cloud, representing a degree of obscurity; and yet his feet are as pillars of fire, and his face as the sun; and a rainbow, a token of promise, about his head. He has an open book, which proves to be sweet in the eating, but bitter in the digestion. This 10th chapter is thrown in between the end of the sixth trumpet, chap. 9, and the description of the seventh trumpet, chap. 11: 15; and represents the advent movement, which proclamation is proved to be the opening message of the seventh trumpet. That message, claiming that the vision was closed up and sealed till the time of the end, (Dan. 12,) also proved that the "time

of the end" had come, and the book was now open. That message has been sweet, but the cloud was around it, we did not see all the truth on the *manner* of the advent, hence the bitterness of disappointment has been mingled with the sweetness. With the eating of the little book, and its digestion, the mystery of God will be finished, as he has declared unto his servants the prophets, (verse 7.) But the last verse gives something to follow the eating, and the digestion, "Thou must prophecy again, before many peoples, and nations, and tongues, and kings," (verse 11.) This, we understand, synchronizes with the "every nation, and kindred, and tongue, and people of Rev. 14. 6; and also with the song for all nations" of the 15th chap.

This bringing together the song by those on the sea of glass, mingled with fire, as the representative company of Rev. 14: 1–5, and the second message of the angel of chap. 10; 11, and the angel of chap. 14: 6, as all one and the same, may appear to some as far fetched; but it is not. Those on the sea of glass are clearly a company of overcomers, and are isolated from the rest of mankind while the seven last plagues are being poured out. They also have a song to sing, which is equivalent to a proclamation. And that proclamation is in reference to God's judgments, and all nation's worshiping. While the angel's message of Rev. 14: 6 is precisely the same. Again, those on the sea of glass are clearly not *all* of the gospel church, that is, do not include the dead in Christ, for they are represented as overcoming what did not exist in the early stages of the church, "the image of the beast; number of his name," etc. But the living church always *represents* the "kingdom of heaven," the *whole* church, or church of the firstborn. The 144,000 of Rev. 14, also represent the church of the firstborn, and like those on the sea of glass, they have the harps of God, and sing a *new* song, that is, have a new message, and yet their numbers cannot be increased, none others can sing that song. Those on the sea of glass also have the harps of God, and sing a song, and their numbers cannot be increased, since "the door is shut," and no man was able to enter the temple until the plagues were fulfilled. The company of Rev. 14 are represented as "before the throne," etc. The company on the sea of glass are those who escape the judgments that come on the earth; and those Christ said (Luke 21: 36) "stand before the Son of man." But, whether these are the same or not, the company on the sea of glass, with their song, synchronizes most perfectly with the first angel's message of the three, of Rev. 14. And the angel of chapter 10 is certainly connected with the opening of the seventh trumpet (verse 7), and therefore with the "great voices" (Rev. 11: 15), or proclamation of the change of dynasty; or kingdoms of this world becoming the kingdoms of our Lord and of his Christ. And this transfer involves their being broken to pieces (Dan. 2: 44). or "dashing in pieces" of the nations. (Ps. 2.) And these "great voices," or proclamation, also synchronize with the open book proclamation of the 10th chapter, with its sweet and bitter, and which has been so clearly fulfilled by the advent movement. And altogether, it makes perfect harmony with the prophetic periods, which give the location and duration of the "days of the voice of the seventh angel," as beginning in 1840, and ending with 1914. Such a proclamation has been made, and the *claim* was that it was with an open book; that is, that the "sealed book" (Dan. 12: 4) was now "an open book." And following this proclamation comes the time of trouble, the "angry nations" and "wrath of God." But the same "angel," that is the company who help to swell the great voices of a coming kingdom of our Lord and his Christ, must prophesy *again* after that first message "is finished." And this "prophesying again before many peoples, and nations, and tongues," must therefore be a new song, since the old, old story, or "mystery of God" will then have been finished. This gospel of the kingdom is never spoken of as an everlasting gospel. On the other hand it is to end when preached as a *witness* to all nations, (Matt. 24: 14.) But the "seed," which is to bless all nations, begins this work, to all nations, as soon as their "one body" is complete. And the song from the sea of glass, and the proclamation of the "angel" of Rev. 14: 6, and the prophesying *again* of Rev. 10: 11, are clearly one and the same.

We had long supposed the 144,000 of Rev. 14, were the *glorified* church of the firstborn, and so we once thought of the company on the sea of glass; but the book of Revelation is a book of symbols. And much that we once supposed was to be ful-

filled in the spirit world, we now understand is to transpire *on our earth*, and among men, and before the saints are translated. In brief, we are satisfied the resurrection of the dead in Christ, and translation of the living, is to be far down into this time of trouble, and at (to us) an unknown point of time. Certainly not until the "great winepress of the wrath of God" is trodden; since Christ treads the winepress *alone*, (Isa. 63: 3, and Rev. 14: 20;) while in the conquest of the nations, his called, and chosen and faithful, are with him, (Rev. 17: 14.) We believe the "winepress" will be trodden *in this country*, and not in Europe; and for the following reasons: The gospel which rose in the east, is setting in the west. The proclamation of the first advent was, in its beginning, confined to the little province of Judea, so this proclamation of his second coming has been mainly confined to this country. The old Roman empire represents "that great city that reigns over the kings of the earth," and "the winepress was trodden without the city." The gathering of the "wheat," according to the prophetic measurements, will be finished in the autumn of 1881. And, from present light, we look for the overcomers, those who are to sit with Christ on his throne, to occupy the position on, "as it were, a sea of glass mingled with fire," at that point of time, and onward, until the winepress is trodden. We had supposed when these things first began to open up last spring, that the saints were to be in the condition represented as on the sea of glass, now, during the three and a-half years of gathering; but as the advancing light increases, the evidence becomes clear that when that condition obtains with one, it will obtain with all. And from that time, or the autumn of 1881, the 91st Ps. "He shall give his angels charge over thee," etc., will begin to have its fulfilment. From that time onward, we believe no one of the company of overcomers need die, even though they reach that point tottering, as it were on the verge of the grave. "*There shall no evil befall thee,*" (verse 10.) Death has a sting, it is an evil, "The sting of death is sin." "Thou shalt not *be afraid* for the terror by night, nor for the arrow that flieth at noonday; a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." This, we understand, is the time when "the just shall live by his faith, but if any man draw back, my soul shall have no pleasure in him." "Let him that is on the house top not go down to save his stuff, remember Lot's wife. He that shall *seek* to save his life, shall loose it. But whosoever shall lose his life, (that is, cast it from him, have no fear, no care, as we lose our burdens when we cast them on the Lord,) shall save it." This will indeed be "an hour of temptation," "For the day that cometh shall try every man's work of what sort it is, gold, silver, precious stones; hay, wood, or stubble." The overcomers will stand the test; others will suffer loss. And the counsel to the Laodicean church is to-day most appropriate, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," (Rev. 3: 18.)

The overcomers, as before stated, are not to be idle. They have a song to sing, and the *truth* they have is the outward and apparent cause of escape from every evil; Or at least it is the basis of their faith, by which they live, "Under his wings shalt thou trust; his *truth* shall be thy shield and buckler, (verse 4.)

On the resurrection and harvest of the gospel age, our views are somewhat modified. When the subject of "the harvest" first came out, in the spring of 1875, we supposed the harvest meant the gathering of all the fruit of the gospel age, and therefore included the dead in Christ. We now believe the parable of the tares and wheat represents only the *living* church, all through the gospel age, as well as in its ending; that only the *living* tares are bound in bundles, and only the *living* wheat are to be gathered on to "as it were a sea of glass." That this gathering precedes translation, and therefore precedes the resurrection of the dead in Christ; and that in all these prophecies and parables, the living church is made to represent the whole church; just as in the harvest of the Jewish age, it was only the living generation who were separated, as chaff and wheat; the wheat gathered into a new condition, and the chaff burned in the fire; the fire being the thirty-three years of judgments by which that nation were destroyed. Hence, it seems, the time for the resurrection of the dead in Christ, and the translation of the living, is entirely unknown, only that it transpires between the treading of the winepress, and the gathering of the nations up to Jerusalem, for the great battle. It is at that battle he comes with all his

saints; hence, they must have been taken to meet the Lord in the air, prior to that. Therefore, although we can be in the light as to the coming of the *day* of the Lord, know when it began, the outline of its events, when it terminates, and the outcome of all these judgments; that they will cause "all nations to come and worship before thee," the only true God, (Rev. 15: 4;) that although the *nations* are dashed in pieces, yet "the *people* shall be turned to a pure language, and worship God with one consent." (Zeph. 3: 8). Yet of the day and hour of our translation, we are still, and doubtless will remain entirely ignorant. And as man must eat and drink, through all these most terrible judgments, some will be found "grinding in the mill" when that glad moment shall come.

In these, and indeed all the views advanced from 1843 to the present time, there has been with us no change in the terminus of any prophetic period; but there has been a constant growth in the knowledge of things pertaining to each step, or new stage of development. When "the harvest" of the gospel age, as brought to view in Matt. 13, was first seen, in 1875, we saw only part of the truths belonging to "the time of harvest," with a clear and well defined outline, and there was a crowding of events. We knew the harvest of the Jewish age had reference only to the generation of Jews then living; and should have seen that the harvest of the wheat and tares of the gospel age had reference only to the last generation of this age. But supposing, as we then did, that the gathering of the wheat by the angels meant the *translation* of the saints, we also had to suppose that the dead in Christ were involved in the work of the harvest. But as these things are being more clearly defined, we can now see that the resurrection and translation of the saints are not due until after the work of the harvest by the angels is ended; and after the test through which this living generation are to pass, "The Lord whom ye seek shall suddenly come to his temple, . . but who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap, and he shall sit as a refiner and purifier of silver." "The day that cometh shall try every man's work of what sort it is." Hence, while Christ is treading the winepress, the saints, like the three Hebrew captives, are to be in the fiery furnace, but under supernatural protection, and the resurrection may not take place until the fiery ordeal to the living saints is ended.

KNOWLEDGE.

Notwithstanding the indifference of the christian world, in regard to many things taught in Scripture, and the consequent ignorance in regard to God's plan of salvation; a thorough and increasing knowledge is a necessity to the church; and this general indifference, is a mark of the decay of the last phase of the church.

"My people are destroyed for lack of knowledge;' and 'because thou hast rejected knowledge, I will reject thee."

As the Scriptures are largely made up of prophecy, to be understood by those who walk in the light, as fast as fulfilled, constant study and progression in the knowledge of the truth, is required, especially by teachers of the Word; "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (1 Tim. 2: 15). "Continue thou in the things which thou hast learned, knowing of whom thou hast learned them and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus," (2 Tim. 3:). The same thought is expressed in Prov. 2: 1–4, "If thou apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasurers; then shalt thou understand the fear of the Lord, and find the knowledge of God." Why all this exhortation to earnest study, if it is not vital? Our future *life* depends upon the knowledge thus acquired. The only possible way to know God fully, and to know Christ at all, is through one or both of his "Two Witnesses," "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God, –Rom. 10: 13, 17.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may *know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, etc. (Eph. 15: 18.

Isa. 33: 6 says: And wisdom and knowledge shall be the *stability* of thy times, and strength of thy salvation; the fear of the Lord is his treasure. "The fear of the Lord is the beginning of wisdom."

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own *steadfastness*. But *grow* in grace, and in the *knowledge* of our Lord and Saviour Jesus Christ. (2 Pet. 3: 17, 18.)

Not only does our future *life* depend upon a knowledge of the word of God; but it is also the means appointed of God to complete and qualify us for the *work* of the future, (the *real* work of the saints as "kings and priests," is after their translation).

And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the *work* of *service*, in order to the building up of the *body* of the anointed one, till we *all* attain to the unity of the faith, and of the *knowledge* of the Son of God, to a full grown *man*, to the measure of the full *stature* of the anointed one. Eph. 4: 12, 13. (Emphatic Diaglott.)

All Scripture, divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God—the church—may be *complete*, thoroughly fitted for every good work. 2 Tim. 3: 16, 17. (E. D.) Now we can see, all through both Old and New Testament Scriptures, knowledge is highly exalted, and a lack of it accounted dangerous. The common teaching is, if we will be good and do good, we shall be *safe;* but we can neither *be* nor *do*, in the Bible sense, except in accordance with the instructions of the Bible.

We are taught to have faith in God; that without faith it is impossible to please God; but knowledge is the basis of faith.

But study *alone* will not secure the requisite knowledge. That will give the mere letter, and the letter *kills*. (2 Cor. 3: 6.) The Holy Spirit is promised as a leader to guide into *all truth;* then we shall understand the "deep things of God;" the real, spiritual meaning; which is a complete harmony of all parts of the word. This is the spirit that giveth life.

The object of the truth is to *sanctify*, separate from the *world* and unite to God. Jesus prays: Sanctify them through the truth. Thy *word* is truth. Such a result requires a knowledge, not only of the so-called practical part of the word, but *all* of it. The many ignore the idea that an understanding of the *prophecies* is necessary; but we are told that we have a more sure word of prophecy, unto which we *do well* to take heed. (2 Pet. 1: 19.)

Jesus says: If ye love me, ye *will* keep my *words;* and we read: The testimony, words of Jesus, is the *spirit* of prophecy. (Rev. 19: 10.) Many will admit this in a *general* way; but will contend that we can know nothing about *time*.

Peter *seemed* to think differently. Speaking of receiving the *end* or result of our faith; our salvation, he says: Of which salvation the prophets have inquired and *searched diligently*, who prophecied of the grace that should come unto *you;* searching *what*, or what *manner* of *time* the *spirit* of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow; unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister the things which are now reported unto you by them that have preached the gospel unto you with the *Holy Spirit* sent down from heaven; which things the angels *desire* to look into, (1 Pet. 1: 9–12.) If all things were written for us, can we safely neglect to *take heed?*

Daniel when giving a time prophecy, says: The *wise shall* understand, (Dan. 12: 10.) And Jesus when asked as to *when* certain things would take place, in referring to Daniel, adds: Whoso readeth, let him understand, (Matt. 24: 15.) But it requires a *continual* taking heed, with the same spirit of Christ which was in the prophets, to guide into all truth, if we would understand. Or, as John Wesley put it: *All* at it, and *always* at it.

B. W. Keith, Dansville, N. Y.

RICH MAN AND LAZARUS.

Not unfrequently are we asked, when showing that the trial, or probation of the great mass of the human family is in the next age, when the saints shall judge the world, when as joint heirs with Christ, they enter upon "the glory that is to follow," and sit down with him on his throne, etc. what do you understand to be Christ's teaching when speaking of the "rich man and Lazarus?

Let us inquire first, Is it a narrative of a fact, or is it a parable? because, if it is a fact it would imply much that is rediculous, among others, the following absurdities; Lazarus is not said to be admitted to Abraham's bosom on account of faith, nor yet of works, but simply because he was poor; no other qualifications are mentioned. If this is the narration of an actual occurrence, it would justify every very poor sick miserable person in expecting to go to Abraham's bosom; not on account of faith in Christ; but because of having *evil things* in this life, he should be comforted hereafter.

Again, if the two places, heaven and hell are referred to, it teaches that they are located uncomfortably near to each other, and the occupants of the two places converse; and the saints would see and talk with their former relations and friends. Which, if our sensibilities are not destroyed, but rather increased, must forever be a source of unpleasant emotions. We have no sympathy with Jonathan Edward's conclusions that the saints will become so hardened that fathers and mothers will look over the battlements of heaven and seeing their children writhe in agony, will turn in holy glee and sing louder than before, the praises of God.

No, love and pity will never be blotted out so long as there is suffering; but rather be intensified, when we come into the likeness of him of whom it is written, "Greater love hath no man than this," etc. If so nearly located as Lazarus and the rich-man, it could not be true that "former things shall not be remembered nor come into mind." He will wipe all tears from off all faces.

For the above, and other reasons, almost all commentators accept this as a parable, and not the relation of an actual fact. If a parable, we know the rich-man means some class he is made to represent; so also with Lazarus, Abraham's bosom, hell, the drop of water, etc. they represent other things than what the words express. This is true of all parables; "wheat and tares," does not mean *wheat*, but *represents* something else. Our Lord explained some of his parables, and left others unexplained. This of the rich-man is one he left unexplained, we may differ therefore conscientiously as to its meaning. In presenting my views I do not say they are right, and all others are wrong, but simply state what, with present light, I understand the Master to teach.

The rich-man represents the Jewish nation at the time of Christ's preaching. The purple, represents royalty; the fine linen, purity, and together, represent the Jews as a royal priesthood. Up to this time they fared sumptuously every day. They had been the recipients of the choicest of God's favors;—"What advantage hath the Jew? much, every way; chiefly because unto them were committed the oracles of God." Christ in his ministry, came to his own, and his own received him not; when sending out his disciples, he charged them,—"Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." When the Syrophenician woman came beseeching him for her daughter, he refused to take of the children's bread and give it to dogs; thereby calling the Jews *children*, and the Gentiles *dogs;* but finally, because of her great faith, he granted her the favor, as a crumb from the children's table.

Lazarus represents the Gentiles, poor, "without God and without hope in the world.

The condition of things then existing, terminated by "death," at the death of Christ: "for if one died for all, then were all dead." The Jews ceased to be God's royal people. They have been "tormented," while Gentiles are "reconciled to God," and, introduced into the bosom [family] of Abraham. The torment into which the rich man went, is fitly represented by the troubles which have come upon them since they rejected Christ; and during which time God has showed them "no favor." Lazarus also died and was carried by angels into the bosom of Abraham: If any man be in Christ he is a new creature; that is, he has died to the world, and the angels are ministering spirits, "sent forth to minister for them who shall be heirs of salvation." Hence, they have a hand in conveying Lazarus into the family of "the father of the faithful."

If the two tribes represent the rich-man, may not the ten tribes represent the five brethren, who have Moses and the prophets?

The thoughts conveyed to me by this par-

able, are much the same, as by Rom. 11: 19, 20; "because of unbelief the natural branches were broken off, and the wild branches grafted in."

In this parable, Christ does not refer to the final gathering of Israel, doubtless because it was not pertinent to the subject; but Paul does; "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles," etc.

C. T. R.

THOUGHTS ON LAW.

That the Creator has a right to govern, is self-evident. His will is the proper basis of thought and action. That will expressed is God's law. The law is spiritual, (Rom. 7: 14), and was ordained unto life; but is found to be unto death, (verse 11). If thou wouldest enter into life, keep the commandments, said the Master. The commandment is counted weak, because it was found to be unto death, when it was ordained to life. Its weakness, however, was not native, but through the flesh; the *flesh* is weak; and the law was given to *prove* that weakness. The inability of the natural man to keep the law, is the basis of man's enmity to God; the carnal (fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed *can be*. So then they that are in the flesh *cannot* please God, (Rom. 8: 7, 8). The law then, in fact, has no power to give life; but it has power to prove the weakness of the flesh, and kill the the natural man. Hence the natural man can not attain to eternal life, under any conditions. But the flesh, though doomed to death, is a stepping-stone to a higher life.

For what the law could not do, because it was weak (on account of the flesh), God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be *fulfilled in us*, who walk not after the flesh, but after the Spirit, (Rom. 8: 3, 4).

Then though the natural man is not subject to the law of God, nor can be, yet the spiritual man, "the inner man," the new creature in Christ, must be in harmony with the law of God. He could not properly be said to be *subject* to it, for the divine life, Christ formed in us, is *equal* to that law, which is spiritual, just and good. And it is evident, from facts given us, that out of harmony with God's law, there is no eternal life; the very object of Christ's work being to bring us into harmony with the divine law. While man is in the mere natural state, he is unable to overcome the flesh, and hence is not accountable to the law only so far as it relates to natural life. And until he is begotten of the Spirit and so made a partaker of the divine nature, he has no life to lose but the natural. Christ's divinity was not from the human, but from the Divine Parent, that man might gain a higher nature, that is the divine, and consequent immortality.

Sin is a characteristic of the flesh, and Christ condemned sin in the flesh. Men are not *counted* in the flesh, but in the spirit, if the Spirit of God dwell in them, (Rom, 8: 9). And yet they live a life in the flesh, by the faith of the Son of God. This inner life, or 'inner man,' is Christ formed within. *I* am crucified, the old man, nevertheless I live, yet not I, but Christ liveth in me (Gal. 2: 20). And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Flesh sins; but he that is begotten of God, that is the *inner* man, cannot sin because *His* seed remaineth in him, (1 John 3; 9). Hence Paul could say of the natural tendency to sin, "Now then it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is in my flesh) dwelleth no good thing,"—Rom. 8: 17, 18. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," (verse 20). For I delight in the law of God after the inner man; but I see another law in my members warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." Here is a warfare which is impossible before the divine nature, or Spirit is imparted. And the work of christian life is to mortify, through the Spirit, the deeds of the body. The crucifixion of the flesh with the affections and lusts, is the cause of the sufferings of this present time, which are not worthy to be compared with the glory which shall be revealed in us. If we suffer with Christ, we shall also reign with him. To the overcomers, Christ has promised a seat with him in his throne. Hence the victory which secures the crown, is not merely a separation from the world, but the world the flesh and the Devil are to be placed under foot.

"Until the law, sin was in the world, but sin is not imputed, where there is no law." John says, "sin is the transgression of the law." How then could sin be in the world

before the law was given? If it is proper to speak of light and heat as latent, or undeveloped, it is proper to speak of law in the same way; all the light which can be produced from oil, is in the oil before produced. All the spiritual light the church is getting is as old as the Bible, and the truth contained therein is much older than the book. It is not true because written, but written because true. God's will unexpressed may, on the same principle be called the unwritten or unspoken law. The principle of right is doubtless coexistent with God; that principle violated, is sin; and in this sense, sin was in the world before the law, which law, "was added because of transgression." But sin is not imputed, where there is no law. That some things God has commanded were not expressions of eternal principles, is evident. They grew out of the immediate circumstances, and perish with the using. For convenience we may call them *positive* laws, to distinguish them from moral law. Of such it would be proper to say they were right because they were given. Positive laws are none the less tests of loyalty, than the moral law, but rather more so. Of this class are the ceremonies, such as the command to Abraham to slay his son. To keep the sabbath was a test in God's dealings with the Jews, but after the resurrection of Christ, it is never mentioned as a law for the church; nor is the sin of sabbath breaking ever hinted at. In the New Testament baptism is made binding, while under the old covenant it was not required. Positive laws change with the circumstances, but moral laws are unchangable. Moral law is in some sense written in man's nature, (Rom. 2: 15), so that he knows right and wrong to some extent, but no man ever would think of what we have denominated *positive* law. But man's consciousness of right is so dim that he is as one "alive, without the law," "but when the commandment came, sin revived and I died." Thus sin "by the law is made exceedingly sinful, and by the law is the knowledge of sin."

Though the command to Adam, "Thou shalt not eat of it," was a positive law, yet he violated the moral law; he coveted what was not his, and was a thief. The atonement by Christ secures for the natural man recovery or reconciliation. The new, or risen life imparted to man, will when developed, secure harmony with all eternal principles. The righteousness of the law will be fulfilled in us, who walk after the spirit.

The supposition that the ten commandments are in and of themselves the law of God, is fallacious. The *whole* duty of man is not embodied in them, however much is justly said of their value. A perfect expression of all man's duties, would be like the acts of Christ all written, voluminous indeed. Love to God and man are not *commanded* in the decalogue. The two *great* commandments of the law enunciated by Christ, contain them, and are as much superior to the decalogue, as a rule of life, as christianity is superior to Judaism. J. H. P.

THE COMING OF THE LORD

I have lately examined an English work re-printed in this country; and as the views advocated are rapidly growing into favor, I wish to notice some of the inconsistencies in their principle of interpretation. The book contains the addresses of sixteen different speakers, being, as I understand, a report of the Prophetic Conference held in England, just prior to the one of a similar nature recently held in N. Y. City; the two bodies being mainly in sympathy. Our American brethren, however, confined their investigations to such narrow limits that comparatively few unscriptural positions were advanced; not so however, with our English friends. But as the views advanced in this report, have many adherents on this side, I give space to criticise.

There is one point on which there is the utmost harmony on both sides of the water, viz. the absolute ignorance of the bride as to even an aproximate knowledge of the time of her marriage. The statement is repeatedly made that there is nothing between the departure of the Lord Jesus, as he ascended from Bethany, and his coming for his church; no prophecy, no signs, absolutely nothing; all the signs, propheeies, etc. refering to the Jews, and a later stage of the advent. Hence, they claim that the true church have been at all times or should have been in momentary expectation of his return. This is a wholesale way of disposing of Scripture, it is true; but they are not without some plausable application of texts which seem to lend support to their position. One text in particular they use with effect, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that sleep, . . . for the dead in Christ shall rise first; then we which are

alive and remain, shall be caught up together with them to meet the Lord in the air" (1 Thes. 4: 17). This, they say, teaches that the apostle believed some of the persons to whom he was speaking would live until the Lord came. *We* who are alive, etc. That being true, proves that the risen Jesus labored under the same mistaken idea, 'Go *ye* into all the world and preach the gospel to every creature; lo I am with *you* always, even to the end of the world." Do our learned brethren really think that Jesus supposed some of the individuals to whom he was speaking would remain until the end of the age? Go *ye*, lo I am with *you*, etc. Was the Lord mistaken? or did he not use the right language? I confess my surprise that they can take such a position: Truly "the wisdom of their wise men has perished."

These very brethren make a special point of the unity of the one body. And that one body, complete in all its members, they, with us, believe, is THE *Christ*. Do they not know that the church never dies? some of its members fall asleep; but the *church*, always addressed as "we," "you," or "ye," were to live till the Lord come; "Lo, I am with YOU to the end of the world." "Behold, I shew you a mystery; *we shall not all* sleep." Was that false? It was, if "*we*" refered only to those members of this one body then living. Nor will it do to say, that Paul, or rather the Spirit, might have *supposed* that the "*we*" referred only to that fraction of the one body then living; *unless* you are willing to admit that Jesus made a similar mistake. And this unscriptural and weak argument on the "*we*,' of 1 Thes. 4: 17, was made the very bulwark of their position to prove that the apostles did not expect to die; and this wonderful argument is impressed on the reader no less than four times in the one address.

If our readers will bear in mind that the church is spoken to, and therefore addressed as *ye*, *you*, or *we;* and the world spoken of, or as the third person, *they*, or *them*, it will help in 'rightly dividing the word.' It comes as a thief on *them*, and *they* shall not escape, but *ye* brethren, etc. Again, "as a snare shall it come on all *them* that dwell on the face of the whole earth, watch *ye* therefore, that *ye* may escape," etc.

"The day of the Lord," say they, and the "day of Christ," are one and the same; we admit it:—"That ye be not *soon* shaken in mind, . . . as that the day of Christ is at hand, (2 Thes. 2: 2). Our brethren render this, *is come*, and predicate their argument mainly on the idea that the Thessalonians were expressing a fear that the day of Christ *had come*, and they were not gathered. But how exceedingly weak to suppose any such thing. There was Paul, their spiritual teacher still with them. Is it likely they would think he was left? and must he *prove* to them that the day had not come and that he himself was left? would he not have said, believing as our friends say that he believed, we are all here yet, but may be gone before this epistle reaches you.

What he did say, was, "Be not *soon* shaken in mind, . . for that day shall not come except," etc. But they claim that that day is not coming on the church, that the saints are to be taken *before* that day comes. If this is true, why did Christ warn his disciples, "Take heed . . lest that day come upon you *unawares;*" but, Lord, it is not to come on us at all, they might have said. And why should the apostle say that it will not come as a *thief* on the church, and *will* come as a thief on the world; and assign as the reason, that they are the children of the light? And notice the class *to* whom he speaks, and *of* whom he speaks:—"But of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when *they*, (the third person, the world), shall say, Peace, and safety, then cometh sudden destruction on them, and *they* shall not escape; but *ye brethren*, are not in darkness that that day should come upon you (why not have stopped here, if that day is not to come on the church? But that is not true, it comes on both the world and the church; the one are to be in the light, "so that day will not come on them *unawares*," or as a thief, while on the other, it does come as a thief, and they shall not escape the things that are coming on the earth; but the former class will escape, "for he shall give his angels charge, and no evil shall befall them."

Again, our brethren, who ignore all ideas of duration, for the gospel age, and give all measurements and signs to the restoration of the Jews, are very inconsistent in many ways; for the measure of time to the turning away of blindness from Israel, is also the measure of 'the fulness of the Gentiles.'

When Christ commissioned his church, and promised to be with them to the end of the age, and the commission itself demands

that the work should be world-wide, how inconsistent for us to believe that they should have looked for his immediate return.

Again, these learned gentlemen tell us the 2nd and 3rd of Revelation are a prophetic history of the church in its seven phases. How could John, on the Isle of Patmos, have looked for the end, in his day, with all that prophetic history before him?

Again, one of these writers, W. Kelly, states, with the exception of the first three chapters, all of the book of Revelation is in the future, and belongs *after* the rapture of the saints. And in this he has many sympathisers both in England and this country.

These writers lay great stress on, "*After* this, I looked," etc. (Rev. 4;). That is, after the scenes of chaps. 1, 2, and 3, which all agree, bring us to the end of the gospel age. And therefore they reason that as the 4th chap. is the opening scene of the judgement on the nations, and is followed *by* that judgment, as presented under the seals, all of the book that follows the opening of the seals, must be after the saints are removed.

If this reasoning is sound, why should not all the book of Daniel, after the 2nd chap. follow in chronological order? Chap. 2nd brings us to the same result that the seven churches, and seven judgment seals do, viz. to the conquest of the nations, and end of Gentile times, (see Dan. 2: to verse 44). *After* that, he had other visions; and if it does not say, "Come and see," it does say, "I saw;" and "*After* that." The same ground is gone over no less that four times in Daniel, but each time some new features are brought out. So it is in Revelation: and there is no more propriety in saying that all the beasts, trumpets, etc. which follow the first chain of prophecy in Revelation, is after, in point of time, than there is in Daniel.

Remember, they say, the church *may* be taken any day, and that they certainly will be caught away before the sounding of the *first* trumpet. But what saith the Scriptures?—"Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, . . at the *last* trump; for the trumpet shall sound, and the dead in Christ shall rise first," etc. Query! will the last trump sound before the first one?

Our brethren who labor so zealously to convince the church that "that day *will* come on them *unawares*," in spite of Christ's warning to the contrary, (Luke 21: 34), and claim that "no signs, or prophecy intervene between the ascension, and the return of Christ for his bride, and therefore, their true position has been to expect him every day and every hour since then, have uphill work, to oppose so much Scripture. Possibly they think the trumpet of 1 Cor. 15: has no relation to the seventh trumpet of Rev. but let us see: When the dead in Christ are raised, this mortal puts on immortality; death is swallowed up in victory, the saints are fashioned like unto Christ's glorious body; they see him as he is, and are like him. He is their great reward, they are one with him, and therefore have in him "all things." Is not this the great reward, "the crown of righteousness which he, the righteous judge, shall give at that day"? All this is given at the resurrection of the dead in Christ. Jesus also affirms that we are to be, "recompensed at the resurrection of the just." And this is "at the last trump." "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become (*ginomia, shall be*) the kingdoms of our Lord and his Christ. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest REWARD thy servants the prophets, *and the saints*, and all that fear thy name, *small and great*," (Rev. 11: 15–18). Comment seems unnecessary, they cannot escape these Scriptures showing that this trumpet and that of 1 Cor. are one and the same; unless there are two last trumps, and the saints are to be rewarded at both of them. Then there *was* prophecy to be fulfilled between the ascension of our Lord, and his return for his bride. And all contrary teaching is calculated to lead men astray, discourage our taking heed to "the more sure word of prophecy; whereunto ye do well that ye take heed as unto a light shining in a dark place;" and if persisted in, will certainly cause "that day," to come upon them *unawares*.

The parable of the wheat and tares belongs to the gospel church, and not to the Jews, as these men try to make out; "the harvest is the end of the age. And in the *time* of harvest" he sends his angels to gather *first* the tares, and bind them in bundles. And while that invisible work of angels is being accomplished, the "wheat" remain at their buisness in the mill, the field, etc. And being children of the light, that day does not come on *them* unawares. They know the harvest is in process, and that the bride is "making herself ready." And not-

withstanding, *in the days* of the Son of man, it is to be as it was in the days of Noe, and men plant and build and know not, still the true children of the light, know the time of their visitation.

THE SABBATH.

Few of those who observe the "Lord's day," or first day of the week, seem to have any reasonable understanding of why they do so. If asked, probably their first answer would be, Because God commanded it; overlooking the fact that we do not keep the day he commanded:—"The seventh day is the sabbath of the Lord thy God, in it thou shalt do no work." Consequently we do not keep the day God required in the ten commandments.

The christian church observe the first day of the week, because on that day, Christ rose from the dead, bringing life and immortality to light. We remember that day with joy as the beginning of the *new creation;* the birth-day of man's immortality; made sure by the resurrection of "the first-born. And with Peter, we can say, "Blessed be the God and Father of our Lord Jesus Christ who hath begotten us again unto a lively hope (hope of life) by the resurrection of Christ from the dead." This day christians delight to consecrate to the worship of God. Not as servants obeying a command, for God has no where commanded it, but as sons of God might celebrate the laying of the corner stone of creation, "When the morning stars sang together, and all the sons of God shouted for joy." It is a willing service, a free-will offering. which as under-priests, (1 Peter 1: 5), we render; thus offering "spiritual sacrifices," "the fruit of our lips," our reasonable service, acceptable with him. We are no longer servants, under law, but children under grace. And no longer look to the law of carnal commandments, that is, law which merely regulates the conduct of the outer man; but we as children, are under the law of love. If ye love me keep my commandments. This is my commandment, that ye love one another; for love is the fulfilment of the law; that is the true spirit of the law. All can see that to those actuated by the law of Christ, the carnal commandments would be useless. If I love you, none need tell me not to kill you; for instead of desiring to kill, I should seek to save your life. And how should I steal from, or bear false witness against you? No no! If I love you I could do none of these things. And knowing God, and loving him, how could I worship any other? LOVE fulfills it all! thou shalt love the Lord thy God with all thy heart.

We see then, that the carnal commandments were only for the carnal seed. The christian is so far above them that they do not reach his case. The law was a schoolmaster to bring us to Christ; but when we enter his school we are free from the law; "we are no longer under the law, but under Christ." But, says a brother, Christ taught that not one jot of the law should fail till all be fulfilled. True! And I can show that it did not pass away until it was fulfilled. Now you will agree with me that all the law was not fulfilled at once; and that some of the features are yet to be fulfilled. (I do not refer to the ten commandments alone, but to the whole system, including the types). As an illustration of types fulfilled, and yet to be fulfilled, take that of the day of atonement; this shadow in the law represents in one day's work, the entire gospel dispensation; and what the high priest did typically, Christ, our High Priest is doing really. The high priest offered bulls and goats, and took their blood into the holy place, to make the atonement. Christ, our High priest, entered into the holy place "not made with hands," to appear in the the presence of God for us. As the typical high priest did not remain in the holy place, but came out and blessed the waiting people, so Christ comes out to bless the people. "And in him shall all the families of the earth be blessed." This blessing of the people, is a part of the type yet unfulfilled; but it surely will be, "for it is easier for heaven and earth to pass, than one jot of the law to fail till all be fulfilled."

Another partly fulfilled type is the passover. Our Lamb was slain 1800 years ago; and during all this time, this night, christians have been applying the blood of sprinkling, and eating the Lamb, with "bitter herbs," (sufferings). Yes, we feed on our Lamb, Christ is being formed within us, the hope of glory. And in "the morning," it will be found that all "the *firstborn*" will be passed over:—"I will spare them, as a man spareth his own son that serveth him." This is yet unfulfilled, "Watch ye therefore, that ye may be accounted worthy to escape all these things coming on the earth, and stand before the Son of man."

So we see some features of the law have been fulfilled, and are therefore ended; and others are still in force, because unfulfilled. Of this former character is the law of carnal commandments, for he abolished them, "nailing them to his cross," therefore there "is now no condemnation to them that are in Christ Jesus;" for the law of the spirit of life, (love), hath made me free from the law of sin and death. But some may say, If we grant, that as a part of the carnal ordinances, the seventh day ceased to be of force on the new creature in Christ, yet the sabbath was a part of the great system of types which point to the "rest, (sabbath), that remains to the people of God;" a type of the millennial age; as such, it is not fulfilled; should it not therefore be observed by us and all who believe in that which it prefigures, "the times of restitution"?

With this I fully agree. The sabbath was a part of the carnal commandments, also a type. As a commandment, it ceased at the cross, when we came under the new School master, Christ; as a type it is double, one part fulfilled, the other not fulfilled.

There were two parts to the sabbath, or rests, for this is the meaning of the word. There were *day* sabbaths, and *year* sabbaths, the year sabbaths were years in which the land rested, no work was to be done during those sabbatic years. There were three, the 7th year, the 7x7, or 49th year, and the 50th year; the last being the jubilee. In the jubilee the whole system of sabbaths was complete, all the lesser sabbaths of 7, or multiples of 7 being contained in this one: hence, if a provision for its renewal had not been provided, like that of the day of atonement, renewed from year to year, the system of sabbaths would have exhausted itself in one jubilee cycle.

In this 50th year, not only was there rest to the land, but there was joy and rejoicing among the people; for in this year every one had restored to him his original possession, no matter how much he had lost, complete restitution was made. This is a beautiful type of "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets," (Lev. 25: and Acts 2: 19–21). In fact, in these types, is where "the holy prophet" Moses, speaks of the restitution. The return of every poor man to his possession, and every member of the family, from lives of servitude and deprivation to their own restored home, is a scene the joys of which can be better imagined than described. The same is true of the great restitution, when God shall restore to man through the New representative, that which he lost through the first Adam. So that "as in Adam *all die*, even so in Christ, shall *all be made alive*." Remember that *eternal* life is not restored to man; no, he could not lose that for he never possessed it. He was on probation with the promise of eternal life on condition of obedience, and which the natural man did not render, but which is fulfilled in us, who render the obedience of faith.

Not only do the sabbath years point to the restitution, but their arrangement as multiples one of another, which is also part of the law, has a significance; teaching us that the great jubilee of jubilees, the antitype; is to be reached by multiplying the complete typical sabbath into itself; which would be 50 times 50, or 2500 years; showing, as we think can be demonstrated, that in 2500 years from the last typical jubilee, the antitype will be reached, the jubilee of jubilees, or times of restitution. When did this last great cycle begin? was it when the Lord commanded Israel to keep their sabbaths to the land, viz. "when ye come into the land, then shall the land keep sabbath, and ye shall count," &c. (Lev. 25: 2)? No! the antitypical cycle does not begin until the typical cycles ended, (keep this in mind also in reference to the day sabbath).

Nine hundred and fifty years after the system began, God caused the outward observance of the jubilees to end, by their captivity; from which, according to the Bible chronology, the 2500 years ended in 1875; when the world entered "the times of restitution," during which Christ shall reign until he subdues all enemies, and thus restores all things. The fact that the kingdom is not yet restored, seems to many, to prove that we are incorrect in supposing we have entered the *times of restitution*. But the time of trouble is already begun, which we believe the Scriptures teach will increase until all the Gentile governments are overthrown. This is as it were, the clearing away of the old, that the new may be erected in its place. The pulling down of the kingdoms of this age, that the kingdom under the whole heaven may be given to the saints of the Most High. Even as Palestine must be vacated, before Israel can be restored. This time of trouble, or "treading of the winepress," is a part of the work of restitution. The restitution is to the

world, while, at the same time, the saints enter the joy of their Lord, which is "the rest that remains for the people of God," and into which we shall soon enter.

THE DAY SABBATHS

were also three: the 7th day, the 7x7, or 49th day; and the 50th day. These, like the year sabbaths, point to a *rest*, and the arrangment as multiples of each other, culminated in the 50th day. These day sabbaths, unlike the year sabbaths, were always to be kept, whether in their own land, or in an enemies land, even Christ was obedient to them until they ended. At the cross these types ceased; and from the resurrection, the last cycle of 50 days began. But did the antitype come at the end of that last cycle? Yes, it ended in the Pentecost, when the disciples learned for the first time the blessed experience of the *rest of faith;* that not only "there remaineth a rest, to the people of God;" but also how they that believe, "DO enter into rest" that of which Jesus speaks, "Come unto me, all ye that labor, and I will give you rest." This was fulfilled when they received the first fruits of the Spirit, the earnest of our inheritance, joy and peace in the Holy Ghost.

We see then that it is our privilege to enjoy continually, *every* day, and every hour, the true sabbath, or rest, of which the law sabbath was but a shadow.

As the Israelite could keep the day sabbath anywhere, either in his own land or in a strange land, among his brethren or his foes, while the year sabbaths could be kept only in his own land, how beautifully expressive is this of the fact that we, though citizens of a far country, pilgrims and strangers, can have this rest in Christ even now, a peace the world can neither give nor take away. O how true it is that "they that believe DO enter into rest." Brother, sister, have you entered into this rest? Are you carrying all your cares and trouble to him who invites all who believe, to cast their burdens on him? We are not to expect while in an enemies land to have their friendship "the friendship of the world, is enmity to God;" "If ye were of the world, the world would love its own,' 'but because ye are not of the world the world hateth you." But, beloved, remember he has also said, "In the world, ye shall have tribulation; but in me ye shall have PEACE." Are you keeping THIS sabbath? or are you as servants under the carnal law, still carrying your own burdens? Many fail to obey the Master when he says, "take *my* yoke upon you and learn of me; for my yoke is easy, and my burden light; and ye shall find rest to your souls."

If you have not this rest, why are you without it? There are I believe, two reasons. Let me ask, have you consecrated yourself entirely to God? your body, your mind, your ALL, not leaving out your reputation? Of course no one can do this without the power of the Spirit, through the truth. If you have thus consecrated yourself you will be very anxious to know what the Lord's will is; and will seek to do all his requirements, whether by being baptised in likeness of his death; giving to the poor, or any other thing which his WORD teaches to be his will. Thus consecrated, all things are yours; all his promises, of the life that now is: and that which is to come.

Some would consecrate themselves by casting their burdens at the Lord's feet, ask him to bear them, and yet on rising from their knees take up their burdens again; thus showing a lack of faith. Now remember, it is they that believe, who enter into rest. Beloved, what Father says to all who are consecrated to him, is, "All things shall work together for good." Believe this, and you need not fear. It is "ALL THINGS," no matter how evil they may seem. Neither should you fear that you may want what it is best for you to have, "No good thing will he withhold." Trust him to fulfil his promise. Believe, and enter into rest.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Every thing to God in prayer.
Have we trials and temptations,
Is there trouble any where?
We should never be discouraged,
Take it to the Lord in prayer."

C. T. R.

A REASON FOR OUR HOPE.

We are exhorted to be ready to give a reason for our hope, with meekness and fear. And believing most fully, that the present generation are to witness the great change from the gospel, to the millennial age, we wish to give a reason for this hope.

As "no prophecy of the Scriptures is of any private interpretation," it is impossible to give any one prophetic measurement, so as to be seen in its full strength, unless associated in the mind of the reader with other parts of the one great subject of which it

is but a link. Hence, we give an outline of the whole, and the proof for a single part only, in this article.

The two dispensations starting the one from the twelve tribes, and the other from the twelve apostles, have a remarkable relation one to the other. For some reason God has every thing arranged in type and antitype; first the natural, and afterwards the spiritual; the one being a pattern of the other. So absolute is this that beginning with the smallest detail, as for instance Jacob has twelve sons, Christ, twelve apostles; Jacob loses one, and two are chosen in place of that one; Christ loses one, and two are chosen. And yet but twelve are ever recognized; the one based on the twelve tribes, while twelve apostles are the foundation stones of the other The first were begotten of the flesh, the second of the Spirit; the one had its earthly kingdom, its city, its sanctuary, sacrifices, tabernacle, temple, incense, priesthood and worship; the other its heavenly:—"See thou make every thing after the pattern shewn thee in the holy mount." To the first, Christ is sent in the flesh, to the second he comes as a God. And as his first advent was to do the closing work of that age, and introduce one of a higher order; so his second advent is to close up this age, and inaugurate the blessed kingdom. And we have not only a long array of facts, to prove the existence of a complete parallelism from first to last, but we also have Moses and the prophets, proving by two distinct lines of argument, that these two dispensations were to be of "ONE MEASURE AND ONE SIZE." But this is not the present argument; still we want the new readers to remember there is PROOF that the closing work of the Jewish age is, like the rest of that age, a PATTERN of what is to be in the end of this age. Was the first advent made up of various stages, so is the second. And the prophecies concerning his coming for his church, differ as widely from his coming to the mount of Olives, as his coming in the manger differed from, "Behold, thy King cometh, meek and lowly. The one is to our atmosphere, and the saints are caught *away* from the earth; the other is when he comes WITH his saints. And there is positive proof that these two stages of the advent are *many years* apart.

The first advent, and closing work of that age, covered the time from the birth of Jesus to the destruction of Jerusalem; and the time was divided as follows: The begetting and birth of Jesus. Thirty to thirty-one years after, his coming as the Anointed, thus marking the end of the "seven weeks and three score and two weeks" of Dan. 9: 25. Three and a half years of his public ministry,—he was "cut off" in the middle of the "one week;" while the last half of that week, which completed the "seventy" determined on the Jews, was for gathering out the elect remnant, among which Paul classes himself, before God forsook them and turned to the Gentiles. Then, after the end of this "one week" during which the *new* covenant was being confirmed, were thirty three years and a half of judgments by which their nationality was overthrown.

These are the facts in relation to the first advent. And measuring from the beginning of the twelve tribe dispensation, to each of the above points, is the pattern. Now the peculiar feature is, that each of these points has its exact parallel at the end of the gospel age. Thus, from the death of Jacob, where the twelve-tribe dispensation began; and from the death of Christ, where the gospel age began, commence the measurement; and at just an equal distance in time this side the death of Christ, as was the birth of Jesus, this side the death of Jacob, is the terminus of a prophetic period which electrified the christian nations, and made as great a stir, as did the birth of Jesus, in the Jewish nation. I refer to the 2300 days of Dan. 8: and the 1843–4 movement. And thirty years this side of that, are three chronological and prophetic periods terminating; and lo, the christian world are again awake, "and all men are in expectation." The seven years, between 1873–4 and 1880–1, are as clearly marked, as the "harvest" of the gospel age, as was the "one week," at the close of the Jewish age; as the measure of the harvest of that age. While the end of the thirty-three and a half years of judgments which followed their rejection, [the exact measure of Christ's earthly life] and which ended in the year A. D. 70, is paralleled by the ending of "the times of the Gentiles" with A. D. 1914:—a clear and unanswerable position, "Seven times" are 2520 years; and beginning when Jerusalem was given up to the Gentiles, at the captivity, 606 B. C. will end with 1914.

The first dispensation, with its advent, is a pattern of the second; and with this the prophetic periods are in harmony. This ought to make our position command respect

and earnest consideration. If the second advent bears this exact relation to the first, the *tarrying* of the Bridegroom, (Matt. 25: 5); must of necessity be thirty years, after the advent has in some sense begun. And with this, the details of the atonement can be made to harmonize; see Lev. 16:. The ceremony with the scapegoat is the last in the atonement; and by it their sins were taken away, (see verse 21). The gospel age, while Christ has appeared in the presence of God for us, has been the day of atonement, and the last act, the one immediately connected with his appearing the second time, (Heb. 9: 28), is the blotting out of our sins (see Acts 3: 19, 21). The high priest in the law, comes out to the door of the tabernacle with the scapegoat, since no man can be in the tabernacle while the atonement is being made, (verse 17); and then returns to the tabernacle and tarries there, since on passing out the scapegoat, the atonement, so far as he was concerned, was ended. But while their sins were being borne away, he had a personal work to do before coming out.

We should not dare to speak so positive of the movements of our great High Priest, were it not that like the pentegraph, we have before us the short arm; and every tracing of the pencil must produce its counterpart at the end of the long arm. And though that reaches beyond the vail, yet by faith, we can see its every movement.

But how long does he tarry in the tabernacle "not made with hands?" Thirty years was the time he tarried in his earthly tabernacle, in the pattern dispensation, before he began his work as Lord of the harvest; and the two, the pattern, and the "true," were to be "of one measure and one size."

THE 2300 DAYS

marking the first stage of the advent, not to this earth, but out from the holy place, prior to the thirty years tarrying:

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed," (Dan. 8: 14).

In the third year of Belshazzar, this vision is given; and is called, "*the vision of the days*," (verse 26). [The phrase, "*evening and morning*," is from the same Hebrew word in ver. 26, as the "*days*," of ver. 14]. And though the vision realy covers the Medo-Persian, Grecian, and Roman empires, still so prominent is the measurement, that it is named, "the vision of the *geh-rev*."

The Persians were to restore the Jews, and thereby restore the daily sacrifice; and the vision interests Daniel, only because of its bearing on God's people. And he was informed that they were to be trodden under foot during the rise and fall of empires, but, at the end of the "days," the *sanctuary* should be cleansed. Hence, the vision was concerning these things; the mere historical part in itself, being of little importance.

"And I heard one saint speaking, and another saint said unto that certain saint which spake, How *long* shall be the vision, concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot; and he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." A peculiar expression; two things were to be trodden under foot, and when the days were ended, ONE of them was to be cleansed. Now we know this vision covered the Jewish church, from the time the daily sacrifice was restored, and also the gospel church; and reaches to the "last end of the indignation," (verse 19). In other words, it reaches to the end of the times of the Gentiles; for when given over to Gentile rule, the indignation does not end until then. Some have supposed this vision covered only the Persian and Grecian empires, and that it ended up in Antiochus Epiphines, a Grecian prince who polluted the Jewish sanctuary. But this cannot be, for the vision covered not only the rise and fall of the Persian empire, and the final division of the Grecian empire, but he saw a power "which waxed exceeding great, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down." This same power was also to "stand up against the Prince of princes," which was Christ; "the kings of the earth stood up, and the rulers took council," etc. under Herod, Pontius Pilot, and the Jews, (Acts 4: 26). This third power then must refer to Rome. Hence, the 2300 days, covering so much of the world's history, must be understood as that many years.

In verse 16, Gabriel was told to make Daniel understand the vision. He went to him and explained about the ram, the goat, and king (kingdom) of fierce appearance, the one to be "broken without hands," (compare verse 25, and chap. 2: 34); and no further proof is needed that it refers to the Roman empire, and that the "days," are symbols of years.

Notwithstanding this commission to Gabriel, neither himself nor Daniel understood it, for verse 27 closes the subject with, "I was astonished at the vision, but NONE understood it." Neither the "greatly beloved" Daniel, nor saint, nor angel, however "dilligently" they might search, could "know what, or what *manner* of time, the Spirit of Christ which was in them did signify, when it testified beforehand, the sufferings of Christ, and the glory that should follow," (1 Peter 1: 11). "For of that day and hour knoweth no man, no not the angels in heaven; but my Father only." And shall that discourage us? No indeed, "for it was revealed unto them, that not unto themselves, but unto us did they minister . . . that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desired to look into." "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision," but no answer came to him, and even to Daniel it was given so as to remain a profound mystery. But, holy brethren, partakers of the heavenly calling, there can be no mysteries kept back from you, all things which Christ has heard from his Father, he has made known to us. Not all at once, but as it becomes due. And when is the TIME, and MANNER of time to the "glory," due to be known? *At the time of the end*, I answer, but it is only for the "wise;" all others will persist in reading as if the words were "Go thy way Daniel, for the words are closed up and sealed forever, and the wicked shall do wickedly, and none of the wicked shall understand, neither shall the wise understand," (Dan. 12:10).

Some years after seeing this vision of the 2300 days, Daniel made another attempt to understand the time, and manner of time, for he searched dilligently; and he understood his buisness, for he brought to bear a power that moved heaven; and Gabriel "who stands in the presence of God," received a commission that required unusual speed, the greatly beloved Daniel had called and he must "fly swiftly." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." "At the beginning of thy saplication the commandment came forth, and I am now come to shew thee: therefore understand the matter, and consider the vision: *seventy* weeks are determined on *thy* people and upon *thy* holy city;" (Dan, 9: 24). And upon what people, and what "holy city," the *remainder* of the vision was determined upon, remains to be considered.

That the *vision* refered to by Gabriel, is the "vision of the days," is plain, because Gabriel had been told to make Daniel understand it, (chap. 8: 16), and had failed, ver. 27, and on being sent a second time, his first salutation is in relation to it. And more than that, in verse 21, Daniel says, "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, . . and said, I am now come forth to give thee skill and understanding, . . therefore understand the matter, and consider the *vision*; seventy weeks are lit. *cut off*, upon *thy* people."

There is no room for two opinions about the seventy weeks being a part of the 2300 days. And the question, "How long the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot"? clearly implies that the first part, the "daily," belonged to that dispensation, and the balance of the vision to what should follow the taking away of the daily sacrifice.

Seventy sevens, or 490 years, ended with the "one week" in which the "covenant was confirmed." And certainly the apostle makes the subject of the old covenant passing away, and bringing in the new covenant, or testament, (it is the same word), and the confirming the new, by the death of the testator, as clear as could be desired, in Heb. 9:. Other things than merely the death of the testator, are required in confirming, or establishing a covenant. And the gospel to all nations, just what the apostle means by the "new covenant," was confirmed to Jew and Gentile, during the last, week, the one in which he "made the sacrifice and oblation to cease:" the central figure, of course, being the death of Christ.

From 2300 days, 490 cut off, leaves 1810. And this reaches to the cleansing, or (margin,) justification of the sanctuary,

There should be no surprise that such a movement as that of 1843–4, should spring from this. The church from the beginning have understood that the "seventy weeks" pointed to the first advent; and if so, the balance of that "vision of the days," ends where the cleansing of the sanctuary begins, "Then shall the sanctuary be cleansed."

The mistake was, in not understanding the *manner* of the advent. If they had seen

that the first advent, belonging to the pattern dispensation, was in a sense, a guide to the order of events here, they would not have expected to realize all that belongs to the complete advent, at its first stage; but that premature movement was foretold in prophecy; and is in keeping with the fact that he was to tarry. The parable of the virgins, Matt. 25: unlike any of the others, is located at the end of the gospel age, *Then* shall the kingdom be likened. etc. A premature movement is made, and while he tarries, they fall asleep; a second movement is made, which ends with his coming, and the marriage.

The Sanctuary, What is it?

The *Hebrew* for sanctuary, in this case, is *koh-desh*, and is rendered *holy city* in Dan. 9: 24; and *saint*, in Deut. 33: 2, "He came with ten thousands of his koh-desh.'

The word in chap. 8: 11, "the place of his sanctuary was cast down," also chap. 9: 17; and 11: 21, is *mik-dahsh*, and never refers to the people or church.

The sanctuary to be cleansed, or *justified* at the end of the 2300 days is the gospel church;—1 Because that is the *sanctuary*, or dwelling place of God, of the present dispensation. 2 Because it must be cleansed, that it may be presented to him, without spot, or wrinkle or any such thing, (Ephe. 5: 26, 27); before the Bride is made ready. 3 Because there is nothing to be cleansed at the end of the 2300 days, excepting what men may do, only what is of the "heavenly" order, (Heb. 9: 23. 4 Because the Jewish people, or "host," and the gospel church, or "sanctuary," are the only things which fill the conditions;—They have been "trodden under foot;" the latter are to be cleansed by "the better sacrifice;" and the former, to cease to be trodden down, at the end of the times of the Gentiles. The gospel church are to be cleansed before the Jews are restored, for they remain blind, until the fulness of the Gentiles be come in; and the promise was only in reference to the sanctuary, "then shall the sanctuary be cleansed." 5 Whatever is to be cleansed by the better sacrifice, must be cleansed *before the High Priest comes out to the people;* hence, it can not be something that is to be cleansed after he comes.

There is no other argument on the 2300 days which unites in itself the two dispensations, the natural, and the spiritual; or that has one tithe of the beauty and consistency there is in this application of the sanctuary to the gospel church. And we know the cleansing, blotting out our sins, is the last feature of the atonement, just prior to the coming out of our High Priest.

Hence, we understand the cleansing the sanctuary, in this prophecy, clearly refers to the spiritual sanctuary, as no other sanctuary can be cleansed by the *kind* of sacrifice now applied in cleansing. That the 2300 days, ending 1810 years after the 70 weeks, reached to the beginning of cleansing. That if the work of Christ, as High Priest in the Holy Place, required more than 1800 years, the antitypical work of the scapegoat may well require 30 years. And that this thirty years tarrying of the Bridegroom in the "tabernacle not made with hands," and during which this work, *in fulfilment of the law* has been in process, is a parallel to the thirty years tarrying at the first advent, in his *earthly* tabernacle.

That his second coming should be arranged after the pattern of his first advent, is no more surprising, than are the other parallels between the earthly temple, and the spiritual temple; the earthly sacrifices, and the spiritual, etc. Indeed, without this, many Scriptures would be broken, and the system of parallels left incomplete.

From the above, in connection with all the other arguments, we are fully persuaded that the first stage of the *coming out* of our High Priest, began on the tenth day of the seventh month occurring in the autumn of 1844. And according to other arguments, the *second* stage was in the autumn of 1874; at which time, the evidence is, that "the *harvest*" of the gospel age began. This, the evidence is, is a period of 7 years: and is the parallel to the "one week" in which the work of closing up the Jewish age, and introducing the gospel age, was accomplished. Then follows 33 1-2 years of judgments on the nations, as a parallel to the 33 1-2 years from the end of that "one week," to A. D. 70. And at the end of this seven years of harvest, we believe the bride will have been "gathered on as it were a sea of glass," which position is not translation, but merely a condition of complete victory over the world. From *that* time, I understand the judgments on the tares, Matt. 13: 40; and the treading of the winepress, Rev. 14: 20, will begin: and Ps. 91, will have a literal fulfilment. "Thou shalt not *be afraid* for the terror by night; nor for the arrow that flieth by day;

nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon day. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Death is an evil, therefore not one of these overcomers shall die, "with long life will I satisfy him, and shew him my salvation," (verse 16). How long "the just will live by his faith," in this condition, we have no present means of knowing. But it is only while Christ is "treading the wine-press, *alone*," for when he conquers the nations, his saints are to be clothed with power, and be with him, (Rev. 2: 26; 17: 14).

THE RESURRECTION.

In our last, this subject began to be investigated from a new standpoint, viz. that God, and God only, deals with the natural man; and that the work of Christ begins only where the new life begins. Hence the Father raises the dead. And, on further examination the conviction is forced upon us that Christ does not raise even his own, from the Adamic death. The Father raises all, from that condition; and Christ raises those the Father has given him, not from the physical death, but from the mortal condition:—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The race are all counted as dead, that is they have no spiritual life; Christ, and he alone, imparts this kind of life; and he imparts it to all that the Father giveth him.

The christian is said to be a new creature, and yet he dies the same physical death as other men. The new life, is by faith on the Son of God, and not in actual possession, so taught in Rom. 8: 24; and we actually enter upon this new life only when mortality is swallowed up of life. And it is to this kind of life, Christ raises his own, at the last day. And with such there is a rising and reviving in a double sense; God raising them from the physical death, and Christ from mortality. These two results may be at one and the same moment; but are the work of, first the Father, and then the Son.

This nice distinction, might not be of importance for us to understand, were it not that it is an element in the division of work which obtains through the whole plan.

That the Father raises the dead, is many times repeated; also that he raised Christ from the dead, and raises the dead in Christ. "All that are in the graves shall hear *his* voice, and come forth." One class come forth "unto the resurrection of life; that is what they receive after they come forth; and the other, to judgment, unfortunately rendered damnation.

This at first sight appears to clash with 1 Cor. 15: 44; but when we consider that there is a double work in raising the dead in Christ, it still remains true, that they are "Sown a natural body; raised a spiritual body." The Bible is full of *apparent* contradictions, and is so arranged for a purpose. For instance, It teaches that God raises the dead, and that Christ raises them; and both are true. God raises all from the *natural* death, and Christ raises all from the *spiritual* death. There are exceptions in both cases; and in the latter, it is such as perish in the process of spiritual developement.

Christ had power to lay down his life; and he had *power* to take it again; but he did not exercise that power, for he, like us, died the Adamic death, and therefore "God raised him," (Acts 2: 32; 3: 15; 4: 10). And in Rom. 10: 9, to believe that God raised him, is made a condition to salvation, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." And "If the Spirit of him that raised up Jesus from the dead dwell in you, *He that raised up Christ from the dead*, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Now place this by the side of John 5: 21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will," and there is no escaping the conclusion that God raises all who die; Christ, the dead in Christ, and the dead out of Christ; and Christ imparts only the spiritual life. Hence Christ has absolutely nothing to do with the natural life, or the state of natural death, only so far as his special work of *regeneration* is concerned. But in order to impart his nature to us, he must become one of us; hence, he "both died, and rose and revived, that he might be Lord both of the dead and living." That is, so that he may impart to them his own nature as fast as the Father gives them to him.

With any other than the above view, and Rom. 8; 11, is *directly* opposed to the statement in John 6: 44; but the fact that there is a clearly drawn line between the work of the Father, and the Son, makes harmony.

QUESTIONS AND ANSWERS.

If the "days" of creation were "vast geological periods," how could Adam, made on the sixth day, have lived on the seventh?

A,—The longest period has an end: the creation was finished at the end of the sixth, and beginning of the seventh day.

The word "day," represents almost any indefinite period; the *seventh* day of God's rest, is not, so far as revealed, yet ended. And as applied to us, in Heb. 4: 10, it is an infinite period: "For he that has entered into his rest, he also has ceased from his own works, as God did from his." Also in vrs. 7, a limited "day," represents ages of time.

The Hebrew expression for day, was evening and morning. Hence many have supposed it must be a twenty-four hour day. But the Mosaic account of creation can be explained without clashing with known geological facts, just as easily as can other Scriptural expressions, of "rising of the sun, ends of the earth," etc. without clashing with known geographical and astronomical facts.

The sun and moon stood still, can be explained, with our present knowledge of astronomy, viz. they *appeared* to do so; and by the power of God, the day was prolonged. Moses relates the account as if he were an eye witness, just as any prophet is given to see the events transpire before him. This being true, he relates it as a six day's revelation. To his vision the earth appeared as it was in its earliest stage of formation, void and without form; and as vast changes went on under the moulding force of the physical laws, he saw the birth of light; and the evening and the morning were the first day. Again he saw mighty evolutions and changes in the cloud regions, which surrounded the primeval globe of liquid fire, and while as yet the waters were held in vapor, or cloud condition, "when God made the cloud the garment thereof: and thick darkness a swaddling band for it." And as the cooling of the globe went on, the waters above the firmament were divided, a part being precipitated in liquid form. And to *Moses* the evening and the morning were the second day.

Thus in his revelations to Moses, God made the grand division of SEVEN, which is the perfect number of the Scriptures.

Q,—Does Gen. 2: 9, teach that the fruit of a tree had in itself the power to impart a knowledge of good and evil?

A,—God forbade man to do a certain act; It was his disobedience, and concious guilt that enabled him to discern between good and evil. He knew the good before, if he knew any thing, for all that God had made was good; but he must experience evil, as well, in order to discern between them.

Q,—How can Jesus still be our mediator in accordance with the type in the law, if he came out of the most holy, in 1843–4?

A,—He could not be our mediator, *according to the type*, unless he does leave the most holy before filling the type of the scapegoat. The atonement was not finished *in* the *most* holy place; it was finished after he came out into the tabernacle, but before he *appeared* to the people.

The same writer askes, what is comprehended in being holy? Not *doing*, I answer, even though we should do all that is commanded; and live years without sinning. Nothing but faith is counted for righteousness now. The "washing of regeneration," that is, appropriating Christ, by faith; and thus being counted *in him*. And, as new creatures in Christ, we are in God's sight, a part of his own well beloved Son, and as such, holy as he is holy. This holiness is only a something in process, and which is to be; we now have it by faith; and "God, who speaketh of those things which are not, as though they were," looks upon us as if we were already in the image of his Son.

Our faith is just in proportion to our knowledge of God; and the Spirit teaches only through the Word; hence, all this sensational religion, joy, or high state of feeling, not based on a knowledge of the Holy Scriptures, is a sham and a delusion of the Devil.

Q,—If the first year of Cyrus was 536 B. C. how could the time from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, be only 69 weeks?

A,—The "*going forth* of the commandment," was its going into effect, and not the recording of it by Cyrus. It was laid away in the king's treasure house many years (Ezra 5: 17), and did not actually go forth, until the reign of Artaxerxes.

GOD'S WONDROUS LOVE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "Therefore the world knoweth us not, because it knew him not." "Herein is love, not that we

loved God, but that he loved us, and sent his Son, the propitiation for our sins, and not for ours only, but for the sins of the whole world. In this was manifested the love of God towards us, in the gift of his only begotten, that we might live through him.

How manifest is this love, as developed in the glorious plan of the ages. God says of Israel, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. "In all their affliction he was afflicted; and the angel of his presence saved them, and in his love and pity he redeemed them." His love is boundless and reaches all. He has left nothing undone that could exalt mankind; what rich provision for the living and the dead, will be unfolded "in the ages to come." How God-like is the plan! It is *then* he will show his power, harmonious with his love. It is then, the Son of God united to his bride, will rule the nations, until all power and authority are brought into subjection; and God becomes all and in all. Then the mutual work proposed in the beginning, "Let us make man in our image," will have been consummated, each having carried out his special work, in the generation, and regeneration of the race, God being the author of natural, and Christ of the spiritual life.

What a prospect for the future bride and mother; as in the Rebekah type, she becomes the mother of "thousands of millions, and her seed shall possess the gates of her enemies." Truly "thy seed shall bruise his head." "And every one that hath this hope in him (in Christ), purifieth himself, even as he is pure." Sanctified through the truth! perfected *in* him! Sublime hope, wondrous love! "GOD IS LOVE."

MRS. N. H. BARBOUR.

CORRESPONDENCE.

Extract from a letter by Rev. Wm. V. FELTWELL:—Reformed Episcopal church, Phila.—"Himself bear our sins." "I believe the original will clear up the difficulty which rests in many minds regarding this passage, and perhaps the whole subject of *substitution*. I am inclined to believe the popular substituting sacrifice of our dear Lord is sentimental. There certainly is no substitutionary idea in connection with the fall of the first Adam and his descendants; and I can not discern any in the second Adam and his seed. I am much interested and instructed, in your arguments on the atonement.—Affectionately yours in Christ.

I am glad to see that some of our brethren are breaking away from the sentimentalism which has attached to this, as well as to other Bible subjects; all of which, and especially this idea that God made a *law* that could be satisfied by inflicting *punishment on the innocent*, which is so dishonoring to the idea of love, or justice. If Christ suffered as a substitute for every man's sins, then justice could not permit *any* man to be punished for his own sins. But if Christ provided a way by which man can be *conditionally* raised to a higher life, and so glorify God, then the plan is in harmony with the original purpose, as named in Gen. 1: 26. I, like BRO. FELTWELL, can see no substitution, in generation, or regeneration:—ED.

Meyersdale, Pa.

Dear Bro.,—I love to read your paper; not that I am married to it, as some say of me; but I love it for what it has done for me. At first I did not believe, but rather condemned it; but on reading, and re-reading, and comparing it with Scripture, I began to see how beautiful are the prophecies and prophetic types, and some of the harmony there is in the Bible. And now I thank my dear Lord that I have been led to see the glories of the near future. O when I think, as I often do, while at my work, of the glory that is to be revealed in us, I could shout with all my power, for very joy. I love to think and talk about the coming of Christ. I was rather timid for a while about offering the paper to others, but as these things have so completely sanctified me, I am anxious that all true believers should get the HERALD OF THE MORNING, not the little *paper*, but the true Herald, or Day-Star, that is now rising. Your brother in Christ,

B. F. JOHNS.

Lick Creek, ILL.

Dear brother: I have just read the last number of the HERALD, and thank God that I have been permitted to see these truths. There are but few in this vicinity who dare speak of the things taught in the HERALD; and yet the light seems to be gaining ground slowly. I have been seeking for the truth for some time, but received it in rather an unexpected manner; for I must confess that the Bible is entirely a new book to me, since reading the paper. Let us work faithfully for the truth, and the truth shall make us free. W. S. GALLEGLY.

WELD, Me., Fov. 25, 1878.

BRO. BARBOUR: I have been reading the "Three Worlds," and the last HERALD, and comparing them with the law and testimony.

As I understand more of God's word, aided by the Holy Spirit—without which we can do nothing—I am led to cry out, O! the depth of the riches, both of the wisdom and knowledge of God.

I am learning more fully to appreciate the love and mercy of our heavenly Father. Strange, wonderful love. I am filled with joy as I think of it. O! how I love my Saviour. Many want to limit his love and mercy, and confine it to the present age; but I understand that in the ages to come he will show the exceeding riches of his grace, for "he so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Is God unjust? No! He will have all men come to a knowledge of the truth. When the covering of darkness and ignorance, that is over all people, is taken away, and the nations walk in the light of the glorified bride, and the people are turned to a pure language, then all shall know the Lord, from the least to the greatest.

Oh! what love the Father has bestowed upon us, that we should be called the sons of God. Oh! how I long to see Jesus, and be made like him.

I inclose one dollar to pay for the HERALD two years. Please send the November number. Yours, NANCY MANNING.

HOLDEN, Mo., Dec. 5, 1878.

DEAR BROTHER: I would not do without the HERALD for any consideration. If you are mistaken in half you say (which cannot be), it is still the best paper I ever read—from the fact, that it turns the mind in the right direction.

I cannot see why it is that there is not a universal interest in these things that we now both see and feel, and are becoming more plain every day.

May our heavenly Father bless and strengthen you in your great and good work. JOHN UMSTADT.

PHILADELPHIA, Nov. 28, 1878.

I have enjoyed the reading of the HERALD very much; I have a great interest in the subjects pertaining to our Lord's return. I think your articles on the atonement, while comparatively new, are clear and comprehensive, especially the last; it would be well if all could understand it in this way; it would clear up a good deal of mystery about the full work of our Saviour in coming to earth. Your brother, C. A. Conde.

WEST OAKLAND, Cal.

Dear Bro.—Some one, I know not who, has sent me severel copies of your paper, which I have read with interest; indeed for years I have been deeply interested in every thing pertaining to the second advent.

Your views are new to me, and I never like to take up with new teaching without careful investigation. Have been preaching among the Disciples for six or seven years. I do not want to be led away by fanciful interpretations; nor do I want to *miss any light* which God has made it possible for me to receive. I notice you apply John 16, "guide us into all truth," to the gospel church; do you mean *directly* by the Spirit imparting NEW revelations to christians of the present day, or that through the Scriptures we may be led into all truth? If the latter, I am with you, otherwise not. Yours in hope of the kingdom, H. B. Rice.

Yes! Bro. *through the Word;* the Spirit, we believe, leads in no other way. Indeed the Spirit itself must be tried by the Word. "try the spirits;" "to the law and the testimony, if they speak not in accordance with this, it is because there is no light in them." And if the Spirit should teach any thing beyond, or outside of what is written, we could not bring it to the test; hence we will have nothing to do with any so called truth, unless chapter and verse can be given.—ED.

EAST BERLIN CT.

Dear brethren; I rejoice in the light of present truth as given in the HERALD. It is meat and drink to my soul. I am waiting and watching, for yet a little while and he that shall come will come and will not tarry. By faith I can discern the Lord's body, the bride, all glorious in her bridal dress. O the bliss of so high a calling; none but the pure in heart shall see him. Eye hath not seen nor ear heard the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." This spiritual union with the heavenly Bridegroom none can realise; and yet we have a foretaste, in the earnest of the possession. God bless you my brethren, and give all needed light. Enclosed find the widow's mite: Your sister in Christ,

M. H. Bottsford.