MERALD OF THE MORNING

CONSOLATION

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

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THREE WORLDS

N. H. BARBOUR, Editor.

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PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

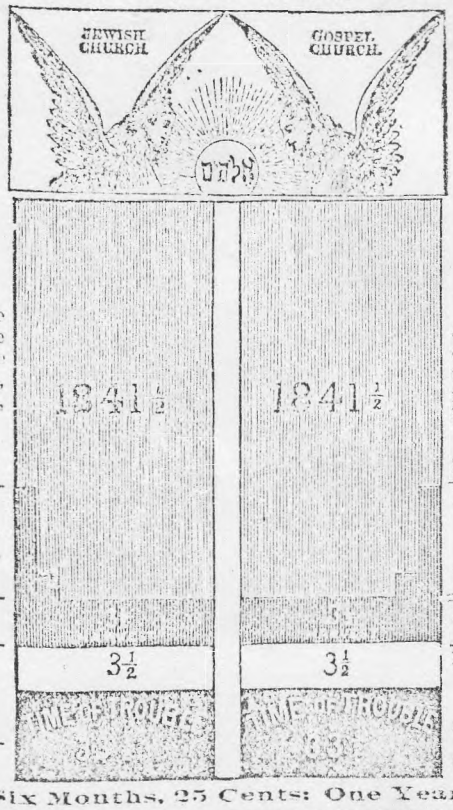
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843–4.

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

"Times of the Gentiles" end in 1914.

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

NOTICE.—In our last, in referring to Bro. Rice, we made the mistake of taking his figure *seven* for a figure one. His salary we are glad to learn is $75, instead of $15 a month.

In sending the HERALD to his list of subscribers, it is quite possible some of them may not want it continued; but in order to stop a paper, no one need write a letter, or even a card. The proper way is to *return the paper* to the Editor. In which case there is no postage to pay. You simply say to the Post Master that you do not want the paper, and ask him to return it to the office of publication. But be sure to leave the old address on the paper, so that the Editor will know from whom it comes. If you have taken the paper out of the office, you will have to put on a penny stamp, and remail it yourself; or you can have the *second* number of the paper returned by the Post Master without taking it from the office.

THE CHELSEA MEETINGS.—This number of the paper is delayed on account of our absence from home at the above meetings. There was a deep interest maintained from first to last. Bro. A. P. Adams was with us, and will continue the meetings once a week, as the Lord may direct. Many of the friends from Lynn, and other parts, were in attendance a part of the time; and by the assistance of Bro. A. we were enabled to preach at Lynn two evenings. The subjects chosen during the the eight-days meetings were mainly the advance views as taught by the HERALD during the past years. The *plan* of redemption; the *restitution*, (not as it has been held and taught for years past, by what are called Age-to-Come believers—viz: a mere restitution of the *living* Jews, and what are left of other nations, after the battle of the great day, nor yet what has been taught by some who were a little in advance of that—viz, a final restitution of the dead past, but not until after the thousand years were ended, which involves the absurdity of having the race on probation for life, after "there is no more death;") but the restitution, every man in his own order; and the completion, not the beginning of the work, at the point when death, the last enemy, is conquered. The resurrection *from the dead:* viz., the passing from death unto life. And, as taught by Christ, that every one raised from the dead, are immortal, and can die no more. That man *does die*, that he is already dead, that he died in Adam. Hence, that Christ in dying, and rising again, and entering into the Holy Place, was not our *substitute*, but our *forerunner*. That instead of the begetting of Jesus by the Spirit, prior to his being born of the flesh, it was a creative act of the Spirit. That Jesus while he was flesh, was not a God; that he had power to take again the life he had lain down, when he became flesh by "*obeying the law ordained unto life*," and thus winning life for himself. These, and other advanced views, as taught by the HERALD, seemed to be gladly received, and heartily endorsed by all who were interested in these things, both in Chelsea and Lynn, and we left our friends in both places, (some *had* been shaken by the unfortunate drawing back of brethren,) rejoicing in the advanced light.

EDITOR.

It may not be out of place to add here our testimonial of gratitude to those friends who so kindly remembered us after a "Godly sort." God will remember them. Especially grateful are we to the dear friends who paid *our* fare, and gave us the freedom of their home during our stay with them.

Many pleasant memories are associated with the meetings in Chelsea and Lynn. With thankfulness we remember the intense interest manifested, and the earnestness to learn more of the glorious truths so closely connected with the bride, by the dear ones, some of whom heard these things for the first time; and our hearts warmed towards them, for we verily believe they are among the *called*, and earnestly pray God that they may be among the *chosen* and *faithful*. Many accepted readily the teaching in regard to the requisite readiness of the Bride—namely, that she must be divested of all false theology, and must be walking in the light of present truth; that this position only can make her linen pure and white. &c.

We would say to the friends that we had a pleasant and safe return; are invigorated, and feel a renewed zeal and interest in the work the dear Lord has given us to do.

May the Lord give *patient endurance* unto the end. MRS. N. H. BARBOUR.

"Wisdom is a tree of life, to them that lay hold upon her."

ALIVE IN CHRIST.

"For as in Adam all die, even so in Christ shall all be made alive," (1 Cor. 15).

That the work of Christ is to impart life, not death, all will admit. Let us consider for a moment, then, what the Bible calls life, and what it calls death; with the understanding that Christ imparts the former, but not the latter. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Then the whole race, excepting such as have Christ formed within, are *dead*, they "have no life in them." Let the dead bury their dead, is another proof-text; while a third, and proving the same thing, is, "If one die for all, then were all dead. Then a man who is walking the earth, or is in the grave, has nothing which Christ calls *life*. "The wicked shall not see life;" they must cease to do evil, and learn to do well, in other words, cease to be *wicked*, before they can receive life.

When did man die? In Adam, I answer. He is not born alive, and then dies; but is born dead; that is, without even a germ of life, or the possibility of developing into life, a mere carcass out of which life has been lost. *This* is the condition in which Christ sees the natural man; *there is no life in him*, and never can be till he is made alive by being made a partaker of the nature of the second Adam. There was a germ of life in man, "I was alive without the law once; but when the commandment came, (thou shalt not eat, etc.) sin revived, and I died," viz. Before man fell, he had an undeveloped spiritual capacity; when he sinned the power to do right, or to "walk with God," was destroyed. Hence, the moment he sinned, he lost his spirituality, or power to grow up into life; in other words, he fell from grace, and there was no provision, *at that time*, for his recovery. Having lost the germ of spirituality, he could only live out his animal life, after which, instead of his spiritual nature being developed, ready to enter into the perfect condition of life, he was without a spark of that nature, and hence, must return to the ground out of which he was taken. *Natural* life, remember, when associated with the *true* life, or Christ and his work, is always spoken of as death, a body of death; something which has no life in it. (One who will not, or can not see and retain this clear scriptural position, cannot understand or "know" Christ). Adam having only a carnal nature, could impart no other to his race, "a corrupt tree cannot bring forth good fruit." Hence, all die *in him*, (the spiritual death of course). Adam *had* life, before the commandment came, or he could not have died; that is, he had the *capacity* for spirituality. But *we* never had it; we lost it *in him;* and *because* of his sin. That the life here referred to was *spiritual* life, is proven by the fact that he was alive, before the commandment came; and also from the fact that notwithstanding we have the natural, or what men call life, the Bible affirms, that we are dead: that there is "*no life in us.*" And this life was lost in Adam, because he lost it for himself, and so could not bestow it on us. "Even so," that is in like manner, shall all be made alive in Christ. That is, as Adam, by sin, lost spiritual life for *himself,* and therefore for his posterity; so Christ, by obedience, won life for himself, and therefore for *his* posterity. Hence, in the *re*generation, man is made alive *in* Christ, even as, and for the same reason that he died *in* Adam. So, as by the offense of one, death came upon all, much more by the righteousness of one, comes justification unto life.

As a second Adam, Christ had only to win life for himself; and in doing so, he necessarily wins it for all who are begotten in him, since a good tree cannot bring forth evil fruit. *He* was tried in all points, and "brought forth judgment unto victory."

Now one cannot be "made alive" in him, "except they eat his flesh," or partake of his nature. We die in Adam, by partaking of his fallen nature, and *as* we die in Adam, *even so* we are made alive in Christ. No spiritual person, we think, can fail of seeing that there is *no life out of Christ;* and that if any one is made alive, it must be by the process of *regeneration.*

This forces on us the conviction that the mere resurrection of *the dead,* the wicked dead, is not what is meant, by being made alive in, or by, Christ; that it is no part of the *new* creation; and therefore no part of the work of the *second Adam.*

To restore natural life is to give to man just what he received through Adam; and there is no Scripture to show that the second man imparts more than one kind of life, or that he does the work of the first Adam in any sense. Christ does not bring man back to a condition of death, and then bring him into a condition of life. To undo what Adam did, does not involve the necessity of first *doing* what he did, and *then* undoing it.

That *natural* life must exist, before man can be "begotten by the word of truth," is necessary, we admit; but that the second Adam imparts the kind of life we derive from the "old Adam," we deny. "The *Father* raiseth up the dead and quickeneth *them*." But the Son giveth *life*. And the Sodomites, or any of the other wicked dead, may be "brought back to their former estate," but until the work of *regeneration* begins, they "have no *life* in them." And the only escape from this, is to repudiate the New Testament idea of life and death.

We think we can see where our brethren stumble. They take the texts which teach that "all things were made by Christ; and without him was nothing made that was made," etc. and overlook in *these* things, a principle which they are quick to recognize in other things. When it was said, "Let us make man in our image," *they* can see that man is not made, till he is finished; and that Christ has a hand in it. Hence, *man* is not made, without the Christ that was born four thousand years after the natural, which is first. And even the earth is to be renewed, in the "new creation." *Nothing* is permanent until it reaches that second stage of development. This whole condition of things is temporal, it waxes old, and must be changed, as surely as *we* must all be changed. "Those things which are seen are temporal; while those things which are not seen, are eternal." This embraces "the heavens and the earth which are now," as certainly as it does the race of Adam; all are temporal, all are trancient. Things which are seen, of course mean things *now* seen; "Blessed are the pure in heart, for they *shall* see God," He will not pass away; nor will the world to come, or "any who are counted worthy to attain *that* world, and the resurrection *from the dead*." How plain it is that when the Father raises the dead Jews, and Samaritans, and Sodomites, that even then, they have not "attained to *that* world and the resurrection *from* the dead.

At the last, when things are made, it will be found true, that, "without him (Christ) nothing was made that was made." And yet the Saviour makes a clear line between the Father's work, and the work of the Son; 'The Father worketh hitherto, and I work.' The Father raises the dead, but "The Father judgeth no man." While Christ was in the flesh, "sent only to the lost sheep of the house of Israel," his work was with the "natural seed," hence he could say, "The works that I do are not *my* works, but the works of him that sent me." When he raised the *dead*, and gave them *natural* life, he was doing the *Father's* work, not his own; and doing it "in the name of his Father, and by the authority of his Father. And when he bowed his head on the cross, and ended his natural life, the work he was sent to do was finished, "I have finished the work thou gavest me to do." That work, the Father's work, is with the natural man. But God continued his own work after that, for he quickened Christ's *flesh*, so that it did not see corruption, and he will also quicken "our mortal bodies, by his Spirit." (Some suppose that as God does it, by his Spirit, it must of necessity be a *spiritual* work Why? any more than was the formation of the dry land, (Gen. 1: 2).

When Christ was made "a quickening Spirit," he began his own work, that of the new creation, and which laps on the old, even as the life of mother and child are blended. But where will the new end? Not until *all* things have been regenerated, viz. passed through the second Genesis, or that which brings it to its finished and eternal condition: "He that sat upon the throne, said, Behold I create *all* things new."

"The Father judgeth no man; but hath committed all judgment unto the Son."

Judgment, trial, and regeneration, are inseparable. "The words that I speak shall judge you at the last day." We "are begotten, by the word of truth." We are *tried* by the word. Hence, "The Father *re*-generateth no man, but hath committed all the *new* genesis to the Son," is the exact meaning of the above. There is therefore, positive proof, on both sides, first, that the natural, is the Father's work; and second, that the new, or spiritual, is the work of the Son. "Howbeit, that which is spiritual is not first, but that which is natural, and afterward that which is spiritual."

God the Father does every thing himself, or *by* Christ; but what he does through, or by Christ, he does *not* do himself. He will judge the world "*by* that man whom he hath ordained;" hence, he himself judgeth no man, but hath committed all judgment unto the Son. Why this distinction, between his Father's work and his own work, if there is no difference, if God does it *all* through Christ? Why not *believe* him? He claims that what was done to the natural seed, whose dead were raised, who had the gospel preached to them, who had their

natural sight restored, etc. was not his own work, nor did he do it; but, "The Father that dwelleth in me, *he* doeth the works," (John 14: 10); "the *Father* raiseth up the dead," "He that raised up Christ from the dead, shall also quicken your mortal bodies." He does not quicken with *spiritual* life, *that* is regeneration, and therefore is the work of the Son; and it is *in him* they are made *alive*. (I need not again repeat, that the life that animates a *mortal* body, is not recognized as *life*). And yet the Father quickens the *mortal body*, which is to be *changed* in the twinkling of an eye, and fashioned like unto Christ's glorious body. But this double work, that is, the natural and the spiritual being two parts of the one process, cannot be comprehended by some; and we are sorry to say, by some who once clearly recognized this principle, as obtaining in every part of the plan.

To be made alive *in* Christ, is one thing, and to have life *in ourselves*, is another. The life of a child is a hidden life, prior to its entrance *into* life; it is hid with the mother. Ours is now a hidden life, "hid with Christ in God." But when we "enter into life," and mortality is "swallowed up of life," it will no longer be hid *in* Christ. Hence, though all are to be made alive, in Christ, all will not be "counted worthy to obtain that world and the resurrection from the dead." Oh, if our *non-resurrection* brethren could only see what "a resurrection unto *life*," means, they would no longer deny that some come forth "unto the resurrection of judgment." And our own brethren would no longer maintain that *Christ* gives *death;* that is raises man to a condition he himself calls death, before he gives them life. All that pertains to the natural, is the Father's work, He raises the *dead*, and gives them to Christ; and when "the *dead*," hear *his* voice, it has a life-giving power; they are "begotten by the word of truth," they are made alive "in Christ."

RESTITUTION.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Restitution, means restoring that which was once possessed, and has been lost. What man lost by the fall, was life and immortality with God. A restitution restores that which was lost. He may receive more, a greater blessing, as is taught in the type, in Job. He lost all that he had; and at the end, received twice what he had lost. So man, losing but a spark, an undeveloped principle of spirituality, will, in the restitution, have that life restored, and "have it more abundantly."

Bringing man back in the flesh, cannot be a restitution of what he *lost* in Adam; that would be a restitution of what he *had* in Adam. Adam gave him a body of death; and when God raises him, "to condemnation," he will still be a body of death; and what communion hath life with death, or light with darkness, or Christ with Belial? But bringing man back to *life and communion with God*, is restoring him back to the condition from which he fell.

Not that he had eternal life, and lost it, but he did have *life*, (I was alive without the law once). "The carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.*" So we see being brought back to where we can have communion with God, is not being brought back in the flesh; for "They that are in the flesh cannot please God. . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.," "The life we now live, we live by faith of the Son of God." Although brought into the begotten state, having communion with the Father, still we are on trial, and it will depend on ourselves, whether we ever attain to the second birth, which is eternal life. It is only those who "hold fast the beginning of their confidence steadfast to the end," who are accounted worthy to attain that world, and who are made equal to the angels.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it," for "How shall we escape if we neglect so great salvation"? M.

THE SPIRITUAL WORLD.

Is there such a World?

We most fully believe there is. The natural first, and afterward the spiritual, is as true of the earth, as it is of man. The figure and the real; the temporal and eternal; convey as clear an idea, perhaps, as do the words natural and spiritual. The spiritual does not mean a something too thin to

be discerned; a vapory nothing. So far from that, it means the *real*, the unchangeable, the eternal; something complete, perfect. The natural, is to the spiritual, what the mere scafolding in building, is to the permanent structure. The one is a means to an end; the other is that end attained.

"God is a Spirit." He is complete, perfect, unchangable. And the spiritual is of that order; belongs to that condition of existence. And every spiritual thing, or being, partakes of some of the attributes of the Creator. The earth, when it reaches its perfect condition, "abideth forever;" hence posseses at least one, of the divine attributes.

There are spiritual *bodies*, as well as natural bodies. And man is not perfect, until he is "raised a spiritual body."

"The things which are seen, are temporal; but the things which are not seen, are eternal." That is, things as they exist, in this embryo, or imperfect condition, will be done away, when that which is perfect is come; even as the wooden arch used in the construction of a bridge is taken away when the solid masonry is there.

God's order in building, is first the natural, and afterward the spiritual: "and when that which is perfect is come, that which is in part will be done away."

This principle obtains in all things, even *death* as we now see it, is not a fixed condition; if a man die, he will live again;

"We may sleep, but not forever;
There will be a glorious dawn."

Natural death, like all other "things which are seen," is temporal; it cannot endure. But there is a death, "the second death," as eternal as is the life which follows the second birth.

The earth also has its two stages: its imperfect, and its perfect; its natural, and its spiritual; its temporal, and its eternal; its terrestrial, and its celestial. "The heavens and the earth, which are now," are to pass away; "They all wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same; and thy years shall never fail." But does it not say, "The earth abideth forever"? Yes, indeed; but like man, it must be made new, "If any man be in Christ, he is a new creature." And of the earth, we read, "Nevertheless we, according to his promise, look for a new heaven and new earth, wherein dwelleth righteousness." Like the heavens and earth which are now, so the natural man "is of few days; he cometh forth as the grass, and is cut down; yea, he giveth up the ghost, and where is he"? He lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." But, "Sown in weakness, they are raised in power; sown a natural body, they are raised a spiritual body." This is true, not of the bride, merely, but of the race. Paul is speaking in this chapter, of the resurrection of all who die in Adam; and not a word is said of two kinds of resurrection. They are made *alive in Christ*, every man in his own order; but every one who obtains that world, and the resurrection from the *dead*, will be raised a "spiritual body," and equal to the angels. Nothing less than that is called a *resurrection* from the dead.

The earth that now is, is the "natural;" hence, the natural man is of the earth, earthy. But the life to come, and "world to come," are both eternal:

"No chilling winds, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

ELIJAH THE PROPHET.

"Behold, I will send you Elijah the prophet, before the great and dreadful day of the Lord," (Mal. 4: 5).

The chronological and prophetic evidence and signs of the times, speak in unmistakable terms, that the great and dreadful day of the Lord *has* come; not in its fulness, not in all its terror; but as the scattered drops of rain, when the heavens are black, and the lightning leaps from point to point, are driven to the earth, so the gathering tempest of human passions and terrorism, which is to enshroud the nations in its dark folds, until the earth is drunken with their blood, is here and there putting forth the first indications of the coming storm; and the *wise* are seeking shelter. "Now therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth."

"Come, my people, enter thou into thy chambers, shut thy doors about thee, hide thyself, as it were, for a little moment, until the indignation be overpast, Isa. 26: 20.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty, He shall cover thee with his feathers, and under his wings shalt

thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that wasteth in darkness, nor for the destruction that walketh at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

The language of Inspiration draws a very dark picture of the ending of the times of the Gentiles, and just prior to the dawn of the millennial age; a time when "every man's hand shall be against his brother, and the slain of the Lord shall be from one end of the earth to the other end of the earth; they shall not be gathered nor lamented nor buried, they shall be dung upon the ground."

I need not now refer to the evidences, or show how plainly the chronological and prophetic periods measure off a period of forty years, and upon which we have now entered, as "the time of trouble," or, great day of wrath. But, the storm is coming, the pattering of the first drops are plainly heard and seen by those in the light of present prophetic truth. The death-struggle of the nations is but little in the future; but "Before the coming of the great and dreadful day of the Lord, I will send you Elijah the prophet:" Has he come?

Elijah in person, was like Adam, and Noah, Job, Moses, or David, a mere type, as was the passover lamb, and all other features of that typical age. The type is the natural, the antitype the spiritual, or *real*. The *real* passover was something very different from the lamb which the natural seed would kill on the evening of their passovers. And the *real* David (the *Anointed*), was something very different from the son of Jesse. So the *real* Elias differs from Elijah the prophet, as the spiritual differs from the natural. And yet there is the correspondence as it is found all the way through, between the *natural* and the spiritual. Elijah restored the true worship; he turned the hearts of the people from Baal, to the true God; he executed judgments on that nation, and slew the prophets of Baal, (1 Kings 18:). And the antitypical Elias is to execute judgment, "They shall bind their kings with chains, and their nobles with fetters of iron; they shall execute the judgments written. This honor have all his saints, (Ps. 149: 9).

"Elias truly shall first come, and restore all things, (Matt. 17: 11). Who but the Christ, is to come and restore all things, to bring the race back to life and union with God? Certainly no *personal* Elijah, is to do this; but rather He "whom the heaven must receive until the times of restitution of all things;" He who is the great antitype of all types. But he begins the great work of restitution, and *comes*, as the Restorer, only when his *body* is complete.

As to who is to restore all things, and therefore who the spiritual, or antitypical Elijah is, the Scriptures leave no *room* for more than one opinion. Those who cannot see that *types*, whether they be the flesh of a lamb, or a David, king of the typical seed, or an Elijah, who restores Israel back to the worship of the true God, (1 Kings 18: 24), are *fulfilled* only in a *spiritual* antitype, have much to learn, of God's order, in the plan of the ages.

John the Baptist was, in a sense, the Elias; he was the "forerunner;" a beginning. But when asked, "Art thou Elias? He said, I am not," (John 1: 21). I am the voice of one crying in the wilderness, Make strait the way of the coming One. As a forerunner, he was the beginning of the coming of the real spiritual Elias; and yet *he* was not *the* Elias which was to come.

This reconciles what has appeared like a discrepancy between Christ, and John. Jesus said of him, "If ye will *receive* it, this is Elias which was for to come," (Matt. 11: 14). But they were not able to receive it. And few are yet able.

As Elijah the prophet was a type of the real, or spiritual Elias, in other words, of the mystical body, THE CHRIST; there are, as with other types, beautiful points of analogy between the type and the antitype.

The gospel church was not to fall asleep, but to remain until translated: "Go ye and preach to all nations, . . Lo, I am with you alway, even to the end of the age." "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Hence, the *church*, never dies, but are to "be caught away to meet the Lord in the air." "And Elijah went up into heaven by a whirlwind," (2 Kings 2: 11). Elijah fled into the wilderness, he was fed by the ravens, and the widow of Zarephath, (1 Kings 17:). And there was a drouth of three years and six months, (James 5: 17). The church "fled into the wilderness where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days"; or three and a half *prophetic* years, (Rev. 12: 6).

Elijah was persecuted by a woman called Jezebel, (1 Kings 19: 2). So the church has been persecuted by "the mystery of iniquity," also called, "that woman Jezebel," (Rev. 2: 20). Elijah had power to raise the dead, (the physically dead), (1 Kings 17: 22). The spiritual Elijah has power to raise the dead, (not the natural, it would destroy the analogy), "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live." His voice has the same power to day, "He that heareth my words, and believeth on him that sent me, . . . *has* passed from death unto life;" and this is the true meaning of the resurrection.

Truly God is a God of order; and one truth reflects light on another. The fact that Elijah had the power to work physical miracles, has been used to support the idea that physical miracles may now be performed by the church; and short-lived fanatical sects have claimed such power; but like the sad, sad tragedy at Pocassett, they are attempting to put old wine into new bottles, or new wine into old bottles; and the bottles break. The natural Elijah could raise the natural dead; and the spiritual Elijah, raises the spiritually dead.

As the *living* church is the antitype, and is to end its earthly career by translation, even as Elijah ended his earthly life; we may expect the type to indicate somewhat in relation to the last phase of the church. Elijah has a very strange and apparently meaningless termination to his life on earth. When the Lord would take him up to heaven by a whirlwind, (2 Kings 2: 1;) he is sent from place to place; first from Gilgal to Beth-el; then from Beth-el to Jericho and from Jericho to Jordan. And at last they cross the Jordan and go on without any definite point in view. And it was after passing their last *definite* point, that translation came.

The gospel church is represented in Matt. 25: 1—12; as making a movement, going out to meet the Bridegroom. And we have shown that this parable of the ten virgins is located *at the end* of the gospel age; and without stopping here to explain, we will simply say, the evidence is unanswerable that this parable began to be fulfilled with the ending of the 2300 days in the 1843–4 movement. It was in that movement they took their lamps and went forth to meet the Bridegroom, but he tarried; and while he tarried, they all slumbered and slept. That is, on the termination of that movement in the autumn of 1844, they all went into darkness, and of course much fanaticism followed.

The tarrying was thirty years, or from 1844, to 1874; (as we have since learned) and that thirty years is the night brought to view in the parable. "And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him." This last cry, and movement, dating from the middle of this thirty years, is the true cry in accordance with which he comes, "And they that were ready went in with him to the marriage, and the door was shut" (ver. 10).

This last we claim, is the movement now taking place. The 1843–4 movement fills its own place, and ended in disappointment. Then just 15 years after, or at the middle of that thirty years of tarrying, the present movement began; and the very arguments now being presented in the Herald, more or less complete, as they were then seen, began to be preached at that time.

This last, or the midnight cry movement, as given in the parable, ends with the coming of the Bridegroom. Hence, if we are correct, *this* is the antitype of the course of Elijah, in his translation journey. That Elijah is a type of the gospel church, there can be no question; and the very peculiar nature of his translation journey, although meaningless in itself, is perhaps, the strongest kind of evidence of its typical design. This, like the sleep of Adam, his opened side, etc. could give no spiritual instruction, excepting as a type of the gospel church, since none *but* the church, are to have such an experience. Therefore we look with as much confidence to 2 Kings 2: 1—11, as being a typical representation, in all its features, of the closing movement of the gospel church, as to any other typical instruction from the Scriptures. If the scenes in relation to Adam, his opened side, etc. had been enacted over many times, we might be in doubt as to its true application; but as it has been enacted but once, and by Christ, we *know* that was what the Adam type prefigured. So as none other than the living gospel church are to be translated, we are no less sure that this part of the Elijah type, must have its fulfilment here. And since the church are not to go literally from place to place, the *spiritual*, must be found in part, at least, in the true *meaning* of the places to which Elijah went.

Now some may say, granting that you

can show an absolute parallelism, the present movement of which you speak, is too insignificant to represent the closing movement of the gospel church. All I have to answer, is, As certainly as our position on prophecy is correct, so certain is it that this movement, as insignificant as it may appear, *is* the closing movement of the gospel dispensation; and *must* therefore, *represent* the living church. A minority may represent the whole; or the few who are, and *will be* in the movement before it ends, and so walk in the light of present truth, may embrace all who are to be translated. On this point we have nothing to offer; nevertheless here are the facts, as they have transpired in this movement, and their correspondence with those connected with the translation movement of Elijah.

Gilgal means, rolling away the reproach, (Josh. 5: 9). The 1843–4 disappointment brought great reproach on the subject of the coming of the Bridegroom. Before that it was not an unpopular subject; since then it has been exceedingly so. This movement, now in process, and which we claim to be the one represented by the "midnight cry, started 15 years after that disappointment; and was based on the '44 position; and its arguments are such as to prove the '44 position to have been of God; that it was founded in truth, as far as the work was then fulfilled; that if this is the *true* midnight cry movement, the '43–4 disappointment *must* have been the "going forth to meet the Bridegroom," prior to his tarrying. Hence, this position took away the reproach of the '44 disappointment. And so this movement starts from Gilgal; or from the "rolling away of the reproach."

"And it came to pass when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha *from* Gilgal to Beth-el, (2 Kings 2: 1' 2).

Beth-el was thus named because of Jacob's dream. It was there the base of the ladder stood, whose top reached to heaven, When this movement started, at the end of 1859, (from Gilgal), its object-point, and supposed end, was 1873; where the 6000 years ended, and the day of the Lord began. And the fact that the 6000 years ended in 1873 has been the foundation on which all the other positions, in relation to the harvest, the special arrangement of the parallels of the 70th week, etc. have been based.

When he reached Beth-el, it proved not to be the right place; so the Lord sent him to Jericho, (verse 3). Jericho means, his month, or moon; the "seventh month," in which the atonement was made, was the especial month of the priests, who represent the gospel church; it was full of ceremonial service, (see Lev, 23: 24—44). When the time to which we looked in 1873 had expired, the arguments, under an increase of light, took such a shape that the whole evidence seemed to center in the "tenth day of the seventh month" of the next year, 1874. And the movement, without a single day of doubt or hesitation, was changed, and moved on, with all confidence, towards *that* definite point.

On reaching the seventh month, in 1874, instead of the light going out in disappointment, we were almost electrified with the clearness of the jubilee argument, and other evidences, pointing to the spring of 1875.

On reaching Jericho, parallelled in this movement, by the seventh month of 1874; the Lord sent him to Jordan, (verse 6).

Jordan means judgment, or in the case of Elijah, *the dividing of the waters*. The extreme point in the spring of 1875, to which we looked, was Apr. 6th, the beginning of the Jewish ecclesiastical year, which according to the jubilee arguments, was the commencement of "the times of restitution of all things." And not until we reached that point, did "the time of harvest," and its work by the angels of dividing the waters (people), dawn upon us.

The time for *crossing* the Jordan, or the time this work of separation would require, was a matter of doubt. The first number of the HERALD, after that, *written* in May, and issued June 1st, '75, gave the lenght of the harvest as 7 years, and reaching to the autumn of 1881; and all the articles refering to the harvest, were written on that basis. But before it went to press, the fact that, ignoring the last half of the 70th week determined on the natural seed, and making that dispensation end, *in every sense*, at the cross; with no allowance for the special favor extended to them *after* the resurrection, would, because of the equality of the two dispensations, make the gospel age end in the spring of 1878, and leave the harvest but 3 1-2 years; we therefore changed every article referring to the harvest in that number, making them read *three and a half*, instead of *seven*.

The last week of that 70, has always been covered with obscurity; whether Christ preached 3 1-2, or 7 years; or whether the

half of the week belonged to John's baptism, or belonged *after* the crucifixion, in the special favor of gathering first from Jerusalem, (Luke 24: 47); has never hitherto been satisfactorily determined. And the same degree of obscurity rests on the parallel work, at the end of the gospel age.

This much of obscurity, was evidently designed of God, *there*, and consequently here. If the harvest covers a period of seven years, as seems almost certain, now; we shall reach its terminus in the autumn of 1881; *after* which, according to the type, we shall go a little way, with no *definite* point before us, (see verse 11).

"And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee." That *Elisha* is a type of those who are left, seems evident. And after the church "of the firstborn," are gone, the *Jewish* church, or house of servants, will be the people on whom the mantle of Elijah will fall. But the *Elisha* work belongs to another age, and another people; hence, an attempt to make an application, would be out of place, and premature. That the natural seed are to be restored to favor, after the gospel church is complete, and will be the leading nation, from whom all others will learn to know God, there can be no doubt. The nations, including Sodom, and others, are to be given them "for daughters." And they will "raise the dead, and heal the bitter waters;" by dispensing the bread of life, or "the leaves of the tree of life, which are for the healing of the nations."

If the crossing of Jordan by Elijah, represents the dividing, and final complete separation of the gospel church, why may not the *re*-crossing, by Elisha, represent a similar work with the *Jewish* remnant? They *are* to be divided; "and those whose names are found written in the book," delivered, (Dan. 12: 1).

Until they came to Jericho, the sons of the prophets were with them; when they came to Jordan, those who did not believe, still watched, while they crossed over, but at a distance; beyond the river, the unbelieving ones no longer troubled them. Up to 1874, there were many who saw strength in these arguments, and talked freely about translation. But, between there and the *Jordan*, (the spring of 1875), over 5000 names, from the little company who had taken the HERALD, dropped off; and have indeed, since then, "stood afar off."

In the May number for 1879, the fact of our having given away *many* thousands of free copies of the paper, during the last six or seven years, and called in question in a "supplement," just sent to some of our readers, make it proper to say, *the free list* on our books in 1874, was *nearly three times* as many as the *entire* list of subscribers during the last *two years*, in which the writer of that supplement has been acquainted with the paper.

The only work, after the crossing, was to answer the petition of the church that was to remain. And the "sea of glass" condition, is one in which a wondrous story is to reach *somebody*. And this song is a prophecy of what the nations are to do, and receive, under the *Jewish* church.

The end of the harvest must evidently be an important point, in the great drama, both for the gospel church, and also for the Jewish remnant: Let us therefore "watch and pray, that *we* may be accounted worthy to escape all the things that are coming on the earth, and stand before the Son of man."

QUESTIONS AND ANSWERS.

A brother from Ohio writes;—I read the article in the May number, "Our Faith," "God is love, God is infinite, God is a Spirit. He has an only begotten Son, and that Son is in the image of God." Then the Son must be Spirit. Now I see, in the article, you make no distinction between Jesus and Christ; I would like your views, as to whether they are one and the same.

A—, Although believing in the preexistence of the Son of God, yet in his relation to man and his redemption, we can see him only as "the *man* Christ Jesus," beginning his existence in Bethlehem.

How he could lay aside his former life and glory, and become flesh, is not revealed; "Secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children, for ever." Between the Jesus, born of Mary, and the *Christ*, head, and body complete, we understand there is a wide difference. Jesus was the natural seed of the woman; vitalized by divine power, the same that moved on the face of the waters, or "formed man, and breathed into his nostrils the breath of life." And when he was thus born, he was merely a perfect natural man, just what Adam was before he sinned. Jesus was the only perfect man that was ever

born of woman; and there was miraculous power put forth in his creation, even as in Adam's creation. Adam was the son of God by creation; and Jesus was Son of God by creation, and also Son of man. But the child Jesus, although the Son of God, was not as yet, the begotten of the Father; *that* was to follow, "first the natural, and after that the spiritual," has no exception.

Jesus, though born of the flesh, was not begotten of the flesh; instead of that, it was an act of power. The creative Spirit that moved on the waters, and the dry land appeared, overshadowed Mary.

How was he *begotten* of the Father? By the word of truth, I answer. The relation between the Truth, the Spirit, the Word, and God the Father, is clearly stated; "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, are spirit, (that which quickens), they are life," (John 6: 63). "Thy word is Truth." "In the beginning was the Word, and the word was with God, and the Word was God." Jesus "was begotten by the word of truth," that is, by obeying the truth. And no man will ever be "quickened by the Spirit, without following in his footsteps.

In all his walk, he was guided by the word of truth; when tempted by the Devil his weapon of defence was, "It is written," etc. Adam lost by disobedience, what Jesus retained, and cultivated, by obedience, viz. power to walk with God, and thus develop a *spiritual nature*. He was obedient in all his sufferings, even to the cup of death, "not my will, but thine be done." He was "made perfect, through suffering." That is, his spiritual nature was developed; while Adam lost his, by disobedience.

Begetting and birth, whether on the plane of the flesh, or of the Spirit, are the means God has arranged for an entrance into life.

There is a law of nature, ordained to life, that is, to natural life; and when obeyed, the Adamic life is the result. There is also a law of the spirit of life, which, when obeyed, brings spiritual life. Without a first Adam, the law of generation could not have been put in force; and the race would have forever remained uncreated. When man lost the power to keep the second, and higher law of life, the consequence was, he could not rise above the half developed condition, and which was not designed to be permanent; therefore when he had lived out that imperfect life, he must perish.

Such was man's condition, after the fall. Now what is the remedy; a remedy which will enable him to attain to the immortality or spiritual life for which he was created? A *man* must be found, who, by keeping the law of *re*-generation, can reach the *perfect* condition, since none can generate their own likeness, until they themselves are fully developed. "For since by man came death, by man came also the resurrection of the dead." Hence, there must be one perfect "Adam," on the higher plane, before the plan of *re*-generation could proceed; as certainly as a perfect pair was necessary in order for the *generation* of the race.

Jesus might have retained life for himself, without passing through death, but he could not win life for the *dead*, without conquering, and becoming Lord of the dead.

What might have been the order, had man not sinned, cannot effect the case; we know the order of reaching the perfect life, *now*, is by a second birth; and therefore a second Adam and his wife, are necessary.

If it be asked, why a restoring back what Adam lost, is a necessity, I will answer by an illustration: As in the creation of the butterfly, God has arranged two stages; and that the lava, or caterpillar *must wind its own co-coon*, in order to attain to the *perfect* insect life; so the natural man must *himself*, obey the law "ordained to life," if he ever attains to that life. Hence, what we lost in Adam, viz. the power to develop a spiritual nature, by obeying the truth, must be restored to every human being. And before the *Elias*, that is, the second head, *can* restore this loss, to each and every individual, they must be in possession of *natural* life, and, in that condition, be given, by the Father, to the great Restorer.

As the embryo human being must grow into life, yet the power to do so, must come from the parents; so the *natural* man must *grow*, in the process of *regeneration*, but the power to do so, is not in ourselves, but in our *spiritual* head.

Q—, If Jesus was not begotten of the Father, nine months before his birth, how did he have two natures, divine, and human?

A—, He did not have two natures, until after he *was* begotten of the Father. He was *born* the second time, and born of the Spirit, just as *we* are to be; he was our forerunner, the "firstborn *among* many brethren." If his being born of the Spirit, was, when his mortality, his flesh, put on immortality, that is, by a resurrection from the dead, then he was *begotten* by the Spirit, as

we are. There is but one way revealed, by which a man can be begotten by the Spirit, viz. *by obeying the truth.* Jesus, our forerunner, was tried by the truth, just as we are, in every point; and "Declared to be the Son of God with power, *according to the Spirit of holiness*, by the resurrection from the dead," (Rom. 1: 4).

"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit," was as true in *his* case, as it is in ours. He was not converted; but he was *regenerated;* and went through the process, just as we do. The beginning of the process in our case, or rather, what precedes it, is repentance; *He* had nothing to repent of; but the process of regeneration, or the begetting "by the word of truth," began, the moment the child Jesus began to obey the truth; and *grow* in spirit: "And the child grew and waxed strong *in spirit*, filled with wisdom; and the grace of God was on him," (Luke 2: 40).

In the flesh, Jesus was not a God, and never claimed to be; "of myself, I can do nothing." In the flesh, he was not a mediator, and never claimed to be. The mediatorship, began when he ascended on high, and appeared in the presence of God for us.

Jesus was not begotten of the Spirit *before* he was born of the flesh; "That which is spiritual, *is not first*, but that which is natural." The creative Spirit that *brooded* over the genesis of creation, came upon Mary; and the dawn of the "new creation," was as truly a creative act, as was that of the first. Jesus was Son of God, by a creative act, even as Adam was; he was also "Son of man." *He* began just where Adam began, and is to restore all things back to what it was.

Some may think this dishonors him, in claiming that the child Jesus was a mere man; that it is Unitarianism. I answer NO! these views reconcile the apparently conflicting views of all christian sects, and incorporates what they have of truth.

Jesus laid aside his divinity, "though he was rich, he became poor;" "made a little lower than the angels," *and won his way back to divinity.* Was not that glory, in itself? But that is not all, he takes the *world*, from the same level, up with him.

Is not this more glorious, and more *truthful*, than is the contradictory, and confused *Roman Catholic* doctrine of "*The Immaculate Conception*"?

Q—, If Adam, as you say, had a germ of spiritual life, it contradicts what you have been teaching, for, does it not make the spiritual first? *We* think so.

A—, By this germ, as has been explained, we mean, *the capacity* to do right; that is, the capacity to develop a spiritual nature. In a single human life, we are a child before we become a man; and the child develops into the man. No one, unless disposed to quibble, would take exception to this, and claim that in the life of such a one, the man was before the child. And yet we are sorry to say, some of our brethren, who are now holding themselves aloof, take exception to the article, "What did Adam lose," on such a pretext as the above. "O how great is that darkness."

Q—, If the child Jesus, in his pure humanity, was just what Adam was, before he became fallen and corrupt, why should the second Adam keep "the law that was ordained to life," any more than the first one?

A—, Why was Abel better than Cain? why did Abraham obey God? why was David better than Saul? In Christ, God was preparing the corner stone of the new creation, "Behold, I lay in Sion, a chief corner stone elect, precious." He, as the second Adam, was better than the first Adam, who as he came from the hand of God was pure, for the same reason that Jacob was better than Esau; or that *you* are in the freedom of gospel truth, while your neighbour is in the "gall of bitterness and the bonds of iniquity." He was "elect, precious," and the *grace of God* was on him:—"And the child grew and waxed strong in *spirit*, filled with wisdom; and the grace of God was upon him," (Luke 2: 40).

The brother who offers the objections I have put in the form of the last two questions, admits that to be consistent, we are *driven* to these positions. We admit this; and so it has ever been from the beginning, one truth forces another upon our acceptance. If Christ came to redeem the race, the conclusion is inevitable, that the race needed redemption, etc.

In science, not only does one fact lead to another; but sometimes shows the *necessity* of another, thus; in astronomy, certain excentricities in the movement of the planets, make it necessary that another planet should exist in a certain part of the heavens; the telescope is directed there, and long, and perhaps fruitless search is made; but, the astronomer says, there ought to be one there, there *must* be one there; and again he sets

his glass and spends weary nights in diligent search, until at last he is rewarded by the grand discovery; and the existence of a new planet is heralded forth to the world.

So with these things; one truth not only opens the way for another, but helps us to know *just what to look for*. The grand fact of first the natural, and afterward that which is spiritual, was what made our present position on the resurrection, a necessity; and led to the search, *expecting* to find it so revealed. The natural seed, belonged to God, he was their husband. The spiritual seed belongs to Christ; he is *their* husband. The old, or natural creation belongs to God; and as he *gives* the natural man to Christ, and no faster, does the work of *re*-generation begin. "The Father raiseth up the dead, and quickeneth them; so the Son quickeneth whom he will." But the Father never gives eternal life; while the Son quickens *those who hear his voice*. "And if any man hear my words (voice) he hath passed from death unto life." "My sheep hear my voice, and I give unto them *eternal* life." And nowhere does it say that he gives *any other kind* of life. To judge, and to regenerate, as we have seen, are inseparable; both are by the word of truth. The Father judgeth no man, he has committed this, the new creation, to the Son. And yet, "the Father worketh hitherto, and I work." Here is proof of two kinds of work, and two workers; a clear statement that the Father does not do that of the new creation; and also a clear statement that the work to the *natural* seed, to whom Christ was sent, was done by the Father, (John 14: 10). With the beginning of the new creation, Christ himself begins to work; and now it is mutual for a time, because the old creation and the new lap. The work of regeneration, which is the work of Christ, does not begin until they *come to him*; and he has nothing to do with the natural man until that work begins; the resurrection of the *mortal body*; is the work of him who raised up Christ from the dead, (Rom. 8; 11). And the change to immortality, is the work of Christ.

In the manufactory of steam engines, one set of men make the boilers, and coarser parts, while the piston, valves, and finer parts, are made in another shop, and by other workmen. They are thus begun in one shop, and finished in another. Though a thousand such engines are made, not one is made without the workmen of No. 2 shop. So of Christ, when the heavens are rolled together as a scroll," and things as they now appear, the mere scaffolding, shall pass away for that which is perfect; it will then be found that, "without him, (Christ), nothing was made that was made."

There are two kinds of work, to kinds of life, two kinds of death. Before the *new* creation began, Christ attributes all to the Father; when the new began, his work began; and, though he claims all power, and all things, it is only when his work is accomplished, that all things are put under him.

God is a God of order; shall we attempt to break into this order, and teach, notwithstanding Christ positively affirms that the *Father* raises *the dead*, (John 5: 21), notwithstanding the apostles *every where* affirm it, still persist that it is *not* the Father, but the Son? and on the strength of the two or three texts which affirm that the Son gives *life* to them that hear his voice; and that eventually, "every man in his own order," *all* will be made alive in him. Especially as our brethren, who still hold the popular view of the resurrection, admit that all *are* to be made alive *in Christ*. That is, all are to have him, his life, imparted to them, before they can commit the sin that brings the second death. Christ teaches that all children of the resurrection, are equal to the angels; those raised from the dead, can die no more. It does not help that side of the question, to claim that this refers to the first in order, those raised *out from* the dead, since they admit that the work of making men equal to the angels, and therefore, children of the resurrection, goes right on, *after* the first "order;" and that the next order, will also be out from the dead; since there will be "the dead," until death is conquered. All who are raised *from* the dead, according to Christ's statement, are raised to die no more. The non-resurrection of the wicked dead, must therefore be accepted, or that none but the saints are raised, *out from* the dead; that is, while death continues to hold any of the race; or else our brethren must accept of the New Testament idea of death and resurrection, viz. that no man, no matter how many times he has fallen asleep, or how many times he may be *awakened* from that sleep, as doubtles the old prophet, who was slain by the lion, the widow's son, &c. *will* be, more than once, still, though wakened from sleep, they were not, and will not be, *raised from the dead*, until they hear the voice of the *Son* of God,

and live. No matter *what* may happen to them, until "they eat his flesh, and drink his blood, they have no *life* in them;" and *then*, till they get rid of the '*body* of death,' and enter fully into life, they are not raised *from death*.

If God does not raise the dead, not from the condition of death, but does not quicken the mortal body, why does it say so? Why not have said, Christ shall quicken your mortal body? Instead if which, it is very carfeully stated; many times over it is said that GOD raised Christ; and "he that raised up *Christ* from the dead shall *also* quicken *your* mortal bodies, by his Spirit." He does all his creative work, by his Spirit.

If this is not true, that God deals with the *natural*, which belongs to him; and Christ, with the spiritual, which the Father has given *him*; then, with the astronomer, I can say, in order to have harmony, between the old and the new, the natural and the spiritual, we *ought* to expect to find it so. It was necessity, I confess, compeled me to expect to find it so revealed. And a like necessity exists in relation to the dogma of substitution. *Man does die*, the entire race died in Adam; not the natural death, we fall asleep ourselves; but we died to the spiritual, even as the christian dies to the natural, when he is made alive in Christ. The spiritual life was lost in Adam. Men may quibble, and say, you cannot lose what you never had. Yes you may, you can lose your crown, 'Let no man take thy crown.' It is yours conditionally. If the heir to the crown of England should pursue a certain illegal course, he would lose his inheritance. We lost ours, in Adam; hence the question, "What shall I *do* to inherit eternal life?" and the answer, Keep the commandments.

If God told the truth, and the Devil told a lie, our substitution brethren will find it difficult to convince us, that "man does not die," as truly as did Christ. And in no *other way* can they maintain that doctrine.

Consistency, we admit, is one of the main features of this onward movement.

THE HERALD OF THE MORNING

Some are disposed to find fault because we do not publish letters and articles opposed to what we are teaching; and claim, with apparent justice, that both sides of every question should be discussed. And this is the true and only true way, we are free to admit. But when new views are being advanced, in a little sheet like the HERALD, if we permitted every one to *re*-discuss, and again present old positions, which have been discussed for centuries, and are, in the main, familiar to every intelligent christian, the whole purpose of the paper would be thwarted. If we advance a new position as to the birth of Jesus, A. B. C. clear down to Z. may feel it incumbent upon them to re-state the old view. We all know the old view. It does not need re-statiug. Let them take up their old theological books, and read that side of the question, if they like. We profess to be presenting advanced light, and have no room in our little paper to put the theology of the dark ages side by side, with the advanced views. If we were trying to *please our readers*, we might spoil the paper in that way, perhaps. But any one who is aiming to please men, had better keep their fingers off divine things.

But ought you not to let Brother R. and P. advance opposing views, without criticising, though denying the right to others? no, I ought not to let *any man* turn the paper from its true mission, if I can justly prevent it. Here are the facts, the HERALD has always claimed to present advanced, and advancing views on the *restitution*, as on all other subjects. We believe the movement with which it is associated is the one represented by the midnight cry, or last half of the parable of the ten virgins, (Matt. 25: 6–10); and passing through the various stages of the Elijah translation type. Brother Paton was associated with it, late in the movement, or at what we all believe to be the beginning of the crossing of the Jordan. His name being added as Assistant Editor, without even asking his consent, and with the one sole purpose of helping and strengthening *him*. Bro. Russell was still later in coming into this movement, and his association with this work came-about as follows: Only a few weeks from the time he first heard of the HERALD, he expressed a deep interest, and was desirous of assisting, financially; "Could he not help by sending money?" My answer was, No; I do not need any more money at present. But he was not satisfied, and in kindness his money was almost forced upon me, to be used in publishing a book, "*The Three Worlds*," if not for the HERALD. And to be brief, circumstances of *mere money* relations, was the sole cause of his name being associated with either the

book or the paper. But no thought ever entered my mind of renouncing or dividing the control of the paper, in regard to the views it was presenting. And the fact of his withdrawing mainly for his own use all, or nearly all the money deposited for the cause; one check of several hundred dollars, to buy goods in New York, sunk his *money* interest in the paper to zero; and, if my services as Editor, compositor, &c., &c., had been claimed during the short time he was connected with the paper, (two years,) would have plunged him in debt, as an equal partner, nearly a thousand dollars. I say, having sunk his money interest in that way, I felt that when he took the stand either to control the paper in its theology, or to step out, I gladly accepted the latter, as under any circumstances I could not have submitted to the former.

With his own paper, he has the right we all have with what is our own. He has some advanced light even on the restitution, and I can heartily say, God bless him and his paper. But the HERALD OF THE MORNING will, by the grace of God, go through on the line on which it started.

This falling off is the third one in this movement, and each one has diminished in magnitude, but the movement does not stop; and if it was of God in its *beginning*, it will bring forth good fruit.

BOOK OF REVELATION.

Chapter 17, *Continued.*

Verse 11; "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The Roman beast is, in this book, every where spoken of, as having but seven heads; and these heads are organizations exercising civil power at the seat of government. This "eighth," therefore, is not a *head*, as the beast had but seven; it is the beast itself; "even *he* is the eighth, and is of *the seven*;" this is a phase of the empire after the seventh and last head goes down.

Now I appeal to the reader if the circumstances here, do not meet the conditions of this prophecy. Thus, The empire was to be divided into ten parts, and Rome was to have seven successive governments; after which, the beast itself, that is, the body as distinct from its heads, is to assume the place of a head. What is the beast upon which the woman sat? This is answered in verse 15; it is "the peoples, and multitudes, and nations, and tongues," of which the empire is composed. Hence, this last phase, must be "the peoples, and nations," *after* the seventh, and last head falls.

The empire has been divided into ten divisions, and its present government, organized in 1870, when the papacy lost its temporal power, is the *seventh* head of Rome, as we have shown. Now, if on the fall of the present 'head,' (dynasty,) of Rome, the "peoples, and multitudes, and nations, and tongues," or in other words, the *Internationals*, should get controll of matters over the old Roman empire, would it not meet the conditions of the prophecy? The *people have been*, "of the seven." It took the people and the government, to make Consular Rome; it took both, to make Imperial Rome, etc. Is not this more in harmony with the prophecy, than to assume that this "eighth," is an eighth *head* of a beast which has but *seven* heads?

In this chapter there are two standpoints of the prophet; he is in spirit, carried, down the stream of time, among scenes of the far future, and saw them from a fixed stand point, in that future, as we shall see; after which, when the *vision* was ended, and the explanation is being given, he is again back on the Isle of Patmos. The vision was given near the end of the first century, and the *explanation*, by the angel, is from that chronological standpoint; while in seeing the *vision*, the prophet is in spirit, down to this present 19th century, as we can show; and without recognising this double standpoint, the chronology of the prophecy cannot be understood.

That he was thus carried down the stream of time, there can be no question. He saw a woman on a scarlet colored beast; yet at the date of the vision, there was no woman sitting on the beast. But the prophecy is so worded as to give his exact chronological position, while he is having the vision, as well as the standpoint, or *date* of the vision. The seven heads, are, 1st the *Consular;* which ended B. C. 27. 2nd the *Imperial;* this ended at the final extinction of the empire, by the Goths, at about A. D. 478. 3rd the *Gothic;* which lasted until their expulsion by Justinian, in A. D. 538. 4th the *Papal;* which continued until 1798. 5th the *Republic* of 1798. 6th the restored papacy, or, "*Image* of the beast, and which fell in Sep. 1870. 7th the present dynasty, organized by Victor Emanuel; and which is to "continue a short space," (verse 10).

The standpoint of the prophet, while seeing the vision, was *during the reign of this sixth head*, since he could say, "five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space;" while the *explanation*, is from the standpoint of about A. D. 96.

That we have the truth as to the locality and application of this sixth head, is supported from another, and quite independent quarter. In Dan. 7; papal Rome is symbolized by "the little horn," having eyes, and a mouth speaking great things, (vrs 8) wearing out the saints of the Most High' and controlling "times and laws;" that is, being "head" of the empire, for a "time, times, and the dividing of time," verse 25. This period of 1260 years, during which the papacy controlled Rome, began when the Goths were expelled, in 538, and ended in 1798, when *that* head "was wounded unto death," and a republic was organized, which republic, was the fifth head, and brings us to the beginning of the present century.

That it is during the present century papacy has been made "desolate and naked," (verse 16), none will question. From her restoration by Napoleon, until her final loss of civil power, when the present government was established, she has undergone a gradual consumption; in other words, "the *judgment*," (verse 1), has been executed upon her. This power, called "the little horn, (Dan. 7:), was to hold times and laws for 1260 years, as above, "But the judgment shall sit, and they, (the ten), shall take away his dominion, to consume and to destroy it, unto the end," (verse 26).

The judgment sat, on the papacy, in the revolution of 1798, and they took away its dominion; but the conditions of the prophecy demanded its restoration, "its deadly wound was healed;" and the gradual consumption, "*unto the end*," is now executed.

Here, then, during the existence of the restored papacy, as sixth head of Rome, or from 1800, to 1870, and while these ten horns have hated the harlot, and made her desolate, is the standpoint to which John is carried in spirit; "Come hither; and I will shew unto thee the judgment of the great harlot that sitteth upon many waters," (vrs. 1). With verse 11, the vision ends, and the interpretation begins. "The ten horns which thou sawest, are ten kings which have received no kingdom as yet; but receive power as kings, one hour with the beast," (verse 12). With the end of the previous verse, in which the beast is finally disposed of, the vision being ended, John returns, in spirit, and is again, in spirit, as in body, on the Isle of Patmos; and instead of standing, chronologically, down to the 19th century, where the judgment was executed on "the woman," he is back to the 1st century, at the actual date of the vision. Rome was at that time undivided, hence the declaration, "the ten kings which thou sawest, (in vision), have received no kingdom as yet;" nor did they until several centuries after, and then the ten divisions held independent power, but a short time, before "they became of one mind," (verse 13), and gave their power unto the beast." That is, they came under the dominion of the church, until "the words of God, (the time, times, and a half,) were fulfilled," verse 17.

With these facts before the reader, Rev. 17: loses all its mystery. The beast which was, and is not, and ascendeth out of the bottomless pit, and goeth into perdition, (see verses 8, and 11), is the empire. It *was*, as a *beast*, or a civil power; then, under papal Rome, it became an ecclesiastical organization, and hence, as a purely civil power, it *was not*. In the coming reign of terror, in the international, or communistic character, it throws off this religious restraint, and goes into perdition.

While seeing the vision, John was carried down to to the present century, during the reign of the *sixth* head, and while "the woman" has been receiving the *judgment* pronounced in verse 16. From *this* standpoint, he could say of the seven heads, *five* are fallen, the Consuler, the Imperial, the Gothic, the old Papal, and the Republic of 1798. "One is, (the sixth), and the other is not yet come, and when he cometh he must continue a short space." (This last head has now come, and has continued since the fall of the sixth head, in 1870). And "the beast that was, and is not, even he is the eighth, and is of the seven;" the people of all nations, or *body* of the beast, *without a head*. These stand ready to take their place in the last act of the great drama of Gentile government, as soon as the seventh *head* of Rome shall fall. And in the coming reign of terror, "they that dwell on the earth, shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Correspondence on this subject will be found in this No.