HERALD OF THE MORNING

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

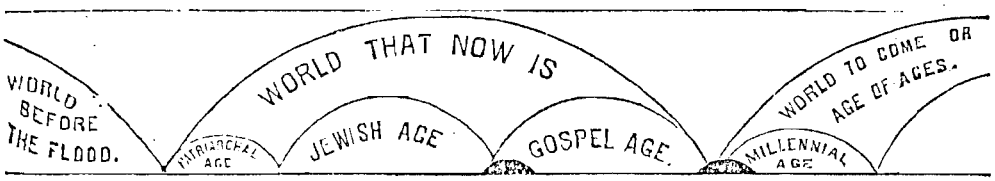
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THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

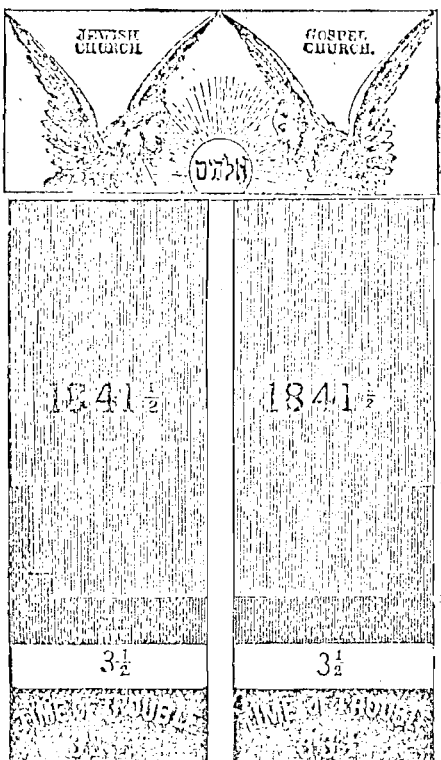
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843–4.

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

"Times of the Gentiles" end in 1914.

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

Raise your heads ye christian pilgrims,
The Redeemer's very near;
Be ye watchful, be ye faithful;
To our joy he'll soon appear.
Then made like him,
We shall see him!
Oh, what glory! Oh, what cheer!

Still looking for that "blessed hope," and growing in the knowledge of the *truth*, I remain your brother in the Lord,

A. Friese.

BARNSTEAD, N. H. May 19th.

Dear brother, I would be swift to hear, and slow to speak, especially on subjects of such importance as are being presented in the HERALD. How blessed the atonement looks now, as compared with the popular view. May God's grace still enable us to keep pace with the unfolding of his word. Truly "light is sown for the righteous."

How lamentable that truth should offend those we love. "Nevertheless, the foundation standeth sure, and the Lord knoweth them that are his." J. H. Bartlett.

NILES VALLEY, PA. May 1879.

Dear brother, Last night received May No. of the paper. I thank God for the course you have taken, in standing firm for the truth Your articles on the atonement are just as clearly Bible truth, to me, as the argument on the two dispensations. It is a *fact* that the natural man dies; and that the old Adam must eternally perish; It is so strange that our brethren cannot see this. To me, it explains the reason of our hope; and is at the foundation of the whole plan. From the very nature of the case, there can be no substitution in the plan.

But not many will have their garments unspotted by the false teaching of antichrist.

Yours in Christ, J. W. McCagg.

UNION MILLS, IND.

The HERALD has taught me that Christ is coming to destroy the works of the Devil, not man, the work of God. L. T. Logan.

East Berlin Ct.

Dear Brethren in Christ.—I praise God for the continuance of the "Herald of the Morning," which still gives meat in due season to the household of faith. May you receive the blessing of the Lord that maketh rich, and addeth no sorrow therewith. The morning cometh to cheer and comfort the waiting Bride, "She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." She is brought to view as prepared for the work of the kingdom. It is beautiful to see the work of the spirit in the chosen few who have accepted the high calling of God in Christ Jesus.

The word of truth teaches us, "The path of the just, is as the shining light, that shineth more and more unto the perfect day." When the perfect day comes, then it looks as if the prayer of Christ would be fulfilled, that all may be one. It seems as if "darkness covered the earth, and gross darkness the people," as far as believing truths connected with the coming and kingdom of Christ. The light that is in the Bride can comprehend the darkness, for God hath lifted her up into the King's high way of holiness without which none shall see the Lord.

May the Lord keep us in the light and fellowship of present truth. Enclosed find my subscription for 1879. Your sister in Christ. M. H. Botsford.

ELECTION.

Those who have the opportunity to hear the word of truth, if they *earnestly desire it*, can "make their calling and election sure."

In the Rebekah type, are the *conditions* of election. The one to be chosen by, the servant of Abraham, as the bride of the typical "seed," must, *while the servant was waiting*, come to the well of water and draw, not only for herself, but also invite others to drink. These were the specified conditions, (Exo. 24: 42–46). The Servant selecting the antitypical bride, is still waiting at the well. "Let him that is *athirst* come" and draw water, and invite all who come to *the well*, to drink.

Another beautiful thought to be drawn from that type, is, Rebekah had a mother, and a brother; while nothing is said of her father. The earth is our mother; and humanity our brother, and even the "Head," had no earthly father. "Thy mother and thy brethren stand without."

☞*Notice!* The Lord willing, we shall have a series of meetings in Chelsea, Mass. commencing saturday evening, June 21st; and continuing through the following week, as the Lord may direct. Whether it will be a *tent* meeting, or in a Hall, we are not yet prepared to say; but friends will find all necessary instruction, in a *notice* at the Chelsea *railroad* station. We shall expect A. P. ADAMS of *Beverly, Mass.* to assist.

N. H. BARBOUR.

TIMES AND SEASONS.

"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* shall say, Peace and safety; then cometh sudden destruction, and they shall not escape; but ye, brethren, are not in darkness, that that day should come upon *you* as a thief," (1 Thes. 5: 1–5).

The *time* of the coming of Christ to set up his kingdom, has always been a question of profound interest to the church. The question of all others, by the disciples of our Lord, in the opening of the subject in Matt. 24, was, "*When* shall these things be? and what shall be the *sign* of thy presence and the end of the age"? But the Saviour never gave direct answers, as, It will be in so many years; or, It will be at such a time. This would have conflicted with the repeated instruction to "Watch, for ye know not when the time is."

The church is recognized as a unit, a single body, who are to live to the consummation, hence, the apostle could say, "*We* shall not *all* sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." And although the Scriptures contain all the truth the church are to have during the gospel age, yet it is to be unfolded to their understanding only as it becomes due. No good to the church could have resulted from knowing at that time, that Christ would not return, in more than eighteen centuries. On the contrary, the knowledge would have been discouraging, and have filled her heart with sorrow; hence the comforting assurance, "If I go away, I will come again" coupled with the injunction, *watch;* "for of that day and that hour knoweth no man." That it would not be immediately, they had full assurance, since many things must first transpire, "but the end is not yet." Still it was left just indefinite enough, to keep the true church, the one body, on the alert, watching for, both the events fortold, and the *sign* of his presence. And the same principle of expectation, coupled with more or less of uncertainty must obtain to the end; because of the nature of *signs*. To read the sign of his *parousia*, or presence, requires skill; and so long as we "know in part," leaves room for mistakes. And yet the church will not be in darkness as to the coming of that day; for when "the day of Christ," or "*days of the Son of man*," (the word *day*, and *days*, in these texts, is one word, *hemera*, in Greek), actually comes, the church are to recognize its presence; while the world, and those who are not in the path that shineth *more and more*, unto the perfect day, will be in darkness. "For as it was in the days of Noe, so shall it be also in the days of the Son of man," (Luke 17: 26). How was it in the days of Noe? Those who were to escape the coming destruction, knew that it was coming at that time; while, on the rest, the destruction came; and Christ makes the knowing, or not knowing in the days of Noe, and knowing, or not knowing in the days of the Son of man, the point of comparison. The class called, "ye, brethren," are to be in the light, understand the situation, and escape the things that are coming on the earth; while others remain in darkness, "and *they* shall not escape." Than this, nothing is more clearly taught in the Bible.

The "days of the Son of man," are days to be desired, days of special blessing; and are doubtless the same as "the *end*," referred to in Dan. 12: 13; and the "time of harvest," in Matt. 13. That they do not mean the whole gospel age is certain, for Jesus says, to his disciples, "the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it," (Luke 17: 22). And yet, notwithstanding the days of the Son of man are so desirable to the church, the *world* will eat and drink, and know not.

To assume that because Christ said to the church, eighteen hundred years ago, "watch for ye know not when the time is," teaches that when the day actually comes, they are still to remain in darkness on that subject, is in direct contradiction to other Scriptures: "What thou knowest not now, thou shalt know hereafter;" "when He, the Spirit of truth is come, he shall lead you into all truth;" "when ye see these things come to pass, then know that it (he) is nigh, even at the door;" "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee;" "ye, brethren, are not in darkness, that that day should come upon you as a thief." These, and many other Scriptures teach that the church were to advance in knowledge; and, though at that early day they could form no true idea as to the time of Christ's return, still, as the events which were to precede his return were fulfilled, by careful watching, they would eventually

be able to approximate to the time. But as the prophetic measurements, were "closed up and sealed, even to the *time of the end*" it was impossible for man or angel to know "of that day and hour." But if while the words were "closed up and sealed," none could know the import of those wonderful numbers, does it not as clearly teach that at "the time of the end," "the wise shall understand"? That this is the true solution of these otherwise conflicting texts, there can be no question, viz. that a knowledge of the time of Christ's return was sealed up, and designedly kept from the church while that knowledge would tend to produce discouragement; but was designed for the generation who should experience these grand events. And with this view, every Scripture can be reconciled. "Watch, for in such an hour as ye think not, the Son of man cometh," was exactly the instruction to be kept before the whole gospel church, while the time was closed up and sealed; but, on the other hand, as if to make the inducement to watch, still stronger, the *object* or reward for watching, and the risk of not watching, is set forth; "If therefore thou shalt *not watch*, thou shalt *not know* what hour I will come upon thee;" clearly implying, that although then they had no idea of the real time of his coming, if they would watch, they should eventually know, and so "that day" would not "come upon them *unawares*."

As it would have disheartened the church of the first generation, to have known the truth, as to the long interval to elapse before the return of her Lord, so it gives new zeal, and a courage nothing else would supply, to the *last* generation, to know its nearness. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" All the teaching of our Lord, and the apostles, shows clearly the great decrease of true faith in the church of the last generation, "*Many* in that day," would claim to belong to him, whom he never knew. Many would be "heady, high minded, lovers of pleasure, more than lovers of God; having the *form* of godliness." And the last phase, the Laodicean church, are to be rejected as a nauseous thing is spued from the mouth. The few, therefore, who walk in the light, need all the encouragement that can be derived from a knowledge of impending events; and how beautifully it was arranged that this strong food, "the best of the wine," should be reserved for the end of the feast. This was evidently understood by the apostolic church, viz. that *when* that day was near, the church were to understand it. Some of them, the Thessalonian church, became alarmed, lest "the day of Christ was at hand, and" *they* still in darkness, in relation to it. And O that the church were *now* alarmed, and for the same reason! They *knew* the Scriptures taught that when the time should come, the *church* should be in the light, and their being "troubled, and shaken in mind, as though the day of Christ were at hand," proves that they were concerned as to their standing before God; since, on some, that day *could not* come unawares. Christ had said, "Take heed to yourselves, lest your hearts be overcharged with the cares of this life, *and so* that day come upon you unawares." And so well understood was this arrangment of the times and seasons, viz. that when the day should come, the elect few, were to understand the situation, that the apostle affirms, that there was *no need* of his writing to them on that subject, since they "*knew perfectly*" how it was to be; that while the church would be in the light on this particular subject, the coming of the day of the Lord, the *world* would be in darkness. And he had no commission from the Spirit to impart any more light on that subject, since it was reserved for "the time of the end." All he could say from the Lord, was, "that day shall not come, except there come a falling away first, and that man of sin be revealed."

Now, reader, the man of sin is revealed, the time of the end has come; and "the wise" are seeing evidence, showing that the "day of Christ *has come*. And it is "as it was in the days of Noe;" men are eating, drinking, planting, and building, and know not.

According to the best evidence, the six thousand years from Adam, have expired. Bowen, and Clinton, are the two chronological writers who keep the nearest to the Hebrew text. Bowen follows it *exactly*, and finds Scripture to cover every supposed gap; Clinton takes Josephus in one or two places where he thinks there is a break in Bible chronology. They differ but ten years; Clinton makes the 6000 years end with the beginning of the year corresponding with Jewish secular time, ending in our 1863; and Bowen, in 1873. And this latter corresponds exactly with the beginning of the present time of trouble, which, according to our *theory* of the prophecies, is to continue

forty years; and produce most fearful results

But the "day of the Lord," which should begin where the 6000 ends, "is a day of trouble," and "a day of darkness," to the world. And as it precedes, and introduces the thousand year, or millennial age, it must be a comparatively brief season. There is a period of forty years clearly indicated, prior to the ending of the times of the Gentiles, and upon which we have now entered; and this "time of trouble, (Dan. 12: 1); or "*hour* of temptation," (Rev. 3: 10), like "the day of temptation in the wilderness, when he sufferd their manners forty years;" is doubtless a "day" of forty years.

Based on Bowen's chronology, the prophetic periods, scattered all through the Bible, form a net-work of evidence, in such harmony one with the other, that to *see them* is to accept of our position on the times and seasons.

As the Jewish age ended with a well defined period of *seventy years*, from the birth of Jesus to the destruction of Jerusalem; so the gospel age has such a period clearly defined, to mark its termination. And as the former was divided into, 1. thirty years, from his birth to his ministry; 2. three and a half, and three and a half, or seven years. (the time of Christ's ministry, which ended "in the midst of the week;" and the last half of that "week"); 3. the thirty-three or perhaps, thirty three and a *half*, from the end of that seventieth week, to the final destruction of their nationality; so the latter has exactly parallel periods, in the last seventy years of "the times of the Gentiles." And we are now well advanced into this, "time of the end."

Now, supposing the Lord were to say, in our ordinary language, what he *has* said in substance, in Bible language, viz. "I have arranged the great plan of the ages, into the natural and the spiritual. As I made the first Adam "a figure of him that was to come," so I have arranged that the natural seed, or children of the flesh, should be a pattern of the true, or spiritual seed. That, as the one were, a "kingdom of priests," (Exo. 19: 6), so the other should be "a holy nation, a royal priesthood," (1 Peter 2: 9), on the higher plane. As the one started with twelve tribes; so the other started with twelve apostles; the one began at the death of my servant Jacob, the other began at the death of my Son Jesus. And I call the first, a house of servants, and the second a house of sons. Each one was to have its city, called Jerusalem, its temple, its tabernacle, the one, made with hands, the other "without hands;" its priesthood, its sacrifice, its incense, and in fact, the one being a pattern of the other, I commanded, "See thou make *everything* after the pattern."

When the former was finished, I was married to it, and called it my wife. I had promised my wife, if she was true to me, to give her Sodom, Samaria, and indeed all the nations of the earth, as daughters. But she broke her covenant with me, "though I was an husband to her, and went after other gods. So I disinherited her, took the kingdom of God from her, and gave all that I have to my first begotten, my well beloved Son, and his wife. The first, are the works of my hands, and are the natural seed, the others are begotten, and partake of my nature. "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

I have also arranged that this parallelism should obtain in the measure, as in every other feature, of the typical, and antitypical dispensations. When my Son came to the natural seed, his advent, though on the fleshly plane, was in various stages, to exactly correspond with the order of his coming to the spiritual house; hence, the two are "of one measure and one size." The first, continued, from the death of Jacob to the death of Christ, a period of 1845 years. After which, I was thirty-seven years in destroying them as a nation.

I have also arranged that the natural seed should be restored to favor, *after* the spiritual seed is developed. And that their trial, or chastisement, should be divided into two equal parts; first, during all their history, while I recognized them as my church on earth; or from their origin, until I left their house desolate, when they lost the title to the kingdom, by killing the heir. And second, during all their history since they crucified my Son, to the present time; when I am again, *beginning* to shew them favor.

I sent my prophets and told them these things. By the mouth of my servant Jeremiah, I told them that I would cast them out of their land, into a land they knew not, neither they, nor their fathers; where I would not shew them favor, (Jer. 16; 13). And I further said, that I would bring them again to their own land, but first, I would recompense their sin and iniquity *double*, or in two parts, (verse 18). All of which has come upon them; although I chastised them

in Egypt, and in the wilderness, by nations left as thorns in their side, in Palestine, by their kings, in Babylon and Syria, the land of their fathers (Deut. 26: 5); and by the Romans; still I continued to shew them favor, until they rejected my Son; then I cast them off into all lands, lands which neither they nor their fathers knew, and where I have not shewed them favor. But as I have declared the end from the beginning, I even foretold the day when this second half of their chastisement would begin, and gave the prophecy by my servant Zechariah, "Shout, O daughter of Zion, behold, thy king cometh, meek and lowly, riding on an ass. . . . Turn you to the strong hold ye prisoners of hope, even to-day, do I declare, I will render double (lit. the second part) unto thee, (chap. 9: 12). Again, by my servant Isaiah who saw its final accomplishment, the comforting message to go forth at the end, was spoken, "Comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received at the Lord's hand, *double*, for all her sins," (Isa. 40: 2; *margin*).

Although I have chosen to use the natural seed as a mere type of the true, yet my plan is to eventually save them, and save them through the second, or spiritual house. Hence I permitted blindness to come upon them; and during the second part of their chastisement, beginning at the time my Son came riding into Jerusalem, He spake the words, "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace, *but now they are hid from thine eyes.*" Here is where blindness came upon them, and is not to pass away, until their appointed time of chastisement shall end. And in the mean time I have turned to the Gentiles to take out the spiritual seed. And as I made the natural seed, in their organization, their worship, and the time of their developement, "until the promised seed (the real seed) should come, a pattern for the development of the true seed, I arranged that the blindness on them should continue on them during the last half of their chastisement; thus making room for the development of the true; and so "blindness has happened to Israel, until the fulness of the Gentiles be come in: as it is written; There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26). The "Deliverer," being THE CHRIST, head and body complete; and which make "the seed; since "the children of the promise, are *counted* for the seed."

Thus I, who always spake to my servants the prophets, in dark sayings and parables, so that although they "searched diligently to know what and what manner of time was signified," they could not understand; since I had reserved these deeper truths for those who should live "at the time of the end," have now removed the seal, so that "he who runs may read."

I am a God of order, and not a God of confusion; the starry firmament with its circling orbs, proclaims this truth. And my revelation to man is but a ray of light, a glimpse of this order which exists both in the natural, and in the spiritual; and which descends in both, to the most minute details. As the chastisement of the natural seed was divided into two equal parts, so their fall, and rising again, (Luke 2: 34), is thus divided.

From the blindness that came upon them, when I left their house desolate, until their utter destruction as a nation, was thirty-seven years; so in my plan, they are to be thirty-seven years in rising again.

Now, as from their beginning, at Jacob's death, to the crucifixion, was 1845 years, and from that to their national destruction, was 37 years; so from the day of Pentecost to the spring of 1878 was a period of 1845 years, and from that to the *end* of 1914, is 37 years. And it was in 1878 that through recent developments in Europe, the Jew has for the first time, since Jerusalem was destroyed, the legal right to renew his system of worship in the land of his fathers. And although the work of his restoration has begun, the "times of the Gentiles," a period of 2520 years, (seven prophetic times), and beginning 606, B. C. do not end until the end of the year 1914.

As the last 37 years of their former condition, or rather the last 33 1-2 years from the end of the last half of the 70th "week," "determined on them," (Dan. 9: 24), was consumed in desolating judgments on that nation, so the corresponding period here, is for "the distress of nations," and the destruction coming on the Gentile nations. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth. And the slain of the Lord shall be at that day, from one end of the earth to the other end of the earth; they shall not be lamented neither gathered nor

buried: they shall be dung upon the ground, (Jer 25: 32)."

As "the fulness of the Gentiles" must come in, while blindness rests upon Israel, it follows that the entire length of the gospel dispensation cannot be *more* than the 1845 years, *and* the 37 years. But the Jewisn dispensation, which is the pattern, did not continue longer than the 1845 years; the 37 being consumed in their downfall. It is true there was a "half week," the last end of the "seventy weeks" determined on them, and during which there was special favor extended to them, and before the gospel was given to the Gentiles; but aside from the elect remnant,(Rom. 11: 5), and of which Paul himself was a part, the Jewish church, as a body, were certainly rejected of God, at the time their house, (not the temple merely, but the "house of Israel"), were left desolate. Now, as the gospel dispensation is of equal length, the spring of 1878 should, in some sense, mark the end of this age; while the autumn of 1881, is parallel with the termination of the last half of the seventieth week determined on the Jews. Hence, we look with much interest to the autumn of 1881, and believe the gathering of the wheat of the gospel church will then be consummated; after which the tares will be burned.

EXHORTATION

From many evidences we are convinced that an important feature of Christian work is to form a character. "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savor" (Eph. 5: 1, 2). "In Christ dwells all the fulness of the Godhead bodily,,, and He is set before us both as an example and the motive to obedience.

The importance of the knowledge of the truth as a means to the attainment of holiness can not be over valued, unless it be allowed to take the place of the holiness itself, but there may be danger of over valuing a mere abstract *knowledge* of truth. It is necessary to receive "the *love* of the truth that they might be saved." (2 Thess. 2: 10)

The relation between knowing and doing is important; we have been inclined to reckon them inseparable, but it is possible to "hold the truth in unrighteousness," on such "the wrath of God is revealed."

Knowing and doing are both cause and effect. knowledge usually being placed first, as: "If ye *know* these things, happy are ye if ye *do* them." But again, it is reversed; "If any man will *do his will*, he shall *know* of the *doctrine*" &c (John 7: 17). God gives truth that it may be obeyed, and no increase of light may be expected when present attainments are not used to his glory. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven." Matt. 7: 21) This *doing* is *action* — "fruit," and not mere knowing or believing, for "he that *knoweth* his master's will and *doeth it not*, to him it is sin."

It is not "working for Jesus" that the Lord condemns, "in that day" but, "ye that work iniquity." (ver. 23) "Even a child is known by his doings," said Todd, "A good tree cannot bring forth evil fruit. By their fruit ye shall know them." (ver. 15—20)

Let us be careful not to despise Christ's doctrine of doing, while we search for the whole truth. "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock. (ver 24)

The object of union with Christ, as the vine, is fruit. "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. (John 15: 2) Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. (ver. 9) But now being made free from sin ye have your fruit unto holiness and the end everlasting life. (Rom. 6: 22)

The Gospel is God's love expressed in action. "God so loved, that he gave his son." His character is made known for imitation: "Be ye followers of God as dear children and walk in love." As a motive to benevolence, Paul urges the condescension of Christ. (2 Cor. 8: 7—9) The object of the work of Jesus, is to "save his people from their sins." We apprehend three steps in salvation. 1st The remission of sins that are past. (See commission of Christ as found by comparing Evangelists) 2nd From evil habits and the practice of sin, or from sin to holiness, as we have been considering in the article. 3rd The eternal salvation, or the salvation ready to be revealed in the last time.

The first removes the burden of guilt for

past sin, engages the heart,— "He that is forgiven much, loveth much."—and introduces into the school of Christ. It is a dangerous mistake to suppose that because we have believed and been baptized for the remission of sins that are past, that therefore we are sure of eternal life; we must abide in Christ, "If ye keep my commandments, ye shall abide in my love."

In the school of Christ, there is much to *learn*, and work to do; and "daily bread," to make us strong for the work. "He that eateth me shall live by me." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "I am that bread," "I am the truth."

There is also discipline, and trial; self to overcome, the world to sacrifice, the Devil to resist. To *strive* against sin is an important part of the warfare, (Heb 12: 1-4). And there are chastisements, when we do not obey, "For whom the Lord loveth, he chasteneth," and the object is, "that we might be partakers of his holiness," vrs. 10. The eternal salvation is to them that obey him, (Heb. 5: 9). O that the words were in flaming letters, impressed in every church creed, "*Follow peace with all men, and* HOLINESS, *without which no man shall see the Lord*," (Heb. 12: 14).

Do not let your mind be diverted from a sense of responsibility, by the idea that if you believe in the right theory, that is holiness. Look at the context; it is *purity of life*, the apostle is urging. "Little children, let no man deceive you; he that *doeth* righteousness, is righteous, even as he is righteous, (1 John 3: 7). But it may be said, salvation, justification, &c. are by faith; so they are, "and without faith it impossible to please God, for he that cometh to God, must believe that he is," &c. but faith saves only those who come to God, and diligently seek him. Faith saved Noah, only as it led him to obey. That is why faith is counted for righteousness; By works, faith is made manifest, "Ye see then how that by works a man is justified, and not by faith *only*," (James 2: 22). Faith justifies only those who are led to *action* by it. Jesus said, of the woman, "Thy faith hath saved thee," only after she had *touched* the hem of his garment. Faith secures remission of sin when it leads men to obey from the heart that form of doctrine delivered them, (Rom. 6: 17). Justification by faith, and justification by works are parts of the same.

Nothing is more clearly taught, than *being* and *doing* right in order to an inheritance with Christ; "If ye suffer, ye shall also reign with him." "For if ye live after the flesh ye shall die, but if ye through the Spirit, do mortify the deeds of the body, ye shall live." "For as many as are led by the Spirit of God, they are the sons of God." So we learn that the Spirit of God is not only the Spirit of truth, but also of holiness.

"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." But, it may be asked, will not the truth, known and believed, always result in these fruits? "Sanctify them through thy truth, thy word is truth." If knowledge alone were enough, why pray for sanctification? Did not the early church have the then present truth, and yet, they were continually being urged to holiness. The truth is made the basis of the many exhortations. The great plan of the ages, is more than hinted at, in Rom. 11: and God's love in restoring; but not content with telling the truth, as if that were enough, he adds, "*I beseech* you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." The whole chapter may well be regarded as an epitome of christian life; and would to God its directions were followed by all that profess to be followers of Christ. "Ye are not your own, ye are bought with a price; *therefore* glorify God in your body and in your spirit, which are God's." The truth stated, and then urged as a motive to holiness.

Christ's coming, is urged as a reason for diligence and purity, "Seeing that ye look for such things, be *diligent*, that ye may be found of him in peace." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The victory of our Lord Jesus Christ is the groundwork of our hope. "Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord."

Working for the Lord, is strictly enjoined, "Let your light so shine before men that seeing your good works, they may glorify your Father which is in heaven." "Who shall stand in the hill of the Lord? and who shall stand in the holy place? He that hath clean hands, and a pure heart:" not mere outward obedience, but from the heart..

The word-picture given by Malachi, of One sitting as a purifier of silver, purifying the sons of Levi, (royal priesthood) is most expressive. Not until the image of the purifier is reflected will the work be done. If

firey judgments are needed, they will be used; "The fire shall try every man's work of what sort it is."

The gathering by angels into a condition, appears to be equivalent to putting on the wedding garment. To be clothed with righteousness, surely must refer to the heart-work expressed. To have the truth, and not obey it will not suffice; what light is possessed will be lost; the one without a wedding garment was cast into outer darkness. Let outward life and heart be pure,

And thus the crown of life secure.
Our help alone from Him must come,
His power can bring the children home.

J. H. P.

Probationary Life

WHAT DID ADAM LOSE?

"In the day that thou eatest thereof, thou shalt surely die," (Gen. 2: 17).

He did not lose *natural* life; but lost the power to "walk with God." In other words, he lost the power to develop a *spiritual* nature. This may seem strange, to say he did not lose *natural* life, by sin; nevertheless it can be sustained.

The readers of the HERALD understand, that the divine plan, which never changes, is, "First the natural, and afterward that which is spiritual." And that man does not attain to the perfect image of God, till he reaches the second stage of development.

Adam was "of the earth; earthy," before he sinned, as well as after; made from the dust; but was, and is, eventually to attain to the spiritual condition; even as Christ, "who is the express image of his Father's person," was made "a quickening spirit."

When Christ "became *flesh*," "made a little lower than the angels," he was, a perfect man, just what Adam was, before he sinned. But, as a human being, he retained what Adam lost by sin, viz. *power* to walk with God. The natural man cannot discern spiritual things, hence, he could not "keep the *law* of the spirit of life;" in other words, he could not walk "in the path of life;" but of Christ, it is written, "Thou wilt show me the path of life" (Ps. 16:11); "In the way of righteousness is life," (Pro. 12: 18); "If thou wilt enter into life, keep the commandments." (Matt. 19: 17). Adam lost, for himself, and therefore, for his posterity, the power to do this. Hence, he lost the power to develop into a spiritual being; or, into the second and perfect life.

As the plan was, and is, "first the natural, and *afterward* the spiritual," it follows of necessity, that it was the design for man to "walk with God," or, in the way of life, until the proper degree of wisdom was attained, or, *knowledge* of God, which *is life*, and then be translated, or "enter into life." Wisdom "is a tree of life," (Prov. 3: 18), "Whosoever findeth me, findeth life."

As the natural was first, and afterward the spiritual, it was not intended that the natural should be first, and last, and eternal: therefore the natural life, even if man had not sinned, would have been transient, a mere preparatory stage.

Adam could impart only what he himself had. If he had lost the germ of *natural* life, how could he have imparted it to his posterity? And if he had retained the germ of spiritual life, we should have inherited it.

There is no Scriptural reason for supposing that the natural stage, (which must make way for the spiritual), would have continued, if man had not sinned, any longer than it did after he had sinned; and *probably* not so long. Enoch, the seventh from Adam, and who, for a special purpose, was as a type, enabled to walk with God, retained the flesh-life only three hundred years: while Adam had to carry "this body of death," (that is, the body out of which the germ of the *perfect* life had passed) more than three times as long; and then, having lost the germ that could develop into the higher life, he had to return to the dust out of which he was taken.

When Adam sinned, he lost this *germ* (let me call it, for want of a better term) of *spiritual* life. (That germ *can* be lost, before it springs into life, even by those who have regained it through the second Adam. After having been "begotten by the word of truth," "tasted of the good word of God and the power of the world (life) to come," we may sin wilfully, and finally perish).

Having lost, that vitalizing germ, the flesh was left in impotent weakness; and we inherit that weakness, and have no power, in ourselves to walk in the way of life. "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through our Lord Jesus Christ."

But how did he, the "*man* Christ Jesus," the second Adam, regain that lost germ? He was born of woman, he must be, to be a *man*; but the Infinite One, God, who only hath immortality, was the Father of this "second man:" there was no eye to pity,

and no arm to save; and so, in his great love *He* gave us a Son; "For unto us a child is born, unto us a Son is given; and his name shall be called, the mighty God, the age-lasting Father." *He* implanted that germ in the child Jesus. And, being the age-lasting *Father*, this second Adam can impart it to those who are begotten in him. The man Jesus had power to "walk in the path of life," *he* could keep the law that was ordained to life, and make it honorable. And *having that life in himself*, he can impart it to his posterity, in the *regeneration*. Even as Adam, who had the natural life in *himself*, could impart *that* to his posterity. But what Adam and *his wife*, lost; Christ and *his wife*, will restore. "But God, who quickeneth the dead, and calleth those things which be not, as though they were," produces the natural man, and gives him to the second Adam for regeneration. And only those the Father *gives* him, hear his voice, "and they that *hear* shall live.

If the reader will only keep clearly before his mind what the Bible calls *life*, he will have no difficulty in understanding these things. Let me illustrate; the caterpillar, is the larva, or worm state of the butterfly. Suppose the caterpillar should lose the *ova* that contains the principle of life that produces the butterfly. The caterpillar would live, just the same; and probably would know no difference; it would live out its *caterpillar* life, and,—*perish*. Why? Because it had lost the life-principle that could develop into the perfect insect. And so that loss brought *death*. In fact, it was only a body of death, so to speak, from the moment the life-germ which could develop the perfect insect was lost. That caterpillar lost its *future* life, by that misfortune, but not its first life; since *that* would have passed away, in the true and uninterupted plan of its development. So Adam, by his fall, lost, not his *natural* life, but his *undeveloped* spiritual life. And what the first Adam lost, for the race, the second Adam restores to the race.

NOTICE.

We are sorry to say that "The LAST TRUMP," started by brother Rice, of Cal. is discontinued from lack of means. Bro. Rice informs me that he had the promise of help from several parties, but buisness failures, and other causes not known to me, have placed him where there is no choice left; he *must* labor with his hands, to earn a bare support for his family. The subscription money paid for a year, leaves our brother in debt seventy-five cents in the dollar; we have offered to send the HERALD for eighteen months, to each of his subscribers for the *nine* months due on his paper; and will send them word to that effect, as soon as we receive his list of names. Those of his subscribers who take the HERALD, will please notice! Send me a card, stating the sum due to you on his paper, and I will credit you with the amount. Bro. Rice says that if you require the *money* returned, he will do so, as soon as he can. But please not do that; if you demand the money, send your bill to *me*, and as fast as I can spare the means, without crippling the HERALD, you shall have it.

Bro. Rice, as I understand it, has sacrificed a good deal for the truth; and is now supporting a wife with young children, on fifteen dollars a month, for which he has to work early and late. ☞Instead of sending your back-accounts to him, perhaps you had better send his family something more substantial.

I also wish to say, Lest some may misunderstand the statement in the May No. in relation to *money* matters between brother Russell and the HERALD, when I said that "no money paid as subscription to him for the two years in which he had been connected with the HERALD, had been paid in," it was not that any *wrong* had been done. I should be very sorry to have any one suppose there was any thing *wrong* in his retaining that particular money. Bro. R. repeatedly asked me, how our bank account stood, and if I needed more money to let him know. And I have no doubt but that he would have sent any needed amount.

It was not the money, but, that after he had drawn out all, or about all that he had put in, he should tell me to either buy out his *half* of the paper, or sell out my interest, and let him manage the paper. And although the paper was started by myself, and has never been under any other management, I would have submitted to his demands, if I had not believed that God had called me to this work, and that I have no *right* to *sell* out or resign. Commercially, the paper is not worth one dollar. If I had the salary Bro. Rice has, I could make more money than I now do. But there is truth being brought out by the HERALD, which a world could not buy. And the truths now throwing such a brightness over the whole plan; and advancing us in the knowledge of "the

only true God, and Jesus Christ, whom He hath sent," as no other advanced step in this shining pathway has ever before done, are the very truths that have offended Bro. Russell, and against which he aimed to turn the HERALD itself. But all this would not have made the unpleasant duty of stating the facts in relation to his brief acquaintance with these things, a necessity; had it not been that he has advertised a new paper, as *auxiliary* to the HERALD, has a complete list of all subscribers, and designs to issue the paper, *not* as auxiliary, that is, not to help spread what the HERALD is advocating, but issues it *because he opposes* these advanced ideas. Now I have no objection to the publishing of a paper to oppose every view we are advancing, opposition will only make *truth* shine the brighter; but I do object to letting Bro. Russell, or any body else, oppose views advocated by the HERALD, on capital *borrowed* from the HERALD. Understand me, Bro. Russell's name being on the the "Three Worlds," a book he advanced money to publish, and on the paper, as assistant Editor, and Publisher, would make it appear that he was responsible for at least some of its special views; and, finding its editors disagreeing, some might be shaken. But I want our readers to know, that if the HERALD is being used of God in the bringing out of these advanced truths, that because Bro. Russell leaves it, (he has now withdrawn), the tone of the paper, or the views advanced, will not vary one hair, in consequence of such withdrawal; any more than they varied, in consequence of his joining it, two years ago.

God has given us a variety of gifts, some have one gift, and some another; and we all covet the best, and exercise an influence for the truth, somewhat in proportion to the gifts we receive from God; and are *all* zealous for what we believe to be true. Hence, as a teacher through whom God has been pleased to give to the "household," nearly all of these advanced truths, I do not think it would be right to keep silent, while our brother quietly withdraws, starts a paper for *the same readers*, but to oppose what we are teaching; and be enabled to do so, mainly because he has been associated with these things, for a short time. *Now* he starts his paper, if at all, on his own capital; but our readers will understand that though he opposes some of these views, which he has the *right* to do, he has never developed any one of them.

It is not the honor that cometh from man, or fear that my reputation, or the paper will suffer, but a jealousy for these precious, and recently advanced truths, that has forced these unpleasant personal matters into notice. There was no choice left; Bro. R. informs me of the *necessity* of one of us; no! of *my* leaving the HERALD in his hands, or, the alternative, a new paper. *Could* I let him oppose what I am teaching, under the *peculiar* circumstances, and keep silent? Those who are influenced by personal feeling, more than by the love of the truth, may say, rather than hurt the feelings of Bro. R. or his friends, you should have let him quietly start his paper, as the *supposed* auxiliary of the HERALD; until all your readers had subscribed for it; letting him oppose what you are teaching, with the advantage accruing from the *supposed* idea that he had stood equal with you, in the development of these truths thus far; but had *now* reached a point, where he must differ. Let the truth be kept back, take the chances of some being deceived, *do any thing*, rather than hurt the feelings of your brethren. And then, you know, you have to speak of yourself, and what *you* have done, as a teacher. Better that his paper had started, with whatever prestige the past history of the HERALD would have given it, than to risk the idea getting abroad, that you think "more highly of yourself that you ought to think." But the cause of truth, is nearer *my* heart, than my own, or any other person's feelings or reputation.

BOOK OF REVELATION.

Roman Beast continued from p. 98 July 15 1879

"The beast having seven heads and ten horns,' whether of chap. 12, or chap. 13, or the 17th chapter, is in each case, a symbol of the Roman empire. That empire has existed under two distinct phases, as a purely civil power, like the three previous empires; and as an ecclesiastical power; hence more than one symbol was necessary. But pagan or papal, the *empire* has had its ten divisions, and its seven governments.

The empire has been divided into more than ten kingdoms, at times; and then there have been *less* than ten, at times. Under Charlemagne, and again under Bonaparte, it was almost consolidated. But as expressed in Dan. 2: 43, under the symbol of iron and clay, these fragments would not cleave one to another, "even as iron is not mixed with clay." But *ten* divisions have charac-

terized the empire during the greater part of its divided state.

The heads, or governments of Rome, have been more clearly defined; they come in succession, (chap. 17: 10), and the seventh, continues but "a short space," before the rising of the *beast itself*, but, the beast, *after* its heads have fallen; (verse 11), and which must therefore be "the peoples, and multitudes, and nations, and tongues," on which the woman sat, *without* a government. And the present government of Rome, is the seventh, and the *Internationals*, are the body of the beast, without a "head," as we shall show.

Rome existed many centuries before it enters the field of prophecy. Daniel saw the four empires, Babylon, Media and Persia, Greece and Rome; *as they take their place in prophecy.* And the fourth is not seen until "after" the third. Hence, prophetic Rome must be Rome as it has been since the existence of the third empire. I make this point because many expositors, in looking for the "seven heads" go back to the foundation of Rome, in counting its seven governments. I was sorry to see this gross blunder in a recent work of merit, by H. Grattan Guiness.

Rome was founded before the time of Cyrus, and long before Alexander conquered Persia. And to go back of that, to find the prophetic symbols of the fourth empire is out of character, as much as to go back of Nebuchadnezzar's day, to fill the Grecian picture. The government in existence at the fall of the third empire, must be the first one of the fourth, recognized by prophecy, or confusion would obtain. And more than that, Rome has had *seven* governments *since* the fall of the third empire.

The government which immediately preceded the conquest of Syria and Egypt, was the *Consular*; the one which fell when Augustus declared the empire, B. C. 27; and was therefore the first of the prophetic seven.

Rome, the seven-hilled city is the center of the prophecy, the other parts of the empire being merely provinces, during most of its history. whether pagan, or papal, it is therefore at *Rome*, we must look for all the seven heads.

The *Consular* was first; the *Imperial* the second; this lasting until the fifth century, when the empire was broken up, and the Goths conquered Rome. Then the *Gothic* was the third; and fell under Justinian, in A. D. 538; from which, to 1798, a period of 1260 years, no government existed at Rome, excepting that of the popes. Many princes, whose seat of government was located at some other place, claimed, and controlled Rome, as any foreign government might do; but no government was organized with its seat at Rome, excepting that of the popes. Hence, the *Papal*, was the next in order, or fourth head. At the end of the 1260 years, the prescribed time for the papacy to hold "times and laws," the people of Rome organized a *Republic*, which made the fifth head.

THE RESTORED PAPACY.

The head that was "wounded to death," (Rev. 13: 3), was the old "forty and two months" organization; but its "deadly wound was healed," (verse 12). The papacy was restored by Bonaparte, but with its civil power re-aranged on a new basis; a mere image of its former greatness; and, subject to more or less outside control, was head of Rome for seventy years. This *Image* of the beast, making the sixth head.

The seventh, and last, was organized by Victor Emanuel; and "must continue a short space, (verse 10). *To be continued.*

RANSOM.

There is a sense in which money given in exchange for something, is a *substitute* for the thing purchased; but in that case, the money belongs to the one to whom it is given, and is not taken back. This however, does not apply to the case of Christ; for he laid down his life, and then took it again.

To argue that he did not take it again, is to argue without Scripture, and against Scripture. He certainly was dead, and is alive; he broke the bands of death, and got away, the grave could not keep him: even his flesh did not see corruption. There was nothing given, that was not taken again, unless it is claimed that the literal albumen and serum of his veins, was what was given in exchange for the world. If I should give money, as a substitute for something, and then snatch it back, because I had the power to do so, we, in our ignorance, would have to call it wrong. Now, I do not believe Christ ever claimed that he had power to do wrong; and yet he claimed to have power to take up what he laid down. Perhaps he *meant* he had power to lay down one thing, and take something which he did *not* lay down. I claim that both the life he had, before he became flesh, and also that

of his flesh, were taken up; that God quickened his mortal body, even as he will quicken our mortal bodies. Nor do I see any difficulty in 1 Cor. 15: 44; especially when there is so much Scripture that speaks of a *double* work, as though it were but a single act. God made man in his own image; and some can see how *that* is true, even though the second part, that brings him to the *real* image, is thousands of years from the first part; and they could see, only a little while ago, that the first, was God's work, and the second, the work of Christ; but now, with Christ and his bride, where the natural and the spiritual meet, and the mortal body is quickened *by him that raised up Christ*, and changed in a *moment*, into that image, they cannot see how a single statement can embrace the natural and the spiritual, when they are so *near together*. Brethren do you not know of scores of texts which speak of a double work as a single act? If you can see, and reason in that way yourselves, in some other case, and repudiate it in this, it must be there is *something* that blinds you.

The price paid to ransom us was, just what it cost to become a second Adam; He came to our earth, endured the sorrows of humanity, suffered, died, and rose again. And what for? Certainly not to satisfy *justice*; nor to impart, or restore *temporal* life; but, "that whosoever believeth on him, should not perish, but have *eternal* life."

I can see no reason why Christ could not ransom us, soul and body, without being our *substitute*. He entered the domain of death, not as a victim, but as a conqueror, to destroy him that had the power of death. He passed through all this, to make a new and living way for us, not as a substitute, but as a "forerunner. We die, and rise, and are changed, and enter into life; just as he did. If he was "born from the dead," it is that the "dead in Christ," may also be born from that condition. But if "*man does not die*," as some of our brethren claim, how can he be born from that condition? And if he *does* die, then Christ did not die *instead* of man.

This glorious plan of salvation *cost* something; hence "we are bought with a price." But this does not teach that we do not die; or that we do not rise *from* the dead, just as fully as he died, and rose again.

The more I investigate, the more am I satisfied that the doctrine of *substitution* is a false doctrine; and although the truth, on this point, has not been of vital importance in the past; yet I cannot believe the living church will reach that perfect condition, preparatory to the "sea of glass" condition, with any such spot, on her "fine linen, clean and white."

QUESTIONS AND ANSWERS.

Q.—Please explain 1 Tim. 2: 6, "Who gave himself a ransom for all, to be testified in due time;" and show why it does not teach substitution.

A.—Ransom, means to buy. A substitute, means a proxy, making one thing answer in the room of another; as a substitute in the army. If you are in the army, and another goes there *with* you, he is in no sense your substitute. I may buy something with my own life, or pay any other price, without being a substitute. There are men in a pit, or let me say, in death; by my going into that same condition I can effect both their escape, and my own. I submit to the conditions, that is, I pay that price, and ransom them. But I am not their substitute; they died, and I died; they escape, and I escape. Christ gave his life to ransom us from the power of the grave. By entering that condition, he had power to destroy it; "Forasmuch then as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." If Christ had died as our substitute, *we* should not die. And a play upon the word *death*, by calling it sleep, does not help the case; sleep, is the term generally used when applied to the Adamic, or temporal death, and Christ's death on the cross was nothing more than the death that "flesh," that is, the earth man, dies; "He became flesh for the suffering of death;" and died precisely the same death that the first Adam died. And God raised him, so that his *flesh* did not see corruption. And Scripture as clearly teaches that Adam died, as that Christ died. Adam did not die the second death, he died the natural death; and the death on the cross was no more nor less, and to say that "*man does not die*," is to say that Christ did not die; since the natural death is called sleep. But if Christ died, man dies. Adam died *for* his disobedience, (not *instead of* his disobedience); and Christ died for Adam and his race, (not instead of them, but with them).

The *death* of Christ produced one result,

it broke down the middle wall of partition, so that *in him* the whole world could become partakers of the promises, which until then, were legally restricted to the natural seed of Abraham. As the world had, up to that time, been "aliens from the commonwealth of Israel," this was bringing them into the great plan, and so uniting them to God. That is how God "reconciled the world to himself, by the death of his Son." And how much more glorious does this appear, as part of the great plan of "first the natural, and after that the spiritual:" than the common view of Christ dying as a substitute, to satisfy the *justice* of an offended God.

When I say, the *death* of Christ accomplished this, viz. brought the *world* within reach of the promises, so that, beginning with the Gentile church, taken from the world, God could be just, and yet the justifier of him that believeth in Jesus, I do not want to be understood as viewing his death separate from his resurrection. The *death* of Christ could have benefitted no one, without his resurrection; since, without a second Adam, there could be no second life, and therefore no object in raising the dead.

As the Scriptures clearly teach that it is only the life that is in himself, that is, the spiritual life of the new creation, that Christ imparts, and he gave himself a ransom for *all*, does it not prove that all will be made alive in him? It most certainly does; and "if any man be (alive) *in him*, he is a new creature." "As in Adam all die, *even so* in Christ, shall all be made alive." How do all die in Adam? by partaking of his nature, and of his sin, I answer. How will all be made alive *in Christ?* by partaking of his nature and his righteousness, I answer.

This is not the Universalists doctrine by any means, since Paul was not a Universalist. As part of the embryo Adamic race never comes to mature, independent life on the natural plane; so a part of the race will *perish* in the embryo condition, prior to the *second* birth. But those who are counted worthy to attain to that world and the resurrection *from* the dead, are equal to the angels, neither can they die any more.

Q,—If the life of which Christ has the key is spiritual life only, then must he not have been spiritually dead? since he contrasts his death with that for which he has the key.

A,—Spiritual death is merely the absence of spiritual life, as natural death is the absence of natural life; without regard to the cause. Christ did not die a spiritual death on the cross, he only died the natural death. But I understand that he laid down the life he had before the world was, when he became flesh, and took that life again, when he was born again; and that he gives us that life, of which he has the key, when we are born again. We certainly have no right to assume that he could not lay aside the life he had before he took ours. If he did not lay down his spiritual life, then he was not born into it again; since being born, is to enter into life; and one cannot enter into what they are already in. And Christ was the firstborn, as our forerunner, into the same life that we are to be born into; therefore he was not in possession of spiritual life just prior to his second birth.

Q,—If Christ only bestows the spiritual life, then must man not have lost spiritual life by Adam? for Christ counteracts, first of all, the work of Adam's transgression, (Rom. 5,18). Alb. Jones, Pittsburg, Pa.

A,—Our brother from *Pittsburg* makes the assertion, based on the old theory, the very one we are contesting, thus "begging the question," and asks me to reconcile facts with that false theory; I cannot do it; nor is there any thing in Rom. 5: 18, from which to draw a conclusion that Christ does a two fold work, first *counteracts*, and then regenerates, or imparts spiritual life.

"Therefore, as by the offence of one upon all men to condemnation; even so by the righteousness of one upon all men unto justification of life." Here is a clear statement of the work of the first, in bringing death, and of the second, in bringing life. And what I want our readers to keep distinctly before them is, that wherever the apostle speaks of *life*, it never refers to the physical life; on the contrary, the flesh life is counted as dead; and when God raises the *dead*, they never see *life*, but remain dead, until they come to CHRIST. Until we recognize this fact, we never shall clearly distinguish between natural and the spiritual.

As we lose the germ of life in the first Adam by his sin, that is, *he* lost it, and so could transmit only death to his posterity; so we gain the life that is in the second Adam by his righteousness; that is, *he* won life for himself, and can therefore transmit that life to *his* posterity.

Q,—If the church is the antitypical Elias who is to "restore all things," does not the Elias restore physical life, since that is what man lost?

A,—Man was on probation for spiritual life, to attain to the image of God; but he lost the power to attain to that second step in the development into life, and must therefore perish, without a second Adam. The natural first, and afterward the spiritual, was in the plan from the beginning. Adam did not lose the power to transmit natural life to his race; hence, Christ has nothing to do in restoring that. To restore the race back to their allegiance to God, so that they can "walk with God; is the Elijah work. When man can walk with God, he cannot die, any more than Enoch died. A knowledge of God *is life;* that is, develops into life. But the natural man has lost the power to walk with God, (read the 7th of Rom. And when God shall bring again the Sodomites "back to their former estate," it does not mean to the condition of man before he lost something which the "second Man" is to restore; but merely to what they were in the days of Lot. And that is no more the restoring work of the Elias, than is the restoration of the Jews, now taking place; or, their restoration from Babylon, in the days of Cyrus.

The moment Adam sinned, he lost the power to walk with God; and hence, must return from whence he came. And Christ restores what Adam lost. O my brethren, pray earnestly that your eyes may be opened to see deeper than the surface, deeper than the mere figure, which is the natural.

Questions by brother Paton.— 1. Do not the three years of Gal. 1: 18, and the fourteen years of chap. 2: 1, with the context, indicate that the work of saving the Jewish "remnant," was far from being complete, in the three and a half years from the crucifixion? 2. Is it not also evident from the statement of Paul that he preached to the heathen before he preached to the Jews at all? 3. If the work of the seventy weeks of Dan. 9, required the full seventy, for its accomplishment, in what sense did the Lord "finish the work and *cut it short*," (Rom. 9: 28)? 4. Can we have the certainty of *faith* that the three and a half years after crucifixion will have a parallel here, having neither prophetic period, nor type to mark it? Is it not more like *making* a parallel, than *finding* one? 5. Can we properly be said to be moving to an *indefinite* point as Elijah was, while there is a *definite* point between us and translation?

Yours in search of truth, J. H. P.

A,—We will answer the last question first. We are not expecting translation at the end of these three years and a half. The types can be understood, only in their fulfilment. Nor will it do to build on types, and then shape prophetic arguments to them. We must apply them as they are fulfilled. And in each case where we have applied the unfulfilled part, *that* part has had to be enlarged. Jordan, was, in that case, the dividing of the waters; and we understand it to represent the work of the "harvest." The prophetic periods carried us to the spring of 1875; and then the light on the harvest, began to develop. At one time we supposed the harvest was but 3 1-2 years, instead of 7 years; and hence misapplied the ending of the type. If the crossing of the Jordan, represents the harvest, then it carries us to 1881, and the *indefinite* "further on," is the "sea of glass" condition. This appears to make perfect harmony, and, I feel satisfied, is the perfect application. Nor was there any reason why Elijah should have expected translation at the farther bank, as the Lord did not send him there; and hence *when* it came, it was sudden and unexpected; though, after the crossing, he appeared to have finished his work, except to confer a blessing on the one that was left.

That the 3 1-2 years have a parallel here, I think we *can* have the certainty of *faith*. As certainly as Christ "made the sacrifice and oblation to cease, in the midst of the week," or lit. in the *half* of the week; just so certain it is, that the 70 weeks reached 3 1-2 years beyond the crucifixion. And not until the 70 weeks *ended*, did the time "determined" on the Jews end. The work for which that 70 weeks was set apart, viz. the six items named in verse 24, were finished on, or before the day of Pentecost; hence, he did "finish the *work*, and cut it short," one half-week, but *not* the *time*; as that half week was given for a purpose not named in the prophecy. And as the work of the 70 weeks was cut short, the work to begin 1810 years after, *began* that much sooner, thus leaving a parallel at the end of the gospel dispensation. That the last half week of that 70, should have a parallel here, is just as imperative to *exact* equality, as is any other point in their measurement. And the fact of other measurements making the harvest *appear* to end 3 1-2 years sooner, *here*, even as *events* made it to appear at that terminus, gives the parallel additional strength.

I was not aware that any one supposed

"the work of saving the Jewish remnant, *terminated* with that 3 1-2 years;" I had supposed a Jew could come to Christ at any time since then. All I had supposed the end of the 70 weeks was designed to mark, was the *special* favor to the Jew.

Whether Paul began to preach to heathen, or Jew, first, I can not say; but I do affirm, that, on the strength of the 70 weeks "determined" on the Jews, we have good reason to assume that the end of that period brought a change in their condition of some kind; and that at a parallel point here, *we* may also expect a change of condition.

COMMUNICATION:—In reading an article in an old book published about A. D. 1600, I find, in substance, the following: "Each creative day of creation represents a thousand years of the world's history, hence, the seventh, will be a day of rest. And as the first six fathers, lived, worked, and died; while the seventh, was translated; such will be the case with those who walk with God, in the millennial age."

There are many questions I would like to ask, but find so many of them answered in the HERALD, that I am just waiting patiently for the rest to be answered.

E. P. Holland.

CORRESPONDENCE.

WATERFORD, MASS.

I am grateful for the precious truths contained in the HERALD. The path shines more and more; the way is clear; and the bride is making herself ready. Oh, I was glad to read the article on the "Two mysteries," from Bro. Adams. It is so clear it seems as if all might understand, but so many are in the dark, and will not see these blessed truths. How plain it is that we can not reach that condition, "on as it were a sea of glass mingled with fire," until we get the victory over the beast, his mark, etc.

I never have understood so well, as since reading the last HERALD, what it is to get the victory over these things. I do thank the Lord that the light is now shining so brightly. God strengthen you to carry on the work in which you are engaged.

M. A. Craig.

DAYTON, OHIO, May22nd.

Dear brother, I have been reading the last HERALD, and feel inexpressibly happy, that our heavenly Father has opened my eyes to these beautiful truths. The types are very instructive; and the more I see of the plan of God, the more I am encouraged to serve and love, not as a servant, but as a loving child. Find enclosed one dollar and twenty-five cents; the twenty-five, for my subscription, and the dollar, to help on with the paper.

M. N. Smith.

BEVERLY, MASS. May 14th 1879.

Dear brother Barbour, It was with considerable pain that I learned from the last HERALD, of the serious difficulty between yourself and brother Russell. I shall feel very bad to have brother R. withdraw from our ranks, and so we lose his valuable aid and superior qualities as a speaker. But I want to say to you, brother Barbour, that I fully sympathise with you in the views you advance, and in the course (so far as I am acquainted with it), you have pursued.

From the very first of the discussion upon the atonement, and since then in regard to that upon the resurrection, I have felt that good would be done.

I did not at all share in the fear of brother Russell and brother Paton in regard to the introduction of the controversy into the HERALD; Christ says, "Every plant which my heavenly Father has not planted shall be *rooted* up." This rooting up process is not always pleasant, but it is necessary, if we would have nothing but pure truth.

When I first embraced these glorious truths I supposed that *some*, at least, of my old views were correct; but I have since discovered that I formerly held to a great deal of error with very little truth; and I am glad that the Lord is revealing to us the error, and giving us the truth preparatory to our being gathered upon "the sea of glass."

These advanced truths are meat in due season; they give strength and vigor to the "inner man," and are most sanctifying in their effect upon the soul: "He that is able to receive it, let him receive it."

When brother R. proposed to start another paper, I supposed it was to be auxiliary to yours, and simply for the benefit of those who desired the paper oftener than once a month; and still I must confess that I had some misgivings even then, though on the whole, I voted for it. But I think the Lord has managed the matter better than we could, and that there is no cause for fear or anxiety, but that this, as all things else, will work together for the good of those that love God, to them who are the called according to his purpose.

Affectionately your brother in the gospel:

ARTHUR P. ADAMS.