HERALD OF THE MORNING

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

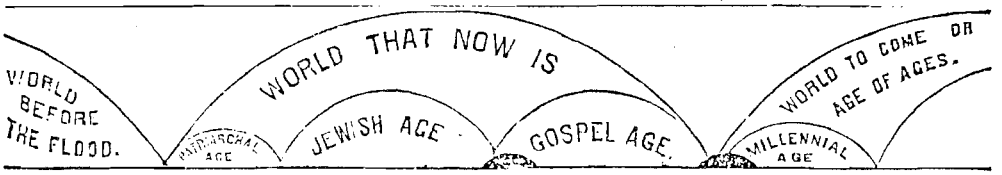
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THREE WORLDS

N. H. BARBOUR, Editor.

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



PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

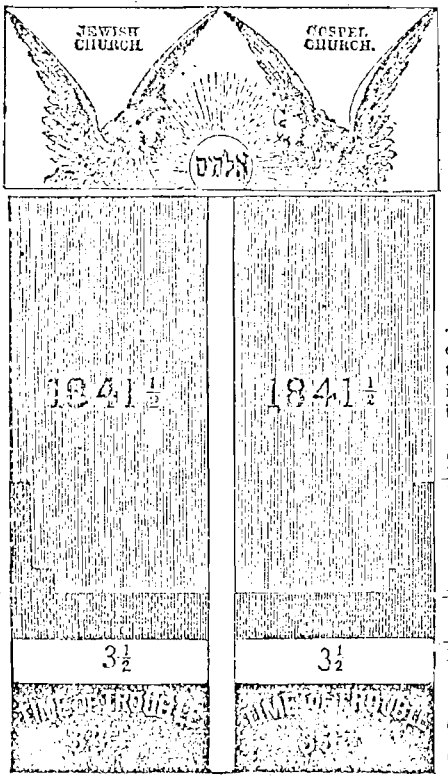
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843-4.

1335 days ended in 1874, also Jubilee cycles

1878, the *double* complete.

"Times of the Gentiles" end in 1914.

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

Continued from last page.
to come and suffer and die and rise, conqueror over sin and death; and then a "seed" would exist, from which the dead race could spring into new life. And the *conditions* of this new life which *Christ* gives, is, faith on the Lord Jesus Christ; while the flesh-life, which God gives, is not of faith. And because God is well pleased with him, we are forgiven for his sake, if the conditions are complied with, which make us belong to his Son.

This is what I get from what you bring out in the HERALD, and I think the spirit of the word testifies to its truth. How much I have desired to see *how* the death of Jesus and his *resurrection*, was to bring eternal life to us. I think all the members of the *one body*, will see this. May the Spirit help to establish us in the truth.

Much love to sister Barbour, will she write to me;—MRS. E. CHASE.

NOTICE!

As the paper is nearly two weeks late, it is due, that we give the reason for the delay. We have been moving, fitting up a chapel for regular meetings. Heretofore, whenever we have held meetings in Rochester, in hired hall, they have been attended with considerable expense; so much so that we could have them only at long intervals.

We have now leased a large hall, it was once a Presbyterian church, but has since been used for a manufactory, until the floor was saturated with machine oil, and the walls and ceiling much disfigured; though the outside is brick, and has a fine appearance.

Three weeks hard work, with water, potash, paint, paper, etc. has transformed it into a handsome chapel. As it was larger than we are likely to require, for meeting purposes, we have partitioned off from one end, our living room, and a place to work on the paper. The locality is very central, and the surroundings all that could be desired; the chapel part, as it now is, is fifty two, by forty one feet, and comfortably seated; and the rent of chapel, living rooms, and office, is, for this year, only three dollars a week.

We call it "THE CHURCH OF THE STRANGERS." Have held meetings for the last two sundays, with a good, and apparently increasing interest. The means for fitting it up, seating etc. like the widow's cruise of oil, though almost at the bottom, have been supplied *just when it was wanted.*

Several friends have kindly joined with wife and self, in the labour; so that little has been expended in that direction. And after doing all that we *can* do, we can trust God to supply all needful assistance. We cannot but believe that He is pleased with the undertaking, and will bless the *Church of the Strangers*, in Rochester; and make it a means for disseminating PRESENT TRUTH.

The June number may also be a little behind time, as, in order to save expense, we are compelled to set our own type, and do all the rest of the work connected with the paper, *excepting* the presswork; and find it very difficult to recover any lost time. But, as in years past, God has given strength to accomplish all that seemed to be required of us, we can trust him for the future.

Q,—There are many people who believe, that by far the greater part of the human race will be eternally lost; and if any one expresses a doubt of it, they cite them to Matt. 7: 14, where the Lord asserts that but few find the narrow way that leads to life. It seems impossible for me to believe that it teaches any such thing, since Christ "tasted death, for every man, Please state how you answer it. J. Glover.

A,—There are many texts which have a local application; thus, some Scriptures belong to the Jewish age, and if applied to the gospel age would not be true, and the reverse. So it is with the gospel age, and the millennial age. Justification by works, "do and live, was true in the Jewish age; but is not true in the gospel age, since, "it is no longer of works, but of faith." Christ came preaching the gospel; and strait and narrow is the way, during the gospel age, is true. It is the bride, or wife of the second Adam, who is now being chosen; no others *can* come. All were on the road to death, and only these few, are as yet turned from that road; hence, many still travel that road. In the millennial age, "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations, shall come and worship before thee." Surely *that* will not be a narrow way which few can find. Here the water of life is compared to a "well;" there, to a "river." Here none can come, except the Father, who works by his Spirit, draw him; there, the Spirit, and the Bride say, Come; and take of the water of life freely. I cannot conceive of any one being so blind as to be unable to see these glorious truths, when pointed out to them, *if they want to see them.*

OUR FAITH.

The following is a synopsis of what we believe and teach:—

"GOD IS LOVE," and infinitely wise: and all Scripture *must* be explained on that basis: therefore, his every act towards mankind is for their best good. His chastisement is for the good of those chastised.

In human government, this is not always so, because of our imperfections, the best interests of the criminal must often give way to the good of society; but under the control of infinite wisdom, this imperfection does not exist; every judgment of God, either here or hereafter, is the best for the party thus judged:—no other view can reconcile infinite wisdom, with infinite love.

This self-evident proposition forbids eternal, hopeless, conscious misery. That there are texts, which seem to teach such a fate for a large part of the race, we admit; but this idea has come from a misconception of language. Human language, at the best, is an imperfect vehicle of thought; words change in their meaning, (see *prevent*, in 1 Thes. 4:15. for instance). *Forever*, when found in the Bible, has come to convey but the one idea which we attach to the word *eternity;* and almost all theologians accept this false idea unquestioned; indeed our translators have rendered many *different* words, *eternal, forever and ever*, etc. and which should have a very different meaning; a meaning governed entirely by circumstances: thus, a child asks for a toy, may I have this? may I have it *forever?* you answer yes, and yet that little *forever*, is but a moment, and the toy is gone. "Thou shalt pin his ear to the door-post, and he shall be thy servant *forever*," was another little brief forever, of God's own measuring. And yet the very next breath the same word may mean all that *we* mean by eternity. That little forever, under the Jewish law, and a thousand other such forevers, have forever passed away.

These, and other features of variableness inseparable from human language, must be recognized, or we cannot unvail the mysteries of God's word; and more especially as it is *designedly* hid from "the natural man."

There are also certain principles laid down by the Lord, which must be recognized, especially the one found in Rom. 4: 17, and which obtains all through the Bible, viz. that "God speaks of things that be not, as though they were." That is, a thing begun, or one that is to be, is spoken of in the Bible as if it were already complete. This is a dificult task for some; when the Bible declares, "*now* are we sons of God," they can not believe that it is only a work in *process*.

A man is not a son, in the full sense, until he is born; and he is not a son of God, in this higher sense, until he is "born again." Christ is the second Adam, and therefore the head, or first of this *new* order of sons. Hence, none ever preceded him, any more than did some of the race of the first Adam, precede *him*. Abraham, and Job, and David were good men, and believed in Christ, but they were not born again. "Christ was the firstborn," of the new creation. And he was so born, when he rose from the dead and was "made a quickening Spirit." We most fully believe in the divinity of Christ; but as the second *Adam*, he was born on the morning of his resurrection. "The firstborn from the dead." That is, he was the first of those who have borne the image of the first Adam, to attain to the image of God; and therefore the first perfect, or complete man.

That which is born of God, is in the image of God; hence Christ "is the express image of his Father's person," the "image of the invisible God." And when we who now "bear the image of the earthy," shall "awake in his likeness," "we also shall bear the image of the heavenly." *This* is being born of God; *this* is the end of what was only *begun* in Eden, when it was said, "Let us make man in our image, and after our likeness." And all that speaks of man as being in the image of God, *now*, or sons of God. *now;* or as being immortal *now*, is merely speaking of things *in process*, as if they were already. And all our differences come from the fact, "that we now see in part, and know in part. But when that which is perfect, is come —it has not yet come—that which is in part will be done away."

These two stages in the creation of man, necessitate two Adams, and two births; and the first, or natural, is a type or figure of the second, or spiritual:— "that which is spiritual is not first, but that which is natural; and afterward that which is spiritual," 1 Cor. 15: 46. But to be able to *discern* between the letter, and the spirit, is a gift, which belongs only to the household of faith.

In the Scriptures, every part, we believe, there is the letter and the spirit: the one is what it *says*, the other, what it *means;* the

former kills; the latter giveth life. When Christ said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" they were not to eat his *natural* flesh, or drink his *natural* blood; and yet to obtain life, we must as truly partake of *him*, as does the natural man partake of the flesh and blood of the first Adam.

Those who believe that the *natural* flesh and blood life laid down by Jesus, was substituted for their forfeited life, and thus restores their right to life, or in any way *saves* them, are yet carnal, mere babes in Christ. The flesh and blood life *represents* the true; and as all were counted *dead*, in Christ's death, (2 Cor. 5: 14), so all who are ever counted as *living* again, must obtain that life *by eating* Christ; that is, having him "formed within," by partaking of his nature as the natural man partakes of the nature of the first Adam. God will raise the dead for the purpose of *giving them to Christ;* but they still remain "*the dead*," until they are made partakers of the second Adam.

The passover illustrates the natural and the spiritual; "Thou shalt kill the lamb, eat the flesh, and sprinkle the blood," meant just what it *says;* and it meant vastly more, it taught a truth deeper than the language contained. It pointed, not to the flesh-life of Jesus, as so many believe, but to what *we* eat and drink, viz. "that spiritual Rock." And *this* is the only life the second Adam imparts.

The Bible is letter and spirit, from Genesis to Revelation; but we are as yet only on the threshold of its vast storehouse of treasures, hidden in its spiritual treasury. Nor is its spiritual meaning left to wild conjecture; but is as rigidly defined, by the letter, as is the natural meaning. And is, like prophecy, to be understood only in its time and place.

All christians have some general idea of the spiritual meaning of the paschal lamb, the stones of the temple, etc. and why? because, for eighteen hundred years, or more, we have been eating his flesh and drinking his blood; and "the living stones," have been in course of preparation. We have understood that Christ was the second Adam, and some faint idea that the church was to be the "wife" of this "second man." But beyond this, little or nothing has been seen. What about this *wife* of the second Adam, and what purpose is she to subserve? are questions but little thought of; it is for us, enough if we can become "as chaste virgins, espoused to one husband: even to Christ," has been the position of the church. And, in the past, this has been the *true* position. But the time has come for the espoused virgin to make herself ready for the marriage. The passover has been eaten, and the "church of the firstborn," are soon to take shelter within the doors of the blood-sprinkled house; and the espoused virgin, to become "the married wife;" hence, the vail is being lifted, on another great step in the "plan of the ages."

Remember, it is only through the letter, we can discern the spirit; and that which is due to the church, is always unvailed; hence *if the marriage is about to be consummated*, the *spiritual*, of all those Scriptures pertaining to that part of the progressive plan, is now accessible.

ADAM

was the head, and was alone. A deep sleep came upon him; his side was opened, and his wife is formed. Was this peculiar mode of introducing the first pair, a mere whim, or a part of a matured plan? we accept the latter; and believe that through the natural, we can discern the spiritual. Look at Jesus of Nazareth; why is he called a second *Adam*? the "head," the firstborn? etc. why be the exact counterpart of Adam? He, to, was alone, (John 12: 24); he fell into a deep sleep, his side was opened, and *his* wife (Rev. 19: 7), is being made. Is this also an unpremeditated series of facts, or is it the true, of what the other was but a figure! Rom. 5: 14).

"Ye must be born again." "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." Whatever may be said of the soul, it is certain the *body* of the christian, has not been born of the Spirit, nor will it be, until, "sown a natural body, it is raised a spiritual body." And also, that, "We who have the first-fruits of the Spirit, even we, groan within ourselves; waiting for the adoption, to wit, the redemption of the body." Hence the *complete* salvation of even these, is not yet accomplished.

"Christ the firstfruits, afterward they that are Christ's, at his coming," is the order. Now what we believe, is that the plan of *re*generation, is a perfect *system*. And that the natural, on the plane of the flesh, was arranged of God, as a pattern, "or figure, of that which was to come." No one, it seems to me, can believe that the order in the creation of Adam and his wife, so exact

ly parallel to that of the second Adam, and his wife, could be entirely accidental, and without design; especially when the apostle affirms that the one *is* a *figure* of the other. But the figure does not stop with Adam, his sleep, his opened side; and the creation of his wife. Dominion was given, and the generation of the whole human family was to follow;—she was to be, "the mother of all living." And precisely the same is affirmed, of the bride, the Lamb's wife, "which *is the mother of us all*, (Gal. 4: 26). Jerusalem on the natural plane, as a body, is said to be a wife, (Isa.54: 6); and mother (verse 13), of those who constitute that one body, and is to have other daughters, (Ezek. 16: 61).

Is this not beautiful, if true? Now see; "the natural first, and afterwards the spiritual," is the order of the great plan. The spiritual, of course, is almost infinitely higher than the natural, Who can realize the wondrous glory of the opening scenes which follow the judgment of the harlot, and the marriage of the chaste wife, as introduced in Rev. 19;—And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The natural was permitted to continue four thousand years before the new, or second stage of man's development began. The law was for the *natural* man; while, to those who are led by the Spirit "there is no law." At the first advent, the natural man had been developed to the full stature; the law had been the schoolmaster and had done all that it could do. Then, "God sent forth his Son," etc. (Gal. 4: 4). And then, the second Adam having been sent, the gospel age was required for the development of the new, or spiritual wife; *after* which, the glorious work of the *re*generation of the world, is to follow; "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee," (Ps. 22: 27).

Again I ask, is it not beautiful, if true? That the church has not sooner recognized her exact position, in the 'plan of the ages,' is not to be wondered at; that the wife, the spiritual Eve, should not fully comprehend the glory and usefulness of her queenly condition, until her maturity, is not strange.

A gradual unfolding, is written on God's work, through all the ages; dispensational steps, each rising higher than its predecessor. As the thunders of Sinai with its law, written and graven on stone, cast a lurid light on a world of dark idolatrous worship, and the gospel power of the Pentecostal Spirit rose out of the labyrinths of the law, so the millennial age will flash its bright beams on us, with a glory vastly beyond that of the present age.

That the plan of regeneration, or new creation, which began with the second Adam, and is being followed up during this age in the development of the "espoused virgin," is only the *beginning* of the great plan, is evident from many Scriptures; the fact that Christ "gave himself a ransom for all, to be testified in *due time*, (1 Tim. 2: 6), being not the least, among such evidence. But it is to be accomplished by a prearranged plan; as surely as has been the natural development of the race:—first, the Adam, then the wife, who, in *due time*, becomes, "the mother." (see Gen. 3: 20; and Gal. 4: 26).

As "Adam was a "figure of him that was to come," so Isaac was a figure, or type of Christ; and here, with Abraham and his seed, additional details of the plan, as it is to be with the true seed, are prefigured.

As Christ is the only begotten of the Father, so Isaac is called, "the only son," (Gen. 22: 2). Like the Father, so Abraham offers his son a sacrifice. And because Christ was to be subject to death for three days, so was Isaac, during that "three days journey," to the mount. And that no part of the figure should be wanting, "Abraham took the wood for the burnt offering, and laid it on his son Isaac." Thus we see how accurate the arrangement between type and antitype; and how much confidence we can place in those as yet unfulfilled.

As Isaac is a type of Christ, the peculiar manner of obtaining his bride, is exceedingly instructive. In this marriage of the typical seed, four principal personages are made to appear; the father, the son, the agent, and the wife. Abraham represents, in this allegory, God, the Father of the "seed;" Isaac represents Christ, Eliezer, the faithful agent, "the ruler over all his house," represents the faithful agent, the Holy Spirit, sent to the elect bride of Christ. And Rebekah, represents that bride.

Are we mistaken? The promise was, "to thy seed, which is Christ." And, in the

type, Abraham was the *father* of that seed. Is not the gospel church the espoused wife? and the Holy Spirit, the agent, from the Father and the Son, to take, from among the Gentiles, a people for his name? Then are we not as certain that this is a type, as that the sacrifice, the bearing of the wood, on which Isaas was to suffer, was a type?

Isaac marries a kinswoman. (Gen. 24: 4); and yet a Syrian Gentile. Christ partook of flesh and blood, and then broke down the partition wall, that the Gentiles might be fellow heirs; and thus be exalted to the family of his Father. (Read the whole of Gen. 24:).

When the Spirit was sent, it found the church in earnest prayer, "with one accord, in one place," drawing that water which springeth up into everlasting life. Thus it was, in the type, Abraham's servant met Rebekah; "she went down to the well and filled her pitcher and came up," (verse 17).

"And it came to pass that the man took a golden earring of half a shekel weight, and bracelets for her hands, of ten shekels weight," and gave then to Rebekah. And "the damsel ran and told them of her mother's house these things." One can imagine the wild joy of that country maiden, leading a simple shepherd life, at these more than princly gifts. No wonder she *ran* to tell the wonderful story. But what were these rich gifts from the stores of Abraham, in comparison with the antitype, in "the earnest of the inheritance," bestowed on the virgin church, at their first interview with what Eliezer was but a figure? And how much more reason had those poor fishermen to be wild with joy, than had Rebekah in the type. "And it came to pass that when Laban saw the earrings, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man, and, behold he stood by the camels at the well, and he said, Come in, thou blessed of the Lord."

Eliezer tarried only till the morning; and when the preliminaries for securing the bride elect were complete, again he brought forth, from the stores of Abraham, "jewels of silver, and jewels of gold, and raiment," and gave them to Rebekah: even as the bride of Christ is to be adorned: "and to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints, (Rev 19: 8). But this faithful servant "gave also to her mother and to her brother, precious things," (verse 53). And so, the apostle teaches, in Rom. 8: "that not only we who have the firstfruits of the Spirit, and who wait for the redemption of our body, but the creature also, who are wating for the manifestation of these sons, even *they*, are not forgotten in this joyous espousal. For the creature itself shall (eventually) be delivered from the bondage of corruption.

"And Eliezer and the *men that were with him*, tarried all night, and in the morning they took Rebekah, and went their way."

The night is far spent, the day is at hand, and soon the antitypical Rebekah will be "caught away to meet the Lord. Even now, the attending servants, ("are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation,") are, according to the light shining on the prophetic measurements, preparing for the departure. And as Isaac met Rebekah in the open field, (verse 64), so Christ meets *his* bride, in the open field of heaven.

"And they blessed Rebekah and said to her, thou art our sister; be thou the mother of thousands of millions." And the antitypical Rebekah is to be the mother of redeemed millions; "In thy seed shall all the nations of the earth be blessed."

It will be noticed that Rebekah had no part in her election; "The thing proceeded from the Lord." Hers was passive acquiescence; "And they called Rebekah, and said, Wilt thou go with this man? and she said, I will go." Here, it is the Spirit alone that knocks at our heart, and invites us to become the espoused of Christ. But after the marriage, the well of water, becomes "the river of the water of life, and the Spirit and the bride, say, Come."

BRIDEGROOM OF THE CHURCH

By the Rev. L. C. Baker.

We shall fail to understand the plan of God in redemption, until we learn the distinction between the church, and the rest of mankind. This appears in the name, "ecclesia;" also in the titles, "Church of the firstborn," "Firstfruits of his creatures," (James 1: 18). The church is a selected body, called out for a special purpose, made one in Christ. And so intimately is she to be associated with him in the unfolding economy of his grace and power, that she is called his bride. She is now "espoused" to

him; and her *marriage* will be consummated when she shall be glorified with him.

Such is the union between Christ and his church, that he does not enter upon the inheritance of the earth, until she is made ready to share it with him. She is now companion with him in his kingdom and patience. But she cannot be fitted for her high destiny, until she is assimilated to him in her glorified body; hence, she must be raised from the dead. The first, therefore, of that series of events, connected with the Lord's coming, is, receiving his church unto himself. And this is "that blessed hope" for which we are waiting.

The coming, for his saints, will not be heralded by the fearful judgments to come on the world, to clear his way for the kingdom, but will be secret, and known only to his chosen. We are warned "to watch and pray always, that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of man." It is sometimes asked, how can such a great event as the first resurrection take place without producing such terror and agitation as to check the whole current of the world's affairs?

This leads us to observe one or two important principles bearing upon the interpretation of these prophetic scenes. In the first place we are not to conclude that the great events connected with Christ's coming will be as abrupt and simultaneous as the prophetic picture seems to require. All interpreters admit the principle of *perspective* in prophecy. Upon the same plane, as upon the canvas in a picture, related events are often grouped which may be remote in time and place. For instance, in Matt. 24, the Lord blends in one such picture, the destruction of Jerusalem and the end of the world. So in John 5, he first speaks of an "hour," in which dead souls are quickened into life, through the hearing of *his* voice. This "hour," or season is confessedly an administration of long continuance. He also speaks of a coming "hour," in which all who are in their graves shall come forth. The analogy of the first "hour" would lead us to expect that this resurrection is to be a long continued administration, and other passages which speak of eclecticism, and order in the resurrection require this. And yet at first sight, we might conclude that the resurrection of all the dead was to be a simultaneous event. The prophetic pictures of coming judgment, of the regenesis of the earth, as in Peter 3, must all be interpreted in this way.

A second principle is, the events of the sublimest character may transpire in the sphere of heavenly things, and remain unobserved by those living only in the earthly sphere. When the 47th Ps. sings "God is gone up with a shout, the Lord with the sound of a trumpet," a prophecy probably of *Christ's* ascension, we are not to understand that the shout, and the trumpet blast were audable to human ears. So we read that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, we do not understand that this shout of victory, in the rescue of the bodies of his saints, nor the trump that heralds their deliverance, will be heard by the gross ears of men.

The first in the series of events connected with the Lord's coming, is his coming for his bride. This is the firstfruit's company of his redeemed, the royal priesthood of the future, who shall ascend and descend upon the golden ladder which shall one day unite earth to heaven, and who shall take part with him in those administrations of judgment and mercy by which the earth shall be made ready for that glad day.

And, finally, lest any should say that so strange an event surpasses belief, let me remind such an one that it imposes no greater tax upon faith, than does the belief that God raised Jesus from the dead. No one who doubts this is a christian. The whole divine scheme stands or falls with this announcement, "God hath raised Jesus from the dead." If we believe this, we must accept it as the pledge of our resurrection. What God has done, he can do; and this is the precious meaning of this great fact to us, "Christ the firstfruits, afterward they that are Christ's, at his coming."

If we will but heartily admit certain principles taught in Scripture, it will help greatly to clear up many of the dificulties with which this subject is attended These are,

1. God means to lift mankind and the earth into a higher region of life, above the curse of sin and death.

2. This grand purpose is unfolded in progressive stages.

3. Jesus is the one elect MAN of the race anointed to effect this deliverance.

4. A chosen company, the church, is being gathered out of all nations to share with Christ, in his eternal life and dignities.

5. The church cannot be fitted for this

place and office, until "'the redemption of our body.'"

6. The resurrection of the saints is associated with the coming of Christ. So that if we believe he rose from the dead, Prince of life and heir of the world; and that all things must be subdued to his will, we shall see how this redeeming work requires, as its next stage, such a triumph over the realm of death as the resurrection or transfiguration of his saints into the likeness of his own glorious body, at his coming.

Prophetic Times.

THE COMING TROUBLE

By S. White Paine.

The careful student of prophecy cannot fail to be impressed with the oft repeated asseverations of the Bible respecting the time of trouble which is to characterize the opening of the "day of the Lord," or the millennial age. This subject has heretofore been so fully discussed in The Herald, that I do not propose to dwell upon it at length but simply call attention to the immunities God has been pleased to provide for His chosen in that day. Whatever may then be the divine visitations upon the wicked, angry nations, a blessed exemption from evil is graciously promised to those who hear God's warning voice and put their trust in Him.

While the Christian church has for centuries been wont to lay an almost indiscriminate claim to Scripture promises, and pray for their fulfilment in the present tense, yet many of her most spiritually minded, and best thinkers, have recently come to see that in God's order, *promise* as well as *prophecy* has its "due time" of accomplishment. That time may or may not be during the gospel dispensation; a thing to be determined by the nature of the promise and the circumstances of the case. For example; we may offer the prayer "Give us this day our daily bread," with a reasonable expectation that it will be answered, provided our faith and *works* are properly balanced. But when it is said, "The meek shall inherit the earth," we cannot pray with any hope of its accomplishment this side the millennial age. So of the wonderful promises contained in the 91st psalm; and others akin to them. No one will claim that they have yet had their fulfilment, which we think can only transpire during the opening scenes of the great day of the Lord. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," may have a partial, inchoate fulfilment in the present order of things, but in the main has reference, doubtless, to the coming time of trouble which is so largely the burden of the prophetic Scriptures.

"Oh how great is thy goodness, which thou hast *laid up* for them that fear thee; . . . Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. 31: 19, 20.) For the day of the Lord cometh; it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness: . . . great and very terrible, and who can abide it?" (Joel 2). By the same Spirit of prophecy Zephaniah also breaks forth; "The great day of the Lord is near, and hasteth greatly; . . . That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." The 26 chapter of Isaiah opening with the same striking though familiar phraseology, "In that day;" goes on to announce in verse 19, "Thy dead men shall live, together with my dead body shall they arise." And this being synchronous with the resurrection of Danial 12: 2. and the time of trouble such as never was since there was a nation; the prophet Isaiah proceeds in verse 20, to comfort God's chosen ones with the assurance that for them is prepared a place of safety. "Come, my people, hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and shall no more cover her slain." But, "though a thousand shall fall at thy side." O trusting, waiting child of God! "And ten thousand at thy right hand; it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked." (Ps. 91: 7–9.) That the remarkable protection here brought to view is prior to translation seems evident from the grammatical construction of the entire chapter, and especially from the promise, "He shall give his angels charge over thee to keep thee in all thy ways;" a thing out of character beyond the vail.

Intimately connected with this subject is

another thought which I wish to suggest merely, without elaboration. It is this; whether the verification of Psalm 107: 41, "Yet setteth he the poor on high from affliction, and maketh him families like a flock," synchronizes with the promises of similar import already quoted, or, whether its fulfilment is to be *beyond* translation? Its last clause would seem to imply the latter, inasmuch as re-generation belongs there. The phrase, "maketh him families like a flock," may find its solution, perhaps, in the parable of the pounds. (Luke 19: 13.) where the Lord of the servants to whom trusts were committed, rewarded them with the honor of ruling over five or ten cities according as they had improved their several opportunities. But though its complete fulfilment may be beyond translation, it seems entirely consonant with the divine plan that even here, while occupying a position "as it were upon a sea of glass," the poor are set on high from affliction. Blessed exaltation! God enable us to attain it!

DOCTRINE OF JUSTIFICATION.

The *struggle of the reformers*, and scores of leading minds down to the present century, counting such names as La Placette, Toellner, Eberhard, Tteinbart; Knapp Kant &c. &c. *to solve this problem* are both interesting and amusing. These, and other men of deep research and piety, have struggled hard against the doctrine of substitution; have aimed such deadly blows that for the moment it seemed demolished; but it would revive; like the beast of Rev. 13, "though wounded unto death," its deadly wound would heal. Of course those who opposed the doctrine had to contend against great odds; the established order of the dark ages of the papal church, and the orthodoxy of protestantism. And although they reasoned both in, and outside of Scripture, with a cutting power that seemed to draw its very life-blood, the doctrine of substitution *could not be overthrown.* And now, in the nineteenth century, it is almost unquestioned.

They failed to see the secret of its power, and were arguing from false premises. If man as he came from the hand of God in Eden, was complete, in the image of God, and in full possession of immortality, then the doctrine of substitution *must* be true; no other conclusion could be reached; since none but Christ ever kept the law that was "ordained to life."

With such a premise, and they all started with the above assumption, it was impossible to overthrow that doctrine, which we claim is the very foundation of the Roman church; and without which that "mystery of iniquity," could never have existed. Not that it originated with them, but it is an error which forms the very foundation of their superstructure.

With the truth in relation to the two stages in the development of man, as a starting point, and these vexed theological questions clear up like mist before the sun.

All these laws, and sin, and penalties relate to the natural man, the first Adam and his race: "He that is born of God, can not sin," therefore, to the one who is in Christ, and walks not after the flesh, there is no law. Hence, no need of forgiveness, reconciliation, or substitution. Those who think the natural man is to be *saved*, certainly need a substitute to take the penalty of death pronounced on *him*. But the Scriptures teach that the natural man must perish; he must receive the penalty for his deeds, he must die; he is already dead in the eyes of the law, *counted* dead; and we who have the firstfruits of the Spirit, are gradually putting off the "old man and his deeds," and putting on the new man: and the sooner he is crucified the better. But it is a process, a work of *regeneration*; and requires all the time between begetting, by the Spirit, and the birth, or full entrance into life. In the mean time we "groan within ourselves, waiting for" etc. And why groan? because "we must all receive in body," etc. "Dying thou shalt surely die;" and it is a painful process. No substitute, and no relaxing of the justice of God, will ever save the "*old Adam*" from *DEATH.*

The natural man being *irrevocably* condemned to death, Christ took part of the same and became flesh, for the suffering of death; knowing that he could keep the law, triumph over death, and become "the firstborn from the dead," and therefore the head of the new order of beings. And this was all prearranged in the beginning, to let the natural man perish in his weakness, that no flesh should be justified before God, either through a *substitute*, or in any other way. But the new man that is being formed within, us, "who have the firstfruits of the Spirit, cannot sin, for his (God's) seed remaineth in him."

Because the law demands, first, the chastisement, and then the death of the natural

man, (as did the law under which Jesus died, "and when he had scourged Jesus, he delivered him to be crucified), (Matt. 27: 26), does not remove the inducement to do right; but rather the contrary, since "we must all appear before the judgment seat of Christ," etc.

To give up the "old man," as a total wreck, and be born again, is our only chance. Let the old Adam expiate the full penalty of God's holy law; he is doomed, with no possibility of escape, "away with him! crucify him, crucify him, give him no Barabbas, much less an innocent substitute; let him die, even as HE died who came to suffer *in all points* as he suffers. And now holy Father, thy chastening rod shall be joyfully accepted, until the body of death is exterminated, and we are "clothed upon with our house from heaven."

Nothing is more clear than the distinction the apostle makes between the "old man," and the "new man;" and one who believes in the *spiritual* man, must see that in the regeneration, the old man and his deeds are destroyed. The old, or natural man *must* die; the new, or spiritual man *cannot* die. Q,—For which was Christ the substitute?

FALSE VIEW OF SIN.

When man sinned, he obtained the faculty of discernment between good and evil, "And the Lord God said, The man has become as one of us, to know good and evil." This dearly bought faculty is man's birthright, it is what distinguishes him from the lower orders of animal life; and theology which tends to crush reason, is a false theology.

Nothing is more clearly taught by the Saviour, than is the gradation of sin, some are small, and others great; some deserve, and will receive but "few stripes," and others "many." False theology teaches that the least sin against God deserves infinite and eternal punishment. Thus leaving no room for "a just recompense of reward," or, "rewarding every man according to his works." They weigh every thing in one balance, and by one weight. He who knew his Lord's will, and he who knew it not, are all alike (by them) sent to eternal death.. And even though the flames were a little hotter at first, for one, than for the other; as the sinner in hell continues to grow worse, and the flames to grow hotter, in a few myriads of the vast cycles of ages, the little difference would dwindle to comparative insignificance.

I have a friend, who has a large heart, the poor never leave his door empty-handed, indeed, he is a model man, as the world goes, but not a christian. He had a son and two daughters; well brought up, and loved and honored their parents, and while at home, knew of no better or more loving instructors than their own father and mother. I was at their house at the death of their eldest daughter; a girl of rare attainments, and large heart; always ready to do an act of mercy, and could weep for sorrows she could not relieve. But she knew nothing of Christ, her parents had rebelled against the theology of eternal torment inflicted by an allwise and loving Father; and had kept their children from these influences, from principle. Hence, Ella, a girl of seventeen, knew nothing of the way of life. Now a theology that sends that girl from her bed of suffering and death; and the arms of loving friends, to the crackling flames; to be kept eternally burning by an angry God, is a theology of "the beast that ascendeth out of the bottomless pit; a "*mark* of the beast" over which some of our readers have yet to get the victory.

There is but one sin which is unto death; all others have an estimate in God's scales; and by few, or many stripes, can receive a just recompense of reward. Every good deed also, has its estimate; giving a cup of water to a disciple of Christ, will be rewarded; and so *men of the world* can make to themselves friends of the mammon of unrighteousness, that will tell on their future. It is during the judgment, the punishment or chastisement is inflicted, "for we must all appear before the judgment seat of Christ that every one may receive the things in body, according to that he hath done, whether it be good or bad;" the exceptions being those sins for which we condemn ourselves, (1 Cor. 11: 32).

Now as the church are having *their* judgment, in this age, and are *chastised* of the Lord, for all our sins for which we do not judge ourselves, it follows that we have a criterion by which to estimate the degree of punishment which in God's estimation, is, a "just recompense." If he declares that *we all* must receive in our *body*, according to that we have done, and he chastises us according to the statement in the above Scripture, it is just as dishonoring to his word, to assume that *in the cases in which*

we are thus chastened of the Lord, the punishment is *less* than the case demands; as it would be to assume that it was *more* than it ought to be.

The difference between the church and the world is, we are chastised for only a part of our sins; being called to a high calling, that of *judging the world*, we are permitted to judge ourselves, and to that extent, escape, by forgiveness. Our suffering for the truth's sake, is not a part of our chastisement, *that* is filling up what is behind of the sufferings of Christ, and we should count it all joy. But suffering for evil doing, is just what we now receive, with the afore named exceptions, and receive to the exact extent our evil deeds *deserve*; else the New Testament teaching is strangly mixed.

There is yet another, and third kind of suffering, and which we share in common with the world, which must be recognised. viz. the penalty of broken *physical* laws.

The suffering of the christian is three-fold, first, he suffers the ills of humanity; second, if he lives Godly, he must suffer; third, he is chastised of the Lord.

It may be impossible for us to distiguish between these various chastisements, those due the natural man, for breaking natural laws, and those received for trespass against spiritual laws, which the *world* do not receive: but they are certain, for "if ye receive not chastisement (for sins for which you do not condemn yourselves), then are ye bastards, and not sons." But as the punishment against both physical and spiritual law, is to be received "in the body," it is difficult to distinguish. We are living two lives; one in fact, though legally dead, and the other by faith. And so long as the old life endures the old man will sin, and chastisement continue. But the new man, that is being formed within, cannot sin; it is this that is being born of God, and "he that is born of God, cannot sin." And the life I now live I live by faith of the Son of God; hence, it is no more *I* that do it, but sin that dwelleth in me.

God *created* the natural man; but the spiritual man (when finished), is *born* of God, and is therefore divine. The human, cannot keep the law of God, because of the weakness of the flesh; therefore no man liveth and sinneth not. But the divine, or that which is *born* of God, cannot sin. So I find a law in my members, that when I would do good, evil is present with me.

The idea that the apostle is describing one under conviction, in chap. 7, and the sanctified christian, in chap. 8, is quite a mistake; we do *not* get rid of this body of death, till mortality is swallowed up of life.

QUESTIONS AND ANSWERS.

Bro. Barbour, I am somewhat puzzled; the Scriptures affirm that "the *Father* raiseth up the dead and quickeneth them, and yet Christ says, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen: and have the keys of hell and death." Will he not use that key?

A,—There are two kinds of life, and two kinds of death, "Let the dead bury their dead,' (Matt. 8: 22). To which kind of death, the natural or the spiritual, does Rev. 1: 18, refer, will answer the above.

The very frame-work of our whole position, in what we understand to be *present truth*, rests on the broad principle of, first the natural, and after that the spiritual; and why some of our brethren are so slow in following up this grand division of the two orders of creation, can only be answered by the fact that the victory over the carnal nature is not yet complete. "The natural man discerneth not the things of the Spirit, for they are spiritually discerned;" and having a degree of the fruits of the flesh, just to that degree will he fail to discern the spiritual.

Jesus did not lay down his flesh-life, nor did he take it again; the Jews "denied the Holy One and the just, and desired a murderer, and *killed* the Prince of life; whom God hath raised from the dead," (Acts 3: 15). The life he had power to lay down, and take again, was the life he laid aside when he became,—not put on, or assumed, but *became*— flesh. He took on him the likeness of sinful flesh, for the suffering of death, even the death of the cross. And God so loved the world that he gave his only begotten, to pass through all this, in order that he might become a *second* Adam; and so fulfil all righteousness. That is, all things written in the law of Moses, and in the prophets, and in the Psalms, concerning himself. Christ did not become a second *Adam* until he became "the *firstborn*, from the dead. And as an *Adam*, or head of a race, his work is pure and unmixed; he imparts his own nature, and the kind of life that is in himself, and *not* the first Adam's nature, nor the flesh life. Christ "was made a quickening Spirit;" hence he gives only *spiritual* life. Adam being of the earth,

earthy; gave only the natural life. This is God's order; and He works through his son by creation, (Luke 3: 38), and also through his only begotten Son.

The flesh-life was forfeited: and when Christ laid aside that which he had with the Father before the world was, and took our nature, he took on a condition of death, and became subject to death. Hence, in a two fold sense, he could say, "I am he that liveth and was dead; and behold I am alive forevermore." He was with the Father, he laid down *that* life, and no man took it from him: he was made flesh, the Jews killed him, God raised him from the dead, and did not suffer his flesh to see corruption; after which he entered into his glory: i e. took again his spiritual life, the glory he had before the world was.

Man failed of winning life for himself, and is counted dead; the second Adam, and he alone, has the key to unlock this condition, and remove man into the condition of life. And this key is, "the washing of *regeneration*," that is, the putting off of the old man, and putting on the New Man; which process is complete, only when we awake in his likeness. Hence we answer, Yes, he will use that key, "for as in Adam all die, even so in Christ shall all be made alive," but in the order in which the Father, who raiseth up the dead, physically dead, shall give them to him.

Q,—If Christ kept the law, and made it honorable, does he not by that means, satisfy its demands, and so release the sinner from its penalties?

A, Keeping the law, which was ordained to life, could give life only to those who kept it:—though a man do all that is commanded, he is still an unprofitable servant; that is, there is no excess of goodness which he would have the right to transfer to another. This declaration of our Lord, is of itself a death blow to the doctrine of substitution.

Christ, by keeping "*all that was commanded*, could only have won life for himself. He *fulfilled* the law, but that is quite a different thing. If the Jews had kept the passover, in its full and spiritual meaning, that would not have fulfilled it. The *fulfilment* is accomplished by carrying out that to which it points, viz. *the plan* of redemption, through a second birth, to a second and higher life. Keeping, or breaking the law does not touch the question of its fulfilment; it merely determines the death, or the right to life of those who are under it. And because of the weakness of the flesh, it was "unto death;"—"without the law, I was alive, but when the law came, sin revived, and I died." How then shall I be made alive? not how shall the natural man who has fallen asleep, or died the Adamic death, be raised to the same condition of condemnation again,—God raiseth up the dead and they come forth to judgment or trial, but under the same condemnation in which they now are— but how shall I "pass from death unto life"? By being born again, I answer, born of the *second* Adam; and if "any man be in Christ, he is a new creature," he enters a new life, the old being forfeited to the law, which was unto death.

How it is that some of our brethren get these things so mixed, and have the second Adam giving the flesh life that belongs to the first Adam, surprises me. If they should claim, which they do not, that Christ and the Father are one, so that the Son is in very deed the Father, still, as the "second *man* Adam," Christ only imparts the kind of life belonging to the second man. And how they can fail to see that the law, designed exclusively for the natural man, is unto death, and has *accomplished* its work, that its penalty is executed, that he is now dead, that when he comes forth to judgment, he has yet to pass from death unto life, that Christ does not raise the natural man above the penalty of the law, by himself suffering that penalty, that his work is not to reverse God's judgment on the natural man, that his keeping the law does not, and could not satisfy its demands on the sinner; and that the death of Christ was not, in any sense, designed to satisfy the justice of God, but was purely a matter of love; that the plan of salvation is based on a second Adam, and a second birth, which plan, is indeed a fulfilment of the law, but differs widely from keeping, or satisfying its demands by the suffering of Christ, also surprises me. They did run well; God grant that they may still have power to rightly divide the word of truth.

Q,—If in being born of the Spirit, the natural body is lost, what does Rom. 8: 23, mean, "waiting for the adoption, to wit, the redemption of our body"?

A,—The natural body is not lost, but by creative power, it is changed to a spiritual body: "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 a mortal body must *exist*, or it could not be

changed; hence, "He that raised up Christ from the dead, shall also quicken your *mortal* bodies." *Soma*, is the word in both of these texts; it is rendered *bodies*, in ver. 11, and *body*, in verse 23: and clearly refers to what has been dead, but is quickened, or, made alive. It amounts to this, He that raised up Christ from the dead, and did not suffer his *flesh* to see corruption, will *also* quicken your flesh; since the *mortal* body is flesh. And it is, "this mortal," that is to put on immortality, when "death is swallowed up in victory.

In the plan of redemption, there must be the natural, from which to develop the spiritual; and from the unquestionable statement that at the resurrection of the church, the mortal body is quickened, and by Him who raised Christ from the dead, we are compelled to believe that mortal life must exist, when, "this mortal shall put on immortality." Hence, the resurrection of the dead in Christ, involves two stages.

Q,—Does the resurrection of the mortal body require the revival of the identical particles which compose the body at death?

A,—The apostle teaches otherwise, "Thou sowest not that body that shall be." He illustrates by grain; the body returns to dust, passes away and enters into vegetable and animal organism, and ceases to exist as a human body. The same particles of matter never remain permanent; the carbon, hydrogen, oxygen, etc. which was my food yesterday, is part of my body to-day. Thus there is a continual flowing in, and flowing off, of the elements of which our bodies are composed, like the flowing of a river. The Genesee, flowing by our door, is Genesee river to-day, it was yesterday, and will be to-morrow; and yet not one drop of the same water may be there to-morrow. A continual change, is written on all earthly things; every atom of our mortal body is on the wing, it was the body of a beast, it is now *our* body, a few days hence, it will be a part of something else. And in this continual stream, the identical particles which happen to be ours at the moment of death, are no more fixed, or sacred, than any other particles of earth. Our mortal body, simply means an earthy, as distinct from a spiritual body. And the earthy, is quickened, before it is changed to the spiritual. And this change is the complete entrance into the second, or spiritual life; and hence, is the finishing, or end of *re*generation; even as the *first* birth is the finishing of generation.

Q,—If after the marriage of the church, the rest of the human family are to have a chance to be "born again," what does the following text mean? "He shall be revealed from heaven in flaming fire, taking vengance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. 1: 9.

A,—Flaming fire, means judgments; and the apostle is speaking of the *troublers* of the church, (verse 7); those who have been brought in contact with, and therefore, sinned against the gospel light. If, said the Saviour, they had been blind, they had not had sinned. Where there is no law, that is, no light, there is no sin imputed. But these troublers of the church, those who persecute the saints, hurt Christ's little ones; it were better that a mill-stone were hung about their neck, and they were cast into the sea. These, are to be punished with *age*-lasting destruction, from the presence of the Lord. They will not live again until the end of the millennial age.

Q,—What are we to understand by "the false prophet," of Rev. 16, and 19? If the "beast," is papal Rome, the false prophet, cannot be Mohammedanism; as it has held no such relation to papacy.

A,—We have never accepted the view that it refers to the Mohammedan power, and for the reason the brother has given.

It is associated in chap. 16: 13, with the "dragon," and "beast." The dragon, we understand to be imperial Rome, that is the civil power; Hence, before the ecclesiastical element attained the ascendant, it was called "the dragon," as in chap. 12. The "beast," was that on which the woman sat, viz. the "peoples, and multitudes, and nations, and tongues." (Compare chap. 17: 1 3, 15); the *body* of the beast. While the false prophet, which has wrought miracles before the beast, is the ecclesiastical element.

These three are the *trinity* of Satan's kingdom, or the mystery of iniquity; that "great city that reigneth over the kings of the earth." But the great city is to be divided into three parts, (Rev. 16: 19); the monarchical, the republican, and the religious elements. And that trinue division is already foreshadowed; the Internationals, or peoples of all nations, being the beast, as it is to be, after the fall of *the present government of Rome;* which is the seventh, and therefore the last one of its heads. The

eighth phase of the empire being, not a head, but the beast, after its last *head* has fallen.

And in the division of Satan's kingdom, (see chap. 12: 9, and Mark 3: 26); the dragon element first goes down,—the kings of the earth and their armies—"I beheld, till the thrones were cast down;" (Dan. 7: 6); "All the kingdoms of the world, that are upon the face of the earth, shall be overthrown." After which, the beast, the *body* of the beast, as distinct from its heads, or governments, that is, and *peoples* of all nations,—the Internationals—, and the false prophet—the church element—are to be destroyed by the higher powers, the saints, who are to "execute the judgments written." These are "cast alive into the lake of fire," firey judgments; "All the earth shall be devoured with the fire of my jealousy; for then will I turn the people to a pure language, and they shall all call upon the name of the Lord, to serve him with one consent," (Zeph. 3: 9); and that will be the long foretold millennial age.

That "MYSTERY, *Babylon the great*," who has made the nations "*drunken* with her wine," is the "false prophet that has wrought miracles" before the Roman beast, there can be no question; and that this triune division of the fourth empire, "that great city," is foreshadowed in the monarchical, republican, and religious elements in Europe, is apparent to all.

Q,—Are we now on "the sea of glass"?

A,—"I saw as it were a sea of glass mingled with fire; and them that had gotten the victory," etc. (Rev. 15: 2).

According to the prophetic measurements we are in the gathering time, and have yet until the autumn of 1881, before it will be complete. And the question is, have the living church, or any part of it, yet reached the condition of complete victory over *all* that is there represented?

This gathering, is certainly a work requiring time; and to be in process of being gathered; and to have already been gathered, are certainly different conditions.

First, we must inquire, what is it to get the victory referred to in that special prophecy? If it is merely sanctification, the sea of glass, represents a condition not peculiar to the chronological position of Rev. 15: nor to the *special* song there sung; but has been attained by every sanctified child of God since the gospel began. If, on the other hand, to get the victory over what is there named, and every thing is named, the beast, his image, his mark, and the number of his name; then it means the most perfect condition the gospel church, as the one body of Christ, is to attain prior to her glorification; and this last, is evidently the correct view.

Having the mark of the beast, means having its characteristics; getting the victory, means overcoming and eradicating those characteristics. The ecclesiactical element in the mystery of iniquity, certainly embraces some of its most marked characteristics.

I ask those, if there are such, who think they have attained to "the sea of glass," have you gotten the victory over all that is included in the final triumph of the church? An incorrect, or false faith, is a spot on the "clean and white linen." Is there yet one false dogma belonging to the beast, over which you have not gotten the victory? If so, think not that you are on the sea of glass. Is there one truth, *designed* for the gospel church, before her warfare is finished, you have yet to learn? then your song is imperfect, and your victory incomplete. Do you say this is asking too much; I answer NO! "All things that I have heard of my Father," (John 15: 15), is the measure of the theology of the completed church. How many precepts from the traditions of men; how many dogmas of the mystery of iniquity, think you, such a *finished* church should retain?

We are fast getting the victory over these false and imperfect views of "the only true God; and Jesus Christ whom he hath sent," and the bride is making herself ready; but who shall say how many more of these traditions are yet clinging to our garment? Victory is at the end of the race; and I know of none *among us*, who give any fruits to show that they have yet reached that enviable position.

Q,—Is the soul immortal?

A,—The *soul* means, the *life*, and is so rendered in more than fifty cases, in the New Testament: "Whosoever shall lose his life, shall find it;" and "what shall it profit a man if he gain the whole world, and lose his own *soul*," is the same word in the original. The *life* of mortal man is not immortal; but the life that is in the *second* Adam, *is* immortal life. We are to "seek for immortality,—eternal life." And those who become "children of the resurrection, (not the resurrection *of the dead*, but the resurrection *from the* dead, and which comes by the second Man), are equal to the angels;

neither can they die any more." *Their* soul will then be immortal. And every other man's soul *will* be immortal, if he finds the *psukee*, (life) that is in the Son of God; in other words, if he ever reaches maturity, or the final stage in the plan of his creation.

Q,—The question is asked, why not take up the national sunday school lessons, and explain them? Perhaps we may, at some time, but at present there is so much "meat for the household," that we have no room for the ordinary topics of those set lessons.

Q,— Do you think the present condition of Europe has any connection with Dan. 11?

A,—Dan. 11th is a chronological prophecy reaching from Cyrus to the great convulsions of Europe, at the close of the last century, under Napoleon; and has been clearly fulfilled, as we purpose to show, at some future time; while we are now in the midst of the opening events of chap. 12.

CORRESPONDENCE.

Vassalboro Me.

Dear brother Barbour, If ever the emotion of gratitude filled my heart to overflowing, it is that the household have a paper that can not be moved by tradition, or outside pressure, I have just been reading the article "Who will raise the dead"? in No. 3; and thought I would like to tell you of the joy my heart receives in the advancing light of truth. May grace and wisdom be given to answer questions, and correct false ideas. I have read that article the third time, and nothing gives me more happiness than to see the harmony of the Scriptures, and I have had so many difficulties removed by being shown the work of the Father, and the different order of work of the Son, the two kinds of death, and the two kinds of life, and that this *order*, must be recognized in rightly dividing, that the Scriptures are almost a new book to me.

The closing remarks of that article, led me to ask for divine help in writing to you. May the meekness so plainly seen in those remarks, and the gentle rebuke, from one so long in the way, and whom it has pleased God to make the humble instrument for bringing out *every one of these arguments*, and advanced position which has been taken at each phase of this movement, towards these younger brethren who are only recent *followers* of the truths searched out and advanced by you, affect others, as it did me.

I have no regrets, but rejoice to see the atonement discussed through the HERALD. I had long desired light on that subject, and this discussion has brought it out better than in any other way, and it spreads a table of rich food. I too, "am glad that the Saviour did not suffer *instead* of us," I *want* to partake of the suffering, that I may share the glory. I am glad he did not die *instead* of the flesh-man, the old Adam; I *want* him dead and buried *with* Christ, that I may live the new life. Many a time have my longings for this deep and more perfect knowledge of the *plan* of redemption, been answered by the assurance that, "what thou knowest not now, thou shalt know hereafter;" for "all things that I have heard of my Father, I have made known to you." And we should be sorry not to have our faith perfected in this gathering time, lest we be found with the Babylonish garment.

I fully believe in the light now shining in this "time of harvest;" and kindred subjects. Yours in the love of truth:

E. J. MARDEN.

REMARKS by the ED. We have received many letters since a new paper "under different *management*," has been proposed, of a somewhat similar import to the above; but had thought best not to publish *any* personal allusions. However, I have just received a polite invitation from Pittsburgh, Pa. to "*mention the terms of purchase or sale*," if I "*do not wish to resign my connection with the* HERALD"? A rather strange request from a young man who came into the views advocated by the HERALD, no longer ago than Nov. 1876, and made to one who established the HERALD, and advocated *all the advanced truths, and all the prophetic arguments*, as our young brother *is now preaching them*, long before he had the opportunity of listening to repeated courses of lectures by its editor, and *learning* these, (to *him*, as well as to others) beautiful truths. Perhaps it may be well to give, in brother Russell's own words, the reason for this hardly modest request; "While I still feel that you are *a brother in Christ*, (I am grateful for his charity), and still love you as such, while there are many pleasant memories of the past, (under the circumstances, I am not surprised at this), and giving you credit for all *honesty* in your views, (still charitable you see), which I claim for myself; the points of variance seem to me to be so important that full fellowship no longer obtains between you and I And I

therefore feel that our relationship should cease."

Brother Russell has a very large heart, I love him, and shall sorrow exceedingly to lose his confidence and fellowship. He expended considerable money in traveling and procuring halls for me to lecture, in the winter of '76&7, before he joined me in publishing the HERALD; which, instead of issuing monthly, I reduced to a quarterly for that year, to give time for other work. When we started on that lecturing tour, by his *request*, I sold my type, and other fixtures, and gave the money into the general fund, with the understanding that we would hire the work done at some printer's. When the next quarterly was due, we concluded to make it a semi-monthly, and brother R, furnished the money to re-purchase the type etc. After the first two papers, he deposited to our joint account, $660, 00, *since* which he has withdrawn, by direct draft, and otherwise, $615, 00, (two items of 150 and 50 dollars, estimated, and probably are too small) so that since the issues of the *first* month of *his* interest in the paper, he has $45, 00 invested. And there is now in this joint fund $45, 50, on hand.

Against this cash item, I have invested two years of hard work, I may almost say, day and night, for often myself and wife have worked till eleven or twelve o'clock, and *sometimes* till *one* o'clock at night. And now brother Russell, our dear young brother Russell, who has come into both the views, and a small interest in the paper, so recently, *demands* of me either to resign in his favor, or state what I will *give*, or *take*, as HE can no longer indorse me.

The paper, by setting the type, and doing almost all the work ourselves, and giving away *many* thousands of free copies, has for the last six or seven years, been *barely* self-supporting. For the *two* years in which brother R, has been interested, he has retained all he has collected for the HERALD, and told brother Paton to do the same, so that I have not received one cent of money collected by them, in all their lecturing tours during that period. In the two *estimated* items, the fifty dollars was for *his* receipts for the HERALD. It is possible that may be too much, but if he has *not* received that much, in his two years lecturing, I should suppose he would hardly think there was interest enough to demand an auxiliary paper. And if he *has* collected *much* more, he has certainly drawn out of the HERALD fund *more* than he put in. Now I know he intended to make up any deficiency, but as he has *changed* that intention, I make these statements in justice to myself, as I have no intention either to "*sell out*," or "*resign*."

Brother Russell further adds, "In case you (and friends) wish to purchase, I expect to start another paper."

Now in all justice to brother Russell, for, I believe his *heart* is right, (I return the compliment), I will say, he holds to the idea that the "burning of the tares," means havoc in the churches, during the gathering of the wheat; and quite naturally he is anxious to help on the fulfilment, and, you know, "charity begins at home.

We wish our brother all success, with his paper, so far as he has *truth* to present.

Do not misunderstand me. Personal feeling has no weight; my duty as a faithful teacher, imposes the task. I want our readers to know just the facts; then if they believe God has called Bro. Russell to steady the ark, they will act accordingly. But I want them to know that the proposed paper is designed, not as an auxiliary, but to oppose views now made prominent in the HERALD. This is no *new* phase; 5000 subscribers fell off in 1875, *because* of advancing truth.

WINONA, MINN.

Dear brother: I think we must all see that Christ's sufferings were that he might become head of a spiritual race not subject to death. But I cannot see that his death was necessary to raising man to the mortal life; the dead were raised in that way, before he died. Christ is the firstborn *from* death; and this was because he conquered sin and death, by his holy life. No other arm could save; none but the Son of God could keep the law, which was ordained to life; and he could do it in a way that could reach our case, only by partaking of our nature, and coming under death's dominion.

As the natural man was doomed, God's great love devised the plan of *re*-generation, or making them *anew*, and on a higher plane.

God did not send him a full-grown man, just to die, and pay the penalty of a broken law, but the Saviour came as a babe, and grew up from infancy to manhood, so that he might suffer in all points, *as we suffer*. He was a man of sorrows, and acquainted with grief; but the Bible does not say that he suffered any kind of suffering that flesh is not heir to. He laid in the tomb, but it could not hold him. The plan was for him

Continued on page 74.