

HERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee." 6

Vol. 8.

ROCHESTER N. Y. APRIL, 1879.

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THREE



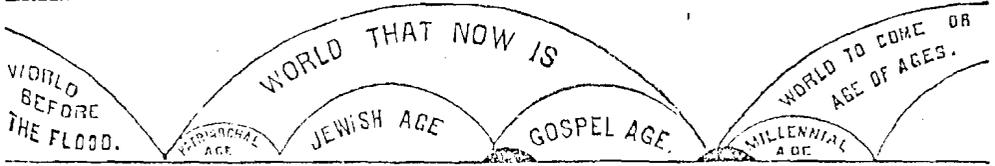
WORLDS

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PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

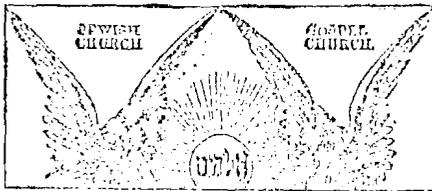
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



1841 1/2

1841 1/2

3 1/2

3 1/2

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.

NEW YORK, March, 20th '78.

N. H. BARBOUR; my dear Sir:

I am deeply interested in your publication of the Herald of the Morning, indeed I can say more, for I am greatly instructed.

I trust it is with a grateful heart that I now look upon, what did seem as matter of only the passing moment, your works coming to me as an evidence of my heavenly Father's love, that I might know more of that love, and of His will toward those who put their trust in him. I desire any of your pamphlets designed to throw more light on this all engrossing subject.

Emma E. Bowne.

Gouverneur March 1, 1879.

Dear Brother Barbour:—I very much prize your estimable paper, read, and distribute them to many persons who gladly received them to read. Have disposed of the three-world tracts—will you please accept my sincere thanks for your kindness, and I would be glad to have more of them if I could pay you for them, which I am utterly unable to do, and ought not to desire to press on your benevolence to continue them free. I am entirely dependent on others, for every thing; am scarcely able to wait on myself; am 82 years old; seldom go any where, am lonely, and have little society. Reading is my great help to bear my solitude. I look for and love the appearing of our blessed Lord and, believe him near.

If your finances admit without detriment to yourself, to continue the paper free, I shall be very thankful for it. Achsa Fuller.

Volga, Ind. Feb. 11, '79

Dear Brother Barbour:—Please find enclosed 50 cts. for which send me your valuable paper one year. It is indeed meat in due season. I have every No. since July—would not take one dollar apiece for them.

Have been proclaiming the harvest message to my congregations where ever I have gone to preach for some time, and find the churches ready to receive it.—It has indeed a renovating power. The nominal christian cannot stand it—the Christ loving people love it, and are strengthened by it. It brings into requisition the oil in the vessel and the lamp again shines brightly. The wise virgins will be ready for the marriage. A little while, and the victory will be ours. All glory to Him who hath washed and cleansed us in his own precious blood. May God bless you in your labor and preserve you blameless unto the appearing of our Lord, is my prayer.

Eld. C. Bradley.

BOSTON, MARCH 17th '79.

Dear friends, I have been waiting to get able to write you a long letter; but am not able, as yet. The HERALD is a great comfort to me; and my heart is with you.—Immortality! O how long? May the Lord Jesus soon gather us to himself.

Yours, waiting for the adoption:

Mrs. T. H. Ford.

☞—The price of the "LAST TRUMP," published by brother RICE of Cal. has been reduced, on further consideration, from \$2, 00, to \$1,00 per year. Address,

H. B. RICE, Box 1610, Oakland, Cal.

☞—Our subscribers will notice a change, in their papers, from a written, to a printed address. The change has involved considerable expense, but we hope in future to avoid the mistakes which are almost unavoidable, where some thousands of wrappers have to be written for the mailing of each issue of the paper.

The time when your subscription expires is printed on each wrapper: *June, Dec.* etc meaning to that month of the current year. When credit is given to the end of the volume of another year, the date follows the month. In this change, we have perhaps, made some mistakes; hence, if the time to which you have paid is not correct, please notify me, and the next number will have the correction. Also those sending money will have a receipt in the change of time on their paper; hence, the list of letters will no longer appear.

In order to keep the run of the subjects, it is better to begin a new subscription with the volume; hence, when it is not otherwise ordered, we shall send new subscribers all of the back numbers of the current volume.

We mean to take more room in our next for questions which have accumulated.

OBJECT AND MANNER of our Lord's Return.

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

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

BOOK OF REVELATION.

“And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns. And upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast that I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth the mouth of a lion; and the dragon gave him his power, and his seat, and great authority,” (Rev. 13: 1, 2).

This beast, we understand to be *Papal Rome*. And the “dragon,” who gave him his seat, and great authority, to be *pagan*, or rather, *civil Rome*.—Gentile governments (as united in the fourth universal empire, are called the dragon, that old serpent, (chap. 9: 12), because the Devil is the prince of this world, and hence they represent him;—and it is true, that the civil powers of that empire did confer Rome, the seat of the dragon, and great authority, on the papacy.

A church is represented in the Bible, under the symbol of a woman; but a church when married, takes the name of her husband; even as the church of Christ, taken from the Gentiles, “for his name,” (Acts 15: 14), are, after “the marriage of the Lamb,” to take that name, and constitute, as brother ADAMS has shown, THE complete CHRIST.

When the Roman church married the “beast,” she also took the name of her husband; and hence, both here, and in chap. 17, she represents the empire. But bear in mind that “the beast,” is the world, as distinct from God’s people; while the world is portrayed under the symbol of Rome, the fourth universal empire, —see Dan. 7: 23.

The seven heads, are the seven governments which Rome has had since it became the fourth empire, that is, since it conquered Grecia, the third, or leopard beast,—see Dan. 7: and the horns, are the ten divisions of the empire. Without further remark, these symbols will be understood.

This papal “beast,” came up towards the end of the 5th century, and was installed into the seat of the dragon, at about A. D. 538; when Justinian, the emperor of the East, sent his army and expelled the Goths, who were Arians, and opposed to the papal church, and gave Rome into the hands of the church. The “power and great authority,” was a gradual gift; it began at that time, was increased at about 606; and largely so, by Pepin, of France, in 756.

The body of the empire at this time, was in the East, on what had been Grecian territory, or “the leopard” beast; hence, “his body was like a leopard;” it also absorbed parts of the Persian, and Syrian empires, hence, the feet of the bear, and mouth of the lion. The rise of this beast, that is *papal*, as distinct from *imperial Rome*, and its general outline to its final death-wound, is given in the first four verses. While from vrs. 5, to 8, its character is delineated, so perfectly like “the little horn,” of Dan. 7: 8, that the two symbols cannot be misunderstood as referring to one and the same power. The eyes, which, through the confessional, and other machinery of the church, sees the secret thoughts of all it controls; the mouth speaking blasphemy, the war on the saints, the duration of its authority; all are the same, in this beast, and the “little horn” of Dan.

“If any man have an ear, let him hear; he that leadeth into captivity, shall go into captivity,” —verses 9, and 10.

At the end of the forty and two months—verse 5, or “time, times, and half a time,” year, two years, and half a year, of Dan. 7: 25, it went “into captivity; or, as expressed in Daniel, ver. 26, “But the judgment shall sit (on that harlot organization), and they shall take away its dominion, to consume and destroy it, into the end.”

Every one knows what happened at Rome, in 1798, just three and a half prophetic years after the papacy received its seat, “they took away its dominion;” it “went into captivity;” and has since endured a gradual consumption.

Ver. 11: “And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The two-horned beast represents the two Napoleonic dynasties, as we shall show.

The horns of a lamb represent something mild and inoffensive; those two dynasties came up as *republics*, and by vote of the people. A horn, in prophecy, means a civil power. A republic is the mildest form of civil power known on the earth. One was elected 1st Consul, in 1799; the other, President, in 1818. “And spake as a dragon.”

Imperial Rome, which gave its seat, and great authority, to the papal beast, was called, “the dragon.” Both of the Napoleonic dynasties changed to empires.

“He exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Napoleon divided a large part of Europe among his family; he gave Spain to one brother, Holland, and the Netherlands, to another; and was himself crowned king of Italy. At one time, like the popes, *he* had kings and emperors waiting in his ante-chamber, for their turn to be admitted into his presence. It was he, who overthrew the *commune*, and restored the papacy.

Verse 13: "And he doeth great wonders, so that he maketh fire come down from heaven," etc. *Fire*, in these symbols means *judgments*; under the second trumpet, there was "a great mountain burning with fire, cast into the sea." A *mountain* means a government; the *sea*, people; and burning fire, judgments. Napoleon scourged Europe, more than any other man who ever lived.

"And deceived them that dwell on the earth by those miracles he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And *he* had power to give life unto the image," etc.

IMAGE OF THE BEAST.

The beast was the old "forty and two months" papal organization, which came to its end in 1798. The beast, proper, was the empire, but when it became *papal* Rome it, the papacy, represented the empire. In 1798, that organization, which had been *head* of Rome for 1260 years, (*one* of the "seven heads,") "was wounded to death,"—verse 3, compare this with last clause of verse 14, the *head* was wounded to death, the old papal government gave place to the republic, but though that head was killed, the *beast* lived; its deadly wound was healed. But it lived in another form; a mere *image* of that power which could put its foot on the neck of kings. And yet the restored papacy, the image of the old organization, has spoken great words:—"And he (the two-horned beast) had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed," (verse 15).

The two-horned beast "said to them that dwell on the earth, that *they* should make the image, and *he* had power to give it life.

The papacy was restored in March, 1800. The thirty-five cardinals of the Roman church, met at Venice, by *permission* of Bonaparte, who was then master of nearly all Europe, and elected a pope, and Napoleon

gave the new organization life. And when the second horn came up, *he also* maintained that life whenever it was in danger, he said to Garibaldi, and Victor Emanuel, thus far, but no further. He kept his troops at Rome up to only a few days before he himself went down at Sedan, in September, 1870. When the two-horned beast, which gave life to the image, came to an end, the image fell, and the *seventh head of Rome*, under Victor Emanuel, took its seat.

"That the image should both speak, and cause that as many as would not worship the image, should be killed."

The fire, the horns, the beast, and the image, are symbolic; what symbolic *death*, is this? Excommunication, I answer; ecclesiastical death. And those who remember the extent to which this ecclesiastical ostracism was carried with Dollinger, of Germany, Hyacinthe of France, Victor Emanuel and his army, &c. &c. know that he "killed all that would not worship him."

"And he causeth all, both small and great rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The "beast," proper, means the *world*, the empire of "the prince of this world." Papacy, is the mother church-state organization; the *first* to marry, and take the name of the *beast*. But she is not alone in her adulterous intercourse.

THE MARK.

The mark of age, can be detected, even though a person strive ever so hard to hide it. The mark of the (world) can be just as easily detected in the professed christian; ye "adulterers and adulteresses, know ye not that the friendship of the world is enmity to God., The mark in the forehead can also be distinguished from that in the right hand. Those having the mark in the hand are the hypocrites, who walk hand and hand with the world, and yet profess to belong to Christ. Those having the mark in their foreheads, are such as are taught, and believe it *right* for church and state, the bride of Christ and the powers that be, to unite.

"And that no man might buy or sell," not literally, but in a spiritual sense; "come unto me and buy, buy wine and milk, without money and without price;" "And while they went to buy, the Bridegroom came." One who stands aloof from each and *all* of these systems is, to the extent of their pow-

er, prohibited from dealing in their theological market. Understand, all these organized sects, beginning with the mother-system, have their theology exactly defined: and no one who dares think for himself, and take advanced ground, can be tolerated, no matter how much Scripture he may bring to his support. This worship of the beast, and of the dragon, which gave power to the beast, is far more common than is generally supposed. *Almost all* the theology of the present day came from the dark charnel house of "the beast." What a god that system has given to its votaries; infants not a span long, writhing in eternal flames; do you blush, my Calvinistic brother? well you may, and cover up that part of your horrid man-made theology. But do you not suspect some of the other parts of that system? *It was brought out of the Rom. ch. church.* Luther, and other reformers, only dropped two or three tenets of that church, and added a little pure gold, justification by faith—in grown folks, *children* could still be saved by sprinkling water "on their foreheads."

Death, sealing the doom of the "natural man," is not found in the Scriptures; substituting the innocent for the guilty, to *satisfy justice*, is a part of the same theology. *Every where* is it clearly taught that *we all*, the church, as well as the world, must receive few or many stripes, *according to our deeds*. If we commit the sin which is unto death, we must die the second death, as must the natural man die the natural death. All other sins must receive chastisement, to the exact extent they deserve, unless we judge ourselves, and are forgiven. "All judgment is committed unto the Son," and as soon as our judgment begins, "If ye receive not chastisement (for those sins for which we do not judge, that is, condemn ourselves), then are ye bastards, and not sons." The plan of redemption shows that the work of Christ is not designed to save the natural man from any of the penalties of God's law; but looks entirely to a regeneration, and a second birth; leaving all penalties to be punished, or forgiven, to the sinner himself, with no element of substitution, or punishing one, for the sin of another.

It seems strange to me, that all who are walking in the light of present truth, cannot see and get rid of a few of these last "spots on their garment," and be clean, both in the *foreward*, as well as the right hand. O how much abomination has cleaved to the garments, even of the reformers! Can you

not see that when Christ bore our sins in his own body on the tree, it means that he became flesh for the suffering of death, and died our death, was tried *as* we are, that in "all our afflictions, he was afflicted," and thus he bore *our* diseases, and *our* stripes, that is, the same stripes that we bear whose sin, was laid on him, who knew no sin?

Suppose a whole nation were smitten with some loathsome disease, leprosy, and by going among them, I could eventually work out a cure. But in order to work a cure, I must become a leper; and so I am sent among them for that purpose; would not I bear their disease? would not their chastisement be laid on me? and by *my* stripes they would be healed. And yet I should not suffer *instead* of them; but *for* them. *This* is what Christ has done for us. He became sin for us, took our nature, bore our afflictions, that he might be the head, the firstborn from the dead, and open a way for us. And if he was made perfect through suffering, so we must follow in his footsteps.

The mark of the beast, then, is having its characteristics, and its theology is the most difficult part over which to get the victory.

"Here is wisdom; let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six."

The term "beast," as used in this chapter is very comprehensive, it means more than the "dragon," that is simply the world and world-power; but this means all the harlot crew, who are joined to the world; and which, together, constitute BABYLON, or the *mystery of iniquity*.—Paul's "MAN of sin." Let him that hath understanding count the number of the beast.

Two thirds of the christian nations are of the Roman Catholic creed; while all others constitute a part of, or are mingled with, her daughters. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Let no one suppose that they will reach that condition or "As it were a sea of glass mingled with fire," until they have "gotten the victory over the beast, and over his image, and over his mark, and over the *number of his name*." This last is the hardest; our church, to be sure they have their festivals and "eat and drink with the drunken;" and are heart and hand with the world, but they try to be good, and we cannot help loving them. Continue to love

them, but beware that you do not worship "our church, our denomination, our party." The Spirit is moving; there is a victory being obtained, by the real spiritual element, among all denominations; man worship, and sect worship, is falling, with *this* class. And the false dogmas of these harlot churches, are, one after another, being exposed by the advancing light of "present truth." God help us to get the victory, not only over his *mark*, but over the *number of his name*.

THE TWO MYSTERIES.

There are two mysteries brought to light in the New Testament, viz. the mystery of the gospel, (Eph. 6: 19), otherwise called "the mystery of God," (Rev. 10: 7), and the "mystery of iniquity," (2 Thes 2: 7). The similarity, and yet difference, between these two phrases suggest the relative character of the two things signified,—alike, and yet broadly distinct; analogous by contrast, bearing the relation of *genuine*, and *counterfeit*. The mystery of God is the genuine manifestation of God's love to man; while the mystery of iniquity is the expression of diabolical hatred. Yet in outward form it endeavors to counterfeit the mystery of God, so as to mislead the unwary.

It must have been remarked by every student of the Bible, that, as has been expressed, there is no perspective in prophecy. Events that are centuries apart, are spoken of as though they were cotemporaneous, or nearly so. Such is the case in regard to the advents of the Saviour. Events which we know are connected with the first advent are spoken of in such close connection with events connected with the second coming, that we would never suspect they were more than eighteen hundred years apart. For example, see Isa. 9: 6, 7; Zech. 9: 9, 10; Luke 1: 32. It seems that the gospel dispensation is purposely kept out of prophecy, because the *work* of this age, according to God's plan, was a *mystery*, and not to be known until the time of its introduction, the "due season," had fully come.

This mystery was hid in God, (Eph. 3: 9), from ages and from generations, (Col. 1: 26), "But when the fulness of the time was come," (Gal. 4: 4), it was "made manifest, and by the scriptures of prophecy," (Rom. 16: 26). and by the Spirit, (Eph. 3: 5), unto the holy apostles and saints.

The reader will notice that the prophets and holy men who searched dilligently, (1

Peter 1: 10), in order to understand these things, were not to blame for their failure, since they were purposely hid.—kept secret (Matt. 13: 35), by God. On the other hand it does not argue superior wit, learning, or sanctity, on the part of later apostles or saints, because the Lord *reveals* these mysteries unto them. They do not *discover* them, they are made known,—*revealed*, because it is God's "due time."

One apostle especially, was chosen to receive from God direct revelation in regard to the mystery of the gospel dispensation, the apostle Paul. His instruction in spiritual things was supernatural; he says, "I certify to you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, (Gal. 1: 12).

But what is this mystery? As I understand it, it is this; THE CHRIST includes more than the single being, "Jesus of Nazareth." The complete "NEW MAN,—the second Adam—is a compound being, a mystical ONE; Christ, "and the bride, the Lamb's wife;" just as the "old man," the first Adam, was a compound being. Adam and his wife, stand as federal head of the race on the plane of the flesh; this must be clear to all. And it is equally true that Christ and his bride, the *gospel* church, stand as the head, on the plane of the Spirit. The Redeemer is not complete, until his body is redeemed, (Rom. 8: 23), and the espoused virgin, becomes the bride.

It sounds strange and erroneous to many to say that the Christ, the Redeemer, has not yet come; that he is not yet perfected; and yet this is the teaching of the New Testament. In Eph. 1: 23, we learn that the church is not only called the *body*, but is also called the *fulness* of Christ. (This is a peculiar word, having no exact equivalent in the English. *Pleroma* means, that by which a thing is filled up, or made complete. And the Spirit put this word into the mouth of the apostle when he was endeavoring to express the churches' relation as the body; the *pleroma*, that which makes the Christ complete; as a ship's complement of material and men, before her voyage is commenced.

The Bible teaches that the Father has given to the Son a certain number, designated as, the *ecclesia*; the church, who are ultimately to constitute "the bride the Lamb's wife," and are to be chosen, from among all nations, and take his name:—"God did

visit the Gentiles to take out of them a people for his name." And if these take the name of Christ, the Anointed, or Redeemer; they will be called, the Christ, Redeemers, or, Saviours:—"And saviours shall come up, on mount Zion, . . . and the kingdom shall be the Lord's," (Oba. 21).

"All that the Father giveth me, shall come unto me;" "I pray not for the world, but for them thou hast given me," &c. &c. all of which texts prove clearly what I have already said; that the Father has given the Son a certain number to be the "Eve" of the "second Adam." To perfect this *body* of Christ, that by which he is made complete, as the bride, the New Jerusalem, the spiritual mother of a regenerated race, (Gal. 4: 26), is the special work of this age; the mystery of God; and is to be finished "in the days of the voice of the seventh angel," (Rev. 10: 7). And to attain to this position, is to attain to "the prize of the high calling of God in Christ Jesus."

Here, then, is the mystery of God; but what is the mystery of iniquity? The Devil's counterfeit, I answer. Satan has tried to counterfeit what is foretold of Christ. As the mystery of God, or the complete Christ, is the church married to her Bridegroom; so the mystery of iniquity, the antichrist, is the church married to the world. The false marriage makes the church a *harlot*; while the true marriage will transform the spotless "virgin," into "the bride, the Lamb's wife." When a church forsakes the only true Bridegroom, and joins herself to the world, as a church-state organization, she is guilty of *spiritual* adultery; and is in the sight of God, an "abomination."

Under the law, the penalty for lying with a beast was death, (Lev. 20: 16).

The nations are called "beasts," (Dan. 7:); and when the espoused of Christ, forgets her absent Lord, and unites herself to the beasts of the earth, it is a crime of great enormity. The Roman Catholic church as the first organization of that nature, is not only called a harlot, but the mother of harlots. A true picture of a harlot church is drawn in Rev. 17: 3; a woman, the Bible symbol for a church, seated on a beast; i. e. supported, or carried by the civil power.

These remarks will suggest the *spiritual* meaning of the words *harlot*, *adultery*, and *whore*, as used in the Bible. When James says "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will

be a friend of the world is enmity with God," he does not use those words to the church, in a fleshly, but in a spiritual sense. Spiritual adultery is, becoming worldly in life and character, after having by conversion, and a public profession of christianity, been espoused to the *heavenly* Bridegroom. This was God's continual complaint against Israel; they went a whoring after other gods. The Lord was their spouse, but they deserted him and contracted unholy alliances with the world; hence the wrath of God came on them, to the uttermost, (1 Thes. 2: 16). Read also the whole of Ezek 16; and you will find full confirmation of this.

This same complaint of adultery is made against the church in the gospel age; and, as we have already said, the Roman church stands convicted as the *mother* of harlots, while every other church-state organization are daughters. The papal system is the head and centre of the mystery of iniquity, the visible manifestation of Satan's kingdom in the earth. It began to work, i. e. the adulterous union of church and world, even in Paul's day, but *pagan* Rome hindered the complete union; and not until that was taken out of the way, was that union fully consummated in a most hideous system of sin and blasphemy, as the "*man* of sin."

The true church when complete, and made one in Christ, is also called a man, the man child, who is to rule the nations, (compare Rev. 2: 27, and 12: 5).

But let me notice another point; the papal system, and other church-state organizations, are by no means all that is included in the phrase, "mystery of iniquity;" So far as any church conforms to the world, and depends for its support on men of the world, to that same degree, it is a harlot church, a natural daughter of the mother of harlots, and abominations of the earth; and swells the ranks of the *mystery of iniquity*. What is the object of church fairs, festivals, amateur theatricals, lotteries? &c. &c. It is catering to the world, leaning on the "beast," for support? and is not this very much like "the woman seated on the scarlet colored beast"? Alas! alas! that to-day it is as true of the nominal church of Christ, as it was true in days gone by of the Jewish church; they have gone a whoring after other gods; and commit lewdness with the world and the kings of the earth.

We might particularize still further; every individual professor of religion who has become worldly, and who apes the manners

and fashions of the world, is just so far guilty of spiritual adultery. The apostle James is addressing individuals when he says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" The Bible has a great deal to say in regard to christians keeping separate from the world; says Christ, "I have chosen you out of the world," "wherefore come out and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord."

The *beast* is the symbol for the world-power, the most bitter opposition and hatred to Christ. Satan, the prince of darkness is the head of this power, and under its flaunting banner muster the bad and depraved of all ages; [the *mark* of the beast, is, therefore, having the mark, or characteristic, of men of the world, having our garments spotted by willing contact; and having the *number of his name*, is, being numbered with some of its organizations, Ed]; that the church, called to be the bride and body of Christ, should in the least, compromise with these powers of darkness, is lamentable to the last degree; but that she should deliberately take her seat on the beast, that she should enter into alliance, that she should ever join hands with it in unholy and monstrous wedlock, is a spectacle to make an angel weep. It was such a spectacle as this, that caused the Son of God to weep over apostate Jerusalem; it is just such a spectacle as this, that may well cause all true christians to weep between the porch and the altar, (Ezek. 8: 16) as they look upon the christian churches of to-day. The mystery of God, should form no alliance with the mystery of iniquity.

Dear reader, we are under the sounding of the seventh trumpet, the time when both of these mysteries are to be finished; the one to enter upon her glory; the other destroyed by the brightness of that glory. The bride is making herself ready for her long absent Lord. The clouds of error and tradition are fast being swept away from before her anointed eyes, and her position even now, begins to appear like, "as it were a sea of glass," while in holy joy she awaits, her gathering unto him. At the same time the moral and political heavens are black with many an angry cloud:—"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it," (Isa. 13; 9). The mystery of iniquity still works; it is rallying its dark

forces for the final conflict. But we know what the issue will be: Babylon the great, must fall, and the kingdoms of this world, become the kingdoms of our Lord and of his Christ.

With which of these two mysteries are you identified? "Ye cannot serve *two* masters." Beloved brethren of like precious faith, partakers of the heavenly calling, seeing that ye look for such things, let us be diligent that we may be found of him in peace without spot and blameless, "hating even the garment spotted by the flesh:"

REV. A. P. ADAMS, BEVERLY, MASS.

CONVERSION AND HOLINESS.

Are you converted? I ask this question of every *christian* reader. I ask it because many are christians who are not fully converted; and because many think themselves converted, who in the scriptural use of that word are not. Conversion is not simply abstaining from vice and immorality. It does not consist in joining a church and associating with christian people; nor in acts of charity. And lastly, it does not consist in *feeling good*, or self-satisfaction.

It is not a reform, merely; "Repent ye therefore, and be converted," or more properly rendered, reform ye therefore, and turn—the reform and turning must both be effected. The sinner—in the world—is reproved and convicted by the Spirit, through the word of God, and through the church of God; every child of God is a temple of the Holy Spirit; and the light which shines from that child, ("let your light so shine, that men may see," &c.) is the element which reproves the world of sin, of righteousness, and of judgment to come. This leads to reform, which is the beginning of conversion, but not all of it. The second step (scripturally) is baptism; the third, the receiving of the Holy Spirit: "Repent and be baptized, . . . and ye shall receive the gift of the Holy Ghost," (Acts 2: 38). This, inducts fully into son-ship, and he becomes one of the "brethren." Still such an one is only partially converted; he is getting along however, press on brother, you are a "*babe* in Christ;" continue and "grow up into him in all things, which is the head, even Christ." You as a sinner, were turned to the world—worldly desires were yours, God's will was opposed to yours, because you had the carnal mind which is at enmity with God. When reform began, it was a

beginning of conversion to God. You became more reconciled; you are *less* opposed but still there is some opposition to his will. When you are *completely* turned, converted, there will be no opposition of your will; you will "let the same mind be in you which was in Christ Jesus"—he came not to do his own will, but the Father's, if you have the *same* mind, you will seek not your own will, way, desires, but *God's*. † Now ask yourself—am I converted? Is the *will of God* my actuating and governing principle? Do I seek in my business, pleasures, and in *every* act of my life, to do just what Father would have me do, whether it be a pleasure or cause trouble and pain? Are you ready to say, not only, "Thy will be done on earth," as looking forward to the next age, but thy will not mine, be done *now*.

Paul recognizes the fact that some "*babes* in Christ," (1 Cor. 3: 2), have yet a measure of the carnal mind, which is enmity, or opposed to the will of God. Hence he exhorts the church, "we pray *you*, in Christ's stead, be ye reconciled to God. God's justice condemned all the world as guilty, and consequently justice was opposed to, or at enmity with the world; the world were at enmity with God also, because of their carnal minds; so there was enmity, or opposition from both parties; the enmity from God's side was ended when *justice* was satisfied, when Christ by the grace of God, tasted death for every man. So on God's side, "*we* were reconciled to God by the death of his Son;" and a "new and living way" of approach to God opened up. ‡

And now the only thing remaining to a perfect reconciliation and harmony between mankind and their Father, is that they be reconciled to the will of God. The church—believers—are the only ones who attempt to reconcile themselves to God, and they as a rule, are only *half* reconciled, partly converted; unwilling to give up *all* of their own will and reckon themselves dead, their own will buried; and the life I now live, is not I, but Christ in me. "I beseech *you*, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." This is conversion, this is holiness; the sacrifice or laying down of your own will, is with God, holy and acceptable. And the *person* in whom God's will is supreme and the only rule, is a temple of God in the most complete sense, for "the temple of God is holy."

Where God thus makes his abode, the

result is God-li-ness (God likeness), this is "the will of God, even your sanctification." And having your will sanctified, your body comes more and more under the control of God's will, and your every act, word and thought becomes more godlike, because controlled and guided by his will, and "by their fruits" you will soon be able to know all such; pride, hatred, malice, &c. elements of carnal nature are supplanted by godlike mercy, justice, love and humility.

Will it pay? is it profitable? are proper questions; let us count the cost. You must emerge the world, the flesh and the Devil; and this means a great deal; it means denying yourself, pride, the good opinion of the world; it means the loss of reputation, for now you undertake to "follow the Lamb whithersoever he goeth;" for "he hath set us an example that we should follow in his footsteps;" As he made himself of no reputation, in doing the Father's will, so will you. It is not sufficient that you come to a position where you can say, I know of no will of God which I do not comply with; it is your place to find out his will, and your constant employment will be, searching for, as well as doing his will.

This is made a simple matter, he will lead you step by step in the understanding of his word, which is the agency for your sanctification: Sanctify them through thy truth, thy word is truth. And his Spirit, freely given to all his children, will, if they follow its leadings, guide them in the understanding of that word necessary to obedience, "He shall guide you into all truth."

You see then that it costs considerable, the more or the less in proportion as you value these earthly toys, you must surrender all, "The dearest idol I have known,

What e're that idol be."

So much for the cost; what profit is there in godliness? "Godliness is profitable in all things, having the promise of the life that now is, and also of that which is to come." What promises? O, "exceeding great and precious promises," all the promises of the Word are to these, for they are the overcomers. These now *begotten* in his likeness, will then be received into fellowship of sons, be like their elder Brother, made like unto Christ's glorious body, see him as he is, and know as we are known. No wonder, Bro. Paul, you call it a "high calling," to be sons of God, heirs of God, joint heirs with Jesus Christ, to sit with him in his throne. Yes! yes! it is profitable

But how about the present life? will it be all storms, clouds, and crooked paths? No, coming into this position we have the continual company cheer and sympathy of the great Shepherd. He covers and protects us, and when the storm rages, takes us into his pavilion, and we are sheltered on every side.

"In God I have found a retreat,

Where I can securely abide;

No refuge nor rest so complete.

And here I intend to reside."

The roof as well as the side walls is made up of "precious promises." One is, "No good thing will he withhold." Well Lord, I like that, I take comfort from it; and now I know that any thing thou withholdest is a thing not really for my good, and I am glad thou doest withhold it. Another reads, "all things shall work together for good to them etc. Ah, how blessed, then if things come upon me, of themselves evil, I can realize that they are for good, and will so result. "For we know that all things shall work for good." "These light afflictions," work out for us a far more exceeding and eternal weight of glory. Welcome, then, every trial and affliction which my loving Father sees proper to send, if his will is mine; I can do and endure all things through Christ which strengtheneth me. And he has promised, "I will never leave thee nor forsake thee." His grace shall be sufficient for me, for with every temptation, he will make a way for my escape. Oh yes it is profitable, we now have "joy and peace through believing. A joy we never had before, "peace the world can neither give nor take away."

If you have not done so, give yourself to him entirely, then,

"Believe his word and trust his grace,

And cast on him your every care,"

Enter now into the joy of your Lord, and have, not a mere momentary extatic joy, but a full assurance of faith based on promises of God which are to you, because you have complied with the conditions. You will have "peace like a river;" sometimes deeper than at others, but never-failing, because fed by never-failing springs, the promises of God.

C. T. R.

† *My experience was, that from the moment of conversion, (and it was in a moment) my will was not partially, but entirely given up; and so far as I knew his will, I had no opposition to it. Being a "habe in Christ," I could read his will only a little; but as we grow in grace and in the knowledge of God, the christian is more conformed to his*

will, because he knows it better. We become conformed to the will of God, just as fast as the process of regeneration progresses. And when that process is complete, we shall do his complete will; but until then, until this mortal shall put on immortality, we remain in a degree, carnal: Ed.

‡ I hardly think our brother means that God was reconciled, in the sense he is using that word, that is, *brought into harmony* with the "natural man," after his *justice*, as he calls it, was satisfied by the death of Christ. "If the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead, (Rom. 11: 15). The death of Christ, broke down the partition between the natural heirs of Abraham, and the world, and thus brought the world within reach of the promises of God, "for the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith," (Rom. 4: 13). Hence, the reconciling of the world, was not by satisfying God's *justice*, when Christ died; but by breaking down the wall around the "natural seed," so as to begin the work of *regeneration* by a second Adam. And God's *justice* is satisfied, not when "our iniquities were laid on him," that is, when Jesus took upon him *our* condition, and shared *our* death, but when we have received *in body*, i. e., in this natural body, for all our deeds, whether they be good or bad; subject only to the condition named in 1 John 1: 9; when he is just and faithful to forgive us our sins.

If *justice*, for the sins of the world, was satisfied by the death of Christ, then justice does not demand that any part of the world should be punished for their own sins; since *justice* is satisfied with one full and complete payment: Ed.

QUESTIONS AND ANSWERS

Bloomington, Minn. Dear brother: In the March number of the HERALD, you refer to the cases of the coming to, of Paul, and the young man who fell from the window, as the only cases where there is a shadow of evidence that any human being was raised from the dead, or is to be, between the resurrection of Christ, and they that are Christ's, at his coming. If this be so what about the raising *from the dead* of Tabitha, by Peter? (Acts 9: 40). Will you oblige me by an explanation in your next; with

much interest in your paper: Yours &c.

Rev. J. C. deBruynkops.

Our brother from MINN. is not the only one who has asked the above question. S. H. Withington, of Springwater, N. Y. immediately on receipt of the paper, called my attention to Acts 9: 40; and *answered* it. (Br. W. being so well versed in the *plan* of the ages, saw the solution of the above difficulty, and in *harmony* with that plan, at a glance). As to the statement on page 51, of the last HERALD, it is of little consequence. My statements are of no value; and, for the time, the case of Tabitha was forgotten; but the question is, What do the Scriptures teach? Do they support the plan of the ages; the development of man by two distinct stages; and the view that the Father, as distinct from the Son, deals with the natural man, and the natural life; while the Son deals with man only when the process of *re-generation* begins; and gives only the *spiritual* life? In other words, does the "second Adam impart the *flesh-life*, and the life that is in himself; or is the plan pure and unmixed; as would appear from John 5: 21; the Father raising the dead, and the Son giving the "life that is in the Son of God," and giving it only to the spiritually dead, who *hear his voice*."

We are thoroughly convinced that the latter view alone, is in harmony with other parts of the great plan. To mark the distinction between the work of the Father and the Son by a mere point of time; that the Father does every thing before the first advent; and the Son every thing since then; seems to me unscriptural and untrue. God *does* hear prayer; and we are taught to ask the Father, and not the Son. And more, it is not in keeping with other features of the plan, to bring about a sudden change in the order of things; the new creation, and which, by this plan belongs to Christ, begins before the order which has obtained from Adam, terminates. Hence, if the world belongs to God, and it certainly does not yet belong to Christ, then it is God who deals with them, and gives them to Christ, as fast as the plan requires.

Again, as the old creation and the new, lap; so we find a lapping of the Jewish dispensation and that of the gospel; and the gospel age with that of "the times of restitution." There was a "half week," of the 70 determined on the Jews, still left, after the crucifixion; and that the *work* should lap, as well as the time, is in perfect order.

And the case of Tabitha, (we have only to claim), was of that nature; in other words, "God, who quickeneth the dead," (Rom. 4: 17), raised Tabitha. Why did Ananias say, "Brother Saul, the Lord Jesus . . . hath sent me that thou mightest receive thy sight," (Acts 9: 17)? And Peter to Eneas, "Jesus Christ maketh thee whole," (verse 34); and when they cast out evil spirits the name of Jesus was invoked, Acts 16: 18; and when the lame man was made to walk, it was, "In the name of Jesus of Nazareth rise up and walk," (Acts 3: 6; and 4: 10). But when the dead were raised, it was not, "in the name of Jesus Christ arise," but "Peter kneeled down and prayed; and turning to the body said, Tabitha, arise;" (chap. 9: 40). Why invoke the name of Jesus, in other cases, and ask the *Father*, (for only to him could they pray), in this case? We think the answer is easy: "In My name shall they cast out devils; they shall take up serpents; they shall lay hands on the sick, and they shall recover." But "the *Father* raiseth up the dead, and quickeneth them." "God raised up Jesus from the dead." "He that raised up Christ from the dead, shall also quicken your mortal body, by his Spirit that dwelleth in you."

Hence, we understand that the work of "confirming the covenant with many, for one week," the last "week" belonging to the Jewish nation, and which did not end until the conversion of Cornelius, demanded that a remnant of that kind of work should continue. And the case of Tabitha is a strong confirmation of the truthfulness of what we have maintained, since the spring of 1878; viz. that as there was a three and a half years of grace to the *natural* seed, after their dispensation had ended; so the parallels demand a similar period *here*, at the end of the gospel dispensation. And as the peculiar work of the gospel, aside from the gathering of the "wheat," is still going on, so during *that* three and a half years, while the wheat from the Jewish church, was being gathered, a remnant of the work peculiar to the *Jewish* age, was in order. Why did not Peter stand before the body and say, in the name of Jesus Christ, arise from the dead? because that was not in the commission, I answer. No, he did as the former prophets had done, and as Christ had done; "and when the people were put forth, he went in and took her by the hand, and the maid arose," (Matt. 9: 25). "But Peter put them all forth," etc. (Acts 9: 40).

It will also be noticed that the angels continued to make personal visits, as was the order prior to the Spirit dispensation, for a little while, *after* the inauguration of the gospel church:—see Acts 5: 19; 8: 26; 12: 8; and 27: 23; but their visits soon ceased.

Thus it is, one truth supports another.

The statement on page 51, of the last HERALD, should have read, "There is no evidence that any human being has been, or is to be raised from the dead, after the end of the 70 weeks determined on the natural seed, until the time set apart for the development of the spiritual seed is fulfilled; since the resurrection of "Christ, the firstfruits, and afterwards they that are Christ's, at his coming," is the order of the gospel age.

2, I am pleased with the paper, but cannot see every thing as its editor does. One particular point to which I object, is, the idea of the resurrection of a certain class, to a life of probation, and *that* resurrection to take place *at, or near* the time of the resurrection of the just. I can find no Scripture that conflicts with the idea set forth in Rev. 20: viz. that the just are to live and reign with Christ, a thousand years, while the "rest of the dead *live not again* until the thousand years are *finished*."

Would like to hear from you upon this. Give us as good sound logical arguments on it, as you do on other subjects: Yours in hope: Wm. S. Allison, Laurel, Ind.

To build an important feature of the plan of the ages on one single text, is unscriptural; "No prophecy of the Scriptures is of any private interpretation;" that is, to be explained *alone*. Christ recognizes this principle in John 8: 17. The reason is obvious; take the text, "Ask, and ye shall receive;" you ask, and do not receive; then the Bible is not true! Stop! Read another text, "Ye ask, and receive not, because ye ask amiss." It would not do to explain that first text *alone*: you would have to assume some reason for its not proving true; and so Scripture would not be *quite* able to *thoroughly* furnish you, on every point.

The text in Rev. 20: 5, "The rest of the dead live not again until the thousand years were finished:" is a prophecy of the Scriptures, standing entirely alone; there is not a text from Genesis to Revelation, where a thousand years, or, the reign of the saints, for *any* period of time, is *said*, either directly or indirectly, to be prior to the resurrection of the unjust. On the contrary, when

God brings again the Jews back to their own land, it is from the grave, (see Ezek. 39: 23, 28; and 37: 11-14). And it is after they are thus brought back, their conversion, or change of heart is accomplished, (Ezek. 36: 25; hence they have *probation*. And when he brings them back, he will, *at the same time*, bring Sodom and her daughters, and Samaria and her daughters back to their former estate; and give them to Judah for *daughters*, (Ezek. 16: 53-61). Hence, *they also* will have probation.

When the Jews (Daniel's people), are delivered (from mystic Babylon), the resurrection of *two* classes takes place, (Dan. 12: 2); or at least many, who will ultimately constitute two classes. That deliverance of Daniel's people and resurrection of *many* (not *all*), who sleep in the dust of the earth, occurs *at* the time of trouble, there spoken of. This time of trouble, or of wrath, *precedes* the conversion of the nations, (Zeph. 3: 8, 9), and is due when the kingdom is the Lord's, (Ps. 22: 27).

These, and *many* other Scriptures, teach most unmistakably not only that there is probation for the dead past, and also that such probation belongs *during*, not after the thousand year age. (There is no Scripture from which the slightest evidence can be adduced to prove that there will be probation for eternal life, after there is "no more death." And the evidence is, that when the thousand years are ended, death, the last enemy, will be conquered.

What then, of Rev. 20: 5? is it not true? Yes, but no explanation can be given to a solitary text that conflicts with the whole spirit of prophecy. There are many Scriptures which belong to classes; not all the saved are to be on the throne, and *reign* with Christ; some, and by far the larger class, though washed in the blood, will *serve*, in the temple, (Rev. 7: 15). Sometimes it may be impossible to determine whether a text has an application to a class, or should apply universally, *without comparing* it with other Scriptures. This is one of that kind, if it has a universal application, then all the saved, from past ages, will sit with Christ, on his throne, and constitute the "*little flock* who inherit the kingdom." (doubtless the 144,000 of chap. 14:), while "the great company which no man could number," and who *serve* in the temple, do not live again until the thousand years are finished.

We understand that only a class are spoken of, those under the influence of *mystic*

Babylon, and who have, or have not done the things named in verse 4: those who have not, etc. live and reign; the rest, live not again, etc. As one might speak of an army; part do valiantly, and escape; while the rest of the soldiers were taken prisoners. The rest of the soldiers, would not necessarily mean all the soldiers in the world, but the *rest* of the class of which we spoke.

Those who build on that *one* text, and claim that the "rest of the dead," in that text, means, not the rest of a certain class, but of the whole human family, and yet believe in future probation for the dead past, not only have to explain away a great deal of Scripture, but they are compelled to believe in probation for the vast majority of mankind, after the thousand years, whether they be a literal or symbolic thousand; and yet it will trouble them to point to a single text where any thing like *probation* is even hinted at, as obtaining, *after* the millenium. And more, they do it in opposition to the express rule of interpretation given by the Holy Spirit:—"Knowing this first, (as if this was the first and most important rule to be observed in the interpretation of prophecy), that no prophecy of the Scripture is of any private interpretation," 2 Peter 1: 20. *Jlios*, (private), means *alone*, "And when they were *alone*," (Mark 4: 34), is the same word. And certainly that text, explained so as to locate the return of Israel, spoken of in Ezek. 37: , back to Palestine, "their own land," *beyond the millennial age, or times of the restitution of all things*, is building a great theory, on an interpretation of one prophecy *alone*.

The resurrection is to take place in various orders, "every man in his own order." And there is no reason why it may not be somewhat after the order of their generation, at least, *nationally*. God mentions many of the early nations as associates of the Jews, in the order of the restitution. And although "there are last which shall be first, and first which shall be last," (Luke 13: 30); this may not be the *general* order. At least we know the Sodomites, and Samaritans, early and later *neighbors* of the Jews, will be restored at the same time *they* are restored.

The restitution has been spoken of by all the prophets, (Acts 3: 21); hence Job has spoken of it. Not directly, it is not there; but in "parables and dark sayings." The whole book of Job is a parable, an allegory, just as Isaac and Ishmael were, (Gal. 4: 23). Job lost his inheritance, all that he

had; as did the first Adam. He was smitten, like the natural man, so that, "From the sole of the foot even to the head, there was no soundness, but wounds and bruises and putrifying sores, (Isa. 1: 6). Christ, "who became sin for us," took on him our sores, our wounds, our stripes, so that in all *our* afflictions, he was afflicted; and thus *our* stripes were laid on him. And by *his* stripes we are healed. After Job had endured the trial, a complete restitution was made, his sons and daughters, his wealth, and an increase of glory, "So the Lord blessed the latter end of Job more than the beginning."

The restitution means, bringing man back to what he was before the fall. Adam was not subject to death, before the fall, as death came by sin. "The times of restitution," begin, not with the first advent, but with the second, (Acts 3: 21); hence the "taking out (from the Gentiles), of a people for his name," (Acts 15: 14), is no part of this restitution. To restore man back to what he was, is to restore the lost inheritance, with access to the "tree-of-life," (see Gen. 3: 22, and Rev. 22: 1). To *complete* this work, requires the whole of the restitution age; for, after receiving the kingdom, (Dan. 7: 14), *Christ* reigns "till he hath put all enemies under his feet; and the last enemy that shall be destroyed is death;" and death is not destroyed until the judgment age is finished, (Rev. 20: 14); hence, the complete work of restitution belongs to the period of the reign, and they "shall reign with Christ a thousand years."

"Man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep, (Job 14: 12); "And at that time shall Michael stand up, and there shall be a time of trouble; . . . and thy people shall be delivered. . . . and many that sleep in the dust of the earth shall awake, (Dan. 12: 1). Thus the time of trouble, and ending of the present order of things, is what is meant by, "the heavens being no more." "The heavens and the earth," that were before the flood, are said to have *perished*; i.e., the then existing order of things was *changed*, (Heb. 1: 12).

Job, in this allegory, *represents* the class who have a restitution, else there is *one* prophet who did *not* speak of the restitution. And that the resurrection *and* restitution, (for they are work of a different order), are due to begin at the end of this time of trouble, appears from the next verse, "Oh that thou wouldest hide me in the grave,

that thou wouldest keep me secret, until thy wrath be passed," (Job 14: 13).

Q.—Was the birth of Jesus four years before the christian era?

A.—That opinion is based solely on the statement that Herod, who died while Jesus was in Egypt, died *b. c.* 4; which, if true, would make the birth of Jesus at about *five b. c.* The death of Herod has been determined by the date of a lunar eclipse which occurred *b. c.* 4. and which is associated in history, with his death. But it has recently been claimed that there was a lunar eclipse in Palestine, in each of the four years *b. c.* this of course would throw doubt on the exact date of Herod's death, as either one of the four, *might* have been the one associated with his death. Unfortunately, I cannot now give my authority, though I have seen the above statement. Augustus Caesar, who was emperor, at the birth of our Saviour, (Luke 2: 1), died the last of August, *A. D.* 14; (of the date of his death, I believe there is no question). The son of Augustus had died three years before his father; and Tiberius, the dissolute son of the wife of Augustus, which she had by a former husband, soon began to be talked of as the successor of Augustus. On the death of the emperor, August 30, *A. D.* 14, the crown was offered to Tiberius, who feigned humility, and pretended to reject it, well knowing that his friends would insist, and thus flatter his vanity. At the end of three weeks he relented, and the coronation took place. That would place the crowning of Tiberius at about the 21st of September.

The above are the facts, as I have been able to gather them from Gibbon, Allison, Rollins, and other historians.

Thus much for history; and now for the Bible:—John was six months older than Jesus, (Luke 1: 36). John and Jesus were fulfilling the law, and the former, being a Levite, should not have begun his public work until he was thirty, (Num; 4: 3).

The evidence is, that Jesus preached three and a half years. He was crucified at the spring passover, hence he began to preach in the autumn. John began in the fifteenth year of the reign of Tiberius, (Luk 3: 1-3). As Tiberius began to reign in September, *A. D.* 14, his 14th year would have ended, in September *A. D.* 28, and the spring, coming in his 15th year, the time John must have begun, would have been the spring of *A. D.* 29. And if John was 30, in the spring of *A. D.* 29, Jesus must

have been 30, six months later, or in the autumn of *A. D.* 29. And from that, to the crucifixion, in the spring of *A. D.* 33, would be just three years and a half.

This makes perfect harmony between the historical dates, the statements of the Bible, and the prophetic periods; and the only discordant element, is the statement that Herod died the year of the lunar eclipse which occurred *b. c.* 4, instead of that which occurred three years later. If Jesus was born four years before the christian era, he was 34, when he began to preach, since he did *not* begin until in, or after the 15th year of Tiberius. That Tiberius reigned contemporary with Augustus, is, so far as I can learn, and I have examined these chronological points in many of the best libraries, including that of the British Museum in London, a mere make-shift of comparatively recent date: being an attempt to reconcile the supposed date of Herod's death, with the facts of Luke 3: 1-3, and the age of Jesus when baptized of John. And certainly the supposed date of Herod's death is not so sacred, or positive, as to warrant us in warping both Scripture, and the dates of the reign and death of the Roman emperors, to meet it. If "the fifteenth year of the reign of Tiberius Caesar," was the fifteenth year, after he received the crown, and was recognised as *emperor*, and not fifteen years after his ambitious heart began to *covet* it, then all difficulty disappears; and Jesus was thirty, in the autumn of *A. D.* 29.

Q.—If the "Jerusalem that is above, and is the mother of us all," is the glorified gospel church, how do you reconcile the fact that she is called *our* mother?

A.—"O Jerusalem, Jerusalem, that killest the prophets, . . . how often would I have gathered thy children," etc (Matt. 23: 37). The same difficulty, if there be one, occurs here. It was the people who composed the city, not the streets, walls, gates and houses, that killed the prophets,

The Israel of the flesh was a nation; that nation, made up of individuals, was called, in its united capacity, the spouse of God; he was *married* to it. And yet the members of that *one* body, are called *children* of Jerusalem. The "mother church," is a common phrase which no one misunderstands; and those who compose the church, are the very ones who call her mother.

When the apostle speaks of "the Jerusalem that is, and is in bondage with her children; it was equivalent to saying that

Age of John & Jesus

the *other* Jerusalem is not, at present.

The united body, is what Christ marries. Hence, in our present condition, we are, *children* of the kingdom, "children of the bride chamber," etc. But in our united capacity, as "the bride, the Lamb's wife," "the church of the firstborn," will be the mother-church, in the incoming age.

"Above," does not mean towards the zenith at Palestine, but means, that which is higher; God is above all. The Spiritual is above the natural; it is a higher condition. And the Jerusalem that is above, means the *spiritual* house, and not a city in the sky. All that kind of theology comes from the natural heart, which "cannot discern the things of the Spirit;" beware of it.

The heavenly Jerusalem is spoken of in the present tense, just as the kingdom is; *it is in process*. And these are the "heavenly things," now being cleansed,—Heb. 9: 23.

Q.—How does Christ condemn sin in the flesh?

A.—"For what the law could not do, in that it was weak, through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin,—margin, condemned sin in the flesh, (Rom. 8: 3).

The law was ordained to life, but failed for the above reason. Then we know what is meant by, condemning sin in the flesh; it means what the law was ordained to do, viz. give life to man condemned to death. And to accomplish that, is to condemn sin in the flesh. Then how does Christ give life? by taking the likeness of sinful flesh, and *sacrificing* that flesh life, is Paul's answer.

He does not condemn *sin* in the flesh, and justify the *flesh*; but he condemns it by *killing* the flesh. Here is where so many stumble; they seem to think that Christ is trying to patch up and save the "old man," by paying his penalties; while every where we are taught that his, is the work of a second Adam, and a *new* creation. And he must share mortality with us, in order to be the *second man*. Hence he died and rose, and *revived*, (that is, *relived*: his *flesh* rose, and then passed through the change which constitutes the second birth, the change through which we must all pass, both those who sleep, and those who remain, and he did this, not to pay a penalty, but), "that he might be Lord (head) both of the dead, and living."

This double work, is the only view that reconciles the revealed facts. It is the place where the work of the Father and the Son

meet. The Father quickens the *mortal body* of those who are dead. And *Christ* gives immortality. The Scriptures affirm it. Now I can understand Paul "we shall not *all* sleep, but we shall *all* be changed, in a moment, in the twinkling of an eye." And yet "the dead in Christ *rise* first," viz. before the change which, occurs to all. I know we have argued that "we shall *all* be changed in a moment," *might* mean that the change, though momentary with each one, might be *going on* for years; but that is not consistent with light now shining on the harvest. That view was held because we did not then understand that God quickened the *mortal body*, and Christ wrought the change that fashions it like unto his own glorious body. The resurrection is not the second birth, but the *change* is that birth, hence, they are born of the *second* Adam. And yet all, both the just and the unjust, have a *resurrection*.

This double work, where the natural and the spiritual meet, does not *necessarily* conflict with 1 Cor. 15: 44, "it is sown a natural body; it is raised a spiritual body, though at first-sight it may *seem* to do so. Christ "rose, *and* revived," (Rom. 14: 9), this expresses the exact idea; it was a double work accomplished by those who said, "Let us make man in our image." And the resurrection of the bride is complete only in this double act; hence, they *are* raised a spiritual body.

Q.—If chastisement for sin satisfies the law of God, why is not the practice of doing penance justifiable?

A.—Chastisement for sin, belongs to the Lord, "when we are judged we are chastened of the Lord." And for man to assume the authority, is anticrist. But in the judgment, men are to receive "few or many stripes," just in proportion to their degree of guilt,—so the Master teaches.

If such chastisement is not to satisfy the offended law, what is it for? If the offended law has already been satisfied by a substitute, would not the infliction of the penalty a *second time*, be unjust?

THE WEEKS OF DANIEL.

A writer in a second advent paper takes us to do on the argument of the 2300 days, and shows, a great blunder, as he calls it, in the fact that Christ made "the sacrifice and oblation to cease in the midst of the week;" and that three and a half years of

the "seventy weeks," determined on the Jews, extended beyond the crucifixion; thus *lapping* on the gospel age:—a definite period for the gathering of the "wheat," out from that rejected church, before he turned to the Gentiles. The work of this "half week," the writer is, evidently, not able to recognize,—cannot take it into his theology, hence, in his imagination, the whole application and claim, that a corresponding and parallel "half week," is due here, is *over-thrown*. Thus far we see in him, an *honest* ignorance of our position. But the writer goes on to say, that we claim "that the gospel dispensation ended in 1878, from the alleged fact that the two cherubim over the mercy seat were of one measure. If the writer had aimed to be truthful, he would not have concealed from his readers, the fact that we never have made that a foundation argument; but only, that so far as the law *could* be used to support the prophetic arguments, this type makes a beautiful harmony. Why he is silent as to the prophetic argument, and gives to his readers the idea that the auxiliary *type, is the argument*, we leave his readers to determine.

As to his "demonstrating that the crucifixion was in A. D. 30, we leave our readers to judge; since *all that is known*, either from history or the Bible, is given in the answer to, "Was the birth of Jesus four years before the christian era?" contained in this number. His mocking attack on the fact that Christ is to fulfil certain features of the law, we can only ascribe to his ignorance.

The writer, who makes the attack, is of the school of Adventists who believe, that when the second Adam and his *wife* are complete, the plan of regeneration stops, and all the remainder of the human race are to be annihilated, leaving the head of the new order of creation, and "*wife*," and "*mother*," in the barren enjoyment of eternal life.

He also expects to *see*, (he emphasises the word) the Son of man coming in the clouds in power and great glory. The poor man does not know that "when he who is our life shall *appear*, then shall ye *also* appear *with him*;" and that *they* who see him coming, are "the tribes of the earth;" or that the *bodily* gathering of his elect, refers to the natural seed, ("as touching the election, they are beloved for the fathers sake;" that the bride is a distinct class, a mystery not made known until the Spirit dispensation. We do not envy the writer his theology; but pray that his eyes may be an-

nointed, so that he may yet see some of the "deep things of God."

BROCKPORT, N. Y. MARCH 14th 79.

Dear brother, I write to express the gratitude I feel for the rich feast of fat things with which the little flock are fed through the HERALD OF THE MORNING. "Feed my sheep," was a command of the Saviour; and a blessing is pronounced on those who shall be found so doing, when he comes.

I thank God more than words can express for the immensity of the knowledge which he has given, concerning the great plan of salvation; so bright, so clear, and so sanctifying in its power. Truly, our pathway is as a shining light, that shineth more and more. What a sweet joy it is to know the Lord is leading us, and will lead to sure victory:—"Only a little while:

A little while to keep the oil from failing;
A little while faith's flickering lamp to trim;
Then the Bridegroom's footsteps hasting,
We'll joy to meet him with the bridal hymn.
And he who is himself the gift and giver,
The future glory, and the present smile;
With the bright promise of the glad forever,
Will light the shadows of, the little while."

May you be blessed and strengthened for the great work in which you are engaged;
Your sister in Christ, Mrs. J. A. LOSEE.

SPRINGFIELD, MASS.

Dear brother, I have received your paper since last July, through the kindness of a friend unknown to me. I have been sick for the last two years, and am not able to pay, but I should be pleased to receive it.

Have enjoyed the reading very much; it has given me a better understanding of the plan of the ages than I have ever had; and the time in which we are living is so clearly defined. The unfolding of the Word; and the harmony, in placing Scripture, makes God's plan and purpose in Christ, beautiful and glorious. Many limit his love and mercy to this age, because they read that when "they that were ready went in to the marriage, the door was shut;" and do not understand that this is only the door to the *marriage*, and not the door of mercy:—"The mercy of the Lord endureth forever." The Word says, "God, who is rich in mercy, hath made us sit together in heavenly places, in Christ Jesus; that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus."

Your sister in Christ, Mrs. E. White.