

**THE**  
**EARLY**  
**WRITINGS**

**OF**  
**CHARLES**  
**TAZE**  
**RUSSELL**

**THE**  
**BIBLE**  
**EXAMINER**

**ARTICLES**  
**OF**

**CHARLES**  
**TAZE**  
**RUSSELL**

# GENTILE TIMES: WHEN DO THEY END?

BY CHAS. T. RUSSELL

(October, 1876 – The Bible Examiner Vol. XXI. No.1 Whole No. 313)

“Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled.” - Luke 21:24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God’s treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought “that it was he which should have DELIVERED Israel.”

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev. 26:27, 33? “I, even I will chastise you seven times for your sins: . . . and I will bring your land into desolation . . . and will scatter you among the heathen.” Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, “Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him.” Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until “he comes whose right” the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. “A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand.” Dan. 2:38. God had taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled”), we here get our second clue, viz.: these two events, noted of the Scriptures of truth-“Times of Gentiles,” and “Treading of Jerusalem,” are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the “Head of Gold” ignored “The God of heaven,” the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan 4:23 – and, (prefigured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and “give honor to the Most High, whose

Kingdom is an everlasting Kingdom.” Dan 4:34: for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i.e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A.D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, “Lo, this is our God, we have waited for Him and He will save us.” When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge, him King of Kings and Lord of Lords.

But, some one will say, “If the Lord intended that we should know, He would have told us plainly and distinctly how long.” But, no, brethren, He never does so. The Bible is to be a *light* to God’s children;--to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are come. As well say that God should have put the gold on top instead of in the bowels of the earth it would be too common; it would lose much of its value. So with truth; but, “to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; at time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, “watch, that *ye* may be accounted worthy to *escape* those things coming upon the world.”

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

*W. Philadelphia.*

# COMING EVENTS CAST THEIR SHADOWS BEFORE

BY CHAS. T. RUSSELL

(February, 1877 – The Bible Examiner Vol. XXI. No. 6 Whole No. 318)

“See thou make every thing after the pattern,” was God’s command to Moses; and Paul, by the same Spirit declares that “the law was a shadow of good things to come;” and so, now, we find it: these types and shadows, after lying dormant for ages, awake, and speak to us with double force as we realize the fulfillment of many and mark the speed with which others hasten toward accomplishment.

Christ came to fulfill the Law and the Prophets; yes, but not all of them. He fulfilled that part of them which referred to His first advent but only a small proportion of either law or Prophets referred to that event. The greater are yet unfulfilled; and, that we remember the words of the Master, “not one jot or tittle of the law shall fail, until all be fulfilled:” and, “It is easier for heaven and earth to pass than that one jot or tittle of the law should fail.”

Nor must we look for all of them to be fulfilled before Christ’s second coming; many of them reach far into the next age. Let us examine, hastily, the first ordinance under the law, given to the children of Israel, “The Passover.” This, by many good people, is considered fulfilled already: but Jesus settles that point, for He tells his disciples (Luke 22:16), “I will no more eat thereof *until it be fulfilled in the kingdom of God.*” Nor could it be; “Christ our Passover (Lamb) is slain,” and we since that event have been eating his flesh, appropriating Him to ourselves that we may have Christ formed in us the hope of glory: for “except ye eat the flesh of the Son of man, ye have no life in you.” As the “fleshly house” of Israel ate the fleshly lamb and sprinkled its blood upon the door posts and lintel, so the spiritual house of Israel eat of the “Lamb of God,” and “are made partakers of the Divine nature,” and have their “*hearts sprinkled* from an evil conscience. But all Israel were not passed over by the Destroying Angel:-assuredly not; only the first-born of spiritual Israel are on trial now; they are to be unto God “a kind of first fruits of His creatures;” the great mass of the family are not now on trial; many of them doubtless will be tried during the time of trouble coming upon the world, the possible parallel of the forty years in the wilderness; for, many shall come up out of (or, *after*) great tribulation, having washed their robes in the blood of the Lamb;” yet, there is something which is to *Pass-over* these *first-born* of these spiritual Israel. Yes, Jesus knew of it and warned us to “Watch that ye may be accounted worthy to escape all these things coming upon the world, and stand before the Son of man.” “They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”

Brethren, is this time of trouble near at hand? If so, let us lift up our heads and rejoice. The same signs which show it is near, show our deliverance is near also, “even at the doors.” Lift up your heads: your redemption draweth nigh. These things are engaging the minds of God’s children everywhere, --I mean the “Jewels.” There is no an “Ana” nor a “Simeon” waiting for the consolation of Israel, that will not be watching and looking for Him when He comes for those Jewels; for, “It is unto those who look for Him, he will appear.

As an illustration, I recently came to know of four ladies, who, although uninstructed by any one, had come, through studying the Word, to a knowledge of the second coming of Christ, and met once every week for over a year to pray for that event. These dear Jewels belong to various churches, Presbyterians, Methodists, etc., and are evidently children led by the Spirit of God, which is to guide the flock into all *truth*.

Let us, brethren be on our watch, lest He come as thief. We are not in darkness that that day should overtake us as a thief. Though He comes in this way to all the world, we “are not of the world.”

If the Lord permit, we will, under this same heading, take up various types, shadows and parallels, at a future time and endeavor, by his aid to trace them to their substance.

**Pittsburgh, PA**

# COMING EVENTS CAST THEIR SHADOWS BEFORE

BY CHAS. T. RUSSELL

(March, 1877 – The Bible Examiner Vol. XXI. No. 8 Whole No. 310)

*Abraham's Sacrifice, -- The Smitten Rock, -- Moses' Vail.*

(Continued.)

The light of Divine Revelation, in the providence of God, almost every Bible truth is to cast its shadow: hence, “the Law is a shadow of good things to come;” “there shall not one jot or title of it fail until all be fulfilled.” The Gospel (good news) was preached to them (those under the Law) as well as to us;” but they failed to receive it, not mixing with it faith in that to which it pointed. Let us recognize not merely the letter of the Law but that which it teaches also.

Abraham, as a type, represents God: Isaac, Christ. As Abraham offered up, Isaac, his only begotten son, (Heb. 11:17) the head of the promised seed, so God freely gave His only begotten Son to die, “who is the head of the Church” – His body. Isaac was under condemnation to death three days during the journey to the mount of sacrifice. Jesus was under the dominion of death three days. God raised him up from the dead. – Abraham received Isaac from the dead in a figure. Heb. 11:19. Again, Abraham chose a wife for Isaac. God is choosing the Bride of Christ. He has visited the Gentiles to take out of them a people for His name; they are called and chosen and faithful; and Jesus testified, “no man can come unto me, except the Father, which sent me draw him.” Abraham sent his servant for the Bride of Isaac. God has sent His servants, the apostles, and prophets, etc., to call the Bride of Christ. Paul says, “I have espoused you as chaste virgins unto one husband, even Christ.” (2 Cor. 11:2.) And oh! How sweet the thought, to those who love his appearing, that this people taken out for *His Name* are soon to receive it. (Rev. 2:17.) “Let us be glad and rejoice and give glory; to God for the marriage of the Lamb is come and His wife hath made herself ready.” (Rev. 14:7.) Even this union of Christ, the second Adam, and his bride, seems shadowed forth in the first Adam and his wife.” Eve was made of Adam’s rib; bone of his bone. We, the Bride of Christ, are formed of God in Christ a new creature. We are made partakers of the divine nature; for if we have not the spirit of Christ, we are none of his. Adam, the first, created in the flesh. Christ, the beginning of the new creation of God, the spiritual. Adam the father of all earthy; Christ “shall be called the Everlasting Father” of the spiritual family. Eve was “the mother of all living;” the Lamb’s wife, the “New Jerusalem,” is to be the mother of all who shall enter the spiritual life; and none of the children can enter life until the Bride is united to Christ: then “the Spirit and the Bride will say, come, and whosoever will may come and the water of life if free.” (Rev. 22:17.)

A type of the unpardonable sin is found, I think, in Num. 20:11, where Moses smote the rock with the rod twice. St. Paul said that rock was Christ. (1 Cor. 10:4.) The prophet said they should smite the shepherd of Israel on the cheek; and we find it was literally fulfilled but only *once*. Some, according to St. Paul, crucify Christ afresh and put him to an open shame. (Heb. 6:6,) therefore committing the sin unto death,” they cannot enter the Heavenly Canaan. Moses did

this, in type, and on that account was not allowed to enter the goodly land. Another thought which this suggests is, the sanctity in God's sight of types. Moses' sin was in spoiling a type. If baptism is a type of our burial and resurrection, it makes the form of more consequence than many have supposed it to be. Instance: Christ was not buried and raised three times; hence trine-immersion, to the writer, would appear to spoil the type.

### THE VAIL OF MOSES.

Moses exercised the offices of prophet, priest, and chief ruler, and was, as such, a type of Christ: "A prophet shall the Lord your God raise up unto you like me." When Moses came down from the Mount, from the presence of the Lord, his face shone, so that the children of Israel could not steadfastly behold him; and by divine command he put on a vail, so that he could communicate with them.

We understand that Moses typified the glorified *body* of Christ, (the church of the first-born) in their intercourse with the nations in the flesh during the Restitution Age. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (2 Cor. 3:9.) Notice how beautiful he type appears to fit. Many Scriptures plainly inform us that the saints are to be kings and priests and reign on the earth, over the nations in the flesh: Yet we know that if a glorified spiritual body, such as John saw Christ to be, (and "we shall be fashioned like unto His glorious body,") at whose feet he falls as a dead man, (Rev. 1:17,) or such an one as Daniel the prophet saw, of which he says, "Straightway there was no strength left in me," before whom he falls as dead; or like our Lord as seen by Saul of Tarsus, shining above the brightness of the sun at noon-day, so glorious as to blind him; I say, if such beings were to appear to the natural man, the very object would be defeated—he could not receive *instruction* from such a being; and yet that is as certainly to be our appearance as that "as we have borne the image of the earthy, we shall bear the image of the heavenly," and be like unto the angels of God." But we shall appear to mortals, of the next age, as angels did in past ages, i.e., *under the vail*, that is to say, the flesh. (Heb. 10:20.) In this way the Lord and two angels appeared to Abraham as common men; and so Jesus, after His resurrection, appeared to His disciples; and so I understand the saints, (as did Moses in the type,) when in communication with mortals, appear under the vail. When not so engaged they can enter into that within or beyond the vail—the presence of God their spiritual condition.

*Pittsburgh, PA*



**THE**  
**HERALD OF THE**  
**MORNING**

**ARTICLES**  
**OF**

**CHARLES**  
**TAZE**  
**RUSSELL**

# THE PROSPECT

## HERALD OF THE MORNING

### July 1878 - Vol. 7 - No. 1

When a short time since our expectations of translation failed of realization, doubtless all who understood the foundation upon which those hopes were based felt somewhat disappointed; yet we did not for a moment feel cast down. We realized that what God had so plainly declared must some time have a fulfillment.

We felt that we wanted to have it just in God's time and way. We have not, and hope we never shall, have any desire to arrange the matter for him, but we are very desirous of having all the light which it pleases Our Father to give upon our pathway, and which he promises will "shine more and more unto the perfect day." In other words, it has been, and still is, our aim not to *make a pathway* for ourselves, but to make use of the "lamp" of revelation ("Thy word is a lamp") in walking the pathway which our Father made for us. When, therefore, we were not translated, it was an evidence to us that it was not God's time for it; and our hearts responded Amen; thy will be done, O God: and we can say with brother Paul, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." And we realized that "All things work together for good to those that love God, to them who are called according to his purpose."

#### WHEREIN DID WE ERR?

Was it in looking for translation? No. Men may scoff at the idea, but some day the church will be translated. Whenever it comes it is to be the end of the church's career. As St. Paul testifies, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye," etc. Did the failure to realize translation prove either the object or manner of our lord's coming, as we have advocated them to be erroneous? By no means. The same Scriptures still teach that Jesus comes to be glorified in his saints – to be united with his church – to exalt her as his bride to the throne, that through the second-Adam and his wife the regeneration of the world may be accomplished, and through them all things be restored which were lost through the first Adam and his wife. (Rom. 5:17-19.) As "God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

We know, too, "The day of the Lord so cometh as a thief in the night" – stealthily – quietly. And Jesus, speaking of his *parousia* (personal presence) declares that in his *parousia* men will be eating and buying and marrying, *and know not*, (Matt. 24:38) as it was in the days of Noah, so shall it also be *in the days* of the Son of man. The world will go along in his days as ever, and know not. (Luke 17:26.)

Did our disappointment prove that we were in error as to the time – our chronology wrong? The Bible chronology taught us that the 6,000 years from Adam were full in the fall of 1873. Here we believe the 7<sup>th</sup> thousand – or Sabbath began – chronologically, while other prophetic lines taught us that the blessed age had its beginning in a night of peculiar darkness – a time of trouble of forty years, during which all the kingdoms of the world would be thrown down, and the world prepared for the reign of Christ and his bride, when "a king shall reign in righteousness and princes shall rule in judgment."

Just at the right time 1873, the present financial trouble had a beginning. It began small, but has ever since been increasing and spreading, until now the entire civilized world is affected by it. The world laughed at our predictions, and assured us that six months would see matters all right again; but we are nearly five years into it now, and the cloud is still darker. "Men's hearts begin to fail them for fear, and for looking after those things coming upon the world."

This point at least seems clearly marked, and we cannot lay it aside without some good reason. Again, it is so scripturally strong that neither its friends nor enemies are able to overthrow it.

We found various clear prophetic lines of teaching in perfect accord with the chronology. The jubilee, etc., etc. Among the clearest and simplest of these teachings was the one which showed us that the Jewish age was a pattern of the gospel age; that they two would be of equal size and measure; that what they had, priests, holy of holies, tabernacle, etc., foreshadowed ours, the true, etc. (See writings on "Double," "The Two Covenants," etc.) This system of parallels has been of late one of the chief sources of light on our pathway. It taught us that the gospel dispensation would in some sense end this spring, as this was the point of time parallel to the giving up of the Jewish church, when Christ wept over them, gave them up, and left their house desolate. We did not discern, as we now do, that their harvest was a seven years' work, divided into equal parts, and devoted to entirely different kinds of work. During Christ's ministry of three and a-half years, John's statement, "His fan is in his hand, and he will thoroughly purge his floor," and its fulfillment. He did a separating work – divided the wheat of that age from its chaff. As he said: "Think not that I am come to send peace, but rather division." "And there was a division among the people concerning him." (John. 7:34.) When the dividing work was accomplished, and before the wheat was gathered, Christ gave up their – Jewish – house at his death, when the vail was rent, and the glory of the Lord departed from their temple; but John also said, "He shall gather the wheat into his garner." When was this accomplished? We had supposed that this gathering was accomplished in the one day of Pentecost, which followed Christ's ministry; but we now see that while some of the wheat of that age was there gathered into the garner, the gospel dispensation, yet those were not all the wheat. No, the gathering of the wheat required time, and we shall show had three and a-half years allotted to it, making the harvest seven years long.

#### **EVIDENCE OF SEVEN YEARS JEWISH HARVEST.**

The prophecy of Dan. 9:24-27, is the only *time prophecy* which points to the first advent of Christ. The angel informs Dan. (V. 24) of a period of time set apart upon Daniel's people [Jews] and city; and that in this seventy weeks certain things would be accomplished, (v. 24.) The angel then sub-divided these seventy weeks as follows, 7-62-1. The 7 weeks (= 49 years.) (This time is given "a day for a year,") and has been so fulfilled. 1 day = 1 year, 1 week, (7 days) = (7 yrs.) During these 7 weeks = 49 years, the temple was rebuilt upon the return from the Babylonian captivity. The street and wall was to be built (during these seven weeks) even in troublous times. (For description of the trouble in building of it, see "Ezra" and "Nehemiah.") After these seven weeks building, sixty-two weeks = (484 years,) would reach to Messiah, and was fulfilled at the baptism of Christ. When God bore testimony to his son ship, and he was anointed by the descent of the Spirit, and introduced to Israel by John, the sixty-nine weeks reach to this point, and as there were seventy in all set apart to that people, it follows that there was one week or seven years of that time of favor still due to them. Now, with regard to this work, vs. 26 declares Messiah will be cut off (put to death) *after* the sixty-two weeks, but does not tell us how

long *after*; it being after, however, necessitates its being in their last week – the seventieth. (Leave the remainder of vs. 26, it is parenthetical, and describes the war by which the Roman army destroyed their city and temple thirty-seven years after.)

Verse 27 takes up this seventieth or last seven years of God's favor – 7 and 62 = 69 weeks reach unto *Messiah*. “And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease.” How does this agree with its fulfillment? Perfectly. Christ, during his three and a-half years ministry showed that people special favor. He neither went himself nor suffered his disciples to go to the Gentiles, etc. This was the first half of their week. Here although he gave them up *as a house*, yet he continued to show them favor after the establishment of the spiritual house – the gospel; and in the new commission to the apostles, after his resurrection, when telling them to preach the *gospel* to every nation, he charges them, “beginning at Jerusalem.” Why begin there where he had just been laboring, and had finally given them up? Ah! He was to confirm the covenant one week, and there was three and a-half years still due them; until their seventy weeks of favor were run out, the gospel was not preached to the Gentiles. Cornelius evidently was the first converted Gentile, as Paul declared Acts 13:46. “It was necessary that the word of God should first have been spoken to you,” [Jews.] We should not know just how long the gospel favor was confined in this especial sense to them, were it not for this statement of the covenant being confirmed one week.

In the midst of the week he shall cause the sacrifice and oblation to cease. Who caused it to cease? *Messiah*. How? By becoming himself the true sacrifice. God recognized that bullock, or ram, or lamb as a sacrifice, because it pointed to Christ as the anti-typical “Lamb of God,” the true sacrifice which taketh away the sins of the world; but the moment Christ died, all sacrifice ceased. From that time forward the Jews, or any one else, may burn a bullock or lamb, but it is not a sacrifice, for God having provided the true, no longer recognizes or accepts any other.

We find, then, that a work went on among the Jews for three and a-half years after Christ's ministry. We have seen that the work he did was to separate wheat from chaff, and that “*There was a division among the people concerning him,*” the latter half of their week was devoted to the gathering of that separated wheat “into the garner,” the gospel dispensation, and that quite a quantity of *wheat* must have been in that house when Christ gave it up, etc., is evident, when we learn that 3,000 were converted on the day of Pentecost (Acts 2:41, and 5:14), and there was added to the church daily such as should be saved – and the entire latter half of their seventieth week was devoted to this gathering of them. Let me illustrate

#### **THE CHANGE FROM THE JEWISH**

to the gospel dispensation. Suppose you are a merchant. Your present place of business is old. You are about to remove to a new store across the way. You go through your old premises with your servants, and separate such articles of furniture, etc., as you may consider fit and suitable for the new store. [So Christ and his disciples separated by the “fan” of truth the wheat from the chaff – the wheat being suitable and proper to gather into the barn, the chaff unfit.] When you have all things ready for your new store, you transfer your *sign* and *presence* from the old to the new, and the servants bring into the new the previously selected valuables from the old. So when the separating work in that house was complete, the glory of the Lord's presence was withdrawn from their temple – “the vail rent” – the house left desolate, while that presence was transferred to the *new house*, the gospel, and God now dwells in the *new temple* – the gospel church – “Whose temple are ye.” (1 Cor. 3:17.) It was into this new garner that the Jewish

wheat came in the gathering time, (not *chaff converted into wheat*,) and among the wheat thus brought in, we recognize “our beloved brother Paul.”

As you would protect your old store until all the valuables were brought into the new, so God continued his favor to them during all the seventieth week, while he removed their wheat. This is a pattern, as all the other features of their dispensation have been, of the end of the gospel age.

Our harvest, like theirs, has two special kinds of work. 1<sup>st</sup>. A separation between wheat and tares, by the tares being bound in bundles. 2<sup>dly</sup>. The *gathering of the wheat*, while the tares are burning. We have all along recognized the *separation* as the work of the three and a-half years just ended. We realized there would be a complete separation between the true Christians and the *tares* or hypocrites. We had an idea, however, that this truth with which we are intimately connected, was doing *all* of this separating. We certainly believe that as a truth it did do some of this work, but we think we can see now that while God has used this as one, yet he has had many other lines of truth doing similar service, but all in one way or another under his guidance, bring about a division of the people, not that we have ever attempted to divide, but as it were, *in spite of all we could do to the contrary*, a division of classes took place. Now, look around you into every church – of every denomination – What do you see? I see an ever widening gulf separating between two classes – between the merely nominal Christian, who is such because it is essential to respectability in this our day, but who is restive, even under the modified restraint which the church exacts, and desires to bring the church down to the level of a “moral club,” composed of the respectable of society, by means of which they may enjoy weekly a moral essay, from which should be excluded all reference to any personal imperfections of its members, or anything which might hurt the self-satisfied feeling of the “club.”

The separation, we say, between this class and the ones mentioned in Mal. 3:16-17, they that shall be his “jewels,” the saints – the sanctified – those unwilling to bow the knee to mammon, by indulging in Christian lotteries, fairs, etc., thereby to minister to the pride of the eye and heart; who would prefer to see the virgin espoused to Christ await the coming of her Lord clothed in the clean white robe of Christ, separate from the world, than to see her living sumptuously in the world’s embrace, adorned with sham jewels.

That this work has been accomplished in the three and a-half years of the harvest just ended, we thoroughly believe, but as there, so here, there is a “gathering into the barn” *to be done*, and the pattern teaches us that it will require three and a-half years for this part of the harvest work; but remember this is not setting a time for translation, the translation not being due until *all are gathered*, and how long after we know not, but presume *soon* thereafter. But, says one, I thought the gathering “into the barn” was translation.

So we all did, and that was the mistake; we supposed the separation took three and a-half years, and the gathering one moment. We now find that the gathering here, as in the end of the Jewish age, takes three and a-half years; and *know* that the “gathering into the barn” *is not* translation, but a work that precedes it. Translation, or the *changing* of the living, (1 Cor. 15:51,) is the work of the Spirit (Phil. 3:21). “He that raised up Christ from the dead shall also quicken our Mortal bodies *by his Spirit* which dwelleth in you.” (Rom. 8:11.) “The angels then *will not* translate us, but *they do* gather us into the barn.” (Matt. 13:30.) What, then, is it to be gathered into the barn? It is the reaching of a position of rest and safety, and security, when we have fought the good fight – run the race – finished the course – got the victory. The place or condition in which we wait *for the reward*.

Paul, and all the saints who have died, reached this position of victory and security at death (2 Tim. 4:7), but with those “who are alive and remain,” there will be a time when they shall be counted to have *finished their course*, and will be gathered *into the barn*. The thought is carried out in the figure of the *temple*, or “house,” by St. Paul, Eph. 2:20-22, where he likens individual Christians to stones being builded together growing into a holy temple for the habitation of God through the Spirit, drawing upon the Jewish temple, the shadow or type. Paul, and every believer in Christ, is a stone in preparation for a place in this great temple, while in the quarry and undergoing the hammering and trimming and polishing, trials, afflictions, etc., which our Father, the great architect, sees to be necessary. We are (now counted, although unfinished, as parts of that great house. “Whose house are ye, if ye hold fast...firm unto the end.” We are now of the house *conditionally*, if we are “rightly exercised” by the present trials and afflictions, and allow them to prepare us for a place in this temple. None of these stones are laid in the temple until they are finished. Paul was counted such just when about to die, and “we which are alive” will reach a point when we will be complete, and be placed in position in the temple before translation, just as the type, Solomon’s temple was finished, every stone laid in its place before “The glory of the Lord filled the house (temple) of God.” (2 Chron. 5:13.) So, also, must each one of us be *fitted, polished, finished and laid*, or gathered into this spiritual house before it is filled with the glory of God – “made like unto Christ’s glorious body” – translated.

This placing of living stones is the temple, and “gathering of the wheat into the barn,” etc., is the obtaining of the “victory” over the world, the flesh and the devil. And this means nothing short of entire consecration and sanctification of all who will come to this condition. The virgin church of Christ must make herself ready *before* the marriage. She must be clothed in Christ’s righteousness, and while in this condition waiting for the gathering in of the last grain of wheat, she is brought to our view in Rev. 15:2-4.

Here they are victors; their position is a *clear one*, as it were a sea of glass; and though mingled with fire (perhaps representing that we are yet in close contact with fire, trouble), yet they are above them, victors, and can sing the song of Moses and the Lamb. And the fact that the song declares “All nations shall come and worship before thee,” would seem to imply that they had all learned of the restitution of all things, and understood the plan of God in the salvation of the world, and how in Abraham’s seed all the kindreds of the earth will be blessed. (Acts 3:25.)

O for this gathering! O for this victory! “This is the victory that overcometh the world, even your faith.” But while the wheat is being thus gathered, the

#### **TARES ARE BEING BURNED.**

What is this? We have seen that there is a great time of trouble coming upon the world, and that it has already commenced, but has some thirty-seven years future for its entire accomplishment; but while this trouble upon the world is expressed by the figure of fire, yet it must be a different fire from this which burns up the tares, for the *tares* are not the *world*. No, “the *field is the world*,” “the tares are the children of the wicked one.” They are hypocrites – pretended wheat – “wolves in sheep’s” clothing.” During this three and a-half years we expect (Matt. 13:41-42), to be fulfilled.

We therefore anticipate a dreadful burning of tares, and a scorching of all wheat, which has not been separated from them. Just the nature of this disaster is questionable, but we look with present light to a complete overturning by infidelity, atheism, etc., of the nominal church, and that Christianity will become so unpopular that the wolves will become ashamed of their sheeps' clothing, and that it will become so much of a disgrace to be called a Christian as it has been an honor.

Infidelity is spreading her blighting influence like a pestilence all over the land; and by conversation and reading matter, and by public lectures, by thrusts through the secular press, this dreadful noxious pestilence sweeps over the land. Already it is becoming fashionable for all who make any claims to scientific knowledge, etc., to profess themselves disciples of Darwin, and stoutly deny the credibility of the Bible, while they assure you that no man of brains ever did accept it as the word of God, and exultingly point to the infidelity of all leading statesmen. Such teaching to Christians who have to build with poor materials, and understand God's word but little, must be disastrous, indeed.

But shall we be here during this time of trouble on the church? Yes; this is the day of burning, which will try every man's work of what sort it is. Those who have built on the sand will be swept away completely, while those who have built on the rock – Christ, shall be tried severely. (See 1 Cor. 3:12-15.) Those who have built with "Gold, silver, precious stones, are the overcomers, who are unscathed, while those building on the same foundation improperly, suffer great loss – themselves shall be saved so as by fire.

The condition of the overcomers is forcibly shown in Ps. 91. Read it: "O how complete is our refuge; the snares of the ungodly are harmless; their arrows, even bitter words (Ps. 64:3) cannot harm us." While this moral pestilence stalks through the land, and thousands fall at our side, we fall not; we are not smitten. Why, what protection have we? "His truth shall be thy shield." (Verse 4.) "Ye shall know *the truth*, and *the truth shall make you free*." "Thy word is truth."

We learn, then, that this company who have God for their refuge have the truth which others have not, and which shields them.

"Thy truth, O Lord, is my refuge and fortress. I will not be afraid in the evil day."

Then if there be truths too deep for us, or errors like great stones in our pathway, over which we might stumble, he will give his angels charge concerning us. They shall bear us up lest we should stumble. (Ps. 91:11,12.)

"In God I have found a retreat,  
Where I can securely abide;  
No refuge nor rest so complete,  
And here I intend to reside."

C.T.R.

# THE ATONEMENT

## HERALD OF THE MORNING

### September 1878 - Vol. 7 - No. 3

Unpleasant though it be, I feel it necessary to take exceptions to an article by my brother upon this subject, in the last number of this paper. I make the objection not from a spirit of controversy, but because I believe the doctrine of substitution assailed in that article to be one of the most important teachings of God's word.

One of the beauties of *our position* is, that we have no creed but the Bible, and we judge of each others' teaching and writing by the Scriptures only. If my brother can convince me that substitution is *not taught in the Bible*, I care not from whom it came, I do not want it; but if I can call his attention to passages in God's word, which do teach it, I know that he is ready to bend opinion, etc., to that word.

With the latter part of that article, in which Christ is referred to as the "beginning of the *New creation of God*," the spiritual man; and that this was effected by the death and resurrection of Christ; and that "it was only in this way he could become the head and impart to the creature the divine image and nature," we fully agree, and the error we apprehend lies in the supposing that if Christ died to become "the head of the new creation," he did nothing else by that death. Christ accomplished various good things for us in his death and resurrection. He was our substitute in death; he died the just *for* the unjust – *all* were unjust. Jesus Christ by the grace of God tasted death for *every man*. This dying *for* the guilty was one part of the work – substitution; but not all. No! He became the author of eternal salvation unto all them that obey him. Here is a different work as a substitute dying in our stead – we are made nigh by the blood of Christ. He became a mediator – a go-between – making us at-one with God; hence the work is called at-one-ment – for without the Christ's death bringing us nigh to God, it was impossible for us to obey. In a word, while Christ was the substitute for all – so that "as in Adam all die, even so in Christ shall all be made alive;" yet, Christ does not become the spiritual head to all for whom he died, but to those who believe and obey. All men get life from HIS DEATH. Some (believers) will receive eternal salvation through *his life*. "Because he lives we shall live also. He ever *liveth to make intercession for us*," etc.

We recognize, then, these two phases to Christ's death and resurrection:

1<sup>st</sup>. Death (substitution) "for the sins of the whole world." Reconciliation (at-one-ment). "For God was in Christ *reconciling* the world unto himself, *not imputing their trespasses unto them*; but he laid upon *him the iniquity* of us all. "By his stripes we are healed. He died the just FOR the unjust, tasting death FOR every man."

2d. His resurrection, by which he became the captain or leader of our salvation – the beginning of the *new creation*, and makes it possible for us to come into the spiritual condition – the perfect condition – the image of God. By his resurrection he became our faithful high priest – our advocate and representative in the Holy of Holies, whither he hath entered, there to appear in the presence of *God for us*.

#### THE NECESSITY FOR ATONEMENT.

Through our family head Adam, "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.)



Here, then, we were all under condemnation, subject to death. A law of God had been violated, and God allowed justice to take its course in the punishment of the guilty. But while the justice of God was being vindicated, the mercy of God was equally active; and while *mercy* may not thwart justice, it may satisfy it. As none of our race could in their fallen condition keep God's perfect law, they were unable to meet the claims of the law upon themselves, much less satisfy the back account of the remainder of the family.

God seems to have adopted this plan to teach the righteousness of his law – the perfection of his justice, and finally his great mercy and love: “For while we were yet without strength, in due time Christ died for the ungodly;” and “when the fullness of time was come, God sent forth his Son, made under the law, to redeem them that were under the law.”

To redeem is to buy back. What did Christ buy back for all men? Life. We lost it by the disobedience of the first Adam. The second Adam bought it back with his own life. “By obedience unto death, even *the death of the cross*.” (See Rom. 5:11 to 19.) “We were sold under sin to death, but Christ hath redeemed us, not with corruptible things such as silver and gold, but with his own precious blood – as of a lamb, without blemish and without spot.”

The law, which was a shadow of good things to come declared by the death of bulls, lambs, doves, etc., that “without the shedding of blood there is no remission of sins.” The type certainly did not illustrate the reality fully, because the lambs, etc., did not die willingly, while Christ, our lamb, gave himself a sacrifice. It will be noticed, however, that in the selection of a type, such animals were chosen as make least resistance – lamb, dove, etc. “He was led as a lamb to the slaughter, and as a sheep before her shearer, is dumb,” etc.

Thus we see the justice, mercy and love of God manifested as no other way of saving the human family could display them; and the center pivot of it all is, that “Christ died *for our sins* according to the Scripture,” and Paul argues that this proves the wondrous love of God for us. “For scarcely for a righteous man will one die – yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet sinners, Christ died *for us*.” (Rom. 5:7.)

Had he not died *for us*, we should have continued under the dominion of death. With no resurrection the first death would have been eternal death. *Our works* had nothing to do with bringing us *under dominion of death*; it was the first Adam's – our works have nothing to do with our escape from death's dominion; that is the second Adam's work.

If Christ had not risen from the dead, our resurrection, and that of all men, would have been assured by his death, for as “he tasted death *for every man*, the claims of justice to the life of every man had been forfeited, and they must go free; but they would be only natural men still, and must fail of entering the higher plane of existence – the spiritual – without a leader, a guide, a helper, an advocate – the very thing Christ became in his resurrection. So that we can say with Peter, “Blessed be God, the father of our Lord Jesus Christ, who hath begotten us again to a lively hope (hope of eternal life) through the resurrection of our Lord Jesus Christ from the dead.” “For if while we were enemies we were reconciled to God by the death of this Son, much more being reconciled, we shall be saved through his life.” (Rom. 5:10.)

C.T.R.

# HOLINESS

## HERALD OF THE MORNING

### October 1878 - Vol. 7 - No. 4

The doctrine of holiness as taught in the Scriptures is, we find, much misunderstood by Christ's professed followers. They seem not to realize that it is taught in the word of God. —or apply it to others than themselves. Do you remember, beloved, you who are "turned from idols to serve the living God, and to wait for his Son from heaven," that "without holiness, no man shall see the Lord"? Do you remember, you who feel that you are called of God, that "God hath called us to *holiness*" (1 Thess. 4:7)? And that Paul denominates those, "holy brethren, partakers of the heavenly calling." Do you remember, you who feel that you are the servants of God, that as such, you are to yield your members servants of righteousness unto holiness"? Do you remember, you who are desirous of learning the will of God, that "this is the will of God, even your sanctification"? Do you remember, you who expect to have part in the first resurrection, that none but the holy will be of that company? "Blessed, and holy is he that hath part in the first resurrection." Do you remember the word so frequently rendered "saint," means holy-one? Do you remember, you who expect that "when he who is our life shall appear then shall ye also appear with him in glory," that all the company with him are *saints*, holy-ones? "at the coming of our Lord Jesus Christ *with* all his saints." Do you remember, you who read the epistles by the apostles, that they are addressed to the saints, the holy-ones,— "To the *saints* at Ephesus,' 'at Collesse,' 'at Phillippi,' 'at Corinth,' etc.? And only as you are saints, have you a right to claim the promises therein, to yourself? Do you remember, you whom God has blessed with much knowledge of himself, his plans, and the riches of his grace, that the object of all this light and truth is to sanctify you wholly, and preserve you blameless unto the coming of the Lord, even as the Master prayed, "sanctify them through they truth, they word is truth." Do you remember, you who hope to sit with him in his throne, that "he that hath this hope in him, purifieth himself even as he is pure"? If so, what manner of persons ought we to be in all holy conversation and Godliness. "As he which hath called you is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy, for I am holy" (1 Peter 1:15,16). What is it to be holy, we will consider at another time.

C.T.R.

# THE PROPHETIC CONFERENCE

## HERALD OF THE MORNING

### December 1878 - Vol. 7 - No. 6

It has been my privilege to attend this the first prophetic conference ever held in America. It has been a grand success not alone in the interest it has awakened in the subject of the Lord's return, but also in the great amount of scriptural truth on the subject, which the speakers have collated and presented to the reflective Christian. And I feel confident this mass of evidence on the subject will not be without its weight with those who have been so prone to scoff at the mention of the coming of Jesus and the Kingdom.

The management of the convention was excellent; the committee evidently striving to have the various subjects presented not only by men having intelligence on the subject they presented, but such as are well known and highly respected for learning, piety, and Christian zeal. We do not mean to intimate that none may be well versed in deep spiritual truths but those who have worldly knowledge and respect: no! quite the contrary, "*not many wise, not many rich, not many mighty hath God chosen:*" mainly the ignoble, the despised, the poor, rich in faith, *heirs of the kingdom*. Yet there are, some such, and it was proper for the committee to make use of the most powerful agencies within their reach. Our Lord had many disciples of no reputation, like himself; but he also had a Paul, "whose manner of life was known to all the Jews," and possessed of all the learning of the day.

Our verdict, then, as to the success of the conference is:--A decided success. The shout which has gone up from New York will echo and re-echo throughout the length and breadth of the land, until at last, all the wise virgins have been thoroughly awakened. We have no expectation that any great proportion of the nominal church will receive the subject with joy, but we do anticipate that the true church will. It will serve to the gathering of the wheat to the "barn" condition, (overcomers, perfect in Christ; that condition of holiness, without which no man shall see the Lord,--the bride made ready).

It is true we could not endorse *every* thought presented, for instance, some few of them expressed the view that "the man of sin" is an individual, and yet future. Not seeing what seems to clear to us, that the papal institution has filled this requirement.

It seems strange to me that they do not see that the true church under the *real* Christ, with its "royal priesthood," which is to reign on the earth a thousand years, and which *church*, head and body, *constitute* THE CHRIST, has been preceded by a complete *antichrist*. We do not refer to true Christians *in* the Roman church, but to the *papacy*. There are two bodies; antichrist and his body, and Christ and his body. These are each called *mysteries*: The true church is "the mystery of God," and the false church, "the mystery of iniquity." "The mystery of God," began to develop at Pentecost, and is to be "finished" "in the days of the voice of the seventh angel; when he shall begin to sound." And "the mystery of iniquity doth already work, (said Paul), only he that letteth will let (hinder) until he (the "dragon," or civil power of the empire) be taken out of the way, *then* shall that wicked, be revealed."

The *false* grew more rapidly than did the *true*, "for antichrist must first come;" and under the fostering care of the *empire*, from the conversion of Constantine, it grew rapidly, until about A.D. 538; when it was established as *head of Rome*. And in 798, it

had obtained supremacy over the nations. But in 1798, “they took away its dominion, to consume and to destroy it *unto the end.*” Thus, it held “times and laws” for its allotted 1260 years: and reigned over the *kings of the earth*, for about 1000 years.

The Roman church claim this as the 1000 years of Rev. 20:4, (during which the *real* Christ is to reign), and regard the present time, as “the little season” during which Satan is loosed, and look forward expectantly to the final overthrow of all opposers of the church.

The “mystery of iniquity” was complete as “the man of sin,” when that false system was united to the empire, and began to wield civil power. The “mystery of God” will be finished, when the true church are united to the Bridegroom and receive “*power over the nations.*” The union of the false church to the empire, was *harlotry*, the union of the true church to Christ, is *marriage*.

“The man of sin” is a counterfeit of the true, or “righteous one.” The man of Calvary, when his body is complete, is to have all the kingdoms of the world:--“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” The man of sin claimed that promise; and has reigned over the kings of the earth, 1000 years. And in attempting to counterfeit the claims of Christ in the next verse, “be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but a little,” the popes have caused the kings and judges of the earth to tremble, and even kiss their feet. As “the dragon” is to be bound for a thousand years, and cast into the bottomless pit, under the reign of the *real* Christ, so prophecy teaches that the *dragon* or beast, was in the bottomless pit during the reign of *antichrist*.

This mystery of iniquity was developed *in the church*, “the temple of God;” and has thus showed himself “that he was God.” The delusion has been so complete, as almost to deceive the very elect; indeed some Christians do place the thousand years reign of the church, in the past.

Why our Father permitted the kingdom of antichrist to so completely counterfeit the future kingdom of Christ we may know hereafter. But that antichrist has come, who can doubt, after an examination of the two great systems? But there is a difference; under the one, “darkness covered the earth, and gross darkness the people;” in so much that it is known as *the dark ages*. Under the other, “the knowledge of the Lord will cover the earth.” *Light* dispels darkness; he, antichrist, and all his kindred, for there be *many* antichrists, shall be destroyed with the *brightness* of his, the true Christ’s, parousia.

## **ANOTHER POINT OF DIFFERENCE**

Another point of difference from a *few* of these brethren, is, they expect the Jews to return, build Jerusalem, the temple, etc. before the Lord comes. Failing to see, we think, that the trouble coming on the world is after the gathering of the church, but during the gathering of the Jews, rebuilding of Jerusalem, etc. They do not see, as we think we do, that many years elapse between being “caught away to meet the Lord,” and the return to the mount of Olives. Many of them labored under a disadvantage in their arguments from failure to apprehend that the “restitution of all things,” means something for the

dead, as well as for the living nations; *we could see, however, that some of them did not tell all they knew on this glorious subject.*

We hope the statement of differences will not be understood as fault finding, for on the contrary we commend their boldness; for realizing that they will suffer reproach both from the world and the church, they have not counted their reputation dear to them; but realizing that to keep silent on what is clearly taught in God's word, would be to deny that word, they announced themselves as determined, at any cost, to "preach the Word." I knew many of these brethren and loved and honored them; but now I love and honor them more; and on points of difference, we shall doubtless come closer together, if we all remember that we are still learners; and also that we are to walk in the light, grow in grace and knowledge; and in love let such as are strong, bear the infirmities of the weak.

C. T. Russell

# RICH MAN AND LAZARUS

## HERALD OF THE MORNING

### January 1879 - Vol. 8 - No. 1

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

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

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

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

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

The rich-man represents the Jewish nation at the time of Christ's preaching. The purple, represents royalty; the fine linen, purity, and together, represent the Jews as a royal priesthood. Up to this time they fared sumptuously every day. They had been the recipients of the choices of God's favors; --"What advantage hath the Jew? Much, every way; chiefly because unto them were committed the oracles of God." Christ in his ministry, came to his own, and his own received him not; when sending out his disciples, he charged them, --"Go not in the way of the Gentiles, and into any city of the Samaritans

enter ye not.” When the Syrophenician woman came beseeching him for her daughter, he refused to take of the children’s bread and give it to dogs; thereby calling the Jews *children*, and the Gentiles *dogs*; but finally, because of her great faith, he granted her the favor, as a crumb from the children’s table.

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

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

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

The thoughts conveyed to me by this parable are much the same, as by Rom. 11:19, 20; “because of unbelief the natural branches were broken off, and the wild branches grafted in.”

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

C. T. R.

# **THE SABBATH**

## **HERALD OF THE MORNING**

### **January 1879 - Vol. 8 - No. 1**

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

The Christian church observes the first day of the week, because on that day, Christ rose from the dead, bringing life and immortality to light. We remember that day with joy as the beginning of the new creation; the birthday of man's immortality; made sure by the resurrection of "the first-born". And with Peter, we can say, "Blessed be the God and Father of our Lord Jesus who hath begotten us again unto a lively hope (hope of life) by the resurrection of Christ from the dead". This day Christians delight to consecrate to the worship of God. Not as servants obeying a command, for God has nowhere commanded it, but as sons of God might celebrate the laying of the corner stone of creation, "When the morning stars sang together and all the sons of God shouted for joy". It is a willing service, a free-will offering, which as under-priests, (1Peter 1:15), we render; thus offering "spiritual sacrifices", "the fruit of our lips" our reasonable service, acceptable with him. We are no longer servants, under law, but children, under grace. And no longer look to the law of carnal commandments, that is, law which merely regulates the conduct of the outer man; but we as children, are under the law of love. If ye love me keep my commandments. This is my commandment, that ye love one another; for love is the fulfillment of the law; that is the true spirit of the law. All can see that to those actuated by the law of Christ, the carnal commandments would be useless. If I love you, none need tell me not to kill you; for instead of desiring to kill, I should seek to save your life. And how should I steal from, or bear false witness against you? No no! If I love you I could do none of these things. And knowing God, and loving him, how could I worship any other? LOVE fulfills it all! thou shalt love the Lord thy God with all thy heart.

We see then, that the carnal commandments were only for the carnal seed. The Christian is so far above them that they do not reach his case,. The law was a school-master to bring us to Christ; but when we enter his school we are free from the law; "we are no longer under the law, but under Christ." But, says a brother, Christ taught that not one jot of the law should fail till all be fulfilled. True! And I can show that it did not pass away until it was fulfilled. Now you will agree with me that all the law was not fulfilled at once; and that some of the features are yet to be fulfilled. ( I do not refer to the Ten Commandments alone, but to the whole system, including the types). As an illustration of types fulfilled, and yet to be fulfilled, take that of the day of atonement; this shadow in the law represents in one day's work, the entire gospel dispensation; and what the high priest did typically, Christ, our High Priest is doing really. The high priest offered bulls and goats, and took their blood into the holly place, to make the atonement. Christ, our High Priest, entered into the holy place "not made with hands", to appear on the presence



of God for us. As the typical high priest did not remain in the holy place, but came out and blessed the waiting people, so Christ comes out to bless the waiting people. "And in Him shall all the families of the earth be blessed." This blessing of the people, is a part of the type yet unfulfilled; but it surely will be, "for it is easier for heaven and earth to pass, than one jot of the law to fail till all be fulfilled."

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

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

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

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

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

probation with the promise of eternal life on condition of obedience, and which the natural man did not render, but which is fulfilled in us, who render the obedience of faith.

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

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

### THE DAY SABBATHS

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

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

As the Israelites could keep the day Sabbath anywhere, either in his own land or in a strange land, among his brethren or his foes, while the year Sabbaths could be kept only in his own land, how beautifully expressive is of the fact that we, though citizens of a far country, pilgrims and strangers, can have this rest in Christ even now, a peace the world can neither give nor take away. O how true it is that “they that believe to enter into

rest". Brother, sister, have you entered into this rest? Are you carrying all your cares and troubles to him who invites all who believe, to cast their burdens on him? We are not to expect while in enemies land to have their friendship "the friendship of the world, is enmity to God"; "If ye were of the world, the world would love its own, but because ye are not of the world, the world hateth you". But, beloved, remember he has also said, "In the world, ye shall have tribulation; but in me ye shall have PEACE". Are you keeping THIS Sabbath? Or are you as servants under the carnal law, still carrying your own burdens? Many fail to obey the Master when he says, "take *my* yoke upon you and learn of me; for my yoke is easy, and my burden light; and ye shall find rest to your souls".

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

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

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

**YOUR VOTE WANTED**  
**HERALD OF THE MORNING**  
**February 1879 - Vol. 8 - No. 2**

I have a question to propound to every subscriber and reader of the Herald of the Morning, viz. *how many of you*, want a paper like the Herald twice a month instead of once. Many of those who love the Herald and the truths taught therein, have suggested that it be issued semi-monthly saying, they get hungry between bites.

For various reasons we have not deemed it proper to comply with this request: one of these the price would necessarily be double, as well as the paper. True at one dollar a year it would be cheaper than most religious papers; but many of our subscribers would find it difficult enough to raise even that small amount, for not many rich, but the poor of this world, rich in faith, are the ones who relish these rich bounties and dainties of God's word of promise.

I now propose—*if there are many of you* who would like to have and read it--: to publish at Pittsburgh, Pa. Another paper with another name and other matter; but of the same general character, size and price (50 cts a year) as the Herald, which would be its auxiliary; the Herald issued on the 1<sup>st</sup>, and the new paper on the 15<sup>th</sup> of each month. This would enable all who desire a paper oftener to have it.

While I should continue one of the publishers of the Herald, I should probably be unable to render any assistance to its editing. The two papers would be one in spirit and subject, but separate and distinct in *management*, and finances.

I presume brothers Paton, Keith, Adams and others could do more writing than they have been doing for the Herald; and though I have no assurance of the kind from them, I think we may safely take for granted they will be glad to write more to you, about the sparkling jewels of our casket.

Now I want a vote from each of you. Those who want *another paper*, who are anxious for it: write *at once*; saying; *I subscribe for the new paper*. Let those who receive the Herald *free* (unable to pay), as well as those who do pay,--write. For the new paper, like the Herald, would be just as free as the air you breathe, to all the Lord's *poor*: trusting the giver of all mercies, to provide the means for its support, if *he* desires it to live.

Do not put off until tomorrow, what you can do now. Take a postal card (send no money until we decide whether the paper is wanted), this moment, and let me know if you want it. All who do not write will be accounted as voting, No. My directions are C.T. Russell, Pittsburgh, PA.

**THE NEW PAPER**  
**HERALD OF THE MORNING**  
**March 1879 - Vol. 8 - No. 3**

Those sending in a vote for the new paper, will be desirous of knowing the results. Those not sending a postal card, being counted as voting, NO; shows that another paper is not generally desired: and to your decision we acquiesce.

We have no desire to entail on ourself the labor and expense of publishing another paper, if you do not want it, and feel very anxious for it. Those from whom we have heard were evidently pleased with the prospect, and hopeful that it would start, but as compared with the whole number, they are a minority. You may therefore consider the matter as abandoned for the present, unless I hear from a great many more during the next few days:

# CONVERSION AND HOLINESS

## HERALD OF THE MORNING

### April 1879 - Vol. 8 - No. 4

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 reprovved 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,” ect.) is the element which reprovves 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 *con*-verted; 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: 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 the 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 they 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, etc., elements of carnal nature are supplanted by godlike mercy, justice, love, and humility.

Will it pay? Is it profitable? are the proper questions: let us count the cost. You must crucify 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 you withhold 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 the Lord, and have, not a mere momentary ecstatic 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.