MERALD OF THE MORNING

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

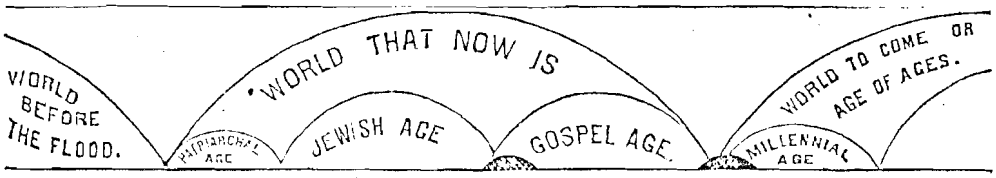
Vol. 8. ROCHESTER, N. Y. MARCH, 1879. No. 3.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

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



PLAN OF THE AGES:

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

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

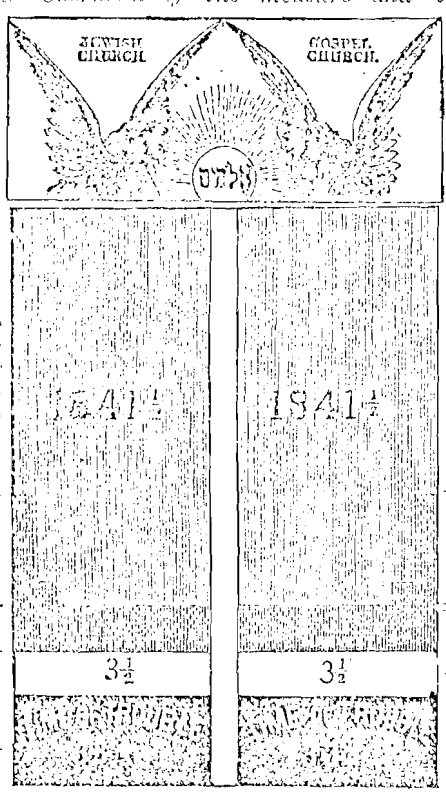
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

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

2300 days ended in 1843–4.

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

"Times of the Gentiles" end in 1914.

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

Sister Stafford of Janesville Wis. writes:

Have just read the Feb. No. of the Herald, and how my heart rejoices at the truth that comes to cheer and strengthen, in these anxious hours of *waiting*. Have gained the consent of *one* dear soul to read the HERALD.

Cincinnati, O. Feb. 5th '79.

I am, through God, indebted to you for sweet comfort, since reading your paper I can search the Scriptures understandingly; your explanations are the most consistent I have ever seen; may you prosper in the good work of winning souls to Christ, by the power of truth: Justin F. Robbins.

☞The new paper:—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: C. T. RUSSELL.

THE LAST TRUMP:

The first number of a new paper just started at Oakland, Cal. has reached us; I must say, I am *more* than pleased with its general appearance and manner of presenting truth. Its editor and publisher, H. B. RICE, has been a Disciple preacher; but seeing the great "plan of the ages;" the *harvest*, time arguments, etc. he feels called to proclaim these blessed truths, with pen, as well as mouth. His paper is a 16 page monthly; fully one third larger than the HERALD; and has a clean readable look. His style is crisp, pointed, and telling; and judging by what we have seen, we believe his efforts are calculated to do much good; and therefore ask all who can afford it, to help in circulating his paper. Price, $2 pr. year. And, judging by the first number, I know of no $2, monthly, for which I would so willingly invest that amount. Want of space alone prevents us from giving extracts. Address, H. B. RICE, Box 1610, OAKLAND, CAL.

Bro. Wm. Lindsay, Detroit, Mich. says: The Herald contains precious truths; precious to me, because they magnify so much the character of God, and the whole plan of salvation; so that I *know* much of it is directed by the Holy Spirit. And so I eat at its bountiful table with keen relish, and can praise my God for the increasing light.

EAU CLARE WIS.

Dear brother, I have been a reader of the HERALD, only about eighteen months; and am to-day, not only a reader, but also a student of its teachings through which my Bible has become a new book to my understanding. I have respected God, and loved my blessed Saviour; yet I knew them not; but as month after month passes, I learn also to *love God*. O how beautiful is the plan of the ages! I worship God, my Father; and raise my heart to Christ my elder Brother, with an understanding such as only the Holy Spirit, given to lead us into all truth, can give. Please accept the widows mite; I am so thankful for the privilige of sending it to such a cause; and may the blessing of heaven rest on you and yours.

Mrs. C. L. LOCKWOOD.

J E Wheeler. E M Dennis. A J Thompson. O S Barr. W H Wardwell. G Mayhew. w Vincent. J Fondey M D. J Baker. w S Horr. S Hovey. H D Stafford. R Cutter. I w Adison. S McConkey. J F Robbins. E Hinchliffe. M H Baldwin. E Pennell. C D Smith. T Browu, H N Dexter. L S Bryant. M L Staples. M Edgecomb. J Ogilney. J M Glotfelty. wm Brayton. R J Arnot. w N Smif. J H Bartlett. S L Barnum. L Record. C L Gilbert. E L Jordon. O Ensign. w A Cauthorn. D D Lathrop. J C deBruynkops. w McCandish. G w Smith S M Miller. A J Thomson. S J Hunt. Eld C Bradley. D E Baldwin. L S Bronson. J Q Morton. wm H Johnston. E w Moore. E A Clark. D Myres. D Edwards. D B Salter. J Moulton. J w Innis. J H Gray. R M Clapp. J Brown. A C West. A Kimpton. J Greenawalt. J w Ewing. M A Murray. *Mrs.* M Wheeler. F W Haskell. w M Caul. E C Doane. J D Dickerman. E C Vandorn M A Beasley. F Strong. A Hamlin. L R Houghton. C S Rockwood. H Landis. C Crandall. I Girvan. J Foster. C S Seagwick. D B Wolfe. L Kerr. M Tomlinson. M Newbury. E Purdy. J M Mack. M Foster. M C Waterbury. L Benedict

☞Volumn 7. July to Dec. 78, can be supplied at 25 cents a set: ED.

MANNER OF THE ADVENTS:

Or The Natural and the Spiritual.

The first advent of Christ was a personal coming, with a "natural body;" the second advent is a personal coming, in a "spiritual body: "Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual," "Yea, though we have known Christ, after the flesh, henceforth know we him no more."

Prophecy speaks of the coming of Messiah as one event; and the only indication of successive stages has to be drawn from the nature of the events foretold. The Jews ought to have known that he could not come as the man of sorrows, smitten, afflicted, led as a lamb to the slaughter; and at the same time, in the character in which they and we, now look for him. Prophecy was not very plain; if it had said, He will first come as a man, to suffer; and afterwards, as a God, to reign, and judge the world; they could have understood and appreciated his first advent. But God did not want them to understand; he spoke in parables and dark sayings, lest they should see and be converted, and he should heal them. [For the body of Christ, the mark is set so high on purpose, so that only *the* few can find it; because all are not wanted for the position of *bride*, to the second Man].

The prophecies of Scripture were not designed merely for the Jew, they are written for *our* instruction, "we have also a more sure word of prophecy unto which ye do well if ye take heed," says Peter to the gospel church; and it is about this very subject, the coming of Christ, of which he is speaking. "Our beloved brother Paul, also, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of *these things;* in which are some things *hard to be understood.*" Then it is true with us, as with the Jews, that there are dark sayings, hard to understand, concerning "*these things.*" Shall we not therefore take heed "lest we fall after the same example of unbelief"?

Though the first step in the coming of the promised SEED was fulfilled eighteen hundred years ago, there are prophecies yet to be fulfilled, which the *gospel* church ought to know, cannot be fulfilled at one and the same time. He cannot come "with all his saints," at the time he comes, to harvest the earth, and gather his saints to himself. He cannot come to dash the nations in pieces, and come, at the same time, as "the desire of all nations." You may think he will crowd two kinds of work into one stage of the great *coming of Messiah*, and be deceived. So thought the Jews; and even his disciples were constantly expecting just such *confusion*, in the fulfilment of prophecy; surely he will not submit to this cruel persecution much longer, he will assert his great power, as we saw him do in the temple, and hurl these blasphemous Jews and Roman legions like chaff before the wind. God is not a God of confusion, each class of events must have their time and place.

"The *second* advent," as if that were a final, is supposed to be Scriptural, but there is nothing of the kind; when he went away he said he would come again, it is true; and that *will* make "a second time." But there is evidence, that after he comes the second time, he will come *again.*

He is coming to the *world*, to judge the whole family of man. His first advent was *not* to the world; "I am not sent but to the lost sheep of the house of Israel." That was exclusively to the Jewish church; and "unto them that look for him, he will appear the second time, without sin unto salvation." The *world* do not look for him; nor is this advent *to* the world, but to them that look for him. "If I go away I will come again and receive you to myself, that where I am, there ye may be also." This is as exclusively to the gospel church, as was the former to the Jewish church. *Results* of the former, reached beyond that church; and will do so in this case.

When he came to the Jews he had no form nor comeliness that they should desire him: when he comes to us, the world will not desire him: "I saw the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." But he will come, as "the *desire* of ALL NATIONS."

He came the first time, in character with the age and work he had to do; every thing in that dispensation was earthly and visible, earthly priesthood, earthly sacrifices, earthly temple, and earthly city. Will he not come to the gospel church in character with the things belonging to this age? and what is there that is earthly, or visible? We offer spiritual sacrifices, have a spiritual priesthood; and nothing the christian has, which the world cannot have, is of a visible nature. To all appearance we are natural human

beings; but there is a spiritual sense in which we are *new* creatures, Christ formed within us. But all is on the invisible plane, "The things which are seen are temporal, but the things which are not seen, are eternal." When Christ appears "the second time, without sin unto salvation," he can no more be seen by the natural vision, than can other "eternal things." Do these things appear contradictory? not one whit more than did Scripture statements at the first advent. Do you say, "every eye shall see him;" true, but not now. There is order in these things. When he appears to the *world*, we also *appear*, with him,, (Col. 3: 4). But we do not appear *with him*, until after he has appeared to us: "we shall be *like* him, for we shall see him as he is." Those in the mill, and in the bed, and are changed in the "twinkling of an eye," will not see Christ, until they are changed, fashioned like unto his glorious body. But "as the lightning that *shineth*, etc. so shall also the Son of man be, in his day." True; but *spiritual* brightness is not visible to natural vision. Hence Christ may shine a thousand times brighter that did the host of angels encamped round about Elisha, (2 Kings 6: 17); and yet, "without holiness no man shall see the Lord," This invisible coming is in strict harmony with every other feature of the gospel age; and as he came to the Jewish church in the end of their age in a character appropriate to that age, he most certainly so comes to us, in the end of the dispensation of the Spirit.

Remember, this does *not* clash with those statements concerning the open manifestations and judgments, which are to awe and astonish the world; and *does* reconcile many Scriptures which can be explained in no other way.

THE PAROUSIA.

"But as the days of Noe were, so shall also the parousia of the Son of man be," (Matt. 24: 37). "And as it was in the days of Noe, so shall it be also, in the days of the Son of man," (Luke 17: 26). In what respect do these texts differ? and if they mean the same, and there is no possible excuse for any other view, then the parousia, or *presence* of the Son of man, and the *days* of the Son of man, mean one and the same; just as the *days* of Washington, and his *presence* here on earth, would mean the same. The *days* of the Son of man, in which men are to be planting, building, and marrying, and *know not*, implies, not a moment merely, but a period of time. Hence, "as the days of Noe, so shall also the presence of the Son of man be," implies, that this *presence* of the Son of man, is to be, not a moment, merely, but a period. The harvest of the Jewish age, was the period of his parousia, when he came to that people, *in the flesh:* What of the harvest of the gosgospel age? is it not the time of his presence at the second advent? and does not the harvest occupy *time*? "And in the TIME of harvest I will say to the reapers, Gather ye together first the tares," etc. Then the "time of harvest," is the time of the parousia of the Son of man, the time in which men are to eat, and drink, and marry, and know not.

There is a sense in which the harvest of the Jewish age reached from the baptism of Jesus, or indeed from his birth, but was in actual process from his baptism to the final destruction of their nationality; the latter, being a period of about forty years. And our prophetic measurements give a similar period here, as the harvest of this age: beginning in a certain sense, in 1843–4; but the Bridegroom tarried, and the actual work of the harvest began thirty years later, and will end with the "times of the Gentiles, in 1914. This is what we understand by "the day of the Lord;" or, "day of the Son of man," [day, and days, are the same in the Greek]. "The day of the Lord is a day of darkness." It is not, therefore, the millennial age, when the knowledge of the Lord shall cover the earth, but a period of desolation which precedes that brighter day; even as the forty years, or "day of temptation in the wilderness," preceded the entrance into the promised land.

There is a special period marked off *here*, as at the end of the Jewish age, a "week," of seven years, for the separation, first of the tares, and afterwards the gathering of the "wheat." And when gathered, it is to be protected; *while passing through the fire.*

If the Son of man is to be "as the lightning that shineth, etc. *in his day*," (Luke 17: 24), how can *his day* be called "a day of darkness"? It is to be like the presence of God in the pillar of cloud, darkness to one class, and light to another. This brightness of his coming (parousia), is of course spiritual light, and which *is darkness* to the world, "for the natural man can not discern the things of the Spirit." Hence the "day of the Lord so comes as a thief in the *night*, (that is comes in darkness), and they

shall not escape; but ye, brethren, are not in darkness, that that day should come upon you, as a thief."

HOW ARE *WE* TO KNOW?

"They ate, they drank, they married wives, and were given in marriage, and knew not," in the days of Noe, "so shall it be also, in the days of the Son of man."

If *they* are not to know, it must be there is no visible demonstration in the days of the Son of man, *until their destruction* comes. And yet the inference is, that they *ought* to have known in the days of Noe, and also in the days of the Son of man, *before* the destruction comes. But how are *we* to know? By taking heed to the sure word of prophecy, I answer. And as his parousia is to be spiritually discerned, and in no other way, *until* their destruction comes; there are but two possible ways for us to know the time of visitation. First, by the prophetic periods, which give the time and place of the harvest; and the signs of the times, as auxiliary evidence: or second, as did Noah, by direct revelation. But as the Scriptures are able to thoroughly furnish us unto *every* good work; God will never ignore, and thereby dishonor them by giving in some easy way, what may be learned by SEARCHING the SCRIPTURES.

THE SIX THOUSAND YEARS:
Have They Ended?

There is a great deal of indirect evidence that at the end of six thousand years the day of the Lord begins. The day of the Lord is a day of trouble; have we entered upon that time of trouble? The weight of evidence is certainly favorable to the view that we have; and are surrounded by the events belonging to the commencement of that great day.

The chronology, as found in the Bible, is generally considered broken, imperfect, and hard to understand. And so, we may add, are all, or nearly all great Bible subjects hard to understand. Yet when the proper time comes, and the truth is seen, there is a clearness which commends it to our judgment. Take the subject of the time of the second advent, and there are texts which lead the popular mind to the very gratifying conviction that there is nothing for them to search out in this direction; hence they, having no responsibility, may be at ease. While the facts are, it is only by "knowing the time," that we can possibly discern the *parousia* of Christ:—"But as the days of Noe, so shall also the parousia of the Son of man be." And to know the fact of the parousia of Christ, to the generation upon whom it comes, is the test of son-ship.

Again, the atonement is another subject which has been superficially considered. There are texts leading the popular mind to the belief that Christ is our substitute, that he suffered, not for us, merely as the great Physician and restorer; but instead of us, to satisfy a broken *law*, and keep us from punishment; and so make 2 Cor. 5: 10, that "we must all appear before the judgment seat of Christ; that every one may *receive* the things *in his body*, according to that he hath done, whether good or bad," a mere farce, if we have a substitute who bore it *instead* of us, eighteen hundred years ago. Truly this is a very gratifying belief, but like all other erroneous views, it must pass away in the brightness of his parousia. And when the truth is seen, how beautiful and God-like. Christ died, not to appease wrath, and not to reverse the righteous judgment of God on "the old man," the carnal nature, but that he might *re*generate the race; and yet be just, and render unto every man *in the flesh*, according to his deeds done in the flesh.

The church are now being judged, and when we are judged, receive chastisement, (1 Cor. 11: 32); and a hundred fold for our good deeds, (Matt. 19: 29); and the *world* will receive for their deeds, in the time of *their* judgment. Thus we see harmony between the work of the Father and the Son, not discord. The old view of a substitute, is doubtless quite agreeable to both church and world, but it has no foundation in truth, since it is opposed to every New Testament statement concerning rewards and punishments. There are texts, that superficially explained, appear to lean in that direction, as there are texts which seem to oppose our knowing the time of the parousia of Christ, but properly understood, there is no discord.

The chronology of the Bible is another subject on which there are many *apparently* conflicting statements; but it can now be cleared of all. Why then, it may be asked, is there so wide a difference in the calculations of the wisest and best men? For the same reason, I answer, that a difference of opinion has obtained on other great Bible subjects; men have held some opinion on all subjects, at all times; but the *truth* is seen only as it becomes due, and it is *due*,

only as it is fulfilled, or is at the point of a fulfilment. "I speak these things, that when they come to pass, ye might believe," conveys the exact idea. This is why so much light is now being seen; we are at the end of one dispensation, and the dawn of another, the atonement, made *in the holy place*, is about ended, and the church is soon to take higher and holier ground; hence, the great increase of light, without which, the "wife," cannot be made ready. O brethren, do not hold back; you tarnish your own crown, and cause others to draw back.

The time and manner of the first advent were not understood, until being fulfilled. So little about the work of the second coming has been understood until at, or near the actual paronsia. So also with chronology, the real truth shines out, only as the six thousand years are about to end; since it is only when the day of the Lord is about to begin, that a knowledge of the fact, becomes the portion "of meat due to the household." The same order obtains with the atonement, and all other parts of the great progressive plan; as it is about complete, and the church about to enter upon the work which is to follow, the light shines forth to the household. The same Scriptures have always been there, but men's minds were not prepared to see and accept the truth. On this principle, and for this reason, many things have been "closed up and sealed even to the time of the end."

The chronology in the margin of our Bibles was compiled and arranged by Bishop Usher; and being considered as reliable as any other, (though absolute confidence was placed in none) it was, by authority, ordered to be inserted in the margin; but has no more authority, aside from that of king James, than any other chronology, of acknowledged merit; of which there are some half dozen. *Bowen's* chronology, the one our arguments are based upon, was adopted, first, because, after careful examination and comparison with the Bible, I found that every apparent break, or dark part as given in Scripture, could be reconciled, far more satisfactorily than by any other. Second, because all the prophetic periods and Bible measurements are, by this chronology, brought into the most perfect harmony one with the other; while, by any other, the utmost confusion obtains.

There are certain difficulties in the way, in arriving at the absolute truth on this subject, which we cannot ignore, and which we shall fairly and fully present to the reader, in another article; but at this time we purpose to give only the points of variance between this chronology, and that by Bishop Usher; and the reasons for this difference.

The total of this difference amounts to *one hundred and twenty four years;* 100, during the reign of the judges; 6, during the reign of the kings; and 18, as to the commencement of the captivity. Excepting the above, they are in harmony. *Bowen's*, proving the six thousand years to have ended in the autumn of 1873, and of course, "the day of the Lord," which is a day of trouble, to have already begun; and the other, that it is to be a hundred and twenty four years later than the above date.

The two agree from Adam to the division of the land, while from that to the reign of Saul, Usher makes an even 350 years; and Bowen, 450. In the book of judges are nineteen periods, giving the duration of each judgeship, and the time that intervened between each judge, and while under their enemies. These nineteen periods added together, make just 450 years. There is also a little time after the division of the land (Joshua 14); and the first one of these nineteen, (Judges 3: 8), which would not diminish, but rather lengthen the time between the division of the land and the reign of Saul. But Usher *reduces* this period to 350 years, in order to reconcile certain discrepencies occuring in the book of Kings.

During this period given as 450 years, they were most of the time under judges, but there were 111 years occurring at intervals between the various judges, in which they were without judges; the time of the judges being scattered over most of that long period, but not all of it. Now if the whole period were reduced to only 350 years, they would have had judges only a little more than three hundred years; and Acts 13: 20, is a long way from the truth; whereas Bowen's chronology, gives the whole 450, as given in the book of judges, where they were scattered over all but 28 years of the 450; and Paul's statement that "he gave them judges *about* the space of four hundred and fifty years," is correct.

For reference to these periods, and other chronological details, see HERALD of March 15th, '78; which we can send for 3cts.

The next difference occurs during the reign of the kings of Judah. From the death of Solomon, to the end of the reign of the last king of Judah, was as follows:

Rehobo. reigned	17	years, 2 Chro.	xii:	13
Abijah "	3	" "	xiii;	2
Asa "	41	" "	xvi:	13
Jehoshaphat	25	" "	xx:	31
Jehoram "	8	" "	xxi:	5
Ahazia "	1	" "	xxii:	2
Athaliah "	6	" "	xxii:	12
Joash "	40	" "	xxiv:	1
Amaziah "	29	" "	xxv:	1
Uzziah "	52	" "	xxvi:	3
Jotham "	16	" "	xxvii:	1
Ahaz "	16	" "	xxviii:	1
Hezekiah "	29	" "	xxix:	1
Manassah	55	" "	xxxiii:	1
Amon "	2	" "	xxxiii:	21
Josiah "	31	" "	xxxiv:	1
Jehoiakim	11	" "	xxxvi:	5
Zedekiah	11	" "	"	11

Total 393 years; while, according to Usher, it was but 387 years; a difference of *six* years, (compare his date at the death of Solomon, in the margin of 2 Chron. 9: 31, which, it will be seen, was B. C. 975; with his date for the end of Zedekiah's reign 2 Chron. 36: 19; which is, B. C. 588; and the difference is, 387, or six years less than given in the Bible text itself.

There is a *reason* why Usher reduces the time, to less than it is given in the text; he is trying to reconcile certain discrepencies found in the books of 1st and 2nd Kings; a task impossible to accomplish. Bowen, on the contrary, follows the exact Bible text as given in the Chronicles of the kings of *Judah*, the line through which Christ descended.

This 6 years, with the 100, during the reign of the judges, make 106: and the 18, making the total difference of 124 years, is as follows: Usher begins the 70 years captivity with the third year of Jehoiakim's reign, and certainly there was a captivity of a large part of the nation, at that time; it was at that time, Daniel was carried to Babylon, (see 2 Chron. 36: 6, Dan. 1: 1); and many of the nobles, and principal men were taken captive; but *Jerusalem* was not taken captive until eighteen years after, or in "the end of the eleventh year of Zedekiah, the son of Josiah." (Jer. 1: 3). And it was, not the captivity of a part of the people, but the desolations, (in the plural,) of Jerusalem, from which that seventy years was to measure, (Dan. 9: 2).

Those are the only places where Bowen and Usher, disagree: and the weight of evidence is vastly in favor of Bowen.

From the end of the seventy years, or the first year of Cyrus, it was 536 years to A. D. 1, or what is commonly called, "the vulgar Christian era;" and from that, to the end of 1872, Jewish time, ending in our Roman year '73, the six thousand were complete. The year 1, being a fixed point from which to reckon, the *actual* year of the birth of Jesus, whether it was five years before, or only two years, does not affect the measurement; the chronology of the world, would remain the same, if Jesus had not been born.

A very significant fact, may be stated here; according to Bowen's chronology, the six thousand years ended with the Jewish *secular* year which terminated at the autumnal equinox in 1873; and the seventh thousand began. Just at that point of time the present financial distress of nations, began in J Cook's office in N. Y. City. Since which "the canker and rust," of the rich men's wealth, which they have heaped together for the last days, is witnessing against them (James 5:). And the impression is very general that strange things are at hand.

When the great dispensational change begins, *somebody* is to have the truth; while the mass of the nominal church are to be in darkness; may it not be that we, who are teaching these things have the truth? If so, it is worth looking into. We certainly have a good deal of Scripture, and circumstantial evidence to favor our position, that the six thousand years are ended, and that the "day of the Lord has begun.

NOTES ON CHRONOLOGY.

Like every other truth, Bible chronology is so given that good and great men may be in doubt as to some of its actual measurements. For instance, from Adam to the end of the flood, to the very day the waters were dried up, was 1656 years. Noah's 600 years is the last period which makes up this total, and so definite is it given, that we learn, in Gen. 8: 13, that when the 600 years were ended, on the first day of the first month of his six hundreth and first year, the waters were dried up. And yet there is a way to reckon, so as to make it appear one year more; and so contradict this connected chain of evidence. So almost every Bible subject is made obscure by contradictions. To tell why this is permitted, would be to tell why God chose to speak "in dark sayings and parables, that seeing they might see, and not perceive

We suppose it was that the Bible might be understood, in relation to these great subjects, only when all parts should come together, into one harmonious whole. The Bible *has* puzzled men; it puzzled the prophets, and even the angels. "Go thy way, for the words are closed up and sealed even to the time of the end," has been true of all that pertains to the great plan of the ages.

The development of the bride required none of these great outline truths; Christ, and him crucified, and *faith* in much that was very imperfectly understood, has been about all. But as she is about to enter on new scenes, and pass from the school, to the home and duties of the wife and mother, her royal Bridegroom makes known to her a little of his home and house-hold matters. And how her heart flutters, and her bosom swells, at the glowing picture; how sweet the still small voice through which he fulfills his promise:—"I call you no more servants, for the servant knoweth not what his Lord doeth; but I have called you *friends;* for all things which I have heard of my Father, I have made known to you."

The Bible has been arranged with many *apparent* contradictions, on purpose, *to keep men in darkness:* "Unto you it is given to know the *mysteries* of the kingdom; but unto them that are without, it is not given."

From Adam to the birth of Methuselah, was 687 years, and Methuselah's age is given as 969, which total is 1656, the exact time from Adam to the *end* of the flood. The flood was on the earth one year, lacking one month and seventeen days; and Noah remained in the ark some months longer. Methuselah not being in the ark, must have died at the beginning of the flood. Here is what appears like a plain contradiction; can it be reconciled? As easily as to turn your hand, I answer; and in a perfectly Scriptural manner.

There are numerous instances to which we can refer, where a certain number of years having passed, and another year commenced, that year, merely commenced, is counted as a full year; but one may suffice: "Zedekiah reigned eleven years in Jerusalem," (Jer. 52: 1). Now read from the 5th to the 12th verse, and you find he reigned only a few months of that eleventh year. Methuselah was 968, and entered on his next year, and that last year is counted, as was the last year of Zedekiah. And he could have entered 1 month and 17 days into the last year, before the flood came.

But does not this weaken the probable exactness of the measurements which make chronology? Not in the least; if the Bible is true, Bible *chronology* is true in *spirit*, if not in letter. The full age of none of the patriarchs from Adam to Noah, is reckoned as a part of chronology; but merely to the begetting of the next patriarch: that much of the life of each, was given to be added up as a chronology. And though we are not called upon to believe that every patriarch was born on his father,s birth-day, that some did not overrun, and others fall short, still we *are* called upon to believe that what the chronology is given to *teach*, is the exact truth.

Here is where so many mistakes are made by those called to feed the household; without comprehending the *whole* of a subject, they hastily build on single texts; and being sure of a text of Scripture, are over confident. I saw this illustrated at one of our camp-meetings; a brother preacher had made the discovery that Methuselah's age, and the time prior to his birth, made a total of 1656 years. That was enough; no reasoning, and no array of *connected* Bible statements could reach him. He could comprehend the arithmatic, but he could not grasp the spirit of the subject.

2nd The next chronological dificulty is in relation to the age of Terah at the birth of Abraham: "Terah lived seventy years, and begat Abram, Nahor, and Haran," (Gen. xi: 26). In the chronology, we affirm that Terah was 130 years old when Abram was born; and prove it thus; Terah died at 205 years of age, (Gen. xi: 32). Abram did not leave Haran, or *Charran*, [one is the *Hebrew*, and the other *Greek*, like Elijah, and Elias], until his father was dead' (Acts vii: 4). When Abram left Haran, at the death of his father, and came into Canaan, he was 75 years old, (Gen. xii 4–6). Here is an agreement between three witnesses. But do they not contradict the statement that "Terah was seventy years old, and begat Abram, Nahor, and Haran?" By no means! there is no more proof in that text that Abram was born when his father was 70, than that both of the other sons were born at that time. But Abram's *name* is mentioned first. O yes! and there are other cases where the younger, if the chosen of God, is named before the elder. There was Jacob and Esau; Ephraim and Manassah. Surely with these examples of the younger being preferred before the el-

der, you would not reject three positive Scriptures, merely because of an unsupported *opinion* that being first mentioned, he must have been the elder.

The next chronological difficulty is the statement in 1 Kings 6: 1, where the time from leaving Egypt, to the fourth year of Solomon's reign, is given as *four* hundred and eighty, instead of *five* hundred and eighty years; a discrepancy of just one hundred years. On leaving Egypt, there was 40 years in the wilderness, and 6 more to the division of the land; then skipping the time of the judges, there was 40 years for Saul, 40 for David, and 4, for Solomon; making 130, of that four hundred and eighty, and therefore leaving but *three* hundred and fifty, for the whole period from the division of the land to Samuel. And we know the judges did not cover *all* of that period; and in Acts 13: 20, it says, that he gave unto them judges, about the space of *four* hundred and fifty years; and the time as given in the book of judges, covering the time of each judge, and the spaces between, add up four hundred and fifty; and thus proves the statement of Paul to be true.

This error of *four*, in the place of *five*, as it should read, in 1 Kings 6: 1, is the source of almost all the errors of chronology.

The reign of the kings of Israel were broken and disconnected. The crown was in possession of a number of different families; and there were times in which they had no king; and although the line of the kings of Judah, through which the chronology descends, is intermingled in 1st and 2nd Kings, with that of the kings of Israel, still it is done in such a way that all the irregularities of the one, are reflected on the other. A king of Judah began to reign *in such a year* of a king of Israel, and so on. While the true chronological line, recorded in the Chronicles of the kings of Judah, is unmixed, and unbroken.

The attempt by Usher to reconcile the two, though praise-worthy, was an impossibility. He shortens one, and stretches the other, to get what he calls harmony. But the chronology of 1st and 2nd Kings, is full of mistakes. For instance, it says, "Two and twenty years old was Ahaziah when he began to reign," (2 Kings 8: 26). And in 2 Chron. 22: 2, "*Forty* and two years old was Ahaziah, when he began to reign." "Jehoiachin was *eighteen* years old when he began to reign," (2 Kings 24: 8). "Jehoiachin was *eight* years old, when he began to reign, (2 Chron. 36: 9). "In the fifth month, on the *seventh* day of the month . . . came Nebuzar-adan, captain of the guard . . . into Jerusalem, (2 Kings 25: 8); while in Jer. 52: 12, it says it was the *tenth* day of the month. I mention these to show that the chronological statements in the books of the kings of *Israel*, where they differ from the Chronicles of *Judah*, are not reliable; they are at variance with Jeremiah, with the Chronicles of Judah, the book of Judges, and with Paul.

With these samples before us, it is not difficult to believe that 1 Kings 6: 1, should read, "And it came to pass in the *five* hundred and eightieth year."

Usher's chronology corrected to the one line through which Christ descended, gives the time as follows:

Adam to end of the flood,	–	1656 yrs.
Flood to the Covenant,	–	427 "
Covenant to the Law,	–	430 "
In the wilderness,	–	40 "
To the division of the land,	–	6 "
From that to Samuel,	–	450 "
Under the kings,	–	513 "
Desolation of Jerusalem,	–	70 "
To vulgar Christian era,	–	536 "
To end of '72, *Jewish* time,	–	1872 "
Total, – –	–	6000 yrs.

Those who would like to see chapter and verse for every year of the above, *and other time arguments* may enclose a 3cent stamp, for No. 6, Vol. 6 of the HERALD.

WHO WILL RAISE THE DEAD?

(The following is from brother PATON, with NOTES by the EDITOR, the notes being in *brackets*, (thus.) The object being to save space. If the articles were separate, we should have to *re*-state much of his, in order to have the reply understood. As an elucidation of truth is the object of both, this will be unobjectionable, ED.)

We are all, I think, willing to learn, or give up ideas when a thus saith the Lord, *understood*, makes it necessary. When the light increases we may see differently, and may we have grace in the future, as in the past, to confess our mistakes as they become apparent. At present we object to the idea that the Father as distinct from the Son, will raise the dead, or do any thing else which is a part of the plan of salvation.

The work done before the incarnation, was, in a peculiar sense, we believe, the

work of the Father; and "the Word was made flesh," to "*finish* his Father's work," (John 4; 34). The finishing work was the *harvest;* and so far as related to the Jews in favor, it ended when Jesus left their house desolate, and said, "It is finished."

Unless we are much mistaken, the Word was not called the Son until the incarnation.

The Son was called Immanuel, God with us, (Matt 1: 23). God was manifested in the flesh." "All power is given unto me in heaven and earth, (Matt. 28:18)). "It pleased the Father that in him should all fulness dwell— all the fulness of the Godhead bodily," (Col. 1: 19). From these, and other testimonies, we believe that God is in Christ, so that all that God does is *through* Christ as mediator, and all Christ does, is by the power of the Father given him. Hence he could say, "I and my Father are one;' and 'he that hath seen me, hath seen my Father." But as the Father *gave* him the power he could also say, "My Father is greater than I."

With the prayer that the Spirit of truth will help in rightly dividing the word, let us look at John 5: 21; which is thought by some, to be a "thus saith the Lord," that the Father, as distinct from the Son, will raise not only a part, but all of the dead.

"As the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth whom he will." If the quickening by the Son, refers to the work of *elevating, after* the resurrection, (that is, *giving the higher, or spiritual life*, as distinct from the Adamic life, ED.) the Son will have nothing to do, for the Father quickens (with the *natural* life), all he raises. To quicken, is to make alive, and the double statement gives emphasis to the idea of *life* by resurrection. Modern resurrectionists do not give life. A careful reading of the context, instead of confirming the assumption that the Father, separately, will raise the dead, will show that the work is committed by the Father into the hands of the Son. The plan of the ages will help in dividing the word.

The closing work of the Jewish age, was the turning point between the work of the Father and the Son; "my Father worketh *hitherto*, and (now) I work," ver. 17.

(The end of the Jewish age, at the resurrection of Christ, was the *beginning* of the new order of things, we admit: and it was then God began the transfer; but he did not then give the *world* to Christ, (John 17; 9); nor yet the kingdom; a work *begun*, is often spoken of, as if it were accomplished. Hence, the work is as yet, a mutual work. And in this great plan, the generation, and *re*generation; the natural man and the spiritual man, and the work relating to them, is of an entirely different order, ED).

Raising the dead may well be regarded as the climax of physical healing; he that can do the greater, can certainly do the less. And if Christ has not the power over physical death, he could not heal a single disease or save a person from dying. (Our brother certainly does not wish to make it appear that we deny the power of Christ, it is only a question of *order*, is there a pre-arranged order, in the work of the Father and the Son?). Before the incarnation, the Father healed diseases and raised the dead, but says Jesus, "The hour is coming, and now is, —the harvest of the Jewish age was the beginning of the gospel age,— when the dead shall hear the voice of the Son of God, and they that hear, shall live," (verse 25).

True, the Son can do nothing of himself, the Father shows the Son, so that what the Father can do the Son can do also. ver. 21. after which the Son does the work, "For the Father judgeth no man, but hath committed all judgment unto the Son." ver. 22.

(In the last paper we showed that the work of judgment, or trial, is the special work of Christ, because tis the work of *re*generation, Hence instead of proving that every kind of work is done by Christ, as our brother supposes, it proves just what we claim, viz. that the "NEW creation, is Christ's work, ED).

"As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment, because he is the Son of man. (verses 26, 27). Now that the life, and power, are given to Christ, do not be surprised if he exercises his power to give the life.

(But what *kind* of life was it the Father had given him to have in himself, *even as* the Father had it, *in himself*, and to impart it to others? "God only hath immortality." And what kind of life does Jesus *say* that he gives them? "My sheep hear my voice, and they follow me, and I give unto them *the life that perisheth*, (John 10; 28):—Is that what you would have taught in the HERALD? In giving physical life to Lazarus, he gave it by the same power by

which Elisha raised the widow's Son. He was prophet, priest, and king; and while acting as a prophet, did his work by the same authority as other prophets. Jesus *prayed*, and the Father always heard him. He received all power, after the Father had raised him from the dead; then he no longer prayed. While he was acting as the "*sent of God*," he acted by the authority of God; and healed God's people. After his ascension, all physical healing done in the name of Jesus, was to such as belonged to him, were being begotten by the word of truth, or in some way gave immediate proof that the Father was drawing them to Christ; and none others *can* come to him.

From the above we have authority for believing that none can come to Christ for life, until the Father draw him; God does not draw the physically dead. Hence, if the Father ever draws the Sodomites to Christ, he will first, open their graves, and bring them up out of their graves, and return them to their former estates. All judgment is given to Christ, therefore, when the judgment *begins* with a man, that man is from that moment, delivered over to Christ, and is chastised, or rewarded, laid on the bed of death, or healed of his diseases; at the will of his judge; and "the Father judgeth no man." Christ receives mankind, and deals with them just as fast as the Father gives them to him. And as proof that God had not given the world to Christ at the first advent, we quote, "I pray not for the world, but for them thou hast given me." When the Father gives the Sodomites to Christ, they will come to him, not before; and there is no proof that any man was ever healed in the name of Jesus, *after he ceased* to be a prophet, where some evidence cannot be adduced that he belonged to the Saviour, ED).

Do not think as Christ was dealing with physical disease and death, that we imagine his work was confined to physical things; all power, physical and spiritual, belongs to him, and the object of physical benefits, is that men thus saved may come to the knowledge of the truth. (This is true; just as fast as God *gives* them to Christ, *he* begins to impart both physical and spiritual blessings, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." ED) Christ exercised that power in the raising of Lazarus, the widow's son, and Jairus' daughter; and not only during his earthly life, but after his exaltation, the "name of Jesus," by the apostles, wrought wonderful cures, and brought the dead back to natural life again. Not in their own name, not in the name of the Father, but in the name of the Lord Jesus, be it remembered, these cures were done. The reason is obvious, they were acting under a commission of him who had said, "All power is given to ME in heaven and earth.

(Our brother lacks proof as to the dead being raised in the name of Jesus. While he was doing the work his Father sent him to do, they were raised in the name of the Father; and he affirmed, "I can do nothing of myself;" and before understanding somewhat of the *order* in the great plan, I have often wondered why there were no well established cases of the dead being raised *after* the ascension of the Saviour. Before that, it was made a marked feature of his work, "Go shew John how the deaf hear, the dead are raised up, the poor have the gospel preached," etc. But after he had finished the work *his Father* had sent him to do, there is not a single well authenticated case. In giving his commission he names almost every thing else, "In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Why not have named the greater, "the climax of all," if there were to be a resurrection of any, *between* that of Christ, and they that are Christ's, at his coming? I do not believe "every man in his own *order*," has been, or can be set aside. This argues that the exhibition of spiritual, rather than physical power, is the order of the *new creation*.

The only two cases where there is a shadow of evidence that any human being has been raised from the dead, since the resurrection of Christ, "whom God raised from the dead," or that there ever will be, until "He that raised up Christ from the dead, shall also quicken our mortal bodies, by his Spirit that dwellet in us," are the coming-to of Paul, and the young man who fell from the window. "And having stoned Paul, they drew him out of the city, *supposing* that he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city," (Acts 14:10).

In the other case the bystanders evidently supposed he was dead, he fell from the

third loft, and was taken up dead; but Paul went down and embraced him, and said, "Trouble not yourselves; for his life is in him, (chap. 20: 10). It would have been a miracle, if he had been dead so soon; people fall from the fifth loft, now a-days, and, unless they break their necks, live for hours. These, to say the least, *doubtful* cases, are not evidence enough to convince me that it is *not* "the Father, who raiseth up the dead and quickeneth them.—Let no one suppose that because the second Adam does not impart the life of the old Adam, the life that perisheth, that it robs him of any glory. On the contrary, it adds to his glory. The only life he himself says that he gives, to *any* one, is *eternal life*, ED.)

In the exercise of this power, Christ as the head of the antypical Elias, will restore all things; marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth," (John 5:28). The context shows that the pronoun "his," refers to the Son, and not to the Father. (Here I must differ from my brother, Christ has been speaking of his Father, and of himself; of what he does, and what his Father does. In verse 25, he tells what *he* does, "the hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that *hear* shall live." These, we claim, who began from that hour, to *hear his voice*, and live, were his "sheep," for they alone *hear* his voice. Then, after explaining that the Father had given the Son to have life in himself, and the judgment, or process of *regeneration*, by which he, as the second Adam, imparts *the only kind of life he ever claims to give*, he, in the next verse, tells what the Father does. Marvel not when I tell you that I impart life to such as *hear* me; and only my sheep *can* hear *me* (God having spoken in dark sayings, lest others *should* hear); marvel not at *this*, for "the hour is coming in the which all that are in their *graves* (even the physical dead), shall hear *his* voice and come forth." ED).

Merely a resurrection, is not all that is involved in a "restitution of all things," but it is certainly *included* in that work; and it seems as if all might see that Christ's work as head of an immortal race, is over and above his work as redeemer, or restorer of what was lost in Adam. Before Christ can complete the work of bringing man to the image of God, he must redeem man from death, as all the Father had done for man was lost by sin; hence we are dependent on Christ for both life and immortality, which are "brought to light through the gospel," (2 Tim. 1: 10). (ED. I hardly need say, it was the spiritual life that was brought to light by the gospel; nothing is more clearly taught under the old dispensation, than was a future life in the flesh: their children shall come again from the land of the enemy; that *God* would open their graves, clothe them with flesh and bring them back; and at the same time, God *says* that *he* will bring Sodom and her daughters, and Samaria and her daughters, back to *their* former estate. If our brother could see a little more clearly between the natural and the spiritual; the work of the Father, and the work he has given the Son to do, he would see that both the Father and the Son will each do just what they say they will do. A little Scripture is worth a great deal of *reasoning*).

The recovery is by the ransom, and the glorification is by the light, to all them that obey him If it be remembered that it is *God in Christ* reconciling the world to himself, it will be seen that we know *both* the Father and the Son; and there will be no more difficulty in harmonizing the statement "I will raise him up at the last day," and "He that raised up Christ from the dead, shall also quicken your mortal bodies." Both are by the same Spirit, (Rom. 8: 9); called the Spirit of God, and also the Spirit of Christ. So also Jesus could say, "I have power to lay down my life; and have power to take it again." And Peter could truly say, "God raised him from the dead."

(Supposing we admit that the Spirit by which God works, is also called "the Spirit of Christ," must we therefore admit the old confusion of ideas between the clearly drawn work of the Father and the Son; or in other words, between *physical*, and *spiritual* demonstrations of power? No, verily. Supposing I build a house by the instrumentality of a certain builder, or agent; that same agent is employed by my son to build another kind of a house, and hence, is *his* agent also. Would it therefore be any the less true that I built what I employed that agent to do, *because* my son employed the *same* agent, to build something else?

Why is Christ so careful to state what the Father does, and what he does *not* do, "the *Father* raiseth up the dead, and quick-

eneth *them*." "*God* raised Jesus from the dead." "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But, on the other hand, "The Father judgeth *no man*, but hath committed all judgment to the Son, *because* he is the Son of *man*," that is, because he is the "second *Adam*.

Although *provision* is made for the whole race, the work of Christ begins with the individual man, *when that man comes to him*, and not before. And no man can come to him, except the Father draw him; and the Father does not draw the physically dead. "All that the Father giveth to me shall come to me." The Father gives the elect bride to Christ, during this age, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Before God gives the *world* into the regenerating hands of the second Adam, he, "even God, who quickeneth the dead, and calleth those things which be not as though they were," will "open their graves, bring them out of their graves," and "bring them back to their former estate." This is confirmed through the New Testament, as well as the Old, by a perfect phalanx of testimony. Nor is the bringing of mankind back to this life, to what they are now, any part of the work of restoring the race back to their allegiance to God; Christ is to do *that* work, and when he has accomplished it, he gives up the kingdom to God, even the Father. Death is the last enemy, but raising a man from the *sleep* of death, is not conquering death; when Elisha raised the widow's son, he did not conquer death; when Jesus raised Lazarus, he did not conquer that dread enemy; it still held dominion over them. But when Christ arose, the "firstborn *from* the dead," the process began, which in due time, will conquer that great, and "last enemy." God raises *the dead*, but Christ raises men *from the dead*, by the process of *regeneration;* that is, the growing up into the "new Man, the last touch of which, is IMMORTALITY; for "as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. And since he finished the work his Father sent him to do, and which he did in the *name* of his Father, there is not one particle of evidence that *He* gives any but *spiritual* life. On the contrary, his is a warfare against the carnal life, and no man can *live in him*, only as the Adamic life is extinguished. Hence, we now *count* ourselves dead, before we can, even by faith, live the life that is in the Son of God, The idea that Christ, the resurrection and the *life*, gives back to man this "body of death," this old Adamic nature, the very thing from which the apostle cries out, "Who shall deliver me," is out of character with the whole plan. Christ delivers us from this body of death; that is his mission; he "redeems my soul from the *power* of the grave." That means, not to raise THE dead, but to ransom us *from* the dead. And when *he* imparts "LIFE from the dead, neither can they die any more." ED.)

It is to be hoped that none will, *for the sake of propping up a new idea*, reject an *old truth*. When Jesus was raised it was by the Spirit, and therefore not in the flesh for "that which is born of the Spirit is Spirit. And when the saints are raised, "it is raised a spiritual body," for the same reason. Truly we have a right to exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ. JOHN H. PATON.

("It is to be hoped, for the sake of *propping up* a new idea," etc. No, brother P. our object, we humbly believe, is a worthy one, it is that we may lead others, and be led ourselves, to a more perfect knowledge of the only true God, and of Jesus Christ whom he hath sent; and not, we are certain, from so base a motive as the above implies. We have often during the last thirty five or thirty six years, and especially the latter part of that time, been accused of *dishonesty*, because of our *special* views, and "stubbornness" in proclaiming them. But *you*, who for four or five years, have shared this reproach, ought to know how little weight such an insinuation has.

You have made great progress in the shining pathway the last four or five years; also our beloved brother RUSSELL, in the last two or three years, since you began to examine the *peculiar* views as taught in the HERALD OF THE MORNING. But let me advise you my dear brethren; Wait a little, do not drive your stakes yet. Truth, be it "old" or new, is eternal; but error, however old, is worthless. ED).

Notice! The article on the book of Revelation, has been crowded out; also answers to some questions. Questions on a great variety of topics have accumulated, and the next No. will be nearly filed with answers.

QUESTIONS AND ANSWERS.

If men are rewarded according to their deeds, whether they be good, or bad; do they not make atonement for themselves; and therefore make the forgiveness of sins a nonessential?

A,—The word *atonement*, does not belong to the New Testament; it only occurs in our version once, (Rom. 5: 11); and there the *marginal* reading is *reconciliation*.

The idea conveyed by the word *atonement*, as used under the law, and also the process for making it, was based on the fact that without the shedding of blood, there could be no remission. The blood represented the life, Hence there can be no finished reconciliation between God, and man, without the loss of blood-life. *This*, was the one prominent idea taught in the law of the atonement And the atonement, with a little variation, was for the high priest, the lesser priests, and the people. The law did not bring immortality to light, because the victim was left in death. The victim under the law was a *substitute*, but pointed to a reality, that is, it pointed to, or illustrated a great truth, viz. that in some way, *death*, was the only way to the favor of God, and therefore to *life*. The blood-life of the victim was carried within the vail, &c. to teach what must follow, in every jot and tittle, on what that victim represents.

Now we have reached the point: the slain victim represents Christ, you say; I answer no, it *pointed* to Christ, but *represented* the people; that is, represents those who were to be reconciled to God.—"But into the second went the high priest alone, not without blood which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," (Heb. 9: 8). That is, so long as the blood life of a *substitute* was taken in to the presence of God, instead of *their own life*, the true way into the immediate presence of God was not yet made manifest; the *true* way, being by their *own* life, the substitute being a figure for the time then present, and *pointed* to the true way. Christ is that way, that is, he is our forerunner; and thus "made a new and living way which he hath consecrated *for us*, through the vail, that is to say, his flesh, (Heb. 10: 20).

The *Jews* had a substitute; hence, they themselves could not enter in; therefore the law could not give them life. Christ as the head, the firstfruits, the firstborn *among many brethren*, has made known a new and living way, not as our substitute, else we ourselves could not enter; but as our *forerunner*, he has made known and consecrated this way "for us." And that way is through the flesh. And if we ever enter through that vail, we must follow, not our substitute, but our forerunner.

The way Christ went in, was through the flesh, that is, by sacrificing his flesh-life;—"Sacrifices and offerings thou wouldest not, but a body hast thou prepared me," If he became flesh, for the suffering of death, and passed in beyond the vail, and began to fulfil that to which the slain victim in the law pointed, and we follow him through the way he thus consecrated *for us*, then that slain victim was a type to point the way into the holiest of all, not for Christ alone, but for all who are to enter in, through that way. If he, in entering through the vail, that is by his death, or the sacrifice of his flesh, was our *substitute*, then we shall never pass in through the vail, that is to say our flesh.—All who know what a *substitute* implies, can see this.—But if he became flesh and sacrificed the flesh-life, that he might be the head, the forerunner, the firstborn from the dead, and thus mark the way for us to follow, as the apostle teaches, then *vicarious* suffering is not Scriptural. On the other hand, if the sufferings of Christ are an offset for sin, then his sufferings "which are behind," and which we "fill up," are also vicarious. *There is no escape* from this; and the Catholics are right. If the principle is true in the head it is true in the body; if *one* part of his suffering is vicarious, the other part is; and the monks and priests who lacerate themselves for the vicarious benefit of others, are both consistent and *Scriptural;* and the sooner those who hold to the doctrine of *substitution*, return to the only church where it is consistently carried out, the better it will be for the cause of truth. Until then, we hope to hear no more of that abominable Roman Catholic doctrine of SUBSTITUTION.

Having answered that part of the question referring to the atonement, we now answer the other part. If men are to be rewarded for their deeds, whether they be good or bad, does it not make the forgiveness of sins nonessential?

A,—"For we must all appear before the judgment seat of Christ, that every man

may receive the things, in his body, according to that he hath done whether it be good or bad." (2 Cor. 5:10); although admitting of no exception, is like many other Bible statements, subject to modification:—"If we would judge ourselves, we should not be judged. But when we *are* judged, we are chastened of the Lord," (1 Cor. 11: 31). "If we confess our sins, he is faithful and just to forgive us our sins." I do not see why it is nonessential, or why it is not better to judge ourselves, confess to the Lord, and be forgiven, than to be chastised.

The same writer adds, "If finite beings can receive the penalty for all their sins, I cannot see why eternal salvation for all, would not result."

A, —The wages of sin is death; receiving that penalty does not give life. Nothing but regeneration can give life: and this comes, not by paying penalties, but through a second Adam, and a second birth.

The writer further adds, "If death were the penalty, and the act of dying expiated the same, it would be unjust to hold one in death a moment."

A,—Death is a condition, not an "act;" and when the criminal has thus expiated his offense, he has no claims to life, and therefore none which demand his resuscitation. Hence the resurrection of the dead is not because the sinner has a right to live again; but is as purely an act of sovereign grace, as was that of his creation. And he who brings about this second life, may well be said to ransom them from death.

To ransom, means to buy; "we are bought with a price," and that price was the death of the Son of God, the precious life of Jesus. But why did he die? not to satisfy God's demands on the sinner, but to conquer death, and him that has the power of death, that is, the Devil. Ransom can be effected in two ways; by making terms with the enemy, and paying *their* price; or by conquering that enemy. Christ chose to conquer, to break the bars of death, to lead captivity captive. The cost was, that he should fill the conditions of a *second Adam.*

This does not touch the question of his fulfilment of what the law pointed to, or of his sacrifice, or his cleansing us, or any other work of his love. But it does place the Scriptural plan of creation, by the Father and the Son, in clear and harmonious relations.

Q,—You say that the natural is first, in the plan, and afterwards the spiritual; was there a sin which could not be forgiven to the natural man, as there is to the spiritual?

A,—The sin which is unto death, can be forgiven in neither case; the penalty must be executed; hence death has passed upon all. Sins which are not unto death, can be forgiven, or the penalty executed, according to circumstances, Adam's sin was unto death, the natural death; and like the spiritual sin which is unto death, hath never forgiveness.

Q,—What is the strongest argument against the seventh-day sabbath being binding on the christian?

A,—"If the ministration of death, written and graven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was done away; how shall not the ministration of the Spirit be rather glorious." (2 Cor. 3: 7).

It was when Moses received the tables of stone, his face was made to shine; these are called, "the ministration of death," it was, "do, and live;" but no man ever did "do," because of the weakness of the flesh.

That system for the *natural man*, is done away, it was unto death; and at the end of the Jewish age he was *given up* to death, for "if one die for all, then were all dead.,'

Now we are being regenerated, and are under the ministration of the Spirit; and the law is all fulfilled in *spirit*, by love.

We have no room to argue on the distinction our Seventh-day brethren are pleased to make, between the law of *Moses*, and the law of God; Moses never gave any law unless it came from God; and *God* never gave any law to that typical people unless it came through the mediation of Moses. And certainly that graven on stone, and associated with the shining of Moses' face, is what is declared to be "*unto death.* Hence, we will only add, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?

CORRESPONDENCE.

Letters from all directions are pouring in especially during the last few weeks, full of rejoicing and thanks to God for the increasing light shining from his word. We have letters enough we would be glad to publish, which have been received in the last two or three days, to fill the paper; but we can give only here and there one; while hundreds, overflowing with love to God, and his

precious truth; have to be piled away, seen by no eyes but ours, and HE who records every pulsation of the heart as it flows out in love to him. ED.

From F. W. Haskell. LYNN, MASS.

Thanks for the Herald: On first reading the article, in Jan. No., "Reason for Our Hope," it was depressing to think that we are likely to remain here through the pouring out of the judgments on the tares, not realizing that the position on "the sea of glass," would exempt us from the effects of the "burning;" for like the three Hebrews, we are to pass through the furnace, but escape the fiery judgments. My experience is leading me to lose sight of self, and to desire above all things the glory of God; and I think this experience is growing in others. I think the Lord is teaching us by word and Spirit, and will through the harvest; that we may glorify him in the midst of the fire; "for all nations shall come and worship him."

I have recently seen a book of 300 pp. by H. Grattan Guiness, of England, on the "Approaching end of the Age." It seems that he agrees with you in the main, on the prophetic periods, excepting the times of the Gentiles, which he carries to 1919; on all others, I am told, he agrees with us. It is remarkable, to have one of the mighty ones come out and stand by the side of the weak ones; but the dear Lord can work by both classes, and doubtless will in the coming few years. Our Baptist bretaren meet here once a week to hear it read. The book is disabusing the minds of those who read it of all ideas of a personal antichrist to come. He treats largely on Time, and the different kinds of time. He says at the ending of all the periods there has been astronomical phenomena. The same author has also marked off the great dispensational changes like those of our own.

Have you seen an article in the papers on the conjunction of the four planets with the sun, which is supposed to explain the pestilence and miasmatic pressure brought to bear on the earth, and which is to so disturb the sun that our atmosphere is to vibrate with convulsions and thus scatter disease and death to its inhabitants? There was an article in a Boston paper last week, warning the people to take care of their health, as they will soon be called upon to face a season of pestilence such as has not visited our earth since the christian era. They ignore the ending of the gospel age, and yet are looking for the very things foretold.

From C. A. Bierce, WINONA WIS.

I have just received the Jan. No. of the HERALD; it seems to me I could not do without your paper, it is such a help to understand the Scriptures: so much is being made clear which has hitherto been mysterious.

From Henry Wood, North Easton Mass.

I am glad we are in the path which still keeps shining. The way to God is being revealed more perfectly, and so the bride is being prepared for the great event before her.

My heart rejoiced on reading the last Herald; how blessed it will be when the little flock reaches that condition where no evil shall befall them. I could not see how translation could come so soon as 1881, and have the time of trouble amount to the proportions named in the 91st Psalm. The way seems clearer now; and like Elijah, after reaching the Jordan, though on the road to translation, we are going to no *definite* point. What a privilige it is to have our hearts open to the truth as our dear Father reveals it to us, instead of having our theological stakes driven, to shut out the flood of increasing light. The way in which the atonement is now considered, seems more consistent and beautiful than substitution. The penalty was death; and man dies. He that knows his Lord's will, and does it not, shall be beaten with many stripes. These things could not be, if Christ was the sinners *substitute*. How simple is the truth, and how easy to understand, when God's time comes for it to be seen. Praise God for his great love, to usward in Christ Jesus.

The events of the past year, both in relation to the favor to be shown to the Jews; and also the increasing lack of "hire, for man or beast," is, to say the least, *wonderfully* indicative of the correctness of the theory advanced by the HERALD OF THE MORNING. Ashley Meekins, Savoy Mass.

I wish I could express to you how much your paper has done for me. It seems as though I had been shut up in a dark room, and some one had suddenly thrown open a dozen window shutters, letting such a blaze of light in, as to dazzle and blind me.

As soon as the first bewilderment left me, how I enjoyed the bright sunshine of the gospel. A month seems a long time to wait for the HERALD, but it gives time to dijest its contents, and hunt up the proofs; which is better than a surfeit of reading.

E. P. Holland, Woodvill Pa.