THE Watchtower

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DIALOGUE
Rev. xiii.

THE TWO-HORNED BEAST

Vs. 11. "And I saw another wild beast, ascending from the earth." If the previous beast was an ecclesiastical power, this beast called another would also be an ecclesiastical, or church power. As the first beast had ten horns, or powers which gave to it their support, strength and protection, so this beast has "two horns." The first beast received a deadly wound from the sword. (Vs. 14.) The sword is the word of God and Papacy received such a wound during the Reformation. The preaching of the word of God by Luther, Zwingli and others, showing it to be the "mystery of iniquity," "The Man of Sin," "The Antichrist," &c., took away much of its power and almost took its life.

B. I see then that the second beast with two horns, you regard as another ecclesiastical power arising since the Reformation. Can it be possible that it refers to or symbolizes Protestantism?

A. I think it does. As Papacy became a beast by the union of church and empire, so with Protestantism. It is not called a beast until it unites with the empires represented by the two horns—two powers. England and Germany. Notice this beast does not come out of the sea (the irreligious masses) but from the earth (the people who had been obedient to Papacy). It has not the fierce, aggressive character of the "Leopard," but "two horns like a lamb." It used its horns only as a means of defence and protection.

B. The next statement that it "spake as a dragon" does not seem to fit Protestantism. It would seem to imply that the second beast taught the same things as the dragon, i.e., Paganism, &c.

A. If no means, the two beasts are being contrasted. We have already been told what were the claims of the Leopard or Papal ecclesiasticism, how it spoke great swelling words and blasphemies, how it claimed the right to "rule all nations with a rod of iron" in virtue of its other claim that it was "the kingdom of God." Protestantism, though it associated itself with earthly empire and became a beast, made no such boast. It spake no such swelling words and made no such pretentious claims. It does not speak as the dragon, but as a dragon. Its claims are the same as any civil or dragon power.

B. O I see! I thought that its speaking as a dragon would indicate that it was worse than Papacy; but I see that it really marks it as being better and is the distinguishing feature between it and "The Man of Sin." It does seem that the Spirit clothed the matter in such symbols as would be difficult or impossible to understand until it should become meat due to the church.

A. Notice further that although the two-horned beast claimed less, its greater humility did not operate against it. For "All the authority of the first beast he executes in his presence."

B. That is the Protestant Beast [the state churches of England and Germany.] I was able to exert as much influence and power as Papacy could by its greater claims. But what is meant by "in his presence?"

A. This is thrown in to show us that the rise of the second did not destroy the first one. They continue to exist contemporaneously.

"And he makes the earth and those who dwell in it to worship the first beast whose mortal wound was healed."
Papacy's wound began to heal from the time the Reformation Church united to worldly empires, for how could the Reformation Church any longer use the Sword of the Spirit against Papacy as a church-state organization when they themselves were the same? Not only did this cause them to cease to wound and injure Papacy, but when they justified their own church and empire of organization and demanded for it the respect and reverence of the people, they virtually caused all, both papists and protestants to worship, respect, and honor the Papal Church, the Reformation Church thus being the Papal Church. The Papal Church is recognized among Christians as one of the churches of Christ, instead of in its true character as the "Anti-christ," that the Lord recognizes as "The Abomination of Desolation." The Papacy, in its pretense of early reforms against this church, if made to-day, would be denounced by both Christians and the world.

Vs. 13. "And he makes great signs so that fire he makes to come down from heaven to the earth in the presence of men. And his name is called the Son of God. And they worship him, saying-We realize that there is 'One Lord, one faith, one baptism,' and that all truth is in harmony, and that all creeds and we unite in this manner as Christians, with no creed nor rule but the Bible. We will henceforth strive to be taught of God and seek to come to harmony in the understanding of doctrine." I say it if this were the object, I could rejoice at such an organization. But it is not; no, each denomination stands as firmly as ever by its creed. And this Alliance is designed only to cement the various denominational churches, be it the Papacy and is here properly termed the "image of the beast." (The united sects—Evangelical Alliance). It has done this by uniting church societies bound by creeds. The alliance gives force and power to the image of the beast, that it can command the reverence of all; and woe to all who dwell in "heaven," or those who are under its authority by occasions sending down fire [symbol of judgment and punishments] upon them—declaring certain judgments and punishments upon those who oppose it—heretics. Such fire was sent down upon the Dissenters—Baptists, Puritans and others.

Vs. 14. "And he deceives those who dwell on the earth by the signs which it was given him to do in the presence of the sun, and he causes the earth to produce the abundance of its harvest, and wealth of his heart, and he deceives them with the abundance of his heart. He also caused them to choose the false leaders and bishops have right to preach since they and the clergy who must be ordained, which is the laying on of hands, conferred the gifts of the Spirit. This last we know is true. But they also claim that the laying on of hands by all, and not only by the Apostles, who held the office (to which they were called in 'ordained of God,') was originally possessed only by the Apostles, who through laying on of hands, conferred the gifts of the Spirit. Through these false leaders and bishops, the false church, with a false claim, as the Papal church did and does that they are the only church of Christ and that none but their ministers and bishops have right to preach since they and the Roman Catholic clergy alone are rightly 'ordained of God.' They claim as the Papal church did and does that the laying on of hands by all the Bishops and Popes could not add to the spiritual gifts of any, saint or sinner. We challenge both churches to prove this. They could not add to the spiritual gifts of any, because the spirit-craft or ordination did not add to the spiritual gifts of the people. In this way that the second beast deceived or wounded the people with the sword and lives." The recognition by these beasts gives force and power to the image, so that it can command the reverence of all; and woe to all who dwell in "heaven," or those who are under its authority by occasions sending down fire [symbol of judgment and punishments] upon them—declaring certain judgments and punishments upon those who oppose it—heretics. This each denominational church, saying—We realize that there is 'One Lord, one faith, one baptism,' and that all truth is in harmony, and that all creeds and we unite in this manner as Christians, with no creed nor rule but the Bible. We will henceforth strive to be taught of God and seek to come to harmony in the understanding of doctrine.

B. Yes, the thought is there even without the word also, since there are both fire and the sun. Well, they took the advice of example and did организ such an image. In London, Aug. 19th, 1846, there assembled representatives of all the leading protestant denominations of Europe and America, who there organized under the name—The United Evangelical Alliance. This is in many respects similar in form ("an image") to Papacy. Its design is to increase the power and authority of Protestantism, just as the formation of the Leopard beast was the result of a desire to increase the power and authority of Papacy.

B. Surely you do not mean to say that the "Evangelical Alliance," which seemingly has been for the cementing of all protestant christians into one organization is an evil thing. Let us look at it and see if we long and pray, but it is brought about, not by the organization of societies, but by the Holy Spirit. It is a union of hearts bound together by the golden chord of truth; not a union of church societies bound by creeds.

If the Evangelical Alliance were the coming together as Christians, saying—We realize that there is 'One Lord, one faith, one baptism,' and that all truth is in harmony, and therefore, as we who profess to be God's children differ widely in our modes of thought and conduct, that we desire to have an ecclsiastical fence between denominations, for how could the Reform­

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are to speak the truth in love and grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplieth (every joint is every member, not the clergy only) making itself and all the many members unto the edifying of itself in love. Thus coming to "the unity of the faith, and of the knowledge of the Son of God." Eph. iv. 12.

As Papacy established the priesthood over the church, so Protestantism has established almost the same, and there is no opportunity for the body to edify itself, every joint taking part. True, there is a seeming show of liberty at prayer meetings, &c., but it is only upon the surface, for the ordained pastor is also the teacher. He who has the keys of the house should express the teachings of the house, and if so to translate "OF BAPTISM."

"Hope," takes and must not be that the word signifies to admit that which every joint supplieth to the church, in order that all Christians should be expressed, and if so to translate "OF BAPTISM." This has been handed down through the Church of Rome to the churches of England and Germany, and through the influence of these to the other Churches.

The word baptize is not a translated word, but a transferred Greek word, and means to dip, immerse, wash, as is abundantly proven by its use in hundreds of instances in profane Greek literature. Its use in Scripture seems also to be in the sense of washing with water by means of which Christ set apart a part. True, there is a seeming show of liberty at prayer meetings, &c., but it is only upon the surface, for the ordained pastor is also the teacher. He who has the keys of the house should express the teachings of the house, and if so to translate "OF BAPTISM."

That has dimmed for them earth's pleasure,
Eyes forever upward turning.
Lamps well trimmed, and brightly burning,
Waiting for their Lord to take them—
Back to the early reformers, and thus well known—
Oh, what joy for Christ to call again, we may take up some of the subsequent chapters of this interesting but in times past sealed book. Farewell.

"AS UNKNOWN AND YET WELL KNOWN"

Strangers here—
Not a link with earth unbroken,
Nor a voice to be spoken;
Waiting for their Lord to take them To Himself, and like Him make them.

Strangers here—
With their hearts upon a treasure
That has dimmed for them earth's pleasure, Lavished, the lately burning Eyes upward turning.

Well known there—
To the Father, who will make them
Welcome in His mansions yonder,
Strangers here—to be no longer!—Selected.
The natural and the spiritual, both are elements of God's plan. Some make too much of the one and some too much of the other. If we would keep balanced we should carefully avoid extremes. First the natural and afterward the spiritual, is God's law of development, both of dispensations and persons; and the natural is first also because that the spiritual grows out of it—not developed by the power of the natural itself, but by the power of the spiritual, with which the natural is impregnated. In God's order there can be no spiritual without first the natural, hence the spiritual can never exist, as to its reality, independently of the natural. This gives us a clear application of the principles: "The elder shall serve the younger," spoken concerning Esau (the elder) and Jacob (the younger). Gen. xxv. 23. They were twins; and Esau was born before Jacob; therefore, representation is given between the natural and the spiritual, Esau, as the natural, first, and afterward Jacob.

The Jewish and Gospel dispensations stand so related to each other, as Esau for potage sold Jacob his birthright, and Jacob gave him back the potage, in return, so natural Israel by desiring only the things adapted to an earthly condition, lost the kingdom, and it is given to another nation—the Gospel church—the true Israel of God. But the Gospel church grew out of the Jewish; the remnant saved being the nucleus around which the Gospel church was gathered. Christ, his apostles and all the remnant were Jews; they received the Holy Spirit and became the light beams to the Gentiles: "Salvation is of the Jews." John iv. 22. The natural is the elder, but the elder serves the younger.

The natural and the spiritual are related thus to each other in the person of our Lord Jesus Christ, reeking from the beginning of his earthly life. As born of the flesh (the natural) he was natural, but when he was born from the dead by the Spirit he was spiritual, and he is our Leader in the order of development. This order, in Christ, is the key to the whole plan, and is the basis of Paul's statement, concerning our resurrection: "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44. The natural could not of itself become spiritual, neither could there be the spiritual, in God's order without "first the natural." The natural or "vile body" changed becomes the glorious body; changed by the power of the Spirit indwelling. Rom. viii. 11; and Phil. iii. 21.

The relation of the grub and the butterfly is a good illustration of the Christian in his two stages of existence. It is first the grub and afterward the butterfly, the grub changing into the butterfly by consuming the body of the grub. So when a man has the Divine or spiritual nature, in due time he will "bear the image of the heavenly," a glorious form. (1 Cor. xv. 40.) But a mere natural man will not ever be able to change into a spiritual man, or the dead by the Spirit he was spiritual, and he is our Leader in the order of development. This order, in Christ, is the key to the whole plan, and is the basis of Paul's statement, concerning our resurrection: "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44. The natural could not of itself become spiritual, neither could there be the spiritual, in God's order without "first the natural." The natural or "vile body" changed becomes the glorious body; changed by the power of the Spirit indwelling. Rom. viii. 11; and Phil. iii. 21.

Adam was a mere natural man and in harmony with this fact was on trial only for natural life, which the typical tree could prolong. There is no intimation in the Bible that he was to receive a spiritual body at his resurrection. It is evident a part of the plan to save or deliver man from the natural death; and so far at least God saves the old man, as it seems, by giving him a new spirit, both between the natural and the spiritual, that leads to the idea that there is no provision for the salvation of the old man. If God raises the dead "distinct from Christ," or without a Redeemer, he saves them without a provision, but even as the Proverb says, "A man too poor to buy bread." Phil. ii. 8, 9. If he does not save the old man by making him new, then there is no resurrection of the dead, for then the second death in order to give him spiritual life is as much a necessity as in our view that God saves men by a Redeemer. It seems strange that anyone should say that God has made no provision to save the natural man. "Pray tell who needs saving if not poor lost, sinful mortal man. The spiritual man needs no Saviour; he is the saved man. To restore is to save from death; in this sense God saves all mankind. To give spiritual life is to save by preventing the second death. "On such the second death hath no power." Neither can they "die any more." Rev. xx. 6 and Luke xx. 36.

This is the great, the special salvation and is to believers only; and the principle involved is, THE OLD MADE NEW. If a man is saved, he is made a new creation. And as the new creation does not consist in making the old man new, by the power of the spirit, then our glorified Saviour is not the man Christ Jesus who went about doing good; who learned to sympathize with his brethren, and to be 'tender toward the tender heart.' But he was tried in all points like as we are; and who gave himself a ransom for all, by his obedience unto death; and was therefore highly exalted. Phil. ii. 8, 9. If he does not save the old man by making him new, then there is no resurrection of the dead, for then the second death is to be expected. The butterfly may or may not remember his grub life, but as he flutters in the air with his beautiful form and gaudy dress, he is the very same creature that once wallowed in the soil of earth.

The change should be great, well it may be called a "New Creation;" (to form anew or give a new form.) "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 Jno. iii. 2. We would doubtless be greatly surprised could we in vision see ourselves in glory: these vile bodies changed, and fashioned like unto his glorious body; but no one need be afraid of losing his identity. When we look back, and realize what God hath wrought in restoring the flesh to the spirit, it may be that the King and Prophet, well may we then exclaim: "0 death, where is thy sting? O grave, where is thy victory? Thanks be unto God that giveth us the victory through our Lord Jesus Christ." And thus thus through the money of his anointing he sympathizes with the sorrowing and the tempted, so will we by the trials which we have overcome, be prepared with him to share in the administration of power, to succor and bless the nations of Earth in the millennium.

All hail to our mighty Redeemer and Friend; Who saves the redeemed to a life without end. In thy kingdom of glory may we share with the few In bringing mankind from the old to the new.

—J. H. P.

INTO ALL TRUTH

"Howbeit when he, the spirit of truth, is come, he will guide you into all truth."—John xvi. 13.

To whom was that promise made by the Saviour, to the Apostles, or to the church? And if to the church, does it belong to each individual of the church? We believe there is a sense in which it was designed for the Apostles, and was fulfilled in them, and it is fully applicable to all believers now. This promise is fulfilled in the word being spoken or written, the other in its being understood. This is especially true of prophecy, which though spoken or written by men inspired by the Spirit of God, is the word of God, and is the message of God to men, by them, (1 Pet. i. 11, 12,) but was for the church. Prophecy can only be fully understood when fulfilled, and a truth is not fully revealed until it is understood. To reveal is to make known, and in a very important sense the promise of the Spirit was fulfilled when combined both the natural and the spiritual, for man needs a Redeemer from the curse "Dying thou shalt die," and also a spiritual Life-giver. We are compelled to believe that Christ is man's Redeemer from natural death, because He gave his natural life (Gr. psuchhe) a ransom for the many; man's natural life could not redeem spiritual life nor spiritual life could not redeem the natural, as the law requires "An eye for an eye and a tooth for a tooth." But we are asked, Was it not God's plan to raise man from natural death? We answer, Yes; but it was as much his plan to raise them by a Redeemer as to his plan to give men spiritual life by the Second Adam. It is evidently a part of the plan to save or deliver man from the natural death, and so far at least God saves the old man, as it seems, by giving him a new spirit, both between the natural and the spiritual, that leads to the idea that there is no provision for the salvation of the old man. If God raises the dead "distinct from Christ," or without a Redeemer, he saves them without a provision, but even as the Proverb says, "A man too poor to buy bread." Phil. ii. 8, 9. If he does not save the old man by making him new, then there is no resurrection of the dead, for then the second death in order to give him spiritual life is as much a necessity as in our view that God saves men by a Redeemer. It seems strange that anyone should say that God has made no provision to save the natural man. 'Pray tell who needs saving if not poor lost, sinful mortal man. The spiritual man needs no Saviour; he is the saved man. To restore is to save from death; in this sense God saves all mankind. To give spiritual life is to save by preventing the second death. "On such the second death hath no power." Neither can they "die any more." Rev. xx. 6 and Luke xx. 36.

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of the Spirit belongs to the whole church. "Go ye into all the world" is our commission to preach the gospel, as well as theirs, addressed to them. "Lo, I am with you always even unto the end of the world," is a precious promise to us and could refer to them only in the sense that they were a part of the one family addressed, and not of the church as a whole. The church is one body, Christ being its head, and the Apostles important members of it, but the body would be incomplete without the toes, and the same Spirit animates the toes that animates the heel. So all not always.

The living generation of believers in Christ represents the church now as at any time in the past, the whole number, dead and living, to constitute the church, that body which when complete and filled with glory, will be "as the sun in the Father's kingdom." Now, we do not and cannot believe that Christ, in any sense, intended the promise of which we are speaking, for any one individual, now, or at any time in the past; hence we do not believe that any one person could have all the truth, or be "the church," when Christ and his plans this side of the kingdom or immortal state. "Now we see through a glass, darkly, but then face to face. Now I know in part, but then shall I know even as also I am known." 1 Cor. xiii:12. Whoever expects all the truth while in a mortal state will, doubtless, be disappointed, but this need not stand in the way of any one's applying himself faithfully, with the assurance that his work shall be richly rewarded. He who searches will find. There can be no "the whole truth" but the body, of which we are speaking, is represented by the living generation of Christians has at all times had all the truth due in our day; and because of the progress of truth in the "path that shines more and more even unto the perfect day," we may reasonably claim that the present generation of Christians know more of prophecy and God's plan than any generation preceeding. We have the advantage of the aggregate progress of the past, besides the fulfillment of the prophecies which clearly indicate our position on the verge of the glory of the kingdom. But it is just as true now as it ever was, that there is variety of power and intellect in the church. There are babies, young men and fathers, now as at all times in the past, and yet, it is as much a fact that the babe with its undeveloped capacity for knowledge or work, belongs to the family as that the bread bears fruit, and Christ's marriage represents the united reign of Christ and his wife. The existence of life by the Divine Spirit is what constitutes any individual a member of the body, and the degree of strength or knowledge the members possess depends upon circumstances. The growth in grace and knowledge is of members in the family only. If not completely ignorant or feeble a member is, he is certain of a place in the kingdom, unless for some reason he is disinherited and cut off. If the branch be not brought to Christ, and bears fruit, he purges it, that it may bring forth more fruit. John, xv: 2. If each individual now, on the strength of the promise, may claim perfect knowledge, so might each individual at any other time, and we know that even in the apostle's day, no one had perfect knowledge, yet a branch which was not brought to Christ, he purges it, that it may bring forth more fruit. John, xv: 2. If each individual now, on the strength of the promise, may claim perfect knowledge, so might each individual at any other time, and we know that even in the apostle's day, no one had perfect knowledge, yet a branch which was not brought to Christ, he purges it, that it may bring forth more fruit. John, xv: 2. So we see that Christ's life is the key to the plan; two births and two lives are brought to view, and at his death and resurrection is the turning point between them. He was born of the flesh first, and afterward of the spirit. He was "put to death in the flesh, but quickened in the spirit." The life he lived before his death was natural, and the life by resurrection was spiritual, and Adam as a type represented both. In the natural life Christ was alone, (he had no church, then) "Except a corn of wheat die and be sown in the earth, it remaineth alone. But if it die and be sown, it bringeth forth fruit. So was Adam alone for a time, and the Lord said "It is not good for a man to be alone; and the Lord caused a deep sleep to come upon him;" and so his wife was formed. That part of Adam's life which was before he fell asleep, represented Christ's natural life, and Adam's falling asleep, represented Christ's natural death. So we see that Christ's flesh life and his natural death are a part of the antitype, that he was born of the virgin Mary, and dwelt among men, and was surnamed Jesus, which is, being interpreted, the anointed. His miraculous conception and marriage to the Virgin Mary, represented the marriage of the Lamb, the generation of the race the regeneration of the race, and the dominion over all given to Adam and his wife, represents the united reign of Christ and his wife—the over the Earth and the nations in the world to come. "Come hither, and I will show thee the bride, the Lamb's wife, and...
The bride in both type and antitype becomes a mother, and therefore imparts her own nature to her offspring. No one can see this great fact, without being impressed with the magnitude of the nature and antitype. Isaac, the son of faithful Abraham, is a type of the Son of God, the Father of the faithful in the highest sense. Isaac was offered a sacrifice, being three days subject to death, and was raised again after being three days in the pit, as well as after he came out, and so had Christ.

Moses came twice to his own people—natural Israel, and was rejected at the first, but delivered them at the second coming. So of Christ, He comes twice to the same people, is rejected at the first, but has the life of the antitype in Him, coming in flesh and the coming in glory are both represented, in that type, and yet both are to the natural seed. In each of these types, Adam, Isaac, Joseph and Moses the death of Christ is foreshadowed, though none actually died. Adam for his sin, Isaac for his faith, Joseph for his innocence, Moses for his unworthiness. The pit; and Moses had to flee for his life. The death of Christ is shown, in this and many other ways to be an important part of the plan. It is the turning point between the natural and the spiritual; and to say that any one will have spiritual life, unless that life is the flesh and blood life of Christ profiteth nothing, is to say that God's plan is all spiritual, instead of "first the natural and afterward the spiritual." This would be a strange perversion of Christ's words, "The flesh profiteth nothing;" for Christ was in the flesh and blood, and flesh and blood life of Christ profiteth nothing, is to say that Christ had literal flesh and blood, that he took it for a type of the natural, and the antitype is again proved to contain both. From these facts we may see another. Because Elijah was a type of the Gospel church, and Elijah healed the sick and raised the dead (physically) it does not follow that the antitypical Christ can only deal with spiritual life. Just as surely as to restore is to give back what was lost, so surely Christ and the church will restore natural life to the world. It has not only the power, but also the will, when the time will come, to do the works of Christ, and to be members which God hath prepared unto himself. The church will restore natural life to the world. We have not heard of the natural and the spiritual, and the apostle says we are to deal with spiritual life. Just as surely as eating natural flesh, and drinking literal blood, of course would profit nothing, in giving spiritual life, and therefore Christ wanted them to understand that he was not talking of the literal. But that does not destroy the fact, that Christ had literal flesh and blood, that he took it for a purpose. The Spirit of God was working through Christ.

The spirit could not take the place of the flesh, any more than the flesh could take the place of the spirit: both would be equally unprofitable, out of their order. Observe the order. First the natural, with all its limitations and defects, and then the spiritual, with all its purity and perfection. Christ himself is the type of both. Both the natural and the spiritual life (psuchē) to redeem man, and give us the spiritual to live by, and we must eat it (i.e. receive the truth) in order to sustain life, (spiritual). The value of the cross (death) of our Lord Jesus, is beautifully enforced by the fact that the church will restore natural life to the world. It has not only the power, but also the will, when the time will come, to do the works of Christ, and to be members which God hath prepared unto himself. The church will restore natural life to the world. We have not heard of the natural and the spiritual, and the apostle says we are to deal with spiritual life. Just as surely as eating natural flesh, and drinking literal blood, of course would profit nothing, in giving spiritual life, and therefore Christ wanted them to understand that he was not talking of the literal. But that does not destroy the fact, that Christ had literal flesh and blood, that he took it for a purpose. The Spirit of God was working through Christ.

The apostle has taught us that no member of the body can be spared from its place and its proper work, without serious injury. No man can separate himself from the body of Christ without harm; nor can any portion of Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury. The union of true Christians springs from a higher than human source; and their adaption to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who suffer thereby. The apostle says: "And have put away from our own selves every broad sin that lieth in our way. But that does not destroy the fact, that Christ had literal flesh and blood, that he took it for a purpose. The Spirit of God was working through Christ.

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"And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, for glory and for beauty. And thou shalt put them upon Aaron the budding branch of the house of his tribe; thou shalt anoint them, and shalt sanctify them, and say unto them, they may minister unto me in the priest’s office." Ex. xxviii.

"Sanctify unto me all the first-born; they are mine." Ex. xxix. 1, 2.

"For by him we are sanctified—called a spiritual house, to be holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ." 1 Pet. ii. 5.

The church of the first-born (Heb. xii.) is the body of Christ, its head is Christ, who sanctifies it. "As many as are led by the Spirit of God, they are sons of God." Rom. viii. 14.

The church in heaven is called the "New Jerusalem." Rev. xxi. 2. The church founded on earth is the "New Jerusalem which cometh down from out of heaven." Rev. xxi. 2. It is "built upon the foundation of the apostles and prophets, with Christ Jesus for the chief corner-stone." Eph. ii. 20.

"Be ye therefore perfected unto the same standard of faith, whereunto ye are called, and that ye may be united in heart according to the faith of the teaching of the gospel." Phil. i. 23.

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not as if it were a certain thing which we seek, we shall find; but if we seek we shall find; if we knock it shall be opened unto us." Rom. xii. 1, 2, 3.

"And I will also give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep my judgments, and do them; and they shall be my people, and I will be their God." Ezek. xvi. 6, 7.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

"As many as are led by the Spirit of God, they are the children of God." Rom. viii. 14.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. vi. 14.

"And the grace of our Lord Jesus Christ be upon you. Amen." 1 Cor. xvi. 24.

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any bride, before the gospel had even commenced, why can he not bear that title now, when he has come as Reaver? Why did the Jewish age belong in a special way to God? Although not called the Son until the incarnation yet Christ as the 'word' created all things. He is the Beginning as well as the End, the Author as well as the Finisher. He ordered all things He sustains and possesses them. He came to His own and His own received Him not. He came in the flesh to a fleshly typical bride. The marriage feast was prepared but those who were invited were unworthy. Matt. xxii.

3. "I do not think any truth is vital, nor any error fatal which when believed and obeyed does not affect character. Those who understand the plans of God are called His friends, but the understanding does not make them so, it only proves their friendship. We permit others to become acquainted with our very life, not to make them our friends but because they are our friends. Christ says: 'Ye are my friends, if ye do whatsoever I command you.' It seems strange that any can believe that righteousness is other than right doing. 'Little children let no man deceive you; he that doeth righteousness is righteous."

4. "It is a relief to turn from the crooked and tangled reasonings of men, to the simple clear word of God. Its statements are full of heaven born power to those who receive them. I believe with all my heart that 'a little scripture is worth a good deal of reasoning,' and I am so glad man's reasoning can not alter God's word. I do not believe God ever put these latter day truths into one man's hands to disprove the church at the cost of the flesh to endure. Whoever makes such a claim, is in danger of becoming bigoted. But can we not afford to be calm, patient and charitable?"

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WILL THE CHURCH BE A MOTHER?

[See article “The Second Adam and Eve,” in issue of February 1, 1910, for later light on this subject.]

We are in the habit of thinking and speaking of the church in this way. 'We have taught so because we supposed doing. But upon investigation, we find that it has no Script­ural foundation. Let us look at the matter carefully and make sure what is truth, then cast away any ideas which we may have been disposed to accept.

We had supposed it to be taught by the type of Eve and Rebecca and positively asserted by Paul in Gal. 4: 26, "But Jerusalem which is above is free which is the mother of us all." Let us examine the positive statements first and afterwards the types. Casting your eye over the pre­ceding verses and the third chapter, you will notice that in the Apostle's argument throughout, he endeavors to show clearly the difference between the law age just closed and the Gospel age just commenced. In 3: 17, he contrasts the two agreements of God; the two covenants. He claims that God's first covenant—the Gospel which was preached before (before the law), to Abraham (Gal. iii. 8), and confirmed in Christ, could not be disannulled by the second covenant (the law) made with the fleshly seed. Then he argues (v. 29), that if we be Christ's, we are Abraham's seed and heirs according to the promise or first covenant and being children of this better covenant with the better promises, it is quite unnecessary to prove that we are related to children of the second covenant—the law—either by obedience to that law or by tracing of fleshly descent. In iv: 21-23, he carries out this same line of reasoning, viz: That fleshly Israelites were children of God by the second covenant, while we be­come, by believing into Christ, children of the first covenant, and if we are children of that covenant, surely IT IS OUR MOTHER—"the mother of us all."

Yes, Jesus our head, comes as the Son of this covenant and head, of Adam, and of Him.

Paul declares that God gave a type of these two Israel and two covenants. Abraham represents God. Hagar, the bond woman, represents the covenant of bondage—"the law." Sarah represents the first covenant, and as Isaac was the promised offspring of this wife, or free wife, we 'with­then, as Isaac was, are the children of this promise' or covenant. The fleshly children dwelt in the earthly city Jerusa­lem, still in bondage; but we who realize "the liberty of the sons of God," have "our citizenship in heaven" and in our hearts are "the royal princes of Abraham's seed" (Rev. xiv: 4). They are the bond-servants of the law and of earth; God's free heavenly children begotten of grace; they the children of the earthly kingdom, repre­sented by Jerusalem; we of the heavenly kingdom, the "Jeru­usalem above." We are sure that Gal. iv. 26 does not teach that the church will be a mother; are we not?

Next examine with me the type of Eve: It is nowhere said that Eve was a type, but we do know there are good reasons for considering her such, but we should remember that types of February 1, 1910, for later light on this subject.] have a time for ending as well as for beginning. Upon examination we feel assured that the type ceased where Eve was accepted by Adam as his wife. Paul tells us that Adam was a figure of him who was to come—Jesus—and we have seen how the death of Jesus was typified by the deep sleep which came upon Adam; how Jesus' pierced side, the point of the lance, represents the price of our development as his bride, was typified by the open side of Adam from whence came Eve; how Adam, recognize­ning his wife as of his nature, bone of his bone, represents the fact that we shall be recognized by our Lord as of His nature—the spiritual. He that is joined to the Lord is one spirit. But here the type ceases. We should not suppose because Eve became a mother that Christ's bride will be­come a mother, any more than that, as Eve sinned and caused Adam's fall, so the bride of Christ must sin and cause the church to fall. Moreover, we are sure that the having of children by Eve was after she had ceased to be a type of the bride of Christ, because her children were born in sin and under the penalty of death. Should we force these children as a type it could only prove that the bride of Christ would become the mother of dead-born children. No, we see no reasonable ground for considering Eve as a type beyond the time of union with Adam, representing our union or marriage with our Lord. In fact this seems to be as far into the future as God ever revealed either by word or type.

But does some one say: 'God said, Be fruitful and mul­tiply.' Yes, we answer, this (Gen. i, 28.) was said to Adam as a natural man, not as a type of Christ. The de­scription of the typical features occurs in another connec­tion, Gen. ii, 21. Read, compare and notice that there is no reference to offspring in the typical account.

Again we have seen that Isaac was a type of Christ; that Abraham's sending the servant to get a bride for Isaac, typi­cally, was the same as the sending of the Holy Spirit to take out of the gentiles a people, or bride for his (Christ's) name. And as the servant brought Rebecca from her father's house to Isaac and to Abraham's home, so we as the anti-typical Re­becca leave our father's home [the world.] and go forth under the guidance of the Spirit, to meet our Lord and to dwell in our Father's home. We, too, expect soon to meet our Isaac on the way that he himself may bring us into our new home. But here the type ceases. We had somehow imagined that the type might be used. It would be too great an honor for the church at the cost of the flesh to endure. Whoever makes such a claim, is in danger of becoming bigoted. But can we not afford to be calm, patient and charitable?"

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We conclude then that neither directly nor by type does God tell us that the church will enter into her union with Christ, beget children of her own nature.

OUR LIVING Saviour

Though we have known Christ after the flesh and the memory of that "man of sorrows." "who bought us with his own precious blood" is sweet and sacred; yet now we know him as our living Redeemer whom (because of obedience "unto death even the death of the cross") "God hath high­ly exalted and given him a name that is above every name."
The Bible commands our reverence and respect because of its author—God. We accept its teachings as authority and law on this account. How important it is then that we have the Word of God as pure and free as possible from human teaching. The channels through which it has come have not all been pure. Are we certain then, that the Bible as we now have it, is all inspired and holy? Let us glance at the fact that we believe that that which was written by the New Testament was written originally by various apostles at different places and times. After their death, their letters, &c., came to be highly prized by the church as authorities on various subjects, and we have reason to believe that this was the design of the Spirit in causing the writings at first,—not merely to bless and instruct the portion of the church to whom directly addressed, but to have it contain elements of truth valuable, and intended for the school book in all ages. Long, long before each church had a copy of all the sacred writings. These copies were all made with the pen for about fourteen hundred years (until printing was invented) and the process of copying and recopying gave rise—many small errors and omissions, as for instance the addition or omission of an and, or the, or but. Another source of trouble is the interpolation, or adding to the word of various words and sentences. A few of these, about four, bear marks of design and seem to have been added about the ninth century, probably to give a basis or support to some papal dogma, while the great majority seem to have arisen from accident. For instance, one copyist while writing the text of the word might add as a sort of parenthesis some thought which he might have as to its meaning. This was used as a substitute for the translation of the sacred writing, but merely to refresh his own mind when reading the same scripture again, much as we are in the habit of doing on the margin of our Bible. Yet another copyist using this MS. as a guide would be apt to copy the previous writer's note into the body of the text, and so that uninspired clause would be handed down to future generations as inspired, and these have given much trouble. Seeing then the liability to error, it is only just to ourselves and our children to have the Bible so published that the word of God and not the errors of man teaching. The word of God and not the errors of or, Benj. Wilson. We value it highly. It was not a direct translation from the original Greek, but a revision of several versions then in use as will appear from the following instructions given by King James to the forty-seven learned persons whom he appointed to revise translations then in use (1604)—"The Bishop's Bible (A. D. 1568) to be followed and altered as little as the original will permit. And these translations to be used when they agree better with the text called the Septuagint, Vulgate, and Tyndale's (first Bible published 1526.) Coverdale's, (1535) Matthew's (1537) Whitchurch's and Geneva (1609.) These being all translations from the Vulgate Latin and not from the original Greek text, (only compared with it) and translated by learned men, they were used as a guide by all the translators of the English Bible. "says an able writer. "This translation was perhaps, the best that could be made at the time, but if it had not been published by kingly authority, it would not now be venerated by English and American Protestants, but because it had come direct from God." At the time of the revision of "King James' Bible," the translators had the advantage of some eight Greek MSS., and none of these were of earlier date than the tenth century. Who will say how many errors large and small crept into the text during that thousand years? It is claimed that the errors may be numbered by thousands, mostly small and insignificant, but some of importance and weight. Few perhaps are aware of the great advantages possessed by translators of the present day. Between 600 and 700 Greek MSS. are now known, quite recent. Two of them, the "Sinaitic" and "Vatican No. 1209," dating about the year A. D. 350. What an advantage is our favor above every other age, for obtaining the pure word of God. Truly the "Word of God" is "pure as the snow, and, or but. Another source of trouble is the interpolation, or adding to the word of various words and sentences. In an age on ages telling, To be living is sublime." In one place in the New Testament we find it necessary to thank God for being privileged to publish A. D. 1511. It was not a translation from the original. 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"THE LAW SHADOWS"

The numerous sacrifices and observances of the Mosaic Law are recorded in the first five books of our Bible were given in minute detail and observed with scrupulous exactness; not because there was really any good in them, "for by the deeds of the law shall no flesh be justified in God's sight," and "the blood of bulls and goats could never take away sin," but these were used as "shadows," as mere signs or symbols, used to convey the hidden truth under symbols, i.e., that as it might be known only as it becomes due, and then only to those "to whom it is given to know the mysteries of the kingdom, but to those that without (not disciples) all these things are spoken in parables" and symbols and types.

The high priest was thus anointed. (John i. 32. Luke iv. 18.) His “seed.” The Law emblem was one of the most beautiful pictures or shadows of realities which were neath, that to the observer it might appear to be part of the hidden truth under symbols. It was suspended by a golden chain from the gold clasp of his forehead and was fastened to the ephod below by two golden clasps which bound these two pieces (covenants) to him as representing how we, the partakers of the same anointing after our head. This oil of anointing all who are truly his-covered by his shoulders and was fastened to the ephod below by a lacer or center to the golden breastplate, showing that the sacrifices were as much a part of God's power and authority, as his representative to carry out the commission. (It should be remembered that the mysteries of the kingdom, but to those that without (not disciples) all these things are spoken in parables were not a part of the Law as recorded in the first five books of our Bible were given to the church, for the Law was written on two tables of stone, the old covenant. But Paul shows that God according to the covenant intended to justify all in his "seed." The Law emblem was one of the most beautiful of the high priest's garments, made of the same materials as the ephod. It was in, it set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that he was able to carry the Law as a covering of his inmost affections and that as a "breastplate of righteousness," it covered him. "The Law of his God was in his heart." (Psa. xxxvii. 31. That which is right and all others was his pleasure. I delight to do thy will, O my God: yea thy law is within my heart." (Psa. xi. 8.)

This breastplate was studded with jewels set in gold, representative of the true Israel. "They shall be mine, saith the Lord, in the day that I come to make up my jewels." Thus fastened in gold—imbedded spiritually in Jesus we his jewels. "The righteousness of the Law fulfilled in us." (Rom. viii. 4. Aaron as he stood forth clothed in these "garments of beauty and glory" was a beautiful figure of our High Priest who appeared among men clothed by the Father with power and authority, as his representative to carry out his covenant promises.

As he stood there, beside him stood the animals for sacrifice, showing that the sacrifices were as much a part of God's pre-arranged plan as the covenants or any other feature. He was anointed with oil as Jesus was "Anointed with the holy oil of consecration and anointing oil must flow down and cover every member of the Spirit chosen to cover and hide beauties of truth under these ages. Fastened at the fold or center to the golden breastplate, showing how his cross his death was the division point and hence are "justified in all things, so that borne by him we are in God's sight justified. It illustrates too what we have found frequently elsewhere taught, viz.: That the two ages are of equal size and equal measure, the Jewish, a perfect type or picture of this age.

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They were girdled, showing that we are servants under his command as anointed in him. Aaron as he stood robed and anointed represented the entire church, head and body—Jesus and his church, "the seed" and all the families of the Earth shall be blessed. They are covered with this "garment of beauty and glory," this position and anointed for their work. But remember, the anointing oil must flow down and cover every member of the body and this requires the entire gospel age for its accomplishment.
CONSECRATING THE PRIESTS.

This work for the Law (Lev. viii. 14-35.) was typical of a work done for and by our High Priest and those who are members of his body or family. It illustrates our entire consecration—how Jesus was obedient, even unto death and how all who are his must be crucified with him.

The bullock 6 So we do it offering way, as Aaron and his sons laid their hands upon the head of it, thus saying, This sacrifice represents us. From that moment, that all that happened to the bullock—represents what was to be done to Jesus, and his body—the church. Thus, the bullock is of the flesh. Law (as commanded by Moses) to meet its demands. To thus meet the demands of the law it must be slain. "And Moses slew it." Then he applied the blood to the horns of the altar. The finger of the Law thus pointed out that the altar of earthly sacrifices was to be consecrated with the blood of the Lord. Then it must be slain. "And Moses slew it." Then he applied the blood to the horns of the altar, and that all who realize the power of the altar (horns are symbols of power), must recognize first the blood which sanctified it.

The blood poured at the bottom of the altar doubtless represents that through his blood spilt, (life given) even the earth was purchased back from the curse which sin brought upon it. (See Eph. i. 14.)

And Moses took the bullock, his hide, flesh, &c., and burnt them part of it by the Bovil Law directing how all of it should be burnt on the altar, showing how all men. And we, if we would be indeed members of his body, must share with him the ignominy. But while the flesh, &c., was destroyed for sin God accepts of, first, the blood (life), and second, part of it by the Bovil Law directi…

This sacrifice represents us. From that moment, all who are his must be crucified with him. The more love (fat) there is in the type bearing harmonious testimony that these consecrated ones are accepted in the Beloved. Water is the symbol of the word. The word of Jesus is the fruit of our sacrifice, and this fruit takes the place of water as representing the "Law," the oil representing the Spirit, and the blood representing the price of our peace. So through the world's testimony the blood is reproduced, and we are made sons of God and joint heirs with Jesus Christ our Lord.

The boiling (Ver. 31.) of the flesh of consecration, was no part of the sacrifice; it was merely the preparing of the portion which they ate. The flesh was all to be used as food and the people were the members of his body. It illustrates our entire consecration and none of our time or powers wasted—all used as consecrated. The seven days of consecration (Ver. 33 and 33,) shows again that we are consecrated to God's service, not part of our time only, but the whole of it. The seven Seals is the complete number in scripture and signifies all or the whole of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," "Stars," &c.) Vs. 36 shows completion of the work of consecration.

There never was, perhaps, a time when it was more necessary than at this shut, how our minds we do thy will, and our every ability warped before Him that he may accept and make use of our talents to His glory. Especially is it of interest to us to examine if it be true (as we believe) that very soon all the members of the body will be presented to us in the presence of Christ in the Beloved, and that all the members be consecrated and the work finished. And if we fall to be among the priests now during the time of consecration, we cannot expect to be one with them when they begin their service for the people in the "ages to come"—when these grace Priests (now despised of men but a 'sweet savor to God,' shall have the title of King added, and with their head—Jesus, rule and bless all nations. Do you wish to be amongst those who shall sing to the praise of our great High Priest? "Thou hast made us unto our God Kings and priests, and we shall reign upon the Earth." If so, be fully consecrated now, for "If we suffer with him we shall also reign with him." 2 Tim. ii. 12.

A PLAIN WAY OF STATING IT.

These are the words of Albert Barnes. We hardly know of any more emphatic or radical statement concerning Christian perfection than this. Had it come from some modern preacher of holiness, or "high priest of sanctification," it would have been thought extreme and uncharitable.
PROVINCE OF FAITH

"Through faith we understand that the ages (worlds) were framed by the word of God." These and "all things were made by Him (Christ) and for Him." All that God has done is in reference to the plan of the ages, of which, as we have seen, the death and resurrection of Christ is the key. So by faith we grasp the fullness of Christ in the visible, the work of the which His body was prepared. Meanwhile theCROSS was to Him the turning point between the future and the present, seeing Christ and the heavenly country. (John viii. 56 and Heb. xi. 16.) The Lord's appearing to Abraham and others in man form doubtless illustrated the presence of the invisible. Moses refused royal honor in the court of Pharaoh, choosing to suffer affliction; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the reward, and endured as seeing Him who is invisible. (Phil. ii. 5-11.)

The unseen world is the source of wisdom, strength and comfort to the pilgrims, as disciples, as soldiers and as afflicted ones. The ministration of angels, under the all-wise and loving care of our Lord, is a great revealed truth, and full of comfort.

We do not believe in the ministration of departed human spirits, but regard that idea as a perversion of the Bible teaching. The angels are not disembodied men. When created, was "made a little lower than the angels." The angels in this world: "but unto the angels hath He not put in subjection the world to come...but what is man that thou art mindful of him?" "Thou hast put all things in subjection under his feet." (Heb. ii. 5-8.) If angels are disembodied men, the above statements cannot be true, for in each of the "world to come" would, as well as the present, be subject to angels. While we believe Paul, then we must discard the ministration of human spirits. But angelic ministration is a great and important fact in God's plan for the development of the ruling element of the future world.

Faith is thus shown to be the foundation of hope, and hope the power over death, and in addition, "the power of an endless life." (Heb. vi. 16.)

FAITH is the way and the key to the invisible. It is essential for the fulfillment of his word. They believed "that God is, and that He is the rewarder of them that diligently seek Him." (Heb. xi. 6.) We please God when we obey him, and by this means we form a character like His own. In an important sense it is the Christian's life-work to come to God, and success is to the degree of faith we have in the statements of His Word, but He is revealed to the heart, when His statements are understood, and the spirit of obedience is essential to his life. The cross was to Him the turning point between the natural and the spiritual. It was thus the key of hope for the world. When He died He met man's legal necessities, or removed all legal encumbrances. He destroyed the enmity between the world and God's law, which enmity was represented in the typical dispensation by the law of carnal ordinances. That law was the "middle wall" between Jew and Gentile—a typical distinction which is not recognized under the gospel. As soon as it is out of the way, the Jew and Gentile are alike before God, and both are reconciled to God by the cross. (Eph. ii. 14.)

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It doubtless deserves more implicit faith than it often receives. When we are permitted from the standpoint of future glory to look back, we may see how much more fully they served us than we realized. In hours of danger and affliction their services are needed, and freely tendered. Their services might be not only more fully realized by men than by God, but more than they were expected. Unbelief, self-confidence and self-protection by foul means, doubtless grieve our angels, "which do always behold the face of our Father in heaven." (Matt. xviii. 10.) We cannot doubt that in hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected and its source not fully acknowledged. Our Saviour himself in His earth life needed and received the help of angels. In His mental agony, in view of the coming ordeal, while He was in the garden passively giving way, we may well think of the cup might pass from Him, and as it were, great drops of blood, "there appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) It was not possible for the cup to pass. He must drink it to the very dregs. His life was needed, but it was not enough; He must be obedient unto death, even the death of the cross, and He obeyed. (Phil. ii. 8.) He could not escape, but He could receive strength to endure; and it seems that as soon as His help was withdrawn, He died. "Thou hast not the pain He endured, met the legal necessities of the race." (Rom. viii. 3.) "If Christ be not raised, your faith is vain, ye are yet in your sins." The cross and Christ have found help in time of need by coming to the throne of grace. He who suffered and was supported by angels is now their Lord, and, as His servants, they now minister to the heirs of salvation. (Heb. xi. 14.)

The importance of faith cannot be over-estimated, unless other things of importance are in our estimate crowded out. The past, present and future, we grasp by faith; we work by faith; we live by faith; we walk by faith; we endure by faith; we have hope by faith. True, beyond these the rewards are carried forward, so that all we expect to realize in the eternal life is now, by faith, possessed and enjoyed. J. H. P.

THE CROSS OF CHRIST

"In the cross of Christ I glory."

Towering o'er the weeks of time;
All the light of sacred story,
Gathers round its head sublime.

The cross as the representative of the death of Christ and plan of redemption, has always been to the Christian the center of attraction, and to glory in the cross the chief mark of the Christian's joy. The estimate in which it has been held by men in general has marked this line between the Christian and non-Christian. Men are one so far as they apply it to it as the ground of all its hopes, it has been to the world the stumblingstone or the butt of contempt. What is precious in the sight of God and the hearts of His chosen, is foolishness to men in general. (1 Cor. i. 29-31.)

If we are children of God, we are not alone. All the light of sacred story gathers round its head sublime. "Towering o'er the wrecks of time, the cross and all its glory mounts." But to answer the question, "What kind of life," we resort to the Golden Rule. "As God has loved us, we also must love one another." (1 John iv. 11.)

To remove from the Bible, if it were possible, the cross of Christ, and its relative teachings would virtually destroy it. He is the golden thread extending through it as a web from end to end, giving it strength, beauty and its real value. Without it, there would be no antitypical Offering, for which the saints are called "a present battle," and in whose place the "blood of Jesus, his Son, cleanseth for sin." (Rev. xv. 4.)

The cross as the center of interest, the basis of hope and life, the glory of the gospel, and the great and special salvation, by the impartation of the Holy Spirit, was the centre of the Council of Nicæa. It is the mark of the Christian's joy. The estimate in which it has been held by men in general has marked this line between the Church and the world; so that while the Church clings to it as the ground of all its hopes, it has been to the world as it were, great drops of blood. "There appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) It was not possible for the cup to pass. He must drink it to the very dregs. His life was needed, but it was not enough; He must be obedient unto death, even the death of the cross, and He obeyed. (Phil. ii. 8.) He could not escape, but He could receive strength to endure; and it seems that as soon as His help was withdrawn, He died. "Thou hast not the pain He endured, met the legal necessities

"What kind of life did the Son of God mean when He said, 'In the cross of Christ I glory' "

We answer in the name of the Father, the Son, and the Holy Spirit. Amen.

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The importance of faith cannot be over-estimated, unless other things of importance are in our estimate crowded out. The past, present and future, we grasp by faith; we work by faith; we live by faith; we walk by faith; we endure by faith; we have hope by faith. True, beyond these the rewards are carried forward, so that all we expect to realize in the eternal life is now, by faith, possessed and enjoyed. J. H. P.

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This is evident also from the further statement, "They that are Christ's at his presence" [parousia] Christ's are not then counted but raised to immortality. Hence this passage can have no reference to conversion, but is a positive declaration that all mankind will be restored to life by the Lord Jesus Christ.

The ransom paid secures to Christ the power to raise the dead. Life restored is the proper basis of hope, the ground on which man must build, hence the cross is the basis of man's hope of glory. No wonder then that Paul should say: "God hath said that I should glory save in the Cross of our Lord Jesus Christ." J. H. P.

THE WEDDING GARMENT

The wedding garment is the end and object of Christian effort.

If Christians are represented as running a race, it is that degree of swiftness which enables them to secure the prize; if as a fighting battle, it is that ability which secures to them the victory. It is, in short, that preparation which renders them fit for the kingdom.

Some teach that it is the creed, written or otherwise, the articles of faith to which men subscribe, that constitutes that covering. Hence the degree of purity of a man's belief would be the index to his fitness for the kingdom. But it is written, "Without holiness no man shall see the Lord." Such teachers must then define holiness as a perfect theology.

Others teach that the wedding garment is a character "without spot or wrinkle, or any such thing," such as God will build in us if we hold our hearts in obedience to Him.

Both sides must agree that the wedding garment is righteousness. But do they mean the same thing? We will see.

What then is righteousness? The word means a condition of being right. Humanity naturally is in a condition of being wrong, and because faith has power to change that condition and make them right, it is accounted for righteousness. Thus Abraham was justified by faith, and it was imputed to him for righteousness. Although, perhaps, not blameless in character at the time, yet Abraham possessed that which would result in holiness, and God counted the work begun in him, as already finished. To him that worketh righteousness but believeth in Him that justifieth the ungodly, his faith is counted to him for righteousness." Rom. iv. 5. That is, the seed sown is viewed in the light of its unfailing results, and the possessor is thus freed from guilt.

Articles of belief differ from faith, in that faith describes a condition of heart as well as mind. The one may produce fruit; the other must. If truth be believed and obeyed, it becomes faith, and is therefore a means of obtaining righteousness.

The wedding garment includes the other, and this is the wedding garment, for, "to him that worketh righteousness, and believeth in him, the word of God, out of his mouth shall be the index to his fitness for the kingdom. But it is evident that, by the word of God, is meant the creed, written or otherwise, the articles of faith the man has adopted, as a means of obtaining righteousness. The word of God means the creed, written or otherwise, the articles of faith the man has adopted, as a means of obtaining righteousness.

If the creed to which a man subscribes is the word of God, it is written in the light of its unfailing results, and the possessor is thus freed from guilt.

The wedding garment is righteousness. Thus Abraham and David were justified by faith, and it was imputed to them for righteousness. For his righteous acts are made manifest, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority are teaching that the nations, except a comparatively few individuals have been "turned into hell," in a condition of hopeless misery, and without even having the gospel preached to them, giving them an opportunity to repent, and thus escape the awful doom.

Such teaching makes God appear very unrighteous; and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it has been without a knowledge of truth. But now many have learned, and many more will learn, and teach, the glorious song of Moses and Christ: That all nations shall come and worship in the presence of God; that all nations shall come and worship in the presence of God; and manifesting the righteousness of him: Who so loved the world, as to give his only begotten Son, that whom he believeth on him shall not perish, but have everlasting life." Before they can believe they must hear. Rom. x. 14. The billions who have died in ignorance must be made alive before the Lord: hence God will have all men to be made alive, and to come to a knowledge of the truth: For there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. I Tim. ii. 4, 6.

B. W. K.

THE SONG OF MOSES AND THE LAMB

REV. XV.

This scene is very evidently laid at the end of the gospel dispensation, as is evident from the righteousness of God is being completed, by pouring out the seven last plagues. Without discussing the merits of different views in regard to the Sea of Glass, as it were; and the condition of those who are said to stand on it; I would call attention briefly, to the song.

Some think that by the song of Moses, is meant the song of deliverance, sung by the children of Israel, after crossing the Red Sea, in coming out of Egypt. But notice that the song is as here given. Does it not evidently refer to the harmonious teaching of Moses and Christ, as found in the scriptures? The idea that everyone who has attained to the condition represented, having learned, they sing to, or teach others; the song, as given in the "Emphatic Diaglott," reads: "Great and wonderful are thy works, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Rev. xix. 9.)

"Who shall not fear, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Rev. xix. 9.)

"Who shall not fear, O Lord, and glorify thy name since thou art bountiful! for all the nations shall come and worship in thy presence; because thy righteous acts are made manifest. The Greek word rendered judgments, in the fourth verse, by King James' translators, is not Kriais nor Krima, which are rightly rendered Judgment; but Di-Kaiomata, properly rendered, righteous acts.

It occurs in Rev. xix. 8. The fine linen is, or represents the righteous acts of the saints. The force and beauty of the expression: For his righteous acts are made manifest, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority are teaching that the nations, except a comparatively few individuals have been "turned into hell," in a condition of hopeless misery, and without even having the gospel preached to them, giving them an opportunity to repent, and thus escape the awful doom.

Such teaching makes God appear very unrighteous; and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it has been without a knowledge of truth. But now many have learned, and many more will learn, and teach, the glorious song of Moses and Christ: That all nations shall come and worship in the presence of God; and manifesting the righteousness of him: Who so loved the world, as to give his only begotten Son, that whom he believeth on him shall not perish, but have everlasting life." Before they can believe they must hear. Rom. x. 14. The billions who have died in ignorance must be made alive before the Lord: hence God will have all men to be made alive, and to come to a knowledge of the truth: For there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. I Tim. ii. 4, 6.
Perfect love is gentle and teachable, kind, and easy to be entertained. It enters the school of Christ, as a pupil, not as a master, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and real knowledge. It is the oil of holiness. It cleans all your teachers, inclined to become dogmatic, to criticize your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light even in one who conceives himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the foundation of religious teaching, by adopting new and in an unteachable and arrogant spirit.

THE GOSPEL IN THE LIGHT OF HUMAN NATURE

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8.

The greatest possible sin is to "sin wilfully, after we have received the knowledge of the truth," and for this "there remaineth no more sacrifice." Heb. x. 26, and it is impossible to remove them again from Moses. God hates sin because he hates it, which is now at work in man. God hates its cre­ators; sin being their destroyer. If the death of Christ shows God's love to us, there must be something accomplished by that death which is adapted to man's necessities. Paul teaches that the purpose of Christ's death on the cross, which was in "due time," i. e., the appointed time—After the 62 weeks. Dan. ix. 26.

Christ did not die twice. His becoming a man, was not by laying down, as in death, his preexistent life. He gave up his life, as a profession of religion, they may be as far from God's love as before, for God's love leads to repentance. Had we the power of ten thousand voices, we would proclaim, that God loved us while we were yet sinners, and Christ died to commend that love. We believe, then, that the death of Christ is an expression of God's love, and that in order to win man from sin to God, he loved us while we were yet sinners, and Christ died for us, because he loved us. [John iii. 16.] This is one great fact the world needs to know.

Love appreciated will produce love in return. "We love him because he first loved us." This love God had for us when we knew him not and even though we hated him. Parents and teachers, beware! If you tell those under your care, that God will love them if they are good, you make the impression on their minds that he will hate them if they are bad. If you tell them it is the gulf deeper between them and the Lord, and though you may, through fear, succeed in driving them to outward obedience or gather them into the nominal church by a "profession of religion," they may be as far from God as before, for the goodness of God leadeth to repentance. We believe, then, that the death of Christ is an expression of God's love, and that in order to win man from sin to God, he loved us while we were yet sinners, and Christ died for us, because he loved us. [John iii. 16.] This is one great fact the world needs to know.

But how does the death of Christ show, or commend, God's love? It will not do to say it shows it because it shows it. That would be about as equal to saying, God hates sin because he hates it, which is now at work in man. God hates its creators; sin being their destroyer. If the death of Christ shows God's love to us, there must be something accomplished by that death which is adapted to man's necessities. Paul teaches that the purpose of Christ's death on the cross, which was in "due time," i.e., the appointed time—After the 62 weeks. Dan. ix. 26.

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We assert freely that Christ's death must have been, in some way adapted to the necessity of human nature, or it would have been as far from God's love as before. Paul asserts, an expression, or proof of God's love. What man does not need, even if it were provided, would not be gospel. If a man is hungry, bread alone would satisfy the want. If he thirsts, a cup of water from the hand of a friend would be an expression of love. And so of any want; but to say that God would seek to show his love by anything which was of no use to man, would be to ignore every idea of the harmony between God's wisdom and goodness.

There can be no doubt in any reasonable Christian mind, that the Gospel, in all its parts, takes man's need into account. Christ's life was necessary, as a foundation of patience in suffering, of devotion to his Father, of the principle of love even to enemies, and of overcoming evil with good. It was by his earth life and experience, that he learned to sustain his own flesh, and to use his words to others. His afflictions and so he was fitted to be a merciful and faithful High-priest; having been tempted in all points as we are. John xviii. 6. And one feature of his work since his resurrection, clearly is, to give us the benefit of his former work, by giving aid to the tempted. (Heb. ii. 18.) He is not only a sympathizing friend, but also the giver and sustainer of spiritual life until it culminates in immortality. We wish it distinctly understood that we value the life of Christ, both before his death and after his resurrection as necessary to our salvation. We believe that God would be God if he had not constituted Christ not only the Redeemer but the Light of the world. He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. 1 Tim. ii. 4. Hence Christ is the "True Light that lighteth every man that cometh into the world." John i. 9. Not all at once nor in one age, but, it is "to be testified in due time." 1 Tim. ii. 6. Now it is evident, that man cannot repent, because of a truth, until he knows that truth, and yet when known, the truth is the "Foundation of repentance from dead works."
the Lord has arranged our life as a current against which we must row if we would go up, and he has placed the reward of eternal life is promised. Rom. ii. 7. Without the last all is vain. "Though I speak with the tongue of men and angels and have not love I am become a syllable." 1 Cor. xiii. 1. 2. There is a kind of knowledge that cannot be gained from books, but comes by experience as a fruit of the indwelling of the spirit of God. "He that loveth not knoweth not God, for God is love." Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know him thus is to be in unison or fellowship with him, and hence is eternal life.

**THE GREAT SALVATION**

"How shall we escape if we neglect such great salvation?"—Heb. ii. 3.

This question is addressed to Christians, and not to the unconverted, as is often supposed. This the context proves. Paul uses the analogy of a building. The work is commenced by laying the foundation, and the church. It seems peculiarly adapted to converted Jews, who were familiar with the writings of the Old Testament. We have in this epistle some of the most earnest exhortations to be faithful to the Lord, and the very best reasons and motives given for obeying the truth, but the fear is that we are not aware of this character. If we are Christians we will find much applicable to us. It is important that we should, in order to get the benefit of the exhortation, remember that it means us. "How shall we escape, if we neglect?" On account of certain facts referred to in the first chapter, the second opens with: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." This certainly must refer to Christians; and there is danger of losing what we have received, unless we do give heed.

The idea is suggested that neglect of the truths would cause them gradually to slip away from us. Backsliding is a gradual process, caused by neglect of truth and neglect of duty in obeying the truth. These are related to each other, and it seems that either may come as the cause of the other. The only safeguard against back-sliding and consequent falling away if persisted in, is to advance. Standing still seems to be impossible. In the sixth chapter the apostle seems to mean the same thing. He says: "If we go on then to perfection, we shall make falling away the alternative of going on to perfection.

Love is an experience, and includes in it the desire of our affections. Religion without love is a comparatively easy matter to talk or write about the excellency of Christianity, but who ever ignores with difficulty that the value of anything is shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of obeying it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of the world's highest acquirement, to those who hold error, our intellect may be stuffed at the expense of our affections. Religion without love to both God and man, is as the body without the spirit—dead.

Charity or love is the crowning excellency of Christianity, and is necessary to fit for the Great Salvation. Add to your faith; virtue, and to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness, and to brotherly kindness, charity. (1 Cor. xiii. 1, 2.) Without the last all is vain. "Though I speak with the tongue of men and angels and have not love I am become as sounding brass, or a tinkling cymbal. And though I have knowledge, and understanding, and all mysteries, and all knowledge; and though I have all faith so that I could remove mountains and have not love, I am nothing." (1 Cor. xiii. 1, 2.)

Dead men need a Redeemer; Christ gave his life a ransom. (The reason that men die, though Christ's natural life was given as a Substitute, is because men in the plan were counted dead already, and Christ did not give his life to prevent men from dying but to prevent them from remaining dead; except the church, who are raised a spiritual body.) Christ is the Author and Giver of immortality. Man is ignorant—in darkness: Christ is the true light, both as to the knowledge of the truth, and as to the excellence of anything shown by the earnestness with which we strive for it. We should be constantly seeking to know more of the truth of God for the purpose of obeying it. If we seek for truth merely as a theory to gratify our own curiosity, or for the purpose of the world's highest acquirement, to those who hold error, our intellect may be stuffed at the expense of our affections. Religion without love to both God and man, is as the body without the spirit—dead.

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Love is an experience, and includes in it an earnest desire for the well-being of the object loved. Until we have sympathy and love for mankind, such as would prompt us to do all in our power for their salvation, we cannot know God. To know him thus is to be in unison or fellowship with him, and hence is eternal life.

**THE GREAT DAY OF ATONEMENT**

In considering this type we must, to appreciate it, remember that it is a picture by itself, of one particular part, of the work of the world's High Priest.

It is a comparatively easy matter to talk or write about the High Priest anointed and, going into the Holy Place and coming out, etc., in a general way, but we believe, to understand the matter clearly, we must realize first, that while Jesus is our (the church's) High Priest, yet in the more full and complete sense. He is the Head and we the members of the body of the great High Priest, and these Levitical pictures primarily referring to that point. It is easy to go with the multitude, but it is difficult to stem the flood, and we may be sure, "This vile world is a friend to grace; to help us on to God." What is worth

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There He will stand, Priest of the most High God and King of Salem, i.e. “King of Peace”—“A Priest upon His throne.”

He came typically to the Jews in the end of their age as Prophet, (teacher) as Priest ("when he offered himself," Heb. vii. 27.) and as King. (When he rode into the city at the close of his ministry,) but they did not receive him in the true Holy of Holies with his own blood is possessed of a greater life than the bullock slain, so Jesus the spiritual body who enters the Holy of Holies of Him who is possessed of a higher life than the man Christ Jesus who died.

As in the type, the life and body of the sin offering are kept separate from the higher life and body of the High Priest, so we find that the body and blood of the Apostle's offering did not pass over the Holy place, but the atonement was made directly before God, the blood as the evidence of its accomplishment, before the Priests and Levites could be at-one with God. So with our sacrifice; the death of Jesus brought no change to the present condition of the earth and heavens. He was Holy and presented before God the evidence that he had "paid it all"—that he had "poured out his soul (natural life) unto death"—had "made his soul an offering for sin." It was accepted. God sent forth his Spirit on the day of Pentecost as the evidence of its acceptance. Thus he made atonement for us and by him, says Paul, we have received the atonement. Now we who were aliens and enemies to God and who never could have worked our way back to a condition of harmony with him, are justified in God's sight for all things through Jesus' blood and who God hath sent forth his Spirit into our hearts whereby we can call him Our Father. This feature of the work of atonement viz., the sacrifice for his body and his house was completed 1800 years ago, and the mark of its acceptance and the completion of the work is seen in the manifestation of the Holy Spirit upon the hearts of Bible students. We have asked the same, and never until now have been able to find an answer to our satisfaction. We believe the two goats to be types of the two classes of true believers in Christ constituting his church.

The “Lord’s goat” represents the “little flock,” “who count his flesh as no flesh,” and the other "as the goats stood at the door of the tabernacle waiting." The lot is cast (Vs. 8.) indicating to us that an end of the work of atonement was accomplished and indeed unto sin. (Rom. vi. 11). And "If Christ be in you, the body is dead, "but the spirit is life." (viii. 10) If you are fully and entirely consecrated, your own natural will and desire all resigned to the will of "The Head," "Ye are dead.
and your life is hid with Christ in God." (Col. iii. 3) and you are not conformed to this world, "If ye live not by faith, ye shall die even now." (Col. ii. 20). It is then "Christ in you" that is the only actuating or controlling principle. This bringing of the natural into subjection to the spiritual is a gradual death and process, and is accordingly called "crucifying the flesh." Jesus could do this entirely, because perfect. But we are imperfect, therefore our Head supplies the overwhelming power through the spirit, making our supply of strength to depend on our faith in Him, that is, a partaking of His, "Iesus Christ, our Lord," who is and ever was overcomers, and they fail of attaining that honor attached to overcoming. They together. The overcomers are called to be "a bride," in the fulness of time, as He will say, "Depart from me, I never knew you," to which He has given a still more exalted idea of the "bride," the church of the new and everlasting covenant, viz.: imputed righteousness. When the "first work of crucifying the flesh" is finished, this condition of imputed, gives place to actual righteousness. It is a reality which we fear is realized by but few of those who claim to be "followers of the Lamb." If we follow Him we will as surely escape the "first work" as we shall be involved in the "second." If we are to have a greater trial to follow the Master and walk separate from the worldliness in the nominal church, there is no fellowship with the unfruitful works of darkness, but rather reproving them, than to have gone to the stake to burn in an age when that has been received and sprinkled in the holy place, the work of offering was finished. The "scape goat" was consumed "cut asunder" from membership of the house, is yet not an actual offer of the house, are yet not given us a still more exalted idea of His body. Therefore, "as are the spiritual, so is the natural death accepted by the Father, our High Priest will change the spirit, and therefore members of the house, are yet notThe high office to which we are called. Our death to the flesh any more of a sacrifice than the death of the world? We answer that we were justified to perfect natural life by the death of Jesus, and God promises that if we believe this and then voluntarily give up that portion of natural life, which we now possess, He will give us a higher life—spiritual—and a higher body—the spiritual. And thus recognising that we are "fellow-heirs of Jesus, which was followed by the imputation of righteousness to His body, illustrated by linen garments; and the second washing, after the sacrifice of the goat, illustrating the perfection or actual righteousness of the church; and this is followed by the new or "bride", called to be tried and tempted that soon we may "be clothed with garments, made white in the blood of the Lamb." This gives place to another work must be done. The "scape goat" must be sent away, bearing the iniquity of the people. As already suggested, we believe that this goat represents the "great company," who, while believers, and therefore members of the house, are yet not hypocrites, and they will, during this trouble, "wash their robes, and make them white in the blood of the Lamb," which properly belong to the high office to which we are called. Our death to the flesh any more of a sacrifice than the death of the world? 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A LITTLE TALK WITH JESUS

A little talk with Jesus—

How it smoothes the rugged road!  
How it seems to help me onward,
When I lean beneath my load:  
And my eyes with tears are dim.
There is nought but comfort to
Like a little talk with him.

I tell him I am weary
But I still will wait his bidding.
For his way is always best.

Then his promise ever charms me
Mid all the cares of life:

"I am coming soon in glory,"
To end thy toil and strife.

ONE BODY, ONE SPIRIT, ONE HOPE

Eph. iv. 4.

The unity of the church of Christ is clearly revealed in the New Testament. Though there is great variety in ability, natural or acquired, yet the least as well as the greatest is a member of the Body, and all alike are vitally connected with Christ the Head. Those who are of full age, and strong, either by choice, or by spiritual privilege, are responsible, but the young, unlearned and tender, as lambs of the flock are carried in the Shepherd's bosom, and the objects of his tender care. The figures used in the Bible all illustrate this unity, and we find Athaulf, "the fold and one Shepherd," John x. 16. The vine and the branches; John xv. 1. The temple and living stones, built on one foundation; Eph. ii. 20-22, and One City, as "the bride, the Lamb's wife;" Rev. xxi. 9, 10.

There are many scriptures which assert the unity of the Body aside from our text. The diversity does not weaken the fact of the unity any more than diversity in the families of men weakens their relationship. There is much comfort in the assurance this fact gives to all who have put on Christ. They are all one in Christ Jesus. Gal. iii. 28. It is a great encouragement to all, for the least who retains this vital union with Christ is as certain of eternal life as the greatest. To see and appreciate this unity and indivisibility would destroy sectarianism and endear Christians one to another. Sectionalism began to show itself in Paul's day, and was condemned. "I am of Paul," and "I of Apollos," &c., was met by the question, "Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?" 1 Cor. iii. 1-5. This is as much as to say that Paul is not divided; ye should recognize no divisions, and call yourselves by no name but Christ. If it was contrary to the spirit of Christianity then, to say I am of Paul, or I am of Apollos, or I am of Peter, what can be said to justify men now of the same name? Calvinists, "Arminians," "Anabaptists," "Quakers," "Wesleyans," or by any mankind name. If Paul were writing to the churches of the nineteenth century (was he not?) would he not call such things cornal, as when he wrote to Corinth? 1 Cor. iii. 1-5. Would not every great and good man, after whom, or whose opinions, a party has been named, could he speak to-day, join with Paul and condemn it? Are mere opinions a sufficient ground for such gulf s or walls between Christians? These are but temptations, above which let the voice of the apostle be heard, "Endeavoring to keep the unity of the spirit in the bond of peace." Eph. iv. 3. Faith and opinion or knowledge are too often confounded. Every Christian has faith in Christ as a living person, and as a personal Saviour, for "without faith it is impossible to please God." But a man's knowledge and opinions vary according to circumstances and the degree of advancement. What would we think of the humanity of a brother who would disown his brother in the flesh because he is less advanced in knowledge, or cast him out because he is young? Or what of the Christian who says of a brother in the spirit who acts on the same principle? Does not this tendency grow out of a mis-apprehension of the true basis of fellowship? We think so.

Is there a real tie between members of one family in the flesh? Yes, we know there is; but do we know it in their veins. Is the tie any less real because it is spiritual that binds the members of the family in Christ? They have one spirit. "There is one body and one spirit, &c." The possession of the spirit of Christ is an evidence of vital union with Christ; Rom. viii. 9-15; and the "fruits of the spirit" alone are the manifestations of Christian character and basis of recognition. Gal. v. 22-24. The relationship of Father, Son and Brother, which is revealed in the New Testament, is based upon the One Spirit. All who possess it are fellows, whether they know it or not. "If the foot shall say because I am not the hand I am not of the body; is it therefore not of the body." Or if one shall say to the other, "I have no need of thee," does that destroy the relationship? 1 Cor. xii. "By one spirit are we all baptized into one body, &c." and have all been made to drink to the same cup. Vs. 13. Whoever has that spirit gives evidence of membership in the body, and therefore of acceptance with God; and whoever God accepts shall I reject? God forbid. Oh that we might rather more fully realize this unity, and sing in the spirit, "Blest be the tie that binds Our hearts in Christian love."

It will be observed that the unity of the body and the spirit is fundamentally one, but one head, all who have fallen asleep in Christ, are as much a part of the one body as are those who live at any time. The living generation of Christians represents the whole church, but they are not the whole any more than a part of my body is all of it, and the church, the Bride of Christ, will not, can not, be complete until all who compose it, either sleeping or waking, are developed. But if a part—the living mortals—can, as they do represent the whole on earth, why may not a part—the first company made men—represent the whole in a heavenly state? This we say, with the possibility in mind that there is order in the reward of the church; "Prophets, saints and them that fear his name, small and great." Rev. xi. 18.

We are satisfied that whatever theory does not recognize the essential unity of the church here and hereafter is false; and yet we believe it can be shown, and that it will yet become more apparent, that there is not only variety in condition here, but a corresponding variety in position in the kingdom, and a difference in the time of reward, as we usually reckon time. "What we shall be, we know not; but we know that we shall be like him, for we shall see him as he is." 1 John iii. 2. We must include all Christians even "babes in Christ," unless it can be shown (1) that "babes in Christ" are not members of Christ's body; and yet it is evident that it is a period and not a moment, which is comprehended in the statement "at his coming." We understand it to mean "during his presence." Paul also says, "at (or during) the last trump," and it has often been shown that the last or seventh trumpet sounds for many years. Without here giving the proof, which has often been given to it, we believe we shall say, we believe the seventh trumpet will continue to sound until the year 1914, which includes, between now and then, the day of wrath and angry nations, which is the period, not only of restoration of the earthly Jerusalem, but of reward to the church, or the upbuilding and glorification of the heavenly Jerusalem.

When the New Jerusalem descends at the end of that period, or is manifested as the light of the nations for the succeeding age, as Christ, the Head, has been the light during the Gospel age. It would be observed that it is a city complete—not all throne—but a company had just been exalted to the throne, or ruling position and capacity (Rev. v. 8-10) before the opening of even a single seal; but during the great tribulation which follows the churches of the world shall find a place before the throne, (or on the "sea of glass;" comp. Rev. iv. 6 and xv. 2), and they shall serve God in his temple. Rev. viii. 11-15. The temple is the church, and to be in it is to be a member of it. Here we find variety and unity. All constitute the Body, and the city as a whole is called the Bride—and yet we see some members higher than others. There are superiors—rulers—in the city, but the city as a whole is a ruling or influential power over the nations, and the "nations shall walk in the light of it." We have in an
article written before, on “The Building up of Zion,” shown the double character, which — as seen in the restoration of the nucleus around which the church will gather, until all that fear the Lord may believe, “shows its suggest that believe, through the apostles’ word did he include and by consuming them it becomes a uni­versal kingdom—a “great mountain and fills the whole Earth.” There are evidences that during the downfall of nations, the house of the Lord is built up, and all that fear the Lord will be made up as jewels for its foundation. Mal. iii. 16, 17. The “stone,” the “rock,” which seems to be set up at the beginning of the one hundred and forty-ninth psalm; the other following Solomon, the man of peace. But immortal saints can understand the affairs of nations in the future and work revolutions for their good, as well as conquer them. The judgment of the world is hereafter. There is and ever has been but one Christ. A change of that ye may know that the Son of Man hath power on earth to forgive sins.’’

Forbearance. Mal. iii. 16, 17. The “stone,” the “rock,” which seems to be set up at the beginning of the one hundred and forty-ninth psalm; the other following Solomon, the man of peace. But immortal saints can understand the affairs of nations in the future and work revolutions for their good, as well as conquer them. The judgment of the world is hereafter. There is and ever has been but one Christ. A change of that ye may know that the Son of Man hath power on earth to forgive sins.’’

The holy spirit was sent to take out from among the Gentiles a people for his name—to be his wife. Are not all who are bap­tized by one spirit into one body, included among that people, whatever be their stage of development? When Christ prayed to his Father for the unity of his disciples, he asked that they be “one.” The Carmelites, an order of the Roman Catholic church, have the heavenlies kingdom, which of its kind not destroyed the unity of the nation. The like order will and even now does exist in the gospel church, but its unity, instead of being impaired, is rather sustained by the variety. Variety is an essential element of the Divine nature does not change identity. Whether as the pre-existent to forgive sins.’’

Forgiveness of sins is one of God’s prerogatives. “He said to the sick of the palsy, ‘Son, thy sins be forgiven thee * * * that ye may know that the Son of Man hath power on earth to forgive sins.’”

A LIVING CHRIST

There is and ever has been but one Christ. A change of nature does not change identity. Whether as the pre-existent One in heaven, or the incarnation on earth, it is Christ who is touch with the feeling of our infirmities, He still is Lord, and as such we worship Him. “Ye call me Lord and Master,” said He on earth, “and ye do well, for so I am.” Forgiveness of sins is one of God’s prerogatives. “He said to the sick of the palsy, ‘Son, thy sins be forgiven thee * * *”

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of God. When Philip requested to see the Father, He an- swered him, "Have I been so long time with you, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John). Whether we, like Philip, become acquainted with Him through the sacred page, or catch glimpses of the unseen word, whose vital teachings contain the image of Him whose name is called the Word of God, so if be that we know Him, it shall be to us eternal life. (John 17:3).

To worship a false Christ would indeed be sin, but to worship Christ in any form cannot be right, for when He brought the first Begotten into the world, He sayeth, "Let all the angels of God worship Him." And Again, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest." As a venture shalt Thou fold them up, and they shall be changed, but Thou art the same, and Thy years shall not fail." (Heb. i. 6; 10, 12.)

Mankind are represented as in a condition of death, because they are under sentence of death. Christ, who received from the Father an UNFORFEITED life, never entered that condition of death, never passed under sentence of death until He voluntarily yielded himself into the hands of wicked men. Hence, when Scripture typifies His death (like the sacrifices of the law), or whenever His death is spoken of, the death on the cross, the only death He ever tasted, must be referred to. "In Him was life, and the life was the light of men. John came to bear witness of that light. He was in the world, and they knew him not. (John 1:9)." He was in the world, and they knew him not.

He did not die when He became human, yet He took upon Him new relations and new offices, and consequently new titles. Prior to His humanity He is never called the Son of God by any other than Himself, but in the Father's baptism He was anointed at His baptism. Let us then remember when Christ is spoken of, it is in His office as the Anointed and not in His pre-existent state.

JEWS RESTORATION

A correspondent writes, "Watch the Jew if you would be posted." We do watch them with great interest, but from totally different reasons. Many are interested in the rebuilding of Jerusalem and the return of fleshly Israel to Palestine as the promised establishment of the Kingdom of God, and many now are deeply absorbed by the question, "Are not the English speaking peoples of the world a part of the lost ten tribes of Israel?" They think they see a similarity between them and the American Jews, in their services concerning Ephraim and Manassah. They seem to think, and present some evidences which appear reasonable, that these things are so, and we have no objection to its being proven so. We do not object to the expanding of the term Jew, when the Jews are so totally different reasons. Many are interested in the rebuilding of Jerusalem and the return of fleshly Israel to Palestine as the promised establishment of the Kingdom of God, and many now are deeply absorbed by the question, "Are not the English speaking peoples of the world a part of the lost ten tribes of Israel?" They think they see a similarity between them and the American Jews, in their services concerning Ephraim and Manassah. They seem to think, and present some evidences which appear reasonable, that these things are so, and we have no objection to its being proven so. We do not object to the expanding of the term Jew, when the Jews are so

...In thine own land that I gave to their fathers."

When established, its outward representative will be "Jerusa­lem rebuilt upon her old hauses," but the New Jerusalem is "The Bride." This is the city which in truth will reign over the kings of the earth. But while the natural kingdom of Israel may be seen, "the eternal is unstable and the kingdom of heaven cometh not with observation, neither shall ye say lo here, or lo there, for it will be in your midst—and except a man be born again he cannot see" or enter into it.

When established, the law shall go forth from Mount Zion, and the word from Jerusalem. Kings shall fall for King­dom to be established. The kingdoms of this world are become heaven cometh not with observation, neither shall ye say lo here, or lo there, for it will be in your midst—and except a man be born again he cannot see" or enter into it.

"As, therefore, corroborative of our faith in "our high calling" soon being realized, we "watch the Jew." We subjoin a few items of news concerning them from various parts of the world.

The Jewish Chronicle says: "If subjected to rigid tests it may appear unreasonable that scattered millions of the Jews, inhabiting all climes, speaking all languages, and subject to all forms of government, should yet turn toward the East with the utmost soliciude, and feel for the Holy Land a reverence and affection which centuries of exile are incapable of eradicating. In this, as in some other respects, the Jewish mind is peculiarly constituted. Other races have been expatriated, and have forgotten the land from which they sprang; other races have colonized lands and have founded distinct nationali­ties, or have only hung on to the parent stem by the slender ligatures of language and custom. It is not so with the Jews. Citizens of all countries, they are Jews; and through each and all there runs a sympathetic chord which vibrates to the touch of the skilled player."

Again, the same paper writes: "They might as well attempt to turn the course of the Atlantic as to stem this irresistible tide. In the total population of 36,000, the Jews are distributed in various districts of the world. In Europe, 21,000; in America, 7,000; and in the East, 8,000, with a total of 36,000. At this time this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews were proposing to turn to their own countries."

The Scotch Record says: "There always was an indescribable yearning in the Jew toward the land owned by his ances­ tors. At this time this indescribable yearning has turned to Jerusalem such a stream of emigration that some of the Jews were proposing to turn to their own countries."

A leading London Journal has recently thus adverted to this: "The possession of Palestine and a part of Syria by a people who have retained an indestructible nationality, while they have learned a complete cosmopolitanism during some eighteen centuries, a nation at once European and Asiatic—Asiatic in its origin, and European in its education, would not be by any means a bad arrangement. It might not be impolitic in the part of the European powers to assist in placing so influential a people in so important a position, as the decay of Turkish power renders a change of government necessary. All the difficulties and jealousies incident to any project of joint occupation would be avoided; for the Jew is at once Antiochian and oriental in his nature, and can live what before many years must become the Syrian difficulty."

Jer. xvi. 14, says: "I will bring them again into their own land that I gave to their fathers."

Dr. Moody Stuart stated, at the late general assembly of the Presbyterian Church, "Observe the key of David and all the prophesies will have a very literal fulfillment in them, but grants to turn to their own countries."

The following was translated from a French newspaper: "Judging by reports, which appear tolerably well confirmed, the Jews are little by little retaking possession of their ancient patrimony. Forty years ago the Sublime Porte permitted the Jews to return to their homeland. Forty years ago this number was raised, but the Jews were obliged to reside in a special quarter of the city which bore their name. This last restriction, however, disappeared in its turn ten years ago, and since then the Jews have bought up all the land in Jerusalem that could be bought, and have even built entire streets of houses outside the walls. Synagogues and Jewish hospitals have multiplied. The German Jews have no less than sixteen charity associations, and in the interior of the city one may count already twenty-eight congregations. Two jour­
nals have been established. In the Rothschild and other Jewish hospitals, six thousand patients are administered to annually. A Venetian Jew has given 60,000 francs to found a school of agriculture in Palestine. Baron Rothschild, at the time of the last loan of 200,000,000, made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has doubled during the last ten years.

Jer. xxxi: “I will rejoice over them (Israel) to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul;” the church, the temple shall be bought in this land; * * * men shall buy fields for money and subscribe evidences, and seal them, and take evidences in the land of Benjamin, and in the places about Jerusalem.” (Jer. xxxi: 34)

I. It was not a bloody sacrifice, but consisted of fine flour, or flour that had no roughness nor unevenness. Neither was there anything uneven in the human nature of the Lord Jesus. In all his other works, the church, the temple, the world may judge them to be, there are serious defects and infirmities, and their strongest points are sure to be counter-balanced by some humiliating weakness. But He could declare: “The Father hath not left me alone,” and He could add, as no one beside, “I am with you always.” He who took to Himself by His word to a wail of a breaking heart: “My God, my God, why hast thou forsaken me?” (Matt. xxvii. 46).

II. The fine flour was baken in an oven, and thus every particle of it was exposed to the action of the fire. So we hear the perfect Man crying in His hot distress, “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.” (Ps. xxii. 14, 15). The fire was burning fiercely, when He who had already baken the fine flour, threw it to the Lord Jesus, as a symbol of that which is evil. There is not so much as a solitary exception to this rule, and little progress can be made in an intelligent acquaintance with the Bible, until it is acknowledged, and kept constantly in mind. Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if not be used, (Lev. xxvi. 19; but it tells of the relation between the Bridegroom and the Bride. (Song of Sol. iii. 6; iv. 6, 14).

VI. No meat-offering could be made with leaven or with honey. The word leaven, in its various forms and inflections, is found seventy-one times in the Old Testament, and seventeen times in the New Testament. Now, if it is true, it is not the word to be used when He said, “Ye are the salt of the earth,” (Matt. v. 13; [Rom. xvi. 5; Matt. xvi. 24; Luke ix. 59-62]; John vi. 63).

VII. “Every oblation of the meat-offering shalt thou season with salt—with all thine offerings thou shalt offer salt.” The quality of salt to preserve, and to arrest the spread of corruption, rendered it a fit symbol of an everlasting covenant. The salt in the sacrifices was the symbol of the midst of God and His people. “Ye are the salt of the earth,” said Jesus to His disciples; “but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” (Matt. v. 13; Luke v. 37). “Let your speech be always with grace, seasoned with salt.” (Col. iv. 6).—Selected.

CLEAN THEOLOGY

Theology is a science. It treats of the existence, character and attributes of God; of his laws and government, the doctrines we are to believe, and the duties we are to practice. Theory is an exposition of the general principles of any science, or the science as distinguished from the art. Theology is the substance of truth, and theory is an arrangement of the truth for expression. Theology, rightly understood, is always clean, but because men have not understood it, and, therefore, taught error for truth, it has given reason for the common use of the terms “false” or “true,” “clean” or “foul,” theology.

In fact there has been so much error mixed with truth in the popular teachings, that to many who are aroused to the knowledge of this, “theology” has become the synonym of error, and “theologian” a brand almost akin to infamy.

Some of our readers have received the idea that we belittle the power of all else besides theology, that we have been disgusted with all theory, and have spoken contemptuously of the great things which our Father has revealed concerning his plan as “theory, theory.” How any one gained such impression we know not. Cer-
taint not from anything, properly understood, which we have ever spoken. We have had the task of ascertaining, with favor any effort to ascertain what God's plan is, both of revelation and salvation; and men are not liable to speak of anything with contempt which they regard with favor. If colored glasses affect the appearance of objects viewed through them, something similar may happen in the case of a colour blind to the understanding of the plan of God's will, but we are not conscious of treating anyone, or his theory, with contempt. In the investigation of so great a science as theology, there are many difficulties, many uncertainties, and we can not help believing right what we are convinced is true, we think it is becoming in a fallible man to be humble and civil at least, and to remember that we may be mistaken. We are conscious of being misunderstood sometimes, and it may be we are too apt to wonder why it is so, when it arises from our inability to express our own ideas properly. We feel almost certain that much of the difference among people arises from the use of the same words to express a different thought, or different words to express the same thought. We are reminded that as others have misunderstood us, it is quite likely that in some things we have misunderstood others. We need not be surprised at this, for even the Lord himself has not yet made himself understood. If he bears "so patiently" being misunderstood and misrepresented, we might be encouraged to bear, and in the spirit of love, "try, try again."

In common talk, what a man believes about God and His plans is called the man's theology, or his theory, and while such use of the terms may not be exact right, it should not be considered disrespectful to use them so.

In all that we have said or written on the subject of holiness or righteousness as the "Wedding Garment," it has not been our object to set aside the necessity of truth, or the importance of knowing the truth, but we wish to be understood positively as teaching that knowledge, without obedience, is not only not enough, but that it is a curse, and will prove "the savor of death unto death." Jesus said: "If ye know these things, happy are ye if ye do them;" and if he "doeth conjugation his Master's will and did not it shall be beaten with many stripes." These, certainly, imply that knowledge does not necessarily produce right practice, and Paul tells us of a class who "hold the truth in unrighteousness," (Rom. i. 18), and "whom the light of the Gospel illuminates, and yet are blind and hardened." Consequently answered we propose to illustrate how it may be met. Only four couples. The present length of a generation 15 years-making 120 years, but we remember that the race really began with a single pair, and continued so for many years, as Seth was born when Adam was 130 years old. At the flood, the race started again with only four couples. The present length of a generation is about 33 years, or three generations to a century. But, from Genesis, 5th chapter, we learn that there were only eleven generations between the creation and the flood—1,656 years—making full 150 years to a generation. In Luke, 5th chap., we find seventy-six generations from Adam to Christ inclusive. Dividing into 4,000 years, the community
God hath spoken by the mouth of all his holy prophets."—[Editor]

**DENITY OF POPULATION**

"In the following computations it is assumed that the earth was created 6,000 years ago, and that the average population since the creation has been the same as the population of the present time, and the average duration of life 30 years."

"A person in a standing position occupies 1% square feet of space."

"A person in a sitting position occupies 3% square feet of space."

"The present population of the earth (1,424,000,000), could stand on an area of 124 square miles, or a square 3,534 miles from side to side; and if the 1,424,000,000 persons could be seated on an area of 171 square miles; an area about 2% that of the District of Columbia."

"The area of the United States is 3,603,884 square miles. Within its boundaries there is standing room for 60,382,311, 822,360 persons; a number equal to the population of 1,424,000 years, in time nearly 233 times the age of the earth."

—Statistician.

**PITTSBURGH, PA., APRIL 1880**

Vol. I

**THE MELCHISEDEC PRIESTHOOD**

**DIAGOLUE**

B. We have not had our usual talks of late, Brother A., and I called for one this evening. Suppose we drop our study of Revelation, tonight, and consider the Melchisedec Priesthood. I have a new idea concerning Melchisedec, viz: that he was really Christ Jesus in another manifestation; the same person who was afterward born in Bethlehem. What do you think of it?

A. It may be a new thought to you, Brother B., but it certainly is an old one to most of the deep thinkers of the church; i.e., they have usually thought of the question, but usually concluded that it was a mere random thought, suggested by the statement that he was "without beginning of days, nor end of years," but upon close examination of the subject it has been dropped. This, however, is not an argument against your view, which you supposed new. If you have any good reasons, let me have them, and let me reason accordingly and let the new idea stand or fall accordingly. It is a thing we should always remember, however, that all new things are not, because new, true.

B. I have been hasty in deciding on this subject. The text you refer to has been the one on which I built most—"Without beginning of days, nor end of years." How would you understand this text unless by supposing that it refers to God, who is "from everlasting to everlasting."

A. Well, to take your view of it would make Melchisedec the Father, not our Lord Jesus, who is called the "First-begotten," "Only-begotten," "the Son," "the beginning of the creation of God." We believe that Jesus had an existence before he came into the world, that it was in glory, and that by "all power in heaven and earth is given unto him." We believe that "of his kingdom there is no end," and that "his throne is forever and ever." But we cannot suppose that he never had a beginning, since it is positively stated that he was "the beginning of the creation of God."

This, of course, involves the idea that the Father, and Jesus, and Son are no more one person than an earthly father and son could be one in person. There is a one-ness, however, a unity, existing between them, the one-ness of will, aim, &c., as it was written of Jesus, "Lo, I come to do thy will, O God." We remember further that Jesus prayed for us, his church, that we might have the same kind of unity; not unity of person, but unity of purpose, aim, and interest. He prays, "That they all may be one, even as thou, Father, and I are one." This shows us clearly the kind of one-ness existing between our Father and our Lord.

If, then, the text, "without beginning of days, nor end of life," as applied to Melchisedec, means that he never had a beginning nor end of life, it would prove not that he was Jesus, but Jehovah. We think, however, that this is not its meaning but—

B. Let me first explain my process of reasoning on the matter, that you may more fully answer. Paul says that Jesus was made a priest after the order of Melchisedec. Now, I reason that if of that order he must have been the head of the order; that therefore Melchisedec was Christ. If Melchisedec was only a man, if he were not Christ, would it not imply that Jesus must be lower than he, and consequently not in as high honor as the man Melchisedec, who was the head of the order?

A. I do not think your reasoning sound. You seem to forget that men are sometimes used as types of Christ, and that the type is always inferior to the antitype. For instance: Adam was a type, the head of the human family; David was a type of the Messiah, and the king of Israel; Moses was a type of Christ, and the king of Israel; that Moses was a figure of him that was to come, as it is written: "A prophet shall the Lord your God raise up unto you like unto me."

If Christ is a prophet like unto one after the order of Moses, does it prove that Moses was not a man—that Moses must have been Christ? If David (the name means the appointed—the Christ) was a type of Christ, and called "the Lord's appointed," does it prove that he was not a man? If Adam was the head of the race he really not a man, was he Christ in some previous manifestation? By no means. Adam, David, Moses, Aaron, as well as Solomon, Isaac, Jacob, Melchisedec, &c., were but figures of the true Head, King, Prophet, Priest, and Melchisedec, as a type, showed how the king and prophet and priest offices (separate under the law) would both unite in him, so that he would be a "Priest upon his throne."

All the types are natural, representing things higher. First, the natural head, king, prophet and priest; afterward, the spiritual.

**DEATH SWALLOWED UP**

"Then shall be brought to pass the saying, which is written: 'If the dead rise not at all, why then are they...?' (1 Thess. 4:13)."

The apostle has just led us down the stream of time, to the resurrection of the church, who will sleep in Jesus awake immortal, and the living members of his body are changed to his likeness, and together are caught up to meet the Lord in the clouds. Then he quotes from Isaiah: "Thy dead body shall live; they which are in the graves shall arise," then that prophecy will be fulfilled, not that it is fulfilled by the resurrection of the saints, but that it "then" begins to be fulfilled. The bruising of Satan ("under your feet"), Rom. xvi. 20, and the destroying of death, have both been deferred until the body of Christ (the church) is complete. With the saying revolution, that company, "the Royal Priesthood," is complete, and their work is before them. That work includes the binding of Satan, the destruction of death; i.e., the swallowing up of death in victory, and the restoration of mankind to harmony with God, and to that condition of life enjoyed before sin entered—a condition of at-onement.

This work of restoration apparently occupied all of the thousand years (Rev. xx. 4), since it is called "the times (years) of restitution." Just as death, like a huge monster, has devoured the human family gradually for six thousand
FROM AND TO

A brother requests our explanation of Luke xii. 36, and Matt. xxv. 10, intimating the possibility of a mistranslation in one of them.

The Diaglott renders Luke xii. 36: "Be you like men waiting for their Master, when he will return from the nuptial feasts; that when he comes and knocks, they may instantaneously open to him." And Matt. xxv. 10, is rendered: "And while they went to buy, the bridegroom came, and those who were prepared entered with him to the nuptial feasts." But our Lord Jesus, whom to know is life everlasting. True, we bear no such testimony.

Our Lord comes as a "thief" upon the world and takes away his Bride. It is not to be in the general form of a marriage, rather, an elopement. He has communicated to the virgin (church) the same parable and instruction that during all the night she "sleep not as do others." (2 Thes. iv.)

The earthly marriage feast at the bride's home lasted an indefinite time; and when it was over bridegroom and bride went to his home, where all things were in readiness and the servants on the alert, robed in their best livery were watching and waiting to receive their master and mistress; and woe to the servant found careless or napping on this important occasion.

The Bridegroom does not come to us after the marriage, but when he comes we are to be as those servants were under those circumstances.

The Bride, only, will awake and expect the Bridegroom, carries his knock and opens to him. The sleeping world and dowry-ready church, neither hear the knock of the Bridegroom (parousia) presence, but eat, drink, plant, build and marry as ever and "know not of his presence." This scripture has, we believe, been largely fulfilled. The prophetic arguments have rapped loud enough for some to hear who were awake and ready. There is no plan to us:

"Our Lord has come to take us home; O hail happy day!"

Yes we heard his knock and opened by faith and received him, and his words have been fulfilled—"Blessed are those servants who were faithful." Yes, truly blessed has been our experience since we recognized his presence and submitted to him. Truly he is come to be our servant and caused us to sit down to eat (heavenly food,) and we have feasted and are still feasting upon Jesus and his Word. We thank him that ours has been a continuous growth in grace and in the knowledge of our Lord Jesus, whom to know is life everlasting and every generation, we have long known much of his plan, &c.; but our realization of his love and of the fullness which is in our "Head" and our experimental knowledge of "the deep things of God" have been greater than we could have supposed possible. It has been an individual matter. Each must hear for himself, as bears to tell his fellows that so read the prophecies, and so he believed. It spread rapidly, among old and young alike; and many virgins, after examining with the Lamp, were convinced

THE WEDDING

I will come in to him and sup with him and he with me." The presence and knock began in the fall of 1874. It still continues; and many have received him and are being feasted and prepared for the elopement. Soon from the field, mill and bed one shall be taken and another left—"caught up to meet (unite with) the Lord in the air." We understand the word to teach that those taken, although knowing neither the day nor hour of their taking, will not be in darkness on the subject but will have discerned the Lord's presence, received him and been feasted before going to him. Have you heard his knock and opened to him?

Let us next examine the parable of Matt. xxv.

"THE TEN VIRGINS"

Unlike many of our Lord's parables, this one is placed and fixed by the word "then." Taken in connection with the previous section of his discourse, it is the parable belonging to the last generation of the church living when the Lord comes. The kingdom of heaven is a term applicable to the church, which, from its establishment at Pentecost has always been God's kingdom, in which he is King and over which his will is law. True, in heaven, there will be the future, but here it will be set up," and then it will be more generally recognized by mankind but even now we are really his kingdom; and when it has nearly finished its course in the world—"Then shall the kingdom of heaven be likened to ten virgins that went to meet the bridegroom." The name virgin means chaste, pure; in the parable ten are made to represent a larger company of chaste ones in the church. The conditions of thisparable have been fulfilled by the church, for although the Bible had always taught the marriage, Let us next examine the parable of Matt. xxv.

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that the Word taught them to expect the coming of their Bridegroom in 1844; and on the strength of this faith they went forth to meet him. In going they walked by faith, not by sight; but they did what the virgins never had done before, because never before had the Word, or Lamp, led them to thus definitely expect him. What had they erred both in (what the sanctuity is and what the fire is).

Five of the virgins were wise and five were foolish. Of those who went forth, some were actuated by excitement, and carried along with the occasion, but others—the wise—not only carried, but appreciated the heartfelt desire and spiritual yearning for the Bridegroom's presence. "While the Bridegroom tarried, they all slumbered and slept." Their expectations of the coming of the Bridegroom was the center of their world, met with disappointment. He "tarried," and they slept, with their minds engrossed in many different and fanciful and fanatical views held by them during many years succeeding. At midnight, or during the dark of the night (the Greek word is not definite, like ours), there was a cry made: "Behold, the Bridegroom cometh; go ye out to meet him." Who made the cry is a matter of no consequence. The cry was made before morning, too; i.e., the announcement and preaching that the Bridegroom would come, and they were ready before morning. It was made as well known by many of our readers. (We understand that morning began in 1873, where the 6,000 years from Adam ended.) It was made first among the Second Advent denomination.

The evidences from scripture that the 6,000 years would end and the morning dawn in 1873, and that, with the morning the Bridegroom was due, was preached upon by a brother of very marked ability as a prophetic student, who also published his views in a pamphlet called the leading paper of that denomination ("The World's Crisis") as well as afterward in a pamphlet, and finally as a monthly paper called "The Midnight Cry." The message attracted general attention from the people of that denomination, so that in a few issues it numbered 15,000, or more than 100,000, who were devoted to the subject of the Second Advent together. This, we believe, fulfilled this parable, not that Advent people alone are virgins, but they were the part of the company that were at that time looking for the Bridegroom, but asleep and unconscious of this coming.

"Then all those virgins arose and trimmed their lamps." Their lamps once pointed them to 1844, but he "tarried." A cry is now made that the tarrying time was thirty years (from '44 to '74) as paralleled by the thirty years of the Jewish age, who also published his views in a pamphlet called the leading paper of that denomination ("The World's Crisis") as well as afterward in a pamphlet, and finally as a monthly paper called "The Midnight Cry." The message attracted general attention from the people of that denomination, so that in a few issues it numbered 15,000, or more than 100,000, who were devoted to the subject of the Second Advent together. This, we believe, fulfilled this parable, not that Advent people alone are virgins, but they were the part of the company that were at that time looking for the Bridegroom, but asleep and unconscious of this coming.

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There are two likenesses spoken of in the Bible—the likeness of men, and the likeness of God. From several scriptures it is evident these cannot be the same, though they are sometimes confounded in the minds of the people. David says: "I shall be satisfied when I awake with thy likeness." Ps. xlvii. 16. As much as to say, I am not satisfied now, because I am not in thy likeness. But if you knew the Psalmist had the form and likeness of man; hence man is not in the likeness of God. If it be claimed that this was a prophecy of Christ, the conclusion can not be weakened, but rather strengthened, on account of Paul's language: "Next he shall go the way he went." I thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant. John, iii. 6. He took our human nature and form, and was made in the likeness of man. But if man is in the nature and form of God, then the condescension of Christ exists only in name. "Though he was rich, yet for thy sakes he became poor, that ye through his poverty, might be rich." This passage gives us the object of his condescension, to enrich us. But the value of this offering of Christ depends upon the depth of our poverty, or the likeness he was and what he became. Or the difference between what we are and what we may become through him. He came down to our level that we might go up to his level. He took our manhood and human nature, as God himself, and was made in the likeness of man, and in due time made him when we shall see him as he is.

Wondrous love and abasement on his part, glorious exaltation on our part! But all these scriptures mean nothing, if human nature and Divine nature are one and the same; or if man is in the likeness of God.

We make a distinction between the terms nature and form as applied to persons, the former being the founder of the latter. The nature is in the seed, but properly speaking, the form is the tree. The tree has the form. Human nature produces human forms, and Divine nature produces Divine forms. Those who in this age become partakers of the Divine nature, have the assurance, that "when he shall appear we shall be like him." "As I am, even so are you." "But when he shall appear we shall be like him; for we shall see him as he is." But all these scriptures mean nothing, if human nature and Divine nature are one and the same; or if man is in the likeness of God.

The term flesh as used in the New Testament, evidently refers to all the stages from the spirit to the body, save only that which is produced by the Divine Spirit is Divine. "Flesh," in the present tense, means simply, what is elsewhere taught in scripture—"The word was flesh," means simply, what is elsewhere taught in scripture—"He was in the likeness of men." "By faith they grasp the glorious realities of that present age, and consequently the two likenesses.

In his life, death, and resurrection, or in the process of development from the lower to the higher, from the natural to the spiritual, there are two stages, the natural and the spiritual, that in all things he might have the pre-eminence. Col. i. 18. He opens the way and himself is our Leader. All who ever enter the heavenly life, and bear the Divine image, as sons of God, must do so.

While in the flesh, which is the first or lowest stage of development, they, by the spirit of God imparted, become partakers of the Divine nature. They are thus begotten to a lively hope, which hope is consummated when they, like their Lord, "shall dwell in the house of the Lord forever." Those, thus begotten by virtue of the spirit given them, call God Father, claiming Divine sonship. By faith they grasp the glorious realities of that blessed hope, and so count themselves, as God also counts them, in Christ, as on the risen side, to die no more. This is indeed a glorious privilege, and we can exclaim, as John says: "Now are we the sons of God, but we," add, which tends both to humility and encouragement, "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." (89)
Christ, as already seen, was Adam-like, the first to enter the second, or higher life.

By his life, drawn from his side, so to speak, the church, Eve-like, derives her life, and being called out during the gospel age, enters fully on her higher life at his coming to claim his Bride, when the marriage takes place.

Then the plan reaches the world; as on the plane of the flesh, none entered life excepting Adam and his wife until after their marriage, so none enter the higher—the eternal life—excepting Christ and his wife—the church—until after the marriage of the Lamb takes place. Then follows the regeneration. The life to come is the perfect life, and until that is reached, we must ever speak of God's plan as in process and not complete.

The New Testament is the complement of the Old, and it clearly shows that the stages of the Church and house are to be attained to in the maturity of the glory, the perfect day. The prophet's eye of the Prophet looked forward, and seeing the perfection of character and person combined, he exclaimed, "I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness."

The Lord's Prayer

To express our wants makes a deeper impression on our own hearts. Even vocal prayer has thus an important use, though we are glad our Father recognizes even our thoughts, and "is able to do exceeding abundantly above all that we ask or think." Eph. iii. 20.

We do not regard this as designed for a stereotyped form of prayer. There may be as much danger of mere formalism in repeating this as any other form of prayer.

It is the manner of the prayer on which Christ lays the stress. "After this manner, therefore, pray ye." It is clear, childlike and pointed; and it is in harmony with God's plan. We should know what we want, and ask expecting to receive. Prayer must be intelligent in order to be of faith; for "pray in faith, that ye may be heard." Jas. xiv. 3. "Touch not; taste not; handle not; which (ordinances) are all to perish with the using." Col. ii. 20-22.

Again, in Gal. iv., freedom in Christ is illustrated by an allegory. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that with Abraham was the covenant of circumcision; and he said, A son shall not be circumcised unto you until after he is born; and the bond-woman shall not be heir with her children. But the bond-woman, and her son, shall be servants unto you; and the free woman, and her son, shall be free. Our old mother, Jerusalem, which is under law, and bond-woman, and which beareth sons, which are the children of the bond-woman; but the free woman, which is Jerusalem, which is, and hath given birth to us, the free children, we of the Spirit, even as it is now. Nevertheless what saith the scripture? Cast out the bond-woman and her son; for the bond-woman cannot inherit with the free woman. So then, brethren, we are not children of the bond-woman, who is the wife of Abraham by natural birth, but free woman, who is God's wife, through faith, who is Christ. Brethren, ye have been called unto liberty, but do not use liberty as an occasion to the flesh, but by love serve one another. For all the law is fulfilled in this saying, "Thou shalt love thy neighbour as thyself."" Gal. iv. 22-25.
important. True prayer is humble worshipful and unselfish—"Our Father" first, ourselves last. He should be recognized first because of what he is and what he deserves. Let his sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. An essential condition of our relations to God will best secure the performance of our duty to humanity. As God in man is man's hope, so to realize God, is the mainspring of life. For this reason doubtless God is placed first in the arrangement of the prayer.

A parallel degree of plan is shown in the dispensational steps of advancement; and to lose sight of God's order of development is as unreasonable as to expect harvest without seed time, or fruit before the tree is grown. "Our Father" is the prayer of the Gospel dispensation, which was dawning when Christ came and which certain religious teachers termed a complete number. He was made God as Creator, Lawgiver and Judge, and the troubles of Sinai were characteristic of the effect produced on the minds of the people. The Gospel reveals him as a Father, and we as children. That was being but to add to the spirit of bondage again, but the spirit of adoption whereby we cry Abba—"Father." Rom. viii. 15.

The former church were mere servants and to them Christ came, but "as many as received him gave power to become sons." Jno. i. 12. This new name brings new and exalted privileges, even fellowship or unity with God and his Son Jesus Christ. This gives a new basis for action, love instead of fear and leads to certain success. The complete realization of this unity, is the prime element of our blessed hope. For this the Son of God prayed—the marriage—"That they all may be one," "even as we are one," "made perfect in one" "that the world may believe." Jno. xvii. 20-23. This unity is thus shown to be not only the Christian's life and hope, but also the basis of our labors. Certain doctrines of Christian history cannot be saved until after the church is glorified.

Do we, when we say, "Our Father" realize how much it means? He that does not receive Christ as his Saviour and elder Brother cannot consistently or truthfully say, "Our Father." This is the prayer of the disciples of Christ, or the sons of God, not by Adam but by the Divine power.

The prayer is prophetic. The second part shows this. In this the church resembles the 17th of Job. The fact that they were taught to pray, "Thy kingdom come" is an indication of God's plan, and the assurance of its success. Prayer moved by the spirit will be answered. "Thy will be done in earth" finds its assurance in the promise: 'The earth shall be filled with the knowledge of the glory of God, as the waters cover the sea." The pleasing phase of the prayer is for others, more than for ourselves, will be most appreciated by those who know the glorious truth that the object for which Christ and the saints will reign is to bless the nations. With this in view, the Christian's hope is unselfish. As the joy of heaven, Christ wants, seven is made of others, for which he endured the cross, and despised the shame, for so the same joy we can endure hardness as good soldiers of Jesus Christ; and as now in part, by and by to the full extent, we shall "enter into the joy of our Lord." Whatever may be the early and later interpretations of this number, it is clear that we are subjected, in God's arrangements, to trying circumstances, as when Jesus said, "Not as I will, but as Thou wilt." But is it not too often applied where the circumstances are not of God, but of our own arrangement? That this phase of the prayer is for others, more than for ourselves, will be most appreciated by those who know the glorious truth that the object for which Christ and the saints will reign is to bless the nations. With this in view, the Christian's hope is unselfish.

NUMBER SEVEN

Seven is a peculiar and much used number in the Bible. It is the basis of reckoning in many prophetic arguments. It is what may be termed a complete number. It represents the whole of that to which it is applied, and the whole is often divided into parts, as in the 12 foundations of creation, 12 tribes of Israel, 12 apostles, 12 members of the church, and so on. It is a number with many other advantages: it is more than a sum of lesser numbers, and can be divided into common parts, as well as ourselves, both interesting and profitable to consider the relation of this number to the various elements of God's revealed plan.

The thoughtful reader of the Bible may have been impressed with the oft-repeated use of this number. It suggests to our minds, in harmony with many other things, the idea of order in the plan. The idea of the Bible being a chance book cannot long be entertained by those who can see the system of protection in the process of generation. If it could be shown that the sun's daily appearance on its axis, and its disappearance from the face of the nations (Isa. xxv. 7), by the manifestation of long-hidden truths, whatever means God may use to bring it about, and it is doubtless the duty and privilege of all who have any degree of light, to let it shine. The first use of the number seven in the Bible is in the formation of the week. The creation week was seven days. We do not assert that they were each twenty-four hours in length. A day is any specified period of time. The twenty-four hour day is well known, is caused by the revolution of the earth on its axis. The evening and morning of each day are caused by the sun's shining on each part of the earth half the time during the daily revolution. For this reason it seems clear that the sun comes into view of any one of the sun's days, because the record shows that the sun was not made to shine on the earth until the fourth creation day. Gen. i. 14-19. Those days were daylight long periods, as geologists claim, and yet the principle is made the basis of our weekly calendar. Would the work of the week really be the same number of hours? We regard it, of course, as a Divine arrangement. Attempts have been made to change it, as when the French arranged one day in ten for rest, but it proved a failure. This cycle of seven is not caused by astronomy, as are the length of the day and the year. We believe it is caused by the Divine impression of God's plan of salvation on the history of mankind. Can any skeptic friend suggest a better reason for this otherwise arbitrary arrangement?

Many reasons for believing that the seven days of a week are types of the seven thousand years of the world's history. The statement that "one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8), is not proof of the position taken, but it suggests that a thousand years, rather than a million or some other number, is one of the kinds of day used in God's plan. According to the Bible chronology, with which many of our readers are more or less familiar, the six thousand years from the creation of Adam ended in the year 1873, and the seventh thousand is therefore prominent, but in many cases the seventh is made specially prominent. In six days the Lord made heaven and earth, but the seventh day is the Sabbath. This prominence of the seventh day holds good in the week of creation, the ordinary week, the week of Christ, and the week of the world. The number seven is made prominent in several ways between the creation and the coming out of Israel from Egypt, but up to that time there is no Bible evidence that the Lord commanded the observance of the seventh day. That day was not observed as a Sabbath by the Jews. The name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of the sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of the sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of the sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of the sacred name be spoken with reverence. A careless use of God's name is profanity. Morality relates to human relations. Christianity includes both human and Divine. A proper recognition of the sacred name be spoken with reverence. A careless use of God's name is profanity.

There are many evidences, which have been given from time to time, that the Millennium is to be introduced by a time of trouble, in which existing organizations are to be removed, as rubbish, to make way for the verdure of peace and righteous- ness which is to follow. But there is another phase of this subject in which we are specially interested. The closing work of the old creation, before the generation of the family began, was getting a wife for Adam, and it would therefore appear that the work extended into the beginning of the seventh day. It is often said that marriage is the highest work of God; "but the woman is the glory of the man." 1 Cor. xi. 7. This progression, from the lower to the higher in creation, illustrates the progression in God's plan of the ages. The last work of the new creation, before the Millennium, is getting

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a wife—the church—for the second Adam, and, according to the evidences, this work is extended into the beginning of the seventh thousand years. With this in mind, we may see a significance in the promise of Christ to the overcomer: “I will give him the morning star.” Rev. ii. 28. Christ is called both the “Morning Star,” and the “Sun of Righteousness.” Matt. xxiv. 23. These seem to be related to each other as the “day dawn” and the “perfect day.” When Christ rose from the dead, on the first day of the week, it was “early, when it was yet dark.” John xviii. 28. It was in the dawn of the day, (Matt. xxvii. vii., and this, together with the morning star,” and no it would be very early in the morning, while it is yet dark to the world at large. It seems that it will require the terrible events of the day of wrath to awaken the world from its stupor, and bring them to the consciousness of the presence of the “King of Kings and Lord of Lords.” There are several otherwise dark sayings of our Lord, that seem clear with the idea that the seven thousand years are known as seven days. In answer to the statement of the Pharisees, “Get thee out, and depart hence, and tarry not in Judaea, lest thou be cast out by the Sidonians and Ephesians.” John x. 19. He spoke. This use of the word day in two senses in the same connection, without an explanation, is similar to his use of the word death (even “the whole body; Eph. iv. 16—but it is so only in a preparatory and representative sense. He is not perfected until all, both the living and the dead members, are glorified with him. As Eve was the glory of Adam, and his complement, so of the church in relation to Christ.

While doing the work of Christ during the fifth and sixth thousand-year-days, the church has also been called upon to have conformity to his death. Phil. iii. 10. Another dark saying of Jesus seems to represent this phase of the experience of his church. “Destroy this temple,” and in three days I will raise it up.” John ii. 19.

Christ is quoted as saying that he spoke of the temple of his body. This had of course, its meaning, both to himself and personally. He often showed that he would rise the third day. But what was true of him personally on the third day, of twenty-four hours, is true of his body—the church—in the third day of a thousand years. We are not among the first class of each member, while all others are raised to a life "Deny that there is any life. John xiv. 12. This is the teaching of Jesus and the Apostles the difference between the resurrection—"the first,—the prize. He knew that because the temple was the type of a thousand years. What is true of the glorification of the church of Christ, as to time, has been shown to be true also of the restoration of Israel. And if anyone who believes the many scriptures which teach the idea of their restoration, will read the prayer of Jonah, while he was buried in the deep, as recorded in the second chapter of the book of Jonah, he will have but little difficulty in seeing a type of the history of the nation of Israel since Jesus left their house on earth. Another prophecy of the same thing and in very plain words may be found in Hosea vi. 1-3. “He hath torn, and He will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” There are several sayings of our Lord, that seem to have a similar meaning—to raise up again. In scripture marriage, but are like unto the angels; &c. Paul knew that since it is so stated sometimes, but that it always means THE resurrection—the first—the prize. He knew that because the resurrection takes place, the holy apostles and prophets are called upon to rejoice over the destruction of that corrupt system. Rev. xxi. 7-8. “Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.” Matthew xxv. 40.

Paul declares that Jesus “rose the third day according to the scriptures.” 1 Cor. xv. 4. He must have referred to the Old Testament for the New Testament was yet unwritten. But what scriptures foretold that Christ should rise the third day, instead of any of those that referred to the resurrection of the wicked? In every case, it was the type of a thousand years. What is true of the glorification of the church of Christ, as to time, has been shown to be true also of the restoration of Israel. And if anyone who believes the many scriptures which teach the idea of their restoration, will read the prayer of Jonah, while he was buried in the deep, as recorded in the second chapter of the book of Jonah, he will have but little difficulty in seeing a type of the history of the nation of Israel since Jesus left their house on earth. Another prophecy of the same thing and in very plain words may be found in Hosea vi. 1-3. “He hath torn, and He will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”

When asked for a sign, the Saviour referred to Jonah as a sign, and the only one that wicked generation could have. The time that Jonah was in the deep, the Saviour himself applied to the period of his own death. It was not thirty-three years and a half, but “he died, and rose again the third day.” But there can be no doubt that it has a broader if not a deeper meaning as we have applied it to the church. We are satisfied that the reason that Christ rose the third day, instead of any of those that referred to the resurrection of the wicked, was that wicked generation could have. The time that Jonah was in the deep, the Saviour himself applied to the period of his own death. It was not thirty-three years and a half, but “he died, and rose again the third day.” But there can be no doubt that it has a broader if not a deeper meaning as we have applied it to the church. We are satisfied

QUESTIONS AND ANSWERS

In the teaching of Jesus and the Apostles the difference between these resurrections is clearly discernible as expressed in the Greek. (Our regular English version fails to show it properly.) Thus Jesus says that in the resurrection (i. e. the special resurrection) they neither marry nor are given in marriage with Christ, or to have conformity to his death. Phil. iii. 10. Another dark saying of Jesus seems to represent this phase of the experience of his church. “Destroy this temple,” and in three days I will raise it up.” John ii. 19.

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of many in Israel." Israel stumbled and fell as a nation as well as individually and is to rise again. They did not fail from being spiritual bodies nor are they to rise in that way. Again, Heb. xi. 35, "Women received their dead (anastasis) raised to life again." Were they raised to spiritual life? To natural? The latter, certainly, Christ Jesus being the first born to the higher plane. We read further—"Others were tortured . . . that they might obtain a better (anastasis) resurrection." Better than what, if anastasis means a giving of a spiritual life?

QUES. In the text—"Woe unto them that desire the day of the Lord"—how are we to understand the Prophet? Why is there a woe on them?

ANS. It cannot refer to those who are "accounted worthy to escape;" they are to "lift up their heads and rejoice." I suppose it has reference to the great mass of the human family which Paul says is waiting and expecting—"The earnest expectation of the creature waiteth for the manifestation of the sons of God." Yet mankind will be subjected to a great time of trouble before their expectations are realized. Before the morning of joy, comes the night of weeping.

QUES. [Trouble] to the great mass of the human family desiring and expecting that day.

ANS. "Yet by their woes they'll be, Brought nearer, my God, to thee."

MORTAL BODIES

QUICKEN YOUR MORTAL BODIES

QUES. Please give me your explanation of the text, "He that raised Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you. Does it refer to the resurrection of the saints at the coming of Christ referred to in 1 Cor. xv? If so, how shall we harmonize this statement with the one there made, viz.: "It is sown a natural body; raised a spiritual body." It is sown in corruption; it is raised in incorruption."

Now, if God merely makes alive (quicken) the mortal body, would it be anything more than a living mortal body? Can it be properly termed a "spiritual body"?

ANS. Undoubtedly a living mortal body is not a spiritual body; and Paul is not in the text quoted referring to the same thing. Before we explain, please read the text referred to, Rom. viii. 11. Now read the ten preceding and the five succeeding verses.

Christians die literally and we have an actual resurrection, as mentioned in 1 Cor. xv, and elsewhere, but the term is frequently spoken of as dying in another sense, as in Rom. vii. 11: "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ. Let not sin, therefore, reign in (control) your mortal bodies, . . . but yield yourselves (while still mortal bodies) and live as those that are alive from the dead." So also in the text you quote. The preceding verse declares that "If Christ be in you, the body is dead," but the spirit is alive, and in this verse 11, he assures us that the power of God, which was mighty enough to raise up Jesus, is able and "shall quicken our mortal bodies by his spirit which dwelleth in us." In other words, the same spirit, by which we crucify the flesh and reckon ourselves dead to sin, is able to so subdue and control this mortal body, that it will be alive and active, in harmony with our new or spiritual nature. Would that more of God's children knew, experimentally, of this death and this quickening. We become alive toward God just in proportion as we become dead to sin.

QUES. Can the term church be properly applied to any but that company of saints who will have part in the first resurrection?

ANS. Undoubtedly. The term church signifies congregation. The Greek is ekklesia, and signifies the called-out ones. It would be, therefore, proper enough to apply it to any called-out company. In the New Testament use of the word, however, it is almost invariably used in reference to the first resurrection saints, of whom it is said: "God did sit the Gentiles to take out of them a people for his name." An exception to this rule occurs in Acts vii. 38, where the word congregation—ekklesia—is applied to fleshly Israel.

QUES. Will dead saints be resurrected in their mortal bodies, and after they have been along with the living?

ANS. We think not. Paul is our authority for saying, "It is raised a spiritual body"—"raised in incorruption"—"power," and "glory." (1 Cor. xv. 42-44).

OUR AUTHORITY

Some facts relative to the return of the Jews mentioned in our last, seemed to directly point to the fulfillment of the prophecies relative to their return, that some seem compelled to question the reliability of our information, Bro. H. A. H. writes, "What is your authority for saying that Russia has enacted laws compelling the Jews to leave that country?" (The peculiarity noted, was, that just as God had opened up Palestine so that the Jew might return and enjoy a measure of liberty, He, at the same time, was forcing them from Russia where about one-third of all people are living.) We answered, as Brok, that the public press is our authority and it certainly is a disinterested witness; for instance, we clip from The Pittsburg Dispatch of today (March 29th) the following:

"Instead of the concessions expected before the anniversary of the Congress of Berlin, the Jews have not realized any gains. The situation of the Jews, there is increased severity. The Jews are driven to represent themselves as Protestant Christians, to escape expulsion from St. Petersburg. In the Governments of Tula, Orel and Charkoff, Jews in business for many years, are ruthlessly expelled."

THE FORGIVENESS OF SINS

When we speak of a sin forgiven it implies that a sin has been committed, and that the one who committed it is a sinner. And when Jesus it is written: "Behold the Lamb of God that taketh away the sin of the world," we realize somehow that the whole world are sinners and that Jesus is their Redeemer from all sin. This is Paul's thought when he wrote: "All have sinned." 1 John i. 10 says: "If we say we have not sinned, we make him [God] a liar." As all are sinners and "The wages of sin is death," we read: "Death hath passed upon all men in that all have sinned." We are in a bad condition in two ways; first, our characters and lives are stained with sin—and secondly because so marred by sin we are cut off from life and placed in the grasp of death. We are apt to take a superficial view of the matter and to think of being released from death as the thing chiefly to be desired, but this is a false view. If released from death and not from sin which causes death, you would again die. You would die because as a sinner you would have no right to life. The wages or legitimate end of sin is death. "Sin when it is finished bringeth forth death;" and if you could be released from death a thousand times yet not forgiven the sin, you would again be obliged to die.

Our real aim and desire should be to get forgiveness of sins, for then the penalty—death—can be removed legally. And in fact when we are forgiven or justified in God's sight, he is bound by his own Justice to release such a forgiven and justified one from death. But can we obtain forgiveness of sins if God's punishment for sin was a just penalty? Could he be just and forgive or excuse sin? We answer, No; God's mercy and love can never be exercised at the expense of his justice. How then can we be forgiven? We answer: "The Lamb of God taketh away the sin of the world." Jno. i. 29. Yes, says John (i. 3:5): "Ye know that he was manifested to take away our sins and in him is no sin." First, he was manifested, tried in all points yet without sin, that he might after being thus proved, act as our High Priest and "put away sin by the sacrifice of himself." Heb. ix. 26. "He who knew no sin was made sin for us," i. e. on our accounts he was treated as though he were the sinner (2 Cor. v. 21.), and God "Laid upon him the iniquity of us all," and "We have redemption through his blood, even forgiveness for sins." Col. i. 14. "The blood [life given i. e. death] of Jesus Christ cleanseth us from all sin." I Jno. i. 7. "We have redemption through his blood, the forgiveness of sins." Eph. i. 7. Thus "Jesus Christ by the grace of God tasted death for every man;" therefore "God for Christ's sake hath forgiven you:" (Eph. iv. 32.) because Jesus paid it all, All the debt we owe; Sin had left a crimson stain.

He washed it white as snow.

And because thus ransomed and bought from sin with a price, even the precious blood of Christ, the "sins are blotted out when the times of refreshing shall come from the presence of the Lord and he shall send Jesus," etc. Acts iii. 19. For
as God was just to punish for sin and would by no means clear the guilty, so also "he is just to forgive us our sins and to cleanse us from all iniquity" since Jesus paid for us the price of our sins. And if the sin is forgiven will not its wages—death—be abolished? Yes, by ransoming us from sin Jesus obtained the right to destroy death: and when a man is forgiven it may well be asked—"O death, where is thy sting? For the sting of death is sin." THANKS be to God who giveth us the many and so weighty, that when fully comprehended, it is up and each what that serveth him," and we said one to another, "Watch might Death was eaten, was new way we know that it will soon be ready—reading, Luke xxii. 7. As they feasted on the typical up to life.

CHRIST OUR PASSOVER

"Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. v. 7.) The passover was one of the most important of the types given to the children of Israel, and was ever observed by them as one of their most solemn feasts. They kept it in remembrance of the passing over of their first-born when the tenth plague was visited upon the first-born of Egypt. They commemorated it every year on the anniversary of the event, slaying a lamb each year on the fourteenth of the first month. They saw only the type. We, instructed by the Holy Ghost through the apostles, are able to see the reality. For we, being brought into harmony with the truth (Heb. x. 22), are sealed with the Holy Spirit of promise. "Christ died for us." Orders should be addressed to A. D. Jones, Pittsburgh, Pa., also the publisher. It is unnecessary to say that the book is not gotten out for money making purposes, but for the glory of God and blessing of the household of faith. We are authorized to say that any interested but unable to pay the book FEE, who can pay, the prize will be...

"What grace was in the Lamb of God, Who died to make them free." (Col. i. 14) is the one on which the whole fabric of Christianity is built. It is the basis of all our faith and hopes as Christians. If we are not forgiven, we cannot approach God as "our Father." He is not the father of sinners. Unless forgiven we cannot approach God in prayer, for "God heareth not sinners." We must first have his forgiveness before any of the blessings are ours, as it is written: "Being justified by faith [in his perfect righteousness], we have peace with God through our Lord Jesus Christ." And we must first be forgiven before we can receive the Holy Spirit, as Paul says: Eph. i. 13. "In whom ye also trusted after ye had heard the word of truth—the gospel (good news) of your salvation." (from sin and death) we believed, ye were sealed with the Holy Spirit of promise.

Brethren, "Let us draw near (to God) with a true heart in full assurance of faith, (that our sins are forgiven) having our hearts sprinkled from a consciousness of evil, (sin) and our bodies washed in pure water" (our fleshly nature cleansed by, and brought into harmony with the truth) (Heb. x. 22), and "let us hold fast the profession of our faith without wavering," for, in this—God's way of forgiving sin, "the righteousness of God is manifested" most beautifully and his justice mercy and love all find harmonious expression for "herein is manifested the love of God, in that while we were yet sinners Christ died for us."
Paul in 1 Cor. xix. has given us the clearest and most explicit account of the resurrection to be found anywhere in scripture. He commences with Jesus and His resurrection and shows that we have many and reliable witnesses "that Christ is risen from the dead," and that he was buried and was raised the third day, (after his death,) &c. He thus proves Christ's resurrection as an evidence of the power of God to raise the dead in general, for there were many who did not believe in Christ, some of whom were witnesses to Christ's resurrection, we will more fully consider in the next article viz: "They preached through Jesus, (the value of his death as our redemption price) the resurrection of the dead." With close argument Paul reaches the conclusions of verses 20-22. (Diaglott.) - "But now Christ has been raised from the dead, the First Fruits of them that are asleep. For since by man came death, by man also is the resurrection of the dead; for as by Adam all die, so also by the Anointed, also, will all be restored to life." Not merely to the measure of life now possessed by men, but gradually to the "perfect" human life as illustrated in first Adam before sin and death began their work.

"But each one in his own rank, Christ, a first fruit." God has time and order for everything, and He has wisely arranged for various ranks or orders or companies in the resurrection. All are to be raised, but each in his own rank: Christ first, afterward, they who are Christ's in (or during) his presence. Only these two are specifically mentioned, and yet that the others will be raised afterward in their own orders is certain, since God has time and order for everything, and He has wisely arranged for various ranks or orders or companies in the resurrection. This work of restoring progresses during the millennial age which is called "the times of restitution of all things," and when the work of restoring to life and all that was lost through sin and death began their work, then all enemies will be destroyed. "Then cometh the end when he shall deliver up the kingdom to God, even the Father," Jesus, during that age having put down all enemies. "Even death, the last enemy will be rendered powerless." This concludes Paul's argument, but he pauses to answer some questions, (vs. 35.) - "But some one will say: How are the dead raised up, and in what body do they come?" Will it be the same particles of matter that once constituted their bodies, or will it be a new body, quite different from the earthly one, (when raised) and of what kind the earthly is? Or will it be the same particles of matter that once constituted their bodies, brought back to the same body, and put together as in their first form, but then made to be "perfect"? We will defer to the conclusion of this argument to answer these questions in detail, (vs. 36-51.)

1880

"TO EVERY SEED HIS OWN BODY"

As we found in Lev. xvi, a detailed account of the work of atonement, (March No.) so in chapter ix, we have a brief outline of the same which shows some of the features of the work quite prominently. Chap viii, closes with an account of the seven days (or complete) consecration of the priests, (Feb. No.) and now begins the complete consecration of each individual priest. It began with the Head, and continues until it is true of every member of "the body"-i.e. after complete consecration comes sacrifice.

"In this work of sacrificial offering," as well as the beginning of the work of the Millennial Age (the showing of God's glory) are represented as though accomplished in a few hours.

Let us now consider the sin offering, omitting the Peace and Burnt offerings (Lev. 1, 2 and 3. Moses said unto Aaron: "Take thee a calf for a sin offering," and unto the children of Israel, "Take ye a kid of the goats for a sin offering.") "And Moses said, This is the thing which the Lord commanded that ye should do and the glory of the Lord shall appear unto you." Ver. 6. That is, this work of sacrificing, &c., must be done before God can reveal himself to you in glory. The sinless pair in Eden could and did commune with God, but sin entered and God broke off the intercourse of the sinner, and as long as man is thus a sinner it cannot be restored, consequently it is necessary that a "sin offering" be made by every one of "the children of the earth." This is the work of atonement"-a time during which Jesus Christ, by death is made a propitiation—mercy seat—for our sins, and through the death of His thus ransomed body (the church), he is a propitiation of all the sins of the world" (John 1:29). When the sacrifice of Head and body is complete, God will recognize the whole world as justified freely, as he now recognizes the church, and then as at first, "The glory of the Lord shall be revealed and all flesh shall see it together."
sincerely believed, as it is written—"After those days I will pour out my spirit upon all flesh. Pentecost was merely a first fruit of the Spirit, the remainder will be like it, but more general.

Pentecost was the early rain, but God has promised—"I will give you the early and the latter rain." (Zech. 10:1).

As Aaron's—in typical of how Christ's must precede all others and his blood must consecrate the altar. Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself, (Ver. 8.) i.e., which represented himself. Our high priest did not offer the blood for himself, but actually "offered up himself." Lev. xvi, (March No.) showed us that this offering of himself was as a sin-offering for himself—the body, the little flock—and his house—the Levites, the great company. "And the sons of Aaron entered into the first apartment, and presented to the Lord the blood which was in the sin offering for him, and the blood of the burnt offering; it covered the altar, and put it upon the horns of the altar and poured out the blood at the bottom of the altar." (Vs. 9.) The horns are typical of the power of the altar; their being covered with blood, seems to say that none can fully appreciate the power of this altar of sacrifice, without first recognizing the blood. Thus seen, all the power of the altar was attained only through the blood. The horns of the altar reached in every direction—north, south, east and west; so God's power to all men is unlimited, but he chooses to cover all the power with the blood of atonement. And if we understand that type aright, it teaches that God's power toward all men to save them, is exercised only through the sacrified life—the death of Jesus Christ our Lord, and "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.)

The blood poured at the bottom of the altar, shows that there were offerings for every man; it covered the altar and did not spare. The action of the Priests in bringing the blood, seems to show that all who will be priests, will, as an individual matter, recognize the value of the blood of Jesus, and personally realize the power of God in Christ, (the horns under the blood).

The fat and kidneys were not offered upon the altar, probably representing the inward and outward affections of Jesus. These affections were not things condemned in man, and consequently, were not given as a part of the ransom. The gall was added, possibly, representing some of his bitter experences in connection with the sacrifice; these, God accepts as a burnt offering, or sweet savor, but the flesh and blood, (man's fleshly life and life,) being forfeited by sin, Jesus gave his natural life and fleshly nature, upon which, he had no claim, with it to redeem from the condemnation of sin, man's natural body and life.

These things, the fleshly nature represented by the flesh and hide—were burnt, destroyed—without the camp. All mankind was under condemnation of complete death, both soul and body, when Jesus came forward and gave his life for ours, and his body for ours—the Father giving him another life and body, viz.: spiritual, when he raised him up. And now we see, that God accepted the life he gave himself a ransom, man will be released from the condition of death, and that in God's "due time," there will be a resurrection, both of the just and unjust—and that the merit of his obedience, "even unto death," is as far-reaching in its effects upon the human family for its release from death (as the word means,) and the restoration of life, as it was before sin and death were known, as far-reaching, we believe, as was the disobedience of Adam to destroy that life and produce this death. And as through the disobedience of one man, many were constituted sinners, so, also, through the obedience of one, many will be constituted righteous, i.e., justly, justified. Rom. v. 19, "Delight." Vs. 15: "And he brought the people's offering and took the boat which was the sin-offering for the people and offered it and offered it for sin as the first," (the calf). This goat of the sin offering, we think, represents the church, which, by faith and obedience even unto the crucifying of the fleshly nature, becomes "His body." (See March No.) Vs. 22: "And Aaron lifted up his hand toward the people and blessed them, and came down from offering of the sin-offering," &c., "And Moses and Aaron went into the tabernacle of the congregation and came out and blessed the people." Jesus, our head, entered the holy of holies, 1800 years ago as "our forerunner," and "in this word for-running idea that we are to follow him, there; that he went in first with the blood (evidence of death,) of the bullock and sprinkled, then came out and took in the blood of the goat, representing our entrance with him, we saw illustrated in Lev. xvi, but the picture we now consider, shows not the separate entering of the head and body, but their entrance when united—made one. Aaron stands at the altar and slays both bullock and goat, and when all sacrifices are ended, (the close of the gospel age,) he goes into the tabernacle of body and soul complete. When our sacrifices are ended, and head and body are complete, we shall come into the presence of our Father, and the work being accepted of him, He authorizes us to go forth and bless the people. In thy seed shall all the families of the earth be blessed, which seed is Christ, and if ye be Christ's, then are ye Abraham's seed and heirs"—of this promise to bless all the people.

Here it is that the Aaronic priesthood ends and the Melchisedek priesthood begins, the one typical of our career of suffering and death, the other represents our exalted condition as, with Jesus, "a King upon His throne," blessing all people. "And the glory of the Lord appeared unto all the people." ("The glory of the Lord shall be revealed and all flesh shall see it together.") Lev. xvi, (March No.) showed us that this altar and consumed upon the altar the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces." A fire from the Lord indicates his acceptance and perfect satisfaction with all the work of atonement done, and no wonder all the people prostrated themselves before God. We believe it will be so in the next age when the world can—"see what God hath wrought, Then they'll praise him, praise him as they ought:

Looking back we'll praise the way, Jesus led us, led us day by day."

And we will rejoice that we were accounted worthy to suffer with him and to be glorified together.

Then Moses directs the people in the affairs of this type; probably representing "the law" which indicates us, God's will. What in the other picture was indicated by the taking in of the blood, is here represented by Moses' going in with Aaron. So to speak, "The Law enters into the presence of God with us, declaring: The sacrifice is complete, the price paid, the full ransom of the world. "The righteousness of The Law is fulfilled in us." It would seem further to teach that when the church leaves the world and enters the presence of God, (the first coming) and order leave also, which would of necessity produce anarchy and confusion, and this part of the type seems to agree with the statements elsewhere made of the "time of trouble" and reign of terror which will be upon the earth after the destroying of the man of sin. This man of sin is removed, the mass becomes greatly corrupted; but when the glory of the Lord shall be revealed at the close of this day of wrath—when "He shall appear," and "we also appear with him," the blessing will commence and with us come those who are accounted worthy to suffer with us (as typified by Moses appearing again,) and assists in blessing the people.

But while thinking of our glorious work of blessing the world in the future, we should not forget, nor neglect our present privileges in this direction, for remember, Aaron blessed the people before he went into the holy place: So all who, as members of that body, have crucified themselves should seek, so far as they have ability, to "Do good unto all men, especially unto those of the household of faith." Let us not forget that in the future, temporally and spiritually, we may be able. We can all certainly bless some, spiritually. May not "the deep things of God" be equally as blessed to others as to you? Be not selfish, be not negligent, be not slothful servants. Freely we have received, freely let us give.
A SOWER

In the thirteenth chapter of Matthew, are given two parables, in which the Son of Man is represented as a sower. The first of them is usually called the parable of the sower, and the second the parable of the tares and the wheat. These parables are related to each other, but should not be confounded. We may learn something for our benefit by considering the application of these two parables, we have the advantage of the fact that the Saviour explained them both. We must regard it as a fundamental principle in the interpretation of parables, that when the Lord explained them, He need no further explanation. It is probably true that no two parables teach, or illustrate, exactly the same thing. So, after having given the parable of the sower, and explained it, when the word says, "Another parable put He forth unto them" (Ver. 24), we may safely conclude He had something further to communicate—that some additional truths were to be illustrated. Christ is the sower in both parables. It is stated so of the second parable (Ver. 37), but we learn that He is the sower of the first parable by the nature of the seed sown. We think we can affirm this.

In the first parable the seed sown is the "word of the kingdom" (Ver. 19), and in the second "the good seed are the children of the kingdom." (Ver. 38.) In the first it is truth, and in the second "the field is the world." (Ver. 28.)

We be it remembered, are not responsible for this distinction—these are the Lord's own words. The word "word," above quoted, is not aion, as in the next verse—"The harvest," that is, the result of the sowing. So we have: "The harvest is the end of the world." (Ver. 31.) But in the second it is translated from the Greek word, "koinos," meaning the common seed. The distinction is thus made: that the sower of the second parable was a foolish one, and that the Son of Man does not sow persons. This only proves that such an one does not understand the parables. Whoever calls the distinction foolish charges the Saviour with folly, for it is His own explanation. The sower in the first parable sows a "good seed" and a "foolish seed." There is more than one sort of seed in this parable. It is a combination of the good and the evil, but the good is the seed of the kingdom, and the evil is the seed of the world.

In the first parable the field of operation is the heart of each individual, who hears the word of the kingdom (Ver. 19), and in the second the field is the world. (Ver. 28.)

"The field is the world—that is, Christ planted His church and in this world to do, or set in motion. the devil. This is our encouragement, and also makes necessary that the work of the Spirit, as a converting power, should be preached, for a time, before the founding of the church. For proof that the word, understood, is the converting power, see verse 15. The sowing of the word, in parables, and the explaining of them to some, went on during the ministry of Jesus, but at the close of the dispensation, the instructor was lost. The foundation was not even laid until Christ was risen. It was then the "kingdom of heaven" that was established. The first parable has only one kind of seed—the word. Three out of four classes of hearers brought forth no fruit. In the one class that received the word in good ground ("an honest and good heart." Luke viii. 15.) there is a variety of fruit

"Some an hundred fold, some an sixty, and some thirty fold." Ver. 8. All who bear fruit in any degree are evidently "the children of the kingdom"—the branches, weak or strong, of the living Vine, for "Every branch in me bearing fruit, is the true vine." John xv. 5.

In the parable of the tares and wheat there are two sowers. In the second parable put He forth unto them, "Another parable put He forth unto them" (Ver. 38). But we learn that He is the sower of the first parable by the nature of the seed sown. We think we can affirm this.

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son can advance in knowledge without discarding some error or mistaken ideas. The Apostles were constantly exhorting and warning the early Christians against errors, and those who advanced them. "Prove all things, and hold fast that which is good," has always been both the duty and privilege of Christians. But if wheat be truth, and tares error, let us see these Apostles contradicted the Saviour. How would his words sound thus paraphrased: "Shall we root up the error? He said, Nay, lest while ye root up the error, ye root up the truth also. Gather together the first sheaves, and bind them in bundles to burn them, and gather the truth into my barn." And the errors are to be cast into a furnace of fire, where there is waiting and graining of teeth. If we would escape such an ordinance, let us cling to the Saviour's own explanation of wheat and tares. But, it may be asked, has it not always been the duty of the Church to cast out unconverted men? I answer, No. Men were never to be dealt with; but merely for not being Christians, they could not be dealt with. An unconverted man, a man who loves not our Lord Jesus, might be outwardly consistent in conduct, and yet give no real evidence of being spiritual. But man is not competent to judge in such cases. He must and should await the time of His presence, except by a sign. Take heed, let no man deceive you, for many will be unconverted men, a man who advanced them, who would call itself, and be called; and what would be the consequence? Men could deal with sinners, but when it was a heart work, a question of motive, they could not deal with it.

**THE SIGN OF HIS PRESENCE**

Since the special duties of the Church, and the responsibilities of the presence of the Son of Man, were set before men, it may be asked, "What shall be the sign of Thy parousia, (presence, Emp. Dia.) and the end of the world?" (Matt. xxiv. 3.) The first words of the recorded answer show the need of a sign. Take heed, let no man deceive you, for men will be deceitful, and will do the work of separation. In harmony with the Saviour's command, "Take heed let no man deceive you," we would escape such absurd conclusions, let us read this injunction to discern between the false and the true. Again, a sign will be needed because of the obscurity which marks the period of his return. His presence is not to be accompanied by such physical demonstrations as shall make all aware of it. But as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the presence of the Son of man be. (Vss. 37-39.) All things will indeed continue as from the beginning. How then will the church be aware of His presence, except by a sign?

**GOD'S PURPOSE**

It is God's purpose to save a lost world. This work is committed into the hands of Jesus Christ, whose work is expressive of His great and abundant love, and contains the fruit of God's love. An imperfect view of the fruit, must cause an imperfect idea of the love itself, and the effect must be an injury to us. "A child is known by its doings," and to love God we must love Christ. "... As a father knoweth his children, so knoweth God them that are of His love." (1 John ii. 9.) The Lord cometh. 1 Cor. xvi, 21. In harmony with this "lightning cometh out of the east and shineth even unto the west," that is, the revelation of moral truth, and the destruction of error, "The Son of Man shall come with angels of heaven, and shall be seated upon the throne of His glory. And before Him shall be an instruction of angels, and of the spirits of just men made perfect, and He shall execute the judgements written, as did Aaron with censers in his hand, and shall show great signs and wonders, in the land of Egypt: for this lightning cannot be natural light,-clinging to the Saviour's own explanation of wheat and tares. But we know not where the Bible gives us a right to expect during the presence of the Son of man, and before translation. Some teach that He may appear to us before we are made like Him. But we know not where the light of truth made plain by the Spirit, is the only promised guide, while here we wait. And this to us, is far more convincing than any physical manifestation could be. L. A. A.

**THE DISCIPLES ASK**

The disciples ask, "What shall be the sign of Thy parousia, (presence, Emp. Dia.) and the end of the world?" (Matt. xxiv. 3.) The first words of the recorded answer show the need of a sign. Take heed, let no man deceive you, for many shall come in My name, saying, 'I am Christ,' and shall deceive many. (Vss. 4-5.) A sign will enable those who obey this injunction to discern between the false and the true. Again, a sign will be needed because of the obscurity which marks the period of his return. His presence is not to be accompanied by such physical demonstrations as shall make all aware of it. But as the days of Noah were, so shall also the presence of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away, so shall also the presence of the Son of man be. (Vss. 37-39.) All things will indeed continue as from the beginning. How then will the church be aware of His presence, except by a sign?

**THE SIGN OF HIS PRESENCE**

Then if any man shall say to you, Lo, here is Christ, or there, He is not the Christ, but the sign of His presence would not be likened to the days that were before the flood. Spiritual light is divine truth. Hence a great and wonderful unfolding of truth is all that the Bible gives us a right to expect during the presence of the Son of man, and before translation. Some teach that He may appear to us before we are made like Him. But we know not where the Bible gives us a warrant for such expectation. On the contrary it is written, "It doth not yet appear what we shall be," (1 Cor. xiii. 12.) But we know that when a child is known by its doings, and we know that when a child is known by its doings, then we shall not be ashamed. (Ver. 21), but by the "exceeding great and precious promises." 2 Pet. 1. 4. The going forth of the word of God, which the man, given four hundred and thirty years after, could not dissemble, and the tares, where the light of truth made plain by the Spirit, is the only promised guide, while here we wait. And this to us, is far more convincing than any physical manifestation could be. L. A. A.

**HIS PRESENCE**

Then if any man shall say to you, Lo, here is Christ, or there, believe it not. For as the saying goes, "If a man send to a city out of the province, and they shall ask you, What meanest thou? Then say you, We know not where the Bible gives us a warrant for such expectation. On the contrary it is written, "It doth not yet appear what we shall be," (1 Cor. xiii. 12.) But we know that when a child is known by its doings, and we know that when a child is known by its doings, then we shall not be ashamed. (Ver. 21), but by the "exceeding great and precious promises." 2 Pet. 1. 4. The going forth of the word of God, which the man, given four hundred and thirty years after, could not dissemble, and the tares, where the light of truth made plain by the Spirit, is the only promised guide, while here we wait. And this to us, is far more convincing than any physical manifestation could be. L. A. A.

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LIVING SACRIFICE

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1.

"Nor is it the power of Christ through the cross, by which He has taken upon Him, or assumed, what we have called or reckoned to be sin, or as it were a possession of ours."

Phil. ii. 8, 9.

"That condition is the 'mark'—the winning post—"for the prize of the high calling," toward which all in Christ are urged and are fitting that they should press." 1 Cor. ix. 24, 25.

That is attainable, but a sacrifice is demanded—the crucifixion and death of the "sinful affections and lusts." Death by crucification is a painful process. "That Christ's have crucified the flesh," "the old man," "that the body of sin might be destroyed." Rom. vi. 6; Gal. vi. 23. This is Christ's object and He has at all times been urging us to press this home ever in view. "He that is dead is freed from sin." Rom. vi. 6. Now if we be dead with Christ we believe that we shall also live with Him:

"Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him. For in that he died, he died unto sin, but in that He liveth, He liveth unto God. Likewise reckon ye yourselves also to be dead indeed unto sin, but alive unto God." Rom. vii. 10, 11.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. vi. 12. The practical import of all this is, that we sin not, keeping the body under subjection to the law of the spirit, the new nature, for the crucifixion has set us free from the dominion of sin and death, for sin hath no more dominion over any of us. This kind of dying is indeed a painful process, but it is a voluntary sacrifice which is required. This is not the curse which was pronounced on Adam: "Dying shalt thou die." That death passed upon all men, "even upon those who had not sinned, neither upon him that kept the commandments of God, which were written before the law." Rom. v. 14.

From that curse reconciliation is effected by the death of Christ, who gave Himself a ransom for all. Rom. v. 10. It is the voluntary offering of redeemed life which God seeks and requires by the blood of His own dear Son. He has paid, has He not, the rightful possessor. "Ye are not your own, ye are bought with a price, therefore, glorify God in your body and in your spirit, which are his." 1 Cor. vi. 19, 20.

He is Lord and Master: we are called upon to admit his claims, and thus be at agreement with him. "Be this the result of your crucifixion, the true interpretation of your life, not to please man, but God." Phil. iii. 10, 11. From that curse reconciliation is effected by the death of Christ, who gave Himself a ransom for all. Rom. v. 10. It is the voluntary offering of redeemed life which God seeks and requires by the blood of His own dear Son. He has paid, has He not, the rightful possessor. "Ye are not your own, ye are bought with a price, therefore, glorify God in your body and in your spirit, which are his." 1 Cor. vi. 19, 20.

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Himself had made, and hence it is that "if we suffer we shall also reign with Him."

The service which the Lord requires is "reasonable," because He is Lord. He claims but His own when He asks all. The process of mortifying the deeds of the body involves a separation from the world. "Be not conformed to this world, but be ye transformed by the renewing of your mind." (Ver. 2). "Though the outward man perish, the inward man is renewed day by day." "Daily bread" is provided by the word of God to enable us to grow, and to overcome self and the world. When word is received, it answers naturally to grace to help us on to God, and the command to be separate is not so unimportant as it seems to be estimated by many professed followers of Christ. Non-conformity is the soul of Christian service.

The motive to make the sacrifice is "the mercy of God." There is reference by the word "therefore" to the merciful dealing of God with Israel, recorded in the eleventh chapter. Oh, that all knew something of the plan of the ages, by which God's love and mercy is manifested, but now we deal with the principle that the goodness of God leadeth to repentance. Rom. ii. 4.

That goodness is revealed in Christ. The plan of ages is the wonder of the ages. Ages are saved, and we believe, the righteousness of Christ. Being and True," as the "King of Kings," and as the great "High Priest," the "Redeemer" and "Saviour" of the world. "Be not conformed to this world, but be ye transformed by the renewing of your mind." (Ver. 2). "Though the outward man perish, the inward man is renewed day by day." "Daily bread" is provided by the word of God to enable us to grow, and to overcome self and the world. When word is received, it answers naturally to grace to help us on to God, and the command to be separate is not so unimportant as it seems to be estimated by many professed followers of Christ. Non-conformity is the soul of Christian service.

The Law being a shadow of good things to come, it is necessary if we would understand the substance, to trace very closely the outline there given. While our Father has granted us, as a part of his children, a great deal of light we believe there are mines of wealth in His precious word, that are, as yet, but little known. We think The Law is a whole mining district. Paul has opened some of the large crevices in it, through the lips of the Hebrews and in other places, and we can see the gems sparkling brightly as he lets the light in upon them; but these are given only, it would seem, to lead us on, to incite us to search deeper, and to find the mines of wealth to be yielded to us through the precious word of God.

We wish, at this time, to look at the Tabernacle and its contents, and before entering into details, will first glance at its general appearance. The outer inclosure was called the court of the tabernacle. It was surrounded by posts or pillars, evidently of wood, with bases of copper, (indicating the Cross of Christ—His sacrifice—is central and from it emanates the love, and these are the springs of true human life. His love shed abroad in our hearts—known and appreciated—is the cause of the greatest victories.

We know only in part, but the little we know is great. What He has done for us, is the reason of the call for return. His sacrifice is both the reason and the pattern for ours. Both Ego and we look to God and then to man. His satisfies justice; ours is a grateful offering, giving evidence of His success and the power of the gospel over us. The object, his, humanward, was to save mankind. Ours should be the same—He is the Way; while we point the way to others. His was not lived for self long enough. Let the time past suffice in that direction.

"Love so amazing, so divine, 
Gentle, O Lord, humanity!"

The condition of the surrendered hearts is: "Lord, what wilt Thou have me to do? "Present your bodies"—All powers, talents, time and property. We are stewards for the Lord. Where? On the altar of God's appointing, and as he may direct. The great work of the church in the past ages is to give light and to bless mankind. The work of Christ was, and is, to save mankind. Here we have but the earnest of grace and power. "Then shall the righteous shine." With all consecrated to Christ and exercised in his service we may reasonably expect his smile and fellowship. The fellowship of Christ is the fellowship of the sons of God. J. H. P.

The TABERNACLE

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THE BAG AND BAGGAGE POLICY

The recent elections in England which involve a change in the ministry and the removal from office of the world-renowned Hebrew, Lord Beaconsfield, might at first sight appear to be a hindrance to the restoration of Israel to Palestine. For several years have things been particularly favorable to the Jew, and one of the principal aids in this direction seemed to be the interest, statesmanship, and political opportunity afforded by the high standing of this celebrated man. Now, however, he has been removed from power, and the danger of the drift of the elections is said to have produced almost a panic at Constantinople. While this does not bear directly upon the Jew, it may do so indirectly by placing Palestine more directly under England's control. We may rest assured, however, that God is working all things after the counsel of his own will, and "His purposes will ripen fast, Unfolding every hour. The bag will have a better taste, But sweet will be the flower."
and I will set my sanctuary in the midst of them forevermore.” (Ezek. xxxvii. 26.) The kingdom of God, (the glorified church,) which cometh not with observation, neither shall they say, Lo here, or lo there, shall be in the midst of (or among) them, the Spiritual Israel, (Luke xvi. 20.)—God's Sanctuary.

The restoration comes first; afterward, the Lord will "pouri upon them the spirit of grace and supplication, and they shall look upon me when they have persecuted me; all the sorrows thereof will turn to joy to the Lord.” In “that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.” (Zech. xii. 10. and xiii. 1.) Yes, says Paul, (Rom. xi. 26.) "There shall come out of Zion the Deliverer, (the Christ, head and body,) and shall turn away ungodliness from Jacob: For this is my covenant (agreement,) unto them that are of the house of Israel, (7th day of unleavened,) which I will make with them; after those days, saith the Lord, I will put my laws upon their heart, and in their mind will I write them; and I will be to them a Father, (Spirit of truth,) and they shall be to me a people. (Matt. xix. 24.) He is absent in body yet present in Spirit. The work of the Spirit is two-fold neither part of which could have been done as well by Jesus in the flesh. The two objects to be gained, were the teaching and comforting of the church, and the reproving and enlightening of the world. Ch. xvi. 8-15.

He was limited, as a man in the flesh, to the ordinary means of travel, and could only be in one place at a time, but the Spirit can be everywhere, and with any number of people at a time. However, the popular view, among the early Christians, was that the embryo church must have been, when He was taken from them, certainly the wants of the church in all succeeding generations have been far more fully met by the presence of the Spirit than they could have been by His presence in the flesh. Hence He could say “Lo I am with you always, even unto the end of the world.” Matt. xxviii. 20. He is absent in body yet present in Spirit.

It is any wonder that the Comforter, because He is a Teacher, and is necessary for the Spirit, could have thought, but He goes so far as to say it is all yet now henceforth know me. (John xiv. 17.) The speaker is Jesus. The disciples are addressed. The circumstances are peculiar and interesting. They were sad, because He had said He was going away. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” Ch. xii. 33. The time for His departure was drawing near. They were gathered to eat their last Passover. After the supper, He had broken the bread and poured the wine, for them to eat and drink, and had said, "This is my body; and this is my blood; this do in remembrance of me.” True, He had said, "Let not your heart be troubled: ye believe in God, believe also in me.” He also had said, "I will come again, and receive you unto myself, where I am, there ye may be also.” Ch. xiv. 1, 3. There must have been many unshed tears; was it any wonder that sorrow filled their hearts? Ch. xvi. 6. Until after He had risen, they knew not, often as He had told them, what even the rising from the dead should mean. How then could they understand His going away and His coming again? He sought not needlessly to make them mourn, but as the time drew near, He sought to prepare them for the ordeal. Not only was He going away, but they were to suffer persecution and be put to death. Ch. xvi. 2. This was from what they had been hitherto; He expected, in a kingdom of earthly glory, no wonder they were despondent and silent. Vs. 5-6. “But,” He says, “these things have I told you, that when the time shall come, ye may remember that I told you of them. And I said not unto you at the beginning, because I was with you.” Ver. 4. What a blending of tenderness and wisdom, in His dealings with them! There will be seen, several very natural reasons for their sadness. When we are alone, on account of our own experience, we can sympathize with them in this. But their grief was intensified by a terrible disappointment. Of that day they had thought, what the Speaker had said was a necessary objection as to the Spirit being Spirit, and was to be thought of as being Spirit. They had been disappointed. They had trusted for their Teacher, Comforter and Guide, but not in the flesh. "Yes, though we have known Christ after the flesh, yet now henceforth know we Him (so) no more.” 2 Cor. v. 16. The Sanctuary or holy place, represents the church, not in its fleshly phase, but in its spiritual state, in which it is "in Him, abiding in Him, and being united to Him in our own hearts by faith. The only light in the typical holy place, was by the lamp—lamp, so we may understand the lamp in the flesh must be by faith. This walking by faith must continue until we cease to be in the flesh actually, as we are now counted; or in other words, until we are changed, and made like Him, and then we shall see Him as He is. (1 Jno. iii. 2.) When He appears to the world, we shall appear with Him.

The prophetic argument based on the 3200 days (years) of Dan. viii. 14, and the parallelisms of the Two Dispensations, show that Christ was due to come from the Most Holy place in 1844. Some tell us when He comes through the inner veil, He will be the King of the Jews, and that He will so appear to them that look for Him in 1881. If the supposition that Christ will be visible to men in the flesh when He leaves the Most Holy place be correct, and if the parallelisms are correct, then Christ should have
been visible from 1844. And if the parallelism is not correct, then there is certainly no ground for expecting anything in 1881 more than in any other year. The advocates of the 1881 point have never claimed any more in favor of that date than a parallel to the last half of the 70th week of Dan. ix. They point it out as well as we that there is no prophetic period that ends in 1881.

We do not say that the covenant week will not have a parallel here. As the gospel began to go to the Gentiles at the end of the 70th week or three and one-half years after the cross, so the advanced truth here may begin to reach Israel in 1881. There was no coming of Christ three and one-half years after the cross; why should we expect such an event in 1881, admitting the force of the parallelism? There was no change in the condition of the nominal Christian church and the gospel turning to the Gentiles. A corresponding change in 1881 would affect the condition of the nominal Christian church and the gospel turning in some special sense to the Jews again.

To claim that Christ will appear as a man in 1881, on the ground of His coming through the vail between the Holy Places, is to ignore the prophetic arguments and the parallelism on which the claim for 1881 is based. Such claims remind us of the illustration of a man using a ladder to reach an important elevation, and then throwing the ladder down, exclaiming: "Here I am, and I can now go higher, but no thanks to the ladder."

We are quite well assured that those who wait until they see Christ in the flesh will not be included among the little flock. He has already appeared to every one who is able to discern His presence, and answer to His knock, and open the door to Him. To such, the feast has been a great blessing. But did He not visibly appear on His way in, i.e., after His resurrection? Yes, He did, because He wanted witnesses of His resurrection. We believe He could appear visibly now, if there were any such, but there is no promise that He will. But did He not wash His flesh in the Holy place on His way in, and will He, indeed, must He not do the same on his way out? We think it remains to be proved that there was any place or provision for washing in the typical Holy place. The laver was in the court and not in the sanctuary.

Before Christ died, He said to His disciples: "Now ye are clean, through the word which I have spoken unto you." Jno. xv. 3. We do not assert that this was the washing of Christ's flesh, but we do assert that it was not a reckless assertion. It may be that the washing of the typical high priest's flesh was to represent the purity of Him who knew no sin, and yet was made sin (a sin-offering) for us. We do not consider it a reckless assertion, when we say that Christ will never appear in the flesh, for the purpose of completing the education of His church. If He should, it would be a contradiction of His own promise that the Spirit would guide them into all truth.

The Spirit's work for us will not be finished until we are born of the Spirit, and then we will be Spirit, (Jno. iii. 6.) and being like Him, we shall see Him as He is.

Man says we must believe that He will appear as He did in the upper chamber, in the upper room, and for the High Calling. Jesus says: "If they shall say unto you, Behold, He is in the desert; go not forth: Behold, in the secret chamber; believe it not." Matt. xxiv. 26. We being forewarned, should not be deceived. We do not expect to see Him until we are like Him.

EARLY AND LATTER RAIN

We have for some time understood the Scriptures to teach that the "early and latter rains" refer to special outpourings of abundant blessings of the Spirit upon the church—the early at Pentecost and since; "the latter" in the close of the present age. This seems to correspond with Peter's remark about the light of Divine revelation being shed "on us upon whom the ends of the (age) world are come." (The beginning and closing ends.) This imbursement of the Spirit is not upon all professed Christians, but upon a "little flock." While the general church seems to daily become more worldly, it has the effect of more perfectly separating the few who are deeply earnest. In harmony with this thought, we have ever expected increase of light and knowledge upon the path-way of the just, and our expectations are wonderfully realized. We have also felt that it was possible to that some might appear, who might be "sown among thorns, a harvest of thorns."

Our experience would not lead us to expect "miracles" &c., from those who have other gifts of the spirit, such as "teaching," &c., for it is said to divide to each. While we would be very cautious how we call everything miraculous which is uncommon, yet our expectations in this direction lead us to be cautious how we call anything a "fraud," or of the devil, which might be of God.

The following item, clipped from a newspaper, seems to bear expression of truth: "WYNNEVILLE, Va., April 15.—For some weeks past the people of Scott county have been excited over the miracles which have been performed by Richard Miller, of that county. His fame has extended all over that section of the state, and hundreds of the afflicted have been visited by the same gentleman. Yesterday G. N. Wertz, a photographer at Abingdon, visited Miller, in company with a paralytic uncle, the seat of paralysis being in the mouth. Miller looked at the afflicted man, and, after a short prayer, said to him that before he reached home he would be well. Last night, as Mr. Wertz entered the door of his house on his return his hearing and speech came back to him, and today he is apparently hale and hearty. Miss Irene Newton, of Bristol, Tenn., helpless from rheumatism, was brought to Miller last week, and when an attempt was made to lift her in the carriage she rose from the sedan chair and said she was entirely well. One of the most wonderful miracles of Miller's was the cure of Mr. Peter Whitesell, who has been for some years afflicted with cancer. The cancer was touched, and today in three days had disappeared. The miracleworker is an exceedingly modest man, and always declines any compensation for his services, alleging that he is but the humble instrument of God. He takes no credit to himself for the performance of these miracles."

If true, the above is wonderful, but if the church lost some of the "gifts of the spirit" when her candlestick was removed (Rev. ii.) by her leaving her first love and its simplicity, would it be unreasonable to suppose that as the little company of separated ones return to primitive simplicity and love, the candlestick may be restored, and, as a result, some of the gifts of the spirit? We certainly do not have a desire to bid them because they follow not us. We shall expect, however, that all "gifts of the spirit" shall be (during this gospel age) poured out upon God's servants and handmaiden, and preserved in such a way that in the next age the spirit may be dispensed to the world, as it is written, "Afterward that I will pour out my spirit upon all flesh." (Joel ii. 28.)

MY SONG

So long have I dreamed of the beautiful goal,
That a touch of its sunshine has lit up my soul;
Its chords are all thrilling with music divine,
And its song is forever, "Dear Jesus is mine!"

When beautiful Eden awakes from the fires,
And the conflict of ages of sorrow expires;
In the great restitution, of glory divine,
I'll still sing in Paradise, "Jesus is mine!"

VERA N. JOHNSON.
"ECCE HOMO"—BEHOLD THE MAN.

This exclamation by Pilate (Jno. xix. 5) concerning Jesus, seems to express his admiration of the perfect man. Pilate saw that "for envy" the Jews had delivered Jesus up to death, and Roman though he was, and alien and stranger to the covanants and promises—without God—yet he had sufficient just sense to perceive that his doings were an attempt to rob the life of so noble a specimen of humanity; yet he as governor, must keep the peace of the country, and preserve the good will of the people.

And that by scourging him the clamor would cease, he did so, and declared that he found no cause of death in him, and would let him go. But when the people cried out the more—"Crucify Him!" he brought Jesus forth before them, as though thereby he expected to move to reverence the story—hearted and exalted. There was a very real feeling, when we try to picture to ourselves what none of us have ever seen—a perfect man. There he stands, the embodiment of physical, mental and moral perfection.—"BEHOLD THE MAN!"

Our Lord, as a new created, and exalted. This influence and power was not exercised over the poor and unlearned soldiery only, but also over the learned and noble, for when the rulers and Pharisees had sent certain of their number to take Him, they returned without Him. In reply to their question—"Why have ye not brought Him to us?" they answer, "Cesar's." Said Pilate, "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." No wonder that they marveled at such an influence, and answered, "Thence hath this man this wisdom?" How His superior mental acumen shone out when the Scribes and Pharisees sought to match Him in His words, and were defeated with their own argument—"Why tempt ye me?" [It is utter folly for imperfect men to seek or expect to entrap the perfect one.] Give me a penny. Whose image and superscription is this upon it? They answer, "Cesar's." Said the Lord, "Then render to Cesar the things that are Cesar's, and to God the things that are God's." Adam, as a child, when among the Doctors of the Law, He was a marvel. When a man, as a natural leader, He had but to say, "Follow Me," and His disciples forsook their nets and obeyed. As a teacher, the common people and the scribes and Pharisees were awed by the fresh and simple words that He used for "He taught them as one having authority," and they said, "Whence hath this man this wisdom?" How His superior mental acumen shone out when the Scribes and Pharisees sought to match Him in His words, and were defeated with their own argument—"Why tempt ye me? [It is utter folly for imperfect men to seek or expect to entrap the perfect one.]" Give me a penny. Whose image and superscription is this upon it? They answer, "Cesar's." Said the Lord, "Then render to Cesar the things that are Cesar's, and to God the things that are God's." No wonder that they marveled at such an answer, and thousands who have read it since have marveled, and said: "Whence hath this man this wisdom?"

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Adam, the head of our race, was created a perfect man—perfect mentally, morally and physically. That not he had ever yet tried or used these perfect qualities, but still he possessed them, and could, as time and opportunity presented, make use of them. He was what phrenologists would term a perfectly balanced man. But how sin, which entered so quickly, has marred this perfection! Adam's disobedience brought him under the penalty—"Dying, thou shalt die." And from that moment, Adam, as a whole, mentally, morally and physically, began to grow weak and die. In fact, the physical nature of man is so far the basis of the others that he cannot be either mentally or morally perfect if physically imperfect. Thus death has passed upon all men, and all we can do is to hasten the fall, and that all are at least half dead, we find men possessed of sufficient will-power, &c., to command and obtain the obedience of even savage beasts. What power may not have been possessed by the perfect man?

Now to return to our subject—Jesus, Behold the Man! We would represent the difference between Jesus and all other men by the fact that the natural man, Adam, was created in God's image also; not physically, for God is a spirit, but in the qualities of mind. God had created the fish, fowl and lower animals, and yet of them all there was none that could comprehend His wisdom and power. "And God said: Let us make man in our own image and in our own likeness. [One upon whom the higher qualities of reason, justice, mercy, love, &c., would be bestowed.] Let him have dominion over every living thing." Let man bear the same relationship to all earthly creatures which God bears to the whole creation; i.e., be its ruler and governor. Thus man, a lord of earth, having dominion, is a type or likeness of the Lord of all, and in his perfection we believe that man was recognized by all the lower animals as their lord. Doubtless his character as well as his personal appearance made him the worthy object of their respect and veneration. Even today, notwithstanding the fall, and that all are at least half dead, we find men possessed of sufficient will-power, &c., to command and obtain the obedience of even savage beasts. What power may not have been possessed by the perfect man?

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Now to return to our subject—Jesus, Behold the Man! We would represent the difference between Jesus and all other men by the fact that Jesus, having laid aside the glory, took upon himself the form of a servant and was found in fashion as a man; not in the fashion of a sin-blighted man, physically, mentally and morally depraved, but in fashion as a man such as God made Adam, a perfect and upright man. We believe that Jesus was as much a direct creation of God when born of Mary as Adam was when born in the womb of the earth, and that He partook no more of a sinful nature by His association with Mary, than Adam did by his previous association with the earth.

Thus God sent His Son in the likeness of sinful flesh. All men are said to bear the image of the earthly Adam (1 Cor. xv. 49.) Although, as a matter of fact, we have lost much of this likeness, yet we are in his likeness. So Jesus, in taking the form of a perfect man, would, of necessity, be in likeness to sinful flesh. We may be sure He was not born with a depraved nature, for He was ever in harmony with the Father. "For the carnal mind is enmity against God, for it is not subject to the laws of God, neither, indeed, can be."

Another thing assures us: "In Him was no sin."—"He knew no sin." And this being true, it follows that He could not have had the penalties of sin, for, they are not yet we are in his likeness. So Jesus, in taking the form of a perfect man, would, of necessity, be in likeness to sinful flesh. We may be sure He was not born with a depraved nature, for He was ever in harmony with the Father. "For the carnal mind is enmity against God, for it is not subject to the laws of God, neither, indeed, can be."

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sin as death itself; in fact, they are the beginning, and therefore a part of death. And if Jesus, being free from sin, was, as we have seen, free from death, by the same law of justice He must also have been created free from sickness and pain. But is it not written, "Himself took our infirmities and bare our sicknesses?" Was He not a man and inferior to men like ourselves? Yes, truly, He was, and let me say that if, while on earth, He had been unmoved by the sorrow and pain which surrounded Him, it would have proved that He was not a perfect man, for that being who can live in a world of sorrow, wrapped up in self and oblivious to the sufferings of his fellows, has lost the first and grandest distinction between a man and inferior animals. Yes, Jesus did take our infirmities; but how? Were they laid upon Him from His birth? Did He grow up afflicted with the various maladies and loathsome diseases which beset sinful men, especially men on the lowest round of the ladder, covered with moral and physical pollution? Was He thus corrupt? No; our minds revolt at such a thought, as we consider Him who, "Holy, harmless, undefiled, separate from sinners." No, they were not laid upon Him, but "Himself took our infirmities and bare our sicknesses." When we read, "He hath laid upon Him the chastisement of our sin" (Isa. liii. 4), just as the prophet declared many would do in the Messiah. Jesus then said to him: "Thou knowest the commandments"—That is to say, you know His authority to so instruct. Jesus then said to him: "One of whom the all wise Father could, and would make amends for a vast amount of sin if he could. And Joseph, by his self-imposed sufferings, "made perfect" as our High Priest.

"Think of Him—nobly grand in character, form and deed, and born, tested and tried today will agree with the decision of God and of Pilate 1800 years ago. viz.: "I find no cause of death in Him." Having proved Himself entitled to life, "He gave Himself a ransom for all," "He tasted death for every man, even the death of the cross." "BEHOLD THE MAN." "He hath set us an example that we should walk in His footsteps."

"We did esteem Him, smitten, stricken of God and afflicted" [Isa. lii. 4], just as the prophet declared many would do, but now, examining carefully the record, we find that He was an exemplary man, and "Himself took our infirmities and bare our sicknesses."

THE LAW

The Law is a great measuring line which God has let down to humanity. In the pride of the natural heart, many lay hold of it and think they measure pretty nearly what God expects. For myself, I answer, I not only do not deny it, but I most firmly believe it, and have invariably taught and defended it, both in preaching and writing, not only as true, but as a very important fact. Since the doubt has been set in motion in the minds of our readers (I am quite sure it was never caused by anything which has appeared in the Watch Tower, it has been my privilege to converse on this subject with all in our list of "Regular Contributors," who have written for the paper, and also with Brother Russell, the editor, and, if I know the meaning of words, there exists among us, on this subject, the confusion of ideas which the word "pre-existence" gives rise to. Whether it is my own, or how originated the thought that we do not believe it. I think that some one must have been very anxious that we should deny it, and that the wish has been father to the thought. I cannot expect to counteract fully the false impression made
by such a report, unless those who have circulated it among
the people are fully ready to face enough to circulate our correction.
When a Christian brother has unintentionally misrepresented
another, it should be considered not only a duty, but a privilege
to correct the mistake. Should this not be done, and a part of
our brethren who do not read the paper, be misled, it is allowed
that both brethren have so far lost their light as to deny the conscious pre-existence of Christ, we will
be compelled to ask the Lord for patience and courage to
bear it, as we have often done during these months of mis-
representation. If there were no danger to harm to others
by such a report, unless those who have circulated it among
the people are fully ready to face enough to circulate our correction.

That we meet with some whom we believe to be Christians,
and in some respects seem to be well advanced, while not
believing the conscious pre-existence of Christ, is true.
Though never having doubted this great truth for a
single moment, even when reading the arguments offered
against it, yet we have never been disposed to make our
opinions on this subject a test of fellowship. We rejoice that
make our

in our nature, and form, a body prepared for sacrifice. The
priest killed which he took; was it not so with Christ?
Christ "was made of the seed of David, according to the flesh,
and declared to be the Son of God, with power (or powerfully

it has been our privilege to convince some of the truth of our
position. We have often said that the statements of the Bible
are on the side of the pre-existence, but the opposite view has
been sustained in many minds by unanswered questions as to
how this or that could be.

We regard this subject and several others as revealed,
and yet it is true. "No man knoweth the Son, but the Father"
(knoweth). Matt. xi. 27. All we can know is what is
revealed. "He was in the form of God, yet made Himself
flesh: God was manifest in the flesh." 1 Tim. iii. 16. He is
the root of David, as well as his fruit, or "offspring." Rev.
xxii. 16. He is David's Lord, as well as David's son. Matt.
xxxi. 42-45. These and other statements of the Bible
which we regard as revealed, we have always been disposed to
consider, in some respects seem to be well advanced, who do
make our

that He, by the grace of God, was raised from the dead, and
died for our sins. "Reconciled to God by the death of His Son."

Christ's coming in the flesh and His death are related to
each other, but they are not identical. Perhaps we go farther
than some saying we believe in the dual, or double, nature
of Christ. In the atonement work (Lev. 16), He was repre-

and never has been a Person, for He was the Word and Truth
inspired by the Spirit." 1 Pet. iii. 18. "And you hath He reconciled,
in the body of His flesh through death." Eph. ii. 16. He

is the word of God." Rev. xiii. 11. If the statement is univer-
sal, we will gladly be corrected. But we believe that Person,
who was called the Word, had a conscious existence be-

As the priest killed that which he took, who was not the pre-existent One, but "the
Son of God" and "Son of Man." Perhaps some one supposed
we were denying His personal, conscious pre-existence, when, some
months ago, we stated that, so far as we know, He was not called a
Son until He came to the earth, and was called the Word. If His being called the Word, in His pre-existent
state, proves that He was not a Person, then He is not now
never has been a Person, for He was the Word and Truth
in the flesh, (John i. 14 and xv. 12). And if He was called the Word and Truth,

Christ was the true bread, that came down from heaven.
Ch. vi. 33, 38, 50, 51, 58. "The Second Man is the Lord
from heaven." 1 Cor. xv. 47. A mere human being, having
our fallen nature, as some tell us Christ was and had, should
make the atonement. But the New Testament declares this
was not the case. Christ was the true man, and therefore the
true sacrifice. He did not make atonement with the priest's blood, but
with what was shed. Our object in writing this article is
to oppose new or advanced truth, but to defend long estab-
lished truth against old error dressed up in a new form. We
defend the pre-existence of Christ, and also the relation
between His coming in the flesh and His death in the flesh.
The first prepared the way for the second; the second was the

Christ did not die by human nature and form, that He might be-

come a sin offering. The same spirit of benevolence that
moved Him to leave the glory controlled Him throughout. So
we can say, as did Paul: "For ye know the grace of our Lord
Jesus Christ, that though He was rich, yet for your sake He
emptied Himself, ye through His poverty might be rich." 2
Cor. 8, 9.

We would neither belittle nor magnify the physical or
mental sufferings of Christ's life or death. We know not how
much He suffered. That all His sufferings were necessary
we make no claim. In the type, a perfect beast had to be slain, not
tortured. "Christ was made sin for us.""Reconciled to God
by the death of His Son."
CASTING AWAY AND RECEIVING

Rom. xi. 15.

Bible students of the past, as well as those of the present day, have noticed that the dispersion, and ultimate restoration, of the Jewish nation—literal Israel—is the subject of considerable portions of both Old and New Testament prophecies. As prophecy cannot be understood with any great degree of clearness until about the time of its fulfillment; the subject has necessarily been enveloped in a good deal of mystery in the past; and it is still, with those who do not keep pace with the development of prophecy, not clearly perceived. But so far as we may regard the millennium reign of the kingdom of God, to show that these prophecies would never have a literal, but a mystical fulfillment. Some have taken the position that they were conditional, and that the conditions have not been fulfilled; and others have taken the position that they will be fulfilled at the restoration from the Babylonian captivity. But it will be observed that the prophecies of Haggai and Zechariah were made after that; and those of the New Testament, several hundred years after that. Hence the only way of interpreting them is to precede the complete development of the kingdom of God, says: And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. For these be the days of vengeance, that all things which are written may be fulfilled. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles [Ethnon Nations] until the times of the Gentiles be fulfilled at the restoration from the Babylonian captivity. But the house of Israel had profaned among the heathen, whither they went. And I will sanctify my great name, which was profaned among the heathen, ye which have profaned it, in the midst of them, and in the sight of the Gentiles; and they shall know that I am the Lord, saith the Lord God, when I shall be sanctified with you before their eyes; for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then He says He will sprinkle clean water upon them to cleanse them; and give them a new heart and put his Spirit within them, and cause them to walk in his statutes; then adds: And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

And not only that, but the land which has been so long desolate and unproductive, will return to its former fertility. And I will call for the corn, and will increase it, and lay no famine upon you; and I will multiply the fruit of the trees, and increase the students, and fill the hills with Carmel. And I will plant my tabernacle among them, and the house of Israel shall know that I am the Lord their God, when I will give them one heart, and cause them to walk in my statutes; and they shall dwell in the land, and multiply, and be increased in number; and I will Rebuke the nations, that have profaned my nation Israel, and shall number them with them that go into exile. Then Ezek. xxxvi. 21 to end of chapter. Read also the xxxvii chapter. After speaking of the valley of dry bones, which is explained to be the whole land of Palestine, Ezek. xi., in verse 10, the prophet is told to take two sticks, and write upon them; and the sticks whereon thou wittest shall be in thine hand before thine eyes; and say unto them: Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whom they have sought after, and shall bring them out of one nation and into another nation; and from one kingdom to another kingdom; and I will give them the heart to know me, that I am the Lord. And they shall be gathered in unto the land, which I gave unto Jacob for a possession. Ezek. xxxix. 29. And I will set my tabernacle among them, and they shall not defile my sanctuary any more at all. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people, and the heathens shall know that I am the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Also the xxxix chapters of Ezek., after speaking of trouble with Gog—Russia—after their return, and dwelling in the mountains of Israel; gives the purpose for which it is all brought about, that it may be good, and the good of the nations, in clear, positive language.

Daniel xii. 1, speaks of their deliverance in a time of trouble, such as there never was since there was a nation. And that prophecy gives the period of their return; the building of Jerusalem; and a time of trouble, when every man shall be against his neighbor; and closes with a thus saith the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him, that of him that is a Jew, saying: We will go with you: for we have heard that God is with you. Zech. xiv. 9, tells us of the gathering of the nations against Jerusalem; that the Lord will come with all the saints, and fight against them; that King shall be king to them all, and they shall be no more called Gog, and Meshech, and Kiptar; but shall be called the holy nation, the Lord's possession, and his kingdom will be so great that no one can fathom it. Daniel xii. 11, speaks of the King's kingdom which shall be established, and that the Lord shall be exalted in his kingdom, and all nations of the earth shall bring their gifts to Jerusalem. And in the 10th verse it is positively stated that the whole house of Israel will be brought out of their graves, and placed in their own land. The kingdom shall be taken from them, to be given to a people bringing forth the fruits thereof—Matt. xxii. 43-44. The name is expressed by Paul: Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; and thisAgain he says: If the fullness of the Gentiles has come in; and so all Israel shall be saved; as it is written, (Ps. xiv. 71.) There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance. (He has promised, and He will perform.) For as ye in times past have not believed—(2 Thess. ii. 13.)—that the sons of disobedience may turn, and后的行文将更加详细地展开。
Apostles is that it was designed of the Lord to prove a glorious blessing to themselves and all other nations; bringing them to acknowledge that God is the Lord.

And how could it be otherwise? When such a vast amount of prophecy becomes a fact, it will prove the scriptures true; and thereby will come the terrible blow to scepticism and infidelity. Jesus said: I tell you before it come, that, when it is come to pass, ye may believe that I am he—John xlii. 19.

And so the result will be to the nations, when they see so much come to pass; and probably on this account Israel were scattered among all nations. Then it will be true that: The wayfaring men, though fools, shall not err therein—Is. xxxv. 8. The apology for presenting this subject, is, that the return of the Jews, and the time of trouble are becoming apparent now, the millennium is about forty years off. And so it is. It will be the last 35 years, of the conversion of the 144,000 Jews, and the great multitude of all nations, who will come up out of or after the great tribulation, with their robes washed white in the blood of the Lamb—Rev. vii.

THE STRAIT GATE

"Strive to enter in at the strait gate; for I say unto you many will seek to enter in, and shall not be able." Luke xiii. 24.

Christ's mission to earth was to save men. It has been truly said that the difference between the anti-Christian and the Christian religions is, that in the former men are seeking after God; in the latter, God is seeking after men. In one sense, Christ has already accomplished the salvation of all. That is, all were lost, and He has found them. More than that, He has purchased them. But His work is not thus finished. He desires to raise them immeasurably above the lost condition, and to render them eternally secure. To do this work, He must have their co-operation. To be saved in the highest sense, men must come to the Saviour. Hence, one important part of His mission was to win followers.

The rich, the popular, those absorbed in business; in brief, all those who are more interested of the perfect earthly man; and we suggest that this case indicates, though not by the fourth commandment, which relates exclusively to the seventh day. Those who are more interested in commemorating the old creation, will of course observe the seventh day of the week, and those who are more interested in commemorating the dawn of the new creation will observe the first day of the week. But in the New Testament there is no command to observe either. The Christian has been drawn to the first day of the week by the law of association, which is one phase of the law of the Spirit.

The fact has been noticed that the number seven is made very prominent in the Bible—both Old and New Testaments. It is the basis of reckoning, and nearly everything is complete by sevens. It may be both interesting and profitable to look at the number seven in connection with rest days.

The Saviour never urged men to come to Him. The truth He taught had sufficient power to draw those who were susceptible to its influence. His words possessed the peculiar property of satisfying the hunger of earth-weary, toil-burdened and desolate hearts. He made the noble confession, that He would not commit the singles to the unbelief of the church, and they are safe. We do not question the benevolence of the motive which prompts this, but we do question both the authority and the wisdom of the plan. Will such work stand in the day that tries by fire?

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The Saviour never urged men to come to Him. The truth He taught had sufficient power to draw those who were susceptible to its influence. His words possessed the peculiar property of satisfying the hunger of earth-weary, toil-burdened and desolate hearts. He made the noble confession, that He would not commit the singles to the unbelief of the church, and they are safe. We do not question the benevolence of the motive which prompts this, but we do question both the authority and the wisdom of the plan. Will such work stand in the day that tries by fire?
seventh, and why tell us anything about it? We would not be too positive on such points.

Clean beasts went into the ark by sevens. Gen. vii., 2. Seven days was the period fixed for the entrance into the ark, and on the seventh day the waters began to come on the earth. Gen. vi., 14. Six days were the days of the week in the Jewish dispensation. Gen. viii., 2. Noah sent out a dove which returned to him, because it could find no rest; "And he stayed yet other seven days," and sent her out again. Verse 10. This time she brought the olive leaf, then he stayed yet other seven days and sent her out again, and she returned no more. Verse 12. And it was with Noah's seventh century the new world began. Verse 13. Do all these things come by chance? Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxvii., 26, 27. Seven years was the period typical to Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxvii., 26, 27. Seven years was the period typical to Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxvii., 26, 27. Seven years was the period typical to Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxvii., 26, 27. Seven years was the period typical to Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations. Jacob served seven years for each of his two wives, Leah and Rachel. Gen. xxvii., 26, 27. Seven years was the period typical to Christ. He stood at the head of the Jewish dispensation with his twelve sons as Christ with His twelve apostles stand at the head of the gospel dispensation. These two equal periods seem to represent the equality of the two dispensations.

It is not a proper contract.

If your faith were a clean theology, faith is one thing; knowledge is quite another.

"faith is "They that be clean shall shine as the firmament, but they that turn many to righteousness, as the stars." Dan. xi., 34. The stars are brighter than the firmament. Oh, they should combine wisdom, love and Christian work in our lives!

Faith is at work to grow in grace and knowledge. Faith is one thing; knowledge is quite another.

It is not a proper contract.
Major Whittle and P. P. Bliss, while engaged in evangelistic work for the WATCH TOWER, started for a new field of labor on a bitterly cold night. As they passed from the station-house towards the railroad train, they reached a gate before which a man stood, who said to the hurrying passengers, “Show your tickets.” Of course the demand was annoying to many who were compelled to unloose their heavy wrappings, and to withdraw their hands from comfortable gloves; and it is not strange that expressions of discontent and of anger were loud and frequent. When the two Evangelists were going through the Major remarked to the man, “You know, there are not a very popular man with this crowd to-night.” “I don’t care a cent for this crowd,” was the surly reply; “I just want to be popular with one man.” “Ah, my brother,” said dear Bliss on entering the train, “that is a lesson for you and for me.”

Yes, and it is a lesson for every Christian in these last and perilous days. More men are making shipwreck of their faith on the coast of popular favor than in any other part of life’s treacherous sea. They are seen all along the shore like dismasted and rotting hulls, instead of leading and pointing the way to the peaceful haven, that cannot be far distant. Of too many who commenced their public ministry as faithful witnesses for Jesus, it can be said, as the lonely apostle wrote of a faithful soldier in Christ, “Where no cold night. As they passed from the station-house to the skies, as a man of genius, and broad culture, and large mistakes of Christ in celebrating his praise, especially if he in­-

POPULAR WITH ONE MAN

The present number of the WATCH TOWER ends the first volume, the first year of its existence. From the numerous letters which have been coming to the Watch Tower Office, light thrown on various scriptures through its teaching, we have reason to hope that our labor is not in vain in the Lord. While we labor not for human praise and thanks, but to receive, of the Master, “Well done, good and faithful servant,” yet these kind words from our fellow pilgrims are not to be despised. Like a cup of cold water, they greatly cheer and refresh us.

We have felt called to a defense of the truth. During this harvest time of gathering and sifting in which we are living, there is danger of throwing away with the rubbish some of the very foundation pillars of truth. Many of these fundamental truths are being attacked by the great enemy of truth, and the more of God’s children he can enlist with him, the more will his gains be in the kingdom of God. All who love the truth will help to keep the light burning. In this connection, we wish to exhort you to take unto you the whole armor of God, that ye may be able to withstand (stand against the evil attacks) in the evil day, and having done all, to stand. (Eph. vi. 13.)

Our Lamp shining on the Tabernacle service

TO OUR READERS

and types of the law has had the effect of confirming these old truths and establishing our hearts in the faith. As we are learning the value of the Truth.Contains a review of the recent number of the WATCH TOWER and a series of questions and answers.

Q. If I understand you aright in your article on the “Ten Virgins” of our last number,virgins of the present time, who are chosen as the bride of Christ, are supposed to be of all ages and will be joined to the Heavenly Bridegroom, yet the parable of Matt. 25, refers to those of that class living in our day, and who here and now as parts of the company have been used to represent the whole in the fulfillment of the parable. Am I correct?

A. You are correct. We do not limit the virgins of all ages, but believe this parable to refer to virgins at the close of this age. We cannot say, however, that every virgin shall have the honor of being the bride of Christ and joint heir. The word authorizes us only to say that “He that overcometh shall inherit all things.” We will not judge who are “overcomers”—the King has come in, he will judge righteous judgment.

The last number of the WATCH TOWER, No. "Three Covenants" states that the words covenant and testament are the same and from latter, God gave a mediator, while to the former none was needed and had no medium. God simply confirming it by oath. “For when God made promise to Abraham, because he could swear by no greater, He swore by himself” that by these two immutable things, which we might have a strong consolation.” Heb. vi. 13-18. We found also that the Law Covenant which was 430 years after did not disannul this one, that it was separate and distinct. “The Law” was not unconditional, but—"Whosoever doeth those things shall live by them.” And "He that overcometh shall have the crown of life, even the crown of life, even the crown of life." And so the Lord, God gave a mediator, while to the former none was given.—"For a mediator is not of one (or when there is but one party to the contract) but God is one.” Therefore a mediator being given the law, proves that it had binding upon Israel as well as upon God.
Then we looked at the New Covenant and found that it has conditions binding upon God and the world, therefore they have a mediator. God binds Himself to "restore all things," to save men from death and to bring them to a knowledge of the truth. (1 Tim. ii. 4.) to "pour out His Spirit upon all flesh" (Joel ii. 28) and to put a new spirit within them (Jer. xxxi. 33). The Abbe Adam before sin entered) (Ezek. xxxvi. 26.) and to write his law in their hearts (more than Adam had) Jer. xxxi. 33, and he will set his sanctuary (dwelling—the Church) in the midst of them forevermore. (Ezek. xxxvii. 26.) And the conditions upon it for all this to be, the one mediator between God and men, must be accepted by us (Rom. v. 19). The author of the Emph. Diag. says: "To translate the 'hades' seems to shadow a state of secret or concealed. This perfectly corresponds with the Greek logical definition given to it at the present day, by no means expresses it. It is said that in some parts of England today, it does not fully satisfy you, we shall be glad to know of any points of difficulty and answer them.

"The Day Dawn, or the Gospel in Type and Prophecy" (8)

The first copy of this work has just been received from the printer, and the entire edition of 4,000 copies will be ready for delivery by the time this paper reaches you. It is a more exhaustive and elaborate work than we had at first expected; more so by far than anything ever presented on the above topics, from our standpoint. It contains 354 pages in clear and distinct type. To give an idea of its size, we would say that it contains about three times as much matter as the "Three Worlds," a book familiar to most of our readers, now out of print.

From the first hasty examination we should say it is a work which will do an estimable amount of good, and to many, will be an instructor second only to the Word of God. It is written in a plain, unassuming manner, seeming to indicate that the writer had learned that "great I and little you" are no part of the Good News. Both the I and you are as far as possible dropped from notice, and the subject is made so beautifully plain and clear, that many, we believe, will accomplish, as He has undertaken, what thou canst not do, and regulate in peace and harmony, under His scepter, the dominion of Death, or the kingdom of death—hades. This is used eleven times in the N. T., and ten times improperly translated "tartarus" occurs but once—2 Pet. ii. 4, and as we have seen by another Greek scholar, our atmosphere (Satan—the prince of the power of the air)." Another Greek word translated by the word hades, is "hades." This is used twelve times in the N. T., and ten times improperly translated "hades." The word signifies the grave, or a state of death, or the dominion of death. The Author of the Emp. Diag. says: "To translate hades by the word hell, as it is done ten times out of eleven in the N. T., is very improper, unless it has the Saxon meaning of "helam"—to cover—attached to it.

The Author of the Emph. Diag. says: "We know of no reason for so thinking but many reasons to the contrary. Brother Paton's article—"Expedient for Truth"—points out that the New Covenant comes into operation.

Address the Publisher, A. D. Jones, Pittsburgh, Pa., or the writer, J. H. Paton, Almont, Michigan.

We bless God for having been permitted to read it. It is divided into twenty-nine chapters, and like God's book, contains things "both new and old." We copy from the book, the following terms which are certainly low:

Price of Day Dawn, in cloth covers, 75 cts.

Those interested and unable to pay, are welcome to a copy free, by asking for it. Our object is to spread the truth, and as the have freely received, we would freely give to such need.

BIBLE CLASS DEPARTMENT

The primitive signification of hell only denoting what was secret or concealed. This perfectly corresponds with the Greek word, hades, and the Hebrew equivalent, sheol; but the theological definition of the present day, by no means expresses it. It is said that in some parts of England today, it is not uncommon to hear the old Saxon use of this word as when a man speaks of helling potatoes, (covering them,) and keeping his house shingling or covering it.

The third and only other Greek word translated by our word hell, is "gehenna." It occurs twelve times. The same author quoted above, says of gehenna: "It is the Grecian mode of spelling the Hebrew words which are translated The valley of Hinnom. This valley was also called the closet, an abomination. Into this place were cast all kinds of filth with the carcasses of beasts and the unburied bodies of criminals who had been executed. To consume these, fires were kept continually burned.
burning. Gehenna, then, as occurring in the N. T., symbolizes death and utter destruction, but in no place signifies a place of eternal torment.

Kimchi, on Psa. xxxvi. 13, says: "It was a place in the land (valley) near to Jerusalem, and was a place contemptible where they did cast things defiled and carcasses, and there was there a continual fire to burn polluted things and bones, (Brimstone was thrown in to continue it) and therefore, the condemnation of the wicked in a parabolic way, is called Geh­enna, "Valley of Hinnom," because this thing is nothing, nothing was ever cast into this "Valley of Hinnom" to be kept in torment. Only dead bodies were cast into it as a mark of special ignominy, and what the fire did not come in contact with, the worms destroyed, so that it was called "Valley of Hinnom." (The Jews were not allowed to torture even dumb animals.) Jesus apparently made a lesson from surroundings, as was his custom. So now, he says: If any of your members—eye, hand, etc., so ensnare you as to endanger your being cast into this Valley of Hinnom, it is too expensive a member to keep, even though it be dear unto you as your eye or right hand. It would be far better to cast off the troublesome member and save your life.

So, too, we can see that every christian is called upon to—"Mortify (put to death) therefore, your members which are upon the earth—uncleanness, covetousness, &c. (Col. iii. 5.) These evil members must be lopped off, else they will choke the life of Christ commenced, and prevent your entrance into that everlasting life, and render you a cast out to destruction, symbolized by Gehenna—"Valley of Hinnom." But it may not be unnecessary to some to know that the following parts of the text of Mark ix, are interpellations, and are not found in the Syriac, Sinitic and Vatican—viz: vs. 44 and 46 are both entirely omitted; also, in vs. 45, the words "into the fire that never shall be quenched," and in vs. 47, "fire" is omitted. See "Emp. Diag." and "Tischendorf."

The Editor's Eastern Trip

Invitations to stop and see the little companies at various points en route to and from Lynn, Mass., have been so numerous, that we have an "Day of wrath foreswearing the forty years," complying with some five requests. In future, however, we hope to be able to see these also.

The entire arrangement of meetings, etc., in each place, will be left in charge of the person mentioned before. Any arrangements they may deeming proper will be agreeable to me. They may arrange for one, two or three meetings a day and if they choose, select my subjects, or announce the general topic as being "Things Pertaining to the Kingdom of God." The route committee of arrangement and time of my arrival are as follows:

Chambersburg, Pa. .......... H. E. Hoke
Newark, N. J. .......... Mrs. E. M. Deems, 500 Wash't'n st.

Tuesday night, June 9th.
Clinton, Mass. .......... Mrs. M. T. Miner, Wednesday, June 16th.
Tuesday, June 22d.
Montrose, Pa. ........ D. Lathrop....... Friday, June 25th.
Berwick, Pa. ........ A. B. McCrea......... Saturday, June 26th.

Wednesday, June 2d.

Saturday, June 6th.
Lynn, Mass Amos Hunt, No. 13 Ingels st

By the above, it will be seen that the stay at each place will average about two days. I shall expect almost continuous meetings while with you.

Vol. II

PITTSBURGH, PA., JULY, 1880

No. 1

Your Redemption Draweth Nigh

Most of our readers are perhaps aware that our understanding of the word leads us to the conclusion that "The time of trouble" is almost continuous from 1874 to 1914 in two parts or of two kinds: first a time of trouble upon the church during which she (the nominal church) will fall from her present position of influence and respect with the world, and many of her branches will perish. This trouble will be tangible upon the church and also be such that we shall be in it but protected and safe is shown by the xci. Psalm.

We need not fear the terrors of darkness nor the pestilence that walketh in the darkness. That is, if we see the "little flock" abide under the shadow of the Almighty and have Him for a Refuge we need not fear this dark hour coming upon the church; neither need we fear the pestilence (infidelity) that will stalk abroad during that time; neither need we fear the arrow that flieth by day—The arrow is the scornful speech of the Infidel and unbeliever—for as we are elsewhere told—"The wicked shoot out arrows at the righteous—even bitter words.

These arrows—bitter scornful words of infidelity and the pestilence of systems of error, &c.—are to cause "a thousand to fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee." Why will these influences so easily destroy others, not affect the kingdom of God? Let vs. 4 and 5 answer that for us. The arrow is the scornful speech of the Infidel and unbeliever—for as we are elsewhere told—"The wicked shoot out arrows at the righteous—even bitter words.

Yes it is easy to see that the pestilence and arrows, &c., referred to here are not the literal, since we well know that the truth does not protect against such things. Truth has always been a shield against error. But the arrow is the scourge of the Infidel and unbeliever. He means this:—"We shall be left in charge of the person mentioned below. Any arrangements they may deem proper will be agreeable to me. They may arrange for one, two or three meetings a day and if they choose, select my subjects, or announce the general topic as being "Things Pertaining to the Kingdom of God." The route committee of arrangement and time of my arrival are as follows:..."
come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

We have perhaps all seen by a previous article that John was taken into the wilderness to see the Church to be translated—"If I will that he tarry till I come, what is that to thee?" When he was called to see the "Mystery Babylon" he was taken into the wilderness to see her. So with us, when we come to realize that the Church is about to organize in New England and money raised to start a church, we are to be taken up into the Mount or Kingdom before the seven last plagues are poured out on the world. Notice that it says that the bride comes out of heaven from God.

As to see Babylon—John went into the wilderness, now when called to see the Bride of Christ, he is carried away to a great and high mountain. What does this show? That we, the church of translation must go up into the great Kingdom—enter into the joys of our Lord and be in His likeness before we can see as we are seen and know as we are known. The bride can only be seen from the standpoint of the Kingdom, "Except a man be born of water and of the Spirit he cannot enter into the (Mountain) Kingdom of God." (John iii. 3 and 5.)

This shows that we shall be changed and caught up to meet the Lord before we see the Church—the Bride. But it tells us more than that; it tells us that the Church is about to be taken up into the Mount or Kingdom before the seven last plagues are poured out on the world. Notice that it says that the angel who talked with him and took him up was one of those having the seven vials of wrath. Now if we take the word full or empty; had they been poured out or were they to be, after John is shown the Bride in the mountain? We answer: The Word says they were full. In the Greek the word full is emphatic as if to call our attention to the matter. Oh, how full of meaning is every word that God has given us.

Notice, too, how much this is in harmony with another type of the same thing given in the Law. You remember how Moses as the type of Christ had left the glory of the Court of Egypt to have part with his people. When he came to them to deliver them the first time, he came to his own (natural Israel), and his own received him not. He went out of Egypt and met the children of Israel to deliver his people. Now remember, that as he came the second time and before the plagues were poured upon Egypt, Aaron came to meet him as we shall be caught away to meet our Lord. Notice, too, that the Bride is taken into the Kingdom, and are to be joined to Christ before the plagues are poured out, and, like Aaron, we are to assist in pouring them out.*

Oh, how glorious the thought of soon entering into the joys of Christ; of entering the Mount of God. Are we prepared to enter in? Are we clothed in the pure white robe of Christ's righteousness? Is it clean, without spot, or wrinkle or any such thing, or is it all besmeared with stains of earth? If not, deliver yourself, keeping close hand in glove with the world, minded of earthly things, and wearing the garments crushed and stained, and to be unprepared for the marriage. And if left out of the marriage you cannot escape the things coming upon the world, but will be obliged to wash your robes and make them white, and to come up to the Kingdom through great tribulation. That will truly be a great blessing and favor to be one of "The Virgin's companions that follow her," but not so grand will that be as to be a part of the bride, "The King's daughter all glorious within. She is carried in a chariot of note, and adorned as the princess is, and her garments are arrayed as a bride." Indeed will it be to be called to the marriage supper of the Lamb," but more blessed to be the bride whose marriage (then past) will be celebrated.

Oh, beloved brethren and sisters, let us lay aside everything else as an ambition, and bend all our energies to seeking first, or principally "the kingdom of God." It is too high and too grand to miss. All things else are not worthy to be compared with our high calling in Christ Jesus and the glory that will be revealed when we see him face to face.†

* [See Scripture Studies, Vol. VII.]

AS THE LIGHTNING

LUKE XVII. 20-24. *

Jesus was looking far away into the future, to the time of the setting up of his kingdom just mentioned to the Pharisees, and he surely knew as he looked at our day and at us the disciples living in his days—"in the days of the Son of man," the days of his parousia—presence, in which he says the world in general will continue at their customary employment, "eating, drinking, planting, building," &c., all unconscious of him and know not of his presence. (verse 26 and Matt. xxiv. 37-39,) that our hearts would be longing much influence upon the church. "For false Christs (deception) and false prophets (false teachers) shall arise and shall show signs and seduce (lead into confusion and error) if possible even the elect." "And then if any man shall say unto you, Lo, here is Christ, or 10, he is there, believe not." Mark xiii. 31. So too we read in Matt. xxiv. 23-28, that Jesus said: "Behold I have told you before [I have forewarned you] wherefore if they (false teachers) shall say unto you, Behold, Christ is coming, do not believe them. For false Christs and false prophets (false teachers) shall rise and show signs and seduce if possible even the elect." Mark xiii. 29. And then Jesus said again at another time, "Ye must be born again," to spiritual bodies before you can "see the kingdom of God." Oh, now also a man must be begotten of the "spirit of truth" before he can even understand the "things pertaining to the kingdom of God" as recorded in scripture.

This is the history of the kingdom and probably did not comprehend it, for the spirit, not yet being given, they could not understand spiritual things. (1 Cor. ii. 10). But Jesus takes advantage of the moment to drop a word to his disciples which the Spirit would afterward open up to their understanding. And he said unto his disciples. "This days will come when ye shall desire to see one of the days of the Son of man."

* [For clearer light upon this passage see Scripture Studies, Volume II, page 155.]
company to establish this teaching and to prepare the way for others to follow.

True Palestine is not a "desert" in the sense we generally use if but it is, in the sense of being a wilderness—or a place deserted as we read of Jesus when he went to pray "he went into a desert place; And we regard this as the thing against which Jesus warned us saying, "Go not forth." But there is to be more than one of these deceiving teachers; While one says He is coming in the desert, another says: "Behold he is in the secret chambers." Do we find teaching of this kind now. in the days of the Son of man? Yes, it seems to us that this is being fulfilled; a brother whom we knew well and loved much, thinks that God has given him what he terms "New Oil" (perhaps he does not notice that the virgin and the oil, Matt. xxv, do not get any new oil; it is the same oil they had at first). But this brother is we think fulfilling this scripture. He is teaching that after 1881, Christ will appear in the flesh secretly, to be seen only by himself and those who believe exactly as he believes. This teaching not only leads to unscriptural expectations, but seems to open the minds of those who receive it to a perilous snare of the devil, which snare is referred to in the "Three Worlds!" a book written by this very brother, in 1786, now out of print but possessed by many of our readers, extracts from which will follow this article. The wide diversity of views as stated in that article, and his present view as stated above seems to make good his claim that he has new oil; but it does not commend itself to us as being as good as the old. "The old is better." Nor does it answer the conditions of the parable; for a new place gives.

But what does Jesus say to us; are we to expect to see Him in the secret chamber? No, he said "Believe it not." Well, Lord, tell us then, how and where shall we meet you. Jesus' answer is: "Wheresoever thou seekest me, there will the eagles be gathered together." As the eagles seem instinctively without call or noise, or warning, to assemble from every different point, near and far, so, we understand the Lord to teach, will be our gathering together unto him. We shall be caught away to meet the Lord. Two in the field, bed and mill, "one taken and the other left." "and they said unto him, Where Lord (taken where)? And he said unto them, Wheresoever the body is thither will the eagles be gathered together." (Compare Matt. xxiv. 29 and Luke xvii. 37.)

Thus does Jesus seem to say to us positively, "If they say to you He is in the desert, go not forth, (or Behold in the secret chamber, believe not.

You will indeed desire to see, but "shall not see" until you are "taken," and as eagles you meet me. "Then we shall see Him as He is," for "we shall be like Him." Then He tells us how He will be in His day. Vs. 24. "For as the lightning that lighteth out of one part under heaven shineth unto the other part under heaven, so shall the Son of Man be in his day." Let us examine the language carefully. There are two things mentioned—the cause and effect: lightning itself and its effect. The striking thing is the electric fluid which human eye cannot discern; the flash of light we can see. Now which of these is used to illustrate the Son of man in his day? We answer that it is the electric fluid. The lightning which cannot be seen that is used to illustrate the Son of man. Electricity was almost unknown as a science when Jesus uttered these words, but it was written for our edification and instruction, and the Lord knew that His simile would have a force and meaning now, which the disciples then could not understand.

It is now known that electricity is one of the most powerful forces in nature; perhaps more powerful than any other, yet imperceptible to the eye. Scientists affirm that it can encircle this earth six times in one second of time.

What a wonderful illustration of the powers of the "Son of man in His days." Everywhere present, all powerful. Its presence may be recognized by the flashes which it causes, and both its presence and power are shown when that which it strikes falls crumbled to dust. Just so now, and during all the days of the Son of man, for we understand that all the "day of wrath" or time of trouble, is included in the term "in His days." In these days there will be great flashes of light and knowledge in the church, enlightening all who have eyes to see, and are awake and watching. Has not this been to a great extent your experience, since you came to recognize this as a fact that the bridegroom came in 1874, and that since then we are going in (into a condition of readiness,) to the marriage during these years of His presence, since you awoke to knowledge of the fact that the various great, grand, bright revelations of God's plan contained in "the word," have been seen by you? Yes, I think that this is the experience of all; we have not seen Him, but the enlightening influence resulting from His presence, we have seen.

But the effect of lightning is different, in different places. It shines in the heavens, (the church,) but it is a very destructive agent on earth (to the world,) sometimes. So we understand during this, His day, the various high ones of earth will be smitten, crumbled and brought low, and "all the kingdoms of the whole world shall be thrown down.

Thus shall the Son of man be in his day. We recognize Him through the light upon the word, and the word shall recognize Him by the destruction and trouble. And they shall say "Hide us (protect us); for the great day of His wrath is come."
tarrying in either case is the period of time after He had come, before entering upon His work.

The tarrying was a feature of the parallelism, because some are claiming to hold on to the parallelism, and yet ignoring the presence of Christ entirely. The two must stand or fall together. We are not opposing them, but simply pointing out the fallacy of what we hear. In the parallelism, the equality and parallelism of the Jewish and Gospel ages were here taken for granted, because they have been so often proved.

The transition period of seventy years mentioned at the beginning of this article, has its parallel in the transition from the Gospel age to the millennium, or between A. D. 1844 and A.D. 1914. The beginning of this transition is marked by the application of the 2300 days or years of Daniel viii. and ix., and the end is marked by the end of the Times of the Gentiles.

The prominent events of this period are the second coming of Christ, and the disposition of the Gospel church. This period also is divided into several smaller ones, by marked events and stages of the gradual change. In addition to the events already named let it be remembered that while the Lord was disposing of the Jewish nation, the Gospel church was coming on the stage of action, and so while He is disposing of the Jewish church, the Jewish nation comes up again by anticipation.

As the beginning of that change was marked by the coming of Christ from heaven, so the 2300 years above mentioned indicate that Christ was in the end of His dispensation, in 1844. Each of these points was marked by the movement of the expectant people in reference to the coming of Christ. As there was a tarrying of thirty years then before the manifestation of His presence, and the real closing work, so in this case His presence and the light on the harvest were not manifested until after thirty years of tarrying.

We speak of His coming or manifestation as Bridegroom and Reaper between the Avignon Harrow and the end of His dispensation, gathering and burning. In the former dispenser they were represented under the figures of wheat and chaff, and in the nominal Gospel church are called wheat and tares, but the disposition of the two parallel. The two elements are separated—the wheat gathered into the barn, and the chaff and tares are burned.

Not only the work of separation and the gathering of the wheat are under the supervision of Christ, but also the burning of the chaff and tares. That which is seen by the burning is included in the harvest, and, therefore, in the end of the age; for “the harvest is the end of the age,” whether it be the Jewish or the Gospel age.

John’s statement in reference to the closing work of Christ is clear on this point: “Whose fan is in His hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” There is a parallel to this, but without a contrast, in the disposal of the tares of the nominal Gospel church—a very natural set of people.

That the burning of the tares is included in the gospel harvest, is evident from Matt. xii. 29. This shows that there is therefore, the tares are gathered and burned in the fire, so shall it be in the end of this age.” So shall it be in the harvest, for “the harvest is the end of the age” (ver. 39). From these statements, the parallels, and other scriptures, we conclude that the age and harvest extend to the destruction of Jerusalem. Hence, we cannot escape the conclusion, that there is a sense in which the Jewish age, and, therefore, its harvest or closing work, reached to the destruction of Jerusalem. This being true, the Jewish harvest, for the complete disposition of the Jewish church, instead of being limited to three and a half or seven years, covered the forty years from the Spring after his baptism, to A. D. 70.

This may show us that Christ has the supervision and power over the natural men and nations, as well as over spiritual things, for the overthrow of Jerusalem was of a very natural people in a very natural way; and yet it was in one of the phases of the age we now designate as “the harvest with fire unquenchable.” There is a parallel to this, and without a contrast, in the disposal of the tares of the nominal Gospel church—a very natural set of people.

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of Christ. Isa. lxi. 2 and lixii. 4. It is evident from the latter reference that the "day of vengeance" is also "the year of my redeemed."

This carries us forward to Rev. xi. 15-18 to find the same time of the "reward" of all that fear God's name, being identical with the day of wrath. This same period includes both and reaches to 1914. Whoever will read carefully the first few verses of Isaiah lixiii, and the description of the harvest as given in Revelation xiv, can hardly fail to see that the scenes are identical. That harvest is under the supervision of the Son of man, with a golden crown upon His head. Then the idea we advance that Christ entered upon the official work of King in 1878 is in harmony with the application of the harvest here given. It is evident from all the things that they have not given it a careful and finished church.

That harvest is the time of all that fear God's name, of those who have not bowed the knee to Baal. Then the idea we advance that Christ entered upon the official work of King in 1878 is in harmony with the application of the harvest here given. Those who have not seen new and advanced thought will not be dimmed by the fact that calamity as much as those who had accepted before.

Thus He gathered the wheat and burned the chaff. The disciples under the personal supervision of Jesus gathered the chaff first, in the thirty-eight months preceding the Cross. Compare Matt. xxv. 28-30, and Jno. iv. 34-38. Jesus referring to that harvest, in the Kingdom age, works in the "case of seven." Seventy weeks were determined on Daniel's people for certain specified purposes but Isaiah foretold a cutting short of the work, and Paul applies it at the end of the Jew's age. "For He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth." Dan. ix. 26.

This was what Jesus did when He left their house desolate. Mark! He both finished and cut it short. From which it is evident that the prophecy of the "seventy weeks" in Daniel ix. was fulfilled at the end of sixty-nine weeks and a half. The only objection ever made was that it had not been complete in the confirmation of the covenant, of the last verse, "for one week," but let it be observed that this was not to be on Daniel's people, but with many. Dan. xii. 1, 2. The church, the remnant, when Jesus left them desolate, and Jerusalem ceased to be the "Holy city" when the wall of the temple was rent, and the Gospel church from that time became God's dwelling place. This is the New Testament clearly teaches, and only the remnant of Christ's church can understand the truth.

Speaking of Christ leaving the house desolate, Paul quotes from Isaiah and applies it: "Except the Lord of Sabaoth had left us a seed [remnant] we had been as Sodom and been made like unto Gomorrah." Rom. ix. 29. That we are speaking of the church is evident from the fact that Paul makes the application, "Even so then, when they come, they destroy the cities, and leave them desolate, and Jerusalem ceased to be recognized as God's dwelling place."

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We believe the recognition of these two endings of each age and therefore the two phases of each harvest will be necessary to the understanding of some things yet to be developed. In the law there were two gatherings—first the first fruits and then the general harvest. This was true of each dispensation, but there are two parallel dispensations in the case of the Gospel ages. The first in either case included those who were able to receive the presence of Christ during the first phase of the harvest; and it is their privilege to extend the truth for the acceptance of others afterward.

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Having in our last, advanced as far as the Altar of Burnt Offering, we will now consider the Brazen Laver. It stood between the altar and the door of the tabernacle. Its dimensions are not given. It was made of copper alone, from the polished copper mirrors (incorrectly—looking glasses. A. V.) of the Hebrew women. The laver was kept filled with water for the washing of the priests. When Moses, by command of God, would consecrate Aaron and his sons, he brought them first to the laver. Not only so, but the priests were bound under penalty of death, to always wash their hands and feet before entering the tabernacle or engaging in the work of sacrifice. They were to wash when it was convenient, or in any way they imagined would pass for the ceremony and not incur God's displeasure. They might not wash one hand or one foot, or sprinkle a few drops on each. No! the thought must be ever before them, "Be ye holy for I am holy." They must wash and be clean.

Thus the laver clearly typifies baptism. We come by the brazen altar to the laver. It is not our offering, however, which entitles us to the benefits of the laver. Jesus is the altar, by and through Jesus' offering, we approach to be washed. Without this washing, we have no part or lot in the matter.

The consecration of the priests, as we have seen, began at the laver. The law said: Cast off your filthy garments, but put on your linen garments. This is the ceremonial or outward priestly—Christ's righteousness. There was but one laver. At this and this only, the priests must wash—We find no other provision made. But, says some one: The high priest washed in the holy place on the day of atonement. True, but he washed in the holy place, and the laver was in the holy place. The difficulty arises from an obscure translation of Paul's description of the tabernacle in Hebrews. All within the snowy linen curtains of the court was holy. [See Ex. xxviii. 43.]

The laver was of one metal—copper. As we have seen in a previous lesson, we were immersed in Christ. As we have seen in the brazen altar, and in the posts of the court, the corruptible wood symbolizes the fleshly, or human nature, and enduring copper, the divine. We find, then, in the laver, no provision for the flesh. Morning or evening the laver, was there to wash away the sins of those who believe the blood of Jesus, not to wash away any right or true righteousness have no place. That which we receive—the anointing, and the clothing upon with the pure linen robe of Christ's righteousness, its use for us as for the servants of the temple, and the priests, and the high priest consecrated, is plain in the context. The laver shows this clothing. The laver shows our justification, our acceptance, our consecration. We approach to be washed, but in the context we are told we are washed, and have no problem of justification, no problem of consecration, but a problem of acceptance. We are not to go to the laver and say, "Why was Jesus immersed in it?" We are not to go to the laver and say, "Has the Lord washed me?" We are not to go to the laver and say, "Has the Lord clothed me with the right, pure robe of Christ's righteousness?" As we have seen, the laver shows us that we are washed. It shows us that we are clothed. It shows us that we are consecrated. It shows us that we are accepted. Our justification is already given. Our consecration is already given. Our acceptance is already given. Our only problem is our acceptance—our acceptance of our justification and correspondence. We approach to be accepted. We approach to be accepted as we are washed, clothed, consecrated. The laver, the altar, the holy place, the tabernacle, the court, the holy of holies, the ark, the laver, and the brazen altar, all stand for the tabernacle of God's presence. The laver was the wash basin.
and the Bride shall say, Come and take the water of life freely." Now we see but the brazen laver of the tabernacle—then Solomon's brazen sea; now a well of water in each believer's heart, overflowing many times, then the pure river of the water of life flowing wide and deep from out the city and over the world.

The laver was a type of the Blood of Christ.

"There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners plunged beneath that flood, Lose all their guilty stains." 

This is the fountain of fountains—the one and only cleansing laver. Is there a well of living water springing up in each Christian heart? This is its secret spring. Is there a stream that makes glad the city of God? It rises here. Is there a river of life flowing out to the nations? Behold its source:

"Oh! the blood! the precious blood! That Jesus shed for me."

How strange it seems that some who were once enlightened, have begun to despise this fountain. To them Christ's water of life flowing wide and deep from out the new and only the priesthood, to have a right to the laver of the tabernacle and the truth is thus a lamp that lights their way in the tabernacle. The Gospel church affords to despise their narrow, ignorant prejudices, and claiming all the light and honor and promises and every prerogative for herself; she too, in blind ignorance, limits the blood and the truth and the powers of the Mighty One. In the Gospel church both sinners and saints, who limit nature's God by the laws he himself has made, while she, claiming to magnify him, measures his arm. Let us not forget that when Elijah our type began to tell the Lord how faithful he had been, and that he alone was worthy, God's answer was: "I have left seven thousand in Israel who have not bowed under Baal!"

Now we see God's grace or favor, perhaps we even catch a glimpse of the richness of his grace that tells us it is only in the ages to come that he will show "the exceeding riches of his grace towards us in Christ Jesus," and "that in the dispensation of the fullness of times (the millennial age to which all prophetic times point) he will gather for himself into one, all things in the Christ." Let us beware of limiting God's power and truth and love. Rather let us remember the oft-repeated declaration of the Psalmist: "His mercy endureth forever."

W. I. M.

By putting on Christ you will put off the love of this world; you will live above the world while you live in it. Be in full fellowship with the world and you will be in its proper place. If you are clothed with the sun, the moon (all sublunar things) will be under your feet.

NEW AND OLD

MATTHEW XIII. 52.

One remarkable feature of the word of the Lord is that, it is adapted to the varied necessities of all grades of Chris­tians. It is talk for babes and strong meat [food] for them that are of full age. Heb. v. 12-14. In this variety and adaptation is seen the fullness of the Shepherd's care and love.

Babes are not to remain babes always, as the above passage shows, but are to grow—which is a gradual change, and thus leave the first principles of the doctrine of Christ, and go on to perfection. Heb. vi. 1. The babe cannot be expected to grow up to manhood instantly, and Peter exhorts such to "desire the sincere milk of the Word, that (they) may grow thereby." 1 Peter ii. 2.

From what we have seen above the teacher is to look after the young and the old. Is it not then dangerous to neglect, and presumptuous to willingly ignore this Divine command? Is it righteous that Christ in every sense to attend exclusively to the wants of those who can take strong food, and let the lambs of the flock die of starvation?

It is true that the plan of the ages is the key to the right application of the scriptures, and to give a clear view of the progression of the word as one grand whole. But while the Lord speaks of and deals with all His people as one person, and the truth is thus a lamp that lights their way, the elders are underlines and gold, "Feed the flock of God, which he hath purchased with His own blood." Acts xx. 28.

The dimensions of the laver are not given, therefore, as a type, it must be considered unlimited. Under the Jewish dispensation, the people supposed that they had all the truth; that God's favor and love extended only to them; that all the promises, honor, and salvation were theirs; that the Lord's people could not learn more, but three thousand to one. Under the Gospel church affords to despise their narrow, ignorant prejudices, and claiming all the light and honor and promises and every prerogative for herself; she too, in blind ignorance, limits the blood and the truth and the powers of the Mighty One. In the Gospel church both sinners and saints, who limit nature's God by the laws he himself has made, while she, claiming to magnify him, measures his arm. Let us not forget that when Elijah our type began to tell the Lord how faithful he had been, and that he alone was worthy, God's answer was: "I have left seven thousand in Israel who have not bowed under Baal!"

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not see as his brother. Indeed it is a small matter for any of us to be judged of another man's judgment; to his own Master each one stands or falls.

All truth is in harmony, whether old or new. What was true at any time in the past must be true yet. If the presence of Christ—which was and is the gist of the great message—was advanced truth between 1875 and 1878, it must be true yet; and if it is not true now, instead of being advanced light then it was terrible darkness. If the equality of the two dispensations, the other beautiful time arguments, and all the parallels were developed, how do they now tell us that they were all in the darkness of sleep, as is claimed by those who say they "all slumbered and slept" until the Spring of 1878, then those glorious truths were and are nothing but a glorious falsehood. If it were so, the claims of the one who advanced the prophecy would have to be as specified by the other who taught the opposite. Why build upon the parallels, as the ground of expecting Christ at any time in the future, when Christ's coming is wholly in the future, and we are not "in the days of the Son of Man." there are no parallels between the ending of the Jewish and Gospel ages. An essential feature of the parallelism, as is well known by all who understand the argument, lies in the fact that Christ's coming was due to begin in 1844. That as He left heaven at His coming in the flesh, so he left the Most Holy—"heaven itself!" in 1844.

We have sometimes been accused by unbelievers for teaching that the true way to advance was to displace the rest we learned yesterday by new truth learned today; but we utterly repudiate the absurd charge. To grow in knowledge is to retain the truth we have and add to our stock.

We believe we are and should be as willing as ever to learn new truth, and believe, whether old or new, but we are not willing to accept as advanced light what is not in harmony with the prophetic foundation on which we are building, until that foundation is proved false. We hope and believe that God may enable His people to go along with the true things of our Father's house and to build on the same foundation and give what is called "advanced light," while virtually ignoring that foundation. All are not able—(Some are able)—to detect the sophistry, and therefore become confused. May the Lord enable those who do see, to help those who do not see, by a dignified and earnest defense of the truth.

H. P.

SET FOR DEFENSE

In the earnest defense of what we believe to be truth, and for the sake of those who have not as much time to develop and publish the truth as we do, we beg to use the expression of our prophetic position, when we state an error, by whomsoever taught, for the purpose of making the truth plainer by contrast, it may sometimes appear like a personal attack, and our earnestness may be taken for personal animosity. This ought not to be so, but we will look to the Lord for help and patience. We do not even insinuate that false statements are always intentionally false. We will leave that, too, with Him who knows the hearts of all. If the Lord can afford to let His cause suffer in any way by the misrepresentation of any of our teachings, so much the better, why those who are able to reason and who understand their position are left in ignorance. We do not pretend to be indifferent to our reputation with good men, but, we care more to be "Popular with One Man"—the Lord Jesus, than for any earthly honor.

We think we have good precedents in the New Testament for such a standpoint, and we hope that even the opposition and contrast of error. We are instructed to contend earnestly for the faith, against the inroads and attacks of men, (Jude ii. 4), and Paul condemns those who taught that the resurrection was past already and overthrow the faith of some. (II Tim. iv. 3-5).

No Christian is blamed for specifying the acknowledged errors of Paganism, and no Protestant is blamed for pointing out the errors of the Papacy, but if we specify the false teachings of one person, we are blamed for being personal. This ought not to be so. It is as necessary to name an error taught by one as by a thousand. We have never found fault with any one for specifying what in our teaching was supposed to be error, and for endeavoring earnestly to show wherein we were wrong. All we ask for is fairness and candor. What we ask for ourselves we desire to give to others.

J. H. P.

EXTRACTS FROM "THE THREE WORLDS"

P. 42.—"Angels, or spiritual beings have the power to appear in different forms. * * * Hence, fallen angels can appear in the form and character of any person they choose to represent, as easily as Christ could appear as a gardener, stranger, or with pierced hands and side. It is useless to doubt their fair antecedent, and never intend to disbelieve any brother in Christ because of mere difference of opinion.

Neither is it our purpose through this paper to defend ourselves against insinuations or garbled and false statements. We keenly feel such things, and they are hard to bear, but we will look to the Lord for help and patience. We do not even insinuate that false statements are always intentionally false. We will leave that, too, with Him who appeared to Abraham, that in some way they are to know them that are not his own family."

P. 52.—"Many seem to think that a spiritual body is not a literal body. In other words, that it is not a real body. Life is one of the synonyms of a body. "There is a spiritual body. "There is a natural (animal) body, and there is a spiritual body. (1 Cor. xv. 44.) Does any one suppose the apostle here teaches that there is a real body, and there is a figurative, or metaphorical body, and as we have borne the image of the real we shall also bear the image of the metaphorical? One would suppose they so read, from their exceeding blindness in recognizing any but the natural, or animal body. They seem fearful lest, if the idea be entertained that Christ coming to the earth in 1878, will be to the ten thousand on the earth, and not in the midst of the apocalypse, that they will be reduced to a literal resurrection, &c."

We do reject the idea of the saints being raised a natural, or animal body, and if that is rejecting a literal resurrection of the saints, we must plead guilty, and beg to be excused and sent to the earth. We find that the Almighty has said: 'It is raised a spiritual body.'

Now will some one inform me why it is unscriptural, or fanatical, to maintain that Christ has a spiritual; and, as the saints are to be like him, that they are raised spiritual bodies? Because some seem to think that a spiritual body is not real, but is only a metaphorical body; and that nothing is real except it is 'of the earth, earthly,' is no reason why those who can discern spiritual things, which the natural man cannot, (see I Cor. ii. 14) remain in darkness. The two cases on record, in which a spiritual body is described, (Dan. x. 6, and Rev. i. 13) represent very nice kind of a body, and one which Daniel appeared to think was real. And we have the promise of being made like unto his glorious body; and that as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The first man and his race are of the dust of the ground, and therefore, of the earth. Christ also took upon him our mortality, and therefore become confused. May the Lord enable those who do see, to help those who do not see, by a dignified and earnest defense of the truth.
AFL’ER begotten open to us if ever we go the accomplish the then be great.”

But the Spirit cannot resign his work example. Hence, when the disciples had been to one same as natural men, as did of Christ; and invitations to come again were sincere was attested by the The same FLESH.’

Our Blessed Son took occasion to teach his disciples both by precept and example. Hence, when the disciples had been tempted to discuss the question as to who should be seated in the kingdom of Heaven, He taught them that he who would not have been expected last of all, and appear least of all, that the road to honor is humility. Then taking a little child and setting him in the midst of them He said: “Whosoever receive this child in my name, receiveth me; and whosoever receiveth me receiveth him that sent me.”

Ah, my brother, this disposition for precedence is human and not divine. It manifested itself in forbidding those who walked not with them, but the Son rebuked them. Jesus had taught them not to follow the example of the Scribes and Pharisees, for says he, “One is your Master, even the Christ; and all ye are brethren.”

These clear and positive utterances of our blessed Son are confirmed and enforced by the apostle Paul, when he says: “One is your Master, even the Christ; and all ye are brethren.”

Our Head—the Lord Jesus Christ—was born of the Spirit more than 1800 years ago, and we as members of His body must and will follow Him into the same life, and by the same power of the Holy Spirit. The birth of the Head secures the birth of the body in due time. If as some claim Christ the Head is to return to His church under the veil of the flesh to bear a child of His church, and that then because He returns, the Spirit is to be withdrawn, would it not prove the Spirit incompetent to do the work to which He was appointed by the Lord Himself, viz: to lead us into all truth and bring us to the birth? The Spirit is Christ representative in us, and Paul uses the terms “Spirit of God,” “Spirit of Christ” and “Christ in you” interchangeably. Rom. viii. 9-10. Now if an external, visible Christ is superior teacher to Christ in us, it would not have been expedient for us for Christ to go away and send the Comforter.

It is Christ in us, or the indwelling of the spirit, that makes us Christians or sons of God. Rom. viii. 17-18. This is the real and only difference between us and the world. He is with the man of the world to lead him to God; but he duello in the Christian. We can conceive the idea of the Spirit’s (for some special reason) ceasing to strive with man, as when the Lord spoke to Noah: “My spirit shall not always strive with man;” but we cannot conceive the idea of the spirit being withdrawn from the Christian, without his ceasing to be a Christian. Take the spirit from the church, and they would be nothing but a company of mere natural men—men in the flesh. “So, then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth in you. And if any man have not the spirit of Christ, he is none of His.” Rom. viii. 8, 9. The only way that the work of the spirit can cease is by being perfected. In this sense, Paul speaks of several things ceasing—prophecies, tongues and knowledge (1 Cor. xiii. 8); but he explains it: “For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.” Verses 9, 10. So also, he says, a child ceases to be a child by becoming a man. Ver. 11. “Now we see through a glass darkly, but then face to face.” We can only cease to the children of God by being born. God’s plan moves on to perfection.

That it is possible that we might be born of the Spirit, and for a time remain in appearance as natural men, as did the man of Par and was put away from the dead, we do not deny. Such may be the case. But the Spirit cannot resign his work until it is complete.

THE EDITOR’S TRIP EAST

June 29, 1880, BERWICK, PA.

Dear Readers:—Many will be glad to learn that my trip, now about ended, has been a very pleasant one. The unpleasant features about it being the briefness of the visit at each place and the farewells we parted. The dear friends whom we had never met before, seemed, after the two or three days’ visit, to be life-long acquaintances. We recognized in each other the spirit of adoption into the one family, and our membership of the one body of Christ; and we left our hearts, as a monument of love and sympathy.”

The arrangements were carried out as noticed in our last, except at Montrose, Pa., where we were unable to make railway connections.

We have continued averaged from four to six hours per day at each place, and we trust, have been profitable to the hearers; tending to strengthen, encourage, and establish them in the present truth. With the exception of the bodily fatigue attendant upon so much traveling and speaking, the mouth has been a round of pleasure to your Editor, who returns home feeling much encouraged and refreshed by the contact with many loving, sympathizing hearts, alive with the Spirit of Christ.

We have seemed to realize more than ever Jesus’ words: “Ye shall have in this life a hundred fold—houses, lands, mothers, brothers and sisters.” We have a hundred homes open to us if ever we go the same direction again. The invitations to come again were sincere was attested by the touch of the hand, the moist eye, and “God bless you,” at parting.

On the whole, the effects of the visit were so satisfactory that I rather feel impressed that it may be Our Father’s will that I got out of the dear flock men. We shall wait for his leading, and go as the way seems. If you have enjoyed a trip as the one just ending. It would have required more than a year to accomplish the same results in his day. But evil
also has new channels and rapidly increases, and if so we should be faithful we must take advantage of every circumstance.

Another thought has been suggested to my mind by my becoming personally acquainted with the saints, viz: If it did me good to know them and of their affairs, would it not do all of the readers good, to know of the welfare of each other? I think it would, and propose to furnish a corner of the "Watch Tower" space each month for your correspondence. Let us all know every little while, say every three months, how the Lord prospered you; whether you keep up your meetings with those of the precious faith, etc. Make it brief and pithy; a few lines on a postal card will do. Thus our interest in each other will be enlarged and all will be blessed. Who will start it?

Your brother in Christ,

C. T. Russell.

WHAT

The writer once heard a preacher talking in defense of the idea that a "Clean Theology" is the "Wedding Garment," make a statement in substance like the following: "I wish my hearers would all stop trying to be good, and give your attention to gaining a knowledge of God's plan." We ask, would the tendency of such exhortation be to lead men to a higher and purer life? We think not. How different from the exhortations of the apostles. "Let us walk honestly as in the day; not in rioting and drunkenness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Rom. xiii. 13-14.

For a list of the works of the flesh see Gal. v. 19-21. The apostle adds: "They which do such things shall not inherit the kingdom of God." "Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 9-10. "Be ye therefore followers of God as dear children and walk in love." Eph. v. 1-2. After speaking of the manner of the world, he says: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness; but now are ye light in the Lord: walk as children of light: For the fruit of the Spirit is in all goodness and righteousness and truth." Verses 6-10.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8. "Mortify therefore your members which are upon the earth; fornication, uncleanness, etc." Col. iii. 5. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, etc." Verses 12-14. After speaking of "many foolish and hurtful lusts," the Apostle adds: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience and meekness." 1 Tim. vi. 11. "Let us hold fast the profession of our faith without wavering. * * * Let us consider one another to provoke unto love and to good works." Heb. x. 23-24.

"For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds; ye have not yet resisted unto blood striving against sin. * * * Follow peace with all, and holiness, without which no man shall see the Lord." Heb. xii. 3-14.

These are but samples of the general exhortations to the church by the Apostles. They do not either ignore or belittle knowledge or faith, but they do exalt the importance of holiness of heart and life. Had the Apostles held to the theory that a "Clean Theology" is the "Wedding Garment," they would not have exhorted as they did, but would have said, "You need not make any effort to be good, but study the plan." We do not say it was the purpose of the preacher referred to, to encourage sin, but we think the tendency would be in that direction. And surely the theory must be defective that leads any man to make statements at such variance from the teachings of the Holy Spirit. J. H. P.

NOTICE

We have discovered that there is a defect in the binding of a few copies of the "Day Dawn. If any imperfect ones have been sent out, and the persons having received them will notify us, stating the defect, we will gladly make good by sending others.

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MISTAKES

Some of our readers seem to get Bro. Jones, publisher of the "Day Dawn," confused in their minds with the publisher of Zion's Watch Tower, and as a consequence, have when ordering a book of him, mentioned that he had not sent certain back numbers of the paper. Brother Jones is in no way responsible for the paper. If you do not receive it regularly, there is fault somewhere which we will attend to if notified; but all communications for the paper should be addressed carefully as directed in first column.

Jesus gave his perfect natural life to redeem fallen, natural men and to restore them to the perfect natural condition, so we, as his bride, members of his body are first by faith reckoned or accounted perfect through his sacrifice, and secondly, permitted to give this justified nature a "living sacrifice." Thus we are associated with Jesus in his death, the immortality. It was shedding his blood—pouring out his soul (or life) unto death. He says he finds time to preach the glad tidings, and recently delivered a series of twelve lectures in Stockton, Cal. He has again obtained a situation in San Francisco, and has removed there.

"Human laws derive all their binding force from their divine original, the good must demand that which is right, and condemn that which is wrong."—Blackstone.
Questioner.—It is some time since we have had a talk together, Brother W., and I have called now to make a few inquiries. I want you to give me in a few words, your reasons for believing that Jesus is now present.

Watchman.—Let us for a moment then drop the idea of the cross or of His now being present, and see how He will be seen in His day, whether that day be now or a thousand years hence. First, come back 2,000 years to the time when Jesus “being in the form of God, thought it not robbery to be equal with God.” (When he was in glory.) See Him lay aside the glory which He had with the Father before the world was, and being rich for our sakes become poor. See Him take upon Him “the form of a servant for the suffering of death.” Notice now the difference between bodily and spiritual form. They are totally different and He must leave the one to take the other.

Secondly, notice why He took the form of a servant. We read—for the suffering of death. God is a spirit, has a spiritual body, and could not die under any circumstances, for a spiritual body is an immortal, [luminous] body (1 Cor. xv.) Man being a sinner, condemned to death and unable to release himself, Jesus became his ransom, giving His life a ransom for ours. He was put to death for He had been “quickened of the spirit”—a spiritual body. (When he was in glory.) See Him lay aside the form of God and take the form of man, so that He might pay our penalty for us—die for us.

Thirdly, notice that when He had died “even the death of the cross” the purpose or object in taking our form was accomplished, and there is no reason why He should have the form of a servant since He died. And we claim that He is not now a man any more glorified, that He has not a change, for “the man Christ Jesus gave himself a ransom for all.” I claim that these two natures—divine and human are separate and distinct, that as He left the divine to take the human, so He left the human to take the divine. He left the divine. Jesus was put to death in the flesh but quickened [made alive] by the spirit. Let us look at this expression, “made alive by the spirit.” To what kind of life? Was it the life of the flesh that was quickened? No, it was spiritual life. Listen; Jesus tells Nicodemus “That which is born of the spirit (that born of the spirit is spirit) can go and come like the wind. ‘Thou canst not tell whence it cometh and whither it goeth, so is everyone that is born of the spirit.’” So did Jesus go and come. “But some doubted”—some wanted to thrust their hand into His side and put their fingers into the print of the nails; and Jesus thus appears, whether it was the same body that had been crucified, or one like it, I know not. Nor does it make any difference, in any case it was not His body, for He had been “quickened of the spirit”—a spiritual body, the body of the Fibs who rose not the Fibs who rose not with the Fibs of the Fibs of the Fibs of the Fibs of the Fibs of the body in which He appeared were His body. They were only veils of the flesh which hid or covered the glorious spiritual body, just as angels had often used the same human form to veil themselves when appearing to men. They do not let us be the subject. It is Jesus and His new condition after His resurrection, not what we shall be, although the inferential reasoning that our vile and earthly bodies must undergo so great a change, to be like His heavenly, or glorious body before we can see Him as he is.

is the very best kind of proof that He is not and has not been, since His resurrection, like us, that is, in the form of a servant.

Q.—If Jesus after his resurrection was a glorious spiritual body, was it that the disciples beheld him in his glorious body? Why did He appear to them as he had done before his death?

W.—If Jesus had appeared to them and shown his glory they could not have received instructions; besides if they had gone forth saying, “The Lord arose and appeared to us in glory,” they would have been accused of telling ghost stories. Remember that the object of Jesus appearing to them was to convince them that “He was put to death for the sins of the world, and He took the other.” They were redeemed from death, or justified, that He has not been a man since he took the other. We pay no attention to this side, but when “we see Him as He is,” Thus Jesus might have appeared to, and talked with the disciples, or He might have appeared in glory as the angel did to Daniel, or as He afterward did to John and to Saul of Tarsus. If he had so appeared, they would doubtless also have had “great fear and trembling” and would have fallen to the ground before him and “become as dead men;” or he could do, as angels had done and as he had done with Abraham (Gen. xxiv:35). Thus did Jesus appear to six thousand men and they went to Emmaus (Luke xxiv:13). They knew not that it was Jesus, until He revealed himself in breaking of bread. Then He vanished from their sight.

Fourthly, one has given up all hope of being any longer of the best kind of proof that He is not and has not been, since His resurrection, like us, that is, in the form of a servant.

Q.—One point which seems to confuse some is, that Jesus ate and drank with his disciples and said, “Handle me, for a spirit hath not flesh and bones as ye see me have.” How do you explain this?
W. It does not need to be explained away. Jesus affirms just what we have claimed, viz.: That the body they saw and handled and which ate with them was not his spiritual body for the spirit hath not flesh and bones. Look back to the time when the Lord and two angels appeared to Abraham (Gen. 18). "Abraham saw a fire burning, and a flaming furnace," and it was in that flaming form of a servant. He was a spiritual body then, and it had not flesh and bones but he then used the human form as a veil. He ate and drank and talked and could have said to Abraham "Handle me, this body which you see is flesh and bone.""This same Jesus shall so come in like manner"—

Q.—Now with regard to Jesus, second coming, does not this text (Acts i:11) teach that when he comes he will be seen by his watching disciples? Will he not appear in the flesh to prove that he has come?

W.—Yes. There is a word about the disciple or any one else seeing him. It merely tells us that he will come as he went. How did he go? With trumpet blasts and shouts or walls of the people of earth? No, but quietly and unseen of the world. As he said before he died: Yet a little while, and the world seeth me no more. And the world did not see him after his resurrection. During the forty days he was seldom seen, showing himself only to his disciples. Did be go mid pealing thunder, flashing lightnings and rending rocks? No, but "on his own authority;" he was "ascended up where he was before." Whenever he comes he will come in the same quiet manner, unknown of the world. We know from other scriptures that his church will not be in darkness. W.—Q. Is the church to be in darkness?

Q.—Yes. Q. Is that nothing in this text to teach that when he comes he will not be in darkness but does it not seem reasonable to suppose that he will so appear?

W.—It seems to me that the teaching of the text is that the disciples will be as blind as the world, but could see things in other ways than the world could. "The son of man is not come to destroy, but to save the children of men." (Matt. xii:40). 

Q.—That does not seem reasonable to suppose that he will so appear? Would it not be more reasonable to suppose that he would come in his former glory?

W.—If you suppose that, then you must also suppose that the world will be as enlightened as the world should be by having received the spirit of truth. "But when he, the Spirit of truth is come he will guide you into all truth."(John xvi:13). If we do not have a new light in the age of grace, we cannot be prepared to see the things of the Spirit. When we see the light of God's grace in the world, then we are able to clearly see those things that are not visible to the natural eye, but by the eye of faith, else there could be no discernment between the servants as to the fact of his presence.

Q.—If I follow you so far, and can agree with your text to teach us about the time of his presence, before we are made like Him. He says the world will not know of it but will go on eating, planting, building, marrying, etc., and "know not" of his (parousia) presence. Matt. xxiv, 37-39. Luke xvii. 26.

W.—It does Jesus intimate that his coming and presence will be unknown to the world, but that many of his servants will be so aseep, and overcharged with the things of this world, that the day of the Lord (his presence) will be upon them as a snare, and some will "begin to smite their fellow servants, and to charge them with goods, and to reproach them." (Matt. xxiv, 48.) All will be so taken up with the things of this world, that the world will be unknown to the household of faith. (The moral day when the Lord has come, would unquestionably be, the evidences or proofs of his presence.) Evidently the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no discernment between the servants as to the fact of his presence. (Matt. xxiv, 44:48.)

Q.—Now with regard to Jesus, second coming, does not this in "the days of the Son of Man," mean an appearance of Jesus; I want to see Him as He is.

W.—No, it does not mean that. Jesus had not then left the High Priest's going into the holy place and sprinkling a clear, strong argument based upon both "the Law" and the Jewish, not among spiritual children of God, but in the Jewish, not among spiritual children of God, but in the Jewish world, that the promised Hosiah was due to begin in 1875. It is evident the presence is one not recognized by the natural eye, but by the eye of faith, else there could be no discernment between the servants as to the fact of his presence.

W.—If you suppose that, then you must also suppose that the world will be as enlightened as the world should be by having received the spirit of truth. "But when he, the Spirit of truth is come he will guide you into all truth."(John xvi:13). If we do not have a new light in the age of grace, we cannot be prepared to see the things of the Spirit. When we see the light of God's grace in the world, then we are able to clearly see those things that are not visible to the natural eye, but by the eye of faith, else there could be no discernment between the servants as to the fact of his presence.

Q.—Now we will glance hurriedly at some of the evidences that we are now in "the days of the Son of Man." I will not attempt to prove the points of time. You can get them in full detail in Bro. Paton's new book, "Day Dawn," which should be in all meetings, schools, etc., that are interested in the study of this subject.

Q.—I have followed you so far, and can agree with your position fully, but when you come to prove that Jesus is now present and ask me to believe it without any sight evidence, I am afraid I have not strong enough faith to believe it.

W.—I have not asked you to believe it, Bro. Q. I never ask any one to believe, I simply give the evidence; If it is as strong to them as to me they cannot help believing it. Now, you seem to think that if we had a little sight it would help your case. Let me remind you of a word from Peter. He was writing of things he had seen when on the mount of transfiguration; but when he has finished the narrative of the things seen, he adds: "But we have a more sure word of Prophecy, wherein is no variableness, of shadow, but of substance." (Heb. xii:23.) And so I think now, the prophecies are more convincing to me than if Jesus were to appear as a man before me. Nay, more, I should say to such an one, Begone, impostor. My Lord left word that if any so appear I was to "believe it not," and "go and tell it to the world." (Mark xi:30.) The world will be satisfied when I awake in thy likeness, not by His appearing in our likeness.

Q.—That strong, surely; but, are there any evidences that the restitution work begin in 1875?

The "Jubilee Cycles" prove that the great Jubilee or "times of restitution of all things" was due to begin in 1875. It is a clear, strong argument based upon the "Law." And the "Prophets." So one will be able to overthrow it. Now I do not believe that no one can overthrow it, nor even show a weak point in it, because it is of the Lord. Now, remembering this, turn to Acts lii, 21, and hear Peter under inspiration, say: The promise was made to the fathers. So the rest shall be added hereafter. (Acts iii:19.) Then the promise is to the fathers and the children, and the promise of all things. Now, is it not clear that if the restitution times began in 1875, the heavens do no longer retain Him. He is here present! [123]
W.—Yes; we understand that before the human family are restored or even begin to be blessed the present kingdom of earth which now bind and oppress mankind will all be over­ turned and that the kingdom of God will assume control and that the blessing and restitution come through the new kingdom. This is the present age of grace, or the "day of grace." The power that will overthrow them is now at work. The people are already organizing their forces under the name of Communists, Socialists, Nihilists, etc. True, there have always been Communists, but their work of organization and activity are within recent years, in 1875-6, scarcely anyone knew the Jews of trouble or "Day of wrath" ending with the times of the latter half of their covenant week so we expect some spiritual body unseen, reaping, or harvesting, will have broken in pieces and consumed these, the Jewish house was shown some special favor for the time. It is evident then that no period of walking by sight comes to us here. We shall need the lamp all the way for "we walk by faith, not by sight."

Q.—Wonderfully clear all this seems and how connected; my loss has been in not having a thorough knowledge of these time evidences of which you speak. I must study them up and make them my own, that, as Paul says, my faith may not stand in the wisdom of men but in the power of God. I am greatly pleased by your answer, but no other way can you fully make them yours or have in them such a basis for faith. Remember as Peter says the word is to be a "lamp to our feet," a "light shining in a dark place until the day dawn and the day-star arise in your hearts." It is evident then that no period of walking by sight comes to us here. We shall need the lamp all the way for "we walk by faith, not by sight."

Q.—It speaks elsewhere of the "Sun of Righteousness arising with healing in his wings," when sunrise has come we do not need lamps. Does not this seem to indicate that we shall have a considerable period of time before there will be no need of the light of "the lamp?" Does not this involve the thought of faith giving place to sight?

W.—I think not. It is not we but the Jews who see the "Sun of righteousness arise with healing in his wings," and they are told in connection with it to "remember the Law of Moses." (Malachi iv.) On the contrary, we, with Jesus our head will constitute that "Sun of righteousness," as Jesus said (Matt. xiii:43) speaking of the "harvest" or end of this age, when the wheat of the church shall be completely separated from the chaff of the tares of the same: "Then shall the righteous shine forth as the Sun in the kingdom of their Father.

It is the same thought that is expressed in Rev. xxi:24 of the New Jerusalem and that is walking in the light of it. Yes it is a grand thought, that the day so long expected is near at hand. Not only natural Israel but as Paul says: "The whole creation groaneth and travaileth together in pain until now," and "waiteth for the manifestation of the Sons of God." (Rom. viii:19 and 22.) All are now passing through a dark night of experience with sin, woe and death; all creation is sick; they groan in pain and soon they shall be delivered. Soon the "Great Physician"—"the Elijah"—"The Sun of righteousness (the Son, Christ, head and body) shall arise with healing in his wings.

"The Sun of righteousness (the Christ, head and body) shall arise with healing in his wings."

"Now the world is full of suffering. Sounds of woe fall on my ears, sights of wretchedness and sorrow fill my eyes with pitying tears. The earth's dark night of weeping, wrong and evil triumph now, I can wait, for just before me beams the morning's roseate glow."

Yes, Bro. Q., when He shall appear we shall appear with Him in glory. We will not be here when the sun rises. Truth is the now and not yet, but there is quite a while between first dawn of day and the Sunrise, and that is what Peter means. "We have a more sure word of prophecy— as a light in a dark place until the day dawn and the day-star rise in your hearts," as we hope to be the reapers, but, in reaping, we are told in connection with it to "remember the Law of Moses." Yes, Bro. Q., "when He shall appear we shall appear with Him as the sun." And, dear Bro. Q., do you not see that this very thing is now becoming fulfilled? To all who recognize Jesus as present it is a fountain of joy to realize in Him the sure foreunner of our own glory with Him, and the great millennial day of restitution for the world.

Q.—I must confess Bro. W., that your hope is the grandest to which mortals could aspire.

W.—To be living is sublime. To be called to such things. God has crowd­ ded these exceeding great and precious promises upon us; and while I urge that if interested in this great hope, you should make it yours, by personal investigation of the proofs, and recommend to you the "Day Dawn," yet let me suggest that the "suns" rising in the eastern horizon are not the only rising suns, and that the rising suns to which the Lord is referring are the suns of the Gentiles in 1914, when the kingdom of God [soon to be set up or exalted to power] will have broken in pieces and consumed all earthly kingdoms.

**VIA ELYRIA AND CLEVELAND, OHIO**

I purpose visiting Brother and Sister Paton at Almont, Meh., and the other friends in that vicinity during August, and then going to Elyria and Cleveland on the 22d, and be in Bro. Paton's charge from 14th to 16th inst. Elyria meetings are in charge of Sister Avis.

**"It is man's relation to his God that must adjust and determine his relations to all other creatures. The apparent position of the points in the circumference arises from their common relation to a common center. Set a man right with God, and he will certainly be set right with his neighbors."**

C. T. RUSSELL.
Laid on Thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
But here I bring, within my trembling hand,
A gift so small, so cherished and loved;
And Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Take it, O Father, ere my courage fail;
And merge it so in Thine own will that e'en,
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
Therefore, a work of righteousness, as with a garment,
To which the Lord hath given the opportunity
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own;
But, gaining back my will, may find it Thine.

—New York Observer.

IT HASTETH GREATLY

In the October number (1879) of the Warrn Townz in the article headed "The Day of the Lord"—in the November number in article headed "Babylon is Fallen," we gave expression to our view of the "time of trouble" and endeavored to prove scripturally that it began with the church and would first affect the pope and his nominal church, Protestant and Catholic, by infidelity and spiritualism, and afterward, it would reach and overthrow national governments. Many were inclined to make light of our statements, etc., and expressed themselves as believing that the trouble upon the nations was the only thing to be looked for. But the poet S. T. Coleridge has expressed himself as saying that the "time of trouble" will "for a short time sweep through the church—and and who shall be able to stand?"—"They who have made the most High their habitation and who have His truth for their shield and buckler." Psal. xcv.

We clip the following extract from a great number of readers that the storm has already begun, and that others are noticing the fulfillment which never noticed the prophecies:

An anonymous writer in the North American Review affirms that the thinking minds of today are "drifting away from the religious belief and dogmatic theology of the past" and that "the wave of skepticism affects the orthodox church itself." He says: "The great body of orthodox religious doctrines known as systematic theology . . . is about to go to wreck with the mythology of Greece and the belief in witchcraft." He also marks "the temporizing attitude of theology towards such modern doctrines as evolution."

Says Rev. Dr. Kittredge (Congregationalist) of Chicago: "It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with the forces of evil, general corruption. Sabbath-breaking, the thickening smokes for the young, and adds: "The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken comprehension for our institutions and for the social fabric itself."—Bible Banner.

Taking this as true of Christians in general is true of those who hold some advanced light on God's word and plan, viz: "Every man's work shall be tried of what sort it is."—Eph. xiii.

Says Rev. Dr. Cuyler in the New York Herald: "The Church Union quotes a circular issued by most of the ministers of Baltimore, which urges all to prayer, and speaks of the forces of evil, general corruption. Sabbath-breaking, the thickening smokes for the young, and adds: "The growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken comprehension for our institutions and for the social fabric itself."—Bible Banner.

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Lord's presence that the world and a worldly church have always occupied. The parable says, "There shall be wailing and gnashing of teeth," meaning, we suppose, that such shall go through the time of trouble upon the world.

With pain and sorrow we part company, but rejoice to know many who followed them in a measure; and were sorely tried are now able to discern between light and "exceeding darkness." "They went out from us, but they were not of us; for if they had been of us they no doubt would have continued with us; but they went out from us that they might be made manifest, that they were not all of us." But you have an anointing from the Holy One. You all know it." (1 Jno., ii., 19-20.)

The Holy Spirit has revealed to us through the word the presence of the Bridegroom and we heard his voice and opened the door of faith and he came in to us and supped with us, and caused us to sit down to meat (truth); and himself has been our teacher and served us, (Rev. iii:20, Luke xii:37). And our faith does not stand in the wisdom of man but in the power and word of God. (1 Cor. ii:5.) And still beloved, there may be other trials for you.

"Think not the victory won, Nor lay thine armour down, Thine arduous work will not be done Till thou hast gained thy crown."

"Oh, watch and fight and pray, The battle ne'er give o'er; Renew it boldly every day, And help Divine implore."

"TO COMMUNICATE FORGET NOT"

So also we become more and more like him—"partakers of the Divine nature"—benevolence, kindness and love will become more and more characteristic of us. Few perhaps of the "little flock" have been made stewards of this world's goods. It is no way because there are few who could use and not abuse the trust, but such as have it should esteem it a privilege to be imitators of our benevolent Heavenly Father; not wasting it, neither hoarding it, but esteeming it merely as an agent for blessing and "doing good unto all men, especially to the household of faith." And we should be strong and careful to use whatever God has put into our hands, and to be faithful whether over a few things or many things, remembering that the man with but one dollar may be as really a \textit{miser} or a \textit{philanthropist} as he who has a million.

What we should endeavor to possess is true benevolence and breadth of mind, charity, love. "Let the same mind be in you which was also in Christ Jesus our Lord," and it will lead you to regard and treat with tenderness and loving kindness, even those with whom you differ. Let us remember in this connection, too, that, "If any man have not the spirit of Christ, he is none of His."

The spirit or mind of Christ is a meek and quiet and charitableness of spirit; "vaunteth not itself, is not easily puffed up." Its fruits are the opposite of the depraved fleshly nature, viz.: love, peace, long suffering, gentleness, goodness, meekness, etc. "If we live in the spirit let us also walk in the spirit" and "not be desirous of vain glory, provoking one another, envying one another." "What may we say then? That the inheritance of the saints in the heavenly. "and we shall be the children of the Highest, for He is kind unto the unthankful and to the evil. "Be ye therefore merciful as your Father also is merciful."

It is a joy and privilege to be God's stewards to a greater or lesser degree. Lose sight of whatever God has put into our hands, and to be faithful swallowed up with the grandeur of your theme. Lose sight of the man with but one dollar may be as really a \textit{miser} or a \textit{philanthropist} as he who has a million. Lose sight of the possession of these great riches as in the using of them for the good and blessing of his creatures.

"His providence is kind and large, Both man and beast his bounty share; The act of kindness is the man's, But saints are his peculiar care."

Again, if we would "do good and communicate," how should we tell the story? Tell it simply, tell it plainly; be entirely light bearers. Let the same mind be an element of the old nature which, not yet dead, asserts its own smiting and in its own way, but to us it says, "Put up thy sword." The command to us is, Be light bearers. Let your light so shine by showing forth the fruits of the Spirit, that men may see your good fruits and glorify your Father in heaven. The word is a lamp. By its light put Christ's righteousness and the garment of truth upon our servants, then lift it up to others that they may see your clean robes and be led to desire the same. Then let the Spirit use his sword upon others as he may see fit to humble them, strip them of pride, and bring them to the spirit of Christ, that men may see your good fruits and glorify your Father in heaven.

We should not become discouraged if there are but few who love light rather than darkness. We should remember that the God of this world has succeeded in darkening the minds of many that they cannot appreciate the light of truth; that we are as it were, surrounded by a cloud of witnesses, totally or partly, individually by sin and ignorance. Some, totally blind, can see and appreciate none of the \textit{good news}; others can see a little but cannot see afar off. They can only see "the present evil world" (age) and are lost with much ease and joy because they cannot see afar off, have that, "In the ages to come, God will show forth the exceeding riches of his grace in his loving kindness toward us (who are) in Christ Jesus (Eph. ii.: 7); and how it is his plan that both Jew and Gentile shall obtain mercy through his grace. Surely as it would afford great pleasure to strengthen and heal physical sight, much more should we rejoice to lead those who are blind spiritually to the Spirit's eye-salve—the word—that they may rejoice with us in singing:

"O, the prospect it is so transporting, Saviour, hasten our gathering we pray."

"Of many it is as true today as when uttered: "Eyes have they but they see not, ears have they but they hear not." God shows us through the lamp that this ends the period of natural
except those who do see and hear clearly and plainly; that because of Jesus' ransom there is to be an age of Restitution.

"Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped." "Then all shall come to the knowledge of the truth" and "the knowledge of the Lord shall fill the whole earth" and none shall say to his neighbor, "Know the Lord," for all shall know him, from the least to the greatest of them.

In presenting the good news of the kingdom and the deep things of God, we should seek to follow Jesus' example, that is, while he also published, he will publish Christ to men and thereby be to them "living epistles," we should seek to show "the deep things of God" to those who seem to have the spirit of God. (1 Cor., ii:9-16.)

Knowing this, that spiritual deep things cannot be discovered by arguing over the spirit, "He that hath an ear let him hear," saith the Spirit. This must be our method, therefore, when we find any one without an ear to hear, leave off telling such an one. You cannot give him an ear; God will do that in his "due time." Waste not valuable time and energy. Leave them in love and sympathy with God, and put no obstacle in their way.

Whenever you meet what seems to be "an Israelite indeed, in whom there is no guile," expect in such a one a powerful heart. "Commune with him first on Spiritual things familiar to you both, that he may come to recognize you as led of the same spirit—a fellow member of "the body of Christ," and an heir of the same glory. Then present to such the deeper things of God and your communication, instead of being a battle to be fought and debated, will become a method of appreciating the meaning of our text, we should do good and communicate until we feel it. It is with such sacrifices God is well pleased. It does not amount to a sacrifice to merely give our time, or a sacrifice to do no other use. Give until you can feel it and then you may expect to feel in your heart that "with such sacrifices God is well pleased."

THE FIG TREE

And seeing a single fig tree by the road he went to it but finding nothing on it except leaves, he said, "May no fruit grow on thee to the age," and the fig tree instantly withered.

(Ex. D.) Matt. 21:19. That Christ used the fig tree to represent the destruction of the Jewish nation seems evident. This event occurred about the time Christ rode into Jerusalem (verses 2, 5) at which time he pronounced the curse (Luke 19:30, 41). This is further evident when we notice the parable given in Luke 13:6, 9. The three years he came seeking fruit, likely refers to the time of Christ's ministry during which he sought fruit among the Jewish people (Matt. 10:5, 6). Some may say however that Christ's ministry was 3½ years and this would not apply, while it was 3½ years from the baptism of Christ until His crucifixion it seems there was no special work done until about the passover, which was about six months after the baptism and so commencing in A. D. 30 would end in A. D. 33, time parable was given according to the year in the margin of your Bible. The dresser of the vineyard says, "Let it alone this year; and if it bear fruit in the next, I will cut it off; and if not, I will cast it down." (Luke 21:20, 21.) Here we find the designed effect, viz.: to sanctify us, separate us from the world, make us holy, for "without holiness no man shall see the Lord," (Heb. 12:14). While in the presence of Christ we wait for our gathering together unto Christ.

And this being true we find how appropriate is the Kingdom of God is due at some time to be set up, we rejoice and lift up our voice and call for the rejoicing, and if the setting up of the kingdom implies nothing less than the resurrection of the dead in Christ and change of the living, and knowing that the resurrection of the Jews takes place in the midst of great trouble and during the pouring out of the seven seals, we rejoice and call for the rejoicing, the time given us by Christ to prepare, and having the promise that we are to be counted worthy to escape all these things, (Luke 21:34, 36,) we patiently wait for our gathering together unto Christ.

The promised redemption we understand to be the redemption of the body, (Rom. 8:23,) being caught away to meet Christ, and so to be forever with Him. This same idea seems to be brought out in Cant. 2:10, 13, when Christ addresses the Church, saying: "Rise up my love, my fair one, and come away . . . the tree of the vine is in thy orchard; . . . Arise my love, my fair one, and come away." We here find the fig tree maintained again and like Christ's words it is connected with our redemption. Surely we who possess the fig tree and are expected to bear fruit as He is, "He that abideth in Me and I in him, may abide and bear much fruit," (John 15:7) understand that the fig tree is connected with our redemption. If this be so we should comprehend more clearly what it is to suffer with Christ, as well as the glory which is to follow.

DEAD WITH CHRIST

Growth in knowledge of truth is not only the privilege but also the duty of the Christian; so the education of the saints will not be complete until they have laid off the flesh, and been made like Christ.

Then we ought to understand more fully the deep things of God now than at any other time in the past; and so we should understand more fully the deep things of God now than at any other time in the past, it is to suffer with Christ, as well as the glory which is to follow.

Suffering with Christ involves more than a simple separation from the world. We must be dead to the world, then we shall not love the world or worldly things.

The conscience must be purged from dead works to serve the living God (Heb. 9:14). For I through the law am dead to the law, that I might live unto God (Gal. 2:10). It is a faithful saying: "For if we be dead with Him we shall also reign with Him," (2 Tim. 2:11). Yes, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them as vile refuse that I may win Christ and be found in him; not having mine own righteousness, which is of the law, but that which is through the faith of Christ that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto His death; if by any means I may attain unto the resurrection of the dead, (Phil. 3:8, 11). Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always

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delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. (2 Cor. 4:10, 11.)

These passages seem to teach more than a crucifixion of the flesh simply; i.e. an actual giving of ourselves, as did our head, for the purpose of completing the sacrifice for the world; to lay down, in that which goes beyond the sufferings of Christ. He gave His flesh for the life of the world (John 6:51). Hereby perceive we love, because he laid down His life for us, and we ought to lay down our lives for the brethren, [1 Jno. 3:16].

If we are still under the death penalty entailed upon us by Adam, how can we be counted as dead, crucified with Christ? Indeed, I can not conceive; but if He redeemed us from that penalty, by His death, I can see how we can give ourselves a voluntary offering to the world for Him. He could give Himself because of His righteousness; and we must give our own, having His righteousness imputed to us. There were two sacrifices for atonement under the law, Lev. 16; one for the priesthood or high priest's house, and the other for the people. Jesus, our high priest gave himself a propitiation for our sins (1 John 2:2) or his house, whose are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. 3:6.

Then again Christ, our passover is sacrificed for us [the church of the first-born] 1 Cor. 5:7. Whom God hath set forth to be a mercyseat, by his own blood, through the faith; for an exhibition of His righteousness in passing by the sins formerly committed, during the forbearance of God; and for an exhibition of His righteousness at the present time, in order that he may be just, and the justifier of him that believe on Jesus [Rom. 3:25, 26]. [Diaglott.] So faith in Christ, or the law of the Spirit of Life in Christ Jesus hath made us free from the law of sin and death [Rom. 8:2].

If the death of Jesus was the Adamic penalty, then what did He die? To complete the sacrifice. Presenting our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. [Rom. 12].

Dead with him. Not only dead to the world, to the law, to sin, for a sinner; but dead for the purpose of being raised. Because in his death; for if we have been planted together in the likeness of His death, we shall also be in the likeness of his resurrection. Knowing that this old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. If we were dead with Him, we believe that we shall also live with Him, [Rom. 6]. The completion of the individual sufferings of the head was his laying off the flesh; so with the body. The Levites were the first-born of the children of Israel in the tabernacle of the congregation, so in the spiritual sphere of existence, the great Business of "the begotten again" is to grow, develop and mature as members of His body as this. [Lev. 16].

The Head was a sacrifice and the body follows in His footsteps. The Head died for all the household of faith; the body fills up the measure of the sufferings of Christ, and dies for all "the people" not of the household. We may learn better to appreciate the apostle's expression concerning the prophets when he says that "they spoke before of the sufferings of Christ [head and body] and of the glory that should follow." Have patience, my beloved brethren, when they are distressed, for the revelation being completed, so when the sufferings are complete for the world God will send the spirit upon them as he did upon the church at Pentecost, the promise will be completed when we are glorified.

But, another point shown by this atonement type is, that all others constitute a part of the household, they are represented by the Levites and are a part of the "church of the first-born." Though apparently none except the willing living sacrifices—"The Lord's Goat," those who suffer and shall reign, are counted overcomers—His bride—the members of His body. Typical of the first-born of the household will be wonderfully blessed but will lose much. It rejoices us however to think that many who through fear of death "afraid of the scoffs of the world, afraid though long­suffering" will be "pardoned and forgiven," the first instalment or "early rain" came upon us at Pentecost, the promise will be completed when we are glorified.

In ordinary times it is the privilege and duty of the children of God to shine as "the light of the world." As in nature, the energies of everything that is germinated are directed to the building up and perfecting of the organism and thereby fulfilling its own mission in the realm of animated creation; So in the spiritual sphere of existence, the great Business of the "begotten again" is to grow, develop and mature as the "lights of the world." That which shines commands the observation and reflects its own light upon all its surroundings, and is as a consequence as "a city set upon a hill," it cannot be hid. This is the duty the Christian owes to the world. He is an image of the perfect development of his character as a son of God. It is not teaching, instruction. His knowledge is imperfect and only gained by the slow process of his spiritual discipline as it displaces his natural ideas and makes revealed truth comprehensible to him. The natural man receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them because they are spiritually discerned; and discipline alone makes them comprehensible to the "begotten again." All true Christians can do for the world, is to shine before it that is illumine and illustrate by their luminous conduct, the principles their profession recognizes.

When the Father sends teachers into the world they speak to his household, to his children, "The rod and the staff, comfort and strength," are to be the means of discipline, of God and His Apostles. But the revelation being completed for the preliminary age of the Gospel, the Father is pleased to complete the education of His sons before He sends them forth as teachers of His truth, for every one of us who sends forth gives utterance to no uncertain sound. Hence at present we are left under the guidance of the Holy Ghost to be led into all truth. We are not at liberty to rely upon human wisdom, learning or capacity to discover. This chapter should have been given to us by the power of the Holy Ghost. Nor is there any promise that
the Holy Ghost will endow any of us “with power from on high” to speak by inspiration before the blessed Lord our living head is manifested in His glory. These being the normal conditions of Christian life. It may become our duty when abnormal conditions supervene, as we think they do as a matter of fact, that we should represent the time as one in which the Lord would be recognized as the faithful teachers of the household seek to impress the household with the idea that they have been the recipients of a divine preparation to be its leader and teacher in these last days. When you read such utterances as this—“I felt and knew that it was a baptism for the work,” stop and ask yourselves whether you recollect any utterances of the revealed word that lead to the expectation that the Holy Ghost’s functions are to be supplemented

THE LIKENESS AND THE DIFFERENCE

[The following is an extract from an editorial in Zion’s Herald (Boston) the leading organ of the M. E. church of New England.]

That faculty of our moral nature by which we judge the quality of our own acts and the acts of others, and which we call conscience, was given to us of God. Its judgment is immediate and decisive when occasion occurs. We cannot call that right, because it is a divine act, which really

I wish the brethren would take their Concordance and find under the head of Holy Ghost what is judicature of Him, and having studied each passage where His offices and services are spoken of, ask themselves if there be left any possible avenue through which the man agency can supplement His work? An effort to do more on this subject.

A word to the wise is sufficient.” G. B. STACY.

Remarks by the Editor: We presume that Bro. S,—would not wish us to understand him as ignoring the fact that God always has, and perhaps always will use, special vessels to convey His message to the world. Samson and Paul, the “chosen vessel.” These were used as long as they kept humble—“kept their body under,” but if even a Moses, allowed pride to overcome him, he would cease to be that vessel. We heartily endorse Bro. S., he wishes to guard us against the danger of receiving men’s teachings or expositions of “the word” because they have had a vision or dream.

We cannot reconcile divine impartiality, with the special favor shown to some individuals and other souls. We do not dare summarily to express, in our ignorance and moral infirmity, a judgment upon His possible government hereafter, beyond the sure word of prophecy.

And God is love. It becomes us, therefore, to be both modest and reverent in our expressions of opinion in reference to divine acts to occur on the other side of the vail. We only see now in part. God will be true to Himself and to our purified moral sense. Let us not use the law of God as a club with which to beat others. We are not responsible for them. They would not justify themselves in an exacting, persistent, frenzy, but would be lenient, forgiving, patient, forbearing, hopeful and helpful until the last. This is what their moral nature exacts of them towards their children. Have not a right to demand the same at the hand of the Great Heavenly Father? No human mind could endure the thought of the absolute and eternal ruin—the prostrated, conscious, exquisitely heartbroken suffering of thousands upon thousands of intelligent immortals; the moral sense of no saved person could enjoy it, the bliss of heaven, to know that related and heretofore greatly beloved friends were enduring the unmitigated woes of an unlimited wretchedness. Our ethical natures must be of the same character as that of our Creator, for God has given us ours. He would not be the moral sense which would apprehend that to be right which is in itself wrong, and conversely. He knows that all His acts and threatenings must pass in review before the mind of the created being after judgment. We can only speak as a man of the world, as the state of His universe is manifested to us. The Lord in these last days. It seems possible “the elect” have been the recipients of a divine preparation for the work,” stop and ask yourselves whether you recollect any utterances of the revealed word that lead to the expectation that the Holy Ghost’s functions are to be supplemented by the man agency. These being the normal conditions of Christian life. When you read such utterances as this—“I felt and knew that it was a baptism for the work,” stop and ask yourselves whether you recollect any utterances of the revealed word that lead to the expectation that the Holy Ghost’s functions are to be supplemented by the man agency?

Now, while a reverent and Christian believer would hesitate to use such language as this, every one may safely affirm, in the name of the living head is manifested in His glory. These being the normal conditions of Christian life. When you read such utterances as this—“I felt and knew that it was a baptism for the work,” stop and ask yourselves whether you recollect any utterances of the revealed word that lead to the expectation that the Holy Ghost’s functions are to be supplemented by the man agency.

When we read such heart throb as we wish we could enter upon such a life as ours, the character and circumstances of the last birth largely determine their end. The crisis of their decisions involuntarily to us.

We cannot look back upon the history of the race, or even read the Bible, or gather up the results of our own observations, and feel that, judged by our standard, the government of the world has seemed exactly just to individuals and nations. Amid all these conflicting moral elements, we readily hold the idea of the infinite Creator and Father of the universe.

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We heartily endorse this sentiment. “To the Law and to the promises, was added the office of the Holy Ghost, and of His manifestation He may, and undoubtedly is, personally

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give some of the consolations of the "sure word of prophecy." How we wish for opportunity to sing to them, "The Song of Moses and the Lamb," and to show to them that only the few—that have "come to the knowledge of truth" and have "been made partakers of the Holy Ghost" (the church), only that few, as you well know, had their name, or judgement of all things, a blessed truth, and eventually will be "gladdings of great joy to all people, that God hath appointed a day (age) in the time He will judge (Put on trial by giving them the clear knowledge of the truth) the world in righteousness by that man—the "anointed Saviour"—head and body. ("Know ye not that the saints shall judge the world?") If they could but see what is meant by Peter in Acts iii. 21. ("The heavens must remain until the times of restitution of all things," and that the very object of His coming is to glorify His "Bride" and "the Virgins, her companions that follow her," and then through them to "bless all the families of earth" and "restore all things"—restore poor fallen humanity to its original human perfection)—which God declared "very good," freeing them from all the evils of Adam's transgression and placing them again where it is possible for them to keep a perfect law. Oh, would that they could see that this "time [these years] of restitution of all things, which hath spoken by the mouth of all the holy Prophets since the world began," is the magic key which unlocks God's goodness, love, mercy, and justice and discloses to our enraptured vision not only the exceeding riches of His grace and loving kindness toward us in Christ Jesus," but that it also gives us a glimpse of "the depth of the riches, both of the knowledge and wisdom of God," that we might comprehend with all saints the height and depth, length and breadth, and know the love of God which passeth knowledge.

But why is it that souls expressing such longings for truth in the church? Do they not see that even our brethren, who talk so loudly to hear or investigate our sweet story? Alas, they are bound! Creeds made by fallible men in the Fifteenth to Seventeenth centuries, who, though honest, had much of the error, tradition and darkness of old Popacy clinging to them. These are the shackles and chains which, unless men can understand and repent of, prevent the reception of truth, or so dilute and mix it with error as to destroy much of its power and almost all of its beauty. Oh, that Christians could realize the liberty whereunto they are called, and that this liberty is a chance to know Him, whom to know is life eternal. Consider those who believe in a partial restitutions shall come and worship before Thee." Not those who think God's ways with the Nations "just and true!" Look back to the slaughter of great nations—The Amorites, Amalekites, Hittites, Jebusites, etc., without ever giving them a chance to know Him, whom to know is life eternal. Consider these dealings with God's enemies, and you will see how the world would love Him too." Then all the world would love Him too.

“HAVING THE HARPS OF GOD”

"And I saw as it were a sea of glass, mingled with fire: And them that had the victory over the beast, and over his image, [Omit: "and over his mark"] and over the number of his name, stand upon the sea of glass having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying—Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Nations." Who but ourselves, believes the next clause? "All nations shall come and worship before Thee!" No, none of these can or do worship God in the next age. No, none of these can or do worship God.

And he will make it plain—But if we will only let Him, and not bind ourselves with creeds so that we dare not believe what His word tells us, when we read that these same Sodomites are to be restored—brought back to "their former estimator" and under the new covenant given to Israel "as daughters" for instruction in the next age. [Ezek. xvi. 48-63.] Only we, who see these beauties of God's plan, can truly say—"Just and true are thy ways, thou King of Nations.

Again, as we sing our song we say, "Who shall not fear Thee, O Lord, and glorify thy name? for thou only art holy", and our Christian brethren hold up their hands in horror saying—"We cannot believe!" The most commonly received answer perhaps has been: This is the second or great company who came up through the great tribulation and they sing this song during the time of trouble. We think this incorrect and wish to express a different view.

First. It cannot be the second company because these have gotten the victory over the Beast and Image etc. (As to what these symbolize, see first article in Watch Tower January 1880). The trouble with the mass of Christians is that they are in bondage to this beast and image.

The second company never get the Victory over them and apparently do not recognize their true character until they are right in the midst of this great company. God did not say the "beast and false prophet are cast into the lake of fire." They still worship them, and it is not until their power is gone that they recognize their overthrow as of God and say: "True and righteous are his judgments: for he hath judged the ing, "That's almost universalismArduino, so called, can sing it being hindered and chained through the great tribulation and they sing this song (vs. 7.) too. What they lack is knowledge: their overthrow as of God and say: "True and righteous are his judgments: for he hath judged the ing, "That's almost universalismArduino, so called, can sing it being hindered and chained.

Secondly. This scene occurs before the pouring out of the vials of wrath for the angels are seen with the "seven vials full" (vs. 7).

As we proceed to analyze this song, I think you will rec-ognize the theme of Restitution which is sung. Then too you will see how none who bow to the decrees of orthodoxly, so called, can sing it being hindered and chained by their creeds, until they get the Victory over them.

"I saw a sea as if it were of glass—Sea symbolizes people mingled or mingling or coming among the people since 1873, and that it is to continue until 1914. Though pitying them we cannot stop to weep; for our hearts are filled with joy by the unfolding before us of the Word and plan of God, and our mouths are filled with the song of Restitution saying: "Great and mar-vellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Nations." Who but ourselves, believes the next clause? "All nations shall come and worship before Thee!" Not those who think that all but a very few are gone to hell torment forever. Not those who believe that all are annihilated except the saints. Nor yet, those who believe in a partial restitution, and that the living nations only are to come and worship God in the next age. No, none of these can or do sing this song. Only we, can sing it in full—a "Restitution song" which will be sung by you by the mouth of a in the holy prophets.

Even the Sodomites of whom no remnant was left when "fire came down from heaven and destroyed them all."

"All nations shall come and worship before Thee!" Thy judgments [righteous acts] are made manifest. We can see in the unfolding of the great plan that God's dealings

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are all righteous, and just, and we can make it manifest to all who are not so blinded by traditions of men that the word of God is made to them of none effect.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

Yes, dear brethren and sisters, we have to some extent at least gleaned the victory over the Beast and his image, etc. The song is ours and we are singing it. But you say, "Where are our Harps of God?" We haven't got the harp yet." Yes, we have; it is called "The word of God" and Isaiah, Jeremiah, Daniel, David, Job, Moses and all the Prophets are but strings to our harp; they only require keying up and they will produce the sweetest harmony to this "Song of Moses and the Lamb," for as Peter says God hath spoken of the restitution by the mouth of all the holy prophets.

Then tune up your harps, dearly beloved, and sing aloud our glad song of "Jubilee." Sing to your dear friends who love God, despite what seems to them his injustice. But if they still do not hear you singing to the world, it will be a "flow of promises" to them when they go further down into the time of trouble. And if you cannot do this sing it loudly in your own heart. It will joy and comfort bring you, to think of our Father's love and realize that "His mercy will last forever." (Ps. 130.) It will open and warm your heart and enrich it with love, both for your Father and who are the objects of His care and love.

RESTITUTION—FOR WHOM?

Restitution signifies the restoring of a thing which was lost. You might give a person anything, whether he had once possessed it or not; but it would be quite improper to call it restoring unless he had once possessed and then lost it. The horse really once possessed a perfect human physical nature as represented in the person of Adam's head. Beautiful and majestic in form, God-like in the mental and moral qualities of his being (in God's image) and commissioned to be the King or God over all earthly creatures ("I have put at thy head the beasts, fowl, fish," etc.) he stands before us the picture of human perfection.

He passes the inspection of the great Jehovah and is pronounced a "very good" man. He was not a God—no, not even a saint; but man, a mortal man, and God gave him a commission to be the King or God over all earthly creatures. "Let us make man in our image," We should not suppose that to be mentally and morally in God's image means that we will have the same mental and moral capacity; but, our justice, mercy, love, truth, and powers of reasoning, deciding, understanding, etc., are "after the image of God."

Justice, love, etc., of God, so that he can say to us: "Come let us reason together.

But before Adam had ever learned to use his powers fully, sin entered, and death followed, departing and destroying it by its various agencies sickness and vice the once noble form, and the perfection of his intellectual and moral faculties. We have seen that God foresaw the necessity of this victory of evil over man, that he might learn forever the lesson, that sin and death go hand in hand and both are his enemies: while obedience to God and life and happiness are indissolubly connected, and that God is his true and best friend. We see God, the loving Father permitting evil for man's good and taking advantage of its presence to prove man's unalterable character, "the exceeding sinfulness of sin," the Justice of His Laws. The boundlessness of His mercy, "The exceeding riches of His grace," and "the great love wherewith He loved us," by redeeming us from all sin through Jesus Christ. We have seen that the one who commits the man's disobedience was the many sinners, so by the obedience of one shall the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in His due time God intends to bring the many be made righteous, (just) (Rom. xix.) and that in...
This is a hard work and it involves much pain to the old nature to be thus crucified and ignored. It is so difficult a task that we never could accomplish it unaided. But we hear the voice of Him that saith: "My grace is sufficient for thee." "Seek and ye shall find." This is the victory that overcometh the world, even your faith. And this is the assurance which according to the promise of God we draw supplies of strength. We desire to overcome, we seek his grace, we find it and as we become daily more filled with the new divine nature the victory over the old nature becomes more easy. This is the first company, the bride—the body. Like their head, Jesus they have been willing sacrifices.

The second or great company are of the household also. They have made the covenant to die, but poor frail humanity shall never be so perfect. They restrain themselves from the world's sneers and ridicule. They love the favor of God and the favor of man also. They restrain themselves from presumptuous sins, and console themselves that they are far better than many others. They have not the power of faith that had been forfeited. So that now God can give back perfect natural life to the whole race, and he declares that he will do so in His "due time." Thus did Jesus make himself "a sin-offering" [sacrifice] for our sins, not for ours only, but also for the sins of the whole world; so that, as death passed upon all the human race through Adam, life is to be restored to all in "the times of restitution of all things," because Jesus Christ "gave himself a ransom for all men." And since we would win the prize of our high calling in Christ Jesus.

CORRESPONDENTS' QUESTIONS

Bro. R.—In what sense do you consider Christ our substitute? Since you believe that when the Saints are made immortal they give up their flesh life as Christ gave up his, they need no substitute. And since Jesus died the second death it cannot be that he has a substitute.

Ans.—I seldom use the word "substitute" now because it does not occur in our English translation of the Bible. I prefer to use the Bible words "purchase" and "ransom" which mean exactly the same thing. All men were formed from the same clay and Adam's disobedience. The seeds of sin and its result death had been sown in our race and we daily became more weak and sinful. All must die, and the process—"dying thou shalt die"—is not that we by our own effort can "keep ourselves alive, much less make ourselves alive when we become entirely dead. We can never justify ourselves to life, consequently can never live again.

At this juncture Jesus steps in—Does he set aside the Father's law which had condemned all to the sinless race to death? No, but recognizing death as the righteous penalty of sin, he paid that penalty for us. Being "without sin," "holy," "undefiled," he was not liable to the penalty of sin—death; he had a perfect right to continue his earthly life forever; but instead he gave it for i.e. instead of ours that

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IMPORTANCE OF BAPTISM

[See revision of this article in issue of December, 1881.]

Before considering what constitutes Scriptural baptism, let us inquire whether it is essential. We have no hesitation in saying that it is indispensable, and that no one will have the favor of man also. They restrain themselves from presumptuous sins, and console themselves that they are far better than many others. They have not the power of faith

of his body, obeying no will but that of "the head," we say who can doubt, that if thus immersed we shall be in his likeness in the resurrection; that if we thus know him we shall be in the "first resurrection." Let us hear Jesus' words in baptism; "If we therefore be "immersed, covered up, submerged. Now apply this significance to the Greek word Baptizo is to bury, immerse, cover up, submerge. Therefore he who is to be restored to all in "the times of restitution of all things," that soon all will be restored, but offers to admit them to the spiritual plane of life if they will now freely give up the natural life—make a sacrifice of it. They could not offer a sacrifice of their natural life until it was purchased for them, because they were already dead. Jesus purchased our lives, then hands them to us saying: Do what you wish with them—here is the great prize, if you crucify yourselves. And we do so gladly for the prize set before us in the Gospel—"You were bought with a price, even the precious blood of Christ.

What about the sinner who will die the second death? We answer the fact that he dies the second death on account of his own sins is clear proof that he must have been ransomed from the first death, the result of Adam's sin.
shall win the prize—be the Bride—the body. They that run but do not so run as to win, "suffer loss," the loss of the prize which they would have obtained had they been willing to "lay aside every weight." They shall suffer loss but themselves shall be saved so as by fire. (Coming through the "great tribulation," they shall be saved but their work shall suffer loss. [1 Cor. iii. 15].

Yes, beloved, it is a prize such as never before and never again will be offered and what wonder if it is very difficult of attainment—if it be "Through much tribulation shall ye enter the kingdom." By being baptized into his death, we are to be members of his body, "therefore we are buried with him by baptism into death." But what is it to thus die his death? Is it simply to put "away the filth of the flesh," that is, only such things as are sinful? We would not be "being dead in his death." "In Him [Jesus] was no sin," consequently he could not put to death a soul innocent of sin. But while his nature was pure and his every desire was to do things right and proper for him as a perfect man, yet he yielded his rights and will as a natural man for us. For instance as a holy unselfed one he had a right to seek his own ease and pleasure; but instead of so doing he was moved with compassion toward the people and went about spending his life for the sinner's benefit, taking our infirmities and bearing our sicknesses, and on more than one occasion he might have said: "Virtue [power, vitality] is gone out of me."

Yes he went about doing good spending his perfect life upon the goods of others and because he was full to overflowing of the love of God and his will was to do all things in the love of God: When he gave the life upon which sin and death had no claim in order that, in due time the race should go free, from sin and from death by a resurrection to perfect life. Surely he might have kept this life which he gave. It was not like ours, for instance, when we get what we want we can keep it. Our Lord Jesus said: "I came not to be served but to serve and to give my life a ransom for many." [Matt. 20:28].

Now it is his death, that we are to be conformed to. True it will include the giving up of the sins or "filth of the flesh," and the "denying of ungodly lusts," etc., but, thus far it is simply duty. You only give up things you never had a right to, there is no sacrifice in it. If we would be made conformable unto his death, it must be by the giving up of things not sinful and to which you have a right, as men. Jesus did not own his own will, but the will of Him that sent him, and we should "Let the same mind be in us which was also in Christ Jesus," [Phil. 2:5]. But as crucifying is a lingering death, so our dying is well expressed thus: "This covenant of death we make with God when we first come to Christ and seek admission into the kingdom." By being baptized into death. But what is it to thus die his death, that we are to be conformed to? Is it only the giving up of natural things, and comforts, and life on account of sin in the world. Sin and sufferings are still in the world and the disciples of Jesus most willing to "spend and be spent," to "labor and suffer reproach," making "himself sufficient for the things of God," and sacrificing himself to Him who "has set us an example that we should walk in His footsteps."

When asked of the two disciples whether they might sit on the right and left hand in the kingdom he answered: "Ye know not what ye ask; are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am [to be] baptized with?" Jesus shows what cup he meant when in the garden he exclaimed, "Father, if possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Not the baptism of John in Jordan, but of death when he says, "I have a baptism to be baptized with and how am I straitened until it is accomplished."

Such, baptized into Christ's death will not make earthly ease or salvation. You have got to drink the cup of suffering with it. To him that seeks it, the church is his body to complete, or fill up, and Paul was zealous to bear as much of it as possible. Glorious ambition to spend his life in bearing the glad tidings of the "High calling" to those who would receive it. This is the ambition which Jesus both exemplified and commended, saying, "He that would be greatest among you let him become servant of all."

If we thus live a divine life and crucify and ignore the natural life, we shall be considered "a peculiar people zealous of good works," and we will thus be so very different from the little world that we may needs remember Jesus' words—"Marvel not if the world hate you, ye know that it hated me before it hated you." "The disciple is not above his Lord." "If any man will be my disciple let him deny himself and take up his cross and follow me." Self-denial means denying ourselves a right to any things that we might have in the human nature with its affections and desires.

We see what it is to be baptized into Jesus' death. Let us inquire whether it is an instantaneous act performed when we first come to Christ and seek admission into "the body" or a life work? We answer it is both.

When we first come to God through Jesus we covenant with Him that we will take upon us our cross and follow him through evil and good report, whether it brings the favor or frown of our fellow. Jesus tells us it includes the giving up of things of the world, the gain of the friendship of God, the loss of worldly honor, the gain of heavenly honor, the loss of earthly life and earthly nature, the gain of the divine nature and the divine image—a spiritual body like unto Christ's glorious body, and to be found in him, covered with the righteousness of the Father's will as His spiritual body, and how much more will it lead to, there is no doubt, the Father's will as the truth. "I am the truth"—"the heavenly manna." After supper he took the cup of wine saying, This is my blood of the new covenant in my body which is given for you. Wherefore let one give himself to suffer loss but himself. Thus it was that the apostles spent themselves for the good of sinners because he was full to overflowing of the love of God and his will was to do all things in the love of God: When he gave the life upon which sin and death had no claim in order that, in due time the race should go free, from sin and from death by a resurrection to perfect life. Surely he might have kept this life which he gave. It was not like ours, for instance, when we get what we want we can keep it. Our Lord Jesus said: "I came not to be served but to serve and to give my life a ransom for many." [Matt. 20:28].

But as crucifying is a lingering death, so our dying is well expressed thus: It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it. The world but not of it. 2 Cor. 5:17. For the dead in Christ shall rise again forever. But as crucifying is a lingering death, so our dying is well expressed thus: It is hard to die in any sense, but it is especially hard to be dead to the world, its opinions, pleasures and wishes, while still in it. The world but not of it. 2 Cor. 5:17. For the dead in Christ shall rise again forever.

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"I rise to walk in heavens own light,
Above the world and sin,
With heart made pure and garment white
And Christ enthroned within."

The ordinance of water baptism is so beautifully expressive of our hope and covenant, that if there was no divine injunction as to its performance, as there is, we should still feel it a privilege to show forth and illustrate our planting (burying) together in the likeness of his death and our expectation of being in his likeness at his resurrection.

When Cornelius had received the Holy Spirit Peter inquired, Can any man forbid water that these should be immersed? And so we ask, Who can say aught against water being thus used as a type of our death? And we might put the question in another form for some: Can any man refuse to thus show forth his death if he has indeed died to the world? We think not. That which hinders many in the public illustration of the death they profess is we fear, generally pride, fear of mental or uttered reproach of fellow disciples and of the world. But dear fellow disciple reflect that these objections to water baptism indicate that the true essential baptism has never fully taken place. You may be partly dead, and have given up part of your own will, but when fully crucified you will say with Him, "I delight to do thy will, O Lord." I count all things but loss and dross that I may win Christ—the great prize.

Let us, dearly beloved, live up to our covenant, and not only bury ourselves and our sins in Christ's, but also keep our bodies under—dying daily until fully delivered into the blessed kingdom—which deliverance we believe to be so very near at hand.

THE WAITING VIRGIN

From Zion's watch tower gazing, Christ's Bride perceives the morn, Her eyes to heaven raising. She needs not Satan's scorn.

The smell of precious ointment Floats on the balmy breeze, The signs of Christ's appointment In all around she sees. Anon with earnest longing, She looks across the plain, Where rose light is dawning, And tunes her plaintive strain.

"I know not now the moment When Thou, dear Lord, shalt come, But, with the wedding garment, I wait for my sweet Home.

"The bridal song is swelling, The guests are gathering fast; Angelic hosts are telling That life's battle's won at last."

—"M. J." Princeton, N. J.

THE CHRIST OF GOD

The word Christ or Kristos is a Greek word introduced into our English language but not translated into it. Its translation or meaning is ANOINTED.

"Unto us a child is born," etc., and "They shall call his name Jesus." The name Jesus means Deliverer or Saviour, but from the time of His baptism, when we are told, "He shall save His people from their sins." Jesus was foreordained to be the Christ of God. Luke ix., 20.

Jesus was frequently called by this title instead of by his name; as English people oftenest speak of their sovereign as "the Queen" instead of calling her by her title; as English people oftenest speak of their sovereign as "the Queen" instead of calling her by her name—Victoria.

But, as Jesus was in God's plan as the anointed one before the foundation of the world, so too the church of Christ was recognized in the same plan, that is, God purposed to take out of the world a "little flock" whom He purposed raising up above the condition of the perfect human nature, to make them "partakers of the Divine nature." The relationship of Jesus towards these is that of "Head over all, God blessed forever." He for him gave himself up to be head over all the church of the first-born, which is His body. As Jesus was foreordained to be the anointed one, so we also were chosen to the same anointing of the spirit as members in his body and under him as our head. And so we read: Eph. i., 25) "God hath blessed us with all spiritual blessings in Christ according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ, to himself . . . where he hath made us accepted in the beloved." (See also vs. 20-23.) Again (Rom. viii., 29), "Whom He did foreknow also did predestinate to be conformed to the image of His Son, that He (head and body) might be the first-born (heir) among many brethren."

God's plan of saving the world by a "restitutition of all things" waits until first this bride of Jesus—these members of the spirit-anointed body shall be gathered out from the world according to His purpose. God's intention being to display to the world His wonderful and mighty "love wherewith he loved us" as we read (Eph. v., 7.) "He hath raised us up together . . . in Christ Jesus, that the ages to come He might show the exceeding riches of His grace (favor) in His kindness toward us in Christ Jesus," for we are "elect according to the foreknowledge of God the Father through sanctification (sanctifying) (setting apart) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. i., 2.) This shows us that the election is not an arbitrary one. God elected first that Jesus should taste death for us, thus releasing us from death. Second, that the knowledge of this redemption should be declared. Third, that those who believed the proclamation should be invited or called to become "partakers of the Divine nature," "heirs of God, joint heirs with Jesus Christ their Lord, if so be that they suffer (death) with Him that they might be also glorified together." (Rom. viii., 17.) His purpose being that when this "promised seed" is developed in, through, or by it "all the families of the earth shall be blessed." (Gal. iii., 29.) The seed is to crush the serpent's head (Rom. xvi., 20) thus destroying evil and bringing about "the restitutition of all things." To be thus a part of "The Seed," "The Christ," we must see to it that we comply with the conditions [suffer death with Him if we would be found in Him] thus making our call and election sure. We make sure of our being part of the elect company of those who answer the call: for "They that are with Him are called, and chosen and faithful." (Rev. xvii., 14.) Being faithful to the call insures our position among the chosen. They that "follow the Lamb whithersoever He goeth" in the future, are the same that bend every power and lay aside every weight to "walk in His footsteps" here. A beautiful illustration of our oneness with Jesus, as members of the anointing of Aaron as high-priest: All of the anointing oil [type of the Holy Spirit] was poured upon the head; the under priests stood by their heads covered with
bonnets (Lev. vii. 13.) indicating thereby, that they were not the head. Aaron who stood with uncovered head, was the head of their priesthood. They took part in the ceremony and were anointed symbolically in him as members of His body, for the oil poured on the head ran down over the members of the body, and so it is written, "He that is anointed down the beard even Aaron's beard; that went down to the skirts of the garments." So we who claim not to be the head but members in Christ's body receive full anointing by the same spirit. "For as the body is one, and hath many members, and all the members of that one body, being joined together are made one body, so is Christ, for by one spirit are we all baptised into one body." 1 Cor. xii, 12. "As many of you as were baptised into Christ were baptised into his death." Rom. vi.

Our oneness with Jesus as members of the Christ—anointed body—may be clearly illustrated by the figure of the pyramid:

The topstone is a perfect pyramid of itself. Other stones may be built up under it; and if built in exact harmony with all the lines of the topstone the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "The Seed," "The Christ. Joined to, and perfectly in harmony with our head we are perfect; separated from him we are nothing.

THE REPULSIONS OF CHRISTIANITY

We dwell much upon the attractions of Christianity, but rarely stop to think that it may also have repulsions which are vitally necessary to its purity and permanence. If the church is to be a perfect pyramid, she herself must be perfect. "As you therefore have received Christ Jesus the Lord, so walk ye in him," Col. ii. 6. In order to assimilate to herself, her life is at once imperiled; for the body of believers must be at one with itself, though it be at war with the world. Its purity and its power depend first of all upon its unity. So that if perchance the church shall attract and ungracious saying then, to declare that the church of God in the world must be able to repel as well as to attract! But alas! what have we done? We have gained them by being ourselves "conformed to this world," instead of by their being "transformed by the renewing of their minds." We have brought them into the church by lowering its fellowship to the relations of Christians to the world—as though it were calculated to draw men from everything the clear crystal water, but rejecting every particle of uncleanness—attracting always, but always rebuking. These, 0 church, are thy weapons of defence and conquest. The church that is holy is armed with a perpetual decree of excision against the hypocritical and profane and unclean. It says to the world and ungodly and impure: "Stand by thyself; come not near me, for I am holier than thou; words which are most improper for any man to speak with his lips; but most honorable for the church to express by her silent, unconscious example. Do I speak coldly and harshly of them? No; for then the church would resemble the world, which itself is forced to wear its double hat of praise and contempt. If I wish to make them see how strongly this principle holds there? "And I, if I be lifted up from the earth, will draw all men unto me," says Jesus. But what is it that is thus set forth as the central attraction of Christianity? The most repulsive object on which the natural man can look—
CHRIST CRUCIFIED:

"unto the Jews a stumbling-block, and unto the Greeks foolishness." Draw men it will, as long as there is a sinner sighing for pardon, or a penitent seeking peace; draw men it will, when they have guilt to be cleansed, and burdens to be lifted, and stains to be washed. But it will draw not one unless his aesthetic tastes, or his sense of the beautiful, or his poetic sentiment. There is a cross which can do so: that jeweled and exquisitely carved adornment which hangs upon the neck of beauty—that cross wrought with diamonds and robbed of its "offense." "Which Jews might kiss and insulders adore"—that can attract men without converting them. And who knows what evil it has done to men's souls on this account—this cross in which beauty culminates and ignominy utterly disappears, and the prince of all supposed splendor has thereby been cut off from beholding "the Lamb of God that taketh away the sin of the world;"—how it has helped to substitute sentiment for faith, and poetic feeling for godly sorrow, and the Crucifix for the Cross. You see what the cross of Christ did when Peter held it up on the day of Pentecost. It wrought intense conviction as it showed men what their sin had done. Its nails seemed to be plucked out and driven into the breasts of the multitude, till being "pricked in their hearts" they cried out: "Men and brethren, what shall we do?" And then it brought peace as quickly as it had brought contribution, when it was made known that this Crucified One had "borne their sins in his own body on the tree." This is the attraction of that cross which is ordained to be the temptation for all time to come. It is an attraction which pierces while it draws, and wounds while it wins, and thus proves a worthy instrument of God's electing love. And we have seen in the history of the church what was the power of Christ's Cross. "If the multitude were not lost, the monks went forth among our ancestors in Britain to win them to Christianity. The crucifix was lifted high; it was supplemented by all the pompes and splendors of an imposing ritual; chants were poured forth, censers were waved, bodies were prostrated in prayer, and thousands in a day gave in their allegiance to the new religion. But it was the senses that were won, not the hearts; and baptized pagans were brought into the church only to paganize Christianity. This is an illustration of the evil that always comes of magnifying the attractions of the cross while diminishing its wholesome repulsions.

NUMBER SEVEN

(continued.)

There are seven petitions in what is commonly called the "Lord's prayer"—more properly the prayer He taught His disciples. Matt. vi. 9-13. This prayer, so brief and so expressive of human wants, is based on the sacred number which we have found underlying so many things in God's plan. Does not the sevenfold repetition of this prayer show so to speak, knew that principle? It is to us an additional evidence of the inspiration of the Bible. Our Lord Jesus spoke from His own Divine fullness, "I am the Truth"—and hence in harmony with the sevenfold repetition of the central petition in this remarkable prayer is, "Give us this day our daily bread." This doubtless includes both natural and spiritual bread. It is as certain that we need spiritual bread—the truth—constantly, in order that our spiritual life be sustained, as that we need natural bread daily to sustain our physical life. In this as in almost everything else in the Bible the natural represents the spiritual. Hence Jesus could say both, "I am the Truth" and "I am the true Bread which came down from heaven." Truth is to the spiritual life as bread is to the natural life, hence, if we are not to live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. iv. 4. (If, as some would have us believe, Jesus while here in the flesh, was nothing but a man, having left His Divine nature and life, and that we could know Him only from His own words, as we see Him in the Gospels and elsewhere, and as we see Him also and chiefly in the Epistles of the New Testament.) If His flesh came down from heaven, then we all came down from heaven.

In a preceding chapter we saw that Joseph was a type of Christ the bread-giver, and that he who owned the bread was plenty followed by seven years of famine, or what would have been famine had it not been for the abundance in the storehouse. Since that was written it occurs to us that those two periods of seven, express typically the relation between the Jewish and Christian dispensations. From the standpoint of the church—looks very clear and beautiful and tends to confirm our faith in the equality and parallelism of the Two Dispensations. Where do we get our spiritual food during the Gospel dispensation, but from the full storehouse of the Old Testament? And the same law holds in regard to all the institutions of Christianity. Its baptism is described as "Initialism of Christ," a "baptism into death;" so that he who submits to it must in spirit become like his Lord, "obedient unto death, even the death of the cross." Its sacrament of fellowship is "a communion of the blood of Christ," and "a communion of the body of Christ"—expressions from which the natural man has always revolted. Its worship is required to be "in spirit and in truth;" its music the "sacrifices of praise;" its gospel the "foolishness of preaching." Its example before the world is "in spirit and in truth;" its doctrine the "riches and excellencies of Christianity." This is all according to the divine plan—that the gospel should act upon men by an elective affinity, winning their faith but not their good reputation; constraining the sincere by their love of Christ, but its spurious cross to displease their minds. This is described as "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" "My brethren, we are living in a time when men are

BENT ON MAKING A LUXURY OF RELIGION.

They demand that our doctrine shall be pleasant, our worship refined and artistic, our ordinances beautiful and alluring. No "bitter herbs" must be upon our tables as we keep our passover; no heavy crosses must be laid upon our shoulders as we follow Christ.

"Shall we "preach Christ crucified in a crucified style"—putting the nail through those refinements of reason that so wound Christ while depicting the cross, and inserting into that intellectual pride which would soften propitiation to a mortal influence? Shall we be content with that plainness in worship, and strive for that holiness of life, which can commend Christ while humbling us, and gain men's hearts though they may displease the world when we might perchance delight it, and turn its impetant gaze upon its sins, when we might rivet its admiration on ourselves! But so long as good and evil are in the world grace and severity must be in our use and our doctrines. Wonderful is that high commendation of the Son of God—"Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Extracts from a sermon by Rev. A. J. Gordon, D. D., in Messiah's Herald.)
THE SIN AGAINST

What do you understand to be the sin against the Holy Spirit? It is a question frequently asked by Christians and others, of those who are teaching that this is the only unpardonable sin.

It is a question which has puzzled many Christians, and they have had fears lest they would commit it, or were already guilty.

Jesus says: All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world (age), neither in the world (age), to come. Matt. xii., 31, 32.

Those who oppose the idea of a future age of probation, say the world to come was mentioned for the sake of emphasis. Why speak of it in connection with this one sin, if no sins shall be forgiven in any age?

The language would certainly be meaningless, were there not two ages, during which the Spirit does a work for the human family, making it possible for some to commit the sin which shall never be forgiven, in each. The Spirit is choosing seeing they crucify to themselves the Son of God afresh, and lead, to some extent, at least, into truth, can commit the sin under consideration. Certainly it would seem that no one would claim that the Spirit has done so much for the great mass of the human race, during the gospel age, to say nothing of the ages.

But a question involving a forever, we should expect to find very plainly stated and so we read: "Leaving the principles of the doctrine of Christ, let us go on unto perfection; laying aside the foundation of repentance from dead works; faith toward God, the assurance of the things hoped for, and the sealing of the Spirit of promise; if we hold fast our confidence and hope in the Lord Jesus Christ;" Gal. v., 6-9.

J. H. P.
they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it hath been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is turned upon them according to the true proverb, "The dog is turned to his own vomit again;" and, "The sow that was washed to her wallowing in the mire." 1 Pet. ii., 20-22.

Or as Paul says: "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries." These passages give us a part of the sorer (worse) punishment; but not all. If that which we have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father; and this is the promise that he hath promised us, even eternal life. 1 John ii., 24, 25. But if an "fall away," or count the blood of the covenant, wherewith they were sanctified, an unholy thing, they will not receive the eternal life promised; but the opposite, eternal death; the second death.

There is a sin which is unto death; I do not say that ye shall pray for it. 1 Jno. v., 16. It has been shown that the "Gospel by Moses" shadows forth so many good things which were to come; will it seem surprising if we shall find the unpardonable sin typified also? It may be found that the "knots and tittles of Israelitish history, as well as of the law and prophets, have a meaning, and point to something."

The tribe of Levi, chosen to do the work of the tabernacle of the wilderness, represents the gospel church, chosen for the service of the "true tabernacle." The other tribes then must represent the nations to be blessed by the church, in a future age.

We find in Num. 16, an account of Korah and others of the tribe of Levi; and a company of men of renown, of the children of Israel, murmuring against God's commands, given through His servant Moses, and a new thing happened to them, different from the common lot of men: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that as a prey were numbered among them, and all their goods." Is it far-fetched, to claim that this was typical? Is not the "second death," which is the end of those who commit the sin which is unto death, a different thing from that which happens to others? whether in this age, or in the age to come. They are twice dead, plucked by the root. Jude 12.

B. W. K.

ASCEND, BELOVED

Ascend, beloved, to the joy,
The festal day has come;
Tonight the Lamb doth feast his own,
Today, with light that lights the Ron.
Tonight puts on the spousal crown,
In the great upper room.

Ascend, beloved, to the love,
This is the day of days;
Tonight the bridal song is sung,
Tonight ten thousand harps are strung,
In sympathy with heart and tongue,
Unto the Lamb's high praise.

The festal lamps are lighting now,
In the great upper room;
By angel hands the board is spread,
By angel hands the sacred bread
Is on the golden table laid;
The King his own doth call.

Long, long deferred, now come at last,
The Lamb's glad wedding day;
The guests are gathering at the feasts,
The seats in heavenly order placed,
The royal throne above the rest—
How bright the new array.

"OUR HIGH CALLING"

It seems to be in God's plan that there are to be two lives, perfect natural and spiritual. The first we get by the death of Christ, the latter, by sacrificing or crucifying what he gave us; we cannot have both. We are baptized into Christ, are baptized into His death . . . . and he that is dead is freed from sin. Even before we have succeeded in putting to death the flesh, if we do that we would not it not be sin but sin that dwelleth in the flesh; for we delight in the law of God after the inner man; hence, when we have succeeded in crucifying the flesh and its lusts, we are freed from sin. The law of the mind wars with the law in our members until the former has completely overcome the latter. So long as we are carnally minded we are not subject to the law of God, and while we are in the flesh cannot please Him. If we put on the flesh we shall die, but if we through the spirit, do mortify the deeds of the body, we shall live. By crucifying the flesh, we become dead with Christ. During the crucifying we suffer with Him, that we may be also glorified together; and if we do not share in the sufferings, we have no right to expect to share in the glory. I know nothing else that could be filling up the sufferings of Christ which are behind, except the crucifixion of the flesh, and many will find that to cut off desire, is more painful than to cut off a right hand, but though it be as dear, we should do so if we would follow in the footsteps of Christ, and overcome as He overcame, and thus have a place on the Throne and reign with Him. We are to present our bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. By the death of Christ we are crucified to life natural. Now we have the chance of giving this life as a sacrifice and thus gaining a spiritual life, and as the latter is so much higher than the former, it is only reasonable service for us to accept the conditions.

We are called to be saints (holy ones) for without holiness no man shall see the Lord. Also, we must crucify the old man, that thus we might destroy the body of sin, and henceforth not serve sin. For we delight not in the law of God after the inner man; hence we partake of the flesh and its lusts, we are freed from sin. The law of the mind wars with the law in our members until the former has completely overcome the latter. So long as we are carnally minded we are not subject to the law of God, and while we are in the flesh cannot please Him. If we put on the flesh we shall die, but if we through the spirit, do mortify the deeds of the body, we shall live. By crucifying the flesh, we become dead with Christ. During the crucifying we suffer with Him, that we may be also glorified together; and if we do not share in the sufferings, we have no right to expect to share in the glory. I know nothing else that could be filling up the sufferings of Christ which are behind, except the crucifixion of the flesh, and many will find that to cut off desire, is more painful than to cut off a right hand, but though it be as dear, we should do so if we would follow in the footsteps of Christ, and overcome as He overcame, and thus have a place on the Throne and reign with Him. We are to present our bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. By the death of Christ we are crucified to life natural. Now we have the chance of giving this life as a sacrifice and thus gaining a spiritual life, and as the latter is so much higher than the former, it is only reasonable service for us to accept the conditions.

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sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy. It is well worthy of notice that the glory is always associated with the sufferings. No cross, no crown, is true, for 'tis a faithful saying, that if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him. There are many apparently who do not see that the Second Adam must go on the lines of the First. In John xiv., our Lord would Christ be the Bridegroom, and the Church the Bride Company. This fact we think is clearly brought out in Lev. xvi., as has been shown by Bro. Russell. Aaron was to offer a bullock for a sin offering. This bullock was for himself (or in place of himself) and for his house and represents the offering made by Jesus when He gave himself for the church and became the Saviour of His body. (Eph. v. 23-25.)

The world does not seem to have been the object primarily in the death of Jesus, but the church. This we think is shown by the case of the Second Adam and Eve. Eve was taken from Adam, and so the church is taken from Christ. The world of mankind came into existence from the uniting of those two, and when united God called their name Adam. It was in the two all died, and we can show that it will be in the Second Adam and Eve, all will be made alive. Paul in I Cor. xv. is speaking of a making of death which came by man. But Eve was the instrument direct in their death, she must be included in the statement, "as in Adam all die," and if she is, the next, "so in Christ shall all be made alive," must include the church. The first two God called Adam, and they brought death and misery on the human family. The second pair God calls "The Christ or seed" (Gal. iii. 16-29) and they bring life and bless all nations of the earth. That the church is included in the sin offering which justifies the world to life is shown by the type.

Aaron was to take two goats out from the congregation for a sin offering. He was to cast lots upon them, and the one on which the Lord's lot fell, he was to offer up. With this goat he was to do just as he had with the Bullock (verses 15-27). This goat was the sin offering for the people. Now we will turn to Heb., and see by the connection, if we cannot prove beyond a doubt that the goat is just as sure a type of the church as the Bullock was of Christ.

One of the main principles we gather a principle which ought to govern our investigation is this: "When you have quoted. From these words of our Lord, "It is written" thus and so. Very well, we find either doctrine or practice on an isolated passage of Scripture. These words of our Saviour addressed to the tempter, suggested incidentally a very important lesson for all christians.

The devil in his assault upon Jesus in the wilderness quoted from the Scriptures, saying "It is written" thus and so. Very well, it says Jesus, suppose it is written as you say—"It is written again," i.e., the Scripture contains something else besides what you have quoted. From these words of our Lord, "It is written," we gather a principle which ought to govern our investigation. When you have quoted, if he could be permitted unrebuked to use it as he chose, and interpret it as he pleased, no doubt he would have used it to the destruction of the cause of God, and to the destruction of his hearers. But that is the way the devil uses Scripture. He would gladly acknowledge the authority of the Scripture; he is even ready to own that if he could be permitted to take a single passage and handle it deceitfully. Most of those errors which the church of Christ brands as heresies are simply one-sided truths. They are torn out of their connection with counter truths.

The love of Christ

If ye keep my commandments ye shall abide in my love. (John xv. 10.)

It is true that God loves the world because He is love, rather than because there is aught in them to call forth His love. It is also true that Christians are loved by both Father and Son in a special way. "He that loveth me, shall be loved of my Father, and I will manifest myself to him." (John xiv., 21.)

God's love for the world is all embracing and powerful. There is no being so obscure and sin-blinded that he is not included in God's providence, even as he receives the free blessings of air and sunlight. That care will follow him until he is unshackled from sin and made to appreciate what has long been true. That none who will accept the responsibilities of life, are made in vain. The possession of life is pledge and promise of God's Grace. The Lord illustrates in His dealings with men, the Saviour's commands to us. "Love your enemies, bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you that ye may be the children of your Father which is in heaven. (Matthew 5:44.)

Even some Christians overlook the fact that the Lord acts upon the principle that the best way to conquer an enemy is to convert him into a friend by kindness. They try to drive men to Christ to escape punishment. This is not the best motive, though it may sometimes succeed. The severest of all punishments was experienced by the Son of God to redeem men from the effects of sin. What heart can withstand the power of this truth when once realized? and why is it the devil's idea concerning God is a fair index of his relation toward God. "To the pure He will show himself pure, and to the froward He will show himself froward." (Ps. xlvii., 17.)

The love of Christ

The love of Christ is as the love of a bridegroom. It is typified in the story of Isaac and Rebecca, and of Jacob and Rachel, and metaphorically in the Songs of Solomon. The love of Christ is what unites Christians, for the marriage is the complete expression of union between not only Head and body but all the members of the body. His love rewards our faithfulness. We have His fellowship.
according to the degree of progress we have made in the path of life. That pathway is indeed holy, for His footsteps have pressed it. When He putteth forth His own sheep He goeth before them. However varied the experience of Christians may be, the Lord knows all about it, for He has felt the same, "yet without sin." Herein is that saying of His true: "I know my sheep and am known of mine." He knows us fully, we know Him in part, known as we progress, but when the journey is finished then shall we know even as also we are known. Let this truth encourage us to renewed effort, for each step in our progress will bring its own reward.

Q. If ye love me, keep my commandments." This precept is for the beginner in the journey; and no Christian will ever get beyond it. L. A. A.

ANSWERS TO CORRESPONDENTS' QUESTIONS

Ques.—Bro. Russell, please give your opinion of Jesus' words: "Every branch in me that beareth not fruit He taketh away," Jno. xv. 20. Can it be that a truly regenerated soul will lose its standing with God, or that a branch will be cut off in the vine," said Jesus, "if a branch be not of me," Jno. x. 6. If we are baptized into Christ, and if "we are members of His "body of Christ"—to become members of His "bride"—the "little flock," there is no calling to be a part of the second—or "great company." No, "ye are called in one hope of your calling" and all coming to God are reckoned at first "Dubes in Christ"—"Branches" in the vine. And it is God's will that they shall continue in Him and thus make their "calling and election sure." But how many do "go on unto perfection." How many would like to be branches in this vine, and yet, would not like to "crucify the flesh" and be made "conformable unto His death." Jesus used the red juice of the grape [the fruit of the vine] to symbolize his death—his shed life ["this is my blood"] and the fruit expected of every branch of the vine is the same, viz: a giving of your life for the world, "being crucified with Christ," Rom. viii. 35. The fruit of the sufferings of Christ which are behind." Those who do not bring forth this fruit, are cut off from membership with the body—"the vine." Touching our high calling in Christ Jesus [to be his bride] they become castaways. Oh, if we do not "bear fruit," body under [crucified] lest after having preached to others I myself, should become a castaway." I Cor. ix. 27. He is talking about running the race for the great prize—an incorruptible crown. [See vs. 23-25.] He does not fear losing the Divine nature and eternal life, for any who says, "I am confident that he is able to keep that which I have committed unto him," [Life]. 2 Tim. i. 22. The cut off branch referred to is not one which has withered. Of course the husbandman would trim such as those rather than cut them off; such dead branches would represent those who commit the unpardonable sin. But, the branches here mentioned as cut off are what vine-dressers call "suckers." They usually make the most show and seem to grow the fastest... But, the branches here are mentioned as cut off are what vine-dressers call "suckers." They usually make the most show and seem to grow the fastest, and are carried away, and are many who starting as members of the body agreeing to "take up their cross and follow" the head, make only professions, and never bear its fruit—self sacrifice to death. Oh, yes, the blood of sprinkling covers the entire household of faith, and they shall never perish if they abide under the blood and continue to trust in its efficiency. If cut off from the body—bride—vine, they will be cast forth and will be burned "delivered over to Satan for the destruction of the flesh that the spirit [life] may be saved in the day of the Lord Jesus." Their works shall be burned—they shall suffer loss of the glorious joint-ship of the bride, but themselves shall be saved. 1 Cor. iii. 15.

OPTOMAI

The Greek word Optomai rendered, shall see, in Rev. i. 7—"Every eye shall see him," and rendered, shall appear in Heb. ix. 28. "To them that look for Him shall he appear a second time" manifestly to see Him who is the author of the repentance and of the faith of the people. From the passage in John xiv. 15 this signifies attend and recognize. Illustrations of its meaning attend: The priests and elders answered Judas: "See (optomai—attend) thou to that." Matt. xxvi. 4. Again, Pilate said, "I am innocent of the blood of this just person; see (optomai—attend) ye to it." Ps. 24, also the word look in Acts xviii. 15. The general significance of the word however, is recognize, as may be seen in the following illustrations: viz. "There appeared (optomai) to him (Moses) . . . . an angel of the Lord in a flame of fire in a bush," and "he drew near to behold it." (Acta vili. 30.) Moses did not see an angel but a flame but receiving a command of the Lord from out
CHAPTER V.

THE COMPLAINT OF THE PRIMITIVE EVANGELISTS.

"Who hath believed what we have understood by hearing? Who perceived what the arm of Jehovah is preparing?"—Rosenmuller.

STATEMENT AND PROFESSION OF THE JEWISH CONVERTS.

"He hath grown up as a shoot out of dry ground. He had no form nor beauty. We looked at him, but there was no fair appearance that we should be delighted with him. His face was also disfigured more than any man, and his appearance was marred more than any son of man. He is despised and neglected by men, a man of sorrow and familiar with sufferings, and like one who hideth his face from us [to bury his griefs in seclusion]; disdained; and we gave him no notice."—Rosenmuller.

"But it was our griefs he bare, it was our sorrows he carried. We, indeed, accounted him smitten; stricken by God, and afflicted."—Henderson.

"But he was wounded for our transgressions; was smitten with the transgressors, and he bare the sin of many, and made intercession for the transgressors."—Lowth.

W. I. M.

OPENING PROCLAMATION OF JEHOVAH.

"Behold, my servant shall prosper; he shall be raised aloft, and magnified, and very highly exalted."—Lowth.

"As now many are astonished before him (so disfigured in his aspect before men, and his figure before the children of men) so shall many nations exult in him; kings shall clese their mouths before him; for what had not been related to them. shall they see: and understand what they never heard."—Gesenius.

THE ORACLE OF MESSIAH.

"The fruit of the increase of the increase is for all the Gentiles. The very stone that the builders rejected is become the chief cornerstone. The Lord shall reign for ever and ever. He shall reign for ever and ever."

THE WATCH TOWER desires to be a faithful servant of God and of the household of faith. "Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he [Ethlon]—has come—shall find so doing." Matt. xxiv., 46.

(An excerpt of this scripture given in tract called "The object and manner of our Lord's return," pages 52 and 53—which see.) If our words were severe they were lovingly so, for we sought by calling attention to the outer-darkness of the parable to keep some from going blindly into it.

Does not the thought of the fulfillment of this last to be fulfilled parable seem to bring us down very close to the time when the last wise virgin may come into the light, the door to the "high-calling" to be shut, the union, or marriage of bridegroom and bride be accomplished by our being changed from natural to spiritual bodies like unto Christ's glorious body, that being like Him we may see Him as He is? Oh glorious hope! The "chaste Virgin church"—"little flock" is said to "make herself ready." Are you seeing to that it that the robe of Christ's righteousness is clean and white "unsullied from the world." "Without spot or wrinkle, or any such thing? And are you doing all you can to help others to the same condition of readiness? This is the will of God concerning you.

WHEN ELSE OR HOW ELSE?

A sister writes that she did not like the application of the parable of the parable of the "wedding garment" in our last issue. To this sister we say, that the fulfillment of the parable referred to, seemed so marked and complete in every particular that we felt it to be our duty to call attention to it. Of all the parables which Jesus uttered it is not true, "I have told you before it come to pass that what is come to pass ye might see." We have looked for years for a fulfillment of this parable, the only one for which we had no satisfactory solution to offer. Now, we see it fulfilled in every particular—the laying aside of the robe of Christ's righteousness, and the foretell going into outer darkness, denoting the absence and all of the prophetic light which proves it.

Notice too the time—just when the virgins are "going in to the wedding." Some already have been for some time in the guest chamber believing that the Bridegroom is present and are preparing their robes and waiting for the union. Tell us when else, or how else could it be fulfilled, if you can think of any other way and time?

The Watch Tower desires to be a faithful servant of God and of the household of faith. "Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he [Ethlon]—has come—shall find so doing." Matt. xxiv., 46.
All life is the same. It all issues from the same fountain. God is that fountain. In him, and in him only, is life unlimited, exhaustless, ever continuous and uncontrollable by any circumstances. The name which describes this perfection of life is Immortal. It signifies death-proof, consequently and essentially of the nature of life. As God the Father, in his eternal usage of the word immortal, has used it with reference to man and to angels, but scripture ascribes it to God, the Father only, as we will prove shortly.

The sun is the great fountain of light to earth illuminating all life. It creates many varieties of color and shades (body) being made "like unto Christ's glorious body;" not a natural body, but a spiritual body, for "it is raised a spiritual body, and that which is born of the Spirit is Spirit." "We shall be changed but it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like Him who is "the express image of the Father's person" and share in the "glory to be revealed." Nay more, not only will they be in the Divine form and nature, but being of that nature, they will possess the same kind of life—immortal life. Hence it is written: "And this is the record that God hath given unto us [believers] eternal life and this life is in His Son;"—"He that hath the Son hath life; he that hath not the Son hath not life." 1 Jno. v. 11.

Again it is written: "Thou hast given Him (Jesus) power over all flesh, that he should give eternal life to as many as thou (the Father) hast given him" (Jno. xvii. 2.) "And as many as were ordained to eternal life believed" (Acts xiii. 48.) "God hath called us unto eternal glory;"—"And this is the purpose which he hath purposed of his power to those who have believed..." (2 Pt. i. 25.) "And though it is promised as a gift, yet it is only to a certain class that he ever agreed to give it, viz: to those believers in Jesus "who by patient continuance in well doing seek for glory, honor, and immortality." Rom. vii. 7. To those who flee from iniquity and "fear God, seeking everlasting life," (2 Pt. i. 10.) "take up their cross and follow me" and I give unto them eternal life." Jno. x. 27. Yes dearly beloved, if we would be of those who would receive immortality, let us seek for it earnestly. Let us have our "fruit unto holiness (entire conversion) and the end thereof [will be] everlasting life." Rom. vii. 22.

The new, Divine nature begins with us here, when we believe on Jesus as the ransom from sin, and covenant with God that we will "die with Him that we may also live with Him;"—conversion. From that moment we are recognized as God's children and "he sends forth His Spirit into our hearts," "whereby [we are sealed [marked off as separate from the world] unto the day of redemption." This is our new life begun. By this new life we are to crucify the old—"will as natural men—and while in the world to "live according to God in the Spirit." The Spirit in us is the germ of immortality. Thus we even now are partakers of the Divine nature, but the fullness is to be reached when we enter into life. But we asserted that we would prove scripturally that in God, "the Father only, as we will prove shortly.

But we asserted that we would prove scripturally that Divinity is the only fountain of life, and that all other forms of life—angels, men, fish, birds, beasts, etc.—are only vessels of the Divine life. For, as the diamond loses its beauty and brilliancy when the light is withdrawn, but is lighted up again with the sunrise, so man kind loses life when God withdraws life from him. "Yea, man giveth up the ghost [life], and where is he?" Job xiv. 10. "His sons come to honor, and he knoweth not, and they are brought low, but he perceiveth it not of them." Vs. 21. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither goest thou." Eccl. ix. 10. Because of the sinnering soul of man in Christ, all shall go forth from this conditioned death. "All that is in the grave shall come forth." There shall be a restitution of all things, a restoring to the condition [as at first] in which man can receive back again, and richly enjoy life as it is provided for him in full measure from the fountain—God.

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sive step of the journey, we never could reach the goal; but his word encourages us— "Be of good cheer; I have overcome; "my grace is sufficient for thee." The whole world is in the broad road and going down to destruction—death. Jesus opened the narrow way, bringing life and immortality to light through the gospel; i. e., he made it possible for the human race, by suffering on the cross and making us free from sin and becoming also our example and leader into the Divine life.

The balance of our race now thro'ing the broad road to death are to be restored because their guilt and sin are atoned for and will be remitted. As through the disobedience of one man all were placed upon the broad road and swallowed up to death, so through the obedience of one [Christ] all will be forgiven and brought back to life. The ability to receive and appropriative the perfection of the original—they will not have life in the same sense that the Divine family will have it.

The restored will no doubt live eternally. God will supply the means of continuing their life as long as they are obedient, and that we are told will be forever. Doubtless their present experiences with sin will prove a blessing throughout eternity. The words incorruptible, incorruption, immortal and immortality are translations of the Greek words aphanithas, aphanithos and aphantos which occur in all only 18 times and are always used in connection with God or the saints, and are never associated in any way with angels, mankind or lower orders of creation. With a glimpse of this "crown of life," let us ask whether the time has not arrived when that our wise Father has made the pathway too difficult? Its difficulties will act as a separating principle to separate and refine a "peculiar people," "a little flock" to be "heirs of the kingdom," "heirs of glory," heirs of God and joint heirs of Jesus Christ our Lord—if so be that we suffer [death] with him.

As we toil upward on the narrow way, Angels look on amazed at the grandeur of the plan which is able not to only to destroy the kingdom of Satan but to display "the riches of God's grace and loving kindness toward us who are in Christ Jesus." Eph. ii. 7. And it will yet be more clearly seen in the ages to come. Yes, when the plan was first foretold through the Prophets, Angels desired to look into it and to know what was to be the end of the mystery of the ages. But now they are inquiring whether the reason Christians are unable to have "know ye not that ye shall judge [govern] Angels?" [1 Cor. vi. 3.] The Father, too, who has called us with so high a calling looks upon us with loving sympathy and desires that we make our calling and election sure by complying with the conditions. For "is Christ divided or one Lord, one faith, one baptism," is not, in great measure, due to one "teaching for doctrines the creeds or confessions of any man or set of men, is, in that proportion, antagonizes and opposes the true head of the true church."

Among these we must, to some extent, class many religious denominations who worship the tenets and laws of various Christ—"the Man of Sin" (Papacy) is said to oppose all that is called 'the Father,' too, who has called us with so high a calling looks upon us with loving sympathy and desires that we make our calling and election sure by complying with the conditions. For "is Christ divided or one Lord, one faith, one baptism," is not, in great measure, due to one "teaching for doctrines the creeds or confessions of any man or set of men, is, in that proportion, antagonizes and opposes the true head of the true church."

Among these we must, to some extent, class many religious denominations who worship the tenets and laws of various churches, and their various creeds; they are the typing of error; false systems; false Christs; and give a confused idea of the world, who might well inquire, with Paul: "Is Christ divided?" No, but there are many false Christs, and many false prophets. Of these, Papacy is especially noted as and opposes the "head, are opposed to Christ and the truth. It is for this reason that we are glad to know that those Christians in various churches who most honor Jesus as the only Head, are earnestly inquiring whether the reason Christians are unable to have "one Lord (ruler), one faith, one baptism," is not, in great measure, due to their each "teaching for doctrines the creeds or confessions of any man or set of men, is, in that proportion, antagonizes and opposes the true head of the true church.""
is generally used to indicate presence as of one who has come. It is translated coming only 26 times, and in many of these it, in our judgment could have been better translated otherwise: for instance (Matt. xxxv. 27.) "at my coming, I should have received my own with usury. Evidently a master would not expect a settling of debts until he had paid his taxes and met all the business of the journey coming. We should therefore translate—"on my arrival."
The same word—erkomai—while rendered 26 times, coming, is rendered came 182 times, and this usual translation agrees with its use in the scripture under consideration. Confess not that Jesus Christ is come in the flesh; this is Anti-Christ.

We know that it could not mean that Jesus is coming in the flesh. This he did once when he came as a sin-offering in a flesh body prepared for the purpose of suffering for man's sins. This was a body prepared for the purpose—"A body hast thou prepared me, etc." But he comes not again to death and consequently would have no use for a body of flesh: "Yea, though we have known Christ after the flesh, yet, now henceforth know we Him (so no more)."
The same apostle concludes the same subject saying: "John iv. 3.) Every spirit that confesseth not that Jesus Christ is come (erkomai—came) in the flesh is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come." Here again John is not discussing the second coming of Jesus but is endeavoring to prove his having come once. (See verses 14 and 15.) This was the only thing necessary to combat in that day. People believed that Jesus had lived, but denied his being the Christ, the Sent of God, as the same class of anti-christs do today who deny that "Jesus is the Son of God."

There can be no doubt that all that Christ has done or will do are proofs of Divine Love towards our fallen humanity. It is safe to assume that man's necessities are all taken into account in the gospel. More than man needs would not be gospel; less than he needs would be an imperfect provision neither is possible to an Infinite Provider.

That Christ as an intelligent person had a glorious existence with the Father before the creation of the world is made clear by the teaching of the Bible. Proofs of His pre-existence have been given. In this article we regard it as proved. From this standpoint we proceed.

When He left the glory He had with the Father, He did not die. The glory of that life and the life itself should not be confounded. There are some who consider Christ, while on Earth, as a mere man with a fallen nature. Others regard Him, during the same period, as a mere man with an unfallen or perfect human nature. Of the two we believe the latter view is nearer the truth. But we believe the Bible teaches that He was more than man.

That He was a mere man, whether with a fallen or a perfect nature, seems inconsistent with the idea of His pre-existence; and yet both the classes referred to above believe in His pre-existence. If He was Divine and ceased to be Divine when He came in the flesh, where is the security that we will not lose our Divinity when we are made like Him?

It seems clear that His Divinity was retained in humanity because He repeatedly spoke of Himself as having come down from heaven, and in his sufferings on the cross indicated the heavy trials and sorrow as a man, was yet possessed of the authority and exercised the prerogatives of a God. He was the object of un-reproved worship even when a babe, by the wise men who came to see the new-born King. Matt. ii. 2-11. Even the angels delighted to do Him honor. "When He bringeth the first-born into the world. He saith, And let all the angels of God worship Him." Heb. i. 6.

He never reproved any one for acts of worship offered to Himself, but when Cornelius offered such service to Peter—the leading apostle—"he took him un, saying, Stand up: I myself also am a man." Acts x. 26. The great apostle of the Gentiles scarcely restrained the idolatry of the people in sacrifice offered to himself and his fellows, giving as a reason why it should not be done, that they were men of like passions with yourselves. Acts xvi. 15. Had Christ not been more than man the same reason would have prevented Him from receiving worship. This is emphasized by the fact that even a heavenly being was sent to John on the isle of Patmos would not permit that mortal man to worship him, "See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God." Rev. xix. 10.

Christ spoke "as one having authority, and not as the scribes." Matt. ix. 29. The Fountain of truth was in Himself. The Creator could regulate and heal both moral and physical difficulties: so He forgave sins, and healed all manner of diseases. That He could do the latter He urged as proof that He had power to do the former. Matt. x. 8. Had He been a mere man, as many supposed Him to be, He would have been the fact "that even the winds and the sea obey Him."

But the object of the present writing is not so much to give evidence of the blending of the Divine and human natures in Christ as to present some thoughts as to the importance of such a combination. That much is a matter of necessity, we regard, however, as the best evidence of its reality. This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent, for quite a number of years. But the subject has always been important.

In harmony with the idea of the two natures in Christ, as we now see it, is the fact that Christ was both Priest and Sacrifice, and so offered Himself—"gave Himself a ransom for all." I Tim. ii. 6. This fact of the New Testament is clearly illustrated, by the high priest under the law offering the beast—a lower nature—as a sacrifice for sin. The high priest, without a beast to offer, would have been an imperfect type of Christ. Paul reasons that as the high priest was ordained to offer gifts and sacrifices, it is necessary that Christ should also have something to offer. Heb. viii. 3. And in the tenth chapter he tells us what Christ took for the purpose of making an offering, or sacrifice. The sacrifices and offerings which were offered according to the law being types only, were insufficient. "For it is not possible that the blood of bulls and of goats should take away sin. These beasts which the typical high priests offered, our High Priest had a body prepared for Him, and this body He offered. See verses 5 and 10. This body He took, or assumed, so that it became a part of
Himself. This change in His condition is what the apostle had in mind when he said of Christ: "Who being in the form of God... took upon Him the form of a servant, and... was made in the likeness of men: and being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross." Phil. ii. 6, 7. High Priest sacrificed, then surely the sacrifice did not consist in taking the body. He took the body to sacrifice it, and His death closed that work. The body clearly refers to the humanity of Christ, and the Spirit the indwelling Divine Spirit. This brings us to consider another necessary use of the double nature of Christ. We fully believe the purpose of Christ taking our nature, or coming in the flesh was manifold, and we will consider different phases of the subject and their relation to one another. The first we notice is that of a Ransom. This is the recovery of the lost, or to buy back what was lost. He tasted death for every man. Heb. xix. 2. "He gave His life a ransom for [the] many"—"a ransom for all," Matt. xxviii. 20. "Forasmuch as the children are partsakers of flesh and blood He also Himself likewise took part of the same"—[For what purpose?]—that through death He might destroy him that had the power [keys] of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Heb. xi. 14. It is this change in His condition that distinctly states that Christ took our nature for the purpose of delivering from death those under its power, by destroying that power. That it refers to natural death is clear because that is what the sentence of death in the flesh was. When the death of that kind of death, it would not have been necessary to assume flesh and blood in order to suffer it and so taste death for every man. This question involves the whole subject of our loss in Adam and gain in Christ, so far as pertains to all men regardless of their responsibility. "As in Adam all die, even so, in the same sense, and to the same extent, all men are accounted to life on account of Adam, even so, in the same sense, and to the same extent, all men are accounted dead in Adam before we die, and therefore counted dead in Adam beforc we die, both the Old Man and the New Man; between the flesh and the spirit, between the natural and the spiritual, there is no middle state of grace. There is no existence half spiritual and half natural; that would mean that the real or new nature is not fully established in us. If our flesh was killed, it means all of God, and the strength of His nature, and is all of God, and the strength of His nature, but in the Spirit [new nature], as a Redeemer, paid the ransom, but the object for which the ransom was paid is not Christ, for Christ is not a Redeemer but also a Second Adam—i.e., the head of a new and spiritual race.

First the natural and afterward the spiritual, is applicable to the relation between the two Adams, as well as to other features of the plan. Because the type was an earth man, does not set aside the truth that the antitype is a spiritual man—"the Lord from heaven." 1 Cor. xv. 47. All that a ransom secures is a recovery of what was lost—natural man—himself, as a man He humbled Himself and became obedient unto death, even the death of the cross. Phil. ii. 8. It is due to the humanity, or to the flesh, in the work of saving man. It is all of God, and the strength of all overcomers, whether it was Jesus or any of His followers, is due to the indwelling Divine Spirit. This brings us to consider another necessary use of the double nature of Christ. The essence of this Divine One into the flesh was necessary in order to ingraft, so to speak, Divinity into humanity. Some see one of these reasons and not the other. Like the two natures they are blended but not to be confounded. Christ as a Redeemer, paid the ransom, but the object for which the ransom was paid is not Christ, for Christ is not a Redeemer but also a Second Adam—i.e., the head of a new and spiritual race.

The necessary condition of the higher life is the death of the lower one. By natural death the body is destroyed. As He was both Priest and Sacrifice, so are we. "If ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13. Nothing seems more clearly taught in the New Testament than that the possession and use of the Divine Spirit is the only means of success in keeping the body under, and of bringing the members under obedience to our Lord.

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old sinful nature or life was to be destroyed]. But if the
Spirit of Him that raised up Christ from the dead dwell
in you, He that raised up Christ from the dead shall also quicken
my mortal body by His Spirit which dwelleth in you." Rom. viii. 11. It is the Spirit that mortifies or puts to death the deeds of the body, and the same Spirit that gives
the new life.

Whoever will read the sixth, seventh and eighth chapters of Romans may see that the apostle is seeking to teach them and
us a great lesson for this life, of death to sin and resurrection
to the Divine life, and that the second Adam be allowed to live by the
Spirit in-dwelling, and over-coming the old nature which
dwells in these members. Was not this then the great prac-
tical object of the Incarnation, to engraft the Divine Spirit
in humanity and thus save humanity?

The same principle of death and life holds good through-
out the plan, whether in symbol or reality. All may see that the
old nature or corrupt life is not to be restored to those
who have the spirit of Christ in them. The life it imparts
is a new and spiritual life. The body is to be raised, but by
the old nature who have the Spirit of Christ in them. The life it imparts
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the old nature which dwells in these members. Was not this then the great prac-
tical object of the Incarnation, to engraft the Divine Spirit
in humanity and thus save humanity?

THE TWO NATURES

Jesus' "being in the form of God," implies Divine powers,
etc.; this on our account he left, taking "not the nature of
angels," (which would have implied angelic powers and qualities
and powers of man, before man sinned). He undoubtedly
knew this, and therefore he frequently refers to it as His
glory had with the Father before the world was; and "For
this cause (death) came I unto this hour." (Jno. xii. 27.)

As the only fore-runner.

For this cause came I into the world that I should bear wit-
ness to it. (Jno. xviii. 37.) In a word the object of the Incarnation, to ingraft the Divine Spirit in humanity and thus save humanity?

So we have the same principle of death and life holds good through-
out the plan, whether in symbol or reality. All may see that the
old nature or corrupt life is not to be restored to those
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the old nature which dwells in these members. Was not this then the great prac-
tical object of the Incarnation, to engraft the Divine Spirit
in humanity and thus save humanity?

But even a perfect human being could not crucify himself
so the Father imparted the Divine Spirit to the man Jesus and
from that moment he is the anointed [the Christ] "The man Christ Jesus, the anointed, who shall consummate the work of the Spirit;" filled with the Spirit; for "the Father giveth not the Spirit by measure (in limited quantity) unto Him." Now He is different from Adam; for Adam never partook of the Divine Spirit and nature. We saw in article on Baptism in last issue [a second reading of which we suggest.] that our
baptism represents a similar covenant to die; to be "conformed to
His death;" to be "Baptized into His death." And as Jesus
could not crucify the flesh until anointed with the Spirit so
with us it must be. He first that we might die to our flesh, and then raise us back to His footsteps" in every particular. Now, let us closely examine His death, for unto it we are to be conformed.

In our view, it is a mistake to suppose that our giving
of ourselves "living sacrifices, wholly acceptable unto God," is the same as the death of the body. The expression is only so.
It is the giving up of things that are right and proper enough for men. Let us look unto Jesus: As a man (tempted in
all points like as we are, yet never yielding) with a human
nature, He had to withstand the same temptations of the devil,
and to avoid the use of His perfect human power for self-
exaltation.

As the only fore-runner. [the Christ] "The man lowers; to permit the soldiers to mock and scourge and kill
him, while, having done no sin, he had a right to live. He
for His death." The Christ, His own person and also of His
body, and from the standpoint of His perfect spiritual life He beckons us, and there He will meet us. What
He is, we may well expect to be. "I shall be satisfied when I
awake in thy likeness." J. H. P.
AND AFTER DEATH THE JUDGMENT

"As it was appointed unto men once to die, but after this many; and unto them that look for him, shall he appear the second time without sin unto salvation." Heb. i. 27, 28.

Perhaps no text of scripture has ever been more widely misapplied than the above; it is generally supposed to refer to mankind in their connection with God, but it is limited to the one time which they have consecrated wholly to God.

A mistake is made by Christians in trying to apply to the world rules and laws given only to saints. The worldly man does not covenant to make his body a living sacrifice. We do. True, to bear the sins of many.

"For the righteous one for our sakes died, that the unrighteous might be made righteous." 2 Cor. v, 21.

We must ignore them, and say with him—"Not my will, but thine, be done." We can see no blending of two natures in our Master, but after the manner of men; and the human nature, a crucifying of the human. "Let us walk in his footsteps as he hath set an example." Acts v, 34.

What peace He bringeth to my heart, Deep as the soundless sea, How sweetly singeth the soul that dlangeh, My loving Lord, to Thee.

TO WHOM DO WE APPEAR?

is a question of interest. The type (Lev. ix, 23.) shows that the appearance is to "all the people." Their typical priest so appeared and so blessed "all the people" for whom the sin offerings had been consecrated. Before the time of the world as the house of Aaron (type of Levi) had before been used as a type of the household of faith, from which the "little flock" of priests are selected: So our appearing will be to bless the world of mankind; to raise up and bless the race fallen in death and sickness and degradation; to raise them to perfect manhood as at first—"the restitution of all things which God hath spoken.”

Throughout the "Day of atonement"—typical of the 6,000 years of man's reign, in the control of the Archangel Michael (Eph. v, 25-27.) presented the evidences of his death in the flesh, typified by the bullock. Then came the trial—Was it a perfect sacrifice? If so it would be accepted of God and while the feet and was accepted of God and while the Head remained in glory, the spirit of the Head came upon all believers (at pentecost) anointing them as His body, to have share in his sufferings and to be made conformable unto His death, as represented in the bullock.

Soon the body will have finished its work of "filling up that which is behind of the afflictions of Christ." Col. ii, 14. Then the Head comes to the body and takes it into the Most Holy of all, and there is a complete union, and the body becomes the "little flock." It is a type of the household of faith, from which the "little flock" of priests are selected.

In our judgment, the common habit of speaking and thinking of the new nature as being an engrafting of a spiritual element into a natural man and of the blending in us of the human and divine natures, are serious and hurtful errors. Though our wills were perfect human wills, as Jesus' was, we must ignore them, and say with him—"Not my will, but thine, be done." We can see no blending of two natures in our Master, but after the manner of men; and the human nature, a crucifying of the human. "Let us walk in his footsteps as he hath set an example." Acts v, 34.
come again into the same freedom from sickness and death as that enjoyed by angels, by Adam before he sinned, etc. Pain, corruption and death are only the accompaniment and bondage resulting from sin.

Though “every eye shall see Him,” and they also shall pierce Him,” we do not believe He will make them see Him (with Him) to all at once, but that, as indicated in our text, it will be to those that “look for Him.” The seeing will not be that of the natural eye, for “without holiness no man shall see the Lord.” The holy ones are the saints. We shall see Him as He ascends into the heavens, beyond the reach of seeing of that by the natural eye. To see means to recognize; to perceive. When Jesus was present in the flesh, many saw Him with the natural eye. Few saw Him really. Eyes had they of the natural kind.

Again, a blind man could truthfully say, “Wonderful things in the Bible I see.” Paul says we are to watch and “see the day approaching.” We thus used the word see as meaning to recognize. Now we understand that Jesus, our head, is now present as our “Morning Star” (day-bringer), preparing a “little flock.” (We don’t claim to know them all.) The world and many of the virgins (pure ones; saints), are asleep, and know not of the “day star’s” having risen. Soon the few prepared ones are caught away unknown, and, with the dead of the same class, constitute “the prophets and saints” of Rev. xi. 18—the bride—the overcomers, who, under and in their leader and head, Jesus, are to “inherit all things”—be members of the “first-born”—therefore, “heirs of God, joint heirs with Jesus,” and may say, “Jesus now is—that is present as the One from earth as in heaven.” It requires all of the millennial age to accomplish God’s will on earth as in heaven, and to utterly wipe away sin and its results; corruption, pain and death.

Those who will first recognize this millennial reign as having been set up, and its sun of righteousness as having risen, the kingdom of God as having been “set up,” or commenced its reign, will be the “great company who go through the coming time of trouble and come up to (the family condition, as partakers of the eternal kingdom) the first resurrection.” 

They do not sit in the throne, but therefore are they before the throne.” We say that this class, the left of the church when the bride is taken, will be the first to recognize the kingdom as being established. As used by Rev. E. D. Adams, and its sun of righteousness as having risen, the kingdom of God as having been “set up,” or commenced its reign, will be the “great company who go through the coming time of trouble and come up to (the family condition, as partakers of the eternal kingdom) the first resurrection.”

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They do not sit in the throne, but therefore are they before the throne.”

Thus each class, as they become interested and awakened to “look for him,” shall see him. “To them that look for him, shall see him. ‘To them that look for him, shall see him.’

We have just read, in a contemporary which is seen by many of our readers, an article entitled, “Christ and the Anti-Christ.” We have also a little while since read a paragraph by Jesus at his second advent, will come in the flesh. The proof of his position he bases mainly on, 1 John iv. 2, 3. He quotes the verses thus: “Every spirit that confesseth that Jesus Christ erkomai [come] in the flesh as in heaven, is from God; and every spirit that confesseth not that Jesus Christ erkomai in the flesh is not from God.”

For many deceivers are entered into the world who confess not that Jesus Christ cometh in the flesh. This is a deceit and an Anti-Christ. 1 John iv. 2, 3, and 2 John, vii.

That the second advent will come in the flesh is admitted by the translation in these special texts, was merely because of the theology of these Episcopalians. It is the word invariably used [mark!] by the apostles when speaking of His future coming. We have also read that Jesus Christ erkomai occurs, putting them all in the future tense.

We are obliged to say that he has made a very serious mistake, and one calculated to lead into error any one not familiar with the Greek of the New Testament. Yet it is but just to say that, as far as we can discover, one who is skilled in Greek.

With the original, he evidently depended upon a Greek Concordance in making his quotations. The error wrongly crept in this way. In such Concordances, each word is given usually in its generic [general] form only, without reference to the changes it undergoes in passing through the various grammatical forms which distinguish its moods, tenses, etc. Thus, under erkomai, he would at once jump to references to passages containing such combinations as these: have come, is come, will come, may come, also cometh, came, &c.

If unfamiliar with the Greek forms and without an examination of the context, the reader would be totally unable to distinguish between the tenses.

Looking in the concordance then under “Erkomai” he finds references to some passages which he knows speak of Christ’s second advent. “If he fails to look further he may conclude that the term ‘come’ is not used in the New Testament. He would misread Christ’s future coming.” Of course a more thorough search would soon have revealed the error. Having thus reached a conclusion—unfortunately a wrong one—it is apparent that on finding other passages, which the apostles used of Christ’s future coming, he would be totally unable to distinguish between the tenses.

This he has done. Both in his proof texts, and in his list which he has given to support his translation of the proof texts, he has been thus deceived. His argument briefly but fairly stated is this. “Erkomai, meaning cometh, is the word invariably used by the apostles when speaking of his (Christ’s) future coming.”

Proof: a list of texts referring to the future in which he asserts erkomai occurs. Now, says he, (we}
are using our own words for brevity's sake.) Erkomai is the word used in I Jno. iv. 23, in which it speaks of a coming of Christ in the flesh, therefore the coming in the flesh spoken of, is in the future, at his second advent, and all who deny this are by the same authority called Anti-Christ—those who are in harmony with the WATON TOWER can pardon his admission to the WATON TOWER, and even excuse his mistake, but we cannot pass it by unnoticed; and now let us give briefly the facts in the case—First: Then: In the texts he has quoted the words in dispute are not confined to the coming of Jesus in the flesh, but include "come" (elthon) and "come" (erketai) (on which he hangs the whole argument), does not occur in any of them.

We will now quote the texts, and give the original words as they really appear:

"And when Jesus was come (erketai) into Peter's house, he saw his wife's mother laid, and sick of a fever." Matt. vii. 24.

Tell us, was not Jesus PRESENT?

"And when Jesus came into the ruler's house, and saw the minstrels, &c. &c. 23. We might read, "And Jesus having come into the ruler's house." &c. He had arrived. "And when he was come (elthon) into his own country, he taught them in their synagogues," &c. xiii. 54. Surely he was present in this case. "Then he (the evil spirit) saith, I will return into my house from whence I came out; and when he is come (elthon), he findeth it empty, swept and garnished." xii. 44. He had received and made ready the house, and found this condition of things.

"Blessed are those servants, whom, the Lord having come, shall find watching. Verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke xii. 37.

And now, dear brethren and sisters, let us look very carefully at Matt. xxiv. 44-51 in the light that has been given us, viz: that our Lord has come.

Therefore, be ye (ye brethren) also ready; for in such an hour as ye think not the Son of Man cometh (elthon) in the clouds of heaven, with power and great glory. Matt. xxv. 6, 31.

Tell us, was not Jesus PRESENT?

"For by one offering he hath perfected for ever them that are sanctified." Heb. x. 12.

Tell us, was not Jesus PRESENT?

"Then Peter stood up with a like word, and said to the brethren, Be of good cheer; ye shall be filled with the Holy Ghost." Acts ii. 15.

Tell us, was not Jesus PRESENT?

"For the Son of Man shall come in the clouds of heaven, with power and great glory. And then shall he send his angels, and gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 30, 31.

Tell us, was not Jesus PRESENT?

"He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." Matt. x. 40.

Tell us, was not Jesus PRESENT?

"But as touching things which are without, that is to say, matters of eating, or thing offered to idols, or drinking to blood, or any thing" Rom. xiv. 21.

Tell us, was not Jesus PRESENT?

"Blind to this day are those Israelites, forasmuch as they have never been opened to receive the law, neither were they circumcised in their flesh" Acts vii. 51.

Tell us, was not Jesus PRESENT?

"For the Son of man shall come in the like manner, as a thief, on a house in which they live not, in the night." Matt. xxiv. 43.

Tell us, was not Jesus PRESENT?

"And the kingdom of God shall be advanced among you." Luke xvii. 28.

Tell us, was not Jesus PRESENT?

"And the Son of man shall come in the glory of his Father, with his angels." Matt. xxv. 31.

Tell us, was not Jesus PRESENT?

Thus, the coming of Jesus in the flesh is proved, from the texts, but we are told that he also came in glory. We would ask, Is there any verse in Scripture in which the two comings are treated of in the same sentence? We have searched the Holy Scriptures from end to end, and can find none. The Son of man came in the flesh to save his people and to destroy Satan, and therefore the coming in the flesh spoken of is in the future, and therefore not to be expected until he shall have glorified his church. The Spirit so directed. We know that we have been feasting with him. Could we do so until he had come in to us? Nay more: Could we have heard the knock until he first had arrived, and stood, waiting and knocking for admittance.

And now, dear brethren and sisters, let us look very carefully at Matt. xxiv. 44-51 in the light that has been given us, viz: that our Lord has come.
QUESTIONS OF CORRESPONDENTS

Q. Bro. R., please give me your view of 1 Pet. iii, 19, which says that Jesus Christ was "quickened by the Spirit," by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing.

A. We understand this to teach that the Spirit which raised Jesus from death was the same which while the ark was preparing preached through Noah ("a preacher of righteousness") to the antediluvian sinners, now in the great prison house of death.

B. You have shown, I think clearly and scripturally, that the body of Christ, as well as the head give their lives as sacrifices for sins, and that as was the ransom price of "the household of faith," the body's life given during the Gospel Age is accepted as "giving up," or completing the work of the heat for the people. I see too that it seems to be the clear fulfillment of the goat sacrifice of Lev. xvi, but there is one text which troubles me, i.e., Col. i. 24, where Paul says: "I now rejoice in my sufferings and in the flesh, yes, and in my prison house of death."

A. God accepts the offering of the High Priest, head and body—the second Adam and his Bride as the ransom price of the world's life, as the offset of the disobedience of the first Adam and his wife.

Adam and Eve were one in the transgression; Jesus Christ and his bride are one in the redemption of the world. Now consider that God has covenanted to accept our sacrifice of earth-life and nature, and has promised us the higher—the Divine—and we, Jesus and His body, have accepted the conditions and covenant to die. Next, the question arises: How shall we die? Shall we go to the altar and knife as did the bullock and goat in the type? No, we have only to remember that the goat was to suffer and die as did the bullock which means that we have Christ Jesus as a pattern of how we are to give our lives.

He spent His life according to the Father's will in "doing good unto all men as he had opportunity, especially to the household of faith." And this is just what the Apostle enjoys us all. There are hundreds of ways of spending our life-power according to the talents we possess in the church, hold, in the workshop, in temperance reform, and in any other way we can bless and benefit humanity and exercise the Divine attribute love. But while it is good to do for any one, yet, Paul esteemed it a special privilege to spend and be spent for the church which is His (Christ's) body. Jesus' time was spent largely in instructing the disciples, and we should esteem it a special honor to be permitted to do much and suffer much for each other, as long as we have life or strength to spend.

Suppose I bought an article of you for $100, and came to you presenting the money and you said: Here is the article and the money too. I want you to spend this money, which is mine. Use it for the benefit of those you think fit, especially any of my relatives. You will be acting as my agent and may use so much of it on yourself as you find necessary to the accomplishment of my work (only). This would illustrate how we give ourselves, and how our Father accepts us (the body of Christ) as partners with our Head of the world's sin-offering, and also permits us to be his agents in doing good. Thus we are spending our lives and all that God has given us, are merely his stewards and were given all things to use, not for ourselves, nor to keep, but to use for Him. Let us so do.

Q. Please explain 1 Pet. iv. 16, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men, in the flesh, but live according to God in the Spirit and receive the like experience and hoping for the soon coming change to the likeness of his glorious body, of all who have made a covenant with him by sacrifice, I am your brother in Christ.

A. This shows the double nature of one begotten of the Spirit—the body still human, the spirit of the mind Divine. Peter is exhorting to separateness from the world, not only of our minds but also of our bodies as ruled over by our minds. The gospel (good news of our redemption and the promise of glory,) was given us, that our lives should be influenced by it and that we should be separated from the world as new creatures thus living according to God in the Spirit and representing his body.

He understands not the begetting to a new nature, new hopes and aspirations, and thinks a self-sacrificed life unnatural; and so it is unnatural. Therefore we must have the new nature implanted before we can crucify the old.

THE SCAPEGOAT

If the goat that was slain represented the saints, the "little flock," did not the scapegoat represent the "great multitude" that come out of great tribulation and wash their robes? After all this good work, they are the highest objects, and men now see what they are and what they should be; although they do not yet see done into the valleys of social and civil conditions so as to adjust things, but as the storm increases, they will be able to see, and will learn righteousness, and acknowledge "that the Most High ruleth in the kingdom of men."

Let us lift up our heads "knowing that our redemption draweth nigh."

"Cheer up, cheer up; the day breaks o'er thee, Bright in the morn, the beams of the rising sun Light from heaven is streaming for thee. Proving thee near the perfect day."

Rejoicing in the light now shining from our Lord's presence and hoping for the soon coming change to the likeness of his glorious body, of all who have made a covenant with him by sacrifice, I am your brother in Christ.

J. C. SUNDERLIN.
plagues,” and therefore the great burden of wrath fell on the Egyptians.

Take the case of the Jewish nation, as Christ found them, on this point. There we see a company of first ripe ones, those who accepted of Christ before their house was left desolate. As in the types, He destroyed the first-born among the Egyptians, and on them the unclean were sheath, though later ripe, but the chaff was burned with fire unquenchable. It was on that generation that Christ said all the righteous blood should come. Matt. xxiii. 34-36. Does not this put them in the attitude of the “seven last plagues.” Jacob and Esau, are used by Paul to represent the first-born and later born in the same family, and the two classes.

Rev. vi. 9-11. They have no part either as kings and priests or as ministers of the gospel, nothing of the manner of the disposition of the Jewish church— that this is the great event to which several types, parables and prophecies point. As in the pattern, there is the first ripe, the later ripe—wheat, and the tares—both have the same outward characteristics, the same religious profession, are defiled by the same defilement, who are defiled by contact with Babylon, but who have been forgiven have that pardon revoked, and the tares—"seven last plagues." As the sheep and the Babylon element, or tares—the children of the Devil—called "goats." They are all as the same until they are separated, but as the object of Moses and Aaron when they went forth to effect the exodus of the ten tribes from the land of Israel, and to bring Egypt down; so here we see first the separation and the "Come ye blessed" to the sheep, followed by "Depart ye cursed" to the goats.

As we have seen it was after the first three plagues that the Lord said: “And I will sever in that day the land of Goshen in which my people dwell . . . And I will put a division between my people and thy people,” Ex. viii. 22-23. Then follows on Egypt the seven last plagues. This looks like the separation of the sheep from the goats followed by the judgment.

Practically, we believe this separation will be fulfilled by the great body of Christians, who are left in the world when the saints or little flock are taken away to meet Christ, cutting them loose from their conformity to the maxims and customs of the wicked world around them. The call is a pattern as the entrance into the temple in heaven is a pattern. As they entered the temple in heaven they were separated, were cleansed and the hands of the priest are laid upon the heads of the "great multitude," who are defiled by contact with Babylon, but who have been forgiven have that pardon revoked, and the tares—"seven last plagues." Jacob and Esau, are used by Paul to represent the first-born and later born in the same family, and he makes the defiled one take the place of the later born. It is clearly that no man is absolutely above danger of falling until he is immortal.

We are impressed with the thought that a certain class who had been forgiven have that pardon revoked, and so share the fate of the "wonder." The idea of pardon being revoked seems strange to many Christians, as it once did to us, but such an idea is clearly taught by the Saviour in the parable of the two debtors. Matt. xviii. 23-35. One owed his Lord "ten thousand talents," and the other owed him "a hundred pence." The former was forgiven an immeasurable debt, and the latter could not pay his debt. The former had no thought of the great mercy that had been shown him, and went out in anger. The latter was greatly moved, and went and fell on his knees, and forgave him his debt. This was because he was willing to pay and could not. The other debtor owed this forgiven one an hundred pence, and he took him by the throat (just as some professed followers of Christianity do their fellow disciples) and in the face of his inability to pay, and his plea for mercy, he cast him into prison. And when his Lord heard it, he was angry and delivered him to the tormentors "until he should pay all that was due him."

It is a case of pardon revoked; and after giving this illustration the Saviour says, "So likewise shall my Heavenly Father do also unto you if ye from your hearts forgive not one another his trespasses." Our sins are forgiven elsewhere, and we are not bogged out until the sanctuary is cleansed and the face of the Lord is hid, but we are delivered from the scapegoat, or until "the times of refreshing shall come from the presence of the Lord." Acts iii. 19. And the way to retain forgiveness is by forgiving others their trespasses. If it would be on the side of the Lord's goat instead of the Devil's we must follow the Lord's methods of dealing with others. "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. xvi. 24.

We would call attention to the judgment scene of Matt. xxv, as having in it the illustration of much that we have said. The scene is laid after the saints have ascended to the Father with Christ who came forth to meet them in the holy place. They are now one in power and glory as were Moses and Aaron as the Jews were delivered from Egypt and brought to the promised land of Zion. And so we have seen that the Saviour says, "All they that are of the household of Israel, of the "seven last plagues.” Jacob and Esau, are used by Paul to represent the first-born and later born in the same family, and so the scene is laid after the saints have ascended to the Father with Christ who came forth to meet them in the holy place. The Jews are gathered before Christ and those whom He calls "these my brethren." Verses 40-45. That the nations here mean the Christian nations, is evident, because no other nations have been brought in contact with Christ in the persons of His saints. The parallelism between the ending of the Jewish and Gospel ages, and also the idea that the rejected portion of each house is the scapegoat, are sustained in our mind by comparing the words of Jesus in reference to the blood of the first-born. "All they that are of the household of Israel, of the scapegoat, or until "the times of refreshing shall come from the presence of the Lord." Acts iii. 19. And the way to retain forgiveness is by forgiving others their trespasses. If it would be on the side of the Lord's goat instead of the Devil's we must follow the Lord's methods of dealing with others. "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. xvi. 24.

(In the article above, Brother F. suggests some food for thought regarding the type of the sin-offering, scape-goat, etc. We fully agree with the general view expressed relative to tares, Babylon, etc., not representing the church in any sense, neither the "little flock" nor great company.

But we must yet hold to our views. Of the Egyptian nation, or the tares of the gospel church, or the gospel church, or Babylon, that, each in their turn, receive the uttermost wrath, or wrath without mixture, as "seven last plagues." As the sheep and the Babylon element, or tares—the children of the Devil—called "goats." They are all as the same until they are separated, but as the object of Moses and Aaron when they went forth to effect the exodus of the ten tribes from the land of Israel, and to bring Egypt down; so here we see first the separation and the "Come ye blessed" to the sheep, followed by "Depart ye cursed" to the goats.

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the church. If they present themselves, they may deceive men, but not God. Again: God intimates that as far as He is concerned, He has no choice (shown by casting lots) as to which shall be the sacrifice or sin offering. This would not be true of a hypocrite. God would not accept of a tare's sacrifice for sins unless it were pure, free from sin. Jesus was such in fact. We are so, because justified by Him, and we think that both goats standing thus before God must represent, not tares, but justified ones—Christians.

This class of true (though not faithful) Christians stand side by side with the faithful ones who do follow their Lord's example, and crucify the will of the flesh. These are overcome by the world, and though they would love the approval of their Lord, cannot bear the frown of men. Like the unfruitful branches, they do not bear the fruit of the vine, but merely the boughs. You know that the paper is FREE to all who want to read it and consider themselves unable to pay for it. You know, too, that we expect at least a postal card from each subscriber each year. If, therefore, you desire a continuance of the WATCH TOWER's visits this year, and have not so informed us, do so at once, or be neither surprised nor offended if you do not receive the November issue.

NOT UNTIL

In answer to a number of requests, we had purposely visiting several places in New York state, where little bands of subscribers reside, among others, Brockport, Honoeo, Dansville, etc., but will defer so doing until the early part of November.

We have had numerous and urgent calls for WATCH TOWER

NOT UNTIL NOVEMBER

Tracts on various topics, and purpose (D. V.) issuing several as soon as possible. They will be cheap tracts for gratuitous distribution and will be furnished at a very low price to those who wish to distribute them, or free to those so desiring them. We will use a portion of October in this way instead of traveling.

Vol. II PITTSBURG, PA., NOVEMBER, 1890 No. 5

"CAUGHT UP IN THE CLOUDS"

“The dead in Christ shall rise first: Then which are alive, clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thes. 4:17.

The scene here described is undoubtedly the same event as shown by the same Apostle in 1 Cor. xv. 51, 52, where he calls it our change from a natural, corruptible, weak, earthly body, to a spiritual, immortal, powerful heavenly body. Those members of the seed (of God), Christ, who lie in death’s cold embrace, shall arise spiritual, immortal, etc., but we who are alive and remain unto the coming of the Lord, shall be changed in a moment, in the twinkling of an eye. These descriptions seem too, to parallel the one who has part in the first resurrection, the victors, overcomers—who had not worshipped the beast, neither his image, neither had received his mark. Because changed to immortal (incorruptible) beings, “on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years.” (Rev. xx. 4-6.)

This must be a description of the change of the little flock or bride since the second or great company are not called overcomers, and do not overcome the beast, image and mark, but are subject to their power, until their (beast, etc.) are overthrown in the time of trouble already commenced upon them. It is the body of Christ who are the overcomers. “To him that overcometh, I will grant to sit with me in my throne even as I overcame.” “He that overcometh shall inherit all things.” Now notice the change. Sometimes only which is mentioned in our text— “The dead in Christ” (members of “the body”) and the living of the same class, who are “caught up”—more properly “caught away.” (So rendered in the Diaglott.)

The change which takes place in connection with our catching away as shown in the corresponding passage of 1 Cor. xv. 51, 52, viz.: from natural, earthly bodies to spiritual, heavenly bodies, would seem to indicate to us that this change is itself the catching away referred to—and so shall all be changed to this form of glory. When changed, it will be as unto Christ’s glorious (spiritual) body—we will from that instant be as invisible to fleshly beings as He is, and as Angels are. Our Lord we recognize as invisibly present, and Angels are said to be “ministering spirits sent forth to minister for those who shall be heirs of salvation.”

leaves, and are, therefore, “castaways” from the high calling and honors of the overcomers. These are not accounted worthy to escape those things coming upon the world, and go through at least a part of the world’s trouble, the object being the delivering over to Satan, for the destruction of the flesh, that the wicked may be saved on the day of the Lord Jesus. This is made necessary by their having failed to crucify the fleshly nature according to their covenant. And as we have already seen, it is necessary for all to lose the fleshly nature and form, either by “destruction” or “sacrifice,” in order to the obtaining of the divine form and nature. “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God—your reasonable service.”

The subject is large and will bear much examination, which we hope all will give it. —Editor.}

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work as Reicher of the first-fruits of this Gospel Age. (Rev. xiv. 16) in separating between wheat and tares and gathering the living into a condition of readiness for their change. The final preparation is made when the Bridegroom comes, and they that are ready for union, go in with him to the marriage—into the ‘guest chamber’ where they may finish the life. Let us see: If we had visited the Tabernacle in the wilder- and minds of the heathen and the Jews. “The

Israel at Mount Sinai was a type of the world receiving instructions from God during the time of trouble. They saw the fire from the Mount enveloped in clouds, so in the time of trouble, the world will learn of the Lord’s presence by the judgments [fire] issuing from the kingdom [mountain] though obscured and enveloped by the clouds and darkness [trouble] of that time. “He shall be revealed in flaming fire.”

We have seen that in his days of presence it will be as it was in Noah’s days—The world will know not. (Matt. xxiv. 39, Luke xvii. 26.) We are told that the day of the Lord is a day of trouble, a day of clouds and thick darkness. (Zeph. i. 15. Joel ii. 2.) We are told also that “as the lightning, so shall the Son of Man be in his day.” (Matt. xxiv. 27, Luke xvii. 24.) Now if he is to be as lightning and his day, a day of clouds as the above text assert, are they not in harmony? In the natural world, the lightningLP ealth and the thunder LP sults given to us to that atmospheric changes are taking place, that the vitiated and corrupt “air” is to be changed and we rejoice that it will be pure after the storm.

BEYOND

In his letter to the Hebrews, the Apostle frequently refers to a veil. He is writing those who were familiar with the earthly tabernacle, its arrangements and services. The Apostle endeavors to show that it was only a type of the features of the heavenly tabernacle. The Apostle uses the word “veil” in the New Testament only three times, two of which were called vails.

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Let us see: If we had visited the Tabernacle in the wilder-ness, the first object to meet our attention as we approached would have been the white linen curtains which completely surrounded everything (both Tabernacle and its courts) so high that we could not see over it, and reaching to the ground so that we could see nothing under it. All the work within is hidden from our eyes. This is “the curtain” or veil of ignorance and unbelief. This veil now prevents the world from seeing the words of the Lord, etc., not going on inside (in the church). This curtain now conceals the hearts and minds of the heathen and the Jews. “The veil is upon their heart,” “the same veil untaken away.”

This veil of ignorance and unbelief obstructs their view during this gospel age, while God is taking out a people as the body of the High [163]
GATHERING TO CHRIST

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 1. 5.

That this refers to the second coming is evident because the first was in the past when Paul wrote. That it does not refer to His final coming, or manifestation to the world, is clear, because when He thus comes "all the saints" are to come with Him. Zechar. xiv. 5. Their gathering unto Him is "the gathering unto the church of the body..." The reason why this is used as a type of His coming is: He must have all the spiritual strength and light to be derived from the unleavened bread and the golden candlestick. Let us press on close up to the second vail, and there at the golden incense altar offer an offering acceptable and of sweet savour to God through Jesus Christ.

This gathering is not at death, nor continuously before That this refers to the second coming is evident because of all the members of Christ, and its destruction ("burning") requires all of this gospel age. Though Paul's body was raised after the gospel age, and those who entered through the second vail until all we who are fellow members of the same body, likewise have the body of flesh destroyed, for "They without us shall not be made perfect." (Heb. xi. 40.) Consider for a moment what it will be for us to be made perfect. Would it be the perfecting of the flesh nature? Oh, no! We gave it up to destruction as a sacrifice, before we passed the first vail, and the life that we now live and seek to have perfected is the spiritual, Divine life. Living begun in the spirit and progressed thus far, could we not be made perfect? We have the "mind of Christ," the "spirit of Christ," the "spirit of adoption," "our new nature," and enjoy it. What we lack of being perfect is a spiritual body in harmony with our spiritual nature. And this is what we are waiting for, this condition of perfection. "Who shall be made perfect is come that which is in part shall done away." Now we are in part natural, but the natural part will soon give place to the body which God has promised us—a spiritual body.

We have seen that there are two stages to the second birth; first, the begetting of the spirit when we get our new life in the old body, where it develops at the expense of the body; second, our birth by the resurrection, when we shall be made perfect. And this is the general lesson taught by the two vails in the Tabernacle. To enter the presence of God—the plane of spiritual or Divine life—both of these vails representing the flesh must be passed. To the beloved brethren, you have all come in through the outside "covenant of sacrifice," called saints. All believers coming through the "curtain" are "called to be saints," but only those who obey the call and yield themselves sacrifices "make their calling and choosing sure." Thus this first vail represents clearly our death to the world. The flesh is left outside, voluntarily given over to death and destruction, while we as new creatures in Christ, go beyond this vail, and enjoy a newness of life. Thus we fill two pictures: our earthly nature has been given up, designated life, and is being taken without the camp. There must be destruction, while our new nature is at the same time "created in the image of the first vail, not as men, but as members of the High Priest body. We are not only dead with Him, but also alive with Him. "We are buried with Him by baptism into death." (Rom. vi. 4), wherein also ye are risen with Him." (Col. ii. 12.) The natural man, Would it be the perfecting of the fleshly body? No, for we are not only dead with Him, but also alive with Him. If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things on the earth, for ye are dead." (Col. iii. 1-3.) For God "has raised us up, (in the spirit of adoption," our new nature, the plane of spiritual or Divine life—both of these vails representing the flesh must be passed. This gate repres...the church of the body..." The reason why this is used as a type of His coming is: He must have all the spiritual strength and light to be derived from the unleavened bread and the golden candlestick. Let us press on close up to the second vail, and there at the golden incense altar offer an offering acceptable and of sweet savour to God through Jesus Christ.

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and because neither Christ nor Paul mentions any interval of time for work between the coming and the gathering, it is most commonly supposed that the gathering is immediately after His coming. So when we speak of the Presence of the Bridegroom, and express our conviction that He has come to deliver, we are met with the objection, "If He has come to gather us, why are we not gathered, and why do all things continue as before, and we are left to toil on in the enemy's land?" From the standpoint of the objector our claim is a seeming absurdity; and for those who have a correct estimate of the evidences there is room for great sympathy. When a position is not understood it is readily perverted, and we need patience when we are misrepresented.

Whoever will read the passage from which our text is chosen will find that the assertion is so founded upon judgment, [fire means judgment,] and therefore an interval of time, either long or short, in which that work of judgment is to be done, between the coming and the gathering. The fact that this interval is not mentioned by Christ and Paul, in the passage referred to above, is certainly true, but such an interval does not exist. The whole truth is seldom, if ever, found in one connection. In Luke xix. 15 and onward is an account by the Lord Himself, of a work of examination after He had returned, and before the reward. As the reward is to be with Him and like Him, (these two things being included in each other,) this is evidence that there is an interval of time between the coming to gather the saints and the gathering itself. Of course we believe that the intervening work is in reference to the gathering, that being the object for which He came.

There are facts associated with the deliverance of Israel from their bondage in Egypt, which we offer as having a bearing, typically, on this subject of the Lord's coming and the deliverance of the church. In that picture it appears that we are to foresee typologically what they represent in our household of faith, including not only the saints,—a "little flock"—but also "them that fear His name, small and great,"—"a great multitude,"—while Aaron represents that portion of the church called "saints," who are to be most directly associated with Christ as a Great High Priest, and in the work of executing judgment. The gathering of the saints unto Christ, is doubtless foreshadowed by Aaron, going to meet Moses in the Mount of God. And, it will be observed, this event had reference only to the execution of judgments, and also through the plagues to the deliverance of Israel.

In the third chapter of Exodus we have the record of the Lord's appearing to Moses at Horeb, or Sinai,—"the Mountain of God." Ver. 1. The Lord appeared in the burning bush, and called Moses, and said to him, "Moses, I am the God of thy fathers, of Abraham, and of Isaac, and of Jacob." Moses said, in effect, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Verses 7-8. Here are stated the fact that He had come and the object of His coming. He came, and yet we are to considerable time after He came to deliver them, before they were actually delivered. The relation between the Lord's coming then, and the deliverance of Israel, is as intimate as the relation between the Lord's coming now, and the gathering of the church. The Lord is as present in the deliverance, as Moses was in the gathering. Moses was closely connected as "I will come again and receive you to myself." Now we know that there was a time between that coming and deliverance; will not our readers admit the possibility, yea, the probability, of there being an interval of time between this coming and deliverance? To enforce that thought, put yourselves in the place of the Israelites, toiling on under the terrible Egyptian bondage. If Moses should come to you with the statement, "Be of good cheer, comrades, the Lord has come to deliver you," would there not be so much doubt as to the issue of it as there is to the time we make, and for the same reasons: "We are not delivered and all things continue as they were?"

There was, of course, a longer time between the coming and the deliverance of the whole nation, than between the coming and the deliverance of the "first fruits." Exod. iv. 22. And here some are to be accounted worthy to escape the things coming on the earth; (Luke xxi. 36) as overcomers to sit with Christ [the prophet like Moses — i. e. the antitype] in His throne, and have power over the nations to break them, (Rey. ii. 26-27 and iii. 21,) "To execute vengeance upon the nations and punishments upon them that dwell in the earth." We answer: but Moses had come to deliver you," escape the glory to when to the salvation of Israel—the Lord's son, even His first-born. Exod. iv. 22. Here we are met with the objection, why are we not gathered, and why do all things continue as before, and we are left to toil on in the enemy's land? From the standpoint of the objector our claim is a seeming absurdity; and for those who have a correct estimate of the evidences there is room for great sympathy. When a position is not understood it is readily perverted, and we need patience when we are misrepresented.

In describing the scenes associated with the deliverance of the church down here, John the Revelator speaks of "seven last plagues" also, which we may reasonably expect to stand in the order foreshadowed in the type. "Seven last plagues" implies that others preceded them, as in the type. We think the same order of events is to be found in the antitype as in the type. In Rev. xiv. 1 we see 144,000 overcomers with Christ on Mount Zion. "These are they which were not defiled with women" [churches, only corrupt churches would defile,] and are "the first fruits unto God and to the Lamb." Verse 4. We believe this company are the saints as represented by Aaron; and as Moses and Aaron went together in their work, so these "follow the Lamb whithersoever He goeth." These went up to meet Christ, their brother, in Zion—the Mountain and City of God. (Heb. xii. 22, Emp. Diag.)

If it be asked, "If Sinai was the place of meeting of Moses and Aaron and was called the Mount of God, why do the saints meet Christ at Zion instead of Sinai?" We answer: All we have to deal with are the revealed facts. Sinai was the place where he met with God and received the law to be given, through the type, after the plagues. Coming in glory does not necessarily mean shining with a literal light. The judgments and co"
adulterous union with the world, and therefore defiled with corrupt churches, as the "little flock" were not. Verse 4. Because of this confusion they are called Babylon. The object of this message and the attending judgments "or punishments upon the people" is to cause the downfall of Babylon, by producing a complete separation between the excommunicated and the world with whom they have been united and under whom they have suffered as slaves. Never did the Israelites serve the Egyptians more slavishly than is the nominal church serving the world. They dare not as yet assert their independence.

But there must come a change. The standard of Christi,

anity must be exalted. The "great multitude" must wash their robes, and make them white. Rev. vii. 14. Had their garments not been "defiled" they would not have needed washing. Christ gives all His people clean robes, but the mass have suffered their garments to become spotted with the flesh and by contact with the world.

We suggest that this exaltation or washed state of the church is forshadowed by the complete separation of Israel from Egypt in the land of Goshen, and that the three first plagues represent the means by which this is to be brought about. We understand that washed and separate state to be the "Sea of glass" condition. Rev. xv. If it was a victory to be exempt from the "seven last plagues" in Goshen, it can be no less so now. Surely no one will say that it will not be a great victory when the "great multitude" of Christendom shall rise from bondage to the Beast, His Image, &c. It will be a glorious victory for them, for truth and for God. One of meager interest in comparison, was the type. Coming to our own day we can see another shadow of it in the judgment that broke the shackles from four millions of human slaves. But the victory that will bring men to the "sea of glass" is as much greater than those, as spiritual things are greater than natural things.

Remember the ones addressed by this judgment message is a motley crowd—a world church. Those who obey the call get the victory; and those who do not obey it but continue on the world's side, or continue to worship the beast after the message is given, will suffer the full expression of wrath as represented by the "seven last plagues." This terrible fate is expressed by the third angel.

As the excommunication from the seven last plagues in Goshen preceded the final deliverance from Egypt, so it seems that the "sea of glass" condition which is "mingled with fire" preceded the final entering of the temple in heaven of this "great multitude" of victors. Though protected from the plagues, yet "No man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Rev. xv. 8.

The real "sea of glass like unto crystal" is before the throne (Rev. iv. 6) and is not mingled with fire. This of Rev. xv. which is "mingled with fire" is "as it were, a sea of glass." The people protected in Goshen were, "as it were," saved, but not actually saved from Egypt until after the plagues; when the Lord brought them out, that they might serve Him. Ex. iv. 23.

"The great multitude who are protected from the plagues on, "as it were, a sea of glass," do finally enter the heavenly temple and take their places as servants "before the throne" which is the locality of the real "sea of glass like unto crystal," seems evident by comparing Rev. iv. 6 and vii. 9-15. The sea of glass is "before the throne" and the great multitude serve "before the throne" in the temple. If we are now occupying, "as it were, a sea of glass," it seems as if it would prove that the throne had been already established before which the sea of glass is located. We confess our ambition has been and is to have a part with Christ in His throne, and not to occupy the sea of glass before the throne,—i.e., to rule and not merely to serve. The condition on which this high position is to be gained has been ably presented by others, and of the responsibility involved in the sacrifice more may be said in another article. "If we suffer we shall also reign with Him." J. H. P.

PUT ON THY BEAUTIFUL ROBES, BRIDE OF CHRIST

Put on thy beautiful robes, Bride of Christ; For the King shall embrace thee today; Break forth into singing; the morning has dawned, And the shadows of night flee away.

Shake off the dust from thy feet, Bride of Christ; For the Conqueror, girded with might, Shall vanquish the foe, the dragon cast down, And the cohorts of hell put to flight.

Thou art the Bride of His love, His elect; Dry thy tears, for thy sorrow is past; Leave were the hours when thy tears away, But He came with the morning at last.

Choir answers choir, where the song has no end; All the saints raise hosannas on high; Deep calls unto deep in the ocean of love, As the Bride lifts up her jubilant cry. —Selected.

COVENANT BY SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psalm 1. 5.

Who are the saints? According to the above, none are saints who make no sacrifice. It is clear that the New Testament makes a distinction between saints, and them that fear (reverence) God's name, small and great. Rev. ii. 18. And yet, as breath into singing; the morning is to find a place before the throne in the heavenly temple. "And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun shine on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

These evidently see the Lord, dwelling as they do in His presence, and yet Paul tells us that "Without holiness no man shall see the Lord." Heb. xii. 14. Now if this great multitude do see the Lord, it proves that, when they see Him they are holy and therefore saints. How can we explain this seeming paradox? We are brought to this conclusion that all who ever enter the heavenly city either as Kings or as servants—i.e., as the government, or as citizens—must be holy or saints, but that there is order in their development. The King and priest company are the first ripe, and also the throne of the heavenly city is established first. Rev. iv. 2. This is "the throne of God and of the Lamb," and also of a company represented by twenty-four elders with crowns of gold. Rev. iv. 4, v. 6, vii. 17 and xxii. 3.

At the time of the establishment of the throne, or rather perhaps the exaltation of the "little flock," or those who are ready for the throne, this "great multitude" are to find a place before the throne in the heavenly temple. "And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun shine on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 15-17.

"Those that have made a covenant with me by sacrifice seem definitely to refer to the faithful few—the "Non-estes.""

In presenting some thoughts on this subject of sacrifice, we wish to indorse in part what has already been presented in our paper by other brethren. We have been slow to ac-

cept this view, and cannot yet accept all the conclusions which have been drawn by the brethren. And we would here say that we honor as one of the chief Christian virtues the spirit that differs in opinion and yet lives in harmony; keeping the "unity of the Spirit in the bonds of peace." Eph. iv.
3. That is the kind of bondage under which we are laboring.

We call attention first to the tenth chapter of Hebrews. The first verse speaks of "those sacrifices which they offered year by year," during the typical service of the earthly tabernacle. Notice, first, it is not one sacrifice, but plural—sacrifices. Second, these were not the daily sacrifices, otherwise they would go for the whole year. Third, they went for the day of the seventh month—the atonement day. This is confirmed by the third verse. "But in those sacrifices there is a remembrance again made of sins every year." This is still further confirmed by the twenty-first verse, in which it is mentioned that "—sacrifices to be offered year after year"—" built a tabernacle." By turning to Lev. xvi., we will see that such were the animals offered by the high priest on the annual day of atonement.

It has been clearly shown that the tenth day of the seventh month, the last day under the law, was a type or shadow of the whole gospel age, including the closing work of our Great High Priest, as well as the opening work. This being true, let us mark this point, that the sacrifices of this age were not typified by the daily offerings of the lower order of priests, but only by the annual offerings of the high priest. And as there were daily offerings for the people after as well as before the atonement day, so there will be offerings for the people after as well as before this atonement day—the gospel age. It is also evident that the provision of the tenth day is an atonement for all the sins of Israel, for the National Covenant was their basis for all other offerings, both before and after. Let this be specially noted by any who are in doubt as to the application of the benefits of the atonement after the gospel age.

Looking at the sacrifice—the bullock and goat—of Lev. xvi., in connection with the sacrifices of the tenth day, we have the following strong reasons for believing that the bullock represented the body of Christ, which was prepared for sacrifice (Heb. x. 5), and that the goat which was slain represented the bodies of the saints, which they are called upon to sacrifice. Rom. xii. 1. This is also the basis of the fact that the gospel age is age of suffering, beginning with the personal sufferings of Christ, the Head, and not being complete until we, as the members of His body, have filled up what is behind of the suffering of His body. When the sufferings of the atonement are ended, the glory will follow (1 Pet. i. 11), and "if we suffer, we shall also reign with him." 2 Tim. ii. 12.

Christ, our Head, is our example in suffering as well as in other things, and it is a remarkable fact that it is Christ in us that endure infancy, disease, suffering, and death. The body of Christ in the antitype, were the offerings. In Lev. xvi. 6 and 10, we learn that the bullock was for, or represented, Himself; i.e., the high priest. Not that the priest was drowned, and had a substitute in the beast, but illustrating, as in the type, that the very image of coming good things. (Heb. x. 1), the relation of the two natures of Christ, as both Priest and Sacrifice.

The same two verses tell us that the bullock was to "make an atonement for himself, and for his house." We do not think it is better to say, "himself," than the first "himself," in the same verse. They both refer to Aaron himself, and Aaron's house clearly means the whole tribe of Levi, of which Aaron was the representative or head. The Chie of Levi in this picture clearly represents the chief of Christ, or House, we will say, the camp of Israel as clearly represents the world of mankind, as distinct from the church.

The two goats are taken from the congregation of the children of Israel (ver. 5), and they were as a sin-offering for the people, and in the antitype, were the offerings. In Lev. xvi. 6 and 10, we learn that the bullock was for, or represented, Himself; i.e., the high priest. Not that the priest was drowned, and had a substitute in the beast, but illustrating, as in the type, that the very image of coming good things. (Heb. x. 1), the relation of the two natures of Christ, as both Priest and Sacrifice.

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The period of Christ's earth life was to Him what the gospel age, from Pentecost until this very sacrifice of the church, represented by the Tabernacle, is to us. His life devoted to God, on account of man, was sweet incense in heaven. So as we follow His example, our lives are sweet incense in heaven. As His sacrifice was not complete until He was dead, so ours is not complete until we are dead (or its equivalent for those "who are alive and remain"—the Lord saying "It is enough"). As the blood of the bullock (representing its death, or a complete sacrifice) being sprinkled in the form of a cross on the mercy seat, was not fulfilled until the ascension of Christ into the Holiest, does it assume, then, if the goat represents those who are faithful in sacrifice even unto death, that its blood, being sprinkled in the form of a cross on the mercy seat, should be fulfilled after the resurrection and ascension of the saints? If not, why not?

As Christ's sacrifice was complete and accepted before the salvation of the church began, for whose benefit it was directly made, so the sacrifice of the church must be complete and accepted before the salvation of the world begins, for whom it was made. Christ, the Head, gave Himself for the church, the Body; and we, being our Bodies, must overcome the flesh, putting it to death, thus making our bodies living sacrifices even unto death, the general teaching of the New Testament.

Nothing seems clearer than that this sacrifice and victory are represented by baptism, the real death to sin and mortality and resurrection to holiness and immortality being represented by the personal sprinkling of the blood. The symbol is the form of the sacrifice, but to make the sacrifice itself is a life work. This is the real baptism. Christ said "I have a baptism to be baptized with, and how am I straitened until it be accomplished." He evidently referred to His death. He had a cup to drink, of which He also spoke. He drank it to the very dregs. Shall not we drink it by being "faithful unto death"? To such is promised that they also may reign with Him in His throne. "Tis the very same Jesus." He drank it unto sin once; but in that He liveth He liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 10, 11.

Many promise to drink this cup and die this death by obeying the law; but only those who pay their vow unto the Lord, and thus make the covenant by sacrifice, are counted "crown of life." "In that He died, He died unto sin once; but in that He liveth He liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. vi. 10, 11.

If I am ready for the service and He does not use me, then it will not be my fault. But we feel assured that there is not one in all God's family who is ready and emptied of self the Master would not use. The reason we are not more used, seems to us to be, that we all have more or less of that still within us. It is our self-concern, our selfish way, but for others.

THE TABERNACLE, No. 3

We have been hindered for sometime from following up our series on this subject, and gladly take it up again.

[We have already looked at the court and its gate. We have entered, and, so to speak, have passed the outer pool of laver. And now, having been consecrated as priests at the laver, having brought our sacrifice—our flesh life—and laid it down with Christ on the altar of burnt offering—crucifying the flesh; being made conforme unto his death—we are presented to the temple as priests.

We stand at the door of the Tabernacle. Like the gate of the court, it is made of snow white curtains. We look at it closely. It is radiant with blue and purple and scarlet, and covered with needlework. We have already seen, when looking at the entrance to the court, that Christ is the door; and now again we discover"

"It is the very same Jesus." In admiration we gaze at the beautiful colors, symbolic of his faithfulness, his majesty and his saving grace. We see him represented by the cherubim, and areindeed brought near as a brother—as our glorious King and Head and as our Saviour who redeemed us with his own precious blood. The needlework appears to symbolize those Christian graces which, though slowly developed, and perfected by the toil and suffering through which they have been brought, are not yet completed.

Shall we enter this holy mystic lodge? Are we desirous of seeing its light, and of learning its mysteries? Do we owe ourselves to walk in obedience to its teachings, and obey—even until death—the mandates of its Royal Master?

represented by the goat, to do just what He had done—make the needed sacrifice, and so, in due time, to share his glory.

That the Holy Spirit is Christ's representative in His church is shown in Jno. xiv. 16-20; xv. 26, and xvi. 7-15. And that is by the indwelling of this Spirit, or Christ in us, that we are counted members of Christ, and, therefore, applicable to the sacrifice of the church, represented by the Tabernacle, as applicable to the sacrifice of the individual in Christ. This is the real baptism. Christ's sacrifice, the accomplishment of the covenant, was complete and accepted before the church was organized, for whose benefit it was made. Christ, the Head, gave Himself for the church, the Body; and we, being our Bodies, must overcome the flesh, putting it to death, thus making our bodies living sacrifices even unto death, the general teaching of the New Testament.

We may do it with safety. There is no dark unawakened work here, fearful of the light. Yes! we have taken the obligation, we have passed through the ceremony of initiation, I may not be, but in that He liveth, He liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 10, 11.

THE TABERNACLE. No. 3

PITTSBURGH, PA.

THE TABERNACLE. No. 3

PITTSBURGH, PA.

[Oh that the deep import of the matters presented above could be fully realized by all the dear flock. What a change it would make in many lives. How many, who have coveted with God to sacrifice the earth life and spend it with all its talents and powers in His service are really spending it for self. Instead of self-sacrifice the rule of life and action is self-originated and self-gratified. Truly our lives are much like the world's; they have only the natural life to care for and so spend their time and every effort in seeking earthly good but we are seeking heavenly riches—with self above. We may desire to do our work for Him, but "Be not deceived, God is not mocked." If we covetously set ourself to sacrifice and take up our cross and follow the example set by Jesus "we would walk in His footsteps." We well know how he spent His life, not in self-gratification nor in any other selfish way, but for others.

The fleshly nature will oft suggest to us: You cannot do as Jesus, Paul, Peter, etc., did. Let our new nature answer: I may not be a vessel to as much honor and as much used by the Master as were the apostles, yet in my sphere, be it ever so humble, I can be as completely consecrated and as anxious to be used and spent in the Lord's service as they were.

"A broken and emptied vessel,

For the Master's use made meet."

If I am ready for the service and He does not use me, then it will not be my fault. But we feel assured that there is not one in all God's family who is ready and emptied of self the Master would not use. The reason we are not more used, seems to us to be, that we all have more or less of that still within us. It is our self-concern, our selfish way, but for others.
CLEANSING THE SANCTUARY

This is an article reprint of ZION’S WATCH TOWER, November, 1880, page 5-6, illustrating the gradual unfolding of the truth.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands on the head of the live goat, &c. Lev. xvi. 20, 21.

It seems that "reconciling the holy place," &c., is the same as "cleansing the sanctuary," and the above text clearly infers that work which took place in the tabernacle of the congregation when he was, "while under his wings."

"He that goes up into the mount of God to meet Moses, and receives the writing of the law, goes to make an atonement in the holy place, until he

What can that work be? From facts already mentioned in other articles, we are led to the conclusion that the cleansing of the sanctuary will find its fulfillment in the separation of the great multitude of the church from Babylon, under whom they have been in bondage, and by contact with whom they had been defiled. This cleansing, or coming out of Babylon, we understand to be the washing their robes and making them white, and that it was foreshadowed by the separation of the twelve tribes of Israel from Egypt, as a type of the division from the seven last plagues, which came on Egypt. This exemption in Goshen we understand to be the foreshadowing of the state of the washed ones, or who have gained the victory over the corruptions of Babylon, and stand on "as it were, a sea of glass mingled with fire." Then a thousand shall fall at their side, and ten thousand at their right hand, but it shall not come nigh them.

If, as seems clear to us, the scapegoat represents Babylon, or those left in the land of Canaan, and the goat's blood, represented by the sprinkling of the goat's blood on the mercy seat, represented the pouring of the seven vials of wrath upon Babylon, after the great multitude are separated or cleansed; then the laying of hands on from Babylon, by washing their robes from the defilements of Babylon, in both doctrine and practice, and that the separation, or cleansing state, is, "as if were, a sea of glass, mingled with fire."

Fourth: That laying hands on the head of the scapegoat represented the pouring of the seven vials of wrath upon Babylon, after the great multitude are separated or cleansed.

Fifth: It is further evident that this scapegoat work must necessarily coincide with the exaltation of the little flock, and just conformed to the will and death of Christ.

Sixth: The fact that no man of these, on, "as it were, a sea of glass," is permitted to enter into the temple in heaven until after the plagues are fulfilled (Rev. xv, 8), seems clearly represented by the statement in Lev. xvi. 17. "And there shall be a sea of glass before the throne; and in the heaven an exhalation, for the deliverance of the "great multitude" that was written in heaven."

This nuneration of the scapegoat work as well as the things that precede it. Vs. 10.

The reason we present these things is the apparent harmony, to our minds, between the facts of the gospel dispensation elsewhere revealed and the sixteenth chapter of Leviticus. We have endeavored to find in the picture an illustration of the landscape, so to speak. We do not present these thoughts in the spirit of dogmatism or concision. We are sure that the Lord will do all things after the council of His own will, whether we understand that will or not, but we believe it is our duty and privilege to search and learn all we can about His ways. Even the effort to learn is beneficial, if we do not think more highly of ourselves than we ought to think; and if we have been, or may be, able to discern truth, all credit is due, not to us, but to the Spirit of truth.

One thing we wish to emphasize: not so much those who understand the philosophy of the sacrifice are to be sharers with Christ, as those who make the sacrifice; as not those who understand the process of digestion are benefited by the food, but those who digest it. If our view of this work of sacrifice be right, it is not commonly known, but we are sure that many, during the age, have been conformed to the will and death of Christ. It is not supposable that the woman who cast two mites into the treasury understood this view of the sacrifice and things associated, yet it is our duty and privilege to search and learn all we can about His ways. Ye are not your own; ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are His. J. H. P.
AARON AS A PRIEST

Whom does Aaron as a priest represent? In brief, we answer, Christ; but this is explained in detail through the study of judgment as it represents the saints with Christ. In the deliverance of Israel he is administrator of judgment; while in the work of atonement, as revealed in Lev. xvi., he is priest. If Aaron as priest represents Christ, in order to understand this, we must first determine Who is Aaron as priest.

Who is Christ? This may seem to some a strange question, but to us it is very important. We think it has been shown that the Christ of the Scriptures is a compound being, Divine and human, and that there are two stages of His existence after His birth in the flesh; first the natural, afterward the spiritual. In the first He was a Divine being in human form, and in the second a human being in Divine form. He is “the root and the off-spring of David” since His exaltation as well as a priest.

The mystery of Godliness includes His being represented by the Head and Body;—Jesus Christ either in Himself or in us, makes the sacrifices in garments by contact with Babylon, and therefore their garments are worn after the first. Paul says, “I can do all things, through Christ who strengthens me.” Phil. iv. 13. That the great multitude are Christ’s in the sense we have understood it, of the real baptism, but that is done, all are rewarded,—Christ His saints and the great multitude who are to serve before the throne. But if Aaron as priest represents Christ, in order to understand this, we must first determine Whom does Aaron as a priest represent? In brief, we answer, Christ; but this is explained in detail through the study of judgment as it represents the saints with Christ. In the deliverance of Israel he is administrator of judgment; while in the work of atonement, as revealed in Lev. xvi., he is priest.

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ment days, he would lay aside the glorious garments to begin again the work of sacrifice, and put them on again after the second washing.

When once the perfect Christ is glorified, it is evident that they will not lay that glory aside until the work is done which was represented by a whole year under the law, and it is not needed condition. Then, as a priest, He will be as a priest forever, Heb. x. 12. His priesthood will be as endless as His mediatorial reign, and that continues after His coming until all His enemies are subdued.

But some one may ask, "If, as you claim, He was a priest when abroad in the flesh, and will continue to be a priest after his return during His reign, how will you harmonize Paul's statement: 'If He were on earth, He should not be a priest?'"? Heb. vii. 4. If any one will carefully read the context he will find that "he" is Abraham, and that the author is contrasting the law covenant, the priesthood of the tribe of Levi, and the antitypical priesthood of our Lord, who sprang out of Judah. The typical is the earthly, and the work of the antitype is the heavenly.

The statement of Paul is equivalent to saying: "If this service were the typical, our Lord who sprang from Judah would not be a priest, for there are priests of the tribe of Levi, who offer according to the law." Please read the context for yourselves. Whoever is determined, in spite of the context, to force the idea that Christ could do no part of His work as a priest is a "priest forever after the order of Melchizedek," or that He will return to earth until that "forever" is ended. All Christ's priestly work is heavenly, though part of it is performed on earth, because He is a priest by virtue of His Divinity or heavenly nature. And what is true of Christ the Head is true, in turn, of each member of the body. Christ in us, to perform the work of sacrifice, is the hope of glory. How significant then the exhortation of the apostle, "Work out your salvation with fear and trembling," (Phil. ii. 12). We see "workets in you, both to will and to do of his good pleasure." The Divine in the human is the only hope of humanity.

J. H. P.

ISAAC AND REBECCA

We have already seen that many of the narratives of the old testament aside from being historical, have a special interest to us from the fact that the persons and acts described are often used as types of spiritual truths now due to us. The Apostles, when writing to the Corinthians, and to the Hebrews, were familiar with types. In Rom. xi. 7-8, and Gal. iv. 22-31, he shows that Abraham was a type of God; that his wife Sarah, was a type of the Gospel Covenant; that Jesus Christ (and we in him) is the offspring of that covenant, which "is the mother of us all." He shows that the offering of Isaac by Abraham is the typification of Christ's own offering, the fleshly Israel, and all whose relationship to God comes not of grace, but by keeping the law, are the offspring of that covenant. [There are people today whose claim is that they are God's children through keeping the law—the seventh day Sabbath, the joy of doing good works.] But the context centered the promises of blessing to all the families of earth. So in the antitype God has "a seed" through the gospel or grace covenant in which seed all promises of blessings center; Christ, "the seed of Abraham," and "if ye be Christ's [body, bride] then are ye Abraham's offspring, and heirs according to the promise." (Gal. iii. 29.)

We have heretofore looked at some of the typical features of the getting of Isaac's bride—Rebecca, believing it to be a picture of the taking of Jesus' bride, but a closer examination revealed some points not heretofore noticed. Let us therefore re-examine it. Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God the Father, through his spirit (the servant) is choosing the bride of Christ. Paul, in his epistle to the Ephesians, named the servant and camels. So many of the bride's members of "the bride" have already heard, others are hearing us the news of our high calling in Christ, until we entertain after Him that seeth me? Wherefore the well was called Beer (well) Lahai-roi. (Gen. xiv. 13, 14). She realized that the Lord had been present, seen and talked with her, and Rebecca accepted the invitation to go and receive further promises of blessedness. She realized that we must "gladly receive the word" if we would be accepted as the bride. As the servant kept secret the account of the riches of Abraham, and Isaac's being the only heir, and his errand being to select a bride for him, until Rebecca had received the camels, so the spirit does not communicate the account of our Lord to us until we have received the Spirit. We must be led by the servant (the Spirit) to "receive the camels, etc., the servant gave her a face ornament that the Lord had been present, seen and talked with her, and we must "gladly receive the word" if we would be accepted as the bride.

Rebecca "ran and told them of her mother's house these things." So, when the bride of Jesus has received even a few of the gifts of the Spirit she "loves to tell the story." Rebecca's brother when he saw the adornments entertained the idea of a great company following the bride and followed her. So our friends rejoice at her adornments of a week and quiet spirit, &c., and because of these receive the Spirit and word as a visitor, but not as she receives them, viz.: as guide and helper on to Isaac.

When entertained, the servant declares his mission; Rebecca accepts the invitation to go and receives further presents, this time both silver and gold (knowledge and grace), and to her friends who did not hinder her going, he gave "precious things." So with us, it is not when we first receive the Spirit and Word but when they are lodged with us as our guests, that the wonderfully news of our high calling is declared to us. When we accept of it and its conditions—leaving our "Father's house, etc."—we receive further blessings of the herefore hidden treasures, both knowledge and grace, to come to possess and learn some of "the deep things of God."

Rebecca starts at once on her journey, so must we; the Spirit has a work to do and will not delay; if we are the bride we will want to start at once for our new heavenly home. Isaac waited for seven years of waiting for his joy and fulfillment. Rebecca started not for a moment compare with those of our heavenly Father's house. Rebecca followed the guidance of the servant and rode on the camels. So we are led of the Spirit, and supported and carried forward by the word of God. Rebecca's journey was not the shortest but the most direct, and consequently they were also under the guidance of the servant. So we are told of a "great company" following the bride of Christ. "The virgins, her companions that follow her," (Psa. iii. 11). All are bound for the same Spiritual heavenly condition, but only the bride is to be joint heir of all things. "He that overcometh shall inherit all things." Now they are near the end of the journey. Soon Isaac and Rebecca will meet and our interest increases as we realize that what has so far been so clearly a picture should become an idea of how we shall meet our Lord. Isaac comes out and meets Rebecca on the way and himself leads her into the mother Sarah's tent. So our Lord is to come to get His Bride and will lead her into the full possession of things pertaining to the kingdom of our Lord and Father. The Spirit in this type represents the Servant, so we understand that the camels pertaining to our covenant will include our "blessing all the families of the earth," and though we expect very soon to be united to our Lord, yet we expect to journey with him until A. D. 1914 (End of "gentile time") before we can share with him in the taking of Jesus' bride, but a closer examination revealed some points not heretofore noticed. Let us therefore re-examine it. Isaac chose not his own bride, but Abraham chose for him through his servant, illustrative of the fact that God the Father, through his spirit (the servant) is choosing the bride of Christ. Paul, in his epistle to the Ephesians, named the servant and camels. So many of the bride's members of "the bride" have already heard, others are hearing us the news of our high calling in Christ, until we entertain after Him that seeth me? Wherefore the well was called Beer (well) Lahai-roi. (Gen. xiv. 13, 14). She realized that the Lord had been present, seen and talked with her, and Rebecca accepted the invitation to go and receive further promises of blessedness. She realized that we must "gladly receive the word" if we would be accepted as the bride. As the servant kept secret the account of the riches of Abraham, and Isaac's being the only heir, and his errand being to select a bride for him, until Rebecca had received the camels, so the spirit does not communicate the account of our Lord to us until we have received the Spirit. We must be led by the servant (the Spirit) to "receive the camels, etc., the servant gave her a face ornament that the Lord had been present, seen and talked with her, and we must "gladly receive the word" if we would be accepted as the bride.

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for “we shall be like Him.” Glorious hope, joyous moment. Soon, when it shall be freed entirely from the restraint of the fleshly body and have “a body as it hath pleased Him.” Soon we shall alight from the camels, and leave the servant’s guidance when we pass under the vail. When that which is perfect is come, we will have no further need of the sustaining and helping promises of the word, nor of the guidance of the comforter, for “we shall know as we are known.”

We seem to be very near the time of our change. Seek to keep it ever in mind. It will help you over the hard places of life, cheer your heart, and help you “to keep your body under.” Seek, also, to be as much as possible used as the mouthpiece of the Spirit to inform the “espoused virgin” church of the Lord’s presence.

WILL THE SPIRIT

It has been a theory with many dear brethren looking for our approaching change, that when the “bride”—little flock—shall be purified, “the Spirit of God will leave the earth, and that those left shall accept the condition, have already received a spiritual tongue prophesying, &c., have ceased, as the time washing his bride before the marriage.

Rome. He gave her were messages to her by angelic spirit and have “a body as it hath pleased Him.” Glorious hope, joyous moment. We pass under the vail. When that which is perfect is come. we will have no further need of the servants.

Withdrawing children of God, and as such are entitled to the seal of their sonship the Spirit, and that it will be necessary that they be changed, that they may be with Him as “the first-fruits” of the earth, and that another should take his place (Bishopric-office of bishop or apostle) and the eleven met together and selected one who had seen Jesus, etc., as a witness of His resurrection. They cast lots upon two and selected Mathias to be one of the twelve apostles (Acts ii. 37).

The servant, while Isaac conducted her to his home. So when Rebecca passed under the vail she left the maids with the great company while our Bridegroom conducts us to His throne.

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OUR TRIP NORTHWARD

Friends at Dansville, N. Y., may expect us Thursday evening, Nov. 4th; at Honeoye, N. Y., Sunday, Nov. 7th; and at Brockport, N. Y., Nov. 11th.

The following persons have full charge of all arrangements. They were expected, under the Lord's direction, to make the best arrangements possible or consistent.

Brother B. W. Keith .................. Dansville, N. Y.
Brother Ira Allen .................. Honeoye, N. Y.
Sister J. G. Heath .................. Brockport, N. Y.

WHAT TO DO

Several have written to us that they have carefully read article in September number, 1880, on "Importance of Baptism," and would like to fulfill the outward sign of the death of the fleshly nature, as symbolized by immersion into water, but without any promise of acceptance.

We would suggest that if you live near any of those whose names appear in first column of our paper, write them;

if not, if there are several of you, baptize one another; or if you live near any of the officiating brethren of the Christian Disciple Church, they would doubtless serve you. (Ministers of the "Baptist Church" are not permitted by their creed to baptize any except those who join their church.) We only throw out these suggestions. If you earnestly desire it, you will find that God has some open door for you.

Vol. II

PITTSBURGH, PA., DECEMBER, 1880

No. 6

THE RESTORED DOMINION

When God created man, he endowed him with qualities of being like his own. Qualities of justice and judgment fitted him to be a ruler; qualities of mercy and love prepared him to be a reasonable, kind and wise ruler. All of this glory, honor, and rulership was invested in him, as we read: "In our likeness let him have dominion over the beasts of the field, the fowl of heaven and the fish of the sea." [Gen. i. 26]. Thus was he installed as lord of earth.

He was but another form of creation, a step lower than angels, and hast crowned him with glory and honor. Thou madest him as his image, of which God, foreknowing his fall, cursed the condition. The garden which we are told was prepared for his trial. And not simply by cutting off his access to the life-giving food thereof, dying, thou shalt die." [Gen. ii. 17].

As God had foreseen, and arranged for, man disobeys his forefather, his king. He is dead. After nine hundred and thirty years He died. After nine hundred and thirty years of struggle with his foe—death—he is conquered. The penalty of sin was inflicted and continues, to this moment, since he still is one of the prisoners in the great charnel house of death, which has since swallowed up the race, and will hold them all until the second Adam, who ransomed the race, and who declares "I have the keys of hell and death" [hades—the grave] (Rev. i. 18) shall take his great power and reign, releasing "the prisoners of the pit" [grave]. "The captives" of sin and death.

Thus was the lord of creation driven out into the world which God, foreknowing his fall, had left in an unprepared or "ensouled" condition. The garden which we are told was prepared for his trial. And not simply by cutting off his access to the life-giving food thereof, dying, thou shalt die." [Gen. ii. 17]. This was fulfilled not by God's striking Adam dead with a thunderbolt but simply by cutting off his access to the life-giving food supplied by the trees of the prepared garden. Accordingly an angel drove Adam from the garden and prevented with flaming sword, his access thereafter to the tree (trees or woods) of life. (Gen. iii. 24).

Toil and care told in time upon even the perfect physical form of a perfect man, resulting finally in his complete overthrow and wrenching from his grasp the last shred or spark of physical powers, but of his mental qualities also. It was not possible that he should retain perfect mental vigor, when he became physically impaired, thought being the product of the physical organs made active by the physical vitality. An injury to either one or both of these producing qualities would of necessity impair their product.

We see then that Adam's mental powers decreased with his physical deterioration and we claim that the moral qualities of his mind suffered the most. While the energy of body and mind were taxed to their utmost to take care of self, it is but reasonable to suppose that the quality of benevolence (love) which, being in God's image, must have been one of the ruling characteristics of his being, would be crowded out, and the quality remembering always that "without holiness (purity—separation) no man shall see the Lord." Those whose robes need washing must do it for themselves, either now or during the time of trouble. (Rev. vii. 14.)
of acquisitiveness (selfishness) and combative nature developed instead. This same idea follows out would show us that all the higher, grander, nobler qualities were suffered measurably to decline, while all of the lower ones (common to the lower animals) were the more developed.

If the grandeur, the being, and its powers decreased, its rule and the lower creation, as well as over self gave way, until today we find him afraid of all wild beasts, and that they no longer recognize the rulership of their fallen lord. And the influence once exercised by our father Adam is barely discernible in the occasional man who can master and tame (partially) the ferocious beasts. Here we have a brief glance at the first dynasty of earth and its overthrow. Now we pass onward to the second ruler. That we may more clearly recognize who this is, let us notice what power conquered the first ruler. Surely then the Son of God, “By sin came death.” In the expressive language of Paul,

“DEATH REIGNED”

King of Terrors under “him that has the power of death, that is the devil!”—“the prince of this world.” All bow before him; all are under his control. From the cradle to the tomb, every ache and pain attests his power over us, and the same agency which first placed us under his rule (sin) conspires yet, to more quickly destroy the race. His rule or reign must continue so long as there is sin to be punished, or until the entire race is reduced to the condition of lifelessness, unless some power arises and deem the race from his control.

Such a power could not arise except from part of God’s plan from the first; and we read “for this purpose Christ was manifested; H e might destroy the works of the devil”—sin and death. 1 John iii. 8. And not only so, but also “him that hath the church unto his temple, and the temple of God.” (1 Cor. iii. 17), will be traced to his grasp all of the race. But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be perfect in its own plane of existence, the one who would arise must be one who could provide another man who, being without sin, should give himself “a ransom for all” the race. That “as by one man’s disobedience [the many] all were made sinners, so by the obedience of one shall [the many] be made righteous” (justified from sin and death). Rom. v. 19.

But who is the one righteous, pure, holy, sinless, one? How could there be such an one among a race all of whom were condemned. There is none righteous, no not one,” the scripture teaches. But when mankind had a part of God’s plan from the first, and we read “for this purpose Christ was manifested, that H e might destroy the works of the devil”—sin and death. 1 John iii. 8. And not only so, but also “him that hath the church unto his temple, and the temple of God.” (1 Cor. iii. 17), will be traced to his grasp all of the race. But as Satan and death are acting in harmony with a law of the universe, viz.: that no sinner shall be permitted to live, and that every creature shall be perfect in its own plane of existence, the one who would arise must be one who could provide another man who, being without sin, should give himself “a ransom for all” the race. That “as by one man’s disobedience [the many] all were made sinners, so by the obedience of one shall [the many] be made righteous” (justified from sin and death). Rom. v. 19.

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of Him. Remember that He was tempted in all points like as we are, (yet without sin.) He could, and did, sympathize with us, and though you may sometimes cry, as He did, “Father, if it be possible, let this cup [the ignominy] pass from me,” forget not to add, as He did, “yet not my will but thine be done.”

The human will of Jesus though given up at consecration, was not entirely lost or turned to the use of the other party. Man’s sin had brought upon Him God’s curse, death, instead of His blessing; and by its degrading influence (as we have seen) it had so marred the mental and moral likeness of man to his maker, that he no longer took “delight in the law of God,” but in sin, and it will be readily seen by all that there was much work necessary to bring about full reconciliation between God and man. First—Justice must be met; a ransom must be given for the sinner, else God could never, to all eternity, recognize him as having a right to live. Secondly—Man must be brought to his original condition of perfection—in God’s image—before he can be of himself perfectly in harmony with God’s perfect will and law. Now, while this work, as a whole, was Jehovah’s plan from “before the foundation of the world” (2 Cor. ii. 7) His accomplishment only began with the baptism of Jesus, and will not be completed until the end of the millennial reign, when Jesus shall deliver up all things to the Father, having put down [destroyed] all opposition to God’s law.

When Jesus cried “It is finished,” he referred only to the first mentioned part of this work of atonement, viz. the giving of the ransom; this was now complete; the penalty of Adam’s sin was now met; for “Christ died for our sins according to the scriptures.” “He was the sin offering for all to be testified in due time.” “Who is a propitiation [satisfaction] for our sins, and not for our only, but also for the sins of the whole world.” 1 John ii. 2.

Having thus “purchased us from death with his own precious blood,” all the race belong to him. A race of sinners they were having no right to life; a race of ransomed beings they are against whom justice has no claim, and who may be restored to perfect life at the pleasure or will of Jesus their redeemer, who proclaimed, that in due time “all that are in their graves shall hear the voice of the Son of Man and come forth.” And again: “I am he that liveth and was dead and behold! I am alive for evermore, and have the keys of hell [hades—the grave] and of death.” (Rev. i. 18.) Yes, says Paul, “God sent his Son in the likeness of man sinned,” [in the flesh] that he might destroy death, and him that had the power of death, that is the devil.” But while we are thus informed of the plan of God to destroy “death,” yet nearly two thousand years have passed since the race of men were redeemed and justified; and not the purchaser take possession of “the purchased possession.” Ah, he has a grand plan with regard to some of the race he has purchased—He will by trial of faith and patience develop and separate from the world “a little flock” whom he will associate with Himself as His bride. They will be a peculiar people, zealous of good works, and full of faith, who walk in his footsteps of self-sacrifice and entire giving up of their human nature—will and body—receiving instead the Divine nature—will and body.

When the church—body—of Christ is made perfect through sufferings and trials, and united with Him [which event we believe to be so close at hand] then the great work and reign of earth’s new monarch—the second Adam—begins. This man will develop the power over sin even since the race got this victory, yet he has not exercised that power up to the present time because evil is necessary to the development of his body. But when we are complete he shall take to his own body (Rev. xv. 5) and statement is applied as having its fulfillment at the end of the gospel age during the sounding of the seventh (symbolic) trumpet.

Let us inquire, How long will Christ reign after exercising authority and rule? Answer, “He shall reign from of age,” (Rev. xi. 15) that is, being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power—Jesus at the Father’s right hand (next in authority and rule) we at his right hand, consequently “above all principalities and powers.” But in the especial sense of ruling over and subduing earth, the reign is limited to a thousand years. The period of this reign while people and affairs to a condition of at-one-ment or harmony with God, the Father. As Paul expresses it: “He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.” For “I (the Father) and the Son and the Holy Ghost are one.” (Chap. iv. 1) It is evident that the Father did not put himself under the control of Christ. “And when all things shall be subdued unto him, then shall the Son also himself, be subject unto Him [the Father] that put all things under his feet, that God may be all in all.” [or above all.] 1 Cor. xv. 25-28.

Man having been restored to his original dominion every brute creature will recognize him as its Lord, and every human being will recognize “Christ as Lord to the glory of God and on our behalf.” And when the Father shall put his hand in the ground of this great work planned before our creation, commenced at the baptism of Jesus and ending with the close of the millennial reign, (Rev. xx. 6) viz.: At-one-ment.

Then “the knowledge of the Lord shall fill the whole earth,” and His “will be done on earth as in heaven.”

That this is God’s plan, is implied in the term “Restitution,” and is the legitimate conclusion to be drawn from Paul’s argument, Hebrews ii. 6-9. He starts out with the original plan of God in creating man perfect—“Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of Thy hands. Thou hast put all [earthly] things in subjection under his feet.” But as we have seen, sin has marred all this glory and honor—man capable of exercise of all dominion out of our hand and permitting “Death to reign,” and if we look about us we will see with Paul that it seems as though God’s plan was a failure, for though six thousand years have passed, God has not given up the reign to man” [man]. But is there any hopeful sign to indicate that man may yet be restored to this honor and glory, and set over the earthly works of God’s hand? Yes, we have the assurance that all God’s purposes shall be accomplished, [Esa. xiv. 24.] and that a “seed of the woman” shall yet destroy “death”, yet nearly two thousand years have passed since the first mentioned part of this work of atonement, viz.: The man may yet be restored to this honor and glory, and set free from the bondage of corruption—death. For we know that “they without us shall not be made perfect.” We must be perfected on the spiritual plane as divine beings before they can be perfectly embodied.

Seeing then what high honors and glory await us, and the blessings awaiting the world through us, can anyone wonder that we long for the happy moment of change? Surely not, and not only we, but the world, also, are waiting and hoping with greater longing, not that the glorious ‘age during the sounding of the seventh (symbolic) trumpet’ and creation groaneth and travailith in pain together until now waiting for the manifestation of [the Church] the sons of God.” (Rom. viii. 22, 19.)—the sun of righteousness which will bring healing to the broken hearts of the sons of God, as Adam and angels—free from the bondage of corruption—death. For we know that “they without us shall not be made perfect.” We must be perfected on the spiritual plane as divine beings before they can be perfectly embodied.

Thus earth will have had, when man is restored, the following great

OVERRUINING POWERS:

First—Man under God. Second—Death and evil under Satan. Third—Righteousness under Christ. Fourth—The first restored, i.e., man under God to all eternity.
world,"—"him that has the power of death, that is, the devil." The effects of his reign and rule have been so general, we have seen, to degrade man in every way. How wonderfully successful he has been is evident as we look about us. Sin, misery and death are on every hand, and yet Satan, the ruler, is not content to stop with the agents and powers of the world; he goes on through his secret, unseen servants. We claim, then, that all persons or institutions or governments who aid in the work of death and degradation and opposition of right and truth, are Satan's agents.

Satan, as king of this world, as known of the governments of earth as Satan's. "The prince—ruler—of this world" would not permit any government which would not act in harmony with him, as long as he has the control, which will be until the end of this age, when the Redeemer takes his great power and reigns. Satan has ruled a long time, and his agents, the kings and rulers of Israel, of which God says, "You only have I known of all the [nations] families of the earth." (We have seen that they were used thus as a type of the higher spiritual Israel, the church, the New Jerusalem, in Rev. xxi., but not of it.) The time came, however, that God gave over even this nation to the others when they went into captivity to Babylon, and God's prophet said of the last reigning prince, "Take off the diadem, remove the crown; this shall not [continue to] be the same, I will overturn, overturn, overturn it [the kingdom] until He come whose right it is, and I will give it unto Him" [The Christ]. Ezek. xxi. 27.

At the same time, God indicated that the government of earth, as given over to depravity's rule, and pictured it to Nebuchadnezzar as a GREAT IMAGE illustrative of human power, divided into four parts, Nebuchadnezzar's government representing the head; the succeeding Medo-Persian government represented by the beast and arms; and the belly and thighs representing the third or Grecian government, last part; and feet represent the last phase of earthly government, the Roman Empire, which, in a divided form, still continues, and is to be followed by Messiah's Kingdom—the kingdom of heaven, which "shall break in pieces and consume all these nations, and shall not break again; till Messiah reigns from on high." Thus, as a glorious image, did these earthly kingdoms appear to the natural man; and as glorious they still are regarded by the world. Exalted in prose and verse, through all generations, are their deeds of blood and violence, which shock the feelings of all possessed of the spirit of love. Their history is one successive record of crime and death, each of their heroes claiming higher honor than his predecessor; and they all show the feebleness of the human mind which is the devil's work to uphold satanic systems, and make them appear stronger than God.

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Therefore, until the heavenly kingdom comes, we must expect to see a struggle for existence among these earthly kingdoms. But the result will surely be in favor of the Christian kingdom. Satan's agents are the kings, the chief captains, the rich men, the noble people, and the vast masses of the world. They are all engaged in this struggle; and in the end, God will bring to victory the cause of the oppressed, who, inspired by truth and righteousness, will rule over the earth, the life thereof, and in every way be more blessed than others, and in every way more blessed than others.

CAPITAL AND LABOR are arraying themselves against each other as if against enemies. Labor fearing that capital will grind the people down; capital fearing of losing the upper hand of labor. Look abroad and see the Nihilists of Russia, the Land Leaguers and Liberals of Great Britain and Ireland, and the Socialists and Communists of Austria, Germany, and France, and tell me do not all of these things, visible to our natural eye, corroborate what our spiritual eye of faith has seen by the light of the prophetic page, viz.: That "the day of the Lord is a day of trouble," and that we are now in the "harvest" of the gospel age, the "world's worst season," when the world's harvest is reaped [in the church] between wheat and tares. Soon, probably by, possibly before, the fall of 1881, we shall be changed, born of the spirit [of which we are now begotten] into the glorious likeness of our Head.

The third dynasty of earth, like the second, will be the ruling of an invisible power through seen agencies of earth. As now Satan reigns unseen, then "The Christ of God" will reign and rule unseen. As now sin abounds, so then the spiritual Christ and his agents. Satan now has his agents in men and governments, so with Christ's reign, every man coming into harmony with truth and righteousness will be reckoned a servant of God. The kingdoms of this world being all overthrown, [Dan. ii. 44] will be re-established on principles of justice and equity based upon the golden law of love to God and men.

The chief nation of earth during that age, the word in forms us, will be fleshly Israel, in glory and prominence exalted above all other nations—"The joy of the whole earth." And next in positions of favor and blessing will come other nations in proportion as they conform to the law of the Kingdom of God. Thus will the light of knowledge and truth emanating from the spiritual city—the church—the New Jerusalem, be spread abroad and result in healing and blessing all mankind, until ultimately, having put down all opposition and brought all men to the condition of perfection and righteousness, the third empire will give place to the fourth, which, instead of a city—man over earth its lord and himself in perfect obedience to the King of Kings and Lord of Lords. Thus, God will be all in all. Amen "Thy kingdom come, Thy will be done, on earth as it is in heaven."
PLACE OF MEETING

To be "forever with the Lord" has even been an important element of the Christian's hope. This hope has beenored and strengthened the true pilgrims in all generations. This has been the case even where a very imperfect understanding has obtained. Whatever has been believed among Christians as to the place where they should meet the Lord, as to the fact of being with Him, they have often said, "That will be Heaven for me."

We cannot think that only those who fully understand the subject beforehand will be accepted in His presence. In some cases it may be necessary for the Lord to tell them where they should meet Him, as it is both duty and privilege to search and learn more and more of this and all other Bible subjects. The beauty and harmony of the various parts of the word and plan is seen when these truths are understood.

Those who have believed that the spirits of just men could be made perfect and enter into the immediate presence of God, and there meet and dwell forever with the Lord, have in consequence regarded the coming of the Lord with indifference, so far as at least as their own hope is concerned. On the other hand, those who have seen the import of Jesus' word, "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also," have necessarily made much of the return of Christ.

While the latter class are doubtless correct as to the time of meeting the Lord, we think both may be holding extreme views as to the place of meeting. One class expects to meet Him in Heaven itself, the immediate presence of God, and the other class associates the meeting with earthly conditions, while we believe the meeting will be in a condition midway between the two. The Lord shall descend, and we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thess. iv. 16, 17.)

Some will be the first to see and understand Paul's statement, that we should raise the question, "Where shall we meet the Lord?" Is it not plainly said we shall meet Him in the air, and is not this easily understood? But Peter says that he himself and "beloved brother Paul also," when speaking of these things, said things "hard to be understood," 2 Pet. iii. 15-16. And we have seen that the truth concerning the trumpet's voices and fire associated with His coming does not lie on the surface. We need not be surprised, then, if the same be true of all the circumstantial details of spiritual things. By the study of the Bible we have been led to believe that as we advance from natural to spiritual things there is a corresponding advancement in the signification of words, Many examples of this are familiar to all careful readers. Take for example the terms bread, water, garment, light, heat, cold, hunger, thirst, nakedness, darkness. No one would think of giving these words the same signification when applied to natural things. A man might walk in the light of the brightest sun that ever shone, and yet be in the grossest spiritual darkness. All can apply this to the other terms.

Air and spirit are primarily the same, yet who would think of reading "air" instead of "spirit" in the sublime statement of the word, "There is a spirit in man, and the inspiration of the Almighty giveth him understanding?" Or when it is declared "God is Spirit," who but the grossest materialist would read it, "God is air?" When Jesus breathed on his disciples, and said, "Receive ye the Holy Spirit," all Christians recognize the advancement in the use of words according to the relation between natural and spiritual things.

A further application of the same principle is seen in the fact that Satan is called the "prince of the power of the air," and when his spiritual kingdom is overthrown by the incoming kingdom of Christ, it is said, "The powers of heavens shall be shaken." In contrast with this shaking, Paul says we are to receive a kingdom which cannot be shaken or removed. (Heb. xii. 27, 28.)

Let this same principle be kept in mind, and our being caught up to meet the Lord in the air will have the deep significance of our being exalted to power with Christ in the Kingdom of Heaven. The kingdom of the air [armament] and "the Kingdom of Heaven" are primarily the same.

Place and distance in natural things are used to represent condition in the spiritual. No one would think of applying the expressions "coming to God," or "coming to Jesus," literal to natural things. When we sing "Nearer, My God, to Thee," or when Paul says, "Let us go hence with a true heart," literal place or distance is not thought of, but to be more and more like our great Example is the burden of the heart of the true worshiper. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him." (Heb. xi. 6.)

Translation (or change) is a term which we believe is subject to the same law of interpretation. As words are translated or changed from one language to another, and so changed in form, and as men or things may be translated or changed from one place to another, so spiritually men may be translated or changed from one condition to another. Thus, when men come over from the devil to the Lord's side, they are said to be translated into the kingdom of God. (Col. i. 13.) All will agree that this translation is a change not of place, but of condition. If this principle holds good as to the getting of the Spirit, may it not also hold good as to the being in the Kingdom of God.

In view of this so common principle of the word, we cannot regard with favor the idea that the saints are to be caught away in the flesh (however perfect that fleshly man be) to meet Christ in any locality. The translation, in our mind, can mean no less than a change from the natural condition to the spiritual condition. The ascent of Aaron, the saint, to meet Moses in the Mount of God, is clearly a type of the saints going up to meet Christ. The mountain is a type of Mount Zion, the "Mount of God," in which we shall meet Christ. From that time forward, Moses and Aaron were manifested in power and great glory. So from the time the saints are exalted, they will be manifested or made to appear in power and great glory.

That the saints are not to be in an earthly condition at that time seems clear from Paul's statement that we are not come (or coming) to Mount Zion, a mount that could not be touched, that burned with fire, &c., but ye are come (or coming) up to Mount Zion, &c., in the living God, the heavenly Jerusalem," &c. (Heb. xii. 18-22.)

If it were an earthly mountain, it could be touched. Paul says, this one cannot be touched; hence it is a heavenly or spiritual mountain—a very high spiritual condition. The mountain is a type of Mount Zion, a mount that could not be touched, and thus we can safely conclude that it is not an earthly army with guns and broadswords, but a heavenly army, wielding the sword of the Spirit, which sword proceeds out of His mouth, &c., The Word of God." The victory of that army will surely be a blessing to the nations. Oh, that we may be prepared to meet Christ in His Kingdom!

J. H. P.

AFTER CHANGE—BEFORE GLORY

[This article is preserved only because of its historical value in illustrating the gradual dawn of present truth] has to be taken in connection with other scriptures in order to arrive at the whole truth. So now, by comparing scripture with scripture, we shall endeavor to set forth the manner in which the word is translated or changed. When men come over from the devil to the Lord's side, they are said to be translated or changed from one condition to another, and so shall we when the time arrives. When we are taken, they will be taken, and said unto Him, "Where, Lord?" (that is, where will they be taken?) And He said unto them, "Wheresoever the body is, therewith will the eagles be gathered together." (Luke xxiii. 34-36.)

The above verses, in connection with others of a similar nature, have received special attention for several months. Believing, as we do, that we are drawing very near the time when this will be fulfilled, it is important that we try to arrive at a correct solution of the matter. Further, as the light shines more and more, we also believe that the more we understand this, like other things, will be understood by those in the shining way; hence, if we can now understand how or in what manner this will be fulfilled, it is evidence that we are near the event spoken of. Like other portions of God's word, this

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yet He appeared (only appeared) as a man. Now, could He not have remained under the veil of flesh all of these forty days after the time He rose? We think so, for if He could appear as a man (because of the veil) for a short time He could have remained so all the time He was on earth after His resurrection. And when He was then not to be a spiritual body and yet appear as a natural fleshly body. Again, if Jesus did so, and we are to be made like Hm, then we could be taken or changed to spiritual bodies, and yet remain under the veil and to all appearances the same, and yet not be the same. Hence this change which is referred to as happening is not the veil and to all appearances the same, and yet not be the same thing as when the elders of the tribes went and gathered together the elders of Israel, and Aaron cast down his rod. Ex. iv. 21, 22. Again, "The Lord spake unto Moses, Say unto Aaron, Take the rod, and Aaron did so, and he (that is, Aaron) lifted up the rod and smote the waters (in the side of Pharaoh)." Verses 19, 20. After the meeting of Moses and Aaron, there were ten plagues. During the first three, Moses does the work through Aaron. We read, "Moses and Aaron went into Pharaoh," and Aaron cast down his rod. Ex. vii. 9. Again, "The Lord spake unto Moses, Say unto Aaron, Take the rod, and Aaron did so, and he (that is, Aaron) lifted up the rod and smote the waters (in the side of Pharaoh)." Verses 19, 20. Again, the Lord spake unto Moses, Say unto Aaron, Stretch forth them, hand, and Aaron did so ..." Ex. viii. 5, 6. Verse 16 informs us that Aaron acted as prophet, and did the work connected with the third plague. We believe that those whom Aaron represents (the little flock) will be really spiritual bodies, but during the three first plagues, and under the veil, and hence appear as representatives (teachers) unto the people. This is the principal work at this time will be the prophet or mouth-piece of the Christ, as Aaron was of Moses after meeting him.

This company of changed saints it appears are those whom the Lord shall bring again (Rev. xvii. 20). The Servant company mentioned here will be separated from the people of Israel, just as the first work of Aaron, after meeting Pharaoh, was not to the people of Israel. The servant company here will be separated from the "people," and the only difference (now they do not) when the Lord shall bring again Zion."

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THE MARRIAGE—IN GLORY

"And the temple was filled with smoke from the glory of God and from His power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." [Rev. xv. 8.] In two articles preceding we have endeavored to show that the change of the church was not gradual, or changed to spiritual bodies, and yet for a time remain under the vail, but when the dead in Christ will at some time be spiritual bodies, and not under the vail. In this position we understand they shall see the Lord face to face, and shall sit down with Him, and be in His throne and sit with Him. The Lord now speaks to him direct, as He had done to Moses. We believe that the change we have been considering is that of the little flock and the great multitude. We see Him when like Moses, but when we shall be glorified together with Him, would be shown by Isaac's taking Rebecca and making her His wife. We see Him in His mother's tent when she became his wife, [Gen. xxiv, 67], which was after they met, seems to bring us to the point when the temple would be glorified and we become His wife.

The thought that the glorification is the marriage and not the change has been further proved by the following: Jesus ascended unglorified. [John vii. 39]. He was to come in like manner, [Acts i. 11], then when we see Him it will be when He is unglorified, represented by Rebecca's seeing Isaac, but when we are glorified, together with Him, would be shown by Isaac's taking Rebecca and making her His wife. Hence we go in with Him to the marriage. This is progressive: first, into a condition for the change; second, from that into glory with Him.

We find in our text that just when the temple is filled with glory, is just before the pouring out of the seven plagues, and that is when the church is called the bride, viz.: when glorified. [See Rev. xxi. 9-11]. Then came unto me one of the seven angels which had the seven vials full of the seven plagues, [Rev. xvi. 1], and said unto me: 'These are the last vials, for they are in the cup of the wrath of God; and they shall be poured out upon the nations. And the city is Jerusalem, having Jerusalem, having the glory of God, etc. Here when glorified the church is called the bride. Hence this must be at or after the temple. According to the type, or the servants. They certainly get spiritual life but apparently do not have the glory of the bride. The city was lighted by the Lord God Almighty, and the Lamb is the temple of it, and the glory of those [the temple] did lighten it [the city]. Rev. xxi. 22-23. Then the city is the light of the nation. [Verse 24]. In order to fully understand this may be very easily considered. In the various scriptures, it seems necessary to recognize the difference between one change [when we are made spiritual bodies] and the glorification of those spiritual bodies. This thought seems suggested by the building of the temple by Solomon. The getting out of the stones and timbers seems to be the work done during the gospel age, from Pentecost down. [1 Kings, iii. 18]. The building of the temple we apprehend is something different. It was built of stone made by the hands of men, and the original entrance was by a ladder, there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building. [1 Kings, vi. 7]. This shows the noiseless resurrection of the dead in Christ and change of the living, both classes changed to spiritual bodies. It was, however, the true temple is thus built that the glory of the Lord filled the House of the Lord. [1 Kings, vii. 11]. Hence, if the building shows the change of dead and living to spiritual bodies, then the glorification must be something different from the change. Again, the fact that the temple was built and then glorified rather proves that all, dead and all the holy angels with Him, then shall He sit upon the throne of His glory. We are with Him on the throne, hence the glory and our being on the throne are associated, but we can be spiritual bodies without the glory, and be before the throne.

We find in our text that just when the temple is filled with smoke from the glory of God, we find this was built and then glorified rather proves that all, dead and all the holy angels with Him, then shall He sit upon the throne of His glory. We are with Him on the throne, hence the glory and our being on the throne are associated, but we can be spiritual bodies without the glory, and be before the throne. This is a parallel to the time when Aaron changes his position, and from His power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. [Rev. xv. 8]. In two articles preceding we have endeavored to show that the change of the church was not gradual, or changed to spiritual bodies, and yet for a time remain under the vail, but when the dead in Christ will at some time be spiritual bodies, and not under the vail. In this position we understand they shall see the Lord face to face, and shall sit down with Him, and be in His throne and sit with Him. The Lord now speaks to him direct, as He had done to Moses. We believe that the change we have been considering is that of the little flock and the great multitude. We see Him when like Moses, but when we shall be glorified together with Him, would be shown by Isaac's taking Rebecca and making her His wife. Hence we go in with Him to the marriage. This is progressive: first, into a condition for the change; second, from that into glory with Him.

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living, will be made spiritual bodies before any are glorified. This would be in harmony with [Rev. xV. 1-5]. The seven angels, clothed in pure and white linen [righteousness of the saints, Rev. xix. 8] and having their breasts girded with golden girdles, [verse 6], seem to represent the overcoming church complete, dead raised, and living changed. If so, we find these on the sea of glass condition, [before the throne of God, singing a song [making a proclamation] before they are glorified—sated to the throne. When on the sea of glass they are spiritual bodies, hence the temple is built but it is filled with glory. This sea of glass or spiritual body condition, we believe, will obtain before long, while the glorification or final exaltation of the saints will not take place for some time afterwards. Let us watch and be sober. Let us assemble together, and so much the more, as we see the day [time] approaching. The time seems short.

A. D. J.

BEFORE THE THRONE

“For since we believe that Jesus died and rose, so also, we who fell asleep. For this we affirm to you by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep.” (1 Thess. iv. 14, 15. Diagr.)

If Jesus can be present, and not seen, the dead in Christ could be raised and not seen, because when raised they will be like Jesus. Our understanding of the matter is this, viz.: that the dead in Christ, will be raised spiritual bodies, for we, the living, changed to spiritual bodies, the only difference being, that they will not be seen; that is, will not appear under the veil, [the flesh] while we remain for a time vailed, yet our real condition will be the same. The type of Moses and Aaron teaches us a work is done. Before they met [Ex. iv. 27] you will notice that the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush [Ex. iii. 2-6]; here God seems to introduce the idea of the resurrection. We find that Jesus gives the key in Luke xx. 29-32. We know that it is the resurrection of the dead in Christ He is talking about, for He says:--Thy which shall be accounted worthy to obtain that world and the resurrection from the dead... these cannot die any more [John 6:31]. Because the first resurrection is the second death hath no power over them, they cannot die again. [Rev. xx. 6]. Now that the dead [viz.: this class of the dead] are raised, even Moses showed at the bush... That is, the dead in Christ are raised at this point of time, which we find is before Aaron went to meet Moses bodies, and one of the ten plagues were poured out. Then if [as has been shown] the meeting of Aaron and Moses represents our change and the dead must be raised. This transaction at the bush is in the right place and harmonizes with the statement by Jesus. This condition seems to introduce [Rev. xV. 6] we find a company on the sea of glass, making a proclamation. This sea of glass condition is before the throne, [Rev. iv. 6] we notice in verse 5, that there are seven lamps of fire burning before the throne, (which are the seven lamps of fire burning before the throne,Rev. xix. 2-3) these lamps bring to mind the complete gospel church. And as they are before the throne, and the sea of glass is also before the throne and there is a company on the sea of glass, we conclude it must be the overcomers in that position. When we come down lower, the sea of glass is raised and we living changed; and though all can sing the same song, they could remain invisible and yet we under the veil, might be visible. The seven lamps of fire might be burning and the company representing the church. The seven lamps of fire, and the sea of glass, in the spiritual condition, they would be visible to us and we to them. They will not be visible to the world, neither would we, were it not for the veil. With this understanding of the matter we will now look at another point, viz.: [Rev. xiv. 1-6].... A lamb stood on the Mount Zion, and with him were his mother and sisters. This company represents to our mind the complete church, and hence, the resurrected saints as well as the changed living saints; these harp with their harps... [like those on the sea of glass] these sing as it were a new song, there are the first fruits [overcomers] unto God and the Lamb and these are without fault before the throne of God... just as the company on the sea of glass are before the throne. Now we think the evidence is conclusive, that these are the overcomers, for the following reasons: 1st. We know of no more exalted position before the throne than the sea of glass. 2d. We know not who else should be the first fruits that will stand on the Mount Zion with the Lamb [Moses and Aaron met in the Mount]. 3d. We know not what the seven burning lamps could represent, if not the little flock. 4th. Not that we know who the 144,000 could be. Both “the one hundred and forty-four thousand,” and the ones, “as it were, on the sea of glass,” are said to be “before the throne,” which is the location of the sea of glass. Should we not conclude, therefore, that they are the same—those who are not seen, because when raised they will be changed, and not seen. We, the living (the feet), are changed, but we are seen for a time, while a work is being done. The feet (so to speak) walk the earth, and they publish peace, bring good tidings, as the city of David. We have reason for believing that after 1881, there will be wonderful spiritual manifestations. The prince of the power of the air... [Devil and his angels, Eph. ii. 2]—The rulers of the darkness of this world [wicked spirits—vi. 12, margin] will now make a last great effort previous to their final defeat. Hence we must be filled with the spirit of prophecy, [Rev. xx. 2]. Those angels which kept not their first estate God hath reserved for everlasting [age-lasting] chains under darkness unto the judgment of the great day. Jud. vi. They were cast down to hell. ("Tartarus") lower atmosphere our air). 2 Pet. ii. 4. For 6,000 years these spiritual powers have been deceiving and misleading mankind. These like the good angels, have also had power to appear as men, but they must always appear in the dark, for God had placed them under darkness. This fact reog- nized by all who have ever written on the subject. The weight of that we, being in Him, may be accounted worthy of to-day, which otherwise cannot be accounted for. Of late years many have been deceived into believing that they saw some of their dead friends.

Which will you believe, God or the Devil? Notice: "Ye [170]"
shall not surely die." Gen. iii. 4. Now in his various manifestations and in personating dead people and appearing to their friends, is not the Devil carrying on and trying to corrob­rate the lie he started in Eden? Surely he is. Jesus well said of him: He is a liar and the father of it. John viii. 44. If the Devil has succeeded in keeping up that lie, he has certainly made the world believe what he said; if he has done so much, and by manifestations in darkness has caused many to fall, what will be the result when he carries on in the light? For remember that he has only to appear thus, and if we look for Jesus as he started in light', he will well deceive us, though under the vail. These did deceive Pharaoh, but Aaron's rods became serpents, ... but Aaron's rods remained serpents. Ex. viii. 6-7. Now you will go back and look at the time referred to, and you will see the Lord. A. D. J.

As the meeting of Moses and Aaron represents the change of the saints, then we know that the resistance spoken of by Paul (2 Tim. iii. 8) is due after our change, and while we are yet here under the vail. These did deceive Pharaoh, but not Aaron, for Aaron had greater power than they. Now, these false Christians (magicians of Egypt—the world) will deceive many, but they cannot possibly deceive us, for we (as represented by Aaron) will have been previously changed. The next plague shows that of the frogs was Aaron bringing upon them the land of Egypt. Ex. viii. 16. But when the magicians tried, they could not do this, ... and they say to Pharaoh, This is the finger of God. Verses 18-19.

Yes, there will be a time, and not far distant, when the world shall realize that there is a higher power, and though Satan and his angels will in the next few years do wonders, yet they shall proceed no further, for their folly shall be made manifest to all as was the folly of James and Jambres. It will be no more possible for Satan to deceive the world, than the magicians could stand before and do as Aaron did. They were not able to stand quite all the time that Aaron was speaking unto the people. God says unto Moses and unto Aaron, Take to you handfuls of ashes, ... and they did so, and it be­ came unto them brass dust, ... and the magicians did so. Ex. ix. 7. We understand that to be where Aaron enters into the glory of Moses, and God says unto Aaron as unto Moses. This appar­ent change in the condition of Aaron is just the time that the saints will have been previously changed, and there we believe the power of Satan will begin to disappear. A new order will obtain here, viz.: while the saints are under the vail and acting as teachers unto the people, and during the three plagues, Satan will manifest great power, but when the seventh plague is poured out, Satan cannot longer stand, and by the time all the plagues are poured out he will be completely bound and de­ceive the nations no more for a thousand years. Rev. xx. 2, 3. We find this event takes place when the saints are represented as seated on thrones. Verses 4-5. We find that the position on the throne and the glory were associated (Matt. xxv. 31-40), hence this takes place when the temple is glorified. Rev. xv. 8. This harmonizes with the point where Aaron changes his position in the type.

But before this, we believe the saints will have been changed, and when the holy ones go as a cloud in the vail, while there are great signs and wonders wrought by these false Christians, it will not be possible to deceive us. We, in this condition, will be in the secret place of the Most High and shall abide under the shadow of the Almighty. (Psalm xci. 1.) This is the position before the throne. But while we are safe, as we shall be there will be those who are mentioned in the type as "my people." [Ex. viii. 23], and who evidently represent the "great company" upon whom the first three plagues come, affecting their person and property. Jambres withstood Moses, so also do these resist the truth." The next time and order will obtain here, viz.: while the saints are under the vail, and acting as teachers unto the people, and during the three plagues, Satan will manifest great power, but when the seventh plague is poured out, Satan cannot longer stand, and by the time all the plagues are poured out he will be completely bound and deceive the nations no more for a thousand years. Rev. xv. 8. This harmonizes with the point where Aaron changes his position in the type.

... and their rods became serpents, ... but Aaron's rods remained serpents. Ex. viii. 6-7. Now you will go back and look at the time referred to, and you will see the Lord. A. D. J.

The next plague shows that of the frogs was Aaron bringing upon them the land of Egypt. Ex. viii. 16. But when the magicians tried, they could not do this, ... and they say to Pharaoh, This is the finger of God. Verses 18-19.
As the Tabernacle of the wilderness—a movable tent—represented God's dwelling-place—the church—in its present imperfect state, the fleshly condition, so the Temple built by Solomon is, we believe, also a type of the dwelling-place of God. A permanent structure, it is a fit illustration of the church when it shall reach the perfect spiritual condition.

The wilderness, "the wilderness of sin" (Ex. xvi.) and had no continuing place, while the temple was permanently established not only in Canaan, the land of promise, in Jerusalem, the holy city, but in every part of the inhabited world, for God is everywhere present, but have no continuing city [we journey through the wilderness of sin], but we seek one to come" (Heb. xii. 14)—the New Jerusalem—and "the Lord God and the Lamb are the Temple of it" (Rev. xxi. 22), and it shall be established in the tops of the mountains also. Isa. ii. 2.

In a certain sense, we may be spoken of even now as God's temple. "Know ye not that you are the temple of God, and that the spirit of God dwelleth in you?" 1 Cor. iii. 16. But this is only in a limited sense that we are now said to be the temple of God. In the spirit of our minds we are "vessels of Christ and seated with him in heavenly places," speaking of things future as though they now existed, because now commenced.

Really, we, as living stones, are now being taken out of the quarry of humanity, fitted, shaped, trimmed, and polished for the building of the temple of God. This is the work of this gospel age. Ye are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together is being reared. Also ye also are built together for an habitation of God through the spirit." Eph. ii. 20-22. Solomon, the peaceful and wise king, built the pattern, so a wiser and "a greater than Solomon," called "the Prince of Peace," is to build the antitypical temple, typified by Solomon. The crossing of the Jordan (1 Kings vi. 35), and much or nearly all of the materials used were made ready before the work of construction began, so with the building of this antitypical temple. We believe that the first cornerstone, the foundation stone of this temple is the time for the construction of this temple, i.e., the bringing together of all the members—fruit-bearing branches of the Vine—into the perfect spiritual condition. And the living stones for this temple selected and prepared during this gospel age, were nearly all ready when the construction commenced, (1874), and must all be ready before the temple is completed, and it must be completed before "the glory of the Lord" fills it. 2 Chron. v. 13-17, and Rev. xv. 8.

The ending of the 1,335 symbolic days of Daniel, just at the beginning of this seven years (1874), seems to corroborate this, since Daniel was to stand in his lot at the end of the days. (He belongs to the order of prophets who are first mentioned in the order of giving rewards. Rev. xi. 18.) And we believe that this construction of the temple begun by bringing together all "the spiritual royal priesthood" (a spiritual body) the prophets. If we are correct in this matter, it proves, in harmony with the parallelism of the Jewish and Gospel ages, not only that the door of favor to the "high calling" as the door to that position will then be closed; but that the acceptance of the fullness of the Lord, the fulfillment of the promise of Christ, is then.

Our change from natural to spiritual bodies we at one time supposed to be the marriage, but we now see that the change precedes, as making us ready for the marriage. We see ourselves and our deliverance from fleshly conditions and frailties into the perfection of a new being, from weakness to power; from corruption to incorruption; from dishonor to glory; from a natural to a spiritual body; from the image of the earthly to the image of the heavenly; from being a "fleshly body" to being a "glorious body." But we are thus changed to His glorious likeness in order that our installation in official power with Him may follow (symbolically called marriage). This was true of Jesus, our pattern and forerunner: He was quickened of the Spirit; His body was glorified. (Rom. vii. 24, [quickened] of the Spirit is Spirit). But though like all spiritual bodies, He must have been "a glorious body" (vailed under flesh forty days), yet the glorifying, in the sense of exalting to official dignity, did not occur until He had ascended up in high and became associated with the Father—"set down with [His] Father in His throne." So we must be changed before we sit with Christ "on His throne," or are united (married) with Him in the glory of power.

When "the body," the bride," the temple," is completed, all has been thus changed, yet there are scriptures which seem to teach that the wedding of the natural to the spiritual body (the soul), will, for a time after our change, appear under the vail of flesh [as Jesus did after his change] before the temple is glorified, and that the work to be done then is much more important and threatening than the first to be done by the bridegroom himself: the wedding of the soul to the spirit. It is probably done and more successful in results, viz.: Proclaiming to all Christians—the second "great company" (Rev. vii. 9—17)—and to the world, during the three plagues which precede the seventh last: "Fear God and give glory to Him, for the hour of judgment is come, and he that shall worship the beast of the earth, and his image, and receive his mark in his hand, or in his forehead, or in his temple, shall be accursed before God and the Lamb, and his name shall not be found in the book of life of the Lamb of God. But every angry man, that is, every one that doeth abomination, and企re- ceives not of her plagues" [the seven last]. Rev. xvi. 14.

Though now we "sing the song of Moses and the Lamb," proclaiming restitution—using "the harps [the word] of God," [See article "Having the Harps of God," in August number], yet doubts all of these proclamations will be emphasized under our new conditions. Then many—a great company—wear both small and great harps. The answer is, that the one thing needful is to be "a new creature," to be "another" man, walking "in the footsteps" to the body." But we are thus changed to His glorious likeness—changed, redeemed, and accepted by grace. (1 Cor. iii. 16.) But we might not be able to discern who are of this company as we know not men's hearts, but are especially instructed of the spirit through the word that He will lead all who will follow, into any and all needed light on the way.
THE LORD'S JEWELS

BY H. GRATIAN GUINNESS.

The Christian church as a witness for God in the world has failed, like the Jewish nation, and become apostate. There is a little flock, there is a true church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal, they who keep themselves unspotted from the world, and overcome through faith. They are found in truth, it is the hotbed of heresy, false doctrine, and corruption, serving those who would, to enter in. The name of God is remembered her Iniquities.

The Christian church, as a witness for God in the world, is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent, in which eternal life lies. Like the Pharisees of old it stands as the great obstruction, neither entering itself into the kingdom, nor suffering those who would, to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it, is become darkness, and great is that darkness! The church is confounded with the world, and the true saints are strangers and pilgrims in it.

Christians will be away seeking the presence of the Lord, it has not continued in the goodness of our own sense of righteousness demand it, but the solemn fact that past apostasies brought down the judgment they deserved, forewarn men what must be the end of the existing apostasy of the professing people of God. Babylon must fall!

Great Babylon must come in remembrance before God, who remembered her Iniquities. Babylon must fall!
GOD THE DIRECTOR OF FORCES
JOSEPH COOK.

The Scotch philosopher Beattie once went into his garden and drew in the soft earth the letters C. W. B. He sowed of garden cresses, smoothed the earth and said, "Paid garden cresses, smoothed the earth and 'll the garden." "Well, what if it has?" said the philosopher. "It goes for" really away. "All of questionable ag!" "What made these letters?" I see very well," the father replied, "that the initials of your name have grown up there in the garden. That is an accident;" and he turned away again. The child followed him, took him by the hand, brought him back to the spot, and said very earnestly, "Some one must have planted the seeds to make the letters." "Do you feel certain that somebody planted the letters?" the father said, "and planted them skillfully arranged? How did your hand get its shape?" The child replied: "Somebody must have made my hands for me." "Who is that some one?" said the father. "I do not know," the child said. "Why did they not arrange themselves as a W, or a B, in any form, or in no form at all? Here is the distinction between the existence of the forces of matter and the direction of those forces.

LOOKING UNTO JESUS
HEBREWS XII, 2.

It is one purpose, at least, of the Holy Ghost in this epistle, to show that in all things Jesus has had the predominance. He has been for "first being by the presence of Jesus; for unto which of the angels said God at any time, "Sit on my right hand, until I make thine enemies thy foot-stool?" (i. 13.) Second, He brings forward Moses, but only to set him aside in the presence of Jesus; for it is his highest glory to be a passover, to set him aside in the presence of Jesus; the Princely Leader and Completer of faith; who stands so far above angels, above Moses, than angel; he is admitted that the Papal church is the outward body, or form of religion, but not the inward spirit of vital piety; consequently the Baby- sect that bears her likeness or semblance. Let us note carefully the marks of apostacy in the Babylonish church. She is proud, haughty, high-minded, seeks worldly power and exalting wealthy members more than poor saints. To that she fellowships the world in this light is humiliating and degrad- ing; the friendship of the world, and is guilty of spiritual fornica- tion. She fellowships the world, provides carnal entertain­ ments for them, invites them to God's holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of ap­ ophory, and wherever they bear sway and predominate, be it in "Babylon," and the spirit of mystic Babylon; and the command of God is, "Come out of her, my people," &c. Rev. xviii. 4.

"BABYLON THE GREAT"

D. W. McLaughlin in "Free Methodist" says: "The Baby­ lonish church has the outward body, or form of religion, but not the inward spirit of vital piety; consequently the Baby­ lonish church is spiritually dead."

All fallen sects, from which the inward spirit of vital re­ ligion has departed (or is departing), bear upon their fore­ heads the likeness or semblance of the "mother of harlots," says the Papal church is the first in the transgression, consequently the designation, "mother of harlots," applies only to her. Hence, the symbolic description of the great harlot will apply to every apostate sect that bears her likeness or semblance. Let us note carefully the marks of apostacy in the Babylonish church. She is proud, haughty, high-minded, seeks worldly power and greatness; says in her heart, I sit a queen, and am no widow, and shall see no sorrow. She is artificially and gaudily arrayed in gold and pearls. She is rich, lives deliciously, and makes the rich merchants because of her costliness. She despises and persecutes the true saints of God. She seeks the friendship of the world, and is guilty of spiritual fornica­ tion. She fellowships the world, provides carnal entertain­ ments for them, invites them to God's holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of apo­ phory, and wherever they bear sway and predominate, be it in "Babylon," and the spirit of mystic Babylon; and the command of God is, "Come out of her, my people," &c. Rev. xviii. 4.

"LET THEM"

Coaxing the devil to support the Gospel is a modern devise. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other in­ religious snares, to accomplish his objects; yet he paid his own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with full knowledge of the fact that "a king without an army is in a hard case." He is careful of his own interests, and makes the rich merchants because of her costliness. She despises and persecutes the true saints of God. She seeks the friendship of the world, and is guilty of spiritual fornica­ tion. She fellowships the world, provides carnal entertain­ ments for them, invites them to God's holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of apo­ phory, and wherever they bear sway and predominate, be it in "Babylon," and the spirit of mystic Babylon; and the command of God is, "Come out of her, my people," &c. Rev. xviii. 4.

"GO DOWN"

It creates the impression on the minds of the world that the church is a kind of pauper, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, and makes the rich merchants because of her costliness. She despises and persecutes the true saints of God. She seeks the friendship of the world, and is guilty of spiritual fornica­ tion. She fellowships the world, provides carnal entertain­ ments for them, invites them to God's holy temple to engage in festivals, lotteries, fairs, and carnal devices, thus making of God's house a den of thieves. These are the marks of apo­ phory, and wherever they bear sway and predominate, be it in "Babylon," and the spirit of mystic Babylon; and the command of God is, "Come out of her, my people," &c. Rev. xviii. 4.

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