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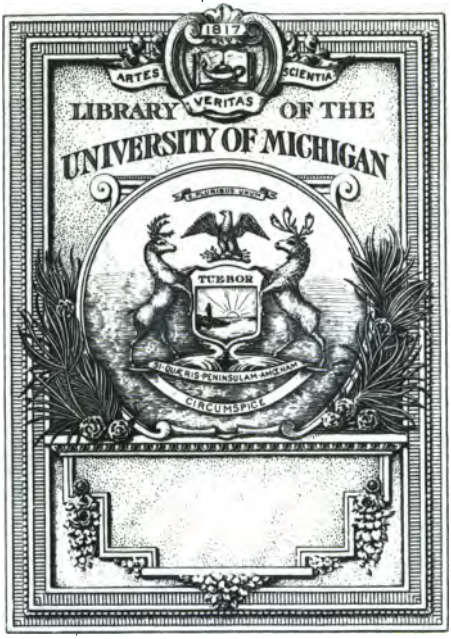
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THE PERFECT DAY.

EARTH'S REDEMPTION,
ENDLESS GENERATION,
ENDLESS PRIESTHOOD,
ENDLESS SALVATION.

By JOHN H. PATON,

MINISTER OF THE GOSPEL, AUTHOR OF "DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY," "MOSES AND CHRIST, OR THE PLAN OF THE WORLD'S SALVATION," AND PUBLISHER OF "THE WORLD'S HOPE."

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Gift
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PREFACE.

THE PERFECT DAY naturally follows THE DAY DAWN and is the result of it. In writing the DAY DAWN, infallibility was disclaimed and an increase of light expected. This expectation, with its necessary result of the modification of former views, has been realized in the experience of the writer. The change has been a growth or advancement as from the dim twilight of the early dawn toward the brightness of sunrise. And believing that the Lord gives for the mutual benefit of all who are ready to receive, the writer gladly communicates what he sees for the careful and earnest consideration of others, hoping that many will be free enough to read, and that they will obey the Apostolic injunction to "Prove all things, and hold fast that which is good."

1-16-33, mtg

Though writing about the PERFECT DAY, it has not yet come, and therefore a much greater and clearer development of the truth on these glorious themes will yet come to men through *some* servant of God and his people. No one need fear that the fountain of light will ever be exhausted. The Spirit of Truth is ever leading his willing followers, and even now the tree of life appears as a beautiful growth with every branch, twig and leaf covered with heaven's dewdrops reflecting in every direction the bright rays of the rising Sun.

That this little book may be read, even by those who differ, in the same spirit in which it is written and sent forth, and that both readers and writer may ever hear and obey the voice of the Good Shepherd, see light in His light, and rejoice in the fullness of His hope, is the prayer of the

—AUTHOR.

THE PERFECT DAY.

CHAPTER I.

THE SHINING PATH.

THE shining path is not the way from Earth to Heaven, as that is commonly understood. That is, the "day," "the great day," "the perfect day," so often mentioned in the Bible, refers not to the invisible, spiritual or heavenly state to which Christ ascended, and which is doubtless the destiny of "the spirits of just men made perfect," (inasmuch as Christ, the Head, ascended as the Forerunner); but it refers to the day of perfect light, sinless purity and blessedness yet to be realized *on this earth*, when "The Lord's Prayer" will be answered: "Thy kingdom come; thy will be done *in earth*, as it is in heaven." "The path of the just is as the shining light that shineth more and more [from Eden down, or rather on and up] unto the perfect day," [on earth.]—Prov. iv. 18.

Does this seem like an assumption, without basis in the word of God? Is it in any way startling? It may accord with the preconceived idea of many; at first sight it may seem to accord

with the thought of many more; and yet on careful consideration, and the development of what it involves, it may appear that the views of many require modification, and perhaps enlargement. The writer confesses that this has been the case in his own experience, even within a short time; and in writing this paragraph, he desires to arrest the attention of every reader, and if possible to jog them out of any rut of thought on this subject into which they may have fallen, and to put them on the alert to expect something, to sit as jurors listening to what evidence may be presented, and calmly and kindly to "prove all things, and hold fast that which is good."

The view which the writer is about to present, is not Adventism, Universalism, Orthodoxism, nor any other distinctive ism which he knows. It is not even in all respects like his own former teachings published during the last fifteen years, though he thinks it is the legitimate outgrowth of the light obtained and imparted in these years. He assumes that there is truth in all the three systems above mentioned, and it is his earnest desire and aim not only to treat their advocates with kindness and respect, but as the bees gather honey from every flower, he would, as far as possible, make use of the truth in them all. Truth is our heritage, and that by

which we live, and for the purpose of leading into "*all* truth," "every word that proceedeth out of the mouth of God," the Holy Spirit was given, and the perfect day can never come until "The knowledge of the Lord shall cover the earth as the waters cover the sea," and "All shall know the Lord, from the least to the greatest," and "All flesh shall see the salvation of God."—Jer. xxxi. and Luke iii. 6.

No sect, or system of teaching, ever came into existence by chance, inasmuch as the Lord "worketh all things after the counsel of his own will," (Eph. i. 11.) and therefore it seems evident that each of the various bodies that have risen must have been providentially used for the development of some *part* of the truth. The temptation has been for each sect to think that their part was the whole truth, and to fence themselves in by a creed. And even many who have claimed to be free from all man-made systems, so far as creeds are concerned, have virtually staked themselves down so that they could not grow or advance in the knowledge of the truth. They never change, and condemn all who do change. Especially if a man has written a book, and thus publicly committed himself to any view, there is a natural pride of consistency that makes it hard for him to own that he was mistaken in any-

thing. But the truth is that no man can grow without changing, especially in the sense of enlarging his views. No man can both be bound to a creed, whether that creed be simply mental or written, and yet advance in the path of light, which we are assured "shineth more and more unto the perfect day."

Of course, there is a changeableness that is not healthful—a swinging about, like the vane on a steeple, now here, now there, and then back again, without any balance of reason and judgment—what the apostle calls being "carried about by every wind of doctrine," according to the cunning craftiness of willful deceivers—but that is a very different thing from a steady growth and advancement along the shining way as a result of a careful and prayerful study of the word of God. The writer has the conviction that he has been thus enabled to grow, and has the consciousness that his advanced view magnifies the wisdom and love of God, and brings glory and honor to the name of Christ, as well as blessing to the hosts of mankind. And yet he does not wish to present the matter in a positive or dogmatic way, but would speak as unto wise men, giving his ideas and his reasons for them, leaving the readers to judge for themselves as to their truth, by their best reason, and their knowledge of the word of God.

TWO VIEWS.

THERE are two general views of the work of Christ, or of the great plan of salvation, held by different classes of Christians. The more common view, perhaps, is that which looks upon this "sin-cursed world" as a place in which the Lord prepares a people for heaven. It gives comparatively little hope for the earth itself; sooner or later it is to go down and out in the fires of the last day, which also brings perdition upon ungodly men; but those saved out of earth and its ruins will live forever and enjoy the presence of God and the angels in heaven. Though accepting the Bible as authority, and professing to believe in the grand visions of the prophets, which foretell the coming of the better day, many have formed the habit of thinking that this sinful and selfish state "will *always* be so," and that the only hope for man is to accept Christ, die out of this wicked world, and go to heaven, where all such will be good and happy. Those so believing ignore the redemption of the earth from the curse under which it so long has groaned.

The other view, which is held especially by a large class of Adventists, utterly repudiates the idea of any of the human race ever going to heaven. It makes prominent the fact that the earth was made for mankind, and lays hold

upon the many prophecies foretelling the good time coming, when earth shall be freed from the curse; and it claims that after the fiery or deal, which is to destroy the wicked, the few who have believed in Christ (Some include with these all who have died in infancy, and others leave them out.) will be raised from death in an immortal state and live forever on the earth.

If the other view sometimes tends to a spiritualistic extreme, this surely tends to the extreme of materialism. These both agree that the plan of salvation is sooner or later to end, and that only a limited portion of a limited race will be saved—Orthodoxism consigning the unsaved to endless torment, while Adventism would only deprive the unsaved of their existence.

No wonder that many accept the latter as the more merciful view, and find relief in it, when they cannot accept of universal salvation. And it need not surprise us that the Lord has permitted many to accept the destruction of the wicked as a stepping-stone to the larger and better hope for mankind. Along this line thousands and thousands in the past generation have been led to believe in the still better view of the destruction of the sinful nature in man, and in the consequent development of the spiritual nature of all into the image of God.

There is nothing however in the idea of the universal salvation of man that is out of keeping with the view of the *end* of the plan, and of a *limited race*, as held by the other two classes. Some believers in the larger hope hold to the final removal of all to heaven, but have no clear idea of what will then become of the earth; and others who are equally confident that all will be finally saved, cling to the Adventist idea that all will live forever on the earth—as immortalized, earthly and material beings.

There are, of course, various modifications of these views held by some classes and some persons in the different sects. One class of Adventists, though as materialistic as the rest, holds that the righteous will be removed to heaven during the millennium, and that then, after the final destruction of the wicked, they will return to earth and live here forever. They evidently regard heaven simply as another *locality*, where material, *earthly* bodies can live as well as on earth, instead of being a *state*, in which the inhabitants, having done with earth, have *spiritual* bodies, which are not adapted to earthly life. Another class, who it may be admitted have more light on the Plan of the Ages, hold that the Bride of Christ will share the heavenly state of the Bridegroom, but that the mass of mankind (except those whom they call

the "finally incorrigible," whom they suppose will lose their existence) will have an "everlasting life" on the earth, without immortality. This class seems to overlook the fact that if men are to have perfect, earthly bodies, with at least as "perfect human natures" as Adam had when created, it would involve the continuance of generation.

There is doubtless some showing of reason and certain Scriptures in favor of all these different views, and it is not to be doubted that through them all the Lord is preparing a people who will obtain the harmony of truth and witness for it. Order will be brought forth out of the seeming confusion. Not being able to see harmony in any of the views mentioned, the writer has been inclined, as many of the readers know, to deal mainly with the evidences that all mankind will finally be saved, and to lean toward the spiritual and immortal destiny of all, without giving due attention to that class of Scriptures (though not entirely overlooking them) which speak of the *earthly* phase of the everlasting kingdom of Christ. Now he is convinced that both of the views considered are partly right and partly wrong:—that Christ's work includes the peopling of *both heaven and earth;* that a part of his mission is to destroy the curse of sin, enmity, pain, sorrow and death *out of*

earth; and that thenceforward the earthly work will go on *forever*, and that when they are ripe and ready for the change, the inhabitants of earth will be translated, as Enoch was, into the higher state. This of course will involve endless generation, endless priesthood, and the endless increase of the inhabitants of the kingdom of God.

The present purpose is to write a series of articles on this subject; and in this one the aim has been not so much to deal with evidences, as to prepare the way by a statement of the position. To the writer's mind the evidence has for some time been looming up, and it has become quite clear and a matter of great joy. It will be seen that there is after all a marked difference between the *larger* hope and the *largest* hope for mankind. Indeed, there is a greater difference, (in the matter of salvation, and the glory of God accruing therefrom,) between the universal salvation of a limited race and the present view of the endless increase of the glorified ones, than there is between the old view of a partial salvation and the larger hope we have been proclaiming. The one, though grand, is limited, and the other, like the Lord, is infinite.

This advanced light, as the writer is pleased to consider it, emphasizes the mission of THE WORLD'S HOPE.* Our God is "the God of all

*See notice at end of this book.

hope," (Rom. xv. 13.) and as he is better known in the breadth and fullness of his purpose and plan, we are permitted to abound in hope more and more; and it is "a hope that maketh not ashamed, because the [boundless] love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." There is "Eternal Hope" for the earthly race, and yet the grandest realization when "mortality shall be swallowed up of life"—immortal life.

In the development of this theme, as the way opens before him, the writer proposes to treat of Christ as the ground and key of all hope; of clearly revealed Bible principles based on the priesthood of Christ: as well as with particular passages of Scripture. Let us again together search the Word to see whether these things are so.

Some things connected with the present view were first suggested to the writer's mind quite a number of years ago by the writings of an aged brother, since passed away. But there were many related themes that did not seem clear, and the Bible study of these years, with the mutual growth of these connected themes, has shown not only the probable truth, but also the importance of the theme of endless generation, in its bearing on the present truth. Never until the present time has the writer

been moved to give these views to the public. In this, as in all else, we may be assured that the Good Father has been overruling. To Him be all the praise and "the glory in the Church and in Christ Jesus unto all generations forever and ever," or "world without end."—Eph. iii. 21, compare old and new versions.

As an appropriate expression of joyous hope, in keeping with the advanced thought, the following selected hymn is here appended:—

THE BETTER DAY.

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When, in equity and justice,
Christ shall reign on David's throne.

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.
'Tis 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.

I am waiting, hoping, praying
For Messiah's glorious reign;
For I know he'll rule in justice;
Right and truth will triumph then.
Worldly pleasures cannot win me,
While I wait for that bright day;
Worldly splendor cannot charm me,
While its light beams on my way.



CHAPTER II.

THE DAY APPROACHING.

TWELVE years ago, the book, DAY DAWN, was written, giving evidence that the period of forty years, from 1875 to 1915, is the dawn of the Millennium; and the writer has never yet had any reason to regret either the name of the book or the position then taken. The prophetic periods of the Bible, developed in that book, make a net-work of evidence marking both the beginning and ending of this forty-year period; and the signs of our times, the agitations, the evolutionary and revolutionary elements in both church and state, are strong testimonies to the truth of the position. The old order of things as to human government —the embodiment and outward expression of Satan's kingdom—is drawing to a close; the times of the Gentiles are near their end; and the restoration of Israel and the reign of Christ are beginning.

Neither has any good reason appeared for discarding the outline of the Plan of the Ages, with its three worlds, and their succession of

nium, and that mankind of the past, present and future are to be blessed through that priesthood.

The Lord has indeed given us a very satisfying portion of truth out of his treasure-house. But none should think they have it all. The writer well remembers, when he and others first saw that no son or daughter of Adam could be finally lost, that in conversation with a dear brother the question was raised as to what more there could be to learn. It seemed like such a grand climax, that nothing more or greater could follow. But the light has greatly increased in many ways. And in reference to "the ages to come," (Eph. ii. 7.) which includes the Millennium, it may well be said: "Still there's more to follow."

It has always been the tendency of Bible students to crowd too much into one age, and to apply Scriptures to one dispensation that belonged to another. As the light increases, those walking therein are the better able "rightly to divide the word of truth." The majority of Christians have been in the habit of overlooking all future changes of dispensation, of thus indefinitely prolonging the Gospel age, and applying all the Scriptures about election, "the Spirit and the bride" saying, Come, the conversion of the world to Christ, the tares

Patriarchal, Jewish, Gospel and Millennial ages or dispensations. The light has been shining progressively down through even the darkness of the world's night of six thousand years, revealing by the focalizing of its rays our position in the day dawn.

That it was intended by the Spirit of truth that the light of prophecy on this subject should be seen and have a practical effect is shown by the two following passages: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2. Pet. i. 19. "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching,"—(or "drawing nigh."—R. V.)—Heb. x. 24, 25.

How clearly too it has been shown in these years, since the morning began to dawn, that the Gospel age is not the final dispensation of mercy for men, but in addition to its general tendency to enlighten and elevate mankind wherever its light reaches, it is for the development of the elect—a cabinet of royal priests—who are to reign with Christ during the Millen-

growing with the wheat until the end, and the terrible perils of the last days, all in this dispensation. They pride themselves in their Orthodoxy, and will not fellowship those who do not agree with their general teaching about the destiny of man; and yet if they would stop and think, they might see that their interpretations make confusion worse confounded. How can the world be converted to Christ in this age, and yet have the tares and wheat, the good and bad fish, and the wise and foolish virgins, growing and living and acting together until the end at the Lord's coming? When the world is converted to Christ, it is to be by the unity and purity of the Church, (John xvii. 21), but Paul speaks of the last days of this age as "perilous times," when men shall be "lovers of pleasures more than lovers of God," "having a form of godliness, but denying the power thereof."

The majority of Adventists are in about the same dilemma. Seeing no future age of mercy and blessing for men, they apply "the Spirit and bride" invitation in this gospel age, when they ought to know there is no bride yet, as the marriage of the Lamb has not taken place. But as they see the evidence that the coming of the Bridegroom and the end of this age are near, they try to be consistent by not mixing the con-

version of the world with the growth of tares and wheat until the end, or harvest.

There is an insurmountable barrier between the Orthodox and Adventists. The former cannot accept the impending change at the Lord's coming, because they see that the world must be converted: and the latter cannot believe in the world's conversion, because of the nearness of the Lord's coming and the end of the age. Both of these classes might be helped out of their dilemma by applying the separation of the tares and wheat, and the wise and foolish, as judgments on a mixed church, and the Scriptures about the conversion of the world (which are not scarce) in a future age.

It need not be surprising if the writer, and others looking for the millennial reign after the Lord's coming, should also have been applying some Scripture out of place, or of crowding too much into even the next age. Though the dawn of the Millennium is here, it does not necessarily follow that 1915 will usher in "the perfect day." Though the millennial reign is even now beginning, it should be remembered that it takes Christ and the saints at least the thousand years, and the "little season" at its close, to subdue his enemies, and put down all authority and power that stand against him; and as death is said to be the *last*

enemy destroyed, the period when there shall be no more death, nor pain, nor sorrow, nor tears, nor anything accursed, must be after that. This prophecy of John as to the sinless, painless and deathless state is surely a glimpse of the perfect day. And when all "the former things" which have cursed the earth are "passed away," it cannot mean from heaven, as they were never there. It must therefore be the earth that is freed from its terrible bondage, that its inhabitants may be blessed.

That such a perfect day is not due in the Millennium, seems evident for various reasons. When the marriage of the Lamb has taken place, and the bride, which is the New Jerusalem, (Rev. xxi. 9, 10) is manifested on earth to extend her "whosoever will" invitation, those without her pale, to whom the invitation is given, are still in the condition of "dogs, sorcerers, etc," which is the sinful and rebellious state of man. The work of the New Jerusalem in that age is to overcome these evil conditions, lead them that are "without" to "wash their robes, that they may have a right to the tree of life, and enter through the gates into the city." We are also told that "the leaves of the tree are for the healing of the nations." And it is evident that until the nations are washed and healed, the perfect day cannot have come. If

the Millennium were the perfect day, there would be no gathering of deceived nations to battle at its close, against the camp of the saints, and no farther fires of judgment to destroy them. Satan, the great deceiver, is only "bound," limited, during the next age, and not fully disposed of until afterward. How long afterward who shall say?

That there are many prophecies of good things that will find their fulfillment in the Millennium there is no doubt; but that there are other prophecies of blessing in a mortal state beyond that age of still continued though decreasing depravity, deception, war and fire, is equally evident.

Christ is not only to reign as a Conqueror of his enemies, like David, the man of war, but he is also, like Solomon, on the same throne, to have a reign of peace. The conquering reign must of course end, and it is at this point, and in this sense, that the kingdom is said to be delivered up to the Father (that is, the world brought into harmony with God, so that his will shall be done *in earth* as it is in heaven); but the reign of peace is distinctly said to "have *no end.*" Turn to Isaiah ix. 6, 7, and see the wonderful steps of progress from the birth of the child until he becomes the "Prince of Peace." And "Of the *increase* of his govern-

ment, and of *peace*, there shall be *no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with righteousness from henceforth *even forever*. The zeal of the Lord of hosts will perform this."

Here is a prophecy that evidently applies itself beyond the conquering reign, and therefore beyond all war and death. Several points are clear: 1. It is the reign of peace by the "Prince of Peace." 2. It is to be "forever"—to have "no end." 3. His government is to "increase." This seems to involve endless generation. It has been otherwise explained, but it seems plain without explanation. The development of a sinless and unlimited race, as one of the results of Christ's success in impressing himself on mankind, so that "All *flesh* [even] shall see the salvation of God," is an object worthy of the "zeal of the Lord of hosts."

An understanding of this matter of continual generation of mortals after all enemies have been subdued, may bring harmony between those who think the reign of Christ for the blessing of men is confined to the *age* to come, and those who think it must continue for several *ages* to come. The *conquering* reign is limited, and the reign of peace and blessing unlimited. The "ages to come" are perhaps an

endless succession of ages, or the "world without end."

Look at Isaiah ii. 2–4. It seems to begin at the setting up of Christ's kingdom, in the dawn of the Millennium, to reach through the conquering work of that age, and beyond the last war, for "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war *any more.*"

This evidently must be beyond the battle of Gog and Magog, and beyond the deception of the arch-enemy, and therefore beyond the Millennium; and yet the people are to go on with agriculture in that reign of peace.

That spiritual and immortal beings, like the glorified Christ, or like the angels, should engage in such labor is inconsistent with all we know of their nature and necessities. It must refer to mortals, who had been engaged in the art of war, but who will then have learned to love peace.

It is evident that when war ceases, all *causes* of war must be at an end. Then all selfishness, strife, jealousy, competition, and monopoly that are now manifest in social life, church matters and business affairs must have ceased. These are the very essence of war. There can be no war when each one in honor prefers one another,

and lives for the other's good. This is simply the practical application of the Spirit of Christ —God's will done on earth. It is not strange to think that immortals should do God's will; but it is the proof of the power of grace when mortals shall do this.

In Isaiah xi. 1–9 is a grand outline of the work of Christ, including the conquering reign, when "with righteousness he shall judge the poor, and reprove [or argue] with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;" and then reaching on to the time of peace, when the youngest and most dependent children shall be free from danger, for "They shall not hurt nor destroy in all my holy mountain: [mark the reason] for the *earth* shall be full of the knowledge of the Lord, as the waters cover the sea."

This is surely the characteristic of the perfect day, and yet the passage shows that it is a mortal state, and that generation is still continued.

A similar passage to the above is found in Isaiah lxv. 17–25. It treats of the "new heavens and a new earth," so different from the present sin-cursed and suffering state of things that it is said "the former shall not be remembered nor come into mind." The absence of tears and the fullness of joy are clearly marked.

Here the earthly work and its benefits are specified: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." No danger of losing the fruit of labor on account of sickness or interest or rent! It is not a time of monopoly and wealth, which always imply poverty and want; but it is a time of abundance and equality, when both labor and its fruit are properly distributed and enjoyed. It is not an immortal condition, as these earthly needs show, but yet their life shall be "as the days of a tree," and they "shall *long* enjoy the work of their hands." And generation is still continued, but under what improved conditions, and what freedom of woman from the original and long-continued curse: for "They shall not labor in vain, nor *bring forth* for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

These are clearly the conditions of mortals beyond the Millennium, beyond the conquering reign of Christ, and in the perfect day, when there shall be no more curse. The twentieth verse in the above passage is a seeming objection. It speaks of both death and curse, which is not in keeping with the absence of tears and trouble, and the fullness of joy, spoken of in the passage. It appears to be a prophecy that

finds its fulfillment in the millennial age, or in the conquering reign, as one of the severe acts of judgment which precede and prepare the way for the day of earthly glory beyond. The "new heavens" (or new ruling powers) evidently begin in the millennial dawn, when Christ's kingdom is set up, but it has to conquer its way, and the sinner being "accursed" is a part of the process which culminates in the succeeding ages of blessing. How the Lord will save those who fall under the curse of death can be understood only by those who see the true object of the judgment of the dead; and for the present the writer is dealing only with the prophecies concerning men in the flesh.

It would seem that the prophet must have had the same perfect day in mind, when he said: "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. * * And the inhabitant shall not say, I am sick."—Isa. xxxiii. 22–24.

For such a day of light, of joy, of health, of purity, sinless, painless, tearless, deathless, it may well be said that all other earthly days were made. And perhaps the whole millennial day, now dawning, and including the judgment scene at its close, may be itself the day dawn of that other and perfect day.

ONLY WAITING.

"Only waiting till the dawning
Is a little brighter grown;
Only waiting till the shadows
Of the world's dark night are flown.
Till the shadows all shall vanish,
In the blessed, blessed day;
For the morn, at last, is breaking,
Through the twilight, soft and gray.

"Only waiting till the presence
Of the Sun of Righteousness,
Shall dispel the noxious vapors,
Ignorance and prejudice.
Till the glory of the sunlight,
Of the bright and perfect day,
Scatters all the powers of darkness;
Lights the gloom with healing ray.

"Waiting for the Restitution,
Promised in the Holy Word;
When a once-lost race, restored, shall
Know and love their Saviour Lord.
When each man shall love his fellow;
Justice give to great and small;
Dwell in love, and dwell in Jesus,
He in us, God all in all."



CHAPTER III.

THE COMING KINGDOM.

THE Lord's Prayer has seven petitions, the second of which is, "Thy kingdom come," and the third, "Thy will be done *in earth*, as it is in heaven." It is evident that the perfect day on earth is the *end* in view, and the coming of the kingdom the *means* to that end.

The kingdom of God may be considered as the organized power which is to reign, subdue, and secure the desired end; or it may be considered in its moral and spiritual elements. In this latter sense, the apostle says: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom. xiv. 17. These are characteristics of heaven, and are to be realized on earth, as a result of the Saviour's reign. The angelic choir sang out at his birth: "Glory to God in the highest; and *on earth peace, good* will toward men." How could anything short of such a victory over all opposition, so that his will may be done in earth, as it is in heaven, glorify God who sent his Son to take "away the sin of the

world," and so to be "the Saviour of the world?"

TWO PHASES.

The kingdom of God, as an organized, ruling power, which is to come, to conquer all His enemies, and then to follow on in the reign of peace, will doubtless have *two distinct phases* —heavenly and earthly, invisible and visible, immortal and mortal. There are Scriptures that clearly refer to Christ and his Church as the kingdom of God. And there are other Scriptures that as clearly speak of it as the restored kingdom of Israel. It seems necessary to link the two together, and consider them as two parts of the same kingdom, in order to harmonize these Scriptures, and bring together the advocates of both.

The Church even in this dispensation is called the kingdom; she is the kingdom in preparation; but she does not really begin her reign until Christ takes her to himself, and their joint reign begins, at the sounding of the seventh trumpet. Then the kingdoms of this world become subject to the Lord and his *Christ* [that is, his *anointed ones*]; "and he shall reign forever and ever."—Rev. xi. 15. The same promises are made to every overcomer that are made to the chief overcomer—the Lord Jesus. "Behold, a king shall reign in righteousness,

and princes shall rule in judgment."—Isa. xxxii. 1. He is to judge [rule] the world, all admit; but so are the saints.—1. Cor. vi. 1-3. He is to rule the nations; but so are the overcomers.—Rev. ii. 26, 27 and iii. 21. They are to be a royal priesthood [emphasis being laid on the priestly office] and to "reign on the earth," (Rev. v. 9, 10.); that is, all kingdoms "under the whole heaven" shall be subject to their control.—Dan. vii. 14, 27. And we are plainly told that when the kingdom is the Lord's, and he is Governor among the nations, "All the ends of the world shall remember and turn to the Lord."—Ps. xxii. 27, 28. This certainly looks like the conversion of the world, as the result of the reign of Christ, and as a condition of the perfect day. And it is speaking of earth, not of heaven:—God's will done in earth.

INVISIBLE PHASE.

That Christ and the Church, as overcomers, are to be in the spiritual and immortal state when they rule the nations, will hardly be doubted; but it may not be as clear to all that the spiritual and immortal ones are (as a rule) *invisible* to mortals, though having power to appear, when necessary. To those familiar with the Scriptural record of the appearing of angels and of the risen and glorified Christ, this should need no proving. They are in the con-

dition of or near to God, who is "the King immortal, eternal, and *invisible.*" "No man hath seen God [the Father] at any time." "Whom no man hath seen, nor can see"—while in the flesh. Yet, "Blessed are the pure in heart, for they shall see God," in the perfect state. Christ as the firstborn into God's condition, has entered that heavenly state as our Forerunner, and we have the assurance that following him "we shall be like him and see him as he is."—1. John iii. 2, 3. This is a purifying hope, and relates to the state in which Christ and his jointheirs shall have power over the nations, to bless them.

It is not distance, but *condition*, that renders heavenly beings invisible to mortals. It is this condition, rather than locality, that constitutes heaven. The *throne* is "prepared in the heavens, but his kingdom ruleth over all" [under the heavenly state.]—Ps. ciii. 19. This and similar prophecies are to be understood as referring to the Messiah's reign or throne, as a "prepared" throne could hardly refer to God's throne which had no beginning. "The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness."—Ps. ix. 7, 8. That this refers to the reign of Christ, the New Testa-

ment clearly shows: "For the Father [himself] judgeth no man, but hath committed all judgment to the Son * * because he is the Son of man."—John v. 22-27. "Because he [God] hath appointed a day in which he will judge [rule] the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31. "For to this end Christ both died and lived again, that he might be Lord of both the dead and the living."—Rom. xiv. 9. And he is therefore "ready to judge the living and the dead," "at his appearing and kingdom."—1. Pet. iv. 5 and 2. Tim. iv. 1. "If we suffer, we shall also reign with him," and "judge the world" too.—2. Tim. ii. 12 and 1. Cor. vi. 2. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; [motives or causes of action]; and then shall *every man* have praise of God."—1. Cor. iv. 5.

These passages show that Christ and the saints are to be the joint rulers and judges; that the throne, or seat of power, is in the heavens, the exalted state of the invisible God; that all below that state, living and dead, are to be the subjects of that reign of judg-

ment; and that its object is blessing to all who are judged.

INVISIBLE PHASE.

But while the *heavenly phase* of the coming kingdom has been made thus prominent, we are not to overlook the *earthly phase*, which involves the restoration of the nation of Israel and Jerusalem—a fact made prominent in prophecy, though almost entirely ignored in the modern religious teaching. The tendency is to spiritualize such prophecies, and apply them only to the Church. But it need not lessen the spiritual value, to allow them their natural application to the earthly kingdom, for in this, as in all else, the natural is an earthly type of the heavenly, by the law of correspondence. The heavenly phase of the kingdom is to find an expression or manifestation through the earthly phase, on the same principle to some extent as the invisible God was manifested in the flesh in the person of Jesus Christ. The heavenly ones may indeed deal directly with "the dead," as they are not in the flesh, but "the living," the nations on earth, can best be reached and blessed by men in the flesh, and for this reason the heavenly kingdom will have its earthly instrument.

It is evident that the disciples of Christ expected the restoration of Israel, when after

the resurrection of Christ, they asked: "Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts i. 6. It is easier for men to say than to prove that they were mistaken: that they did not even in this apprehend the divine purpose, because the Holy Spirit had not yet come. But while they could not understand the spiritual things until the Spirit should teach them, they could understand the restoration of Israel, it being a natural thing. And this is probably the reason why there are so many now who can see *only* the natural, and utterly reject the spiritual phase of the kingdom.

But if the disciples of Christ had been in error in this matter of the restoration of the kingdom to Israel, that would have been the best possible opportunity to correct them. Instead of this, however, the Saviour by implication said they were right as to that *fact*, by answering: "It is not for you to know the *times* or the *seasons*, [the very thing for which they asked] which the Father *hath appointed* by his own authority."—R. V. margin. If this does not teach that the Father has appointed a time [not in this case for the coming of the Lord, as some have wrongly inferred, partly because they do not believe in the promised restoration of Israel] for such a restoration,

it would be difficult to express such an idea in our language. The only thing the Saviour discouraged in the case was their curiosity as to knowing the *time*. But even this, being in a certain way revealed by the Lord through the prophets, the Holy Spirit, then about to be given, in his work of leading "into *all* truth," would make known in due time.—See "Times and Seasons," in DAY DAWN.

But we need not be confined to what these disciples thought, nor to any fair inferences based on their question and the Saviour's answer. Turn to Luke xxi. 24, and find a prophecy of Christ which shows that there is at least one restoration of Jerusalem that was not fulfilled at the return from ancient Babylon, but was due in the future from his day on earth. Referring to that desolation and overthrow that did not even begin until the end of his ministry, he said: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles [nations], until the times of the Gentiles be fulfilled."

It would be vain to apply this prophecy to the Church, as it has been so literally carried out so far on Israel as a nation. But though this peculiar phase of their terrible experience began at the end of Christ's ministry, the

"times" of Gentile rule over them began long before—at 606 B. C. It was then that Jerusalem was conquered by Babylon, and the Gentile monarch became "the head of gold" of the great image of Daniel ii. It was then that the diadem was removed from "the profane, wicked prince of Israel," to be overturned, until it should be given to Christ, whose right it is.—Ezek. xxi. 25-27. There are good reasons for the position that "seven times," or 2520 years, was the foretold duration of this Gentile rule, as symbolized by the "Image" mentioned, and the four great beasts of Daniel vii., and that it would therefore reach from 606 B. C. to the Spring of A. D. 1915.—See "Times of the Gentiles," in DAY DAWN. These "times" and the terrible experiences of Israel during the suspension of their kingdom, were clearly pictured, or typified, by Nebuchadnezzar's "seven times" among the beasts, the short times in the life of a man representing the long times in the experience of a nation.

This suspension of the kingdom was pictured to the king's mind by the cutting down of a great tree.–See Dan. iv. 9-14. But its "roots" were not to be destroyed. The application of the vision was made by the prophet Daniel.—See verses 19-26. And the "roots" remaining was made to foreshadow the restoration of

the kingdom, when the right lesson was learned: —"Seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; * * and thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."—See also verses 34-37.

The idea of restoration is imminent in all these Scriptures—restoration of the kingdom of Israel. And that the design of the Lord in dealing thus with that nation is to teach them wisdom, and make them a means of blessing to other nations, is often mentioned. This is implied in the Saviour's own words when he finally pronounced desolation upon them: "Behold, your house is left to you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39.

That there is mercy for them is implied in the dying prayer of the Saviour: "Father, forgive them, for they know not what they do." Christ never prayed in vain. In Zechariah xii. we learn that in a coming day they will look on him whom they pierced, and mourn in penitence, under the influence of "the spirit of grace and supplication," which the Lord will pour upon them. And Paul, in Romans xi. 25–32, shows that after "the fullness of the Gen-

tiles be come in," the Deliverer will "turn away ungodliness from Jacob," and that "All Israel shall be saved." And Isaiah xlv. 17 says: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded *world without end;*"—which, by the way, taken in connection with the statement in the following verse, that the Lord made the earth not in vain, but made it to be inhabited, is reasonable evidence of the endless continuance of Israel as a nation.

God made a covenant with David: "Thy seed will I establish forever, and build up thy throne to all generations."—Ps. lxxxix. 3, 4. "If he commit iniquity, I will chasten him with the rod of men, [by a long suspension], * * But my mercy shall not depart away from him. * * And thy house and thy kingdom and thy throne shall be established forever."—See 2. Sam. vii. 12–16. See also Psalm lxxxix. 29–37. "His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, * * then will I visit their transgression with the rod, * * nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to fail. * * His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon."

It is worthy of notice that Christ is said to take the throne of David, and to reign over the house of Jacob forever; and that of his kingdom there shall be *no end.*—Isa. ix. 6, 7 and Luke i. 32, 33. And Jesus promised the twelve apostles that "In the regeneration [that is, in the times of the restitution or restoration or the new creation], when the Son of man shall sit in the throne of his glory, ye also shall sit in twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. These passages seem clearly to require not only the restoration, but the endless continuance of Israel as an earthly nation, and in direct connection with the heavenly phase of the kingdom of God.

Jeremiah xvi. 10–21 gives a distinct prophecy of Israel's sin, her scattering into all lands, and her gathering again into the land God gave to the fathers. The "double" recompense for her iniquity has expired, and the time has come for her recovery to begin. The signs of the times agree to this. This is one of the marks of the dawn of the thousand years—the Millennium.—See "The Two Dispensations," in DAY DAWN.

In Acts xv. 14–16, we are told of the building again of "the tabernacle [or house] of David, which is fallen down," and that it is to be done after he has taken "out a people for his name,"

(a bride) from among the Gentiles. "When the Lord shall build up Zion, he shall appear in his glory," (and Paul shows that the saints shall then appear with him in glory.—Col. iii. 4) and when the heavenly and earthly Jerusalems are both in harmonious operation, the grand work of blessing men will be carried on successfully. —See Ps. cii. 16–22.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness."—Zech. viii. 3–8. See also Ezekiel xxxix. 21–28. He will gather them into their own land. "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them a heart to know me, that I am the Lord."—Jer. xxiv. 6, 7. "Behold, I will gather them out of all countries, * * and will cause them to dwell safely; * * and I will give them one heart, * * I will not turn away from them, * * and they shall not depart from me."—Jer. xxxii. 37–40. See also xxxi. 27–37. If the ordinances of heaven fail, the sun, moon and stars, then, but not till then, will Israel cease

to be a nation before the Lord. See also xxxiii. 7, 8, 10, 11, 15, 16, 19–26.

These are but a few of many prophecies that treat of the restoration, blessing and perpetuity of Israel. They could not have referred to the return from Babylon, as many suppose, because the scattering among all nations took place after that. If it be claimed that these blessings were conditional and were forfeited by disobedience and the rejection of Christ, let it be observed that at least three of the passages named (Jer. xvi., Zech. xii. and Rom. xi.) take that rejection into account, and show that the blessings follow it. And some of these passages pledge the honor of the throne of God that after this restoration, Israel shall no more depart from him. But Jerusalem, inhabited again, in her own place, shall be the continual handmaid of the heavenly kingdom in the work of blessing mankind.

ILLUSTRATIONS.

There are several Bible illustrations of the *two phases* of the kingdom of God. Elijah and Elisha appear in this light, after the exaltation of Elijah. He was invisible, but Elisha had a double portion of his spirit, and went back and healed the waters, (a type of the healing of the nations) saying: "There shall not be from thence any more death nor barren land."—2.

Kings ii. 21. As Elijah is the representative of the power which is to "restore all things," (Matt. xvii. 11.) he acted through Elisha as his visible instrument, and thus they foreshadowed the invisible and the visible phases of the kingdom of God.

The transfiguration scene may have the same significance. Christ had promised that some of his disciples should see the kingdom of God come, or the Son of man coming in his kingdom; and "after six days" he took three of them, Peter, James and John, into a high mountain (a type of the kingdom) and gave them that wonderful vision. And there were three on the heavenly side, and three on the earthly side, in that mountain;—representing, apparently, the two phases of the coming kingdom.

There are many who are not willing to allow that the scene was an adequate fulfillment of Christ's promise; but Peter, one of the witnesses, afterward referred to the vision on the holy mount, and said, "We were *eye-witnesses* of his majesty."—2. Pet. i. 16–18. If he was satisfied, no others should demur.

The New Jerusalem, the great cubic city of Revelation—the length, breadth and height of it being equal—seems in itself to symbolize the higher and lower phases of the coming kingdom. It reaches into the heavens—1,500 miles

high—and yet it is on the earth. It has a throne from which proceeds the water of life for the outside nations to drink. Its walls are salvation, and through them are twelve gates for access, and at the gates twelve angels, and on them the names of "the twelve tribes of the children of Israel." It makes little difference whether the names apply to the gates or the messengers; in either case the grand picture seems to show that the twelve tribes are connected with the gospel work of the coming time. The saints in the throne, established in the heavens, will be the invisible power acting through Israel in the flesh. That nation restored and converted to Christ probably will be the first absolutely Christian nation,—a nation governed by the golden rule, the law of love, the law of Christ. "And out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and "all nations," in due time, "shall flow unto" the mountain of the Lord's house (Isa. ii. 2-4.); and when that state of peace and goodwill shall prevail, God's will shall be done in earth, as it is in heaven. Who would not join in the blessed prayer: "Thy kingdom come?"

CHAPTER IV.

THE SEED OF GOD.

EVERY advanced idea on the line of truth sheds light on passages of Scripture otherwise dark, and also emphasizes or gives added force and beauty to the Scriptures in which light has been seen. This principle is clearly illustrated in the use of all those Scriptures that speak of Christ as the promised Seed, and the Seed to whom God's covenant of promise is made—when viewed in the light of endless generation, or endless increase of the children of God.

The object of this chapter is not only to admit that all hope for mankind is necessarily based on our Lord Jesus Christ, and to re-affirm that there is a well-grounded hope in him for all mankind, but also to show that in him is a fountain of life that is absolutely unlimited, that from him issues forth a stream of life-giving power that can never be exhausted, and that therefore will never cease. Limited generation, a race of mankind that can be numbered, and a consequent end of the gracious

work of God in Christ, therefore seem impossible.

That one generation will follow another, "world without end," is not only taught in Ephesians iii. 21, (as well as in many other Scriptures, some of which have been heretofore considered,) but it is also shown by the Apostle that this will be a revelation of the glory of God, Christ Jesus and the Church.

THE SEED PROMISED.

LET the Bible truth that Christ is God's Seed be reconsidered. This idea is not weakened by the fact that he is said to be *Abraham's* Seed, in the minds of those who have seen the important truth that in the allegorical teaching of the Bible, as explained by Paul in his letter to the Galatians, Abraham represents God the Father, and Isaac represents his Son, Jesus Christ. He is not only God's Seed, but he was promised to men as a means of blessing. He is the basis of God's covenant of grace. It was therefore said to Abraham: "In thy seed shall all the nations," "all the kindreds," "all families of the earth be blessed."—Gen. xii. 3; xxii. 18; Acts iii. 25. *

* It is worthy of the greatest attention how the Lord pictures his great plan of blessing and regenerating mankind by the use of Abraham and Sarah, and Isaac and Rebekah. Paul's language in Gal. iv. 22–26 and elsewhere, clearly shows that to be blessed in Abraham and his seed spiritually means

People are liable to read and use words without considering their fullness of meaning. They do not always stop to think what is meant by Christ being God's Seed. If it be said that an onion or a beet or any plant has gone to seed, they have a definite idea of it. They understand that the life-producing power of the plant has been concentrated in the seed. Why may not this simple illustration serve to convey to the reader's mind the idea contained in Christ being the Seed of God? Oh! that all might realize that he is the personal embodiment and expression in human form of the nature, character, attributes and life-giv-

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to be blessed in God and his Seed. In God through Christ, therefore, shall all nations, kindreds and families of the earth be blessed. And woman is closely and necessarily related to this plan and its picture. Abraham is the typical father of the Seed, and Sarah his wife is the typical mother, and in the Divine order, *the two are one.* This, as well as the creation of Adam and Eve at first, *two in one*, shows that it requires both man and woman to fully represent God as the Source of life. He is as truly our Mother as our Father, the essence of both being one in God. How often in Scripture is the love, tenderness and untiring faithfulness of the mother in dealing with her child, made to represent these qualities in God!

This motherhood principle in God finds expression in the heavenly or upper Jerusalem *Covenant*,—the promise of the Seed. This is shown by Paul when he tells us that Sarah represented that Covenant. And thus by Abraham and Sarah the typical Seed was developed. So "Jerusalem which is above is the mother of *us all*,"—that is, of Christ and his bride. This pair is represented in the allegory by Isaac and Rebekah, and the position of Sarah falls to Rebekah; so Christ and the Church [the multitudinous Seed] is God's means of blessing and regenerating the endless generations of mankind.

ing power of the Infinite Father. Without any attempt to explain the *philosophy* of the coming in the flesh, (See Matt. xi. 27), let it be emphatically affirmed that "*God* was in Christ, reconciling the world unto *himself*."—2. Cor. v. 19. In Paul's letter to the Colossians, he refers to the same grand truth when he says of Christ, "Who is the image [the reflection or expression] of the invisible God; * * for it pleased the Father that in him should all fullness dwell;" —"all the fullness of the Godhead bodily."—Col. i. 15–19; ii. 9. In verse third, he says, "In whom are hid all the treasures of wisdom and knowledge." It is hidden for the very purpose of being revealed—one of the divine paradoxes—"God manifest in the flesh." The flesh was at once the veil and the means of communication.

This teaching of Paul was not original with him, but was based on the teaching of the Master himself. He said: "I can of mine own self do nothing," and yet, "My Father worketh hitherto, and I work."—See John v. 30 and 17. His humanity was the visible instrument of the Father, and therefore his mission was that of the Word of God, and to declare the Father.—John i. 1–18. In harmony with this, when Philip said, "Shew us the Father, and it

sufficeth us," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—xiv. 8-11.

The same grand idea that God's truth, life and judgment-power are given to and manifested by Christ, is expressed in John v. 19-27: "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and "hath committed all judgment unto the Son;" and here is the reason: "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him."

Now, all these Scriptures, and others which show that the Father hath given all things into the hands of the Son, even all power in heaven and earth, are indicative of the sense in which Christ is the Seed of God. The seed is the embodiment of the life-giving power; and if we limit the life-giving power of Christ, we virtually limit God the Father, or deny his infinity,

and therefore dishonor both the Father and the Son. Let Christ be honored by our assurance that his life-giving power is infinite.

And why should the propagating power, the regenerating vitality, of this Divine Seed be limited? In some sense, all seeds are manifestations of the reproducing power of God; and all true seeds have an unlimited power of producing after their kind. Take a kernel of corn, and plant it under proper conditions, and the corn that could be produced from it, in successive crops, would in a short time plant all the world with corn; and each kernel would still possess the life-giving power of the first seed, and unlimited power of reproduction. So it is with all seeds. Surely then we cannot put a limit on the generating and regenerating power of the Creator of all seeds.

And what is it but putting a limit on the life-giving power of God to say that generation will cease, and therefore that Christ's work of bringing mankind to the knowledge of the truth will also come to an end? The Calvinist limits the work of the Spirit of Truth to a few—the elect. No doubt the majority of Christians today have learned that such a limit is unscriptural, and that a much larger number than the Calvinist thinks will be reached by the life-giving Spirit. But that majority are yet putting a limit on

grace, only at another point. They say many will be saved, but not all. It is a grand liberation from the bondage of limitations when men can see that God's grace will successfully reach in due time all that have ever lived or shall live. That is a hope large enough to be universal; and yet, as commonly understood, it is limited, because it limits the number of vessels into which that grace will be poured, by limiting the generation of mankind. Oh! how grand it is to see that the "ages to come" are not numbered; that the "exceeding riches of God's grace" will never cease to be manifested; and that the Infinite One will ever be making vessels to be filled with his love and to magnify his name. There is great freedom and joy in seeing this largest of all hopes for mankind.

PROMISE TO THE SEED.

THERE is a peculiar passage in Malachi ii. 15, which in its marginal reading gives the expression, "Seed of God:"—"And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed"—or "a Seed of God." This seems to hold as in a nutshell God's purpose in creation—to express himself in a Seed—and through that Seed to create a Godlike race.

God not only promised a Seed, but he made a

promise *to* that Seed. As the Seed, Christ is God's only begotten Son—the only such one possible or necessary, because "in him dwells *all* the fullness of the Godhead bodily." The promise *to* that Seed or only begotten Son is: "Ask of me, and I shall give thee the heathen [the nations, the world of mankind] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Christ did ask for this in the most emphatic manner when he did all that he could, and gave all that he had, to purchase the field, and secure the salvation of mankind, the treasure in the field. One class of teachers tell us that the earth will be destroyed, and another class, that a large portion of mankind will be utterly and finally lost. But is it not absurd to think that any part of God's promise to his own Seed will fail to be realized? He shall (he must,) see of the travail of his soul and be satisfied.—Isa. liii. 11.

Paul plainly shows not only that Christ is the Seed promised, but also that the promises were made to him.—Gal. iii. 16 and context. It has been shown that as the Seed of promise he contains the fullness of God. Now let it be seen that as the Seed to whom the promise was made, he contained the world of mankind in himself as a seed contains the crop. He is, and only can be, the fullness of mankind, *because*

he is the fullness of God. He is the kernel of wheat mentioned by himself, which without dying would abide alone, but by dying bringeth forth much fruit.—John xii. 24. How much fruit (even *all*) the context shows. It is true of every seed that it holds in itself the promise of a crop, and the potency or power to produce it. Finite seeds fail, because there are other powers to prevent them bringing forth their hidden possibilities; but no power can thwart God's purpose nor prevent the fulfillment of his promise given to, and hidden in, his own infinite Seed.

This Bible illustration of a Seed also shows that what Christ is, as to his finished or perfected personality, is God's ideal for man. In other words, Christ will impart his own nature in due time to all the crop. His mission is to bring men to God, that is, into God's condition or likeness. He himself has attained that condition as the Firstborn and Forerunner. His humanity has been glorified with the glory of God. Man's hope is based on the fact that *the* Man has been raised to the throne of God. This was his lifting up, or what Paul calls his being "highly exalted."—Philip. ii. 9. God has thus given him a name—that is, a character and an official glory—at which every knee in heaven, earth and under the earth, shall bow;

and every tongue shall confess him Lord, to the glory of God the Father.

In view of his being the world, as the seed is the crop in potency, and in anticipation of the grand result of his suffering, Jesus said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, [that is, exalted into the heavenly condition], will draw all men unto me."—John xii. 31, 32.

THE TWO PLANES.

It should never be forgotten that the Lord's method or plan of bringing many sons to glory, or of creating a race in his own image, is and ever will be, "First the natural, [or earthly] and afterward that which is spiritual"—or heavenly. (The first in potency and importance is second in development or manifestation. This is why the creative Word—Col. i. 15–17—appears as the Second Adam.)

This way of God has been exemplified in the two phases of the life of Christ—first, as he was, the Word made flesh; second, as he is, with his humanity glorified. What is thus true of Christ in his own Person, shows God's purpose with reference to the race, and each one of the race. This is why there are two heads, Adam and Christ, and two planes of generation, natural and spiritual. All were created in the

first Adam and all sinned and died in him.—Rom. v. 12, margin. The carrying out of the great death principle in the multitudes of the race is but a manifestation of what was true in Adam before even he returned to the dust, so that during these ages of suffering all are *born dead*, and under the curse. The race of man is redeemed from the curse, in Christ, made alive in him, being made righteous in him, (Rom. v. 18 and 2. Cor. v. 21), before even one is actually raised out of the death state. God has thus dealt with the whole race in the persons of the two heads; and therefore it does not seem necessary that each individual of the race should actually die and then be raised from the dead, in order to carry out the plan of death in Adam, and life in Christ. If Christ can, as it evidently is God's plan that he will, by the operation of the life-giving Spirit, destroy the sin-principle, which is the death-principle, in the flesh of mankind, then men in the ages to come may be *born alive*, that is, with spiritual life in its primary stage, and therefore no longer under the curse. This seems to be what is meant by all *flesh* seeing the salvation of God. As the foreshowing of such a possibility, this is probably why, when Simeon saw the infant Jesus, he could say, "Mine eyes have seen thy salvation." The Divine Spirit had taken possession

of the flesh of Jesus, and it ever fully controlled his mortal body. Such a condition would be in harmony with Paul's prophecy of the destruction of all enemies (even all enmity) and death itself being thus vanquished. This would be delivering the kingdom to God, or bringing the world to God by destroying the sin of the world (John i. 29), or bringing all *on earth*, even, into a state of loyalty to God. Then Christ's *peaceful* reign would begin. Then the people will not labor in vain, nor the mothers bring forth for trouble, for, as Isaiah declares, they will be the seed of the blest of the Lord, and their offspring with them. Then all sorrow and tears, pain and death, will be in the past. The curse will be removed. Graveyards will no longer be needed; and no longer will the hearse and the sad-hearted procession of mourners appear. Christ will prove himself both the resurrection and the life. Those who have died shall live, and the living shall never die.—John xi. 25, 26. God has another way of bringing the redeemed race to the perfection of spiritual life, than through suffering and death. Enoch, who walked with God, was typically "translated that he should not see death."—Heb. xi. 5 and Gen. v. 24. And being the "seventh from Adam," he probably represents mankind in the perfect day. The relation between the

earthly and the heavenly will be so well understood then, and communion between them so well established (John i. 51), that graduating from the lower to the higher, from the primary to the perfect, will in no sense be a cause of sorrow or mourning. What, for want of seeing the plan, the majority of Christians are falsely attributing to death, that it is the gate to glory, will then be true of translation.

If such a state of sinlessness and deathlessness should never be realized *on earth*, and if the whole plan of mortality or earthly life should end when the conquering reign ends, then how could God's will *ever* be done *in earth* as it is in heaven? Will those who object to the view here presented fairly meet this issue and answer this question? It will not do to say, as some have said, that it refers to the time when all the wicked will have been annihilated, all generation past, and all that are left [a precious few] made immortal to live forever on the earth. This answer ignores too much Scripture and too many facts. It makes no account of all the Scriptures which speak of generations in ages to come, and that God promised to Abraham *two innumerable* companies, "as the stars of heaven, and as the sand upon the seashore," which might well refer to the heavenly and earthly phases of life in the

kingdom of God. It belittles the fact that Christ as he is, having gone *higher* than earth, is the Forerunner into the heavens, or state of immortality. And it sets aside the true relation between earth and heaven as the nursery and the broad field of perfected life and growth; and that the glory of God's grace in Christ is to be exemplified in causing even mortals to do His will. Earth is the home of mortals, heaven of immortals. And God's will is to be done in earth. The Spirit of Christ in man will then fully, as now partially, quicken and control their mortal bodies.—Rom. viii. 11. The heavens are to rule, and those on earth will lovingly obey and grow toward the heavenly state.

Reference has been made in a preceding chapter to a class who teach that only a few will ever enter the heavenly life, and that all others who are to be saved will live on earth forever, without increase, and yet have what they call a "perfect human nature" like Adam, and that thus God's will shall be done in earth. This view is no doubt nearer the truth in some respects than the other one. But leaving out continued generation is necessary to this view, because it cannot admit of continued translation to the higher life. But to think of a "perfect human nature" without power of generation is somewhat difficult; and it seems that all

might see that the creative faculty, or power to produce others like himself, is the characteristic in which an earthly being most resembles his Creator. Deprived of such power he would be much less than man.

Inasmuch as one object of these writings is to emphasize the future *earthly* phase of the work of Christ, let it be recalled that one part of the promise to the Son, or Seed, is "the uttermost parts of the *earth*," and the other part of it to the inhabitants of earth—the *nations*. Some have endeavored to carry the idea of nationality over into the spiritual world or state, but it seems that the best apology for doing so lies in their not seeing the truth as to the perpetuation of the nations on earth. It appears evident that all distinction of nationality ceases when the perfection of Christ, or of spiritual life, is attained. (See Gal. iii. 28.) And here it is worthy of being repeated that the covenant of God's grace, confirmed in Christ, is that "all nations," "kindreds" and "families of the *earth*" are to be blessed by the Seed.

It cannot be emphasized too strongly that, while God's law covenant is conditional, and there are conditions of faith, repentance, baptism and faithfulness connected with this Gospel age—"the Gospel of the kingdom" which

is coming,—the covenant of God to bless all the families of the earth through the promised Seed is *absolutely unconditional.* No amount of special pleading can set aside this fact. God's promise and oath are given that they *shall be* blessed. The fulfillment belongs to the perfect day.

ANOTHER VIEW.

It may be well here to suggest another thought as to the Seed, as the reigning power in the coming kingdom of God. That Christ in Person is called the Seed is plain.—Gal. iii. 19. This chapter is built mainly on this truth. In Him God's fullness dwelt. And his humanity was raised to the glory of royalty through suffering.—Heb. ii. 10. But another important truth, seen by many, is, that all who in this age, or these ages, of trial and suffering, become partakers of his nature and members of his body, and "suffer with him," are also called the Seed and shall reign with him.—See Gal. iii. 27–29, 2. Tim. ii. 12 and Rom. viii. 17. That which was a personal Seed in Jesus Christ expands or develops and becomes a multitudinous Seed in the Church which is His Body.

In all the ages of sin, suffering and death, there is a recognized liability of men to reject the light shining in their time, to fail under trial, and of their being exposed to punishment

in consequence. It is this that makes the necessity for the judgment of the *dead*, as well as of the living. But, much as some rebel against the idea, the Apostle Peter plainly shows that even that judgment-is a rich and merciful provision: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to [that is, like or on the same principle as] men in the flesh, but [grand result] live according to [or like] God in the spirit."—1. Pet. iv. 5. 6. This shows that judgment and punishment *after* death have the same object as *before* death;—that is, "for our profit, that we might be partakers of his holiness."—Heb. xii. 9–11.

When fully understood, the Gospel of Christ has at least two phases—which we may call the Gospel of the Cross, and the Gospel of Judgment and Gehenna. Those who voluntarily, and under the persuasions of his grace, yield to obey Christ, and cut off the right foot or hand, or pluck out the right eye, of offence, and thus suffer with Christ, not only escape Gehenna fire, but are to be intimately associated with him as the Seed of blessing in the coming kingdom. But all others who sin must be "saved so as by fire," and delivered by the judgment process of the future. The Lord knows just how to deal with all, just how much of obstinacy there has

been in each life, and just what chastisement or discipline is deserved or needed, and will not fail to administer the same. But he also knows that even the obstinacy and willfulness that have warped so many lives, causing them to resist the good influences thrown around them, and making such punishments necessary, are part of the general inheritance of a sin-cursed humanity, and are in an important sense their misfortune. And will not every misfortune, loss and suffering, in consequence of being connected with the suffering race, find a corresponding recompense? Is not *all* suffering, connected as it is with this divine scheme or plan of creating a race in the Divine image, in some degree, more or less remote, the suffering of Christ? If it can be overruled for somebody's good, it must be related both to Christ's suffering and glory; and any suffering that can *not* be so overruled has no apology for its existence in the universe of a God of love. Useless suffering, if such a thing can exist, must be an unmitigated cruelty. It cannot be. And therefore it becomes more and more evident that not only the little flock that sit with Christ in his throne, but the great multitude of servants that will stand before the throne, and even those who shall be as the servants of servants in the house of God, those of the suffering ones

most remote from the seat of life and power, shall all be as one grand system—the fullest expansion of the Seed—to bless the *endless* generations of mankind beyond the ages of sin, suffering and death. And when the outcome is understood, no one will ever regret having lived and suffered—however dark and terrible it may have been. And one of the important uses of seeing this truth about God's endless plan now, is to help the suffering ones to see God's hand in it all. It becomes apparent that all the ages of suffering are less than a drop to the ocean, or "but for a moment, and work out for us [for all the sufferers] a far more exceeding and eternal weight of glory."

The view here presented as to the recompense of the most sinful sufferers, as a result of judgment, is more than suggested by the exhortation and statement of Paul: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then [in view of all that has been done, and all the motives prompting thereto] *shall every man have praise of God.*"—1. Cor. iv. 5.

The ages of suffering, from whatever cause, are God's time for the development of, first a personal, and afterward a multitudinous,

Seed; and the ages beyond are for the continual expression of God's love and grace in the blessing of all the nations, kindreds and families of the earth, through that Seed. The suffering ones will have the highest glory—the glory of giving; but the world beyond shall know God, be filled with his righteousness, and enjoy that peace on earth which shall have no end. There need be no limit to the expansion of mind and growth in the knowledge of the Infinite One, as revealed in the earth and the heavens.



CHAPTER V.

ENDLESS PRIESTHOOD.

TRUTH is absolute, and therefore always the same; but our conception of truth is relative, and must change as we grow in the knowledge of it. In nothing is this more clearly true than in reference to the subject of priesthood. Truth is unchangeable, because God, the Fountain of all truth, is unchangeable. Christ, the Father's expression, said, "I am the Truth," and he is "the same yesterday, today and forever." To know the truth as God has revealed it in him whom he has sent is eternal life, (John xvii. 3), and the Holy Spirit leads into *all* truth, in due time, and therefore the truth, in all its phases and fullness, is ours, because God is the inheritance of his children.

But while the truth cannot change, who does not know that our view of it must change continually as we follow our Guide in the path of an ever-increasing light? Some phases of truth can only be known as a result of experience, hence the previous intellectual theories must be modified or dropped entirely. We are ex-

horted to grow in grace and in the knowledge of our Lord Jesus Christ, (2. Pet. iii. 18), and growth involves a constant change—especially in the sense of enlargement. Increase of light enables us to discard error. If we never change in our view or conception of truth,—never gain larger views of the Lord and his plan,—it must be for one of two reasons: either we have already reached absolute knowledge of all truth, or we have ceased to be disciples of Christ, as disciples are those who learn and follow. If any do not "follow on to know the Lord," Paul would say to them that there are many things to say, and hard to be uttered, seeing they are dull of hearing; and that whereas they ought to be teachers, they have need that some one should teach them again the primarily or first principles of the oracles of God; that they have need of milk, and not of strong meat.—Heb. v. 11–14.

By reading the above Scripture and its context it will be seen that the Apostle is writing on the subject of the Melchisedec priesthood, which he declares to be "forever," because it is based, not on "the law of a carnal commandment," but is "after the power of an endless life."—Heb. vii. 16, 17. Here is surely a Scriptural foundation for the idea of an "ENDLESS PRIESTHOOD;" and if the priesthood is to be endless, it implies that there will always be some-

body in need of its gracious ministrations. In this there appears to be a reasonable and Scriptural evidence in favor of the endless generation of mankind, and the never-ending growth of the kingdom of God.

TWO PHASES OF PRIESTHOOD.

THE epistle to the Hebrews brings to view two distinct kinds or orders of priesthood—the Aaronic and the Melchisedec—and it is important to see the difference between them and also their relation to each other. The Aaronic or Levitical priesthood was based on the Law, and its work to a great extent consisted in making bloody sacrifices for the purpose of atonement or reconciliation for offenders against that Law. But Melchisedec was a king and priest combined, away back in Abraham's time, hundreds of years before the Law was given; and so far as known he made no sacrifices—shed no blood—his priesthood being one of blessing, as represented by the gift of bread and wine, without the idea of destruction,—or rather, after the destruction had been accomplished. See Gen. xiv. 18-20 and Heb. vii. 1.

These two orders of priesthood are related much like the two covenants, one of law and death, the other of promise, grace and life; and Paul shows that the law, being four hun-

dred and thirty years the younger, could not make the promise of none effect.—Gal. iii. 17. From the very nature of the case, the Aaronic priesthood, like the law on which it was based, was to be temporal in its duration—its work of death and atonement being finished, it must end. The Apostle asks: "Wherefore then serveth the law?" [and therefore its priesthood?] And he answers the question: "It was added because of transgressions, till the Seed should come to whom the promise was made." —Ver. 19. But the Melchisedec priesthood, related to God's promise of blessing, has no limit, and it and its work will last as the Seed and its work will last, as previously shown. The Apostle makes the contrast between the two orders of priesthood very emphatic in his letter to the Hebrews, and brings it to a climax when in speaking of Melchisedec he says: "Who was made, not [as Aaron was] after the law of a carnal commandment, but after the power of an *endless life.* For he testifieth, Thou art a priest *forever* after the order of Melchisedec."—Heb. vii. 16, 17. And whoever will carefully read the following verses may see the confirmation of the claim here made, that the two orders of priesthood are related to each other as the law or covenant of sin and

death and the "better hope" based on God's covenant of life and blessing.

That the word "forever" often refers to limited duration, meaning "for an age," is true, but when it is contrasted with things or times that end, it is fair to assume that it refers to endless duration. And in this case, there are several reasons for regarding the "forever" of the Melchisedec priesthood as endless. 1. As above noted, it is based on the "power of an *endless* life." 2. This is confirmed by the following: "Here [that is, under the Aaronic or legal priesthood,] men that *die* receive tithes; but there he receiveth them, of whom it is witnessed that *he liveth*," or never dies.—Heb. vii. 8. 3. It is said that he "abideth a priest continually."—Ver. 3. 4. The priests under the law "were not suffered to continue by reason of death: but this man [Jesus, made a priest after the order of Melchisedec] because he continueth ever, hath an *unchangeable* priesthood," and "*ever* liveth to make intercession."—Verses 23–25.

As the priest is immortal, and his office continual and never to be vacated, the priestly *work* must also be unending. This implies that there will always be a class who shall *need* the mediatorship and help of such an

abiding priesthood. Does this, or does it not, require perpetual generations?

Some have supposed that all the saved will ever need these merciful ministrations of Christ, and that therefore this will make sufficient room for the exercise of the prerogatives of endless priesthood, without requiring the alternative of continued generation. But it hardly seems reasonable that those who are perfected in the nature and life of the Father and the Son should always be dependent for the bread of life, or forever require the intercession of Christ. And it seems the less reasonable in view of the fact that, when perfected, the saints become one with Christ, and share his glory, even the glory of his royal priesthood, for the good of others—those who are as yet not perfected. For, as Paul said, "Without all contradiction the less is blessed of the better." —Heb. vii. 7. And as the object of such blessing is to elevate those under its influence, it appears evident that an endless priesthood must require a continual supply of new pupils in the unending school of life, and this clearly seems to involve the necessity of endless generation.

CHRIST THE ANTITYPE.

BECAUSE the Apostle emphasized the Melchisedec phase of Christ's work, some have supposed

that he did not fulfill the typical work of the Aaronic priesthood. If he did not, then a very important feature of the law remains unfulfilled; and he himself taught that it was easier for heaven and earth to pass away, than that even a jot or a tittle of the law should not be fulfilled. Christ in his work fulfills all types. Nothing is more clearly brought to view in the epistle to the Hebrews, than that the whole tabernacle arrangement with its three apartments,—court, holy, and most holy,—its priest, its sacrifice of beast life and the sprinkling of blood in the most holy, are all typical of the heavenly places and of the sacrifice of Christ and his priestly work in connection therewith. What the law foreshadowed, the work of Christ is in reality. He was not only the antitype of the priest, but also of the beast to be slain for the purpose of making atonement or reconciliation. The blood—which is the life—must be shed;—that is, the beast must die, by the shedding of its blood. And it must be slain by the priest. All this was fulfilled in and by Christ. This required that he should have two natures.

What did that beast represent? This is an important question—one the correct answer to which would untangle the theology of many people. The beast surely was not a type of the pre-existent life of Christ. That life in the

glory he had with the Father was anything but low or beastly. That was not what stood between man and the friendship of God, and which must therefore be destroyed. Then the coming in the flesh was not the sacrifice that made atonement. That was not a death;—the spiritual life was not slain;—it was not the antitype of the beast. Why will some persist in applying it so?

It appears self-evident that there must be some analogy between the beast and the real sacrifice or sin-offering of Christ, else it would not have been chosen as the type. The law required the sacrifice of neither the pre-existent life nor of man, but of a beast. Why? Because the beast represented that which must be destroyed in order that man may be reconciled to God. What, then, is the antitype of the typical sacrifice?—what is the real victim? Evidently it is the enmity, the lower nature, the sin-principle in the flesh, as only this stands between God and man, and as the destruction of this alone can reconcile man to God. To this end Christ took our nature, being made sin for us (2. Cor. v. 21),—the sin-principle being inherent in the flesh,—that he might condemn sin in the flesh, (Rom. viii. 3), that we might be made righteous in and through him. This destruction of the enmity and making men righteous is the real

atonement, of which that secured by the death of the beast was a type. Whoever can see this will be under no necessity of believing in the old idea of God's wrath being appeased by the shedding of the blood of the innocent instead of the guilty—as only *sin* is the victim to be destroyed. Neither, in order to escape from that old view, will it be necessary to take the ground that it was Christ in the character of the Melchisedec priesthood who made the sacrifice, nor that it was made in the act of coming in the flesh. Melchisedec made no sacrifices. The body of flesh was prepared for sacrifice, and "through the offering of the body of Jesus Christ," "we are sanctified," and after he had offered this sacrifice for sins, he sat down on the right hand of God.—Heb. x. 5, 10, 12. See also Col. i. 21, 22. This sacrifice and the going into the holy places to appear in the presence of God with the blood, the evidence of the death of the lower nature, (which evidence is the perfected spiritual nature), was all in fulfillment of the Aaronic work. And only at the highest point does it merge into the higher and endless priesthood of blessing, as represented by the gift of bread and wine. If it be urged that Christ is never *called* a priest after Aaron's order, because he was not of the tribe of Levi, still the point is not affected that he fulfilled

both orders of *work* in their relation to each other,—first the Aaronic and afterward the Melchisedec.

It is not denied that in a sense it was a sacrifice—a loving act of condescension—for Christ to take our nature. But the point is, that he took it that he might destroy sin in the flesh, and so in himself reconcile the world to God. And so far from the real, atoning sacrifice resulting in his being brought into a lower state, it was the direct cause of his being highly exalted. The order of events is given in Philippians ii. 6-11. 1. He was in the form of God. 2. He took upon him the form of a servant, and was made in the likeness of men. 3. He humbled himself, and became obedient unto the death of the cross—the destruction of the sinful flesh, which he had assumed for us. 4. For this reason, or "Wherefore, God highly exalted him," and gave him the all-conquering name. His sacrifice of the *low* nature was the atoning sacrifice and resulted in his glorification, and for this reason, his sacrifice and victory became the key of hope, and the assurance of salvation, for all mankind.

The relation between the two orders of priesthood, the Aaronic and the Melchisedec, can best be understood by seeing them in Christ. There is nothing in Scripture to show

that Christ ever acted as a priest in any sense until after he came in the flesh. And the priesthood of sacrifice, for the destruction of the lower nature, sin in the flesh, the enmity, for the purpose of reconciling mankind to God, was the first in order, and it paved the way for the endless priesthood of blessing. The enmity must be destroyed, or, in other words, men must be reconciled to God, before the rich blessings of heavenly truth, love and peace can flow to them. It is on the same principle that the conquering reign of Christ must precede his reign of peace. It is thus that "God our Saviour will have all men to be saved [reconciled to God by and through the death of his Son—Rom. v. 10] and [then] to come unto the knowledge of the truth."—1. Tim. ii. 4. This salvation is in fulfillment of the Aaronic, priestly work, and the knowledge of the truth coming afterward is like the bread and wine of the Melchisedec priesthood. The two orders of priesthood are related in Christ's work as the thorny road and the sweet fields of peace and glory under the bright sunshine of the perfect day. Melchisedec was King of righteousness, and also King of Salem, which is King of peace. —Heb. vii. 2. The full application of the atonement wrought in Christ, as typified by the Aaronic work, takes away the sin of the

world, and therefore makes them righteous, and so paves the way for the endless reign of peace.

THE MULTITUDINOUS PRIESTHOOD.

WHAT is true as to the growth of the Seed, from the Personal to the Multitudinous, as seen in the last chapter, is also true as to the priesthood. Christ in Person was the Seed of God; so is he the Priest of God. But the Church is Christ's body, and is therefore called the Seed, and also a royal priesthood.—1. Pet. ii. 5, 9. And in the perfect state, they sing: "And thou hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. v. 10. All that Christ is he shares with his saints. The two orders of priesthood as seen in him are also seen in them. They are related as the sufferings and the glory—the former as a means to the latter. Indeed, what is done in Christ is the key and foregleam of God's plan of salvation for the world—he being the Unit of the whole, the one Seed that contains the whole race.

While the sacrifice of Christ represents all sacrifice on the line of the atonement, still in its development it has two distinct parts, of which his personal work was the *leading* sacrifice, and the work of the saints is a *following* sacrifice. His work was not only meritorious,

but it was our example.—1. Pet. ii. 21. The *followers* of Christ fill up "what is behind [or is unfinished] of the afflictions of Christ," (Col. i. 24), and so are said to "suffer with him," (Rom. viii. 17 and 2. Tim. ii. 12) or to have "the fellowship of his sufferings, being made conformable unto his death."—Philip. iii. 10. The degree of the suffering, coupled with the degree of intelligent acquiescence in it, determines the degree of glory with him in his gracious reign.

This idea of the *plurality* of the sacrifices is mentioned in Hebrews ix. 23, which refers back to the sacrifices in the day of typical atonement. —See Lev. xvi. There we find two sacrifices unto death for atonement—the bullock and the goat; and the bullock was the *leading* sacrifice, while the goat *followed.*—Verses 14, 15, 27. All that was done with the blood and body of the one was done also with the blood and body of the other. This is evidently a picture of the relation between the personal sacrifice of Christ Jesus and the sacrifice of all that follow him, and shows that the work of the personal and multitudinous priesthood covers all the ages of suffering, until the work of reconciliation is complete.

It is worthy of notice that in the Jewish economy under the law there was a gradation as to priesthood. There was the high priest,

who represented Christ, the great High Priest in the antitypical economy. There was also a lower order of active priests, under the high priest. Those doubtless represented the consecrated and faithful Christians—the elect out of the Church. Then there was the priestly tribe, the Levites, who seem to have represented the whole company or Church of believers, who, with the few exceptions, are not so fully set apart to the Lord's work. But it did not stop there. The whole nation was called "a kingdom of priests," (Exod. xix. 6); and if the tribe of Levi represented all the grades of priesthood in the Church, what could the whole nation, with its twelve tribes, represent, but all the nations of suffering humanity?

It is evidently true that the sufferers of humanity become the priests of humanity. This is doubtless the case, to a greater or less extent, whatever be the cause of the suffering. In the nation of Israel, all were more or less related by suffering, and even the least consecrated, or the most rebellious, were related as the "kingdom of priests." So, it seems, will it be with all the grades of the suffering race. Those who are most fully enlightened, and consecrated to the Lord's service, cheerfully accepting the crosses, the losses and troubles that come to them because of his service, will be nearest to

the heart of Christ and have the greatest power with men. Others less devoted will be farther from the center of life and power. And so all will be properly fitted into place, and rewarded according to their fitness and their works. And as even the most ignorant and rebellious suffer on account of being connected with a plan which is to result in freeing the future generations of mankind from the sufferings which all in the past have endured, it seems evident that there will be a compensation in their being a part of the priestly nation, however remote from the heart of the great High Priest;—for *all* in heaven, earth and under the earth, are yet to be (through God's judgment process) gathered together in *one*, under Christ. —Eph. i. 10 and Philip. ii. 10, 11. And if we are among the firstfruits, and nearer to the Center, we may not boast against the others who have been less favorably placed. We should and will remember that it is "by the grace of God" that we are what we are;—and that too for the purpose of bringing all the others in, and not that we may announce their condemnation and keep them out. And when the most ignorant are enlightened, the most willful subdued and reconciled, and the most deformed in mind or body healed—all through the merciful judgment of the Son of man and

his active associates in the royal priesthood—they, too will be conscious monuments of the saving grace of God, and therefore fit to fill their appropriate place in the "kingdom of priests," to bless the endless generations to follow, after sin, pain and death are no more.

In view of the endless results, it will be a glory to have suffered. And as the ages roll on, those who have suffered will become less than a drop to the ocean of humanity. But they will stand forever as the witnesses of the righteousness and the mercy of the Lord—their experience being a safe-guard for all future generations, their victory the strength of the world. This principle of men learning by the experience of others is illustrated in every step of the world's progress. The saved world, developed into the kingdom of priests by the experience of sin and suffering, and the gracious deliverance, will love mankind as God loves them, and on account of experience will know how to guard the coming generations from sin, and guide them in the way of righteousness and peace, and prevent them from being sick, so that God's will shall be done in earth, and men will have full time and opportunity to develop all their faculties to the utmost, and instead of being nipped in the bud, or in partial

growth of life's true plan, they will naturally and fully ripen for the transplanting or translation to the heavenly state.

Why has the Lord permitted the sufferings of these ages? This is often asked, and the answer is, that only through suffering could such a strong and intelligent priesthood be developed. These—comparatively a mere handful, though numbering many billions—have suffered and died to bring out the truth as to God's character, and to *prevent* the suffering and death of the endless generations. This may not meet the demands of a theology developed in the dark ages, but in present light, it seems to be the Bible idea of Vicarious Atonement. It is not the suffering of the innocent instead of the guilty to appease the wrath of a vengeful God, but is Love's own method of creating an unlimited race in His own image, and making *endless* suffering or death utterly impossible.

If the idea of endless generation be not true, the priesthood of Christ and the saints must soon end; and would it not seem strangely out of harmony with the divine wisdom to develop a priesthood through suffering, causing them to graduate ready for the work of reaching down to lift others, and then in a short time—an age or a few ages—leave them entirely out of the employment for which they were trained and

fitted? What *would* they then do? Those who see the priestly work of the saints in the age to come have been pleased to contrast their view with the idea held by some of heaven being a place where there would be nothing to do but sing and play on a harp. But how much better would be their own view when the work should all be done? It has been suggested to some of us that the Lord might create another race to be lifted up after this one is all saved. This would be good. But it seems better by far when it can be seen that the Scriptures give us many evidences of the endless increase of God's kingdom out of the resources hidden in the race of mankind, and that he has thus provided for the free exercise of the faculties of an endless priesthood. They will ever be leading men from earth to heaven.



CHAPTER VI.

ETERNAL JUDGMENT.

THERE is perhaps no more important subject treated of in the Word of God than that of judgment. On a perverted view of it, the darkest and most terrible ideas of human destiny are based; and, on the other hand, as light increases, hope for mankind enlarges. Instead of being a thing to be dreaded, the judgment of the world by the Son of man (who is also the Son of God,—John v. 25, 27) is the glad assurance of the most blessed hope. And no one who is carefully following the line of thought presented in this book should be greatly surprised at the suggestion that so good and grand a feature of the work of Christ shall never end. The light shining on the subjects of Endless Generation and Endless Priesthood, sheds a modifying ray on this also, and gives reasonable and Scriptural ground for believing in "Eternal Judgment," as an element of the most advanced truth on the line of which Christ is the Foundation.—Heb. vi. 1, 2. Men are warned not always to be laying the foun-

dation, but to go on to perfection on the line that begins at that starting-point.

It is an important truth of the Gospel plan, that he who is our Judge is also our great High Priest;—that he is competent to judge righteously and mercifully *because* of his human experience, and the sufferings under temptation, through which he was perfected and highly exalted. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. ii. 10. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through [his] death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Verses 14, 15. "It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour [or rescue—*Rotherham*] them that are tempted."—Verses 17, 18. "For we have not an high priest which cannot be touched with the feeling of our infirm-

ities; but was in all points tempted like as we are, yet without sin."—iv. 15. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."—v. 1, 2.

These passages plainly show that Christ became the Son of man that on account of his own human experience he could feel for weak, tempted and suffering humanity, and also deliver them. Put with this Scriptural fact the following testimony of Christ himself, recorded by him who came so near to his heart: "For the Father judgeth no man, but hath committed all judgment unto the Son. * * For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, BECAUSE HE IS THE SON OF MAN," (John v. 22–27), and there is good reason for full faith in the idea that our High Priest is the merciful Judge of the world. And because this relation of the Priesthood to the Judgeship exists, the evidence of the endless continuance of the Priesthood becomes evidence of the truth of Eternal Judgment.

Without this evidence, it has been easy to

think that the word "eternal," in Hebrews vi. 2, is used in a limited sense, as referring only to the future age, or the Millennium. That the Greek word, rendered eternal and everlasting, is often so used, in reference to limited duration, is well known; and for this reason it would not be safe to build the doctrine of *endless* judgment, or any other doctrine, on the mere definition of the word. Those who advocate the doctrine of endless punishment make this mistake. The duration implied by *aionios*, eternal, or age-abiding, depends entirely on the *nature* of the *thing* with which it is used, or to which it is applied. If there were Scriptural statements or reasons for the idea of *endless* sin, and therefore of *endless* punishment, then "eternal punishment" might well be understood as being endless. But the very opposite of this is true; for it is distinctly affirmed that the work of Christ is "to *finish* the transgression, and to make an *end* of sins, and to make *reconciliation* for iniquity, [that is, to make the enemies friends, and the sinners loyal] and [thus] to bring in everlasting righteousness."—Dan. ix. 24. It therefore follows that the *aion*, [Heb. *olam*], age, or duration of sin and punishment *cannot* be endless, but *must* be limited.

Again, if there be any Scriptural statement that the judgment work of Christ will ever

end, then also it will be fair to infer that "*Eternal* Judgment" cannot mean *endless* judgment. Can any reader find such a Scripture? It is fair to assume that both readers and writer desire to know just what the mind of the Spirit is on all these themes. The desire and aim of the writer is not to be wise above what is written, nor to be over-positive. He would learn as well as teach—believing that the truth is best in its effects, whatever the truth may be. Not knowing of any Scripture showing that the judgment work of Christ will ever end, and being assured of the truth of Endless Generation and Endless Priesthood, and seeing, as above shown, the relation between the Priesthood and the Judgeship of Christ, the idea was suggested, and is growing, that *eternal* judgment means *endless* judgment. And why should it end?

TWO GENERAL JUDGMENTS.

In order to appreciate the value of the Eternal Judgment, as an important part of the work of Christ in creating the race in God's image, it is necessary to analyze what the Bible teaches on the subject of judgment. Most Christian people hold simply to one General Judgment, but the Bible plainly shows that there are two, and that they are contrasted,

because they are based on two distinct principles, and therefore work in opposite directions. Failing to see this clearly, or failing to give the revealed truths on this subject their full weight, though more or less clearly seen, keeps many from seeing the fullness and glory of God's saving plan. And no man can fully understand God's ways in judgment, without seeing the Plan of the Ages, and the two phases of life—first the natural, and afterward the spiritual—embodied and made known in the two Adams, as related to that plan.

The two General Judgments are the "Judgment to Condemnation," (Rom. v. 16), and the other, which is implied in the same verse by the word "justification," is the "Judgment unto Victory."—Matt. xii. 20. It is not uncommon for people to think that neither of these judgments is general or universal, but only partial. That is, they claim that all are to be judged once, some to victory, and the rest to hopeless condemnation; and they usually put the case thus—naming the condemnation last,—though they hold that both the victory and the condemnation will be final and endless, each to its own class. And as to which class any one shall belong, it is supposed to depend entirely on the will or choice of each person; and Romans vi. 23 is used as if it said: "The gift of

God is eternal life to all who accept and obey Jesus Christ; but to all who reject the offer of eternal life, the wages of sin is eternal death." Such an inversion destroys the beauty and force of the passage; for the death is first and the life follows it. Teachers of that kind, when talking on this subject, seem to forget, what at other times they would admit, that all are said to be dead before Christ gives them life, and that no one who is dead can of himself accept and obey Jesus Christ, in order to obtain life. This is why life is a *gift* in the Gospel plan, and the spirit of obedience or loyalty to Christ is the very best evidence that the Christ life is already begun, or that the Lord by his Spirit is dwelling within, and that death, which is the wages of sin, is at an end. The whole teaching of the Apostle on this subject shows that the wages of sin is the inheritance of all, and that it is not in any case final, is never called *eternal* death, but is followed by the gift of God, which is *eternal* life. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned,"—in him, the one man.—Rom. v. 12, see margin.

The contrast between the two judgments is clearly drawn by the Apostle. The death is by sin, and the life is by righteousness. The

sin is by Adam, and the righteousness is by Jesus Christ—the second Adam. The sin and death came upon *all* by the legal judgment, the judgment to condemnation, and *even so* the free gift came upon *all* unto justification, or judgment to life. Not only these contrasts are made by the Apostle, but one more—sin reigned only unto death [not *eternal* death], but grace reigns unto eternal life.—Read carefully Rom. v. 12 to end of chapter. So the Apostle expresses the proper contrast and the full import of the two judgments when he tells us that "The wages of sin is death, [which is the result of the first judgment of *all*, in Adam], but the gift of God is eternal life [which comes by the second judgment of *all* in and] through Jesus Christ our Lord."—Rom. vi. 21.

That the whole world was judged to death in Adam is not only taught by the Apostle, but is generally admitted by Christians. It is not so generally admitted, however, that the whole world was judged to life in Christ, though it is taught in the Bible with equal clearness. It was because of this headship of Christ that in speaking of his own personal judgment and victory he could say: "Now is the judgment of this world: now shall the prince of this world [the evil one—Eph. ii. 2 and vi. 12] be cast out;" —[evidently referring to the same thing as

when it is said "That through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 14. Then the Saviour shows that what was thus accomplished in himself was in due time to be carried out in all the world whom he represented:] "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32.

The two judgments are related to each other and to mankind much as are the Law and the Gospel—or, as Paul calls them, "The law of sin and death," and "The law of the Spirit of life." Both are from God, but by different agencies. The Law was "by the disposition of angels," was "ordained by angels," and is called "the word spoken by angels."—See Acts vii. 53, Gal. iii. 19 and Heb. ii. 2. But the Gospel, as may well be said, was a higher or deeper revelation of God, a voice from his very heart, spoken unto us by his only begotten, the Son of his love, who came from the bosom of the Father. "The law was given [by the angels] through Moses [as a mediator], but grace and truth *came* by Jesus Christ."—John i. 17. Blessed fact, that they *came!* The Father sent him, as the highest possible expression of his love and truth, and he brought them to us, that by them he might bring us to the Father. The Law is an accuser, and always judges the sin-

ner ["All have sinned."] downward and condemns him to death. And to preach condemnation is most certainly to preach Law, and does not savor of the Gospel at all, which is the good tidings of deliverance, and the assurance of victory through Jesus Christ.

It has been intimated, and is evidently true, that the judgment of all to death in Adam takes a long time to be carried out on the race; and the same is true of the second judgment, in Christ—what was done *in* him will at length be carried out upon the race *through* him. But let it be emphasized that no one will ever be condemned to death by the judgment of Christ; for his mission is not to condemn, but to save. All condemnation to death is by the Law, no matter when it takes place; and the judgment by the Law is never final; for though all die in Adam, they shall all be made alive in Christ; though all be destroyed by sin, there is help and restoration in Christ. And we have the assurance that all must appear at his judgment seat; which involves their deliverance from the judgment of the Law by our great High Priest; and he shall not fail nor be discouraged until he shall set judgment in the earth, and send it forth unto victory. The difference between the two judgments is this: the first condemns the sinner, while the second

condemns sin and saves the man; and it is the judgment of Christ that is eternal.

JUDGMENT OF THE WORLD.

THE judgment of the world is in the Bible associated with the Lord's coming and reign. The object of his coming is to reign or govern the world—"to judge the world with righteousness, and the people with his truth," and "with equity."—Psalms xcvi. 13, xcviii. 9. It appears evident that the reign of Christ and his work of judging the world are inseparable, if not identical, and that one object of the judgment is to bring the earth and the world into the condition of the perfect day. There must be a great difference between the popular apprehension of this subject, even among Christians, and the Bible truth concerning it; for the judgment is commonly regarded as a terrible calamity which the justice of God will sooner or later bring upon the world, while the Bible speaks of it as something to be anticipated with joy and gladness. Read the two Psalms above mentioned, and see that everything in heaven and in earth is called upon to rejoice before the Lord, *because* he cometh to judge the earth and the world with righteousness, or justice, truth and equity. The judgment of the world is really the hope of the

world, because the object of judgment is to carry out God's purpose and Christ's mission in destroying the curse, by taking away the sin of the world, and so blessing mankind.

The passages are numerous which show that the Lord's reign and the judgment are at least for a time simultaneous. Some of these have already been quoted. Remember he cometh to judge the world, and that he will do all that is necessary, even if it be severe, to remove the obstacles to the blessing of mankind. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. * * And the heavens shall declare his righteousness: for God is judge himself."—Ps. l. 3–6. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. * * Righteousness and judgment are the establishment of his throne."—Ps. xcvii. 1, 2 and lxxxix. 14. These show the conjunction of mercy, truth and judgment, or justice, in the Lord's reign. "Behold my servant, * * I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. * * He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment [justice,

equity, or right conditions] in the earth: and the isles shall wait for his law."—Isa. xlii. 1-4.

It is worthy of notice here that whatever is said in the Old Testament, of the coming and reign and judgment work of the Lord (Jehovah), is in the New Testament said to be fulfilled by the Son of God; for though we have seen that "God is Judge himself," yet, "The Father [himself] judgeth no man, but hath committed all judgment unto the Son."—John v. 22, also 27. "God hath appointed a day in the which he will judge the world in righteousness *by that man* whom he hath ordained," and authorized.—Acts xvii. 31. That this judgment includes, or is coupled with, the reign of Christ, is clearly shown in the New Testament. "For to this end Christ both died and lived again, that he might be Lord [Master, Ruler and Judge] both of the dead and living," (Rom. xiv. 9.), and therefore "shall judge the living and the dead at his appearing and his kingdom."—2. Tim. iv. 1. This shows that there are different parts or stages of the work of judgment. This is too often overlooked, and hence much confusion of thought. The Lord gives us a pictorial description, or parable, of the judgment of the "living," the nations on the earth at his coming, which also couples the judgment with his reign: "When the Son of man shall

come in his glory, and all the holy angels [messengers] with him, then [not till then] shall he sit upon the throne of his glory, and before him shall be gathered all the nations, etc."—Matt. xxv. 31, 32.

This is different from the judgment of the "dead," only a foregleam of which is given by the Apostle, in 1. Peter iii. 18–20 and iv. 5, 6. That he is referring to the judgment is shown in the fifth verse, and the sixth verse shows the means and the object of the judgment of the dead: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to [or like] men in the flesh, [which shows that *these* are *not* in the flesh], but live according to [or like] God in the spirit."

All these Scriptures directly or indirectly show that the Lord's reign and the judgment of the world are coupled for a time at least; but that they are inseparable, and therefore go together into the reign of peace and last forever in the perfect day, when sickness, and therefore its cause, sin, and its effect, death, are no more, seems implied in these words: "The Lord is our Judge, our Law-giver and our King; * * And the inhabitant shall not say, I am sick." —Isa. xxxiii. 22–24. And in Isaiah ix. 7, the

judgment is coupled with the endless reign of the Prince of Peace; for "Of the increase of his government, and of peace, (R. V.) there shall be *no end*, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." From this it appears that the judgment of the world is not only connected with the conquering reign of Christ, for the purpose of bringing the world into right conditions, but is also connected with the reign of peace, for the purpose of keeping it right, and to train its inhabitants from infancy to maturity and to fit them for translation to the highest or heavenly phase of the kingdom of God.



CHAPTER VII.

STAGES OF JUDGMENT.

THE Scriptural method is to reveal the last things first, or to tell the end from the beginning, and afterward to give the steps of the way by which the end will be reached. Thus the first Gospel preached was the promise to Abraham that in his Seed all nations, kindreds and families of the earth shall be blessed. This relates to the condition of the perfect day, and nothing was then said as to the dispensational steps and conditions necessary for the development of the Seed. So the prophecies, as has been seen, tell in a comprehensive way of the coming of the Lord to judge the world, but it remains for the New Testament to reveal the various steps or stages of his coming and of the judgment by which the world will be made right and kept so.

It has already been shown that there are two phases of judgment—one of Law, unto condemnation, and the other of Favor, through Christ, unto victory. And what is now to be

considered relates to the different stages of the judgment unto victory.

That this judgment is a process is an important fact; and that it does not come on all classes at once is also important. The judgment work of Christ is based on light—that is, the knowledge of God as revealed in the Gospel of Christ. Christ is the Light of the world—the true Light, which coming into the world, in due time lighteth every man. He must be the Light in order to be the Judge; and it is because he is both the Light of the world and the Judge of the world that he is the Saviour of the world. These three things are inseparable; and it is a great relief and comfort to many when they can see that the judgment process is really the process of salvation—that is, regeneration, which includes the destruction of sin and mortality, and the development of the spiritual nature into its perfect state, which is immortality. If the judgment did not reach so far, nor mean so much, it would not be unto victory.

It is because of the relation of the light to the work of judgment that Jesus said: "The *word* which I have spoken unto you, the same shall judge you in the last day."—John xii. 48. And Peter shows that the Gospel was preached also to the dead that they might be judged like men in the flesh, and so learn to live like God

in the spirit.—1. Pet. iv. 6. These Scriptures show that men in darkness cannot be judged on the Gospel plane. The Lord therefore judges those who see and accept the truth of the Gospel; but the unbelievers are not now judged (except by the Law, unto condemnation), but will be by the Gospel, in the great day. This fact gives us the basis of the distinction between two classes in the judgment—the Church and the World.

JUDGMENT OF CHRIST.

It has been claimed, and not without reason, that the great judgment unto victory has *three* stages: 1. The judgment of Jesus Christ in his own person; 2. The judgment of the Church; and 3. The judgment of the World—all mankind not included in the Church. With this view, John xii. 31—"Now is the judgment of this world: now shall the prince of this world be cast out,"—is used as teaching that the judgment of the world *began* with Jesus, inasmuch as he is said to be "the head of every man," (1. Cor. xi. 3), and will continue on the same principle until every man that has lived or will live shall have passed through the same process. But there are what appear good reasons for thinking that only those who suffer with Christ, and therefore reign with him as mem-

bers of the royal priesthood, will need to go through the actual experience of the judgment process, and that the endless generations born after the sufferings are all passed away will enjoy certain grand results of the experience of the sufferers. They are to be "the seed of the blessed of the Lord, and their offspring with them," as before shown.

It is not only true that Christ is the Head of the Church, and also of every man—that is, of the World—on the plane of spiritual generation, even as Adam was the head of his wife and of all mankind on the animal plane; but, like Adam before the development of the woman and the race out of him, he *was* the whole world in himself. All were created and died *in Adam;* and even so all were made alive and regenerated *in Christ.* With this in view, it may be seen that John xii. 31 not only teaches that the judgment of the Church and of the World *began* in Christ, but that it was *complete* in him. In him the atonement in all its bearings and consequences was a *finished* work; and it is not something which each man of Adam's race must work out for himself, using the work Jesus did in himself as a pattern. In him, and in the middle of the seventieth week, (See Dan. ix. 24–27), was made an end of sins, and everlasting righteousness brought in.

When he died (to sin, Rom. vi. 10) all died, (2. Cor. v. 14, R. V.), and, therefore, when he rose, all rose, free from the load of sin—justified, because he rose for our justification.—Rom. iv. 25. "Therefore being justified [in Christ our Head], by faith we [accept the blessed truth and] have peace with God, through our Lord Jesus Christ."—v. 1.

Whoever can see this fullness of Christ, that he was in his own person the fullness (the whole) of mankind, and that the judgment of all was wrought in him, will be able to understand why the whole world, not only *may be*, but *must be*, in due time, reconciled and brought to God. Because the sin of the world was destroyed *in* him, it must by the divine process of application be destroyed *through* him. What was done *in* him was the Gospel at the root; or the good tidings of great joy which shall be unto all people; and when it is carried out in all *through* him, it will be the Gospel at the top. Not only so, but whoever can see the fullness and feel the force of this great Gospel principle, will see that the time may indeed come, as foretold in the Scriptures, when men will no longer need to be born in sin and come up through suffering, but when the flesh of men will be as the flesh of the holy child Jesus, and be *kept* from transgression by the power of the indwelling

Spirit and the influence of the Melchisedec priesthood—those who will have been made perfect through suffering.

There can be no doubt that the judgment in the person of Christ—which included the overcoming of "the world: the flesh and the devil," as some express it, and his perfection through sufferings, was and is the *key* to the whole plan. This is the Lord's method, to do his work first, and reveal his plan, in *seed form*. The Lord not only saw the end—a judged and therefore saved world—from the beginning, but he has both secured it and revealed it in Christ who is both "the first and the last"—all in one—the firstborn from the dead. Christ Jesus having taken upon himself the flesh, and therefore the sin, of the world, and having been tried in all points, without sin, and therefore judged unto victory, is the security and pledge of full victory for both the Church and the World. They cannot save themselves; he alone can judge and save them. And the process through which they must pass constitutes the *two phases* of judgment.

JUDGMENT OF THE CHURCH.

It seems important that the distinction between the Church and the World should be seen, and also the relation between them. The

World is all mankind, which the Lord comes to judge and save—because he came to seek and to save that which was lost. The Church is therefore but a found, saved, selected and called out, portion of mankind, which from the time of their separation are no longer counted of the world. Of the twelve disciples,—the chosen representatives of the Church, and who then were the Church,—Jesus said: "Ye are not of the world, but I have chosen you out of the world." This is the principle on which the true Church is based—separation from the world; and therefore, in speaking of the Church, no reference is here made to the nominal church, nor to any particular denomination; for it can hardly be said that they are not *of the world.* The true Church is composed of all in or out of the various denominations in whom the new inner life has begun, by the quickening and indwelling of the Spirit of Christ. No Christian is likely to be offended at this definition, but whether giving offence or not, it is still true that, "If any man have not the Spirit of Christ, he is none of his."—See Rom. viii. 9–17.

As to the relation between the true Church —the called out or selected ones—and the world that has not been thus chosen of God, it is very important that Christians should know "what

is the hope of their calling," (Eph. i. 18), or for what *purpose* they have been called. Without stopping here to prove up on the subject, let it be said that it is not merely for the purpose of saving the Church, but that they may be prepared instruments by which the Lord in due time will save the world,—or "gather together in one *all things* in Christ."—Verses 9-11. This is declared to be the will, good pleasure and purpose of him who worketh all things after the counsel of his own will. When this is seen, joy comes to the believer's heart, and it can be understood that the judgment of the Church is first, as a means to the great work of judging and saving the whole world afterward.

What is commonly called the Gospel age, (which began at Pentecost, as a result of the out-pouring of the Holy Spirit,) is rather the age of election and of the judgment of the called out ones. And their judgment process is the way of their salvation or regeneration, to fit them to become the priests of God for the good of men—the world, "both the living and the dead." The beginning of their judgment is when they are quickened by the Spirit of God, and are thereby enabled to receive Christ, the light from God. As when a room is dark, no one in it can discriminate between objects in

the room; so when men's minds are in the natural darkness of the unregenerate state, they can not clearly discriminate and choose between the good and the evil. Their conceptions of right and wrong are dim, and they are liable to think themselves better than they are until the Spirit of God convinces them of sin, of righteousness, and of judgment.—John xvi. 8. When the light has come, then they are able to discriminate between the things that differ; and though the natural inclinations may at times assert themselves, and in the struggle cause much suffering, yet through the power of the Spirit, and the influence of the faith and hope of the Gospel, they are enabled to overcome. And even the sufferings themselves become helpful in producing that sympathy and love for others which give power over men for good. This is the essential quality of God's priesthood; and such overcomers are to have power over the nations to rule and bless them, by the same principle of judgment.

Though God so loved the world that he gave and sent his Son; and though the declared mission of Christ is to be the Saviour of the world; still when he was on earth, he said: "I pray not for the world, but for them which thou hast given me."—John xvii. 9. He then prayed for the twelve, and a little later for the unity of

the Church—all believers through the word of the Apostles—"that they all may be one, * * that the world may believe."—Verses 20, 21. The development of the Church was and is the work of the age lying between the cross of Christ and the marriage of the Lamb, and it was and has been the burden of the Saviour's prayer. The chief difference between the popular thought of believers and Christ's own thought on this subject is, that they have *exaggerated* the salvation of the Church as if they alone were to be saved, while He makes their salvation only a step in the plan, and a means to the great end—"that the *world* [also] may believe," and be saved.

The same principle holds good as to the judgment. Though God's purpose and Christ's mission is "to judge the world," yet at his first advent, and through what is commonly called the Gospel age, the work of judgment is limited to the Church, "the house of God." The New Testament always speaks of the judgment of the world as future, and as beginning with the millennial reign. "He has appointed a day [often called the great day of God Almighty] in the which he will judge the world in righteousness," (Acts xvii. 31.) both "the living and the dead at his appearing and kingdom."—2. Tim. iv. 1. But let it be particularly observed

that it is never said that the Church, the saints, the overcomers, shall be judged in that great day. On the contrary, though it is so commonly overlooked, the Apostle Peter declared in his day, which was at the beginning of the Gospel age, that "The time *is come* [not will come by and by] that judgment must begin with the house [that is, the Church] of God."—1. Pet. iv. 17.

The judgment of the Church is a process of trial, shaking, sifting, burning and overcoming, as when gold or silver is tried in the fire, to destroy the dross and develop the pure metal (Mal. iii. 3); and this has been the general and sometimes terrible characteristic of the past age. Not every one that says, Lord, Lord, shall be placed in the throne of Christ, but they that do the will of God. All the close conditions and sharp limitations of the word are in harmony with this idea of purifying a peculiar people, who shall make their calling and election sure,—election to a seat with Christ in his throne. And so far from these saints being judged in the future age, all that remains to be done for them at his appearing is to give them their crown, (2. Tim. iv. 8), and a seat in the throne with Christ, (Rev. iii. 21), and then "the saints [as Christ's immediate associates and fellow-helpers] shall judge the world."—1.

Cor. vi. 2. What an anomalous thing it would be for Christ to bring his pardoned, regenerated and glorified bride to judgment.

Then let no one longer think that the saints are to be judged in the future, nor that the world, the poor, ignorant [as to spiritual things], dead [because not yet quickened by the Spirit of God], lost [because not yet found] unconverted people are to be forever shut out from God's mercy and his kingdom, because they do not comply with those conditions and meet successfully those tests which are designed only for the Church, which is to reign with Christ. God is now dealing with the Church; in his own good time, in the day appointed, his plan will reach the world and bring them to judgment.

The saints of God are evidently those of whom the Apostle says their "sins are open beforehand, going before to judgment," and the sins of the unenlightened world "follow after." —1. Tim. v. 24. When the Spirit convinces a man of sin, and of his condemnation by the broken law, and leads him to accept Christ, his sins are opened up, confessed and forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered."

This would appear to be, and in one sense is, a *completed* judgment. He has "passed from death unto life," and to such "There is now no

condemnation."—John v. 24 and Rom. viii. 1. And yet in another and very important sense, this conversion, or turning-point in life, is but the *beginning* of the practical judgment process which will result in full and absolute freedom and victory. The sin at first is said to be "covered," which implies its existence, though forgiven. This condition is, according to Paul, one of "justification," in the sense of an "imputed" righteousness, (Rom. iv. 3, 7, 8, 22–25), which though important, in that it gives freedom of conscience from the burden of guilt and fear, should not be confounded with that state of righteousness which comes by a life of cross-bearing, self-denial, and growth up into Christ in all things. The imputation of righteousness is at the beginning of the process of judgment and regeneration, because God, who has this work in hand, sees the end from the beginning, and knowing that the process will result in victory, he counts or reckons each forgiven one as if he were really and absolutely righteous. The statement of this method of the Lord is made in verse 17, where we are told that "God, who quickeneth the dead, [and knowing the result], calleth those things that be not [yet] as though they were" [now facts]. When the judgment process of the Church is complete, their sins will be utterly "blotted

out," (Acts iii. 19), and will therefore no longer need to be "covered," and righteousness will no longer need to be "counted," "reckoned," or "imputed" unto them. Being like God, they will then *be* righteous through and through, even as he is righteous. The sinful principle will then be utterly and forever done away.

It is important not to ignore, nor belittle, nor yet to exaggerate, imputed righteousness. To be counted righteous is important, at the first, when we are entering the warfare; but to become holy even as God is holy should be the Christian's constant aim, as it is the end God has in view. And until that end is gained, which involves the maturity of the spiritual nature, no man can be competent to judge the motives of men, or "the counsels of the hearts," and, "Therefore," says the Apostle, "judge nothing before the time, until the Lord come." —1. Cor. iv. 5. The imperfect judges, like the Law, always accuse and condemn; but under the perfect judges, "Then shall every man have praise of God."

The judgment of the Church is not a light matter, not a mere theory, but an eminently important and practical affair. He who would share the glory or wear the crown must bear the cross. Christ shows that those who would be his disciples must deny themselves, take up

their cross daily, and follow him.—Luke ix. 23. "The disciple is not above his Master." The cross is the way to the crown for them as it was for him. They must drink his cup and be baptized with his baptism—the cup of suffering and the baptism into death.—See Matt. xx. 22, 23 and Luke xii. 50.

Paul evidently understood this matter when he spoke of filling up what was behind of the sufferings of Christ, (Col. i.. 24.) of the necessity of having "the fellowship of his sufferings," and of "being made conformable unto his death," in order to share in the glory of his resurrection and the high calling."—Philip. iii. 10-14. "If we suffer, we shall also reign with him."—2. Tim. ii. 12. The overcomer will share his throne and his power over the nations.—Rev. ii. 26 and iii. 21.

In order to escape from the condemnation of the world, and therefore the future judgment with the world, and so be prepared to share the future work of Christ in judging the world, we, by the Spirit, must judge ourselves now—rejecting the evil and building up the good.—1. Cor. xi. 31, 32. "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. And judging from the relation of the warfare to the victory, it is

evident that the degree of power will be determined by the faithfulness and degree of success in the conflict of life.

WILLFUL SONS JUDGED.

But what of the backslider, or the obstinate or willful sinner after the work of regeneration and judgment has begun? "Where shall [such] ungodly and [such wicked] sinners appear?" That it is possible for the begotten children of God to fall away, and practice the evils of the world, it is useless to deny. But it cannot be shown that a son ever ceases to be a son, or that the begetting of the Spirit can ever be done twice in the same person. Only those who have become partakers of the Holy Spirit can sin against it; and this is the sin by many considered hopeless. This idea suggests the question at the beginning of this section. And it is evident that it is not hopeless, but that the pride and wickedness of such willful sons must be humbled and subdued by suffering. The sorest punishments are due on the *prodigal sons.*

The three parables of Luke xv. seem to cover all classes of sinners, the stupid, the helpless and the willful. All were lost and afterward found. The Shepherd went after the sheep; the Woman searched out the silver; but the prodigal, the willful sinner, had no messenger sent

after him, but he was allowed to remain away until the suffering for his sins humbled him and caused him to come back.

Why this difference in the treatment? Who are the most wicked? Are not they who sin against light? who "sin willfully after having the knowledge of the truth?" Are they not backsliders to the extent of being apostates? If the prodigal was not a willful and wicked backslider and apostate, why not, and what then is apostasy? In leaving his father's house, (type of the Church) and wasting his substance in riotous living, he certainly fell from grace, but he did not cease to be a son. The work of the Spirit begun at conversion does not go for nothing; the fire of the Lord then kindled within, though almost smothered, does not go out. Was not this fire the basis of the fearful judgment and fiery indignation that devoured the adversary in the case of him who had sinned so willfully (Heb. x. 26, 27) and when humbled, made him say, "I will arise and go to my father?" He, being apostate, had to make the first move. Not to common sinners, but to the wicked backsliders, the Lord says, "Return to me, and I will return to you." It was not lack of love for the wandering and suffering son that prevented sending for him; it was the longsuffering patience of

wisdom. He knew that in such a case it was "impossible to renew him to repentance" so as to prevent the sufferings. He must go on to the bitter end. But when the suffering had done its work, though yet a great way off, the father ran and met him, received him most tenderly, and bringing him home, made a feast of rejoicing, because the dead son was alive and the lost found..

Let men beware lest, like the elder brother, they be unwilling that willful sinners, subjected to fire, should be humbled, and afterward graciously restored. The Lord's plan of judging down sin, and his saving efficacy, are honored and glorified more in his success with the most willful than in any other cases.



CHAPTER VIII.

ESCHATOLOGY.

ESCHATOLOGY means "The doctrine of the last or final things, as death, judgment, and the events therewith connected."—*Webster.*

The judgment of the world is the last in order, but has been treated, to some extent, first, because mentioned first in the prophecies of the Bible. It seems appropriate, however, to say more of it under this head. The word Eschatology is here used as including all that portion of God's dealings with and judgment of the world connected with and following the Lord's coming at the end of the Gospel age and the dawn of the Millennium.

It would be impossible to give in brief space more than a glimpse of such a comprehensive subject; and some things must be assumed as accepted, and the evidence more or less clearly understood, by the readers. For instance, it is here assumed that the Lord's coming and the marriage of the Lamb are pre-millennial, and therefore that the overcomers, after their res-

urrection, are to live and reign with Christ a thousand years—which is the Millennium.—Rev. xx. 4. But to anyone holding that the Lord's coming is not due until the end of or after the Millennium, let it be suggested that if the *manner* of the Lord's coming were better understood, the objection to the pre-millennial view would perhaps disappear.—See "The Lord's Coming," in DAY DAWN. Pre-millenarians generally emphasize the idea of a dispensational crisis, and Post-millenarians see evidences of the progressive work of God by his Spirit for the conversion of the world. Perhaps the two views—the dispensational and progressive—should be combined, as in the introduction and work of the Gospel age. The millennial reign of Christ and the saints may be personal and yet be invisible; and the work on earth may then be carried on by a visible Church having "a double portion" of the Spirit.—See chapter on "The Coming Kingdom."

That the millennial reign is for the purpose of judgment—one part of that work—is evident. Speaking of that time and work, John says: "And I saw thrones, and they sat upon them, and judgment was given unto them: [that is, the sufferers with Christ], and they lived and reigned with Christ a thousand years." This part of the judgment work, including the

result of "the fire [which] comes down from God out of heaven," [verse 9, which could hardly be the fire of hell], in the "little season" at the close of the Millennium, seems to be coincident with the *conquering* reign of Christ; "For [as a Conqueror, and the saints with him] he must reign, till he hath put all enemies under his feet. And the last enemy—death—shall be destroyed."—1. Cor. xv. 25, 26.

There can be no enmity, nor rebellion, nor suffering after that. That is the point when the kingdom is delivered to the Father, and from that time on, God shall be all in all, both in heaven and earth, so that his will shall be done below as well as above. What *can* it be to deliver the kingdom to God, but to present the world to him freed from the curse of sin and death. Then, all being loyal, the reign of peace shall go on forever, with nothing to mar it nor prevent the flow of Heaven's blessing on the children of men. Of *that* phase of Christ's reign "there shall be *no end.*"—Luke i. 33.

It is probable that the part of the judgment work which is coupled with the peaceful reign is mentioned in Psalm xcvi. 10, R. V: "Say among the nations, The Lord reigneth: the world also is stablished that it cannot be moved: He will judge the peoples with equity." The conquering reign and judgment are to subdue

enemies and bring the revolted world to a state of loyalty to God; that is the salvation of the world; and the reign and judgment that follow are to keep the world from falling, to bless all the nations, kindreds and families of the earth, and give them the knowledge of God. It seems that Paul's words, in 1. Timothy ii. 4–6, must refer to these two parts of Christ's work: "Who will [first] have all men to be saved, and [then] to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The future world of mankind, free from sin and death, and doing God's will even in the earthly state, will be the grandest possible testimony to the efficacy of Christ's redeeming love and power.

THE GREAT WHITE THRONE.

HAVING taken a glance at the judgment of the world and its grand outcome of the saved nations, made strong to stand through the power of truth and the influence of the Endless Priesthood, let us come back again to the beginning of the Millennium, to look at and consider the *power* by which the judgment work is to be done. It seems clear to the writer's mind that the "Great White Throne" is the symbol of the

ruling power in the fully organized kingdom of God, from the time when Christ [the overcomers of past ages being with him] takes to himself his great power and begins to reign.—Rev. xi. 17. That is the time mentioned in Matthew xxv. 31: "When the Son of man shall come in his glory, and all the holy angels [messengers] with him, then shall he sit on the throne of his glory," and the judgment of the nations follows. Paul shows that "When he shall appear [in his glory], then shall ye also [the saints] appear with him in glory."—Col. iii. 4. This coincides with Isaiah xxxii. 1: "Behold, a king [Christ] shall reign in righteousness, and princes [the overcomers exalted to sit with Christ in his throne, Rev. ii. 26 and iii. 21] shall rule in judgment." The same time, and the conjunction of the saints with the Son of man in judgment-rule, is mentioned in Daniel vii. 14, 18, 22, 27. "And there was given him [the Son of man] dominion, and glory, and a kingdom, that all peoples, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." So too "The saints of the Most High shall take the kingdom, and possess it forever, even forever and ever." Putting all these and similar Scriptures with Revelation xx. 4 and

11, it is evident that the great white throne refers to the millennial reign of Christ and the saints.

Some think, because John, after carrying the reader through to the end of the thousand years' reign, said: "And I saw a great white throne, etc.," that he is there showing what is due after the Millennium. And this is the more apparent to them because the judgment of the dead is next seen, which they think cannot be due till after the Millennium, because in the fifth verse it is said: "The rest of the dead lived not [*again* is left out in R. V.] until the thousand years were finished." This seems at least plausible; and no disciple need be afraid of the truth, whichever way it is. The thing of importance is to learn what the revealed truth is. And it is well to remember too that men are still liable to crowd too much into the Millennial age. And yet no one should for this reason seek to *prolong* the period of sin and suffering, or be anxious to crowd into the beyond what may belong in the Millennium.

The vision of John is not necessarily consecutive. He often runs through to a certain point and then goes back to give another line of truth directly related to the former. This principle is well known to be true. And he seems to have done this in the present instance.

To the writer it appears evident that the dead do not *live* in order to be judged, or it would not be the judgment of the *dead*. To *live* means more than to have a conscious existence. And judgment is the means of bringing men to life, that is life indeed. The saints are judged in this age, and the result is that they *live* and reign with Christ in the next age. So the rest of the dead may be judged, before the great white throne, in the next age, and yet not *live*, in the perfect sense, until the end of that age.

To be merely awakened to judgment is not the resurrection proper. That means to be made alive in Christ, which is life indeed, as Christ, like Adam, imparts life of his own kind. The order appears to be, that the dead, who do not live and reign with Christ, are awakened to judgment, the light given them, by means of which they are judged to victory, and so *live* at the end of that judgment age. John v. 28, 29 seems to teach that *all* hear the voice of Christ and "come forth" from the death sleep in one and the same "hour," which, according to certain chronological estimates given in DAY DAWN, may be the first twenty-fourth part of the Millennium, or from 1873 to 1915. The idea is, though in none of these things is it best to be over-positive, that the saints come forth to perfect life in the beginning of thi

hour, and are organized in the heavens to reign with Christ and judge the world, "both the living and the dead;" but that the rest of the dead come forth out of the death sleep at the last part of this hour, when the judgment power, the great white throne, is established, and that they will be judged during the Millennium, and *live* in the completed resurrection at its close. All judgment by Christ and the saints is unto victory.

How could any throne be *whiter* than the throne of Christ during the Millennium? It is based on the principles of purity, justice, love and mercy, and is in contrast with the darkness and want of love and mercy in Satan's kingdom and its earthly representatives which it supplants. The visible kingdoms of men have been ruled by the invisible powers of blackness and cruelty. These, (the ruling power, and the visible effects) are the heavens and the earth which flee away before the face of him that sitteth on the great white throne. And it seems that this fleeing away at least *begins* at the dawn of the millennial reign.

Revelation xi. 15–18 seems to cover the period of judgment for both living and dead, from the time the reign begins until all are conquered and rewarded. And that the throne includes the millennial reign is evident, be-

cause the angry nations are the first encountered by the new kingdom. This state of the nations is much like the unrest and trouble in the present transition from the old age to the new.

LIVING AND DEAD.

SEVERAL references have been made to the fact that Christ is to judge both the living and the dead at his appearing and kingdom. What kind of life and death is meant? The Bible speaks of those who are carnally minded as being dead; and it also speaks of those as dead who have passed out of this flesh-life. Which is here meant? When Paul says: "It is appointed unto men once to die, but after this the judgment," (Heb. ix. 27), what kind of death is meant? After considering the subject, the evidence confirms the idea that the "living" in all such passages means men in the natural body condition, men in the flesh, and that the "dead" refers to those who have passed away by physical death. It seems evident that Christ does *not* judge both the living and dead in the spiritual sense. And if he does, this would not be postponed until "his appearing and kingdom."

The key to the subject seems to be given in Rom. xiv. 7–9. To live and to die are contrasted, and the Apostle shows that Christ both

died and lived again that he might be Lord of both the dead and the living. This fact is the basis of his right to judge both classes.

It has been shown that the Church (it might be said, as an exception to the rule) has been judged while living. But the masses of men have passed away without the Gospel light, and therefore must be judged after death. And it is a strange fact that the very passage (Heb. ix. 27) which by many is supposed to show that men cannot be saved after death, is really a grand expression of hope. To say that men are to be *judged* after death is to say that they are to be *saved* after death, because judgment is to be unto victory.

Some may think it necessary to place the judgment of all who have died *after the resurrection.* But if men are first made *alive*, and then judged, how could that be called the judgment of the *dead?* It has been shown that men are judged unto life, and not made alive in order to be judged. They come forth to a resurrection of [or by means of] judgment.

But if it be urged that men *cannot* be judged between death and the resurrection, because "the dead know not anything," let it be suggested that there may be need of a modification of view concerning the nature of man, and the state of the dead. If Orthodoxy holds

to an extreme view, Adventists may be holding to an opposite extreme. Though men in a sound sleep are unconscious; and though this is the normal state of the dead; it is only so until the Lord sees fit to wake them. And surely no one will thoughtfully claim that a corpse—a dead physical body—is asleep and can hear. Only that can be awakened which is capable of hearing the voice of the Son of God.

The case of "the spirits in prison," and the Gospel being "preached also to the dead," (1. Pet. iii. 18–20 and iv. 5, 6) has been mentioned before. The writer is not unaware of the various methods of explaining it, so as to harmonize it with the Adventist view of the state of the dead, or to prevent the impression that there is salvation in Christ even for those who have died without hope. But he must be excused for thinking it is so plain that it needs no explaining or harmonizing, and is a glorious fact given as the key of hope for all the dead, based on the resurrection of Christ. The preaching "to the *dead*" of verse sixth is given as an illustration of Christ's use of his power to *judge* the dead, mentioned in the fifth verse. He seems to have been completing a picture which is a grand foregleam of the *general* judgment of the dead at his appearing and kingdom. What was then done after *his* resurrection to

one class of the dead, is a prophecy of what will be done to *all* the dead after the resurrection of the *saints*—the corporate body of Christ. And again let it be said that the passage shows the Gospel to be the *means* of their judgment, and that the *object* of that judgment is "that they might live according to God in the spirit." This evidently is salvation.

To any one who has learned the truth about the judgment of the dead, there is and can be no fear of hopelessness for those who fall during the millennial age, such, for instance, as the sinner being accursed, mentioned in Isaiah lxv. 20. It is a great mistake to suppose, as some do, that this is an instance of a second physical death, of one who had been made alive and then brought to a knowledge of the truth. Such people never are sinners, and are never accursed; for only those who are given new hearts and clean spirits ever do or can come to the *full* knowledge of the truth. And the fact is, that the "sinner" of the millennial age, like the sinner now, is one who will be born into the world as we all are, and who has not yet died. The same verse shows that even the "child" [the loyal child of God, because contrasted with the sinner] then dies as well as the sinner—the perfect day of deathlessness not having then come.

THE SHEEP AND GOATS.

THE judgment scene presented by the Saviour, in Matthew xxv. 31–46, deserves further attention. It is quite a common idea of it, (held as Orthodox), that the coming of Christ here brought to view takes place at "the end of the world," which is by them supposed to mean the final consummation of all things pertaining to this earth; that then all probationary life is past, and the character and destiny of all forever fixed; that the resurrection of all then takes place, and all—the righteous of all the ages past represented by the sheep, and the wicked of all these ages represented by the goats—are then brought to judgment, being all together in one place, and after a formal examination of their former lives,—their good and bad thoughts, words and actions being exposed before the whole world thus assembled—their destiny will be fixed or sealed for heaven or hell, for endless weal or hopeless woe,—and the whole work of judgment done in an ordinary day of twenty-four hours, supposed to be "the last day."

This judgment scene is often portrayed with fearful vividness by able men as a great motive for immediate repentance and acceptance of Christ, as a means of escaping hell and securing

heaven. Of course, it is scarcely to be expected that they will stop to consider the inconsistency of their own teaching, according to which the fate of these masses of mankind had been irrevocably fixed long before, as each one died down through the ages,—to say nothing of the Calvinistic claim that in the councils of eternity they had been predestined thereto,—and that they were actually brought out of heaven and hell thus to appear in judgment. Such a judgment changes no one's condition. It is not for the development of character. It reveals nothing either to the Judge or the judged—as they all knew their fate and the reasons for it before. Would not such a judgment be a farce?

The view held by many Adventists is similar to that of the Orthodox, differing in the direction, perhaps, of consistency and mercy, though some will question it. As they hold to the absolute sleep of all between death and the resurrection, they get rid of the absurdity of taking them out of heaven and hell, as commonly understood, to judge them and send them back. And instead of being rewarded in heaven and hell (in the Orthodox sense of these words) they have the wicked all sent back into hell—the grave—or into a state of eternal death, and the righteous are to live on the renewed earth forever.

People who think are liable to ask questions, (and it is well, for this is the Lord's way of giving more light), and another class holding to the absolute mortality of man, to the idea that man's entity is in separable from his material body, and to the unconscious state of the dead, asks, "Wherein lies either the consistency or the mercy of bringing the wicked up to judge them and then kill them again—seeing that he knew that eternal death was to be their doom? Why not let them remain dead when they were dead?" And it must be admitted, so far as the wicked are concerned, that it seems much like the Orthodox view of taking them out of hell (the grave) to send them back again. A judgment that does nobody any good—can it be the Lord's judgment?

That there is some degree of plausibility in the presentation of these several views need not be denied. But as God's plan is carried out in a succession of ages, no man can possibly understand any truth pertaining to it without knowing the plan itself. And no theory can be correct that does not have room for *all* revealed facts. And whether or not the correct view has yet been given to any man, (and "A man can receive nothing, except it be given him from heaven."—John iii. 27.) it is evident that

there are several reasons for rejecting both the Orthodox and Adventist views.

1. It has been shown that the coming of the Son of man in his glory is at the beginning of the millennial age, and not at "the final consummation of all things."

2. It has been shown that the Church has been judged during the age of election which precedes the Millennium, that when Christ appears in his glory, and seated in his throne of judgment, the saints are to appear with him in glory and as his bride, the heavenly queen, to share with him in the judgment of the world, both the living and the dead; and therefore the "sheep" of this judgment scene cannot refer to the saints of former ages at all.

3. While the first resurrection—of those who have suffered with Christ, and are therefore to reign with him in the following judgment work—must take place before Christ appears in his glory, in order that they may appear with him; still there is not one particle of evidence that either the "sheep" or the "goats" in this judgment scene have ever been dead physically, and have experienced the resurrection. It is pure assumption—one of the relics of the Orthodox or Adventist theology—to claim that the punishment of the "goats" is a *second* physical death, even if it be death at all,

[*Kolasis*, rendered punishment, in this passage, means restraint or pruning.] or that it is the result of rejecting Christ after being brought to a full knowledge of the truth. All rejections of Christ must result from ignorance of him or of the sinner's need of him; all willful sin, or prodigality of sons, must result from partial knowledge or natural pride and willfulness; and there is no Scriptural evidence that such a case of ignorance and willfulness will ever exist after being made alive in Christ.

4. There is nothing to show that even the "sheep" of this parable had previously accepted Christ, or that either class had ever heard of Christ. The decision of the Judge,—the "Come, ye blessed," and the "Depart, ye cursed," whatever they involve,—was not based either on faith or the want of it, but on what they had *done* or had *not* done. If there is any meaning in language, both classes were *surprised* to learn that their conduct had any reference to Christ:—"When saw we *thee* an hungered, etc." Their kindly ministrations, or the lack of them, "to one of the least," showed their *condition*, none the less because done or not done without reference to Christ. For any *Christian* not to know that good deeds and kind acts done to the needy, are recognized by the Saviour as done to him, is an unsupposable

ignorance. Besides, a look at the order of events as given in Matthew xxv, shows that the closing act of the judgment of the "servants," to whom the talents were given, with the command, "Occupy till I come," (Luke xix. 13), which evidently means "the house of God," lies *between* the Lord's coming as the Bridegroom *for* his saints and his coming *with* the saints to judge the nations.

In view of all the facts and Bible principles involved, it appears evident that "the nations" here brought before Christ and those with him in the throne of judgment, are those on the earth at the beginning of the millennial reign. They are the "living" who had never died, who are to be judged at Christ's appearing and kingdom. It is not clear that the dead are ever in the Bible called "nations."

It has been shown in a former chapter that the opening of the millennial reign requires the restoration of Israel as a nation—the ingathering of the "remnant" on earth as the nucleus of the future earthly kingdom of God. That other nations are to be acted upon through them, as the earthly representatives of the heavenly kingdom, is evident; and the twelve apostles have the promise of twelve thrones, in that time of regeneration or restitution, to judge the twelve tribes of Israel.—Matt. xix.

28. With this fact in view, the idea is suggested by some, and is worthy of attention, that the first phase of the judgment of the living is not individual, but purely national, and that nations will be honored or dishonored then according to how they have treated the Jews—"these my brethren." Whatever their faults, they are a people of special providence and of destiny. Woe to the nation that persecutes them!

But it seems reasonable that this judgment should also have an individual application; and whatever special favor or relationship may pertain to the Jews, it is evident that as "Christ is the head of every man," "these my brethren" means every human being. And it is important to see that the principle of Universal Brotherhood, which of course involves God's Universal Fatherhood, is the *first* truth proclaimed by the Judge in that great day. Blessed fact, that Christ feels what is done to the least of human kind! The kinship is vital and eternal.

It is the relation of the *hearts* of men to that truth that causes men to do or not to do, as in this lesson. Even in the Gospel age, the good seed of God's kingdom finds lodgment or is rejected by men according to whether the "ground" is good or otherwise.—Luke viii.

5-15. This is not so of all that has been preached for gospel, but it is so of the Word of the kingdom.—Matt. xiii. 19-23. And it is not difficult even now, in the early dawn of the new age, when this glorious message is beginning to be preached, to see the division on this principle among men who make no profession of knowing Christ or of serving him. Those whose hearts are in touch with human needs, readily take to the blessed truths of the love and Fatherhood of God, and the fullness of mercy; but those who are otherwise, are severe in their judgments, and are inclined to say that such and such ones "do not deserve mercy," even if it involves their own exclusion.

The judgment parable will no doubt be fulfilled in a very natural way. For some it may not be easy to see it being fulfilled in the ordinary process of life, but it has been so in the judgment of the Church, and there is no other way in which men could be so effectively tested and developed. Whenever any man receives Christ, he receives eternal life. This has been so in the past, and will continue in the future. The "sheep" by their actions proved that their hearts were "good ground" for the blessed truth. They did not gain the truth, which is eternal life, (John xvii. 3), by their goodness of heart, but it was given to

them. or planted in such ground by Divine Wisdom. The "goats" were not yet in a condition appropriate to receive such good seed; and those who are in such *bad* ground conditions that they cannot receive Christ, need and will have such fiery treatment as will cure them. This is illustrated when a farmer sows the seed in the prepared ground, and puts the rough, uncleared ground under the action of fire. It is not to destroy the ground, but to prepare it for future use, when it too will be ready to receive the good seed—which is the life—and therefore bear good fruit. The "sheep" receive the life and blessing due in that *age;* [*aionios*, translated everlasting and eternal, means agelasting, or pertaining to the age]; and the "goats" receive the fiery discipline of the same age, which their condition requires.

That this process of judgment in the natural circumstances of life will go on in the future as in the past, there is no good reason for doubt. And it may be equally as natural in the judgment of the dead. The saints, being in the immortal state, may preach or make known the Gospel truth directly to the dead, as did Christ to the "spirits in prison;" but the living nations are to be reached through the visible agency of men in the flesh, under the influence

of the invisible kings and priests, as before seen. And both will go on until no enemy shall be left, but all reconciled to God; for, "All the ends of the world shall remember and turn to the Lord," (Ps. xxii. 27, 28); "for when God's judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9; Rev. xv. 4. And the saved world of men will be God's priesthood and magistrates—judges—in the ages beyond, even forever and ever.



CHAPTER IX.

THE TWO COVENANTS.

AS God is One, all truth has a unity, and all the parts are related to and fit each other. For this reason, the harmony of different points suggested to the mind becomes evidence of growth in the knowledge of the Lord's revealed plan. In such a case, a new idea becomes a key to unlock passages of Scripture that had been more or less obscure, and brings them out in light and beauty. Thus it has appeared to the writer, with the new idea of Endless Increase of God's kingdom, in the consideration of the various subjects of the Seed, the Priesthood and the Judgment. What was grand before, now appears grander, and the wisdom, power and love of our Infinite Father are emphasized.

While the natural blending of the various parts of the plan, and of the truth concerning it, has made necessary a past reference to the Two Covenants, still it may be both interesting and profitable to consider this subject more at length, even if it involves some repetition. It

seems important to see clearly both the difference and the relation between them.

Paul gives a good starting-point, a key truth, in Galatians iv. 21–31. He states that "Abraham had two sons, the one by a bondmaid, the other by a freewoman." He then adds: "Which things are an allegory: for these [two women] are [or represent] the two covenants." He explains that Hagar, the bondwoman, represents Mount Sinai, where the Law was given, and therefore "answereth to [or is in the same rank with,—see margin,] Jerusalem which now is, and is in bondage with her children;" but Sarah, the freewoman, represents the Jerusalem that is above, which is free. These represent not only the Jewish and Gospel dispensations, but they are two systems,—one is of law, the other of grace, or favor; one is of the flesh, the other of the Spirit; the first son was by nature, the second by promise; the bondwoman had a bondson, and the son of the freewoman was free.

The contrast here brought to view is generally seen, more or less clearly, by Christians teachers; but there is reason for thinking there is *more* in this allegory than most people see;—more than may now be intelligently expressed.

It is evident that Abraham here represents God, that Hagar and Ishmael represent the nat-

ural or earthly or Adamic order of things, and that Sarah and Isaac represent the spiritual or heavenly or the Second Adam order of things. This is why they are called the first and second covenants.—Heb. viii. 7. These two covenants are directly akin to the two planes of man's existence, and are the foundation principles of the two general judgments which have been considered in a former chapter—the judgment of all to condemnation and death, and the judgment of the same all to justification and life—which is victory.—Rom. v. 15–21 and Matt. xii. 18–20. First the natural, and afterward the spiritual, (1. Cor. xv. 46) is God's order in the development of the race, and of his whole plan, and hence his allegories, or pictorial representations, show this principle.

This is why the Jewish, or legal, dispensation came before the Gospel Church, or spiritual, dispensation, and is the reason why the two wives of Abraham and their sons represent the Jewish and Gospel Churches. The principle of the first covenant is the basis of the Jewish dispensation, and the Gospel dispensation is based on the principle of grace, or favor, in the second, new, or better covenant.

It is not that there were no legal elements in the lives of men before the Jewish age or that there will be none after it; nor is it that no

spiritual or Gospel elements had or will have place before and after the Gospel age; but these two dispensations illustrate the relation of the principles of law and grace, as expressed in the two covenants. And it may be safely said that the arrangement of the plan of the ages, —first, a period without known law, second, a period under known law, and, third, a period above law, or under grace,—illustrates God's way in dealing with each person in his growth from the ignorance and innocence of youth, through the struggle of life under law, up to the perfection of character through grace—God's love shed abroad in the heart by the Holy Spirit. The Apostle shows that "Until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. And he also shows that what was true dispensationally in God's dealing with the nations, had also an individual application: "For I was alive without the law once: but when the commandment came, sin revived, and I died."—Rom. vii. 9. The law at once made sin strong and full of life, and showed the weakness of the man, and condemned him to death.

The first two periods mentioned—without law and under law—belong to man's natural state, and end at the cross, or when he dies to sin, and then the third state begins, which is spirit-

ual. So in the history of the race, in the plan of the ages, the cross (death) of Christ and his resurrection constitute the turning-point. There with him and dispensationally ended the old things, and the new began. The law of sin and the covenant on which it was based were buried with Christ, and his resurrection was the key of hope, righteousness and life for the whole race of men. And yet all who live before sin and death are fully destroyed must each in his turn come to the cross, die to sin, and overcome by the faith and Spirit of Christ. Until this is done, man is still to some extent under law, and in the bondage which it engenders. After that he will be free indeed. John viii. 36.

The two covenants are properly contrasted as the "Covenant of law, or works," and the "Covenant of grace." "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. As the first covenant is of law, akin to the natural state of man, and genders bondage, it follows that as long as a man to any extent is controlled in action by law or the fear of penalty, to that extent he must be under law, is not dead to sin, and has not fully obtained the freedom and righteousness of the new covenant. It is not here implied that such an one is not a Christian, but

simply that he is not *perfected* in the Christian or Christ-like character and state. His condition is a mixed one, and hence the warfare between the two natures, the flesh and the spirit, as described in Romans vii. 14–25. But whenever the Spirit of God has begotten a man to a new life, he must either be willingly on the cross dying to sin, or like the prodigal, who willfully ran away from home, be suffering the want and woe pertaining to such. But when he has fully entered into the freedom of the new covenant or spiritual state, he can neither be prodigal nor on the cross. When the Son makes a man free he is free indeed. And it may be truly affirmed that the combined action of the two covenants will secure universal destruction and afterwards universal salvation. The sin principle in the flesh, that wars against the spirit, must perish either by a voluntary cutting off or by God's judgment fire (Mark ix. 43–49), "that the spirit may be saved ["so as by fire"—1. Cor. iii. 15.] in the day of the Lord Jesus."—1. Cor. v. 5. It was the mixed condition that made Paul say: "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25.

THE FIRST COVENANT.

It may be observed here that both the first

and second covenants are said to be made "with the house of Israel and with the house of Judah,"—that is, with the twelve tribes.—Compare Heb. viii. 13 and Jer. xxxi. 31-34. These passages show that the first covenant was made with them when the Lord brought them out of Egypt—at Mount Sinai. This was the law covenant, or covenant of works. It was conditional, and required strict obedience on their part, and this they promised.—See Exod. xix. 8. Poor, ignorant, natural men! They knew not what they said. They had not yet learned the weakness of the flesh.—Rom. viii. 3. No doubt they were sincere when they promised obedience. But the law tested them and proved their helplessness. They utterly failed, and so the covenant was broken. It was not intended to make men righteous nor to give life.—Gal. iii. 21. The Lord knew human nature, and therefore knew that they would break their covenant. The same weakness of human nature and the same principle were involved in Adam's transgression. Man was *made* subject to vanity.—Rom. viii. 20. He was not made holy and righteous like God and then fell. Had he been so made he could not have sinned,—for "A good tree *cannot* bring forth evil fruit."

If it be said that the Lord called him "very good," it is admitted. He was good, just right, for the designed purpose, as all other things God made were good; but he was not high, and holy, and strong, like God. Such a state was in God's purpose, to be attained by the second covenant, but the law, "Thou shalt not eat of it," had another use. It developed the antagonism of the lower nature, revealed sin, and showed the utter weakness of man so far as reaching spiritual conditions were concerned.

This was light, very important, so far as it went, but it could not save. And Paul, in speaking of the law as given in statutory form to Moses, said: "It was added [to the covenant of promise given to Abraham 430 years before the law] because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19.

It is a great mistake to suppose that men can be saved from sin or justified by keeping the law. It knows no forgiveness for past sin, and the natural man has no strength for future obedience. The higher the law, the greater the condemnation. No man ever has been able to love the Lord with all his heart and his neighbor as himself. Yes, there are laws much less searching than that which he has never

been able to keep. If such obedience was not obtainable at first, it need not be considered practicable since man's lower nature is so fully developed. If it be thought unjust for God to give man a law that by virtue of his nature he could not keep, the objector must settle the matter with God, with the fact of his own weakness staring him in the face. But it is good to be able to see that it was necessary to the future salvation and glory of man, not that man should then keep the law, but that his natural inability should be proved, to pave the way for the salvation through Christ.

"By the deeds of the law there shall no flesh be justified in God's sight: for by the law is the knowledge of sin."—Rom. iii. 20. The best it could do was to make sin "appear sin," "exceeding sinful," and thus by witnessing to man's weakness and need of the coming Saviour, serve as a school-master in bringing him to Christ.—Rom. iii. 21; vii. 7-13; Gal. iii. 24. But the tendency of human nature is such that it does not realize its sinfulness and need of a Saviour until the law is emphasized by the Spirit convincing men of sin, (John xvi. 8), and this is really the first act of grace under the new covenant. There is therefore no hope for any man by the law, the first covenant, "For the law worketh wrath," (Rom iv. 15), and, as

seen in a former chapter, judges all men to condemnation and death, (Rom. v. 18), because "the law entered that sin might abound," (Verse 20), "For all have sinned, and come short of the glory of God," and therefore all justification must come "freely by God's grace, through the redemption that is in Christ Jesus."—Rom. iii. 23, 24.

THE SECOND COVENANT.

THIS brings us to consider more fully the second covenant, the covenant of grace, or God's loving favor, in Christ Jesus. The relation between the two covenants may be seen in the fact that the first *being broken* makes the second a necessity.

This breaking of the first covenant, and the need of a second, was doubtless typified by the tables being broken on which the law was first written.—See Deut. ix. 10–17 and x. 1–5. The idolatry and stupidity of the people which led to the breaking of the stones is typical of the state of the natural man. See the dark picture in Romans iii. 9–19, based on law, the intent of which is that "every mouth may be stopped, and all the world become guilty before God," and so feel the need of mercy and help from the Lord. The utter impossibility of the natural man without Christ keeping God's law,

leaves the way clear for the full exhibition of God's saving mercy and regenerating power through Christ.

All salvation is of God through Christ. God does not now say to man, "You do your best, and I will help you out;" or, "You do your part, and I will do mine." That is virtually what was said under the old covenant, and man always failed. Much of the so-called gospel preaching is just like the law. But God by the first covenant has proved that man can do nothing to secure eternal life, and now by the new covenant he proposes to *give* him eternal life freely, and by "the law of the spirit of life" secure the fulfillment of the righteousness of the law.—Rom. viii. 1–4.

It is no longer, "Do, and live;" there is no such thing in the Gospel plan as *probation* for eternal life; that is all of law which has proved a failure; but it is now, "Live, and do." Men are not saved *by* good works, but by *grace*, *unto* good works.—Eph. ii. 8–10. All that men can work out, toward the higher life, is what God works in.—Philip. ii. 12, 13. But men are held responsible for the right use of all that is given them: "To whom much is given, of him much shall be required;" and willful sin, or stubbornness, after being made partaker of the Holy Spirit and its light, requires as a remedy,

and therefore, by God's mercy, will have the "sorer punishment" of the prodigal son.

It will be seen that all such experience is possible only when the condition is a mixed one, during the judgment process, when there is a warfare between the flesh and the Spirit, as described in Romans vii., and therefore cannot touch the case of an unconverted man, nor reach forward to the time when the new covenant will be in full control, unlimited by the sin principle in the natural or stony heart. There can therefore be no sin nor punishment possible to men when God has given them new hearts and brought them to the *full* knowledge of the truth. Such knowledge is inseparable from eternal life.—John xvii. 3. Knowing the truth, they will be free from sin—made free by the Son, which is to be free indeed.—John viii. 36. The new covenant has no death penalty.

NEW COVENANT UNCONDITIONAL.

It has been seen that the first or old covenant, the law from Sinai, was conditional, being an agreement between two parties, the Lawgiver and the people. The condition in substance was, "If ye obey my commands, ye shall be abundantly blessed in basket and store, and live long in the land; but if ye disobey, ye shall be cursed in many ways, and in extreme cases,

the penalty will be premature death;" and the people promised obedience, and always failed. The design of the second covenant was to undo the result of man's failure under the first covenant, and to prevent its repetition; hence this covenant of promise was absolutely unconditional. This distinction between the two cannot be too strongly emphasized. This was not like the other, a contract or agreement between God and the people; it was all on the Lord's side, a double promise to Abraham. One part of the promise was that he should have a Seed, a son Isaac, though from a natural point of view this seemed impossible.—Heb. xi. 11, 12. Isaac was a type of Christ, first personal, and afterward a multitude through his wife, made one with him. This pair represented Christ and those baptized into him, (Gal. iii. 16, 27–29), and therefore this part of the covenant related to the coming of Christ and the development of the true Church. And though there are steps in their path, usually called conditions,—faith, repentance, baptism, and a life of good works,—still nothing is clearer than that their calling and salvation are not of works, but by the election of grace,—"created in Christ Jesus *unto* good works."—See Rom. ix. 11, xi. 5–7 and Eph. ii. 8–10. And we have the assurance that when the Lord starts a man in the new life,

he is "sealed by the Holy Spirit," "unto the day of redemption."—Eph. i. 13, iv. 30. And being "able to keep" to "that day," (2. Tim. i. 12, Jude 24), he *will* bring them to victory even though they be prodigal and are saved by suffering and fire.

The other part of the covenant of promise relates to the *work* of the Seed after the age of its election and development is ended. Then through that Seed shall all the nations, kindreds, and families of the earth be blessed. This is exactly opposite to the popular view as to the destiny of all not connected with the elect Church. But this is the Gospel as the Lord himself preached it, and there is neither an if, nor a doubt, nor a possibility of a single failure. THEY SHALL BE BLESSED!

In order to see the force and fullness of this unconditional promise of blessing, let the fact be considered that this second or new covenant is to be made with the restored tribes of Israel, as declared by the prophets and apostle. The work of the royal priesthood developed by the Spirit and through judgment and suffering, is not only to save those who have sinned, but afterward to *prevent* the sinning, suffering and dying of mankind forever.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of

Israel and the house of Judah. [Not according to the covenant which they broke!] But this shall be the covenant that I will make with them after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, [instead of on tables of stone]: and I will be to them a God, and they shall be to me a people."—Jer. xxxi. 31–33.

Knowledge of God will then be universal, and sin and iniquity will be forgiven, and be remembered no more. The context also shows that this promise is connected with one of the perpetuity of Israel as an earthly nation, which reasonably and necessarily involves the idea of endless generation.

In Ezekiel xxxvi. 24–38, this promise of blessing, which God's covenant to Abraham requires, is clearly connected with their future and final restoration, and it is shown that these blessings are not given as a reward of obedience, as under the first covenant, (their utter failure under that trial being declared), but they are then blessed for the honor of God's own name, and mercy, and promises. The blessing is defined as including "clean water," which probably means pure truth, a "new heart," a "new spirit," a "heart of flesh," instead of the "stony heart," and all blessings of earth. They are not only to have the knowledge of God, but to

be true and loyal to him forevermore. Those who know God fully must love him, and therefore there can then be no more *willful* sin ; and with such new and clean hearts and such knowledge, there can be neither sins of *tendency* nor of *ignorance.* No more curse!

COMMON MISAPPLICATIONS.

THAT is a bold and daring, though quite common, denial of God's promises to the Israel that have sinned and suffered so long, that applies such Scriptures to the Church of the age of election, and denies the restoration of Israel. These promises refer to the same Israel that the Lord brought out of Egypt and into Canaan, and that afterward were driven out for their sins, and scattered among all nations. This can not apply to the Church, "spiritual Israel," for she has never been in either the earthly or heavenly Canaan, this period of the suspension of Israel being the period not only of the election of the Church, but also of her development through suffering. This covenant of earthly blessings is to the same nation with whom the Lord made the first covenant; and it is worthy of notice that as the covenant which was broken was made with them when he brought them out of the literal land of Egypt, so the second or new covenant, which cannot be brok-

en, is to be made with them in connection with, and is an expression of, their deliverance from the bondage of sin and corruption of which their bondage in Egypt was a type.

This deliverance will indeed be from "the least and last remains of sin." They will not love and serve the Lord in order to be saved, nor in order to obtain the new heart and spirit; (natural and stony hearts never do nor can love and serve the Lord); but they will then love and serve the Lord as naturally and as voluntarily as they had formerly done the opposite, because he *will have* saved them by giving them the new and clean hearts and the knowledge of himself. Under the first covenant, and in the natural state to which it is akin, men have sinned because their hearts have not been right. The fruit must be like the tree, for the tree is known by its fruit. And under the new covenant, according to its purpose and the efficacy of God's grace revealed therein, the tree will be made good, and therefore the fruit will be good also.

Men sometimes apply all these promises to themselves now, partly because they cannot see the purpose of God as to the restoration of Israel, and in the trial and suffering of the Church now to prepare them as priests to bless the nations hereafter. In this dimness of light, they

naturally think all the promises should be fulfilled in their present experience, and some go so far as to think they have received the new heart and the clean spirit of this promise to Israel, and that God has removed from them "the least and last remains of sin." But yet they know that they may backslide, and that they often do. If they had indeed reached that promised state, there could be no danger of falling, and they would not have to fight down their natural wills, nor strive against sin, any more than a good fountain has to try and fight to send forth a good stream, or a good tree to bear good fruit. So long as there is an *effort* to be good, it shows that sin is still in the flesh, and as with Paul, it is necessary to "keep the body under."

It is not designed to deny nor belittle the present work of the Spirit in the hearts of Christians. It is all-important to have the Spirit of Christ within, or Christ formed within the hope of glory. But the *hope* of glory is not to be confounded with glory itself, or perfection. And surely there are precious promises enough in the New Testament for the Christian in his relation to the *heavenly* phase of God's kingdom, without our stealing the promises pertaining to Israel in the *earthly* phase of that kingdom.

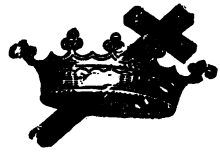


BEYOND SIN AND DEATH.

AFTER the full development of the Seed, or the Royal Priesthood, then is when all the nations of the *earth* are to be blessed. This surely carries us beyond the period of sin and death, when "They shall not labor in vain, nor bring forth for trouble: for they shall be the seed [children] of the blessed of the Lord, and *their* offspring with them." Here are at least three generations on the earth at once, the first of which is said to be "the blessed of the Lord." This is under the new covenant, when God's will shall be done in the earth because of the new and clean hearts and the fact that "The knowledge of the Lord shall cover the earth." The conditional covenant will not then be in force, and under the second there can be no sin nor death.

If it be said that the new covenant cannot reach all nations, because it is only said to be made with Israel, let it be suggested that although Israel as a Church represents the true Church, yet as a nation she represents all mankind. The twelve tribes probably represent all the varieties of men. And it should be remembered that God's promise to Abraham secures such a blessing for all. That it reaches Israel first, and through them to the other nations, there are many prophecies to show. Salvation

will be of the Jews. And in his own good time and way, Christ will be the Saviour of the world, for he tasted death for all. As all died *in* Adam, so all were in the same sense made alive *in* Christ. And God will therefore have all to be saved and then to come to the knowledge of the truth. And what is revealed as to the nature of the blessing upon Israel, is a key to the state of things on earth in the ages to come when all nations shall be blessed in Christ, and all shall call him blessed, and the whole earth be filled with his glory.—Psalm lxxii. 17. Here David's prayer ended; for what more could he pray? And who will not say, "Amen and Amen?"



CHAPTER X.

ENDLESS GENERATION.

THOUGH the idea of Endless Generation, or the endless increase of the human race, has given coloring to all that has been written in this book, still no chapter has been specially devoted to it, and this seems necessary.

In the development of this theme, the writer has been encouraged by the evident bearing of this on the other subjects considered; and is impressed with the idea that endless generation is reasonably proved to be true, because there is no proof against it. The Lord created a pair as an earthly image of himself, "male and female created he them," gave them the command to "multiply," and nothing at the creation, nor at any time since, has ever been said to indicate that he intended to set a limit to the increase of the race.

With the fact in mind that man, like all other seeds, has unlimited power of reproduction, and with the absence of any Scripture testimony that generation will ever cease, is it not reasonable to infer that it will always continue?

Some may regard this as assuming what wants proving, but there is some room for thinking that the idea that generation will ever cease, is pure assumption, without even one Scriptural testimony to sustain it. If such a passage exists, it can of course be produced. It has not appeared.

FIRE NO HINDRANCE.

PERHAPS the best apology for the prevalent idea that the human race is to be limited in number is found in the dim view of God's plan of the ages. The end of the gospel *age*, or more properly, the age for the election of the royal priesthood, has been thought of as "the end of the *world*," or the "final consummation of all things" relating to this earth. The mistranslation of the Greek word, *aion*, as *world*, instead of *age*, in Matthew xiii. 39, 40, has given some ground for this error. Couple with this the common notion that everything earthly was, at this end of the world, to be literally burned up or annihilated, and the inference was easy that generation and earthly life would be no more.

But the evidence has become clear to many that the end of this age is the dawn of another, the millennium. Some of these still hold that the fire must be literal, but that it is not due

till the end of the millennium. But there are many Scriptures showing that though each age —Jewish, Gospel and Millennial—ends with a fire, the *people* are not all burned up. The nature and object of the fire need to be considered. The fire at the end of the Jewish age (Matt. iii. 10–12) certainly did not destroy all that people, though it broke them up as a nation and scattered them. And the prophet, (Zeph. iii. 8, 9), referring to some future fire as devouring the whole earth, shows that it will not annihilate the people,—"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

This looks much more like the world's conversion than its destruction. Of course, there is much to be burned or destroyed in order to, or as a result of, this conversion; and whatever consumes moral corruption is as properly called a fire as what consumes physical corruption. It is a different kind of fire, that is all. How else could the destruction of moral corruption be so clearly expressed?

Isaiah iv. 4 is a passage plainly showing that fire is thus used to represent the Lord's means of purging away iniquity and corruption. The same idea of cleansing men by fire is given in

Malachi iii. 2, 3, where the Lord himself is compared to a "refiner's fire, and fuller's soap." "And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi." This certainly represents men as being put in the fire, but not to destroy the men, but only their low condition. "Our God is a consuming fire" (Heb. xii. 29); men doing evil are to be saved so as by fire (1. Cor. iii. 15); and to this end, we are to heap coals of fire (the higher kind) on the heads of our enemies.—Rom. xii. 20, 21. All these and other such Scriptures show the nature and object of the fire; and whoever can see the principle involved, must admit that there is no proof against endless generation in any of these threatenings, if such they are to be considered. And if not in such Scriptures, where is any proof to be found that generation will ever end?

To those who see the Biblical use of fire, as above, perhaps the strongest objection to the endless increase of the race is in Paul's statement about the end, when Christ is said to deliver up the kingdom to God the Father.—1. Cor. xv. 24-28. This has been considered before, and it is evident that the passage only requires that Christ's *conquering* reign should end; and it will when his enemies are all subdued, that God's will may be done in the earth, as it is in

heaven. Only then can the reign of peace begin, and it is his reign as the "Prince of Peace" that "shall have no end."—Luke i. 33.

IS EARTH MAN'S FINAL HOME?

But some ask if the endless reign on earth is a proof of the endless increase of the race. Abstractly, it may not be; but in connection with other facts, it is. This involves the question as to the design of earthly life. Is it a means to an end, or is it final? May it not be for the very purpose of preparing subjects or vessels to be filled with the glory of God? Inasmuch as "First the natural, and afterward the spiritual" is God's order, this leaves room for continual generation. And why should it end?

Some think Christ will reign for ever on earth over immortal subjects, and that the earth will be the final home of all the saved. From this standpoint they reason well that endless generation is impossible, as the earth, being limited, would soon be overstocked. From their premise, the objection is forcible. Some seeing this, and also the proof of endless generation, have adopted the theory of re-incarnation in order to keep the number comparatively small. An infinite God and a boundless universe have no place in their theology, as such a limitation of the number of human beings could be neces-

sary only for one of two reasons,—the want of room or the exhaustion of the fountain of life.

Others, not willing to admit such a theory of limitations, have urged that the popular idea of the form and size of the earth must be wrong and that it is an infinitely-extended plane. Some statements of the Bible, taken in the most literal sense, might be, and by some are, urged as proof that the earth is not a globe, but a plane, with "ends," and "four corners;" but how such Scriptures can be used as proof of its infinite extension is not so clear. Perhaps the Bible was not given to teach the natural sciences, but only the spiritual and the plan of the ages, which uninspired men could not discover. Be that as it may, it might be as well to question the premise that the earth is to be the final home of all the saved, rather than to either limit God or invent a new theory of Astronomy. God is not necessarily confined to the earth. Perhaps some will cling too tenaciously to this premise. It is true that "The meek shall inherit the earth," and "shall long enjoy the work of their hands." This is to be in the perfect day when their days "shall be as the days of a tree."—Isa. lxv. 21–23. But this cannot refer to the immortal state, nor is it a promise that all the saved will then be on the earth, nor even that those then on the earth

will always stay there. The opposite is clearly implied. There is a sense in which the saints of former ages, who will not then be on the earth, will *inherit* the earth, though not living here. The writer is not disposed to belittle the promises pertaining to the earthly phase of Christ's kingdom and work; but there is to be a new *heaven* as well as a new earth. The throne is to be in the heavens, and the saints with Christ in the throne, and they will inherit all things and rule the earth and the nations.—Psalm ciii. 19; Rev. iii. 21; xxi. 7. The earth is his "footstool," and those in the heavens are so to rule that the place of his feet will be made glorious.—Isa. lx. 13.

In opposition to the unscriptural idea that good men have always passed to heaven at death, it is sometimes urged that there is neither a promise nor an indication in the Bible that they will ever go to heaven. How easy to swing from one extreme to another! Why did Christ, the firstborn of the new creation, go to heaven? Is he not the Key to God's method of dealing with mankind? Did he not abolish death and bring life and immortality to light? Then in looking at him, do we not see the *way* of life?"—Psalm xvi. 11. He died and rose, "the just for the unjust, that he might bring us to God."—1. Pet. iii. 18. How could Christ have entered the

holiest—that is, the Father's immediate presence—as our "Forerunner," (Heb. vi. 19, 20), if we were not to follow him there? As Head and Forerunner, he must lead, and open the way. If his disciples were never to leave the earth, why did he say to Peter: "Whither I go, thou canst not follow me now, but thou shalt follow me afterward?"—John xiii. 36.

Are not these facts and Scriptures both an indication and a promise that our *destiny* is not earthly? Men may not have clearly understood God's time and order as to this matter of going to heaven, but it seems more than indicated that the place Christ went to prepare for his followers, in the "Father's house," is not on earth. He comes to meet them as they go, and escorts them home. Thus Isaac, the type of Christ, came out to meet Rebekah, the type of the Church, or Bride of Christ, and escorted her, not back to her old home, but into his mother's tent. This ascension of the Church to the heavenlies seems to be typified also by the translation of Elijah, another type of the saints. And that this is God's way of disposing of the *world*, in the "perfect day," when all shall walk with God and do his will in the earth, as it is done in heaven, seems indicated by the translation of Enoch,—"the seventh from Adam," (seven being a Bible number indicat-

ing perfection), of whom it is said that "he walked with God and God took him." Do not all these revealed facts give a reasonable solution of this question, and an answer to the objection to the endless increase of the race, based on the smallness of the earth? Without dogmatism, but in the spirit of conviction, these things are given on their own merits. And it seems evident that God's universe and plan hold in store for man a larger field, a grander scope and higher glory, than earth alone could supply.

A THOUSAND GENERATIONS.

TAKING the position of those who believe that all increase of the race ends with the sixth or seventh thousand years, and especially of those who believe that only a few of the many who have lived will be saved, it seems as if the *largeness* of the earth would frighten them. In six thousand years, at the very low rate of thirty years to each one, there could only have been two hundred generations. Allowing to each as many people as are supposed to be now living on the earth, (which would of necessity be an over-estimate), the whole number who have lived on the earth would only be two hundred eighty billions. Anyone who has not made the estimate will be surprised to learn that, allow-

ing each person two square feet for standing room, they would only cover about nineteen thousand six hundred square miles, or a little more than one-third the area of the State of Michigan. Some will be disposed to ridicule these numbers until they reckon for themselves. But then they will see that if only a few out of the many should be saved, and if the earth should be equally divided among all the people, they would be too far apart to be sociable.

But there cannot have been two hundred generations in six thousand years, as people formerly lived longer than now, and thirty years is below even the present average. And the Bible shows that the time is coming when life will again be longer, even "as the days of a tree."—Isa. lxv. 22. In Psalm cv. 8, it is shown that the covenant with Abraham is to reach at least "a thousand generations." At the low estimate of thirty years to a generation, this would require thirty thousand years, and if they should live as long as before the flood, it would cover almost one thousand thousand, or a million, years. From this alone it is evident that many people need to extend their view of God's plan somewhat, even if it is not endless.

There is a peculiar contrast in Exodus xx. 5, 6. The iniquity of the fathers is visited upon the children unto the *third or fourth* generation,

but mercy is shown to *thousands* (of generations). To say that it only means thousands of people, takes away the force of the contrast; for the multitudes have been on the side of iniquity, while the contrast is to show the much greater extent of the other side. That it is intended to contrast three or four generations with thousands, or at least a thousand generations, is confirmed by the revised version, (margin), and by reference to Deuteronomy vii. 9.

These Scriptures show that iniquity is short-lived; it is suicidal, and cannot last very long; but mercy and goodness, how long shall they last? How very often it is stated in the Bible that "The mercy of the Lord endureth *forever.*" "For the age, only for the age!" says one. Yes, but will it not be a very long age, to say the least, if it extends to a thousand generations; and it is evident, from what has been seen as to the time when the new covenant comes in full force, that this thousand generations does not *begin* until after the ages of sin and suffering have ended. Before that, all is preparation; after that, "The people which shall be created shall praise the Lord." And as mercy is one of God's attributes, it is evident that its "forever" is God's own age, which is endless. And this oft-repeated statement con-

cerning the unlimited expression of God's mercy, more than suggests the idea that "a thousand" may be used in this connection to express an unlimited number, as the covenant and the mercy on which it is based are both called everlasting. And surely all this is in harmony with the statement in connection with the endless reign of peace, that of the *increase* of his government there shall be *no end.*"—Isa. ix. 7.

Yes, it is evident that the endless reign of Christ, securing peace on earth and goodwill toward men, *is* proof of the truth of endless generation. There is as much reason to believe that the earthly phase of God's kingdom will itself end as that generation will cease. This is one of the essential elements of the earthly life. The idea that men can live forever on the earth, with a restored and "perfect human nature," without the power of reproduction, seems absurd on the face of it. It is only of the spiritual and immortal state, or the completed resurrection, when men are made like the angels, that Christ said they shall neither marry nor be given in marriage.—Luke xx. 35, 36.

TRUTH A SAFEGUARD.

THIS Bible truth concerning the endless increase of the race, and the time when God's

will shall be done in earth, (or earthly life), is, when clearly seen, a very simple and pointed argument against several forms of modern teaching; and let it be considered that it is important to be cautious and guarded against receiving error while searching for truth. "Let no man deceive you," even in this, for if received, it will cut some things as a sword. Not unkindly does the writer say it, (It cuts away some of his own former ideas.) but it cuts the very tap-root of what is known as "Shakerism," which belittles as a curse what God commanded under his blessing, (Gen. i. 28), and also claims that the "resurrection" state should obtain while men are yet living in the natural or earthly body. In spirit is not this "forbidding to marry?"—1. Tim. iv. 3. Others besides Shakers are in danger from this or a similar error.

The writer would not be understood as defending the corruptions too commonly associated with marriage as it is. These may be the best apology for the defense of celibacy by the Shakers and others. But marriage itself is of the Lord, and originated before sin entered; only the *corruptions* are a part of the curse, which is to be destroyed. And it will be a grand step in the right direction when no mercenary motive will *need* to enter into this matter; when love and fitness shall control in every marriage.

This Bible truth as to endless generation also meets with the "two-edged sword" what is known as "Christian Science," which teaches that God never made matter, nor animal men, nor anything but spirit. It even denies the existence of material things and sin and sickness. But the Bible plainly teaches that God made the *earth* as well as heaven, (Gen. i. 1), and that he made it not in vain, but made it to be inhabited.—Isa. xlv. 18. And the preceding verse shows that Israel shall be saved with an everlasting salvation, and not be ashamed nor confounded world without end. This plainly teaches that the state of blessedness on earth is never to cease, and it has been shown before that the perpetuity of Israel is connected with their continual increase.—See Ezek. xxxvii. 25, 26. The glory of Christ is not expressed by denying these lower things, but by his taking all under his control.

It is not an uncommon idea in the present day, held even by many Christian people, that generation itself is a part of the curse pronounced on our first parents because of sin. This idea, coupled with the thought that pain and sorrow and lust and jealousy *necessarily* follow with generation, has been urged upon the writer's attention as against the truth of endless

generation, because of the promise: "And there shall be no more curse."

But that generation was *not* "forbidden," as some suppose, nor a part of the curse, is evident from Genesis i. 27, 28: "Male and female created he them. And God *blessed* them, and said unto them, Be fruitful, and multiply, etc."

Genesis iii. 16 is urged as proof that generation is a part of the curse: "In *sorrow* shalt thou bring forth children." As well say that *eating* is a part of the curse, because the next verse says: "In *sorrow* shalt thou *eat*, etc."

It is most painfully true that under the rule of sin and selfishness both generation and the necessity of eating have caused much pain and sorrow; and it is quite natural for people to judge of things by their observation and experience. But the word plainly shows, and reason confirms it, that the power to give life is a blessing, one of God's own attributes imparted to the creature, and only its abuse could bring sorrow and curse. And it is not wise to judge of the possibilities of the future by our observation of things under the curse. Believers in the Word of God can be guarded against accepting the popular notion, and rejoice in the assurance that when the curse—all the results of sin and selfishness—is removed, there will yet be generation under God's blessing, and

free from pain and sorrow.—Isa. xi. 8; lxv. 23; Rev. xxi. 4.

TEXTUAL PROOF.

How plain and forcible many Scriptures appear as they are read in the light of endless generation! The earth, the endless dominion or reign of Christ, and the continued generations, are so often linked together. "Who laid the foundations of the earth, that it should not be removed forever."—Ps. civ. 5. "One generation passeth away, and another generation cometh, but the earth abideth forever."—Eccle. i. 4. "And they [Israel] shall dwell therein, even they, and their children, and their children's children forever."—Ezek. xxxvii. 25. These show that both the earth and generation last forever.

The generations are said to be "perpetual," (Gen. ix. 12), but this is no stronger than "forever," as it is from the same Hebrew word, *olam*, and does not necessarily mean endless, only when it is applied to things of an incorruptible nature. But connect it with the following: "The Lord shall reign forever, * * unto all generations."—Ps. cxlvi. 10. "His kingdom is an everlasting kingdom, and his dominion from generation to generation." "And I blessed the Most High * * that liveth forever; for

his dominion is an everlasting dominion, and his kingdom from generation to generation."—Dan iv. 3, 34. These seem clearly to give the word "perpetual" the vitality of endlessness, as the duration of God, the reign which elsewhere is said to "have no end," and continued generation, are so closely connected.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. cxlv. 13. "Thou, O God, remainest forever, thy throne from generation to generation."—Lam. v. 19. "They shall fear thee as long as the sun and moon endure, throughout all generations."—Ps. lxxii. 5. See also Psalms cxxxv. 13; cii. 12, 24. These all link the years of God and his throne to the continued generation of the race, so that both are equally endless.

Read carefully the one-hundredth psalm, and see first that all lands are called upon to serve the Lord with gladness and singing, because they are his people, and the sheep of his pasture. This shows that all are his sheep, though when lost they know it not. Then see in the last verse that the goodness, mercy and truth of God are all linked to the subject of "generations." Does this not show that all these are endless? Only if the fountain of life could be exhausted, could generation cease.

Read Psalm cii. 12–28, and see if it is not of special interest that there is a time coming when a people shall be created that shall praise the Lord.—Ver. 18. Then read, specially, verses 27, 28: "But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed [children] shall be established before thee." This seems to link generation to the endless years of God.

There is one passage in the New Testament touching specially on this subject, which has been mentioned before, but which deserves attention here. It is Ephesians iii. 21. It was a surprise when it was first seen that the word rendered "ages" in the fifth and twenty-first verses of this chapter is not the plural of the Greek work *aion*, [plural *aionas*—ages] as in Ephesians ii. 7 and Colossians i. 26, but the Greek word, *genea*, for generations. The question naturally rises: Were the translators afraid of endless generations? The passage certainly seems to teach it when thus corrected. And how it emphasizes the length, breadth, hight and depth of the love of him who is able to do more than we can ask, or even think: "Unto him be glory in the Church by Christ Jesus, throughout all generations, world without end."—Amen. If this does not teach the doctrine of endless

generation, how could it be expressed in our language?

And that this subject is not merely to gratify curiosity, but is one of vital importance, even "meat in due season," has been proved to the writer's satisfaction, partly by the call for light by earnest Bible students; partly by the truth coming forth at this time to show more clearly the relation of Christians to God's plan of the ages; and partly by the light it sheds on so many Scriptures and other Bible subjects as they have been considered.

And will not such an endless succession of generations fulfill as nothing else could the promise of God to Abraham, that his seed should be as the "stars of heaven," and the "sands upon the seashore," both innumerable? And what else could satisfy the God of infinite *Life* and infinite *Love*, but the endless increase of *living vessels* to be filled with his *Love?* And oh! what a glory attaches to the work of Christ and his co-workers, the royal priesthood, God's agents to execute his loving will and express his grace through endless ages!

CHAPTER XI.

MODE OF TRANSLATION.

IDEAS have been suggested and questions asked in reference to the translation or change of the elect church and others which show that the brief references to the subject already given are not sufficient, and that light is called for on this matter.

Some think this is an undue curiosity, and that we should be willing to leave all such things in the Lord's hands. If he has not given any revelation on a subject, then it is well to be able and willing to leave the whole matter in his hands without a question, fully trusting his love and wisdom, and that he will do all things well. But this spirit of loving confidence is very different from that too common spirit of indifference as to what the Lord has revealed which is often honored as if they were the same. No doubt every feature of God's way of dealing with mankind is in some way revealed in his Word, in type, allegory or plain statement, to be brought out as "meat in due season" for the household of faith.—Matt.

xxiv. 45. This is implied in the statement: "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets." —Amos iii. 7. And the mission of the Holy Spirit is to lead the Church into all truth. John xvi. 12–15. This passage also shows that the whole truth could not be received or borne at once, and therefore it must come gradually, which harmonizes with the fact that "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. But that the truth is not given to man without the use of his faculties and proper effort on his part, is evident from such Scriptures as Proverbs ii. 3-5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." From this it is also evident that the most important truths, like the most precious metals of the earth, are not found on the surface. It is right and necessary to dig and search.

COMMON VIEW OF TRANSLATION.

THAT at some future time in the history of God's plan, translation would be a fact in somebody's experience, has always been seen

by the Church. That has been on the surface of at least two passages, 1. Corinthians xv. 51, 52 and 1. Thessalonians iv. 13–18; and until the time approached when it was due to be expected the mere fact was enough to be known. But in due time men are led to look farther, or into it more particularly. It has become evident that the bald traditional idea of the Church as to the resurrection of dead bodies, the immediate, succeeding change of the living bodies, and all together caught bodily away from the earth, up into the air, does not contain all "the mind of the Spirit" in the matter.

This may be called the extremely materialistic view, and is directly akin to a similar view of the resurrection. Whatever is to be raised in the case of the dead, will no doubt be translated in the case of the living. The materialistic view has probably been held by the masses of Christians, primitive, Catholic and Protestant, to the present time. It is the spirit of the statement in what is known as "The Apostles' Creed:" "I believe in the resurrection of the *body*." This is the basis of that strange if not dreadful idea of the resurrection which requires and teaches that heads, limbs and other bones, amputated, or otherwise separated, shall, in "the last day," be seen flying in every direction through the air, each as it were instinctive-

ly bent on finding its place in the natural body from which it had been separated. This materialistic view commends itself to many as the one which a child naturally would obtain in reading the Scriptures. But all should know that the deeper phases of truth are not for children, but for maturer minds.

This view, held by Christians generally, has been emphasized in some respects by the Adventists of the present century, partly because of the evidence that the *time* for the resurrection to begin was near at hand, and partly because many of them adopted the most materialistic view of man, and therefore of the resurrection. With them, the natural body, living or dead, is the man, the whole man. This being true, should the natural body not be raised, there could be no resurrection, and therefore no future life. Many other Christians agree with them that should the body not be raised, there could be no resurrection; but holding to the natural immortality of man's spirit or soul, (commonly used interchangeably), they are sure of a future life, resurrection or no resurrection.

It now appears evident that both the "Orthodox" and the "Adventist" views are extremes,—that both are partly right and partly wrong. Perhaps this may be safely said of all

views; but the Bible certainly speaks of man's spirit (not the soul, which commonly refers to the animal nature or life, though sometimes to the whole animal man), as intelligent and distinct from the natural body, (Job xxxii. 8, John iii. 6, Rom. viii. 16, 1. Cor. ii. 11, v. 5, Heb. xii. 23); these and other such Scriptures are familiar to the "Orthodox;" but on the other hand, the Bible never even hints at *immortality* as pertaining to man until he puts it on by the resurrection. On this point, the Adventist has the Scriptures, and the absence of Scripture too, on his side, (Rom. ii. 7, 1. Cor. xv. 54, 1. Tim. vi. 15, 16), and he can use forcibly the statement of the Apostle: "If there be no resurrection of the dead, then is not Christ risen: * * Then they also which are fallen asleep in Christ are perished."—1. Cor. xv. 13–18.

But it is worthy of special attention that the Apostle never speaks of "the resurrection of the *body*," though this is made so prominent in what men call The Apostles' Creed. He speaks of "the resurrection of the *dead*," and "every *man* [person] in his own order," but never of the *body*, like the later theologians.

There must be a reason for this. Some may think it of no consequence. Others may suppose it was because the Apostle was a materialist, and that therefore in his mind the natural body

and the person were one and inseparable. But this inference is not satisfactory. If it were correct, the question in the thirty-fifth verse and the Apostle's answer to it would be useless: "How are the dead raised? and with *what* [manner of, R. V.] body do they come?" This shows that the persons raised are distinct from the bodies with or in which they come forth. If the body *is* the person, living or dead, there is neither need nor room for further instruction as to the manner or kind of body to be raised. Seeing this, materialists often ignore or explain away the Apostle's statement. They know that if the body is the person, the *same* body must be raised or it would not be the same person, and not a resurrection at all. Hence they have no use for Paul's statement and illustration: "Thou sowest *not* the body which shall be, * * but God giveth it [the seed or entity] a body as it pleased him, and to each *seed* a body of its own."

It appears evident that Paul used the seed to represent the personality or entity of man in all stages of his existence, whether in the natural body, in the intermediate state, or in the future or resurrection body; and he distinctly contrasts the two bodies which each person will have in due time and order, as natural and spiritual, earthly and heavenly. The real person, not the body or house in which he dwells,

is the subject of the resurrection or translation. Each person has first a natural body, and after the resurrection, a spiritual body. The change, whenever it comes, whoever obtains it, or however it is brought about, is a translation out of one kind of body [earthly] into another kind of body [heavenly]. "We [the inner, the real selves] shall not all sleep, [It does not mean our bodies, because what is absolutely dead cannot be asleep.] but [whether we sleep or not] we shall all be changed" from one body to another. The old body is defined as being earthly, animal, weak, corruptible, mortal; and the new body as being heavenly, spiritual, powerful, incorruptible, and immortal.

It is not the writer's design to try to explain the difference in *essence* between earthly and heavenly things, if such a difference really exists. Let the philosophers work out this problem if they can. Man knows not the essence of anything, and it may be that inasmuch as "all things" in heaven and earth came from one Source, the terms natural and spiritual, or what the philosophers are pleased to call material and immaterial, like cold and heat, may be comparative, and may refer to condition, or degree of altitude, rather than to a difference in essence. And with this thought in mind, it is not necessary to argue whether or not the

Lord can change the earthly body into a heavenly body. No doubt he can if he will; and yet what he will do will not be out of harmony with his own laws. What he says he will do it is safe to believe, though it may be above our comprehension. It is not for puny man to limit his Creator and say to him, Impossible.

But for the same reason, that the Lord can do what he wills, it is not necessary to think that he must use the substance of the old body to form the new one. The question is: What say the Scriptures? He has revealed himself as creating man by two laws—generation and regeneration. And the difference between what we are by generation, and what we will be by regeneration is very great,—so much so that John said, "It doth not yet appear what we shall be; but [he adds] we know that when he shall appear [that is, when we shall *see* him] we shall be like him, for we shall see him as he is."—1. John iii. 2. Hence the difference between what *he was* [as the Word made flesh] and what *he is*, having passed through the process of resurrection and glorification, is the key to the nature and extent of the change which God has promised us. And without doubt two points will be admitted: that the risen Christ had power superior to all the known laws of matter,—such as gravity, solidity, etc.,—so that

he could appear, "the doors being shut," and ascend or descend at will; and, 2. That he could be visible or invisible at pleasure, or as it was necessary. So will it be with every one that is born of the Spirit.—John iii. 8.

Those who still maintain that the identity of man is inseparable from his body will hardly be able to admit that it is possible for a man to die, or lose his natural body, and yet be changed at once to, or live on in, the spiritual body condition. But this will not seem impossible to those who can see that the personality pertains to the inner man; that this is the "seed" first sown a natural body; that is the subject of regeneration, or the new birth (John iii. 6); and which by this divine process is to be raised a spiritual body. The natural body is produced by the laws of natural generation, and no less so will the spiritual body be produced by the laws of spiritual generation, that is, regeneration. People are too apt to think of the resurrection, or the change, as a manifestation of abstract power, instead of seeing that it is brought about by the regenerating, spiritual "power that worketh in us."—Eph. iii. 20.

Every thoughtful reader of the New Testament must have been more or less impressed with the idea that the resurrection power is

at work in the hearts or minds of believers. This is so much so that the work begun is sometimes spoken of as if it were finished. "You hath he quickened [made alive] who were dead." "Even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus."—Eph. ii. 1, 5, 6. In Philippians iii. 10–14, Paul speaks of this resurrection work as in process, and in it he presses on to the goal—"the mark for the prize of the high calling of God in Christ Jesus." In Romans viii. 10, 11, he shows that the Spirit of Christ dwelling within is doing resurrection work, even in the mortal body; not changing the nature or essential condition of the body, but, as he explains it, though the body is dead because of sin, the spirit is life (or alive) because of righteousness. In 2. Corinthians iv. 10–16, this truth is emphasized. The dying and also the life of Jesus are manifest in our "body," or "mortal flesh."

Some have supposed that this indwelling Spirit makes the flesh, or mortal body, incorruptible; but that this is not the Apostle's idea is evident from the sixteenth verse, where in reference to this inner work, he says: "For which cause we faint not; but though our *outward man* PERISH, yet the *inward man* IS RENEWED day by

day." This shows clearly that though the work of regeneration, or raising up to the standard of Christ, is going on *in* the mortal body, (because the spirit being regenerated is in the body), and the spirit controls the body in the Lord's service, as long as it lasts or is needed, yet the body is not the subject of regeneration, and in due time must perish. John iii. 6 shows that the spirit, not the flesh, is the subject of the second or resurrection birth.

From this point of view, it is clear that it is not the body that has perished that is to be raised up and made spiritual, but that the "inner man" is to be perfected by regeneration and so reach the spiritual body state, or put on, or be clothed upon with, a heavenly body, adapted to his higher state and work. In the passage immediately following, (2. Cor. v. 1–5), the Apostle shows the three states of the inner man: 1. In the earthly house or tabernacle; (see also 2. Pet. i. 13–15); 2. The unclothed or naked state, when the earthly house is dissolved, or the outward man has perished; (This state the Apostle did not desire:—"not that we would be unclothed, but clothed upon with our house from heaven;") 3. In the "house which is from heaven," evidently the spiritual body. It is from heaven because it is produced by heavenly forces, the power of the re-

generating Spirit working within, even as the natural body is of or from the earth because it is produced by earthly forces, the laws of generation.

It would appear from this premise that only those in whom the work of regeneration has not begun could, when the natural body is dissolved, be absolutely naked, as it is evident from the analogy of natural things, one of the Lord's modes of teaching, that the spiritual body must begin to form from the time of the begetting of the Spirit. And yet the Word seems clearly to teach that both the believers and unbelievers *sleep* between death and the Lord's coming. The Christian dies "in the Lord," and is said to "sleep in Jesus." It seems self-evident that to "sleep in Jesus" cannot be said of the dust of the body in the ground;—but that it must refer to the spiritual or inner man in his own stage of the process of regeneration. The resurrection must refer to the spiritual body, and all that remains to be done for those who "sleep in Jesus" is to *complete* the work begun at their conversion. They are said to come forth to *life*, a perfect state; while the others are said to come forth to *judgment*, which begins as it did with the former class, by the begetting of the Spirit and the entrance of Gospel light. And the food of the spiritual man, that by which

the spiritual body grows, is the Word of the Lord. Hence the dead are said to live by hearing the voice of the Son of God.

It has appeared to some that in the case of those in whom the work of regeneration is begun there could be no suspension at death. But it is clear that there are dispensational steps which should not be over-looked. We should avoid the extreme of those who, leaving the old idea of a material resurrection, affirm that the resurrection takes place at death. This view ignores the order of the ages, and the two Scriptural facts, that Christ was the Firstborn and Forerunner, and that the resurrection of his followers is not due until the end of the election age, at the last trump. But at that time a new feature of the plan appears. When the sleep of the *dead* saints is past, then the saints that "are alive and remain," who then "die in the Lord," instead of "falling asleep," to wait for the Lord's coming and the attending dispensational change, are at once "blessed" with the same blessing as those who had slept. Paul has shown us that they are not to be raised in the old bodies which have perished. Then, neither do these need their old bodies, but their regeneration is brought to a successful issue—the birth of a spiritual body.

The writer is not disposed to be dogmatic or

over-positive on this matter, but speaks of these things as they appear after earnest consideration; but it has become with him a strong conviction, that the change or translation of that portion of the Church that are and will be still in the flesh after the "*dead* in Christ" are raised, will not prevent physical death, but that at death they will be changed, or pass over, to be with the Lord. This is personal translation. It seems harmonious here to apply Revelation xiv. 13: "Blessed [happy] are the dead, which *die in the Lord* FROM HENCEFORTH;" that is, from this time forward; and the context shows that the time mentioned is the harvest. "The harvest is the end [the last part] of the [gospel or election] age," (Matt. xiii. 39); and for evidence that it has come, see The Two Dispensations, in DAY DAWN.

Some trained in different schools, may be inclined to say, "This is 'Adventism,' or 'Orthodoxy,' or it may be 'Swedenborgianism;'" and raise their hands in alarm. But the view here presented differs from all these, as every intelligent believer in them knows, but it recognizes some truth in them all. Truth is truth whoever has it, and it is the rightful inheritance of all. Each system must stand or fall on its own merits. The Adventists are no doubt right in their claim of "Life only through

Christ;" and wrong in their extreme materialism. The other two systems build on the natural immortality of man, even in sin, which gives room for the doctrine of endless sin and punishment. All three limit the saving power of the grace of God. Adventists and the Orthodox cling alike to a material resurrection. This the Swedenborgians discard, (as do some still claiming to be Orthodox), but take the view of resurrection at death—even the resurrection of all, good and bad. They claim that all have, not merely a spirit, but, a spiritual body, in the natural body, while Paul, the only Bible writer who speaks of the spiritual body, says, "*First* the natural [body], and *afterward* the spiritual;" and, as we have seen, teaches that resurrection and regeneration are inseparable, which shows that the spiritual body could in no sense exist before the begetting of the Spirit, or the beginning of the process of regeneration; and also shows that universal resurrection involves the regeneration and holiness of all, "Every man in his own order." But what so many have believed and taught, that the saints go to heaven (the spiritual state) at death, has only been ahead of time. The light of the plan of the ages shows that what has not been so in ages past, will be so at least during the Millen-

nium, or as long as men continue to "*die* in the Lord."

TWO MODES OF TRANSLATION.

THE question arises, If translation is at death now, will it not always be the same? This is a fair question, and some are inclined to answer, Yes. When the truth on the subject of the endless increase of the race began to dawn on the writer's mind, he would have answered, Yes. But now, as several times indicated in former chapters, he is led to think otherwise.

The matter turns upon how we are to understand the promise that "There shall be no more death." Is it natural, or spiritual, or both? That in many places in the New Testament the natural life and death are scarcely recognized as life and death is certainly true. The more important death and life are defined in Romans viii. 6: "To be carnally minded is death; but to be spiritually minded is life and peace." And when all are made spiritually minded, the result will be, "No more death." So the idea was suggested, and may still be held by some who believe in endless generation, that when all should know the truth, and all be loyal, and there should be no more sickness, and all should live the full measure of their

days, or until the earthly bodies were naturally worn out without violence or pain, they would welcome the change and neither they nor their friends would count it death. It would be simply going home.

There is some reason for this view, but the weight of evidence now seems to favor the idea that the time will come when men will not die at all, but be changed to the spiritual condition without the ordinary method of physical dissolution. We no doubt all have seen Christians die, who believed and whose friends believed they were going home:—this even among those who hold to translation at death, or that now is the time when those who die in the Lord *from henceforth* are blessed. This light was a great comfort to them and a consolation to their friends; but yet there were the natural shrinking from death, the grief of parting, the funeral service, the shroud, the coffin, the hearse and the grave. And it seems that as long as these things are associated with human experience, there must be sorrow and tears. Physical death is not to be glorified.

And it is vain to say, as some do, that there *is* no death, nor sin, nor sickness, nor pain,—that these exist only in the imagination of the people, evidence of a disordered state of mortal mind, (which itself, they say, is not a reali-

ty), that only needs correcting by driving away the illusion. If on this principle death does not exist now, then for the same reason it never has existed, and the idea that Christ suffered and died is a myth, the resurrection is equally so, and to think of him as being a great Victor when the foe is only imaginary, is itself a delusion. If sickness, sin and death are not real, healing and salvation are neither possible nor necessary, and Christ cannot in any sense be man's Healer or Saviour. But these things do exist, and therefore there is glorious gospel in the assurance that they shall be abolished and be no more.

And on reading Revelation xxi. 4, it seems most reasonable that the death to be done away should be of the same kind as the sorrow, tears and pain, and surely they are natural. If the natural death could go on always, why should not the natural pain, sorrow and tears also continue? These all seem necessarily related, death being the climax. And if it could always continue, how could it ever be true of earth, the scene all of these, that "The former things are passed away?"

Of course, the things to pass away can only include what came by sin. Then the passages of the Old Testament, which have been considered, all seem to teach the same thing—a new

earth free from sickness, sorrow, pain and death. Then the question comes, Even though the carnal minded state is *the* death, most important and terrible, is it not still true that physical death is its outward expression?—is it not caused by sin and moral corruption? And when these are done away, why should men die? Why not go up, instead of down? Why, indeed, should men naturally wear out, having full connection with the Source of all life? Instead of growing weaker, they might go on from strength to strength: "run and not be weary, walk and not faint." They would ripen for glory, not the grave.

Then, it may be asked, why should not that method of translation be applied to the Church now? This also is a fair question, but the answer is obvious: Sin has so wrecked the mortal body, that though the spirit within is alive, the outward man perishes. It is the divine order that sin, suffering and death continue and end together, or nearly so; and it must not be overlooked that even Christians have sinned. Their sins have been forgiven, covered, but not blotted out. The suffering process is necessary for all the priesthood; but in the ages beyond sin and suffering there will be no reason for death.

Two men have been translated—Enoch and Elijah—and they seem to represent two differ-

ent classes and conditions of men. It has long been seen that Elijah was a type of the saints of the age of election.—See "Elijah and Elisha," in DAY DAWN. If only one class were to be translated, why two illustrations? Elijah is not spoken of as a perfect man. If he had been, he would not have been a true type of the Church. Their lives have been mixed and they have had a terrible warfare.—See Romans vii. Elijah had such a bitter experience and requested death, saying: "Oh Lord! take away my life; *for I am not better than my fathers.*"—1. Kings xix. 4. But Enoch is represented as being a perfect man. If he sinned, it is ignored. This makes him a type of an entirely different class. The record is brief. He was translated because he walked with and pleased God.—See Gen. v. 24; Heb. xi. 5.

What a singular fact! What could it mean, if not to foreshow God's way of taking perfect men to himself? That he was "the seventh from Adam," (Jude 14), has weight with those who know that the number seven is often used in the Bible to represent fullness or perfection. It is not positively affirmed that he was translated to show that the perfect men of the perfect day will be thus translated, but that is how it appears, and it seems to harmonize with the view that

when men walk with God, or do his will in earth, "There shall be no more death."

It has been suggested that the reason Christ's earthly body did not see corruption, though he died, was that he might fully illustrate both parts of God's plan: 1. All sinners die, and are raised from death; 2. All who live on earth without sin shall be translated. Christ passed through both resurrection and translation. Dogmatic statement would neither make nor unmake a truth; these things are given as they appear.

As two men were translated, so Paul gives two passages in reference to the antitype. 1. Thessalonians iv. 13–18 probably refers to the Church. The "air," or mid-heaven, is a type of the middle or second heaven, the "holy," of the heavenly tabernacle.—See Section v. of "The Lord's Coming," in DAY DAWN. It is supposed by many that the "we," of 1. Corinthians xv. 51, refers also to the Church, but the writer is convinced that it includes those who will be changed in the ages to come. That chapter clearly refers to the whole plan, from foundation to top, and those to be raised and changed are all that were in Adam, and he was the seed of an unlimited crop.

But why would not translation cause sorrow, as much as death? Because the instincts of our

being all shrink from death, but they rejoice in the thought of immortal life and youth. The difference is illustrated in the experience of the disciples. When Christ died, or at the thought of it, they were filled with sorrow and sadness akin to despair; but when they saw him ascend, though he disappeared from them, "They worshiped him, and returned to Jerusalem *with great joy.*"—Luke xxiv. 52.

Then, again, the heavens and the earth are not far apart. They are to be married in the coming day, and the communion between them will be perfect and unbroken. The men of earth will grow more and more heavenly, under the influence of the truth and the law of heredity. Jesus gave Nathaniel a promise which implies this communication. He had exercised a spiritual sight in seeing Nathaniel under the fig-tree. The latter expressed surprise, but Jesus said: "*Thou* shalt see greater things than these. * * Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—See John i. 45–51. Here is the fulfillment of Jacob's vision. The Son of man is the ladder connecting heaven and earth. Jacob called the place Bethel, and he found it "the house of God, and the gate of heaven."—Gen. xxviii. 10–22.

Though men will graduate or be translated

into the higher school of the heavens, they will not necessarily be cut away from their friends in the primary school. They can visit them at pleasure, as the limitations of earth will not affect them, and the ties of true love and friendship will never be broken. The earth shall be filled with the glory of the Lord, the glory of light and life, without even the *shadow* of death. Men, by not seeing the plan of the ages, may be led to expect too much now, or very soon, but in due time God will bring to men and earth a greater glory than we can ask or even think.



CHAPTER XII.

REDEMPTION OF THE EARTH.

PERHAPS it cannot be too strongly emphasized that Christ's mission includes the redemption of the earth from the curse under which it groans, the development of its latent possibilities of grandeur and glory, the lifting of its inhabitants out of their low state of ignorance, enmity and sin, and therefore the creating of a heavenly state of society on this planet. This does not belittle the importance of personal salvation, the spiritual state as man's destiny, nor the invisible kingdom as the power ruling over the earth. Neither does it touch the question as to the judgment of the dead, and the glorious victory resulting therefrom.

All these things have their place in God's word and plan, but the making of this earth and its mortal inhabitants what they should be is another part of the great work, which is by many but dimly seen, and often entirely overlooked.

The Father says to the Son: "Ask of me, and

I will give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 8. Some think he will destroy the earth, and others that he will destroy the nations; but rather will he by his judgments purify and preserve them both. Though not always seen, it now seems evident that this phase of truth is included in the familiar statements that "Christ is the Saviour of the *world;*" that he is "the Lamb of God which taketh away the sin of the *world;*" that he will "make all things new;" that he will destroy all sin, pain and death, and wipe away all tears; that he will make "new heavens, and a new *earth*, wherein righteousness [instead of sin] shall dwell;" and all those Scriptures that assure us that the Lord shall fill the earth with his glory, and the knowledge of himself, and that all the nations, kindreds and families of the *earth* shall be blessed,—a condition of society where "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. xxxii. 17.

It should never be overlooked that the *earth* is the place of these great changes. Where ignorance has prevailed, knowledge shall be obtained; where the darkness has been, light shall be given; where sin has reigned, righteous

ness shall triumph; where sickness, pain, tears, sorrow and death have cursed humanity, they will be supplanted by their opposites.

People have so readily applied all these promises to heaven; but it is *earth* that has been under the curse and is to be delivered. These Scriptures do not refer to the destiny of individuals delivered out of the earthly or fleshly bodies, and glorified with spiritual bodies, which pertain to the heavens, but they anticipate a redeemed and subdued *earth*, where "All *flesh* shall see the salvation of God."—Luke iii. 6. The marginal references show that this salvation reaches "all the ends of the earth." It will be the world's golden era.

Let it be remembered here that the reign of Christ and his co-working royal priesthood has direct reference to this grand result—the redemption of the earth and the nations then in the flesh. Thus Jesus taught his disciples to pray that the kingdom might come for the very purpose that God's will should be done in the earth as it is in heaven. The psalmist foresaw this relation of the coming of the Lord and his reign to the good results on earth, and called upon everything in heaven and earth to rejoice before the Lord, because of his coming to judge the earth and the people, with righteousness, equity and truth.—Psalms xcvi. and xcviii.

Not only the deliverance from selfish human governments, but also the later and perpetual safety and blessedness of the nations of earth, are made sure by the fact that under Christ's reign they will be rightly governed. His method of dealing with men will result in the conversion of the world. This fact is too often overlooked, but the psalmist makes it very clear that "All the ends of the world [all men in the flesh] shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before him: for the kingdom is the Lord's: and he is the Governor among the nations."—Ps. xxii. 27, 28. This cannot fairly be construed to mean that those who had remembered and turned to the Lord in former ages shall be blessed under the reign of Christ. To convert the world and then preserve it is evidently the great object of that glorious reign.

The judgment of the dead and its victorious result is a distinct phase of the work of Christ, and it should not be confounded with this judgment and blessing of the living—the nations of the earth. The Lord will destroy the covering cast over all people, and the vail spread over all nations, swallow up death in victory, wipe the tears from all faces, and take the rebuke of his people from off all the *earth:* for the Lord hath spoken it.—Isa. xxv. 7, 8. The same

prophet shows that when God's judgments are in the earth, the inhabitants of the world will learn righteousness.—xxvi. 9. This neither refers to those in heaven who had learned righteousness in former ages, nor to the wicked dead, but to men still in the flesh.

The seventy-second psalm may well be read in this connection as bearing on the same subject. What a blessed truth it is that Christ will judge the people right, bring to all peace and plenty, remove the extremes of wealth and poverty and the crushing cares of both, and break in pieces all oppressors; that he shall come down like rain upon the mown grass: as showers that water the earth; that all nations shall be blessed in him, and call him blessed, and the whole earth be filled with his glory.

That even the fiery indignation and wrath of the Lord will result in the conversion of the people is clearly expressed by the prophet Zephaniah, (iii. 8, 9) where the Lord says: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the *earth* shall be devoured with the fire of my jealousy. [Some stop there and therefore miss the glory of the passage.] For then will I turn to the people a pure language, that they may all call on the name of the Lord, [not in

despair, but] to serve him with one consent."

It is vain to say that this does not teach the conversion of the world to Christ, but only refers to the few who had served the Lord in a former life and age. The passage is too plain for such an inference.

In Revelation xv. 2–4, John tells us of the song of the victors over the beast, his image, his mark and his name, who stand on the sea of glass mingled with fire. He calls it the song of Moses and the Lamb, probably because it is based on the harmony of the teaching of Moses and the Lord Jesus Christ. The singers recognize the Lord as King (not of saints, but) of nations or ages, (See margin), and speak of his marvellous works and his justice, and exclaim: "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The "shall come" of this passage makes it both sure and future, from the standpoint of these singers. Who, seeing the light of the plan of the ages, and the harmony of the teaching of Moses and Christ, would not join in the song? To such, the idea suggested by some, that the nations will only bow and worship in abject submission and despair, has no weight. The passage above quoted, from Psalm xxii.,

says they "shall remember and turn to the Lord;" that from Isaiah xxvi. says they will "learn righteousness;" that from Zephaniah iii. says they will "serve the Lord with one consent." Put all these with this in Revelation xv., and we have a fourfold cord binding our hearts to the blessed hope of the world's conversion, and the filling of the earth with the glory of God, under the reign of Christ and his saints in the ages to come.

In Revelation xiv. 6, 7, John speaks of "Another angel [messenger or proclaimer] having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

It is worthy of notice that this angel's message or proclamation is located after a selected number are with the Lamb on mount Sion, as the redeemed firstfruits unto God and the Lamb. And the message this angel bears to the nations is to worship the Lord, not because the day of judgment *is coming*, as has been the burden of the preaching in the age now closing, but because "The hour of his judgment *is come.*" This evidently refers to a change of dis-

pensation; and it is significant that the new message is an "*everlasting* gospel," even as compared with the gospel of the whole election age then past or closing. That this new message or proclamation begins before Babylon goes down, and results in its fall, and brings torment to the worshipers of the old system, needs only to be mentioned to those who have carefully read Revelation xiv. That the work is already begun is apparent by the signs of the times. And that in due time the message shall be heard and obeyed by all nations is clearly shown in Revelation xv. 4. This angel says: "Worship God, for the hour of his judgment is come." And the latter Scripture says: "All nations *shall come* and worship," for the same reason.

In view of the several points mentioned, it seems that all might see the weakness of the claim made by some, that this message of Revelation xiv. 6, 7, was fulfilled in what has been known as "the 1843–4 movement." Its leaders did not teach that a representative company had been gathered as the firstfruits, and it was not a world-wide and "everlasting gospel" message. It was too narrow in its view of the good results, teaching the destruction of the world of mankind, while this teaches its conversion and salvation.

It is not designed to belittle that movement.

It had its place, and was an important fulfillment of Scripture and step in the plan, whatever its mistakes. But nothing less than the proclamation of an "everlasting gospel," the destruction of Babylon and the conversion of the world, could fulfill that prophecy or angel's message.

It is well known by some that the word translated "everlasting" has a limited or unlimited meaning according to the nature of the thing to which it is applied. When applied to slavery, it is limited to the lifetime of the slave. When it is applied to a dispensation, it ends with the dispensation. When applied to punishment, or the chastisement for sin, it must be limited, because the mission of Christ is to "make an end of sin, and bring in everlasting righteousness."—Dan. ix. 24. The nature of righteousness and life and all pertaining to God makes the word here mean endless. Here it is simply suggested that the "*everlasting* gospel" may be endless for the same reason, and on account of its relation to the endless generations and the endless priesthood and judgment of Christ and his saints. This angel's work will at least last until the world is set right or saved, even if it has not a phase that, like the kingdom of peace, shall be without end.

It is worthy of notice that the seven angels having the seven vials full of wrath to pour out, come out of the "temple of God," that is, the exalted Church. The saints are to execute the judgments written.—Ps. cxlix. But the wrath is contained in *golden* vials—which is evidence of their *heavenly* character and object. And the wrath is limited, and though men will be kept out of the temple until the vials are all poured out, then they will enter.—See Rev. xv. 8. The Lord will not hold his anger forever; (Ps. ciii. 9) but his mercy endureth forever.

WORLD OF MORTALS.

As commonly understood, the world saved means a world of immortals, away beyond the natural, or earthly condition. For this reason, it seems necessary to emphasize the idea that it means a world of mortals, saved from the curse of the ages then past, and because thus saved, just ready to carry forward the earthly phase of the Lord's work on right principles. The conviction has become strong that there will be here an ideal earthly society, where people will be born in right conditions, grow up right, live according to the law of love toward God and man, mature as trees of God's planting, and instead of dying, be transplanted into the

higher state, the heavenly phase of God's kingdom.

The key to this ideal state is given in Genesis i. 26–28, where it is recorded that God created man male and female, and said: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." This purpose of God concerning man is mentioned in the eighth psalm, and by the Apostle in Hebrews ii. 6–8, where he says: "Thou hast put all things in subjection under his [man's] feet. * * But now we see not yet all things put under him. But we see Jesus, etc."

Between the declaration of God's ideal for man and its attainment there was to be a long interval of sin and suffering, in which man's inability as a mere fleshly man to govern even himself would be manifested, and, on account of which, the whole history of man in his selfish misrule has appeared like a monstrous failure. But there is light if we can see Jesus. He, as the great Victor through his sufferings, gives us the key of hope. He is the Head of a glorious priesthood, through whom the originally-expressed plan will be carried out. He brought and sends and will send the Divine Spirit into the flesh, and man by this Spirit will

learn to govern himself, and thus become fully competent to carry out the commission to produce his kind without the blundering of the past, to subdue and develop the hidden mysteries of the earth, and to govern the whole lower creation. What has been done by man under the influence of mental, moral and spiritual training, is but a foregleam of the sublime possibilities of the future. Man must learn to govern himself before he can control the rest of creation.

Let it be reiterated here, what appears self-evident, that the reign of peace cannot begin until the conquering reign ends. Therefore only after man becomes loyal to Christ, can he become master of the inheritance. The ideal earthly work, in *all* its phases, can only be done after the whole living world is redeemed from the curse of sin and death.

If generation and earthly life were to end when sin and death end, as many hold, there could never be an instance of a right human society, nor the answer to the ideal prayer, that God's will should be done in earth as it is done in heaven. Neither would there be an opportunity for the fulfillment of the oft-repeated, but too-little-thought-of promise that the blessings of the righteous shall descend upon their children and their children's children.

—Ex. xx. 6; Prov. xx. 7; Ps. ciii. 17; and Isa. liv. 13.

That both good and bad qualities are inherited, no thoughtful person will be likely to deny. The inheritance of sinful conditions from Adam and of righteousness from Christ is emphatically the teaching of the Bible; and as the evil is developed by the law of heredity and evil communications, there is good reason to believe that the Lord will make use of all good educational influences and the power of heredity in bringing about the glorious conditions of the perfect day. Iniquity is visited upon the third or fourth generation and dies out; but by the same law of heredity, good is perpetuated, as before seen, unto all generations. This view brings to the front the important practical truth, too often overlooked, that the good in the next generation will be the result and reward of all the good work in this generation. This is according to the divine law of growth, and in all true efforts to hasten the coming of the day of God, (2. Pet. iii. 12, margin), we may be assured that our labor shall not be in vain.—1. Cor. xv. 58.

It has been objected to the idea of the continuance of generation after the end of sin and suffering, that it sets aside the pre-supposed truth that the *only* way to come from the natural to

the spiritual is by *suffering*. Well, perhaps that view should be set aside. With present light it appears to require modification; and it should be expected that any increase of light would modify former views. It is now evident that experience of suffering is not "the only way" of learning to avoid a certain course of conduct. Even now, men learn by observation, and also by the experience of others as preserved in the monuments and history of the past. Illustrations of this are numerous. The American people of today—those born since the year 1865—do not need to pass through the terrible experiences of the war to prevent them from returning to the most cursed slavery of being slave-holders. The *nation* has had the experience, in the persons of those who then lived and suffered; but the generation born since, and all yet to be born, were saved from that terrible sin, and its attending and resulting sufferings, by what their forefathers suffered. The same will be true of a coming generation as to the terrible traffic in liquor, and other evils, that today curse our nation and mankind in general.

Many illustrations might be given of the fact that suffering often *prevents* suffering, and when this is so, it is substitutional. If the objection above mentioned were well founded there could

be no blessing either here or hereafter as a result of the pioneer work or sacrifices of others. But all must see that the succeeding generations are blessed by what the preceding generations did and suffered. And it seems clear that the Bible teaches that only those who are to be of the royal priesthood must need to suffer. "If we suffer, we shall also reign with him." This element of the plan is conditional; but the blessings promised to the nations of the future are entirely unconditional.

While realizing that the suffering of the royal priesthood will prevent the nations from suffering, and for this reason are substitutional, it is still to be remembered that there is an important sense, growing out of the unity of the race with Christ, as the Seed of the whole crop, that *all* suffered, died and rose *in him*, so that it is oneness with Christ rather than substitution that secures the salvation of the race. And this is emphatically true of the Church, as they are not freed from either suffering or death, but are required to follow Christ in both, in order that they may reign with him. But the nations of the future will not need to pass through this matter, each person in his own experience. And all the coming generations will know the relation of the sufferings of Christ, and all the sufferers, to their condition and

blessings, even as the intelligent people of to-day know that many of their present blessings and possibilities are the result of the labors and sufferings of others. The history of the past and the kingdom of priests will be standing monuments of the terrible nature and power of sin and the glory of righteousness and the redeeming love and power of God. That in their experience will be a grand preventive.

Some fail to see the distinction between sin and imperfection, and think the need of growth in knowledge in the future is against these teachings. But there is clearly a vast difference between physical or mental immaturity and the transgression of law. A tree grows from being a sprout to maturity not by transgressing but by obeying the law of its nature. Christ, though born a babe, and growing in wisdom and in stature, (Luke ii. 52), did not sin.—1. Pet. ii. 22. When he shall have taken full possession of the race, the same can and will be true of all generations. He did not condemn the flesh, but "condemned *sin* in the flesh."—Rom. viii. 3. How else than by carrying out this principle could all flesh see the salvation of God?

JOB A TYPE OF MANKIND.

IT has long been evident that in an impor-

tant sense Job was a type of mankind, in their experience of sin and its consequences and in their recovery; and it now seems clearer than ever, in the light of the redemption of the world in the flesh, as brought to view in this book. If the book of Job was not written for this purpose, it certainly shows some remarkable coincidences.

Let us look at him as representing the race in all phases of its earthly career. It is the same race, though the generations come and go. So it was the same Job before he lost all, during his dark experience, and after he was restored. Job, like mankind, was at first "perfect and upright," (Job i. 1 and Eccle. vii. 29), but was given over to the dominion of Satan, led captive at his will.—Job i. 12 and 2. Tim. ii. 26. Satan was permitted to kill all the generations for a time, but not allowed to destroy utterly either Job or the race. "The Lord said unto Satan, Behold, Job is in thine hand; but save his life." —ii. 6. So the race, as an individual, lives on through all the ups and downs of the generations. On the same principle, a nation lives on though the successive generations die.

The terrible experiences of Job were much like those of mankind in all the ages of sin and suffering. The third chapter gives the dark view of life that has often been taken. His

three comforters well represent the many teachers and systems of religion that have sought to comfort mankind. They spoke much truth, but were always blaming him for his sad plight, preaching far more law than gospel. How sharp and truthful were Job's words: "I have heard many such things: miserable comforters are ye all."—xvi. 2. In the fourteenth chapter, he appears as if almost without hope. He says: "There is hope of a tree, if it be cut down, that it will sprout again, * * but man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Verses 7–10. But still a faint hope is expressed, perhaps greater than he understood, in verses 12–15. And in spite of his "miserable comforters," in chapter xix. 25–27, he rises to the dignity of a glorious faith and hope, the effect of revelation: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin-worms destroy this body, yet *in my flesh* shall I see God."

It is quite commonly supposed that this passage expresses the Christian hope, and that itis a fleshly resurrection. This view seems to conflict with Paul's teaching in 1. Corinthians xv., where he shows that the natural or fleshly body is not to be raised, but that the seed is to have a spiritual or heavenly body. But in the

light of the idea that Job is representing the world in all the phases of its *earthly* existence, may not the truth be that he was expressing the confidence that he would be restored from his state of disease and corruption to perfect health, without any reference to the future life at all? This is the earthly part of the work of Christ, and it was so carried out in his natural life. In his experience, as a result of the teaching of Elihu, a fourth comforter, who seems to represent Christ, Job is brought into communion with God, and led to say as follows:—

"I uttered what I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now *mine eye seeth* thee."—xlii. 3–5.

"So the Lord blessed the latter end of Job more than his beginning." He saw God in his flesh, his flesh saw God's salvation, and he had sons and daughters after that. This goes as far as a picture based on an ordinary human life could, to illustrate the loss, bitter experience, restoration and continued generation of the human race.

From this standpoint, no one who casts out devils in the name of Christ need be forbidden

because he followeth not with us; nor even those who without knowing the Lord are led to work for the good of men; for whatever tends to improve the minds and better the condition of mankind must be, directly or indirectly, of Him who is set for the redemption of the earth and the emancipation and blessing of mankind.



CHAPTER XIII.

THE COMING MAN.

THE last chapter, "Redemption of the Earth," suggests some thoughts on "The Coming Man." Much has been said and written on this topic, and there are several ideals. What should be our standard of measurement? It seems safe to say that the true standard of manliness is godliness—Godlikeness—"God manifest in the flesh." What Christ was in his earth-life, as to his character and conduct,—saying nothing now of his sufferings for the *sin* of the world, but of the principles of his life and his teachings as to how men should live and act in relation to each other,—is an example of true manliness, the ideal of what men will be in the perfect day. Each such man will be an illustration of the Divine in the human, God in the flesh, the human being possessed, controlled and kept by the indwelling Spirit of God, so that His will shall be done in earth, [in the flesh], as it is in heaven. That will be a living, practical Christianity, the only possible basis of peace on earth.

Christianity, or the principle of the life and teaching of Christ, is not only the proper rule for the individual life, but for the same reason, it is the only safe rule in the conduct of nations. To make men and nations accept of Christ, and live according to his golden rule, is the certain and only solution of all the perplexing questions of the day. Human law and political maneuvering cannot do for mankind what will be sure to all nations under the law of love.

There are two distinct phases of Christ's work of salvation for mankind: 1. To save them from sin, or out of a sinful condition, by condemning sin in the flesh; 2. To save them from sin in the sense of *preserving* them in right conditions. Both of these phases are mentioned by Paul in Romans viii. 3, 4. The third verse shows that God sent his Son "in the likeness of *sinful* flesh, and by a sacrifice for sin, [see margin] condemned *sin* in the flesh;" and the fourth verse shows the object to be that the righteousness of the law might be fulfilled in all who walk after the Spirit. The whole passage shows that the object was not to kill man, but to kill the sin in man, that is, the carnal mind, which is enmity against God, and so to make man righteous. From this it is evident that the ideal man of earth is a natural body with a

spiritual mind holding the reins—the indwelling Spirit quickening the mortal body.—Verse 11. This will secure God's will done in earth; this is flesh seeing God's salvation—earth and flesh being related and inseparable.

The same power that destroys sin and makes men righteous will heal disease and give perfect health. These are related in the Word. "Bless the Lord, Oh my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." —Ps. ciii. 2–5. When Jesus said: "Thy sins be forgiven thee," and his authority was disputed, he said: "That ye may know that the Son of man hath power on earth to forgive sins: (then saith he to the sick of the palsy) Arise, take up thy bed, and walk."—Matt. ix. 1–7; Mark ii. 3–12. What has been done at the first, and occasionally since, with increasing manifestations in these days, are only the drops before the shower of blessing for body and mind that will be poured out in the coming day of the Lord's triumph.

EVIL AND SIN.

It seems best to suggest a thought here as to the distinction between Evil and Sin. Much has been said and written on the subject of "The Origin of Evil," and "Why the Lord Permitted Evil," and the writer will not claim to have reached the end of the controversy. The question takes this form in his mind: Why did the Lord *create* evil? The Bible nowhere says that the Lord *permitted* evil, but Isaiah xlv. 7 says he *creates* it:—"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

Some may be astonished at such a statement. Some may take comfort by making too much of it. To both classes, let this idea be suggested for consideration: It is nowhere said in the Bible that the Lord created *sin*. But some may be inclined to think that this is making a distinction without a difference, regarding evil and sin as one and the same thing. Perhaps they are sometimes used interchangeably. It may be that all sin is properly called evil, but it does not therefore follow that all evil is sin. "Sin is the transgression of the law." The low principle which prompts or tempts to sin is evil, but where it is resisted and not acted out, there is no sin. The terrible things resulting from sin—the calamitous consequences—

are also evils. It seems to be in reference to the latter that Amos iii. 6 speaks: "Shall evil befall a city, and the Lord hath not done it?" —See Revised Version. That is, are not the punishments of sin arranged of the Lord, and under his control?

It is conceivable that the Lord created evil as the primary or root principle of the low or animal order of existence. He created the low as well as the high, the earth as well as the heavens, the animal as well as the spiritual, and in this sense of order and gradation, the evil as well as the good. All the lower orders of creation, beasts, birds, fishes, are on the plane of evil. And man as an earthly, animal being is on the same plane. And the distance between the high and the low, the good and the evil, is very great. Seeing this, no one is liable to come under the woe of calling evil good and good evil.—Isa. v. 20. They would as readily put darkness for light and light for darkness. And yet no intelligent person will deny that in some sense the darkness and the low forms of life akin thereto are good. All that the Lord caused to be created was "very good;" it was just right for the purpose intended; but as compared with the higher, spiritual forms of life, they were and are far from good.

The spirit or nature or tendency of the animal nature is opposite or antagonistic to the spiritual, and when left to itself, it works out into sin, confusion, disaster and death. This was exemplified in the case of the first Adam, the natural or animal man. It may safely be said that this result was according to the purpose of Him who foresaw the end from the beginning. It was necessary to show that the natural man could not of himself, or without spiritual control, live in harmony with God or grow up into his glory. It was necessary that some of the generations of men should learn by experience the power of evil and sin in order to the development of a royal priesthood through whom all other generations might be delivered and preserved. Only by the experience of sin and pain could the knowledge of God's love, mercy and saving power have become known.

But while the Lord created the low or evil, he did not create the sin,—that is, the transgression of law. The distinction is not insignificant, even if at first it may appear so. It is safe to abide by what the Word says, or does not say. The effect is better than to infer that because the Lord created evil, he is therefore the Author of sin. The next step on the line of such inference is that it is unjust to punish

man for doing God's own will. On this line of thought, sin ceases to be sin, and men run riot, ignoring guilt, and the need of forgiveness and salvation.

But if the animal nature has such tendencies, the question arises, involving a criticism on these writings, "How can the animal nature be perpetuated, without the endless existence of sin and its woeful results of pain and death?" This is an important question. But it is answered in the Lord Jesus Christ. It is not an eternally necessary result of the evil or low nature that it should develop into sin or a wicked character. The Lord does not create character. It must grow as a result of the creature's co-operation. Under the guidance of the Spirit from on high, the lower nature in man can be controlled and kept in harmony with the will of heaven. In Christ, the Second Adam, this was exemplified. And not only this, but he undertook after the race had become corrupted by long-continued disobedience, to destroy sin and restore man to purity and health, as the necessary step to a permanent loyalty and peace. What was done in Christ Jesus—the Son of Mary—as the tempted and overcoming One, is the pledge of the destruction of Sin in all the race; and what the Divine Spirit enabled him to do—to live in the flesh without sin—is

a proof that flesh can be saved from sinning. The two phases of Christ's work are expressed in Romans v. 10:—Reconciled by Christ's death, and saved (preserved) by his life. In the coming man, there will be no enmity to destroy, no sin to wash away or blot out, but the indwelling Spirit will control and guide and keep him in the way of righteousness and peace.

No doubt some one will be ready to ask: "Is evil to be eternal?" Anticipating this, and knowing the liability of being misunderstood, the writer asks the reader to be cautious, and if need be to read these things over again. But as commonly understood, evil, as developed into sin, will not be eternal:—that is, sin and all its effects will be forever done away. These are the "works of the devil," and to destroy them is the purpose for which the Son of God came.—1. John iii. 8. But in the sense in which God *created* evil, why should he destroy it? This would be destroying a part of his own work. Why should it not be eternal?—not as a power to lead men astray, but as the lowest step of God's ladder that reaches from earth to heaven.

Not only in man will the divine control the lower nature to do God's will and to live in harmony and peace; but man thus controlled will be lord of all other forms of life, and nothing shall hurt nor destroy in all God's holy

mountain.—Ps. viii. 4–8; Isa. xi. 6–9 and lxv. 25. The evil will thus be under full control of the higher or spiritual nature, and thus paralyzed, vanquished, or rendered powerless to harm. —See Rotherham and Diaglott.

THE MAN KINGDOM.

IT has been shown that an important phase of Christ's work is to redeem the earth and make its inhabitants what they should be; and that in order to God's will being thus done in earth, the kingdom of God must first come. Thus the Lord Jesus taught his disciples to pray. In Dan. ii, it is shown that God's kingdom is the fifth universal kingdom on the earth, and as in all the others, so in this, the new kingdom begins its reign "in the days" of the preceding kingdom and conquers its way to universal dominion. Rome is divided, as represented by the ten toes of the image, and "In the days of these [ten] kings, [neither before the division, as Orthodoxy teaches, nor after their destruction, as many Adventists teach], the God of heaven shall set up a kingdom, which shall never be destroyed: * * and it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Verse 44. This, like the Lord's prayer, shows that the kingdom must come as the means of conquering the na-

tions and then blessing them with righteousness and peace. It is small at first, as a "stone," but it grows, and becomes "a great mountain," and fills the whole earth.—Verses 34, 35.

The old governments of the world are represented as a man.—Dan. ii. The new government, Christ's kingdom, is also represented in the form of a man: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool."—Isa. lxvi. 1. The change in the government of the world corresponds to the change in the man, already considered. The old government was that of the natural man; the coming government of the world will be that of the Divine man. He is not to be thought of as a literal man of such dimensions. That would be a monstrosity. But this Divine man seated on the heavens with his feet on the earth evidently represents the heavenly and earthly phases of the kingdom of God.—Chapter 3. The heavenly acts through the earthly, and makes the place of his feet glorious.—Isa. lx. 13. This chapter shows that the future kingdom requires that Israel shall be restored and converted. When thus converted, they will be associated with the earthly phase of the Church of Christ. That Church is represented in the New Testament as a body of which Jesus Christ is the

Head. This body is the Seed that is to rule and bless the world. The overcomers are said to sit with Christ in his throne, but the feet are before the throne. It has been seen that the New Jerusalem symbolizes both phases of the future kingdom, and its measure is "the measure of a man."—Rev. xxi. 17. Such a kingdom must have for its standard the welfare of man —all mankind. It is not local nor national, but world-wide in its spirit and care. To be a man is enough to secure its benefits; and whatever is narrow or selfish or contrary to the general interests of mankind must perish.

It appears evident that the New Jerusalem and the Lord sitting on the heavens with his feet on the earth represents the same thing—the two phases of the kingdom. In another Bible figure, the Church or Body of Christ is called the Bride, and the Head is called her Husband.—Eph. v. 23–33. This figure has reference to the object of their union and joint reign —the regeneration of the world. The New Jerusalem is called "the bride, the Lamb's wife." This being so, and as the Jewish nation restored and converted is to be the lower and visible phase of that great city, this may explain, and harmonize with the New Testament teaching, certain Old Testament prophecies that speak of Israel as the Lord's wife, restored after a period

of apostacy. The figures of the Word are many, and when understood, their teaching is harmonious.

CLEANSING HIS FEET.

FROM the time that the throne of Christ's kingdom is established in the heavens, or when the overcomers are exalted to sit with him in that throne, it is evident that those connected with the Church on earth must be "his feet." The earth is his footstool, and it is to be made glorious. There are several Scriptures that seem to drop into line with this idea of "The Coming Man," who is to rule and bless the world.

Look first at Psalm xl. 2, 3. Here David typifies the coming One, whose feet at the time the saints were exalted to the throne, were in the miry clay of Babylon. The doctrines of the old church systems are very miry and the people stick to them very tenaciously, and are terribly "tormented" by any indication of their overthrow.—Rev. xiv. 9–11. The "miry clay" of Babylon is not of the Lord, but the Christians in it are still members of Christ, and therefore they are "his feet." The call to such is, "Come out of her, my people."—Rev. xviii. 4. It does not merely mean that they are to leave the nominal churches, but rather to leave

the doctrines of Babylon, and walk in the light. There are doubtless those in these churches further from the miry clay of Babylon, than others who have left them, and are pleading with others to follow their example. But when men can see the light, the absolute unity of all Christians, and rejoice in the fullness and glory of the Lord's plan of redemption, the language of David in the above-named psalm is very applicable: "He brought me up out of an horrible pit, [a pit of noise—margin] out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and trust in the Lord."

This is no doubt the great antitype of the Saviour washing the disciples' feet. He said to Peter: "What I do thou knowest not now; but thou shalt know *hereafter*."—John xiii. 7. This "new song," with the time of its being sung, seems to agree with the song of the victors in Revelation xv. 2–4, mentioned in last chapter.

When the Church on earth is clean from the miry clay of Babylon, and her unity is manifested, she will have a grand mission, and the world will believe.—John xvii. 20, 21. In Isaiah lii. 11, this same coming out is mentioned.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; [the corruption and slavery of Babylon typified by the bondage in Egypt and Assyria]; be ye clean, that bear the vessels of the Lord."

In view of this coming out of the miry clay, and the washing of the feet of the Christ-body, how appropriate the language of the seventh verse: "How beautiful upon the mountains [the governments and nations of the earth] are the *feet of him* [not of *them*, as if it referred to individual preachers, but of *him*, the Christ-body] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

This evidently is the going forth of the "everlasting gospel," of Revelation xiv. 6, 7. Its preachers must have gotten out of the miry clay of Babylon, for they no longer preach damnation, but peace and salvation. It is the gospel of the King on the throne coming to deliver men into his glorious liberty.

The *unity* of these watchmen is brought to view in the eighth verse: "With the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." The two following verses give a glimpse of the grand result, including the redemption of Jeru-

salem, and all the ends of the earth seeing the salvation of our God.

This can mean nothing less than the conversion of the world to Christ. This result a divided or sectarian church can never accomplish. There is good and precious metal in them all, but the separate lumps must be melted in God's fiery judgments, then the good material will be attracted and come together. So as Babylon goes down, the New Jerusalem will come down from heaven, or be developed by spiritual forces, and the clean Church in her going forth will look "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi. 10. Oh, what a victory for Christ will be gained by his clean and beautiful feet!

Whatever may be true as to a literal, bodily fulfillment, it appears evident that the words of Zechariah xiv. 4 have a deeper and more important significance, in harmony with the view above presented: "His *feet* shall stand in that day on the mount of *Olives*." This is much better than to be in the pit of miry clay in Babylon. It can mean no less than the deliverance of the feet of Christ's body to stand on the mount of God. The Olive tree is a grand symbol. It is the source of oil, [type of the spirit of truth and grace], used by the ancients in

making bread, for light, for heat and for medicine; and the Olive branch is the emblem of peace. So the *feet* of Christ, cleansed from the mire of Babylon, will stand in the kingdom of God, which will provide for the world of men *spiritual* bread, light, heat and medicine, and extend to them the Olive branch of the King of Peace. "And of the increase of his government, and of peace, there shall be no end."

UNDER HIS FEET.

In view of the unity of the kingdom of God with its two phases, heavenly and earthly, invisible and visible, represented as One seated on the throne in the heavens with his feet on the earth, several other Scriptures are very expressive—those that speak of all things being put under his feet. They show that the feet, the visible and earthly phase of the kingdom, are, when free from Babylon, to do the earthly part of the future work, the body in the throne acting through them. Thus shall the saints execute the judgments written (Ps. cxlix), using Israel as the Lord's battle-ax.—Jer. li. 20. In order to understand the spirit, manner and object of their warfare, it must be borne in mind that carnal weapons are but the type of the weapons that are not carnal, but mighty

through God to the pulling down of strongholds.—2. Cor. x. 4.

It is significant that even the seven golden vials of God's wrath are in the hands of and poured out by seven angels (messengers) out of God's temple, and after they are finished, men will enter into the temple—the Church of God.—Rev. xv. 5–8. This shows that wrath is limited, and that in its expression the Lord remembers mercy.—Hab. iii. 2.

What a blessed fact that his enemies are to be made his *foot*-stool. "He must reign [as a Conqueror] until he hath put all enemies under *his feet.*"—1. Cor. xv. 25. The oneness of Christ and his Church is shown when Paul says: "The God of peace shall bruise Satan under *your* feet shortly."—Rom. xvi. 20. It is the *heel* of the promised Seed—Christ and the Church—that comes in direct contact with the enemy's head and crushes it.—Gen. iii. 15. Then will follow the endless and peaceful reign of Christ, when the earth, the place of his feet, his footstool, shall be made glorious. The whole earth shall be filled with his glory. All the families of the earth shall be blessed in him, and God's will shall be done on earth, under the reign of an endless priesthood, through endless generations.

Here closes this little book. The subject is by no means exhausted, but the aim of giving a general outline has been accomplished. That there are imperfections may well be admitted. That there will be further light by someone, and consequent modifications, is equally sure. The writer has simply done as well as he could with present light and under existing circumstances. There is always a cross connected with either teaching or accepting new and unpopular phases of truth. The writer has felt its weight, but with the trial, the Lord gives blessings that compensate. May the readers not suffer the loss without the gain. What the immediate result of this work may be the Lord alone knows. But in confidence that it is on the line of the shining path, which leads to the perfect day, it goes forth commended to the attention of all thinking people, with the earnest desire that it may be a means of giving many a clearer and grander view of our Heavenly Father's way of revealing his love and blessing mankind.

