

# The Signs of the Times, Vol. 17 (1891)

October 19, 1891

**"What Do You Call It?" *The Signs of the Times* 17, 41 , p. 326.**

GOD gave commandment by his prophet that men should "call the Sabbath a delight, the holy of the Lord, honorable." He attached a rich promise to the duty thus enjoined. Thus saith the Scriptures: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14. And God said, "The seventh day is the Sabbath of the Lord thy God."

Yet to-day the most of men, even of those who profess to be God's people, instead of calling the Lord's Sabbath "a delight," call it a burden and a token of bondage. Instead of calling it "the holy of the Lord," they call it "the old Jewish sabbath." Instead of its being called "honorable," it is despised and made a subject of reproach to those who would count it honorable. Surely there must be something wrong with the people, when the word of God is so reversed; when the day upon which he put honor, is persistently and intentionally dishonored; when the day which he blessed is cursed. But it would be well for all to remember the words of Balaam: "Behold I have received commandment to bless; and he hath blessed; and I cannot reverse it." Num. 23:20. Behold all men have received commandment to call the Sabbath a delight; God hath made it a delight, it was a delight to him (Ex. 31:17); and men cannot reverse it. God hath given commandment to call the Sabbath the holy of the Lord, and to keep it holy unto the Lord; and he hath made it holy; and men cannot reverse it. God hath given commandment to call the Sabbath honorable; and he hath put honor upon it; and men cannot reverse it.

Why should men attach disparaging epithets to that which God commands them to honor? Why should they call that the old Jewish sabbath, which God has commanded them to call "the holy of the Lord"? There can be but one answer; there can be but one explanation of it; and that is the explanation that the Scripture gives: "The carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8:7. The carnal mind supposes that by making the Sabbath of the Lord the "Jewish sabbath" it can accomplish the feat of making the heathen Sunday the "Christian sabbath." But it can do the one no easier than it can do the other.

Sabbath means rest. The Sabbath day is the rest day; and "God did rest the seventh day from all his works." Heb. 4:4. When God says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath;" it is simply

saying, Remember the rest day to keep it holy. . . . The seventh day is the rest of the Lord thy God. As therefore the seventh day is the day upon which God rested, that is the only day of that can be the rest day. God rested no other day of the week, therefore no other day of the week can be the rest day. Whenever anybody applies to Sunday the term sabbath—rest—it is simply to apply to it a false title, so far as the institution of God is concerned, for God did not rest on the first day of the week. It was the seventh day alone upon which God rested and it is the seventh day alone that can ever be the rest—the Sabbath—day of the Lord. And so long as it remains the fact that "God did rest the seventh day from all his works," so long it will be the truth that the seventh day is the Sabbath. This discovers the utter absurdity of the idea that is so prevalent, and which is so much talked, and printed, and spread abroad, that "the Sabbath has been changed." To speak of a real change of the Sabbath, is but to say that the rest of God has been changed from the day upon which he rested to one upon which he did not rest. In other words it is to say that the Lord rested upon a day upon which he did not rest. But that, it is impossible for even the Lord to do, for to call that a rest day upon which he worked would not be the truth, and it is impossible for God to lie.

The seventh day, the Sabbath of the Lord, rests upon facts, and it is impossible to change facts. Fact is from *factum*—that which is done. When a thing has been done, it will remain a fact to all eternity. To all eternity it will remain the truth that it was done. It may be undone yet the fact remains, that it was done. It is a fact that in six days God created the heavens and the earth and all things that are therein. This can never cease to be a fact. The universe might be relegated again to chaos, yet the fact would remain that in six days God did create it. It would likewise remain a fact that the Lord worked each of the six days. And as long as this universe stands, which was created in these six days, so long will it remain impossible truthfully to call any one of these six days the Sabbath, that is, the rest day, because there stands the *fact* that the Lord worked, and, we repeat, he himself cannot call a day in which he worked, a rest day. It is likewise a fact that God did rest the seventh day. And as long as the creation stands, so long the truth stands that the seventh day is the rest day, the Sabbath of the Creator; and that none other can be. Therefore it is the simple, plain, demonstrated truth that the seventh day of the week, and that day only of all in the week, is the Sabbath of the Lord; and that while creation stands it cannot be changed.

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as expressed by Alexander Campbell, *by creation being gone through with again*. Let us take Mr. Campbell's conception and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present creation is turned once more to chaos. In creating again, the Lord could of course employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would be of course the Sabbath. Or if he should employ eight days or seven days in creation, and rest the ninth or the eighth, as the case

might be, that day would be the Sabbath; or, employ four days, and rest the *fifth*; or three days, and rest the *fourth*; or two days, and rest the *third*; or one day, and rest the *second*; then the fifth, the fourth, the third, or the second, day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it? Not possibly. For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself be the first day, and the rest day, the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the *work*, it would effectually destroy the possibility of its being a rest day. For that could not be truthfully called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, it is conceivable that the Sabbath could be changed; but even upon *that* hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the first day.

People will talk and write glibly about the change of the Sabbath, never pausing to consider what is involved in the idea; never considering that heaven and earth would have to be removed before such a thing could be done. Even as Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." And, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." In the prophecy which foretold this attempt to change the Sabbath, the word is not that he should change the law, but that, "He shall *think* to change times and laws" of the Most High. This might be expected of the power that should oppose and exalt himself above God (2 Thess. 2:3, 4); and it is perfectly in keeping with his character that in his thought to change the Sabbath of the Lord, he should pitch upon the very day to which, above all others, it would be impossible for the Lord himself to change it.

A. T. JONES.

### ***The Signs of the Times, Vol. 18 (1891-92)***

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**"In the Last Days" *The Signs of the Times* 18, 8 , pp. 316, 317.**

BY ELDER A. T. JONES

UNDOUBTEDLY the one text of Scripture that is oftenest referred to as proof of the millennium and the conversion of the world, is that one which speaks of the nations beating their swords into plowshares and their spears into pruning hooks. There are two places in the Bible where these words are used,—Isa. 2:2-4 and Micah 4:1-5. These are almost precisely alike, except that where one uses the word "nations" the other uses "people," and the statement in Micah is a little

longer than that in Isaiah. That the reader may have the full benefit of the text and this discussion of it, we here print it in full.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

Now let us examine this closely and see what it teaches. When is this scripture to apply?—"In the last days." Who is it that shall say these things?—"Many nations [Isa., "Many *people*"] shall come and say;" etc. Exactly! In the last days then *many people* shall say that "the law shall go forth of Zion and the word of the Lord from Jerusalem." In the last days many people shall say, The nations "shall beat their swords into plowshares and their spears into pruning-hooks." In the last days many people shall say that "nation shall not lift up sword against nation, neither shall they learn war any more." In the last days many people shall say, "Peace and safety," because "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." And, too, they will say that "the mouth of the Lord hath spoken it." All these things *many people* will say in the last days.

But what saith the Lord? "In that day, *saith the Lord*, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever." Verses 6, 7. This shows that at the very time—in *that day*—when "many people" are saying all those things, there will be some who will be "driven out," "afflicted," and "cast off," and that these will be a "remnant." And it is this "remnant" which the Lord says he will gather and over whom he will reign in Mount Zion forever.

This is clearly against the idea of the conversion and gathering of all the world, for if that were true then there would be no "remnant" at all, nor would there be any that were "cast off" or "driven out" or "afflicted." How could there be any afflicted or driven out when every man could sit under his vine and under his fig-tree, with none to make afraid, and when none should ever learn war any more? Plainly there could not be. Therefore the text does not at all teach that there shall be a millennium of peace and safety and the conversion of the world. It only teaches that in the last days many nations or people will say so, and *will say* that the Lord has said it; while the Lord himself says that "in that day" there will be a remnant, who will be cast off, driven out, and afflicted, and that this remnant he will gather, and will reign over them in Mount Zion forever.

That this is the true explanation of the text we have the whole Bible on this subject in proof.

1. Let us follow this "remnant" and see what further is said about it. In Joel 2:30, 31, the Lord says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." And in verse 32 he says that "there shall be deliverance" "in the remnant whom the Lord shall call." And in Zeph. 3:8 we read: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for 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." Can it be possible that the Lord is going to assemble a converted world to pour upon such a people all his fierce anger? Not at all. The word of God knows no such thing as the conversion of the world, that is all. The prophet proceeds (verse 12): "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This is precisely what *the Lord* says in Micah 4, while many people are saying "Peace and safety," and that the world shall be converted. This is further shown by the next verse. It speaks of this afflicted and poor people as the "remnant of Israel," saying, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." This whole connection shows that the time here spoken of is the same as that in Micah 4, and that the remnant here referred to is the same as the remnant there referred to, and that this remnant will be poor and afflicted, cast off and driven out.

This is confirmed by another reference to this remnant. Rev. 12:17, says: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The dragon is said, in verse 9, to be "the devil," "Satan." The "woman" is the church of God. The devil is wroth with the church of God, and goes to make war with the remnant of her seed. The devil works through earthly powers and agencies. In stirring up kings, and people, and nations to oppress the church he has ever endeavored to destroy her. This is continued even to the end, in a war with the remnant of Israel, the last of the church of God. Says the Lord by Daniel, speaking of that great power that so long wore out the saints of the

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Most High. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

Here, then, is the story of the remnant. It is the last of the church. The people who compose it keep "the commandments of God, and have the testimony of Jesus Christ." The devil, through the powers of earth, makes war upon them. By this they are "cast off" "driven out," and become an afflicted, and poor people. But there is deliverance in the remnant who the Lord calls, for, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out,

and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even forever." "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. Those who got this victory are they who kept "the commandments of God, and the faith of Jesus;" and these are the remnant, who are driven out and afflicted, but whom the Lord gather, and over whom he reigns in Mount Zion forever.

Yet at the very time when the devil is thus making war upon the poor, afflicted, but loyal remnant of the church of Christ, the popular pulpit, and the worldly church, will sing of peace and safety and the conversion of the world, and will think that because the world finds it to its interest to ally itself with the already too willing church, therefore the world is becoming converted, and a millennium of peace will reign on the earth! Right here the reader may with profit read carefully the whole of the second chapter of Isaiah. It is too long to quote here.

There is another line of scriptures that also prove positively that this promise of peace and safety, and of beating swords into plowshares, and spears into pruning-hooks, is only the saying of "many people" and not of the Lord at all. Notice, the time at which the prophet says that many people will say these things, is "in the last days." Now what does the Lord say shall be the condition of things in the last days? This:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

This is what God says there will be, in the last days; and this is exactly what now is, as any one can see who will look. Nor is there promise of these bad men growing better and better, until all shall be converted and there be left none wicked on the earth. On the contrary, this word says "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. And in the face of these plain positive declarations of the word of God, pulpit and platform, priests and people, will declare that the world is growing better, that everything prospers and is on the highway to the millennium. It is too, but not such a millennium as they are looking for and preaching, but one of destruction and devastation.

Again, Says the Lord by the prophet Joel, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the vats overflow; for their wickedness is great." Joel 3:13. When is the harvest?—"The harvest is the end of the world." Matt. 13:39.

Who holds the sickle to reap withal?—"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple,

crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16.

This is the time, and the event, that is spoken of by Joel, "Put ye in the sickle, for the harvest is ripe"—the end of the world is come. And when that time comes, the word of God says, "*Their wickedness is great.*" Therefore any preaching that promises a reign of righteousness on this earth before the end of the world, is contrary to the word of God. What further says the Lord, of this time? This:—

"Proclaim ye this among the Gentiles [nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." Joel 3:9-11.

Then he continues in verse 13, "Put ye in the sickle, for the harvest is ripe," etc. Therefore the word of God is plain that the promises of peace and of the increase of righteousness, that will be heard in the last days, are only the words of many people, and not the word of God; of a people too, who are "lovers of pleasures more than lovers of God," and who have a form of godliness, but deny the power thereof; and from whom it is the duty of all who fear God, to turn away.

When this people say, Peace and safety, God says there shall be "fear, and the pit, and the snare," and "sudden destruction" upon the inhabitants of the earth. When they say, "Nation shall not lift up sword against nation, neither shall they learn war any more," the Lord says, "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up." When they say that "they shall beat their swords into plowshares, and their spears into pruning-hooks," the word of God says, "Beat your plowshares into swords, and your pruning-hooks into spears." When they shall say that the world is growing better and better, know of a surety that God says, "Evil men and seducers shall wax *worse and worse.*" When they speak of the time when the world shall be converted, God says that at that time, "their wickedness is great."

We are now living in the last days, in the very time when many people are saying all these things that are directly contrary to the word of God; and not only that, but are said contrary to that word, in the very presence of the evil times and events that the word of God shows shall be. From such turn away, for whoever trusts in such promises of peace and safety, and follows in the way of such words shall not know peace. For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." Joel 2:12, 13.

***The Signs of the Times, Vol. 20 (1893-94)***

**March 5, 1894**

**"What Is Protestantism" *The Signs of the Times* 20, 18 , p. 281.**

BY ELDER A. T. JONES

THIS is a question of living interest and vital importance just now, to the people of the United States.

WHEN the point has been reached where professed Protestants call upon Congress and courts to decide religious controversies for them, and to enact laws enforcing their church dogmas, and where they insist upon calling out the troops to enforce upon the people at the point of the bayonet the recognition and observance of religious observances, then it is time, and it is proper too, to inquire, Is this Protestantism?

AT the second Diet of Spires, held in 1529, there was presented the *Protest*, which originated, and gave to those who made it, the title and name of *Protestants*. And in summarizing this protest the historian states its principles as follows:—

The principles contained in the celebrated protest of the 19th of April, 1529, constitute *the very essence of Protestantism*. Now this protest opposes *two abuses of man* in matters of faith; the *first* is the intrusion of the civil magistrate; and the *second* the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God, rather than man*. In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ.—*D'Aubigne, Hist. Ref. Book 13, chap. 6.*

The Sunday managers [of the World's Fair] claim that Sunday is the Christian sabbath, that it is the great charter of their religion, that it is indeed the very citadel of their faith. And they claim to be Protestants. Now did they oppose the intrusion of the civil magistrate into this great question of their religion?—No, indeed. Everybody knows that so far were they from opposing any intrusion of the civil magistrate that they actually and by threat *required* the civil authority to intrude upon the discussion and decision of the question and the enactment of a law requiring its observance; and also required the courts to intrude themselves into it when the act of Congress was called in question; and further called upon the executive to further intrude the civil authority by force of arms. All this they have done before the eyes of all the people.

Now as it is the very essence of Protestantism to *oppose* the intrusion of the civil magistrate in religious things; and as they did not oppose this, it plainly follows that they are not Protestants, and that their movement and work is not Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious, and as the people engaged in the



Sunday movement, professing to be Protestants, not only did not oppose it, but actually required the whole magisterial power of the United States Government under threats to intrude there; it follows that the people who engaged in this Sunday-law movement are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

Secondly, it is the essence of Protestantism to oppose "the arbitrary authority of the church."

Now, for Sunday observance in any way there is no authority but the arbitrary authority of the church. The Sunday managers not only know this, but they openly say it. The American Sabbath Union itself in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says: "We admit there is no such command." The Women's Christian Temperance Union, also, in one of its own publications, inquiring about the change of day from the seventh to the first, says that Christ "did not command it." There are other such statements also—too many to cite here. Well then, as they know that there is no command of God for Sunday observance; and as the church power only is that which requires its observance; this is proof in itself that the only authority for it is the arbitrary authority of the church.

Yet more than this. Even though Christ had commanded it, for the church to require, and enforce upon men its observance by law—this would be nothing else than to assert the arbitrary authority of the church; *because* Christ himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As therefore Christ leaves every man free to observe his words or not, for the church to compel any man to do it, is to put herself above Christ and do what *he* does not do. And this, in itself, is only to assert the arbitrary authority of the church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the church.

But it is *the essence of Protestantism* to *oppose* the arbitrary authority of the church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the church in this matter of Sunday observance, it plainly follows that they are not Protestants. And as it is the essence of Protestantism to oppose the arbitrary authority of the church, and as these professed Protestants, not only did not oppose it, but actually asserted it and still maintain it, it unmistakably follows that they are not Protestants at all; and that neither their movement nor their work is Protestantism in any sense.

This proves that to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question in any way, and to reject entirely the authority of any such action when it is asserted—*this* and this only is *Protestantism*. Even admitting that Sunday were the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrate into the question; by opposing all attempt of the Church to require its recognition or

observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

This is the living, present, absolute truth. There is no discount on it at all. "Protestantism sets the power of conscience above a magistrate," even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the "Christian sabbath." "Protestantism sets the authority of the word of God above the visible church," even though the church, even though the church calls itself Protestant. Protestantism "rejects the civil power in divine things, and says with the prophets and apostles: 'We must obey God rather than man,'" and that too *as God commands* it, and not as *man* commands it, nor as *man says* that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience exercised at his own free choice.

This is Protestantism; and genuine Protestantism, as related to this question, is the constant, unwavering, uncompromising, opposition to every form of Sunday legislation, or any other religious legislation, and to all interference or control of ecclesiastics in the affairs of government. Protestants are needed today to protest against this apostate Protestantism which is now carrying things with so high a hand.

### ***The Signs of the Times, Vol. 21 (1895)***

**April 4, 1895**

**"Citizenship and Ambassadorship" *The Signs of the Times* 21, 14 p.  
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BY ELDER A. T. JONES

[From a discourse before the General Conference Institute.]

"OUR citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ." Phil. 3:20, R. V. This is the Lord's statement concerning every Christian. Every Christian's citizenship is in heaven. The Authorized Version is, "Our conversation is in heaven," but that word "conversation" does not mean simply our words and the conversation which we have one with another in talking about neighborly affairs, or whatever it may be, but our *manner of life*, our *course of conduct*, our *walk*, is in heaven.

Now, as our citizenship, the citizenship of every Christian, is in heaven, what has any citizen of heaven or of the heavenly government rightly to do with the political or governmental affairs of any other government or any other kingdom? In fact what has a citizen of any government rightly to do with the political concerns or management of any other government?

Many people who profess to be of those whose "citizenship is in heaven" are constantly involving themselves in the political workings of the governments of this earth. They profess to have a citizenship in heaven and yet they manipulate the affairs of the kingdom of earth. They profess to be citizens of the kingdom of God, yet they propose to regulate the affairs of the governments of men. But that is a thing that never can rightly be done.

If a citizen of Great Britain should come into the United States, still retaining his citizenship in the government of Great Britain, and should take part, or attempt to take part, in the political affairs of this government, his action in that respect would be resented by every citizen of the United States. It matters not with what party he might wish to ally himself and work, they would not have it; they would say to him, That is none of your business; you do not belong here; you are a citizen of another government; if the laws of this country do not suit you, that has nothing to do with the case. The political systems of this country suit us, and if things do not suit you, just let them alone, or else change your citizenship from the government to which you belong, and bring your citizenship here, and *then* begin to discuss the laws and how they should be made and what they should be.

You know that that is so. You know that that is the way that a citizen of another country would be treated by all the citizens of this country if he should undertake to manipulate, to control, or have any part in the political concerns of this country. That is not denying his right to live here; he may do that, but all do deny his right and his very citizenship in another country denies his right to have anything to do with the citizenship of this country or with the political affairs of this country.

As the Christian's citizenship is in heaven, that itself, the very principle of it, prohibits him from taking part in any of the political concerns of any other government, even though it be the government of the United States. And that is so; it exists in the very nature of the case. It lies in the very principle of citizenship itself.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. This is not simply the ordained minister, for all who receive the grace of God are to minister that; they are ministers of that grace. So it is written: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

So then, "we are ambassadors for Christ." An ambassador is one sent, and accredited by one government as the representative of that government to another country. Now the principle of ambassadorship prohibits him from any interference whatever with the political concerns of the government to which he is accredited. If the British ambassador to the United States, or the ambassador from France or any other of these countries, should express an opinion upon, or take any part in, any of the political concerns of this country, his sovereign would be immediately notified that he was no longer an accepted person here, and would be called upon to withdraw him from the position of ambassador in this country. That has been done at least twice in my recollection.

"We are ambassadors for Christ." The people who are building up the "beast and his image" profess to stand in the place of and profess to be, ambassadors for Christ; yet they not only express opinions, but they lay down laws, they manipulate campaigns, they mold politics, and shape the whole political course of the governments among the nations and the people to whom they are accredited, and thus violate the first, the last, and every principle that is involved in ambassadorship.

Here then are two distinct reasons given in these two plain Scriptures,—the same principle expressed in two ways,—which demonstrate that the course of these professed citizens of the heavenly kingdom, these professed ambassadors for Christ, is absolutely wrong. And our preaching the message and the warning against the worship of the beast and his image, against the evils which are simply the result of the violation of the principles here laid down—our opposition to that, our warning against it, must be one of *principle*, and not merely in theory, nor from policy. Unless our proclamation against it is founded upon principle and is loyal to principle, our proclamation will amount to nothing. If we hold in theory only that it is wrong and make the proclamation against it even in the words of Scripture and in practice ourselves violate the principle, our proclamation will amount to nothing. So that our connection with this must be with *the principle* and that in principle and in loyalty to the principle and that *from the heart*—not in theory, not assenting to it merely. The principles of Jesus Christ speak to the heart. They take hold of the heart and are of value only as they have hold upon the heart. If they do not have hold upon the heart, the man who professes these principles will violate them in his actions, no matter what his profession.

Again: Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that

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I should not be delivered to the Jews." John 18:36. If his kingdom were of this world, then for what kingdom would his servants fight?—For a kingdom of this world. For what kingdom would they contend? for what would they work?—For the kingdom of this world. Then the man who fights for a kingdom of this world, who contends for supremacy and power in the kingdom of this world, denies his connection with the kingdom of Jesus Christ, for *his* kingdom is not of this world. But that is what these men are doing who involve themselves in the political affairs of this world. They seek to take possession of the kingdoms of this world, to rule the governments of this world, to fight, actually to fight, for the governments of this world; to work to put themselves in places of position and relationship to the governments of this world; and, therefore, they proclaim with the loudest voice they possibly can that they are of this world and not of the kingdom of Christ at all.

**April 18, 1895**

**"Making Peace" *The Signs of the Times* 21, 16 , p. 7 .**

BY ELDER A. T. JONES

[From a discourse before the General Conference Institute.]

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:13-15.

That is, he did it to make peace. Peace is made, and only by this means. And it is all "in himself." And he made this peace, "*that* he might reconcile both [Jew and gentile] unto God in one body by the cross, having slain the enmity thereby." The text says "thereby." The margin says, "having slain the enmity *in himself*;" the German says, "having put to death the enmity through himself;" "and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."

It is the separation, the enmity, that existed between Jew and gentile, that is considered here. It is true that the destruction of that separation and enmity is considered; the taking away of it is explained, and also the means by which it is taken away, and the destroying of it, is told. But Christ did not spend any time trying to get the Jew and the gentile as of themselves reconciled among themselves. He did not begin by trying to get them to agree to put away their differences, turn over a new leaf, and try to do better, and forget the past, and let bygones be bygones. He did not spend any time on that; and if he had spent ten thousand years it would have done no good, because the separation, or enmity, that was between them was only the consequence, the fruit, of the enmity that existed between them and God.

Therefore, in order effectually to destroy the whole evil tree and its fruit, as it stood between these, he destroyed the *root* of the whole thing by abolishing the enmity between them and God. And, having done so, "he came and announced the glad tidings—*peace* to *you* who were afar off, and to those near" (Greek).

Thirteenth verse: Therefore, "now, in *Christ Jesus*, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one." It is true that he made both Jew and gentile one; but he first made *another* one, in order that these two, "both Jew and gentile," might be one, and before they could be made one. Therefore the "both" in this verse, that are made one, are not the "both" of verse 18. In verse 13 the two, the "both," are *God* and *man*; man is separated from God, whether he be near or far off.

Therefore, first, He is our peace who hath made both *God* and *man* ONE, and hath broken down the middle wall of partition between God and man, having abolished in his flesh *the enmity*,—that is, the enmity which is in man against God, which is not subject to the law of God, neither indeed can be. This he did in order that he *in himself* of TWO should make ONE *new man*, so making peace.

The new man is not made of two men who are at outs, but is made of *God* and *the man*. In the beginning man was made "in the image of God." And that signifies a good deal more than the shape of God. One looking upon him would be caused to think of God. He reflected the image of God; God was suggested to

whoever looked upon the man. *God* and *the* man were *one*. And God and the man would have always remained one had not the man hearkened to Satan, and received his mind, which is enmity against God. This mind that is enmity against God, when received by the man, separated him from God. Then they were *two*, and not one. And, being separated from God, and in sin, God cannot come to him himself; for the man cannot bear the unveiled glory of his presence. "Our God is a consuming fire" to sin; and so for God to meet a man in that man's self, or alone, would be only to consume him.

Men in sin cannot meet God alone and live. This is shown in Rev. 6:13-17. Here it says that on the great day when the heaven departs as a scroll when it is rolled together, and the face of God is seen by all the wicked ones upon the earth, then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" A man who is in sin, a man in and of himself, meeting God, would rather have a mountain upon him than to be where the unveiled glory of God would shine upon him.

Therefore, in order that God might reach man, and be joined to him once more, in order that God might be revealed to man once more, and that man might be once more in the place for which God made him, *Jesus gave himself*, and God appeared to him, with his glory so veiled by human flesh that man, sinful man, can look upon him and live. In Christ man can meet God and live, because in Christ the glory of God is so veiled, so modified, that sinful man is not consumed. All of God is in Christ, for "in him dwelleth all the fullness of the godhead bodily." When Jesus came to bring man once more to God, he veiled this bright, consuming glory, so that now men can look upon God as he is in all his glory in Jesus Christ, and live. Whereas, out of Christ, in himself, alone, *no man* can see God and live. In Christ, out of himself, no man can see God and *not* live. In Christ, to see God *is* to live; for in him is life, and the life is the light of men.

Thus God and man, by the enmity, were separate, but Christ comes between, and in him the man and God meet, and when God and the man meet in Christ, then those two—"both"—are *one*; and *there is the new man*. And "so," and only so, peace is made. So that in Christ, God and man are made as one; consequently, Christ is the at-one-ment between God and the man—at-one-ment—making at one. Consequently, join the syllables together, and he is the *atonement*. O, the Lord Jesus gave himself, and *in himself* abolished the enmity to make *in himself* of *two*,—God and the man,—*one new man*, so making peace.

Now we come to the other "both," in Eph. 2:16: "That he might reconcile *both* [Jew and gentile] unto *God in one body*." But what body is it in which he, Christ, reconciles "Having slain the enmity thereby; and came and preached peace to you which were afar off [to the gentile], and to them that were nigh," that is, the Jews.

The Jews were "nigh for their fathers' sakes." In themselves, on their own merit, the Jews were separated from God, and were just as far off as the gentiles. But God had made promises to their fathers, and they were beloved for the fathers' sakes. And they had the advantage, for to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." In this sense, and for this cause, they were nigh. And he preached *peace* to them *that were nigh*; they needed peace preached to them.

Thus "through him we both have access by one Spirit unto the Father."

**May 2, 1895**

**"God's Eternal Purpose" *The Signs of the Times* 21, 18 , pp. 5, 6 .**

BY ELDER A. T. JONES

[From a discourse before the General Conference Institute.]

"And we know that all things work together good to them that love God." Rom. 8:28.

How do we know it?—He not only says but he has worked it out before our eyes; has given a living demonstration of it. So he carries us right through that now. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." What purpose?—Why, his eternal purpose concerning all creatures, concerning man with the re which he purposed in Christ Jesus our Lord. That purpose from eternity is purposed in Jesus Christ; and when we are in Jesus Christ, that purpose embraces us. When we yield to Christ, sinking ourselves in him, we become a part of that eternal purpose; and then just as certainly as God's purpose is to succeed, we shall be all right; for we are a part of his purpose. Then just as certainly as Satan can do nothing against God's purpose, so certainly he can do nothing against us; for we are in that purpose. Just as certainly, then, as all that Satan does, and all that the enemies of God's truth can do, working against God and his divine purpose, and at last all these things against us—so certainly as all this cannot defeat or cripple that eternal purpose, so certainly it cannot defeat or cripple us, because in Christ we are a fixture in that purpose. It is all in him; and God has created us anew in him.

Read on, then. God tells us how we know that all things work together for good to those who are called according to God's purpose. "For"—what does that mean?—It means the same here as "because;" that is, we know this because God has done something here to demonstrate it so that we can know it. What is this, then, by which we know it?—We know it *because* "when he did foreknow, he also did predestinate to be conformed to the image of his Son." What is God's predestination, then? What is the design that he has fixed beforehand, that he has prepared before hand for every man in the world? For he has foreknown all; he has called all. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

What is the destiny that he has prepared beforehand for every one?—It is that we should be conformed to the image of his Son. Where?—While we are in this world, conformed to the image of his Son, as his Son was in the world; but he did not get done with his Son in this world; he took him from this world. Then as certainly as his eternal purpose carried Christ beyond this world, that predestined purpose is concerning *us* beyond this world, and carries us beyond this world. And as certainly as his predestined purpose is that we shall be conformed to the image of Jesus Christ in this world, as he was in this world, so certain it is that we shall be

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conformed to the image of Jesus Christ in that other world, as he is in that other world.

God's eternal purpose prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ as he is, glorified, and at the right hand of God to-night. In Christ he has demonstrated this. In Christ, from birth to the heavenly throne, he has shown that that is his purpose concerning every man. Thus he has demonstrated before the universe that such is his great purpose for human beings.

God's ideal of a man is not as man stands in this world. Take the finest figure of a man that ever stood in this world,—the tallest, the most symmetrical, the best educated,—the finest in every respect, the fullest, completest man in himself—is that God's ideal of man?—No; God's ideal of man is *God* and the *man* joined in that new man that is made in Christ Jesus by the destruction of the enmity. See Eph. 2:14-16. That new man that is made of the union of God and man is God's ideal man.

But take that man as he stands in this world, in the perfect symmetry of human perfection, and unite God with him so that only God is manifested in him, and that is not yet God's full ideal of a man; for the man is still in this world. The ideal of God concerning that man is never met until he stands at God's right hand in heaven glorified. O, he has prepared great things for us, and let us enjoy them!

Read on, therefore: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." "He is not ashamed to call them brethren." "He that sanctifieth and they who are sanctified are all of one." "Moreover whom he did predestinate, them he also called; and whom he called [those in whom that call meets its purpose, and in whom the call is effective. He calls every soul—that is true on his part; but the call itself does not meet its purpose; only those who respond and meet the purpose of that call, in whom the call takes hold], them he also justified; and whom he justified [mark, not those who justify themselves, those whom he justified], them he also glorified."

Thus we see that God's purpose concerning man is not fulfilled until man is glorified. Therefore Jesus came into the world as we do; he took our human nature as we do, by birth; he went through this world in human nature—God dealing with human nature; he went to the cross, and died—God dealing with human nature; he went to the cross, and died—God dealing with human nature on the cross and in the grave, and God raising him and setting him at the right hand



of God, glorified. That is God's eternal purpose; that is his eternal predestination; that is the plan he has arranged and fixed for you. Will you let him carry out the plan? We cannot do it; he must. But he has shown his ability to do it. He has proven that; nobody can dispute it. He has proven his ability to take us and fulfill his purpose concerning human nature, concerning sinful flesh as it is in this world.

Furthermore, "Whom he called, them he also justified; and whom he justified"—what did he do next?—He glorified them. Now a question: Those whom he justifies he glorifies; he cannot glorify them until he has justified them; what, then, means this special message of justification that God has been sending these years to the church and to the world? It means that God is preparing to glorify his people. But we are glorified only at the coming of the Lord; therefore this special message of justification which God has been sending us is to prepare us for glorification at the coming of the Lord. In this, God is giving to us the strongest sign that it is possible for him to give, that the next thing is the coming of the Lord.

He will prepare us; we cannot prepare ourselves. We tried a long while to justify ourselves, to make ourselves just right, and thus get ready for the coming of the Lord. We have tried to do so well that we could approve ourselves, and be satisfied, and say, Now I can meet the Lord. But we never were satisfied. No; it is not done that way. Whom *he* justified, them he glorified. Now since God justifies, it is his own work; and when he is ready for us to meet the Lord, it will be all right, because it is he himself who prepares us to meet the Lord. Therefore, we trust in him, we yield to him, and take his justification; and, depending only on that, we shall be ready to meet the Lord Jesus whenever God chooses to send him.

Thus he is preparing now to glorify us. Again I say, It is a fact that we have been content to live too far below the wondrous privileges that God has prepared for us. Let the precious truth raise us to where he wants us.

**May 16, 1895**

**"The Civilizing Influence of Christianity" *The Signs of the Times* 21,  
19 , pp. 6, 7 .**

BY A. T. JONES

A QUESTION has been raised as to the influence of Christianity in civilizing people beyond the limit of those whom it Christianizes. A good illustration is before us in Christianity in the Roman Empire, which will answer the question and also illustrate the principle.

When Christianity started in the Roman Empire, there was no such thing known as rights of conscience. In fact, there was no such thing known as the rights of the individual, of any kind; and as the rights of conscience are the chief of all rights, of course this was the least known. Christianity means nothing if not the rights of conscience. That was its one claim that overtopped everything else,

and of course included everything else, as it entered the Roman Empire. The contest between Christianity and all the power of the Roman Empire was upon the Christian's claim of the right of conscience, the empire of Rome denying it, because the empire did not know anything about it.

Rome said, "What the law says, is right." But the Christian said, "What *God* says is right, *that* is right; and what God says is wrong, that is wrong." To Rome, the state was god; and therefore the maxim, "The voice of the people is the voice of God." And as the law was the voice of the people, so the law was the voice of the Roman god. Therefore when the Christian denied the Roman god, and asserted the rights of conscience toward the *true* God, he himself became judge of the right or wrong of the law, which to the Roman mind was in itself the test of wrong or right.

That contest went on for two hundred and fifty years before it was settled in favor of the rights of conscience. And by that time the principles of Christianity had so impressed the pagans, who made no profession of anything but paganism, that the rights of conscience were sacred, so that when the apostasy seized the civil power and began to use it in behalf of what they called the Christian religion, then *pagans* pleaded the rights of conscience.

There is the whole story. Christianity, the principles of Christianity, *Christianized* multitudes of people. The Christianizing of these people fixed in them, in its integrity, the rights of conscience; and there it was so fixed that they would die rather than yield. That was genuine Christianity. These were Christianized, and by their integrity, at the

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expense of every consideration in holding to that principle, pagans themselves were impressed by it, to the point to which they pleaded it when occasion offered. There is where Christianity Christianized one multitude of civilized another.

This illustrates the principle that Christianity, if held faithfully by those who profess it, will exert upon those who are not Christianized by it, upon those who make no pretensions to Christianity at all, an influence for good, that will elevate them above savagery, and above the base principles and ways of civilized paganism.

Macaulay discovered the principle, too, and expressed it in a sentence that is one of the most powerful human statements there is in literature, in favor of Christianity. In writing of India, in a certain place he makes this remark: "*A man needs to be a Christian to desire that Christianity should be spread in India.*" That tells the whole story. Now a Christian wants Christianity spread in India for Christ's sake, for the sake of souls who will be Christianized. The man who is not a Christian can well wish for Christianity to be in India, for the sake of the poor heathen that would be elevated, even if they do not become Christians. That is the thought.

But the mischief has always been, and it is yet, that Christianity is not taken and held *for what it is* by those who profess it. God is not given large enough place in the profession of it by those who profess it; and by not being given large enough place, he does not have any chance to demonstrate the real power of Christianity in these people who do not give him the place that belongs to him, in

which he would demonstrate the divinity of Christianity with power that would convince. Then men, finding the loss of that divine power and influence, go about to do by themselves and by human power the things that would be done by the Lord if only they would give him the place that belongs to him in their profession. That is why professed Christians must put themselves forward and propose to legislate, or get into office, or manage, and dictate to those who do legislate or are in office. And all to give things "a Christian mold," and make that influential in elevating the people, and bring cities, states, and nations around to the right way. But that is putting *themselves* in the place of Jesus Christ; that is putting themselves in the place of God. And that is the mystery of iniquity over again.

Let those who name the name of Christ do it in such integrity, in such absolute surrender to God, as will give to God all the place, and him alone all the place, that belongs to him. Let the influence all be his, let the power all be his, let him alone be look to, and depended upon, to do all in all. *Then* Christians will see the power of God so manifest that they would be ashamed to put themselves forward to give mold or shape to the influence of Christianity.

When people do not give the Lord the place which belongs to him, and therefore do not see what they expect to see, it is very natural that they should begin to think that they are better than the Lord, and could do better than he does, and so they must take hold and do the things their Christianity fails to do. But that, I say again, and it is plain to be seen, is only to leave God out, and put themselves in his place. And by leaving God out they leave out his power; and by putting themselves in his place, they put into exercise *their own* power; and that is worldly, earthly, sensual, and, at the last, devilish.

**July 18, 1895**

**"Eternal Depth of God's Word" *The Signs of the Times* 21, 26 , p. 7 .**

BY A. T. JONES

God's purpose in making known to us his will is an "eternal purpose." Eph. 3:11. And the Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. How deep then are his thoughts?—Just as deep as is his purpose. How far-reaching is that purpose?—Eternal. How deep then are the thoughts expressed in the Scriptures?—Of eternal depth. In how many expressions in the Scriptures is the thought of eternal depth? In how many passages?—*Every one*. Has it required all the Scriptures that are written, for the Lord to express to us what he wants to tell us of his eternal purpose?—It has. Then how deep is the thought in each passage of Scripture and the words that are used to tell it?—Eternal. Then just as soon as any man catches one of these thoughts and thinks, "I know it now, and have got it in that passage; I have the truth; I have all there is of that thought," he has shut up his own mind from the wisdom of the knowledge of God. He has put himself and his own mind in the place of God and his thoughts. The man that does that

cannot learn any more. Do you not see that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statement of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these?—No limit at all. Then does not that present the splendid picture, and the grand prospect, that the eternal, the whole, mind of God is wide open before us for us to study them?

And until all the depths and eternities are past we shall never get to the place where we will have the right to think we know that thing and are through learning from its eternal depths.

I am glad to know that we have such a subject as that to study upon, and such a length of time as that (eternity) in which to study it.

**October 31, 1895**

**"We Would See Jesus" *The Signs of the Times* 21, 43 , p. 9 .**

BY A. T. JONES

"AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired of him, saying, Sir, we would see Jesus."

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of Jesus upon everybody's lips. From the highest to the lowest, from the proud and courted Pharisee to the outcast leper, from the highest priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about Jesus—of course not all praising him, not all glorifying him; the chief priests and the Pharisees were most bitterly opposed to him, and were only waiting impatiently for an opportunity to kill him, while the common people were anxious to make him a king. But whether it was to praise or to condemn, whether it was to kill or to make a king, the sole subject of it all was Jesus, and it was the most natural thing in the world that these Greeks should want to see the Person about whom so much was made.

From that day to this, the name that has been used most in this world is the name of Jesus. The one Person about whom more has been said, and of whom more has been made, than of any other person this world ever saw, is the Man Christ Jesus. True, as at the first, some have praised him, and some have cursed him; some have worshiped him, while others have sought to kill him, crying, "Crush the wretch," and often he has been wounded in the house of his friends; still the name more than all others that is used in the wide world to-day is the name of Jesus. And with those Greeks of old, we now say, "We would see Jesus."

Not, however, as they, simply because much is said of him, neither for or against him; not because there are even now those, as Ingersoll, who would kill at least his name out of the earth; nor yet because there are those, as the National Reformers, who would take him by force and make him king of the United States. Not because of any of these things would we see him. But we would see him as he is, for what he is. For even as saith the scripture, having not seen him, we love him (1 Peter 1:8); and because we love him we would see him. Having not seen him, we love him because he first loved us. We love him because he loved us and gave himself for us. We love him for his gentle pity for sinners such as we. We love him for his cheerful mercy to men so fearfully undeserving as are we. We love him because in "the great love wherewith he loved us" he, "his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." We love him for his lofty humanity. We love him for his "profound reverence for infinite goodness and truth." We love him for the moral force and the benign influence of his mighty character. We love him for his perfect goodness. For this cause would we see him. We would see him because of

—"the character he bears,

And all the forms of love he wears."

Yet we would not now see him as he is. We would not now see his visage so married more than any man, and his form more than the sons of men. We would not now see him a man of sorrows and acquainted with grief. We would not now see him oppressed and afflicted. We would not now see him taken as a lamb to the slaughter. We would not now see him in his travail of soul. We would not now see him in his dreadful agony on the cruel tree.

No; we would see him as he *is*. We would see him "that liveth," though once dead, but now "alive forevermore, Amen," and who has "the keys of hell and of death." We would see him as the disciples saw him—"his face did shine as the sun," "and his raiment became shining," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." We would see him as Stephen saw him—in glory, "standing on the right hand of God." We would see him as Paul saw him—shining in light "above the brightness of the sun." We would see him as John saw him—"his head and his hair white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters;" "and his countenance as the sun shineth in its strength." We would see him as Isaiah saw him—"sitting upon a throne, high and lifted up," and the train of his glory filling the heavenly temple, about him standing the bright seraphim shading their glorious faces from his ineffable glory, and crying one unto another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." (Isa. 6:1-4 with John 12:41). We would see him coming in the clouds of heaven with power and great glory, and would hear his might voice saying to his angels, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." And then and there in the midst of the church would we see him and hear his glorious voice singing that song of promised praise to the Father (Heb. 2:12). O, 'tis thus that "we would see Jesus"!

And we thank God, not only for the hope that we *shall* see him as he is, but also that the signs are abundant all about us that show this "blessed hope" shall be fulfilled. So the blessed promise is that we shall not . . . "see him as he is," but "we shall *be like him*." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that *when he shall appear, we shall be like him; for we shall see him as he is.*" We would see Jesus. But while so living and walking, we would never for a moment forget that he "that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3. And, even so, we would indeed see Jesus.