1:15] Peter is clear as the light on the act that Jesus must remain in heaven until a period described as "the times of restoration," moving that all things will be out of order until it returns. At the same time the inspired speaker promises that return in so many words: "Repeat ye therefore, and be converted, that your sins be blotted out, when the times of refreshings shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began."
(Ac 3:19, 21.)

We may rest fully satisfied, that when Jesus takes to himself his great power and reigns, a speedy and wonderful change will pass over the nations of the world. Instead of weary centuries of miracle by the tyrant kings of the Gentiles, sin rampant, Satan at large, the nominal Church a melancholy exhibition of worldliness, and true saints waiting, praying, watching, struggling and wondering how long it will yet be ere the morning breaks, there will be a swift destruction of the enemies of righteousness, and a rapid diffusion and development of piety, rectitude, and truth. The glorious King will rule as never king did before. He will fill Zion, and the world through Zion, "with judgment and righteousness;" and "wisdom and knowledge shall be the stability of his times." Good men will no longer talk about "the mysteries of Providence,"—mysteries indeed, if our blessed Lord is on His throne all this time—but the majesty of righteous government over every form of wrong and rebellion will be sublimely manifest, to the admiration of every loyal subject of the glorious Sovereign, and the confession of all who dare dispute His will.

The forms of speech in the parables are decisive proofs that Jesus is still waiting for His throne. "After a long time," the Lord of the servants to whom the talents have been intrusted cometh and reckoneth with them. The Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and commanded the porter to watch. A certain nobleman went into a far country to receive for himself a kingdom and to return. And when he was returned, having received the kingdom—which obviously means that he returned as soon as he received it—then judgment, or the exercise of royal authority, began at once. Rewards for fidelity, punishment for negligence, and death for refusal to submit to his sceptre, were promptly bestowed. The idea of righteousness, of putting disordered things right by the exercise of absolute regal power, flashes irresistibly upon the mind here. This is a King who will not be trifled with. He has waited long for His kingdom, carrying on a work of marvellous grace in the interval; but now that He has received the sceptre decreed for Him, "He will make a short work upon the earth," and put things speedily to rights in his house, which the worldly, worldly, self-indulgent, and quarrelling servants have thrown into disgraceful confusion, making an ecclesiastical Babel of that which should be the scene of love, peace, and joy.

Finally, it is to be noticed also that Daniel says, that the God of heaven is to set up a kingdom in the days of the last kings of the fourth and last Gentile dynasty, a note of time which clearly proves that it is not yet set up. The Baler of this magnificent kingdom is one like the Son of Man—the same, yet how unlike the Man of Sorrows—who is to come with the "clouds of heaven," the very sign which He himself gives: "And then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30.) Daniel describes the kingdom which the Son of Man is to receive from the Ancient of Days, at the time in question, in a few words weighty with meaning: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." (Dan. 7:14.) The splendor of this description of the dominion of the coming King is unrivalled; and its loyalty is not heaven, but earth; for, as if to prevent all mistake here, we are assured that it is "under the whole heaven."

One more proof of that which has been sufficiently proved already, if the reader accepts the testimony of Scripture in its fair and obvious meaning. We have already referred to the parable of the pounds. Why did our Lord deliver this parable? To correct the mistake of the people who "thought that the kingdom of God should immediately appear." (Luke 19:11.) The time of its appearance, however, cannot be far off now. All creation groans for it. And when it comes, may the reader and the writer be honored with admission to its glory.

---

**Editorial.**

**The Removal of the Saints.**

How many things have been taken for granted, without proof? How have things that are different been confounded, because of their similarity! What a blind deference has been paid to great names, to authority, to commentators, to textbooks! To dissent from them, to think for yourself, to independently investigate,—how often have these things fastened a taint of supposed heresy, and that even in the Protestant Church! How often has confusion arisen from the asserted, but unproved, excusing tautology of parallel passages! In fine, how often, in the modern Church, has the word of God been made of no effect through the tradition of the elders?

We thankfully accept the experience and the labors of our forefathers in exegetical studies, wherever such can be proved to be sound. But, if not—percept! "To the law, and to the testimony!" Harmonize the Scriptures. Use diligently the Bible. If their conclusions cannot stand this test, it is "because there is no light in them." If they "speak not according to this Word," their conclusions must be, very respectfully—perhaps regretfully—laid aside. We refuse to take statements as dictated. We prefer to regard the Holy Scriptures as a fresh volume, just put into our hands, as it were, for the first time. To us they are new, however ancient and venerable in themselves.

It seems incredible how man of other wise sound judgment, and of undoubted piety, should be so warped as to refuse to apply to the Bible the rule they employ with every other writing, via, to accept words in their plain meaning. But such is the force of prejudice and of habit, and such is the reverence for traditional teaching, that an artificial, manufactured sense is looked for almost everywhere, and predictions or narratives are believed to be clothed in "figurative language," when the passage, according to the universally admitted law of language, contains not a solitary figure. The angelic message to the Virgin: "Thou shalt conceive in thy womb," is not violently distorted to mean, "Thou shalt entertain an idea in thy mind!" but the equally plain declaration, "He shall reign over the house of Jacob forever," is asserted to mean, "He shall be supreme in the affections of Christians." The whole system is so utterly incredible that it is a marvel of marvels how sensible men could have been induced to give it confidence.

We have thought it well to let these remarks precede and pave the way for the consideration of that important topic which forms the subject of this and a subsequent paper, viz., the fate of true disciples at the close of this dispensation or age. It has been suggested, additionally, by the interesting letter in vol. iii, page 156. The reply to this letter is entirely satisfactory as regards the virgin; but it has (judiciously) left untouched the difference between the "servant" of Luke 12:45, and the "evil servant" of Matt. 14:48, both of whom are in their hearts, "My lord delayeth his coming," and both of whom are "cut off" from privileges; whilst the latter only is doomed to weeping and grinding of teeth, because he, in addition, is a hypocrite:
and from want of a clear apprehension of this difference, as well as of the fact, that being "cut off" (margin) does not necessarily imply loss of salvation, arises the difficulty in the mind of the writer of the aforomed letter.

In a previous paper (see Prophetic Times, vol. iii, pp. 129, 141) the question was considered, What are the New Testament covenants? But the subject has still wider bearings, as we purpose now to show, as far as God has given, and shall give, enabling grace.

It cannot be too often repeated that there are various stages in the Second Advent of our Lord, as was the case at his First Coming in the flesh. In a general view, the prophets speak of both of these as single events, although both consist of a number of particular and successive occurrences, as just as we speak of the French Revolution, the American Revolution, the English Revolution, the great American Rebellion, as single events.

It was the want of a clear insight into the various seasons and stages that raised the disciples, and many of the Jewish people of old, to be so much at a loss respecting the apparent Messianship of the Prophet of Galilee. "Is this the Christ?" And yet, "Out of Galilee ariseth no prophet." Both were right; but the conclusion the objectors drew was erroneous.

It was predicted to Daniel, that in the time of the end—up to which time the prophecy should be sealed—many should run to and fro, and knowledge should be increased. This prophecy is fulfilling before our eyes, in a double sense. Men have made surprising discoveries in science and the arts; and locomotion, and the transmission of intelligence, have become wonderfully rapid through the aid of steam and electricity. So, also, the true millennial faith of the Primitive Church having, in the providence of God, been strikingly revived, earnest students have "run to and fro" over the sacred pages; and the Divine Blessing on their indefatigable and prayerful investigations has, through the harmonizing of the various portions, added very greatly to our insight into the purposes of the Lord.

And of all the clear inferences drawn, none is so remarkable and important as the difference between the "parousia" and the "epiphany"; or, in other words, the glorious visible manifestation of the Lord, and his previous silent, unheared, unnoticed, and unknown coming as a thief.

This "coming as a thief," just as the iniquity of the earth has ripened, is imminent. It may occur at any moment.

Those who are "ready" will be translated, as Enoch was, and be that "kept from the hour of trial that is to come upon the whole world," and the reason which Jesus gives for it is, because they have kept the "injunction." He left "concerning the patient expecting" of Him, and the patient enduring of the suffering incidental to it, which suffering He, in the days of His flesh, experienced to the full. It was in this sense that John, after having understood the coming wonders of the Revelation, said: "I am thy companion in the suffering connected with the present time of patient expectation of the coming of Jesus."

Men and brethren, are these things so? or is such an expectation indeed an idle dream? The Scriptures promise that some shall be preserved from "the hour of temptation," that some shall be "counted worthy" to escape all these things, and to "stand before the Son of Man." Then others will not. And in no other way than by successive stages in the Advent can the apparent contradictions between the announced, and public, and visible, appearing in glory, and the unannounced, silent, sudden, "coming as a thief" be reconciled.

It is often objected: "The coming of Jesus cannot be so near as some assert, because none of the predicted convulsions of nature have taken place—the sun has not yet been turned into darkness, nor the moon into blood, as is foretold they will be antecedent to it." This objection would hold were it not that the Scriptures, on the other hand, represent that subtle event as occurring in a manner totally unannounced and unexpected. It is undeniable that it is the repetently expressed will of God that every believer, from the earliest time, should be in so expectant an attitude as not to look for any expected prophetic event to occur between his lifetime and the coming of Jesus, portion of the Church will take place at each of these—yet we do know that all-important event is near, and are safe, and warned by Scripture, in looking for it. The signs of the times, and especially the wonderfully altered condition of the Jewish people, give a clear general indication. Besides which, the foreshadowing yearly fulfillment of the Revelation, though it lies so near, is nearly run out; and, above all, the predicted 6990 years have nearly expired, and all the other prophetic chronological periods, in their foreshadowing yearly fulfillment, are just running out. It makes no difference that, as yet, the precise day and hour cannot be pointed out. God has wisely permitted this until the Great Tribulation begins, or (for more attentive and prayerful minds) until Daniel's predicted covenant of one week shall have been made. (Dan. 9: 27.) The facts remain the same. Nor does the "confirming" of this covenant necessarily precede—it probably does not precede—the translation of the eagles. We repeat it, their removal is the very first event in the coming galaxy of wonders.

And what if some, unwilling to go through the prayerful and laborious investigation that leads (as yet) to the full convulsion of these facts, should be unable to perceive them? May not this very thing, if an unbelieving age, be permitted of God, as a test of their fidelity, especially if they occupy a ministerial position? The removal of the New Testament eagles is close at hand. It is a time of universal expectation. All thinking minds in the whole

* The author of an able work that has lately appeared, discussing the various theories put forth concerning the Second Advent (a work that has barely even received a respectful notice in the theological works of the day)—R. C. Shinn's "Great Question of the Day"—in his appeal to some of the leading post-millennial clergymen of the United States, well says:

"Is it not, we submit, a fearful thought if, perchance, the very errors which originate in the infirmities of the Lord's servants should be designed, in His all-wise providence, as a test of our fidelity in 'searching the Scriptures daily to see whether these things be so,' and in case of our neglect to do this, to 'blind the minds' of those who, on the above pretext, reject the truth?" (Pages 25 and 26.)
Church are asking what is about to transpire. We have reached the year 1866, the annus mirabilis, so long looked forward to as the termination of the Pope's temporal dominion, and pointed out as such by various commentators. And it is most remarkable that for several years past, by common consent, the "Week of Prayer," at the beginning of the year, has been very generally observed by the Church in all parts of the world. Not "two or three" have agreed on earth as touching the things they shall ask, but the great majority of the most earnest and pious believers. Will not God hear his own children, or thus cry to him for a revival of genuine religion, and the universal prevalence of Christianity? He will. But He will answer "by terrible things in righteousness." Judgment, in both senses of the word, will begin at the house of God, as it always does, both by the translation of the sturdy saints, who even now cry day and night, "Come, Lord Jesus," and by the persecution of others by Antichrist. The post-millenarian brethren are expecting the conversion of the world; the pre-millenarian brethren are expecting the opening of the grand drama of the Revelation. But all are expecting something unusual. Not that these things must necessarily occur in the near present year, 1866, but "the time is fulfilled," and that the winding up is just taking place. The "parousia may occur this very night, or any night or day as it passes. We challenge the world to disprove it.

K. E. R.

IS IT A STUMBLING BLOCK?

Some one writes us, that he receives, and reads with interest, our weekly issues, but that he has one difficulty which deters him from accepting the doctrine of the imminency of our Saviour's coming. "One thing," he writes, "is, and always has been, a stumbling-block in my mind; it is this: In reading the New Testament, we see evidently that the Apostles themselves most certainly believed and taught that Christ's second coming would occur during their lives or generation; and yet many centuries have passed away, and he has not come. How then can we be much impressed with the idea of his coming in our day? Their words and their views, gathered, as we are obliged to gather them, from the New Testament, do not afford a solid, satisfactory basis for a convincing argument, mistaken as they evidently were themselves. Can you wonder then why some Christians hesitate to adopt your views, so far as to decide to affect their own lives or teachings?"

We think our correspondent has found a difficulty where none exists. If the point he urges is of any force, it weighs as heavily against Christianity in general, and against the credibility of the sacred writers as inspired teachers, as against our particular doctrines. If he is a Christian, and holds the New Testament to be an inspired book, the same processes by which he recognizes his alleged difficulty with his faith in the Gospels and Epistles will also reconcile it with what our Scriptural is meant to teach. It is, therefore, an adequate meeting of the case, in the shape in which he has presented it, just to turn it over to the department of Christian evidences, in which all Christians, of all shades of belief, are as much concerned with it as ourselves. We may say, however, that he has not correctly represented the facts in his premises, nor argued logically in reaching his conclusions. A more accurate version of the matter deserves to be given, and in that may be found a satisfactory removal of the block at which he has been stumbling.

There is, indeed, a good deal of variety, and seeming conflict, in the declarations of the Scriptures as to the nearness or remoteness of the Saviour's second coming. That many of the early Christians expected it to come in their day is not to be doubted. Paul spoke of himself and his brethren as likely to be among them that are alive and remain unto the coming of the Lord." (1 Thes. 4:17.) He wrote to the Corinthians that his calculation was that they should "not all sleep" before the time would come in which "the last trump" would sound, and they "be changed." (1 Cor. 15:51, 52.) And to the Hebrews he said: "Yet a little while, and He that shall come will come, and will not tarry." (Heb. 10:37.) James, also, wrote "to the twelve tribes which are scattered abroad, stablish your hearts, for the coming of the Lord draweth nigh." (5:8.)

Peter wrote to the saints in Pautus, Galatia, Cappadocia, Asia, and Bithynia: "The end of all things is at hand; be ye therefore sober, and watch unto prayer." (1 Pet. 4:7.) John wrote: "Little children, it is the last time; and as ye have heard that the Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time." (John 2:18.)

And yet, there was no such settled confidence and certainty in the minds of these Apostles, or intended to be conveyed by these words, as though the event referred to might not be perchance yet delayed. As Professor Butler has well observed: "The same St. Paul who addressed the Thessalonians in his first epistle as if they, yet alive, were to behold the coming of Christ, in his second warns them that his words were meant to justify no such certainty, as much as that the day of Christ was to be preceded by a great and conspicuous apostasy. The same St. James who had spoken of the same coming as drawing nigh, introduces his assertion with exhortations of endurance, and illustrations drawn from the 'long patience' of the Lord manifesting waiting for the fruit of the earth. The same St. Peter who in his first epistle contemplated the end of all things at hand, and bids Christians hope for the 'grace' to be brought at the revelation of Christ, in his second obviates objections to the tardy march of the expected Judge, not by denying the fact (as our correspondent's conclusion would require), but by reminding his reader that the Lord is not slack as some men count slowness, but long-suffering to usward, and that the cycles of His providence are framed upon a scale in which one day is as a thousand years, and a thousand years as one day. And the same book of Revelation which promises the rapid return of Christ unfold all antecedent series of events, probably to occupy long receding ages." (5:8.)

It is also to be noted in this connection, that the Scriptures themselves repeatedly declare that the first Christians were purposely held back from all certain and definite knowledge respecting the times and seasons. Even Christ himself is represented as, at one time, uniforms as to that point. His own words, more than once recorded, are: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." (Mark 13:32; Matt. 24:36.) And so again, when His disciples questioned Him to know the subject, His reply was: "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1:7.) These passages, connected with others of like tenor, prohibit us from expecting any certain or definite information from the writers of the New Testament as to the exact time of the Advent. They inform us in advance that, so far as it was given them to know, the Saviour's coming might be in their day, or it might be deferred to a period in the remote future. Their words are, therefore, no more to be taken as asserting or fixing the Advent as certainly to take place in their day than as having reference to events which did happen in their day, which some have been disposed to accept as the coming of Christ, which they were looking with so much anxiety and hope.

And then again, so far from arguing the non-inspiration of the Apostles, or the untrustworthiness of their words respecting Christ's coming, the indefinite imminency in which the New Testament leaves it ought to induce the contrary conclusions. It shows the presence, not the absence, of Divine wisdom in the whole matter, in so arranging the allusions to the time as to secure the same practical effects for every age without confusing the promise to any. We can really see how Providence would have defeated some of the very ends at which it aims if any other method had been adopted, or the manner of speaking of the time of the Advent had been anything different from what it is. It is the Divine will that the return of our Lord should be, in every generation, the subject of perpetual watchfulness, expectation, conjecture, fear, desire. To cherish anticipation, he has permitted gleams of light to cross the darkness; to battle presumption, he has made them only glaciæ. He has harmonized with consummate skill every part of his revelation to produce this
with our present light, we can, already, distinctly trace a fourfold removal, a fourfold succession, and a threefold transition, together with (probably) a threefold resurrection. 1. The eagles. 2. The wise virgins. 3. The wilderness saints. 4. The great tribulation saints. These are the living believers at the Lord's Advent. They, together with the vast multitude of dead saints that shall be resurrected, constitute the body of the New Testament elect. At the first Advent there was a succession of distinct events. Both analogy and Scripture point to a similar succession at the second.

In a recent article, entitled "The Eagles," (see "Prophetic Times," Vol. III., pp. 129, 144), we spoke of the removal, by translation, of the Eagles and of the Wise Virgins, as occurring antecedently to that of the great body of believers; and such is the case; nevertheless, we must distinguish between them likewise. For, in the time of the Virgin, the whole Church—all the Virgins—go forth to meet the Bridegroom. That time is not now. For, as the Jews of old, at Corinth, Acts 18: 6, opposed themselves, and blasphemed, when Paul announced that the Messiah had been crucified, (as too, at Thessalonica, "This Jesus whom I preach, is Messiah?!?"") in the same way now, the great body of the Church despises His personal reign on earth, and stigmatizes it as "sensual" and visionary; thus attempting sacrilegiously, albeit unwillingly, to rob the Divine Sovereign of the brightest jewels of his crown. Hence, too, the peculiar favor shown to those who, among believers, are pressed in spirit not only to hold and confess the singular faith, but also to expect Jesus, being ready: for God's rule is, "Them that honor me I will honor." But what is the time of the Wise Virgins? Jesus answers, Matt. 25: 1, "Then," Thus he designates it, relatively, if not absolutely. And when is this "then"? It seems strange that it should, as far as we know, have hitherto been overlooked, that in the natural order of the narrative (and we must accept that order, unless convincing reasons are shown to the contrary), the Virgin go forth after the Eagles have been removed. It is when that servant, who is found giving the meat in due season, shall have been made ruler over all the Lord's goods. And what is the most in due season? The context shows that it is faithfulness in connection with the coming as a thief. "Whom the Lord when he cometh shall find so doing." These faithful teachers are found not only announcing His personal reign on earth, in general, but proclaiming His immediate Advent, and the manner of it, as a thief. And this singular faithfulness, at the risk of self and even, too often, the goodwill of their brethren (which, next to the Master's, they value most highly), is counted righteousness unto them, as with Abraham and Phinehas of old, though in another sense; and especially because the matter in question is, as it were, the apple of the Redeemer's eye, viz., the reward that was set before him, for which, alone, he "despised the shame." These saints—the Eagles,—when the last and most fearful night of card's sorrow begins to overshadow it, are taken away, "at even," because they needed no urging to pray, "Come Lord Jesus," and therefore had already the mind of the Spirit. See Rev. 22: 17, 20. For it cannot be too often repeated that the coming of Jesus is the grand point, held up to view by the Holy Ghost at the close of the secret Scriptures, as that on which everything depends, and that the prayerful expectation of it is the true posture of the Church.

The Eagle saints are identical with the saints of Rev. 5, and likewise (perhaps) with 144,000 of Rev. 14; but we are inclined to think that the latter may be a narrower circle of the former. The Eagle saints undoubtedly as we said on a former occasion (though we did not then yet quite clearly comprehend the distinction between them and the Wise Virgins), comprise both changed living ones and resurrected believers. Their "hot," is the price of the high calling, to be described. Phil 3: 14. They comprise, in the general, but 3: 14. They comprise, in the general, but 3: 15); to be thus minded, viz., to seek for 3: 15), to be thus minded, viz., to seek for price. Knowing by the Holy Ghost that price. Knowing by the Holy Ghost that
coming as a thief would not occur in his life-
time,—although he also knew that “we shall 
not all die,” and that Jesus had said, “He that 
is living, and believeth in me, shall never die;”
—and his utmost ambition and effort were, not to 
attain a resurrection, in general, in which even 
the wicked, however unwillingly, naturally 
share, but to “that resurrection from amongst 
the dead ones;” (Greck: Phil.3:11) at which 
also he will receive the crown of righteous-
ness, which, at present, is still reserved for him.
2d Tim. 4:8.

This glorious company is identical with the 
symbolical Man-child of Rev. 12, “caught up 
to God and to His throne.” Rev. 12:5. Doubt-
lessly also, it constitutes the Bride. Speaking 
generally, the whole Church, perhaps, and even 
the New Jerusalem itself, as embodying all 
within it, may be called the wife of the Lamb: 
Rev. 21:9; but that there is a Bride, in a 
stricter and narrower sense, is apparent from 
Ps. 45, and Canticles 6. In Psalm 45, we read 
of the king’s daughter, of the virgins her com-
panions, and of the queen. In Canticles 6, we 
read of three-score queens, four-score concu-
bines, and virgins without number. In Canti-
cles 6:13, we not only find the Bride, the Shul-
amite (the feminine of Shulam, the Prince of 
Peace), but also a most remarkable allusion to 
her twofold nature, ennobling changed living 
ones and resurrected ones, in the dual word “Ma-
hamamim;” which word occurs in the Hebrew in 
one other passage only, and is very significant.

We have no doubt that those who are not in 
the habit of closely comparing and harmonizing 
the word of God, will speak merrily, almost 
contemptuously, of this; and experience fully 
prepares us for it; but, every word of God is 
true, and all Scripture is profitable for doctrine, 
for instruction. He that is now already able to 
receive it, let him receive it; but this attain-
ment is not, we admit, to be had without labor 
and devotion. Nor will it do to hold this 
sublime truth in unrighteousness, nor even mere-
ly speculatively; entire consecration is presup-
posed for those redeemed away from the 
earth, and from amongst men, follow the Lamb 
whithersoever He goeth. He that is able to 
receive it, let him receive it. Nevertheless,

whereunto we have already attained, let us 
walk by the same rule, let us mind the same 
things; and if, in anything ye be otherwise 
minded, God shall reveal even this unto you.

But we cannot help asking again: how is it 
possible for those to attain to such a conviction 
who are not yet sufficiently in earnest, or who 
have not yet prayerfully investigated Scripture 
sufficiently to be able to distinguish first prin-
ciples,—to be able to decide between premillen-
ialism and postmillennialism, the great ques-
tion of the day?

Men and brethren, we solemnly ask again, 
are these things so? If they are,—if even 
there is only much to be drawn from Scripture 
in their favor,—we would earnestly say to 
opposers, in the language of the prophet, in refer-
cence to this selfsame coming crisis, “Be ye 
not mockers, lest your hands be made strong.”

Paul, truly, thought within himself that he 
ought to do many things contrary to Jesus of 
Nazareth; Peter told him he was wrong. He 
replied that he spoke forth the words of truth 
and soberness. And on another occasion, too, 
the Jews gave him authority up to a certain 
point, and then cried: “Away with such a fellow 
from the earth, for it is not fit that he should 
live.” On Stephen, too, being full of the 
Holy Ghost, they gashed with the teeth, so 
incredible did the truth seem. Might there 
not be a similar, to some seemingly reasona-
ble, incredulity now?

Men and brethren, are these things so? If 
they are,—if the removal of the Eagles is the 
very first link in the chain of coming wonders, 
if no further previous intimations may be looked 
for,—if the Lord’s promise and his coming to 
His Church as a thief (Rev. 3:3) may occur now, 
how much reason there is for the twelfth propo-
sition in the doctrinal thesis put forth with the 
first number of the “Prophetic Times,” viz.,
“We believe that very important interests are 
connected with the right understanding and 
diligent cultivation of these truths, as indicated 
in Dan. 12:9, 12; Matt. 24:22, 27; Luke 
21:23, 24, 36; 1 Thess. 5:1, 3; 2 Thess. 2:10; 2 
Tim. 4:18; Heb. 9:28; Rev. 16:15; where it is 
taught that only those who are properly awake to 
those particular matters, and watchful, and wait-
ing, and looking for the Lord’s speedy return, and 
prepare accordingly, shall escape the dreadful 
tribulations which are to mark the last day, and pecu-
liar honors in reservation for the wise and faith-
ful.”

O thrice and four times blessed those, who, 
while sighing:

“When shall earth bloom again 
In Eden’s blessedness?”

can give a sober and scriptural reason for the 
hope that is in them, when they add:

“We wait for Jesus from the skies: 
Soon shall His glory to our eyes.”

Let it never be forgotten that whatever may 
be the spiritual attainments of believers, in 
other respects, the Holy Scriptures make this 
prophecy, this spiritual condition, this expecta-
tion of Jesus, the test of the spiritual condi-
tion of the whole man. Rev. 3. It may be 
denied. It may be explained away. But, 
taken out of the Bible, it cannot be. Because 
they have lost the heart of my patience, I also 
will keep thee from the hour of temptation, 
which shall come upon all the world, to try 
them that dwell upon the earth.”

The second class consists of the Wise Vir-
gins. The trumpet shall sound. But whether 
symbolically at the seventh year day (which 
is part of the seventh trumpet), or literally in 
heaven; whether the removal of the ready, 
watching, expecting, supplanting Eagles, will 
or will not be visible to those believers who 
shall be left behind,—one thing is very evident, 
viz., that so astounding an event will wake up 
the whole Church. Then all the virgins (none 
of the ungodly can be virgins) will go out to 
meet the bridegroom. Every believer will not 
only become convinced of the truth of the 
premillennial advent, but will expect the com-
ing of Jesus for himself, and that shortly.

Prophecy will no longer be neglected, but be 
studied and understood.

But, five of these virgins will not only no 
th be Wise Virgins also do, but be foolish.

It is much to be noted that a considerable 
interval of time,—probably several years, per-
haps three and a half years,—will elapse before 
the Bridegroom, having fetched the Eagles, will 
come for the wise virgins. During this period 
the iniquity of the earth will ripen so fast that 
Christians will be brought into a fearful ex-
travagence of distress and persecution. They will 
find themselves unprotected, and exposed, and 
bufeted, amid the howlings of a furious tem-
pest, from which, unlike the Eagles, they, 
through unwatchfulness were not “counted 
worthy” to escape. For the Bridegroom does 
not come for them until midnight; until Anti-
christ is actually about to be enthroned, and, 
sitting in the temple of God, issues the decree 
respecting his image-worship. And by this 
time, in the ordinary course of things, the edge 
will have been worn off from the unparalleled 
- keeness both of disappointment and of expecta-
tion: the ordinary business of life will call 
for attention; and the cares of this life will be 
doubly pressing, in those awful days when un-
expected complications, perplexity, distress 
expected complications, perplexity, distress, 
and prodigies, will crowd upon each other.

Hence they nod, whilst the Bridegroom tarries.

And yet, aroused by the midnight cry,—per-
haps a direct announcement from heaven, 
heard only by believers,—the wise virgins 
are instantly ready. For, observe, they have 
now been worn off from the unparalleled un-
happiness both of disappointment and of expecta-
tion: the ordinary business of life will call 
for attention; and the cares of this life will be 
doubly pressing, in those awful days when un-
expected complications, perplexity, distress, 
and prodigies, will crowd upon each other.

Hence they nod, whilst the Bridegroom tarries.

And yet, aroused by the midnight cry,—per-
haps a direct announcement from heaven, 
heard only by believers,—the wise virgins 
are instantly ready. For, observe, they have 
now been worn off from the unparalleled un-
happiness both of disappointment and of expecta-
tion: the ordinary business of life will call 
for attention; and the cares of this life will be 
doubly pressing, in those awful days when un-
expected complications, perplexity, distress, 
and prodigies, will crowd upon each other.

Hence they nod, whilst the Bridegroom tarries.

And yet, aroused by the midnight cry,—per-
haps a direct announcement from heaven, 
heard only by believers,—the wise virgins 
are instantly ready. For, observe, they have 
now been worn off from the unparalleled un-
happiness both of disappointment and of expecta-
tion: the ordinary business of life will call 
for attention; and the cares of this life will be 
doubly pressing, in those awful days when un-
expected complications, perplexity, distress, 
and prodigies, will crowd upon each other.

Hence they nod, whilst the Bridegroom tarries.
of believers, as we learn from the second and third chapters of the book which shows us Jesus revealed. The wise virgins are the Smyrnians. They do not escape the hour of temptation, although they are taken away before the Great Tribulation itself. No fault is found with their want of entire devotedness, as in the case of the five churches; yet it is said to them, "Fear none of those things which shall come to pass." They did not, in time, "wait for the Son of God from heaven." They did not observe the Saviour's "special injunction to patiently expect and look for His appearing without warning, suddenly, as a thief." The third class consists of the Wilderness Saints. They are entirely distinct from the others. We find the account of these saints in Revelation 12. They, too, in a miraculous manner, are preserved from the Great Tribulation; and, like the Wise Virgins, yet in an inferior degree, are also kept from the full effects of the hour of temptation. But not in the same manner as the Eagles and the Wise Virgins, or by a blessedness similar to theirs. They are not even, like the Wise Virgins, a part in the wedding. Unlike the other two classes, they have no share in the Enoch translation, comprising the first stages in the first resurrection; they had not even the faith and the preparation of the Wise Virgins, much less of the Eagles. They are not translated, at all, as the others are. There is also no simultaneous resurrection of sleeping saints, in their case; and they are not taken up to meet the Lord in the air, until the general harvest is reaped.

When Satan is cast out from his present abode in the aerial spaces into the earth, and confined within its narrow limits, iniquity rapidly culminates, and prodigies multiply, compelling the Church to return to its ancient faith, the longing expectation of the coming and personal reign of Messiah; in marked contrast to the present state of things, wherein the Wicked one catches away the word of the kingdom because it is not understood.

Those who are living just on the verge of the Great Tribulation, having more tangible evidences than the translated Wise Virgins had, will not equal them in blessedness; but if they even then believe, and long for the Saviour's advent, they, too, in accordance with God's accustomed boundless mercy, shall be delivered and be hidden, until "the indignation be overpast." Too slow in heart to believe, even with the Wise Virgins, or else not sufficiently consecrated, help comes for them in another manner, even when there is no room for them in the pavilion-cloud. God will prepare an inaccessible place of refuge for them in "the Wilderness;" where, like Israel of old, they shall be miraculously nourished during the whole continuance of Antichrist's rule, viz., for three years and a half, or 1260 days.*

Up to this time the people of the Lord who are left behind, though sharing to the full in the general and awful distress of the nations, and the perplexity caused by the confusion of nature arising out of the development of spiritualism into the open sorcery and Antichristianism of the last days,—the sea and the waves roaring, and the powers of heaven being shaken,—will have suffered no extremity of general persecution on account of their religion. But now, Antichrist being enthroned, and arrogating to himself Divine honors, and the worship of his image being made a political test, they will fall as winnows before the scythe of the mower.

* Much has been written and conjectured respecting the precise locality of this place of refuge, and the manner of their gathering into it, whether miraculous or otherwise. There is but one place spoken of in the Bible under the name of the Wilderness. We incline to believe that the place of refuge will be the same Wilderness in which the children of Israel wandered. And this becomes almost certain when we reflect that it is a clear inference from Scripture that Mt. Sinai is the mostening-place of the armies of heaven, previously to the battle of the great day of God Almighty, as we have shown in a previous article in these pages. (See the article, "Arranged orderly," Prophetic Times, Vol. 11, Nos. 3 and 11.) This also accounts for that battle taking place on the borders of Edom, Zec. 9:5, 6, i.e.: Mount as Antichrist, after capturing Jerusalem, against which the nations were gathered, advances into the Wilderness, in order, in all probability, to remove by force the only remaining open protest and obstacles against his universal sway, viz., the hidden Church, the known adherents of the literal King.

And now, mark. Just before this awful culmination, there comes another test of faithfulness. To look for the coming of Jesus as a thief (as in the case of the Eagles and the Wise Virgins) will no longer be possible; for, guided by the word of prophecy, all the hopes of His people will be directed to His open Epiphany. Those, therefore, who will still be living on earth, led by this plain and unerring chart, and no longer "spiritualizing away" the word of God, will perceive that the crisis arrived, and that until the three and a half years of the predicted raging of Antichrist shall have expired, the Church must wait and suffer.

Now, in order to avail themselves of the place of refuge prepared in the Wilderness, they will be compelled to flee like Lot, at a moment's warning, leaving all their worldly affairs and all their property behind, and escaping with their lives, only for a prey. This will then, be the test of entire readiness and watchfulness; though it will require far less faith than the Eagles showed, or even than the Wise Virgins exhibited. And even then, none but those Christians who have now, at length, full faith and entire devotedness, will avail themselves of the provided refuge in the manner then indispensably necessary, viz., by cutting loose instantly, and at every sacrifice, from all earthly ties.

And how natural that many, though then necessarily and fully convinced of the nature of Messiah's kingdom, and of the urgency of the crisis, will linger a day or two, with the purpose and in the hope of making some final arrangements. Remember Lot's wife! It is just here that Jesus puts in this most solemn admonition. And these, lacking even then, full and implicit faith, will be overtaken by the storm; and will not only not escape to the antitypical Zare, but will perish in, though not with, the antitypical Sodom. Thus, our Lord's strange injunction will be explained: "Remember Lot's wife!" It applies to a particular crisis only, and the mystery of these words is solved.

And we may here remark that precisely the same is true of the parable of the Laborers in the Vineyard. It has a specific application to a certain time in the closing scenes of this dispensation. And thus, "whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life shall preserve it." And hence, the urgent injunction for this special crisis,—already dimly foreshadowed at the destruction of Jerusalem by Titus. Then he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him, likewise, not turn back. Remember Lot's wife!"
Prophetic Times.


For all true children of God, speaking in general terms, there is a part allotted to them in the First Resurrection, as distinguished from the second, which concerns chiefly the multitudes of the ungodly dead. But, on the other hand, it is important to understand that there are several stages in the First Resurrection. For, unless we understand and believe, we cannot expect our making any corresponding preparation. The coming as a thief is the first stage, as Enoch translation. And this coming as a thief is eschatological into the resurrection of the East and of the Wise Virgin.

In general, we are not familiar with the matter as above, which we may gather from Scripture that there are three great successive translations and a fourfold succession of deliverances for the saints. There seem to be allusions to minor subdivisions also; but of this we are unable to say anything in the following as it yet. But if we were so, it would be exactly analogous to God's dealings with His people in times past, as we suppose. We lay it down as an axiom that no one will have the coming of Jesus, an exact reward according to works, for both the translated living, and the resurrected dead saints, as stated in Rev. 11:18; Rev. 22:12; 2 John 8; Is. 40:10; Is. 62:11; at which time the fire shall try every believer's work, and some shall lose everything but their own salvation: 1 Cor. 3:13, 15; not only are there five different crowns mentioned in Scripture: 1 Cor. 4:1-5; Rev. 2:10; 1 Thess. 2:19; 2 Tim. 4:7-8; 1 Pet. 5:4; (also for Philadelphia only: Rev. 3:11; the literally means: Rev. 19:12); not only are these five crowns mentioned in Scripture such as the Bridegroom and first-born brother is the very first act. It behooves all Christians, therefore, and especially all students of prophecy, to weigh well the evidence before rejecting as "visionary," (as far as many are inclined to both the fact and its immiscibility. None but those who are intelligently expecting, entirely consecrated, and loose to the world, in short, ready, will be taken with the Eagles. After that it will be said of the other believers, notwithstanding the Lord still greatly loves them: "So we see that they could not enter (to this blissfulness) because of unbelief." Heb. 3:19. So let us think! We must earnestly, most affectionately, most humbly ask our beloved brethren and sisters, who are one with us.

The editorial begins with a discussion of the cholera epidemic in Paris and its effects on the city. The author mentions the efforts of Napoleon III to deal with the disease and the importance of hygiene and cleanliness. The editorial also touches on the political implications of the cholera epidemic, with a particular emphasis on the relationship between the Emperor and the people of Paris. The editor encourages the people of Paris not to lose hope and to continue to support their Emperor, "Vive l'Empereur!

Jews appealing to Napoleon.

The Jews of Europe have appealed to Napoleon III to protect them from the cholera and to take steps to prevent its spread. The editor highlights the need for cooperation and solidarity between the different groups in the country, particularly the Jews and the Christians. The editorial concludes by emphasizing the importance of unity and cooperation in times of crisis.

Napoleon's Medical Congress.

The emperor of France has proposed a consultation of physicians to meet at Constantinople and discuss the problems and progress of cholera, and to report on the means of averting this scourge. The Sultan has agreed to this request, and the meeting is set to take place in the near future. The editor commends this initiative and encourages the government to continue to take steps to address the cholera epidemic.

Napoleonicism.

The "Unita Cattolica," a Genoese journal, has been very favorable to France and the Napoleonic dynasty, and has given publicity to an article of extravagant praise to the Emperor for his brave, charitable, and wonderful conduct in visiting the cholera patients in the hospitals of Paris, during the recent prevalence of that plague. It says: "Napoleon III made those visits in a manner to exclude all suspicion that he was prompted by political motives and not by charity. Therefore, glory be to him. In contact with the people of Paris, we cry out, "Vive l'Empereur!""