

The thousand years reign of Christ, has been the subject of much thought and enough has been written on the subject to make many volumes. We are inclined to think that the inclination to literalism on the one hand and to be too figurative on the other, has been very much in the way of a correct understanding of the subject. The specified time "a thousand years," we believe stands for a period of time that can be expressed by this term better than any other. If the term had been, "for a long time" we would not be lost in the light as much as we are at it. It is claimed on the one hand that Christ is coming in person at the beginning of the 1,000 years reign and that the righteous will be raised from the dead, and that the literal throne of David will be re-erected and Christ will reign as a temporal king in the midst of the people in Jerusalem in Palestine. We think that a man must draw on his imagination very largely, and be an extreme literalist to accept this theory, for the position is not warranted from the teachings of the word. In the investigation of this question, there are two important events that must guide us in our search after truth. 1st. "The old serpent" must be bound down before the reign begins, and 2nd, at the end of the thousand years reign, he is to be loosed and will again play his trade i. e., deceive the nations. Now it is evident that the influences that are at work deceiving the people are the agencies of "the old serpent." When he is shorn of his power to deceive the people it may be said of truth "he is chained down." One that is chained down, is not dead but simply rendered powerless to do harm while the chain is fastened on him.

This is what an angel (messenger) is to do to the Devil before the reign spoken of begins. May one not ask here, if the chain is not already forged and in the hands of the messengers of God, and coil after coil of chain of testimony that was forged by the Son of God, and put together by the Apostles, is being placed around the old deceivers neck? He who cannot see this, "is blind and cannot see afar off." Where is the nation on God's footstool that has not this chain of testimony to-day?

America and all Europe acknowledge Jesus as the Christ now. Open your eyes, and what do you see? The navy of Jesus Christ has spread her canvas on all the high seas, each vessel laden with messengers of God armed with the chain, on their way to the Isles of the South. In the last score of years, Japan has yielded and the submission of the entire country to Christ is only a question of a few years. Look at New Zealand! Many even to-day are kneeling at the foot of the cross, who have vivid recollections of the days of cannibalism. Every Isle of the sea is being penetrated by these messengers, each one with the chain in hand to bind the old deceiver. India has been and is being penetrated by the Army of Jesus Christ, even its jungles are made to respond with "the word of the living God" which is able to bind all deceivers so that they will be shorn of their power to hurt the people, and there is anything in the "signs of the times" the Universal Reign of Christ on earth is near at hand. In Christian nations the man that is an infidel and tries to deceive the people, his power is taken away by some potent or by challenging him with the chain of testimony from Heaven. I am not sure that we are living in

other on the sea. If I turn up to his hand, and he waits the signal to give the blast which he fires that time *shalt thou move!* The graves begin to heave up in the dead-roll and great clouds burst God! Awful day! Christ still wears the crown, he still reigns *Glorious King! mighty conqueror!* The angel sounds the last trumpet which wakes these sleeping millions. *Come to judgment!* The old scrolls, the author of death is cast into the lake of fire! All those who have been deceived by him are cast down with him. Ah! here comes the last enemy, death. It is cast into this lake and is destroyed. The earth fell away to make room for the new heaven and new earth wherein dwell the saints. Death—the last enemy—is destroyed. Christ takes off his crown of kingly authority and casts it down before his Father and becomes subject to him, and now God is all in all. *The Book of Life* is opened, the beautiful city of God comes into view, and who enters there! all whose names are found in “the book of life.” Glorious entrance; beautiful city. The tree and the river of life. No death! no sickness! No more parting from those that we love. No more faith and hope—all is sight and fruition. Let us join in the grand poem with the redeemed hosts of heaven. A fit ending of the reign of Christ which began at pentecost 34 A. D., and ended when he had subdued all things to himself.

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### THE WEDDING GARMENT.

In the first fourteen verses of the 22nd Chapter of Matthew we have a very comprehensive parable spoken by our Lord. In order to understand this parable, a few observations will be necessary.

1st. The mistake is often made in this parable, to make the central idea, the Supper, but a careful reading will show that “the Kingdom of Heaven is like unto a certain King,” not “like unto a certain Supper.”

2nd. This King did something viz.—made a marriage for his son. 3rd. when the time for the marriage came and the marriage feast was ready, “the King sent forth his servants to tell those who were bidden to come. Mark—the servants were sent only to those who were bidden. 4th. The King was angry when he learned how his notice had been treated, and determined to destroy their city as well as the murderers who had killed his servants.

5th. The threats and preparations to destroy those murderers and burn their city, does not stop the marriage, nor deprive the wedding of guests, for he sends forth his servants with new instructions, “call all as many as ye shall find both bad and good.”

6th. When the wedding was thus furnished with guests the King came in to examine the company, and found one without the wedding garment, and gave orders to cast him out. “For many are called but few are chosen,” even one that heeded the call was not chosen, because he had not complied with the rules of the King’s house, his failure to comply was willful, for he knew better, as ye shall see. Now the Lord says that the Kingdom of Heaven is like this King.

When an important event was about to take place, like the marriage of the King’s son, the King would send invitations, long before the marriage was to take place, to those who had a right to be present on such occasions, and tell them “My son is to be married, hold yourself in readiness, and I will notify you when the time comes.” Thus were they deprived of any excuse for not going at the first call. None were there except those who were fully prepared in the rules of

According on such occasions, and if they were not, they had plenty of time to learn all that would be required of them, hence no excuse could be given. The King furnished Wedding garments for all; these garments were hung in the entrance hall, and every one was required to put one on. They were made precisely alike. So that all the guests would appear on an equality. One could not attract the attention of the company with his or her tulle dress, because they all looked alike. These garments being furnished by the King, no one could excuse himself on the ground of poverty, or lack of time to make one, hence the parable was "speechless."

The prophet of old notified the Jews that there was to be a marriage of Christ (the Son of God) to the Church, the Lamb's wife. They were especially told to prepare themselves for this great event. When the time drew near for the union of Christ to the Church, or Kingdom, John the Baptist came, preaching to the Jews, those who had been notified by the servants of God, saying, "repent for the Kingdom of Heaven is at hand." Then he ordained seventy others and sent them to preach, saying, "the Kingdom of Heaven is at hand." Now all this preaching was restricted to the Jews who had been notified long before by the prophet to be in readiness. Thus the first part of the parable is literally applied. How any one who is responsible for his acts, can read the preaching of John, the Savior, the Twelve and the Seventy and yet declare the Kingdom is not yet but will be in the future, is more than I can divine, but I never was good on puzzles.

One has only to read the history of the first servants of God that went out to notify the Jews to see the literal fulfillment of the second part of the parable. All the apostles save John, suffered Martyrdom at the hands of the Jews.

Now the King is with Jerusalem is the city of the Jews. Read the history of the destruction of that city and its inhabitants in the year 72, as given by Josephus, and you will see a literal fulfillment of the parable in this part, and also of the prediction of Jesus, when he wept over the doomed city! "O! Jerusalem! Jerusalem! how oft would I have gathered you together as a hen doth her brood, but you would not!" What a *sublime spectacle*! The Son of God weeping over this doomed city that was so beloved by the Jews!! *Alas! Alas!* Hereup of iniquity is high foul. The vengeance of the Lord is near. We can almost weep over her destruction too. Rivers of blood flowed down the streets! Starvation that compelled them to eat their children! and there was "not one stone left upon another."

But now we must turn back to the second call. "Go out and call all that ye shall find, bad and good." Here we have the universal commission, "go ye into all the world and preach the gospel to every creature. A call as broad as the philanthropy of God. In this call is incorporated the terms of admission into the Kingdom, so every one who heard the call, heard the rules of admission, and a failure to comply would be willful on their part.

In the Kingdom of Heaven, all looks alike in their *Spiritual appearance*; this is the *Spiritual Kingdom*, not a temporal one. "This kingdom of heaven" not the kingdom of earth, as many affirm. This similarity of spiritual appearance will be readily understood when we take a thought that all pray in the same thing, hence the same in the Kingdom will be plain to all. They were all alike in *appearance*; they were all alike in their confession. They were all alike in their language.

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