

No 3

FIRST EDITION.

THE RESTITUTION:

OR

THE WORLD RESTORED TO ITS PRIMEVAL STATE, AND
THIS TO BE ITS EVERLASTING CONDITION.

BY E. MILLER.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts iii. 21.

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PREFACE.

The following pages are presented to the public, in view of the importance of the subject, and of the fact that so few understand it. If the design of the work of redemption through the gospel is to restore the world to its primeval state, our hope will be much more intelligent and cheering; and in the same proposition, more saving in its influence, if we comprehend it. To show that this is the design, is the aim of this little work. Whether it has been done or not, the reader will decide for himself. In preparing the work, I have received much assistance from Prof. A. Simonds, of Grand Rapids, Mich.

Dear reader, the subject is worthy of your best thoughts, your most earnest and careful investigation. Give it that consideration that its importance demands, and you will be abundantly compensated.

E. M.

THE RESTITUTION.

"Whom the heaven must receive until the *times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21.

All the Prophets since the world began have spoken of a restitution,—it has been their theme. It is a matter of importance, else it would not have been spoken by all the Prophets. "Times" are appointed in which it is to be done,—and it is the work for those times. When the time assigned for it arrive, God will send his Son to earth again, who will then engage in bringing it about. When our Lord comes, He comes to do this work, for which He has been till then preparing. Hence it is not an incidental work in order to some other end; but it is the *end* sought, and every thing done is subsidiary to this end. I expect to show that the primeval condition of the world was what God designed it ever should be, and that when the condition became changed by the disobedience of Adam, He at once began to develop a scheme for restoring it, and that this being done, the scheme of salvation will be accomplished—God's will, will then be done in earth, as it is in heaven. In other words, I expect to show, that since the fall of man, God's aim, in all of his revelations *to*, and in all his dealings *with* man, has been to bring the world back to what it was before the fall. This has been and is the final aim. The call *of*, and the covenant *with* Abraham, were in order to the development of an instrumentality for doing this work. The coming, death, and resurrection of the Messiah, were but steps in this scheme. The proclamation of the Gospel of the kingdom, is to call out and prepare a people by whom this work is to be done. The resurrection of the saints is, that they may do it. The

establishment and administration of the kingdom is for this end, and the business of the kingdom during the coming age, is the bringing about this restitution.

We naturally ask

WHAT IS TO BE RESTORED ?

Answer. *The world—man and earth and all that pertains to the earth.* When God had “made the world and all things that are therein,” He “saw every thing that he had made, and behold it was very good.” Through the disobedience of Adam a state of disorder was introduced, affecting the world in all its parts; and now “the whole world lieth under the evil one.” 1 John v. 19.—*Diaglott.* ‘The world was very good; the world suffers the curse; and with reference to the world it was said “there shall be no more curse.” Then the world is what is to be restored. It is in place then to enquire :

I. WHAT WAS THE ORIGINAL, OR GOOD CONDITION OF THE WORLD ?

1. *The earth.* The earth was made to be inhabited, (Isa. xlv. 18,) and man was made to inhabit it. Man “made in the image of God,” next to the angels in the scale of being; placed in “dominion over all the earth” and every grade of being therein, below himself, was evidently the chief feature in the creation. To furnish an abode for man with surroundings best calculated to ensure his happiness, and to develop the noble capabilities of his nature, was unquestionably the ulterior aim in this work. The animals and all the productions of the earth were to subserve his interests, and most perfectly were they adapted to do it. Men and animals need food; the earth was constituted to produce grass, grains, and fruits, (Gen. i. 11, 12,) and when they were created, man was given the grains and fruits, and the animals the herbs for food. i. 29, 30. Man possesses an innate love of the beautiful. In the garden there was not only “every tree that was good for food,” but also such as were “pleasant to the sight,” (ii. 9,) to satisfy this demand of his nature. It was in the

nature of the earth to produce these things, as it was in the nature of man and animals to need them. Provision was also made through the productions of the earth and the animals, for clothing and shelter. In every thing the earth was adapted to sustain, educate, and ennoble man. Take away from the earth the forests and flowers, the grass, grain and fruits, and you have but a desert, uninviting and uninhabitable.

2. *The animals.* These were all in subjection to man, hence would in every thing serve his interests. They were at his bidding either to aid in his labor, or to promote his pleasure. They were in no sense his antagonists, and would never disturb his peace, but rather were designed to aid his improvement, and promote his enjoyment. This was all good.

3. *Man.* Man was made in the image of God. Gen. i. 27. He was blessed; was to people the earth—under the marriage institution—and to subdue it, and was given dominion over the beasts, and over all the earth. Gen. i. 28. He was to develop a character of righteousness—a character worthy of himself, and in harmony with that of his Creator, with whom he was in familiar intercourse; therefore he was placed under law. Gen. ii. 16, 17. The trial, or probation that he was under, was either by obedience to live and retain the position in which he was placed—his life being perpetuated by eating of the tree of life—or if disobedient to die. This was the nature of his probation as shown by the law given him. No change of condition is intimated unless he should disobey. It is absurd to talk of his being on probation for happiness in heaven, or for immortality, or for a higher state of existence anywhere, when nothing of the kind is intimated. To talk of one's being on trial for a reward, when he has never been told that such a reward shall be given on any conditions, is inconceivable.

His position made him master of all the improvements of which man, the animals and the earth are capable. Had he continued loyal, all the prosperity and glories promised

to the world through the Gospel, would have been secured to it through his control. Had man continued obedient forever, this condition of things would have continued forever, and a continual development of his capabilities would have resulted. We are not to suppose that man was, or would have been idle in that state, or that expressions of praise and glory were to constitute his employment. The very common idea that the saved will have no substantial employment, but will spend the eternal ages in blessing and extolling God and the Lamb, very naturally attaches itself, in our minds, to the primeval state. We are apt to conceive that if sin had not entered, man would have been supremely happy, and with hearts full of love and gratitude he would have returned thanksgiving and praise most sincere, and this would have been the chief end of his existence. That man was designed for business—that he was made for *work*, we are apt not to apprehend.

Reason suggests the improbability that God should create a being with all the powers and capabilities of man for no useful end. But what was he to do? He was to subdue the earth; that is, remove the forests and other wild growths; the rocks and whatever might hinder its cultivation, and bring it into a condition to produce such things as he might desire. Adam found the garden already subdued and planted to his hand. In it were no forests to be removed; no trees there except those good for food and ornament; but he was to dress and keep *this*. Cultivation was necessary here, that such productions as he might choose should be continued. The redundant growths must be lopped off or rooted up, and the whole needed to be trained so that taste and beauty might be secured. When the garden should have become too small for the increase of the family, ground without would have been prepared and the plants of the garden cultivated therein; and thus eventually, the whole earth would have been improved and occupied.

This subduing and cultivating the earth would require tools; to construct these and prepare clothing, habitations

and other buildings, as convenience and taste might suggest, would develop the mechanical arts and manufactures. The exchange of the products of one clime for those of another, would develop commerce, and suggest the building of ships, steamers, canals, railroads, etc. But without war, with no destruction or failure of crops from any cause, no loss of goods by shipwreck or otherwise, these necessities would occupy but a small part of man's time, leaving the most part to be used in developing his own powers and capabilities, physical, intellectual and moral, and the capabilities of the earth and animals, and exploring the fields of science and art. By this, his knowledge of God and his works would have been continually increasing and calling him out with full soul in adoration thanksgiving, and praise to his Creator.

How complete and fitting was this state! Can an improvement be suggested? Nay! could it be altered except to its injury? Could we desire more of the earth with its abundant provision for the sustenance and comfort of man and beast, with its native beauty of forests and flowers, and its capacity for adornment? Would we have the animals different? Quiet among themselves, in their submission ready to serve man's interests; living upon the grass and "every green herb," and making no encroachments upon his crops or possessions in any way. And man, perfectly upright in intent and in act; in free intercourse with the angels of God; and with the earth with all of its resources of the useful and beautiful at his command, as his home to be enriched and adorned at his will, could his estate be bettered?

II. WHAT IS THE PRESENT CONDITION OF THE WORLD?

1. *The earth was cursed.* "Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth to thee." Gen. iii. 17, 18. Instead of the abundance afforded without toil, now man's sustenance can only be secured by toil and care. The constant encroachment of troublesome and useless plants, contemplated by the saying "Thorns and thistles shall it bring forth to thee," are only kept back by

his toil, and never completely eradicated. The ravages of an innumerable variety of animals, cut short his harvests. Storms and tempests, frosts and droughts, floods and fires devastate his estate.

2. *The animals.* Instead of their former submission to man, and of being the quiet promoters of his interests, they now disregard his authority;—encroach upon his labors and destroy his crops. Instead of living upon the “green herb,” many of them prey upon each other. They are continually contending with man for the herbs of the field which had been given them for food. By their insubordination, ferocity and constant encroachment, his care, anxiety, and labor are greatly enhanced.

3. *Man.* As man was the chief object in creation, and all things were arranged for his benefit, so when he had disobeyed, the curse upon the ground, the revolt of the animals and all of the resulting disorder, was for his punishment, and with reference to his restitution. Let us consider his condition.

(a) *He is doomed to a life of toil.* “In the sweat of thy face shalt thou eat bread.” Gen. iii. 19. So long as he dwelt in the garden where the vegetation appears to have been only such as was useful to him, the labor required was but little. And it is to be presumed that had he continued obedient, when it became needful from the increase of the family to provide homes outside of the garden, this same vegetation could easily have been propagated there; and it is probable that when the soil should once have been subdued and planted to this, it would not have been further troubled with the original growth. At the same time his dominion over the beasts, and over all the earth secured him from damage, either from the animals or the elements. But on his expulsion from the garden, all these peculiar advantages were lost, and he was compelled to gain his subsistence from the vegetation outside. This appears to have been promiscuous, including grains, fruits and vegetables, as well as grasses and weeds, and is expressed in the sentence “every green herb,” and “the herb of the field.” Gen. iii. 18. The continual and rapid

growth of the more useless part of this vegetation, such as "*thorns and thistles*," together with the depredations of beasts, birds, and insects; the devastations of storms and tempests; the blights of frosts, fires, drouths, floods, etc., so cut off the fruits of his labors, that only by ceaseless toil and vigilance, are his necessities supplied.

(b) *Sorrow*. "In sorrow shalt thou eat of it all the days of thy life." Gen. iii. 17. That this is abundantly fulfilled let the tears and sighs, the moans and groans, the griefs and anxieties of every hour testify. Truly it is said, "Man that is born of a woman is of few days and full of trouble." Job xiv. 1. Also, "For all his days are sorrows, and his travail grief; yea his heart taketh not rest in the night." Eccl. ii. 23. True, man in the present state has somewhat of joy and rejoicing, else the race would die out; but it is joy intermingled with sorrow. Well did Eliphaz say, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born to trouble as the sparks fly upwards."

(c) *Adam decided his probation against himself*. Man no longer has the world under his control, to be enriched and beautified as his home, and to be forever enjoyed by obedience; but instead, revolt and disorder are everywhere prevalent; and it is only by wearisome effort that his short life of sorrow is maintained till death returns him to dust. Instead of the former trial, he is now given the privilege of attaining to an eternal life of blessedness and glory by forming a holy character; but this character must be developed under the great disadvantages of opposite habits, and of evil surrounding influences.

(d) *Evils from the disregard of the marriage institution and its obligations*. In the original state where the health was perfect, and where the use of the tree of life would at once heal all pain—if pain can be supposed to have obtained in that state at all—only happiness could have resulted from the command to "multiply and replenish the earth." But in the present state, where health is universally very imperfect—where disease is the *rule*, and health

the *exception*; with no tree of life as medicine, it is a source of great suffering. In addition to this, the marriage relation, and its obligations, are held in light esteem; bestial licentiousness everywhere prevails; lustful corruption rankles and festers in every grade of society; high and low, rich and poor, among men of science and workers of the soil, the married and the unmarried, courtiers and peasants, state and church, and untold suffering and anguish are the results. It makes the virtuous heart bleed to think of it. This was contemplated in the sentence upon the woman: "I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children."

(c) *The universal disobedience of the race.* From the revolt of our first parents the spirit of disobedience has spread co-extensively with the increase of the race, as Paul declares, "by one man's disobedience the many were made sinners." Rom. v. 19. And again: "the whole world lieth in wickedness." 1 John v. 19. The disloyalty of the world toward God can only be considered by the upright with pain. Selfishness reigns supreme, and to secure its claims, right is disregarded, justice is ignored, truth is falsified, and honor sacrificed. To the same end wars are waged, and the world made one great battle field, blood being poured out like water. Drunkenness and debauchery are everywhere seen. Theft, robbery and murder are every day occurrences. A general disregard of God and righteousness, is the order of the world.

(f) *Excluded from the tree of life, death ends the scene.* There is no escape. The penalty of the law was death. The sentence was "dust thou art, and unto dust shalt thou return." This unavoidable death puts a climax to the evils of our present state. Everywhere it is death. No age; no station in life; no moral, or social worth exempts. Neither the power of the mighty, nor the wisdom of the wise are sufficient to save from this ever dreaded end. Sorrow and sighing, tears and anguish, are the accompanying results.

From this glance at the present undesirable condition of the world we are prepared to enquire :

III. WHAT WILL BE THE CONDITION OF THE WORLD WHEN RESTORED ?

1. *The earth is to be restored to its primeval fertility.* Speaking of the time when God "shall judge the people righteously, and govern the nations upon the earth, and all the ends of the earth shall fear him," it is said : "Then shall the earth yield her increase." Psa. lxxvii. 6. "And the tree of the field shall yield her fruit, and the earth shall yield her increase." Ezek. xxxiv. 27. "The wilderness and the solitary place shall be glad for them ; the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. And the parched ground shall become a pool, and the thirsty land springs of water ; in the habitation of dragons where each lay, shall be grass with reeds and rushes." Isa. xxxv. 1, 2, 7. "I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree ; I will set in the desert the fir tree, the pine and the box tree together." xli. 18, 19. "Instead of the thorn shall come up the fir tree, and instead of the briar the myrtle." lv. 13. "And there shall be no more curse." Rev. xxii. 3. When the curse is removed, the earth must be as it was before it was cursed.

2. *The animals will be restored to their original docility and submission.* We should remember that the dominion given to Adam was over the animals, and not over man. It was said : "Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon

the earth." Gen. i. 26. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. viii. 6-8. This dominion over the beasts and over all the earth, perfectly secured man from annoyance or injury from animals of every grade, and from the elements also. The Apostle quoting the above from the eighth Psalm, adds: "But now we see not yet all things put under him." Heb. ii. 8. In the present state as we have seen, it is far otherwise; but they are to be restored. Hear the Prophets: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi. 6-9. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." lxxv. 25. "And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." Ezek. xxxiv. 25. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground." Hos. ii. 18. These predictions insure the restitution of the animals.

3. *Man is to be restored.*

(a) *To obedience to God.* This will appear from the following: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21. All men shall come to praise and glorify God. "All the ends

of the world shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before thee." Psa. xxii. 27. All the ends of the world, and kindreds of the nations, include all men. "God shall bless us ; and all the ends of the earth shall fear him." lxxvii. 7. None are left to disobey Him. "Yea all kings shall fall down before him : all nations shall call him blessed." lxxii. 11. The *governments* are submissive to God. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." lxxxviii. 9. "And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel ; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." xlix. 6. "And it shall come to pass . . . all flesh shall come to worship before me saith the Lord." lxvi. 23. All flesh must mean all the race at the time spoken of. To accomplish this the kingdom is given to Christ. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. vii. 14. The prayer so long, and so fervently offered by the saints, "Thy will be done in earth, as it is in heaven," (Matt. vi. 10.) will be answered. Our Lord is exalted to his present high position, "that at the name of Jesus every knee should bow, of things in heaven, and of things in the earth, and under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 10, 11. The song of the victors over the beast and his image, proclaims the same truth. "Who shall not fear thee O Lord, and glorify thy name? for thou only art holy ; for all nations shall come and worship before thee, for thy judgments are made manifest." Rev. xv. 4. And finally we hear the whole universe in one grand chorus of praise. Not one being who does not unite in it. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne,

and unto the Lamb for ever and ever." Revelation v. 13.

Whenever these predictions are fulfilled the race are obedient to God; as much so as if no disobedience had ever existed.

(b) *He will be restored in the marriage relation, and in his labor.* "They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. lxxv. 21-23. The original arrangement being restored, the woman no longer brings forth children "in sorrow," there is no more suffering from the abuse of the sexual relation: and in reference to his labor, "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Micah iv. 4.

(c) *His probation will be restored.* The tree of life will be restored, and by obedience man will again have the right to eat of it. "In the midst of the street of it, and on either side of the river, was there the tree of life. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 2, 14. But how is the declaration of the fourteenth verse, "without are dogs and sorcerers," etc., to be harmonized with the above proof, that *all* are to be obedient? The restitution is a progressive work, and during the next age, while it is being accomplished, while many become righteous, some will become wicked; as shown by Isa. lxxv. 20, "the sinner being an hundred years old shall be accursed." But when the restitution is completed, all nations will come to worship before the Lord. All will be obedient. All will eat of the tree of life, and all will live forever. "And there shall be no more death." Because "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21.

The creature, or the "whole creation," as in the next verse—the race of men—was brought into the bondage of corruption, when subjected to death, and shut away from the tree of life, after Adam's transgression; the restitution delivers it from this state. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14. 15. Through the death of Christ the way is prepared for bringing death to an end, and delivering man from its fear. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4. When death ends, all of its accompanying sorrow and wearisome toil—all the evils belonging to this state of disorder end also. From this time man's life is secure. Having become obedient to God, it becomes safe to allow him endless life, and free access to the tree of life is granted that it may be secured.

Not that man's probation is ended, and he no longer on trial. Instead, as in the primeval state he had life and a position of the greatest worth, already in possession, to be retained by obedience, so now he has life, and the means by which this life can be perpetuated are restored to him, and he is restored to the same good position, and is to retain these by obedience.

But if man is ever to be under law, and ever liable to die if he should transgress, how are we to be assured that the world will not again be afflicted with sin and death? I answer, God, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure," (Isa. xlv. 10). He by whom "actions are weighed," has said, "there shall be no more death." This is sufficient. God knows, and we rely upon what He says. If death is the penalty for sin, and there is to be no more death, there can be no more sin.

Not because men are without law, or that they have been so changed in their constitutions or surroundings that they cannot sin and die, but rather that through a long course of instruction, under the rule and teaching of divinely qualified kings and priests, they have been taught to so love the right that they heartily pursue it. At the same time every surrounding influence, impels to the same course of action. No! this fear is groundless. Man once brought back to loyalty, the curse removed from the ground, sin and its pollutions wiped out, the world will never again be afflicted by transgression.

Here then we have the restitution complete. Man has become again obedient to God; his dominion over the earth is again perfect; his life of sorrow and toil, has given place to one of joy and blessedness; the curse is removed from the ground, the tree of life is again within his reach, and he starts off anew on his work to subdue and people the earth, and on his trial for the endless continuance of his life and estate by obedience; and this time God predicts his success.

We come now to enquire,

IV. WHO WILL BE THE RESTORER? OR BY WHAT AGENCY WILL THIS RESTITUTION BE ACCOMPLISHED?

The first intimation we have that such a work was intended, is in the declaration that the seed of the woman shall bruise the serpent's head. Gen. iii. 15. Through the influence of the serpent, man had transgressed, and the present state of disorder had been introduced. To threaten the death of the agent of the evil is an intimation, at least, that the evil shall be cured. This intimation becomes established truth by the declaration of the Apostle; "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. From the first of these passages, we learn that the restorer is to be of the woman's posterity; and from the second, that it is to be the Son of God.

In the covenant with Abraham is the promise: "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. To bring the race back to their primeval state of purity, loyalty and blessedness, will bless the nations to the greatest possible extent. There must be a restitution of all things; all the Prophets have spoken of it, and as this restitution blesses the nations, it follows that the agency of the one is the agency of the other; then the "seed" that blesses the nations is the restorer. Who, then, are the seed? Christ is by pre-eminence *the seed*. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. And by virtue of association with Him, all them that are his are the seed. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Verse 29. Thus Christ, as the head, and the entire body of the saints, are the associate seed of Abraham, and of consequence are the restorers. These are all by birth, the seed of the woman; and are, or will be, by the resurrection, the children of God. "And are the children of God, being the children of the resurrection." Luke xx. 36.

This association of Christ and the saints as "the seed of Abraham," deserves to be more than simply stated. We learn from the Word, that in all future ages, the saints share the *position* and *work* of Christ. That whatever office *He* holds, *they* hold; whatever *He* does *they* do. If *He* reigns, they reign *with* Him. Is *He* a priest upon his throne? they are a royal priesthood also. The following is in point. "And if children, then heirs; heirs of God, and *joint heirs* with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. They share his inheritance. "I appoint unto you a kingdom, as my Father hath appointed unto me." Luke xxii. 29. "If we suffer, we shall also reign with him." 2 Tim. ii. 12. Here we see that they share his rulership. "The Father . . . hath committed all judgment unto the Son, . . . and hath given him authority to execute judgment also, because he is the Son of Man." John v. 22, 27. "Do ye not know that the saints shall judge the

world?" 1 Cor. vi. 2. They are associated in executing judgment.

"The glory which thou hast given me have I given them; that they may be one even as we are one." John xvii. 22. Thus in every particular the saints are participators with Christ. In his inheritance, whatever it may embrace; in the rulership of the kingdom; in executing judgment, and in his glory. In all future ages Christ and the saints are associated. They are to be ever with Him, and be like Him. "We know that when he shall appear we shall be like him." 1 John iii. 2. Like Him, (1) in character, "holy and without blame," and (2) in immortality; and as we have seen, share his glory and co-operate in ruling and judging the world.

This point is made still more evident, by noticing the distinction between the seed of Abraham and the nations. Both now and hereafter they appear as distinct classes, subject to different training here, and destined for different conditions, and different employments through the eternal future. The seed of Abraham, who bless, are as distinct from the nations blessed, as the giver from the receiver. Since, as we have seen, the saints share the *position* and *work* of Christ, whatever is promised *to* or predicted *of* Him, is equally so of them whether expressed or not. Hence in the following passages we have Christ and the saints *over* the *nations*—the *rulers* and the *ruled*. "He is the governor among the nations." Psa. xxii. 28. "He shall subdue the people under us, and the nations under our feet." xlvii. 3. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Dan. vii. 14, "To him that overcometh, will I give power over the nations; and he shall rule them with a rod of iron." "And they shall reign forever and ever." This distinction is endless. "The *saints* shall judge the *world*." Saints *judge*—the world *judged*. "The leaves of the tree are for the healing of the nations." Immortalized saints can need no healing; therefore the nations to be healed are not the saints. It will be noticed that the nationalities of the world, in the future

ages, are recognized. It is to him that *overcometh*, that power is given over *the nations*. They that have gotten the victory over the beast, etc., sing, "all *nations* shall come and worship before thee." At the sounding of the seventh trump "the kingdoms of this world become the kingdom of our Lord," etc. *The nations* bring their glory and honor into the city; and when there shall be no more curse, "the leaves of the tree are for the healing of the *nations*."

The oath to Abraham says: "Thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." To possess the gates of a people, or city, implies dominion over them. The seed having dominion over the nations, will bless them. The literal posterity of Abraham, failed to secure the position of the seed, through the lack of the faith and obedience of Abraham; bringing their unbelief and disobedience to a climax by rejecting Christ. But the oath must not fail. The nations must be blessed, and there must be a seed of Abraham to do it. To supply the place, the Gospel is sent to the nations to call out from them an obedient people. "God . . . did visit the Gentiles to take out of them a people for his name." Acts xv. 14. God's purpose to bless the nations through the reign of the seed, is proclaimed; the good and honest-hearted hearers appreciate the wonderful benevolence and glory of the scheme, and devote themselves to its success. According to the requirement they are inducted into the body of Christ, thereby constituted of the seed, and as members of that body, are to be trained for the *work* of the seed—the blessing of the nations—or the restoring the world, which is the same thing. They are required to be "a peculiar people, zealous of good works." Although *in* the world, "they are not *of* the world;" are "chosen out of the world," and are not to be "conformed to the world," nor "love the world." While sojourning in the world they are to esteem themselves as "strangers and pilgrims," having "here no continuing city." Their devotion to Christ, their chosen leader, must be such, that like Paul, they will suf-

fer the loss of all things that they may be accepted of Him. Thus, while in this life of trial, this preparatory state, they occupy a called-out position, and are a separate people. When their Lord comes with the sound of a trumpet, and gathers them to Himself in the air, the distinction will be as much greater than it now is, as immortality is different from mortality; or as kings and priests are distinct from the people whom they rule, and to whom they minister.

Now, as they will be hereafter, they "are laborers together with God," in this great scheme. Now, in laboring to secure their own preparation, and helping to prepare others for this work, and in relieving, as much as they are able, the evils of the present state, and in the next age, in the work of restitution itself. This preparatory work, the calling out and training this people—preparing the men for the work, is all that has yet been done toward the restitution. These men perfected in character, are being, one after another, laid away in the grave, their crowns being laid up for them, till their number shall be complete. As Paul said of himself, so it is with them all: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but to all them also that love his appearing." When the number thus perfected shall be sufficiently large, the Lord will come, gather them to Himself from among the dead and the living, invest them with immortality, like Himself, acknowledge them before his Father and the holy angels, give them authority over the nations—or give them their crowns—and enter with them upon the work for which they have been prepared.

V. WHEN WILL THIS RESTITUTION TAKE PLACE?

From our text we learn that it will be effected during a period assigned to the work, called the "times of restitution;" and that these *times* will commence at the return of our Lord from heaven. "Whom the heaven must receive

until the times of the restitution of all things," etc. This same period is spoken of by other names in other places. In Matt. xix. 28, it is "the regeneration," when Christ is to occupy the throne of his glory, and the Apostles their thrones over the twelve tribes of Israel. In 1 Tim. vi. 15, it is called "his times"—Christ's times—during which He will show who is King of kings and Lord of lords. In Eph. i. 10, it is called "the dispensation of the fullness of times," in which all things are to be brought under Christ. This then is the work for which Christ is to be sent the second time; to show that as the "blessed and only Potentate" the rulership of the world belongs to Him; to gather unto Himself "all things in heaven and in earth;" to regenerate the heavens and the earth, or, in other words, to restore all things. These "times" are evidently identical with the next dispensation, at the close of which it is said, "and there shall be no more curse."

Here then we see that there *must* be a restitution. That the prophecies *cannot be fulfilled* without a restitution of all things. Man must become perfectly obedient to God, and enjoy his original state. The animals are to be submissive; "a little child shall lead them." The curse will be lifted from the ground, and the tree of life restored, by which, through obedience, man will prolong his life, so that there shall be no more death. In this we see that all the Prophets have spoken of the restitution, although the word, or any equivalent, is seldom used. They could not predict the glorious future, or any of the steps by which that future is to be reached, without speaking of it.

But the kingdom of Israel is to be restored; is not *that* the restitution contemplated? We will see.

That the kingdom of Israel is to be restored, is too evident for the Bible student to doubt. One testimony from the Prophets will suffice for our argument. Take Ezekiel's explanation of the vision of the two sticks. "Behold, I will take the children of Israel from among the heathen, whither they are gone, and will gather them on every side, and bring them into their own land; and I will make

them one nation in the land upon the mountains of Israel ; and one king shall be king over them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling places wherein they have sinned and will cleanse them ; so shall they be my people, and I will be their God. And David my servant shall be king over them ; and they shall have one shepherd ; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children and their children's children for ever ; and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them ; yea I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezek. xxxvii. 21-28.

From this we learn :

1. That Israel, both Judah and Ephraim, are to be restored to their own land.

2. That this land is Canaan, the land given to Jacob wherein their fathers have dwelt.

3. That from that time their residence in that land is to be permanent, from generation to generation forever. A proof that no past gathering fulfills the prophecy.

4. That from that time they will never again be defiled with idols, nor with any transgressions. They will be all righteous—the people of God. Another proof that no past event, answers the prophecy.

5. That they will be one united kingdom, under one king ; and that king of the dynasty of David.

6. That both the sanctuary and tabernacle of God shall be there ; and that forever.

7. That by this permanent establishment of the sanctuary among them, the nations are to know that God sanctifies Israel as his people.

We wait for this to be fulfilled till "that day," when "the Lord shall set his hand the second time to recover the remnant of his people," etc., as declared in Isa. xi. 11.

Is not this *the* restitution of which Peter and the Prophets have spoken? By no means. To restore the kingdom of Israel, simply restores Israel to their own land, under an independent government of their own, giving it supremacy over all kings from the Mediterranean to the Euphrates. The restitution of all things is synonymous with the regeneration (Matt. xix. 28.)—renovation, or renewal of the heavens and the earth; the gathering all things under Christ (Eph. i. 10;) and the exhibition of Christ as King of kings, and Lord of lords. 1 Tim. vi. 15. That these are synonymous events, follows from the fact that they all transpire during the same period of time, and the doing of either, is equivalent to the doing of all the others. The kingdom of Israel may, and will be restored without accomplishing either. Nor does restoring the kingdom do for Israel, by any means, all that is predicted concerning them. It does not place them under an immortal rulership, nor give them the supremacy over all the kingdoms of the earth; nor make them all righteous. Evidently this restoration of the kingdom of Israel is not the end, but simply a means to an end—a step towards accomplishing some ulterior purpose. This purpose is to bless the nations—to fill the earth with the glory of the Lord by restoring the world. In reaching this end, the kingdom of Israel is to be not only restored, but advanced to a state of power and glory far exceeding what it ever enjoyed before; and act a prominent part in the work. Instead of its short-lived, and erring kings, it will be placed under immortal, unerring and perfectly upright rulers. Its King will have not only the kings from the

Euphrates unto the border of Egypt, under tribute, but all people, nations, and languages shall serve him.

By Israel the nations are to be subdued. "I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons O Greece, and made thee as the sword of a mighty man." Zech. ix. 13. "Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people." Micah. iv. 13. "Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isa. xli. 15, 16. "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left." Zech. xii. 6. These are strong figures, each showing the triumph of Israel over the nations. The following show Israel's supremacy as the result of this triumph of arms. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." "For the nation and kingdom that will not serve thee shall perish; yea all those nations shall be utterly wasted." "The sons also of them that afflicted thee shall come bending unto thee; and they that despised thee shall bow themselves down at the soles of thy feet." "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings." Isa. lx. 10, 12, 14, 16.

Thus exalted to power, Israel becomes a blessing to the world. "And I will make them and the places round about my hill a blessing." Ezek. xxxiv. 26. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." Zech. viii. 13. "He shall cause them that come of Jacob to take root. Israel shall blossom and bud, and fill the face of the world

with fruit." Isa. xxvii 6. In the gathering of Israel, the "rebels" are to be purged out, in the wilderness of the people, and those left will be brought "into the bond of the covenant"—will be made "all righteous," and thus be prepared to fill the face of the world with the fruit of righteousness.

VI. A SYNOPSIS OF EVENTS OF THE RESTITUTION.

I may not have given all these events in the chronological order in which they will occur. This is not my aim, so much as to call attention to the events themselves. Doubtless some will transpire at the same time with others.

1. The Lord comes and gathers the saints to Himself. "The times of the restitution" having arrived, the requisite number for the work having been prepared, God sends Jesus Christ. He comes "with a shout, with the voice of the archangel, and with the trump of God," and gathers them, both from among the dead, and from among the living, to Himself "in the air." The entire body are then immortal like the head. "Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke xx. 36.

2. He comes with his saints to "Mount Olivet, which is before Jerusalem on the East." See Zech. xiv. 4, 5.

3. The battle of Gog, (Ezek. xxxviii. and xxxix.) is fought, by which the territory of the kingdom proper is conquered.

4. He fixes his abode, and commences his reign, in Mount Zion. "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. Of Zion it is said, "This is my rest forever; here will I dwell, for I have desired it." The kingdom is very small in its beginning, as we learn from the parable of the mustard seed, probably being organized over the remnant of Judah, left in the land

after the destruction predicted in Zech. xiii. 8, 9; xiv. 1, 2.

5. He sets "his hand again the second time to assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. xi. 11, 12.

6. He subdues the nations "and they beat their swords into plowshares, and their spears into pruning hooks;" thus establishing everlasting peace. "Neither shall they learn war any more."

7. The animals are reduced to submission, so that "they shall not hurt nor destroy in all my holy mountain."

8. The earth is restored to its former fertility, when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt."

9. The nations are instructed in righteousness. "All the ends of the world shall remember and turn unto the Lord." Men shall be *compelled* to be politically obedient, but not to be holy. To turn a wicked people to righteousness they must be instructed, and through the influence of motives be induced to change their conduct.

10. The attempt of Gog and Magog to take the kingdom.

For one thousand years after the nations are subdued uninterrupted peace prevails. During this time, in addition to this exemption from war, the nations are blessed with all the prosperity resulting from a righteous government. Being instructed in the will of God, while some become wicked, many become righteous. Righteousness is the rule, and wickedness the exception; the reverse of what prevails in the present state. But as in previous dispensations, God's plan involves a severer moral trial at the close of this also. The thousand years being ended, the restraint is removed—the dragon is loosed, and the nations are deceived into a revolt, and attempt to take the kingdom. But this is defeated by fire from heaven de-

vouring the armies sent against the beloved city. This being done :

11. The resurrection and judgment are finished up, and the restitution is complete.

All "not found written in the book of life" being cast into the lake of fire—or destroyed, none are left but loyal ones. Then there will be no more curse, nor death, nor sorrow, nor crying. Then every creature in heaven, and in the earth, and in the sea, will unite in saying: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever;" and the immortalized restorers—symbolized by the four beasts and the elders—will respond, "Amen;" and prostrate themselves in adoration of "him that liveth forever and ever."

The original state being restored, the original plan will, of course, be pursued. Man will obey the command to "multiply and replenish the earth, and subdue it," and will "build houses and inhabit them; plant vineyards and eat the fruit of them." After securing food, raiment and shelter, he will devote himself to his own culture, and to developing the capabilities of his home—the earth. Agricultural, mechanical, commercial and art developments, with scientific investigations, will secure his continual advancement in the knowledge of God, and of the universe, and this will ever secure his admiration, and love of, and devotion to the Supreme.

VII. THIS RESTITUTION VIEW RELIEVES THE FUTURE OF DIFFICULTIES, AND INCONGRUITIES THAT ATTEND ALL OTHER VIEWS OF THE FUTURE, THAT HAVE EVER BEEN PRESENTED.

1. It presents an object to be attained—an end to be reached by the Gospel scheme in harmony with God's original purpose regarding man and earth, as that purpose is revealed in the account of creation.

2. There is a manifest incongruity, not to say absurdity, in speaking of an immortal race, as building houses, plant-

ing vineyards, etc; as well as in assuring them of continued "seedtime and harvest, cold and heat, summer and winter, etc., while if the race is to be mortal, all this is proper and right, and to have it otherwise would be manifestly improper.

3. The declaration "the leaves of the tree were for the healing of the nations," at the time when "there shall be no more curse," is appropriate with this view. Mortals need some re-invigorating thing to be used from time to time, as circumstances may require, lest their vitality become exhausted and they die; but those who have attained to the state in which "they cannot die any more," need nothing of the kind, and it is absurd to speak of healing them.

4. This view shows future probation answering to every prediction of the Word, without the resurrection of any of the dead for that purpose.

5. It makes provision for peopling the earth, which no other view advocated does.

If, as some teach, all but the immortalized saints are destroyed, it leaves the earth to a large extent unpeopled; and the kingdom with rulers but without subjects.

Again. The number of the host of Gog and Magog, who are destroyed by fire from heaven, (Rev. xx. 8,) "is as the sand of the sea;" if all who are left at the closing up of the judgment are immortalized, as others contend, their places can never be filled. The same is true regarding those who are cast into the lake of fire soon after. If the earth had become peopled during the millennial age, this execution of judgment destroys a very large number, and on the supposition that all left are immortal, it must forever remain largely desolate of inhabitants.

But God designed to have the earth filled with the race, for He commanded Adam to fill it. Did *He* begin to build and prove unable to finish? Was that which He called "very good," so defective that the end designed could not be reached?

Again. From all that is said in the history of creation, we can only get the idea that permanency of the arrange-

ment then established was designed. Neither in that history, nor elsewhere in the Bible, is there any intimation that it was in any sense temporary. But it was continued only a brief time, being interrupted, not by order of God, but by the disobedience of man. If, as soon as it is restored, it is abandoned, and one radically different established, it will appear like an acknowledgment that it could not be carried out. Thus again God is dishonored.

Again. If, as Orthodoxy—so-called—teaches, the saints are to be taken to heaven and the rest consigned to hell, and the earth destroyed, then, not only the command to “replenish the earth” proves a failure, but the declaration of Isa. xlv. 18, “he created it not in vain, he *formed it to be inhabited,*” is falsified. This teaching also denies the many direct testimonies that the saints shall inherit the earth. See Psa. xxxvii. 11. “But the meek shall inherit the earth and shall delight themselves in the abundance of peace.” “For the upright shall dwell in the land, and the perfect shall remain in it.” Prov. ii. 21. “The righteous shall never be removed; but the wicked shall not inhabit the earth.” x. 30. How directly is the view under consideration opposed to these passages! “Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.” xi. 30. Then they cannot be rewarded in heaven. The idea of the saints having a home in heaven, receives no countenance from the Bible.

6. This view presents the prospect of employment—something to do. A prospect much more satisfying, than that generally cherished by professed Christians; and which has been burlesqued by the infidel, by representing the saved as sitting on the edge of a cloud, and singing psalms forever. Any view of the future, that makes our personal happiness the ultimate end of our being is defective, and to the thinking mind, unsatisfactory. And any view that makes the glory of God, as expressed by hallelujahs or other expressions of praise, that end, is but little better. Such an end must defeat itself. Man

must have something to do—something to call out the noblest aspirations, and the highest activities of his being, else he becomes dissatisfied with himself, and with his situation. The better the man is, the sooner he becomes dissatisfied if he is neither advancing in knowledge himself, nor aiding the improvement of others.

That view of the Gospel that makes the personal salvation of those who embrace it, the end it seeks to accomplish, is far from the truth. God seeks to save men, not that they may be happy simply, or that He may Himself be praised. He has a work to be done; and He seeks through the Gospel to prepare men to do it.

Those who grasp the scheme of redemption as culminating in the restitution, see that it provides to satisfy the best aspirations of the human mind; not simply by affording an opportunity for his personal advancement in knowledge and grace, but in the more benevolent work of blessing the nations of the earth. While to learn the attributes, character, and works of the Infinite, will furnish for the immortalized saints, an endless employment, on the one hand; on the other, the guiding in the ways of righteousness, and instructing in the same truths their mortal subjects and pupils, will form an equally long, and more blessed employment, inasmuch as "it is more blessed to give than to receive." We have previously spoken of the employment of the nations, in subduing and cultivating the earth to meet the demands of life, with a large amount of time for moral, intellectual, social, and scientific pursuits.

Thus this restitution presents the scheme of the Bible, as harmonious in all its parts, and it commends itself to the judgment and conscience of every man in the sight of God. It shows a *purpose* in the mind of God in creating the world, and that that purpose has been pursued without deviation, from the first, and that it will be accomplished; a purpose worthy of God, and overflowing with blessedness to man.

Is not this a glorious prospect? Dear reader are you hoping to be a participant in these things? Are you striving to be found fitted to be employed in this work?

Are you confident of hearing soon the "well done," "because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord?" Are you Christ's? If so are you making it the aim of your life to please Him? Are you denying yourself of all ungodliness and worldly lusts? Are you "giving *all diligence* to add to your faith virtue: and to virtue knowledge: and to knowledge patience: and to patience godliness: and to godliness brotherly kindness: and to brotherly kindness charity?" The Apostle says, "If ye do these things, an abundant entrance shall be ministered unto you, into the everlasting kingdom of our Lord and Savior Jesus Christ." But if you do not do them—if you are but half-hearted in your profession—are but lukewarm in your affection for Christ and his service—if instead of "giving *all diligence*," you but carelessly "seek" to enter in, you must fail; and instead of hearing "well done good and faithful servant," it must be "depart, ye workers of iniquity." Will you—shall any of us who "have named the name of Christ," suffer this inconceivably great loss? Shall any of us fail to have a part in these grand and glorious scenes, so soon to be enacted; through indifference toward the best of causes?

Are you not a Christian? have you never entered the service of our blessed Lord? and is the work of our Heavenly Father, of saving—restoring the world, nothing to you? Is there nothing in this great scheme that interests *you*? Is your pleasure for a short life worth more to you, than an eternal life of glory and honor in the blessed future? In view of the restitution—of the endless elevation and advancement of our race—of the developments, physical, artistical and scientific of the world—in view of an endless future in association with the good, the great and the noble of our race, and with God and the Son and the angels—in short, in view of all the glories, honors and blessedness that awaits the world, are you satisfied, after a brief space of time, to pass out of being and have no part therein? Are you willing to return to dust and lie in everlasting

non-entity, while all these glories are being enacted? What a loss! Will you not make an effort to avert it? Your conscience and judgment approve the required conditions in order to a part therein. You would not wish that this glorious scene should be marred by allowing selfishness and sin to have place there. Nothing short of perfect righteousness—angelic purity, is fitting for such a place, and such a work. Then suffer me to entreat you to hasten to become reconciled to God, and by membership in the body of his Son, secure a right to an inheritance in the kingdom of God, that you may be an active participant in these things.

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