

TYPES OF CHRIST,

—AND—

Manner of his Second Appearing.

“I, Jesus have sent mine angel to testify these things unto you in the Churches.”

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BY ELDER H. L. EADS.
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TYPES OF CHRIST.

I COR. : 1, 27.

“BUT GOD HATH CHOSEN THE FOOLISH THINGS OF THE WORLD TO CONFOUND THE WISE ; AND GOD HATH CHOSEN THE WEAK THINGS OF THE WORLD TO CONFOUND THE THINGS WHICH ARE MIGHTY.

Notwithstanding the great veneration that people seem to have for truth, it is still a difficult pill to swallow when it interferes with any idol of the human heart, or crosses any cherished or loved opinion. Still the cry is : *let us have TRUTH.* Our object is, to endeavor to show that all the types and symbols of the *Old Testament scriptures, have their fulfilment in the Bridegroom and Bride—in Christ's first and second appearing*—not such a Bride as some have made from Rev. xxi : 2, who give this name to the Church ; but a real counterpart for the Bridegroom.

The apostle does not say that he saw the Bride coming down from heaven, in the form of a Church, but the “New Jerusalem coming down adorned as a Bride.” But the Bridegroom was a man : the Bride must be a woman—even “a woman clothed with the sun, and the moon under her feet.” (Rev. xii : 1.)

Having mentioned the second appearing, we will quote the promise (Heb. ix : 28.) “So Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time without sin unto salvation,” we will further add that, in order to have a second appearance, it is not necessary that the same identical flesh and bones should return, neither that it should be the same gender. In fact it were more apropos that the gender should

be different, in order to have co-ordinate counterparts. The first, the bridegroom ; the second, the bride. This is well exemplified by Christ himself, who said of John the Baptist : "This is Elias that was to come."

The second appearing consists in the re-appearance of the same gift, spirit, power and substance, for the same purposes ; to execute and carry out the same work. John was the coming of Elijah, because he came in the same gift and power of that prophet. And the reappearance in and manifestation by Ann Lee of the same spirit, testimony, life, power, and wisdom which was exhibited by Christ, as much constitutes His second appearing as that which constituted John the second appearance of Elias.

This is plain. And we here boldly testify that all the fruits shown forth by Jesus in His anointed capacity did re-appear, in the anointed Ann, and show, she was baptized with the same spirit. Such, then, manifestly, was Christ's second coming. Thus are the two foundation pillars established, to whom the Scripture types refer, which we will now proceed to set before you, and compare with the substance they were designed to represent.

It is said in Rev. x : 7, "That in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished." To finish a mystery is to explain it, which is a part of the work now before us. We need not seek, nor have we any need to know, the precise time of the formation of our planet, nor the origin of primal man ; these are hidden from the world, and we have no revelation disclosing the secret. God hath revealed by Moses, recorded in Gen. i, that in the beginning he did thus and so, but when that beginning was, no man knoweth. But it is proper that man should know, when the "old heavens and earth were created that were to pass away," and when "all things were to become new and all things of God." This can be ascertained by noticing the *generations* of the heavens and earth, treated of in the second chapter, which has special reference to man, and is given for our instruction. Here we may easily arrive at the precise time of the first

called or created man from the primal structure, or dust of animal promiscuity.

It is generally admitted that the first chapter, treats mostly of the creation of the universe, in six periods of time called days, and if it is observed that the second chapter treats of the generations of the earth with respect to man, we then hold the key to unlock the mystery, and have no difficulty with the commands given to man in the first chapter, and that given to the first called man in the second chapter, of Edenic order, with whom we very readily perceive was God's first covenant, called the "old covenant," which was the type of the new, in that man was raised from a lower to a higher condition.

This was the beginning of God's special dealings with his creature man. "He breathed into him the breath of (spiritual) life (the inspiration of lives,) and he became a living soul." Here, it is evident, is the commencement of *the types of Christ*. The first called man was the first type, and corresponds completely with the second called man, Christ who is his antitype. The first "a living soul ;" the second, "a quickening Spirit." The first "to multiply and replenish the earth ;" the second to multiply and replenish the heavens. The first called man was the head of the orderly, natural, Adamic church ; the second called man was the head of the Spiritual church.

Cain was the first apostate from the Adamic church, and was the type of Judas, the first apostate from the Spiritual Christian Church. The first church arose from the lower order of the world to that of orderly generation. The second, or spiritual, arose from the plane of orderly generation to that of regeneration. The first, forsook the old, disorderly animal world. The second forsook the orderly, natural world, for the spiritual. The twain were to become one flesh in the natural order. The twain to become one spirit in the spiritual order. Having risen above, and forsaken the natural, "father, mother, brother, sister, houses, lands, and all the contingencies thereunto belonging.

Thus the types agree with their antitypes, and show clear-

ly, the distinction between the two orders. From our basis, will be perceived that the first man, Adam, who was taken from the pre-adamic body to institute a new order of things, was the beginning of the "old heavens and earth that were to pass away." Having no reference whatever to this planet being.

"into heaps of ashes turned,
When Heaven itself the wandering chariot burned,"

but to the earthly order then created, at which time all those who come into this order, and embraced this gospel, were "Sons and daughters of God."

As Adam was raised up from among the brethren of the pre-adamic body to establish the old heavens and earth, so Jesus was "raised up from among the brethren," of the Mosaic body to establish "the new heavens and earth." And all who embrace this order are the sons and daughters of God, and sing and shout for joy at the establishment of this new order.

Thus far we see the types and antitypes are perfect, and as the first called man was a perfect type of the second called man, so Eve, the first called woman, was a perfect type of the second called woman. As the first Eve was taken out of the sleeping body of Adam—from among the disorderly flesh there, to be with the man Adam one flesh—so the second Eve was taken out of the sleeping body of the world from among the disorderly flesh there, to be with Christ one spirit. Thus do the types and antitypes agree.

A letter from our pen is not the antitype of the pen, while a printed letter is the antitype of the metal face; their faces must correspond. So it is with all types and their antitypes; their faces must agree. Then, if one is understood, the other will be also. While the first Adam and Eve of the natural order were types of the second Adam and Eve of the spiritual order, they could not have been types of a pre-existent Christ nor Christ spirit, as this would make the type come after the antitype, which is impossible.

Let us repeat, that the first man, Adam, was made out of the ground on which preadam or Adamkind stood, and was

thence called a "living soul." The second was made out of the ground on which the Mosaic body stood, and was called a "quickenning spirit." And the first Eve was taken from the flesh of the sleeping Adamic body for a help-meet for the first Adam, and was called the "Mother of all (the) living;" that is, all living the higher, natural life. The second Eve—*Ann Lee*—was taken from the flesh of the sleeping anti-christian body, for a helper for the second Adam, Christ Jesus; and she is called the Mother of all living the higher, spiritual. Thus we see what becomes of the "wisdom of this world," who have three male deities, with neither type nor antitype!

Such metaphorical expressions as we have noticed are very common. How often do spiritual leaders inquire what ground we stand on? How often cite to the "hole of the pit whence we were digged, and the rock whence we were hewn." The simple truth is: God made man out of the ground *then*, as he "digs them out of the pit and hews them out of the rock, *now*." "Whoso is wise shall understand these things, and whoso is prudent shall know them," although they may confound the wisdom of the wise!

But it is said: "The Bridegroom hath the Bride," long before Ann Lee had existence; and we are asked: How could she fulfil the conditions, who yet had no existence?

In answer we would say, he had her prospectively. Such expressions are frequently in holy writ: "This day I have begotten thee;" "Before Abraham was I am;" but which simply means I am before what Abraham was.

Joshua said the Lord had delivered the enemy into his hand, before he commenced the battle. Just so the Bridegroom, Jesus, had the Bride Ann, prospectively, but was as sure of her as Joshua was that he would conquer the enemy. This is true, although it be to the "Jews a stumbling block," and to the Greeks "foolishness." It may be observed that Ann Lee, of Manchester, England, was the first woman that was baptised and quickened into the spiritual life of Christ, to rise out of nature's loss and order, to live above these, and proclaim the higher life to the world.

Hence she has the honor of being the Bride, the Lamb's wife." Being ignorant of this fact, some have supposed that the Bride which the Bridegroom had was a spirit from some foreign world which he had in him ; but it is time that the mystery of such a chimera was disposed of ; to admit which, would spoil the agreement of all the types and their antitypes.

When the indisputable truth becomes known, that Christ, in any age of the world, was no mysterious being, but simply a God-anointed, or which is the same thing, a *God-appointed, commissioned agent* for a special purpose, all this chimerical, mysterious chaff will be blown away, no more to disturb a dreaming world.

Abraham and Sarah were types of Jesus and Ann ; not only in their obedience to the Adamic Gospel, but they were of one stock or race—begotten and born alike, equal as to mode of existence, as man and woman may be heads of a Family. "Abraham hearkened to the voice of Sarah," But what did this hearkening typify? It was, that in the new covenant the man should hearken to the woman, even so it is. In the second appearing, where a "woman compassed the man," all hearkened to the Bride, Ann. While under the *old* covenant, the law is, "Thy desire shall be to thy husband, and he shall rule over thee."

Millions find this true to their sorrow, and see no way of relief ; but there is a way. To all who wish deliverance from such bondage we would say : Leave the rudimental—come up stairs into the new covenant.

Some orthodoxans tell us, in justification of the saved-by-faith doctrine, that Abraham's faith was "counted to him for righteousness." So it was, because *it was accompanied by good works*. "Faith without works is dead ;" and who can be saved by a dead faith? They tell us also, that the offering up of the ram was symbolical of the sacrifice of the "Lamb slain from the foundation of the world." Now the theological student is considerably advanced when he can tell the difference between a typical ram and a typical lamb. Then there is some hope of him.

If they had told us that the ram offered up was a symbol,—that the ram, that had ruled the world from Adam to Christ had to be slain and burned up—they would nearer have approached the truth. But Sarah called Abraham her Lord, or head. *So Ann called Jesus.* Not only so, they were types in sacrificing that which was most dear to them, typifying, that in the gospel of Christ, that which was most dear to the natural man and woman must be sacrificed.

But you will say : Isaac was not sacrificed ; but the ram was taken in his stead. This is true, and agrees perfectly with the antitype. Isaac was saved, and Abraham was promised an hundred fold in the seed of Isaac. So it is now. All the Abrahams and Sarahs that come into the gospel of Christ must offer up their little Isaacs, who will thus be saved ; and they shall receive an “hundred fold of Isaacs and other gospel relations, and in the world to come eternal life.” Such is the promise of Christ—the type and antitype complete. But the ram was put on the sacrificial altar, and was consumed with fire. This typified that the animal passions must be sacrificed, and utterly consumed by the fire of Christ’s gospel. Could types and antitypes be more complete?

The rite of *circumcision*, typified that in Christ the works of the flesh must be cut off. The mystery makers contend, that they were types of Christ, because “Isaac was begotten by promise.” Isaac was not begotten by promise : He was begotten by Abraham—“Abraham begat Isaac.” There is no mystery about it. He and Sarah propagated children according to the law of generation. Jesus and Ann propagated children according to the law of *re-generation*. The first natural ; the second spiritual. Thus were Abraham and Sarah the types of Christ in Jesus and Ann in being, in call and work, whose offspring are the seed of the “Free Woman ;” who are “the weak things of the world, whom God hath chosen to confound the things which are mighty.”

Moses and Zipporah were plain and perfect types of Christ in his first and second appearing. We will repeat what Moses said to the fathers : “A prophet shall the Lord raise

up unto you, *of your brethren like unto me*. Him shall ye hear in all things whatsoever he saith. (Acts iii: 22.) Some, in order to keep this mystery from being explained, have left or omitted the words "of your brethren" in their writings, and also, where it is said the "sanctifier and sanctified are all *of One*," the preposition *of* has been omitted, lest we should get a peep into the fact that they were of one stock or race, and so save one prop to the miraculous story—well knowing, that if they were of one stock, this would be wiped out. We have no apology to offer for such omissions.

The preposition clearly shows they were of one race—the human. But Moses not only truthfully declared from whence Christ should arise; but he was an eminent type of Christ, in that he was called to deliver his people from Egyptian bondage. Some say Moses was not a perfect type of Christ—an imperfect type is no type at all. But Moses was a perfect type of Christ. He was begotten by a man, and born of a woman: *so was Jesus*. He was raised up from among the brethren; so was Jesus. He was called to deliver his people from Egyptian bondage; Jesus was called to deliver them from the bondage of sin. Also Zipporah was a type of Ann: She was raised up from among the Sisters; so was Ann. She forsook her people and followed Moses; suffering the toils of the wilderness, while journeying to the promised land, and became a Mother in Israel. So Ann Lee forsook her own people and followed Christ through the sufferings and toils of the wilderness of this world for the Kingdom of Heaven's sake, and thus conjoined to him became the Mother of spiritual Israel.

Of animals and things, we may go through the good book and find agreement in types and symbols throughout. The "two cherubim, covering the mercy seat with their wings, and their faces one toward another," were excellent types of Christ in Jesus and Ann. They were wrought gold of beaten work; not only so, but were out of *one piece*. So plainly does every type represent the pure, simple truth,

that the two foundation pillars, male and female, in whom they have their fulfilment, were alike and equal in all respects—no more mystery about the one than the other. The two cherubim were types, in that “their faces looked toward each other, and the word of peace was between them both”—were not only pure gold, but were “taken and made of *one piece*.” Alike in purity, made alike, were alike, all around, all over, inside and out, and so were the antitypes, Jesus and Ann, the same life, the same word, the same work, the same everything in the second as in the first appearing, only perfecting what that dispensation left unfinished. And on we may go, and find every joint to fit without the sound of the hammer.

The two silver trumpets, the two tables of the Covenant, the two olive trees, the two olive branches, the King and Queen, the son and daughter, etc., all have their accomplishment in Jesus Christ and Ann Lee, the Bridegroom and Bride of the new creation of God.

We look in vain among the lower-floor Churches and our theological seminaries to find agreement of the types with their antitypes. With all their learning and worldly wisdom, they only pile mystery on mystery: and the further we follow them the more dense the fog grows, until we reach a cloud of impenetrable darkness.

“But God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty.” Thus, under the seventh-sounding angel, this mystery of God is finished. It would seem that enough has now been said to satisfy the most carping critic of the falsity of the miraculous statement, and of the far-fetched, foreign Christ theory. It is a rule in mathematics that when there are unknown quantities to be found, they must be ascertained from quantities which are known. The same is true in logic—truths may be ascertained by reasoning *a posteriori*, as well as the contrary. Types and antitypes come directly under this rule; so if we know what the antitype is, from this we may learn what the type is, and *vice versa*. Thus when we see a printed letter we know what

the face of the type was ; or, when we see a type's face we know what the letter will be. The question recurs, Have we known data? *Ans.*—We have. Of types we have shown, in person and work.

Of the antitypes we have Ann Lee, to whom the female types pointed, and in whom they have their fulfillment. She is the known quantity, whom Anti-Christ cannot mystify. We know she came into being by the same law of all her typical females. The two must agree. So, in like manner, of types we know the law by which they came into being, and from this, the law which brought the antitype Christ, into being. There is no possibility of dodging this conclusion. And as Elijah was a type of Christ, and left his mantle behind for Elisha, so it was with his antitype Christ, and so it continues to this day. "All power to save was committed to the Son, who committed the same to his successors."

Jesus testified: "All that the Father gave me have I given them." And the call now is, to the whole world, of every nation, tongue, and kindred, to come, accept Christ's terms and be saved. To be saved does not mean to be saved *in* sin, but *from* sin ; and all its deathly and damning effects, which can only be done by forsaking the world, finding God's order of infinite agencies, and there confessing-forsaking, and repenting of all sin, and becoming "crucified to the world and the world crucified to you ;" and-henceforward, living the life of the Redeemer.

We purpose further to institute a comparison between the modes of the first and second appearing of Christ, showing the similarity as well as their equality in person and commission. But by way of leader, will remark that, from what has been previously said, it must be perceived that every succeeding order among men, from the first record to the present time, the instruments must have arisen out of a previous body by a higher unfolding and increased inspiration of the spirit of God, and hence every such order has superseded the previous one.

Witness, as shown, the creation or call of Adam or Eve

from the primal, animal adamic body—the rite of marriage first instituted—orderly generation enjoined on pain of the displeasure of the Creator. See this order building and establishing the first old heavens and earth that were to pass away, and shadowing forth the new. See what gospel was preached and lived, by those who constituted the Adamic church—Seth, Noah, and others, until Abraham, with whom God renewed his Covenant, shadowing forth the increasing steps in the new and everlasting Covenant.

Circumcision was instituted under the Old Covenant, which is a type of what should take place in the new—that of cutting off all the fleshly works of generation and becoming “eunuchs for the kingdom of heaven’s sake.” Advances were made in the old heaven gospel which shadowed forth the gospel travel in the new, and was practiced and lived until Moses, when God’s covenant was again renewed with additional sacrifices and self-denial, and which, being kept, brought renewed blessings. These were enjoined and kept by some, with little modification, until Christ; with whom the new Covenant was made. The substance now appeared, and the work of forming the new heavens and earth was begun.

The Creation of the world—the *new* world, which the apostle says truly, was made by Him, which we now enjoy with increasing light and power in his second appearing in Ann Lee. Thus we see what God’s uniform law and order are: First, the Adamic arose out of the dust of the pre-adamic body; the Abrahamic out of the Adamic; the Mosaic out of the Abrahamic, and the Christian out of the Mosaic, and the second appearing in Ann out of the so-called Christian, which was fast asleep when she was taken out of that body; and it is snoring yet.

We will now call attention to the history and biography of Jesus, and examine the manner of his call, to which we beg especial attention. It so happens that we have no reliable history of him until he was about thirty years old; precisely what kind of life he lived previously to that time is unknown to history and mankind; nor is it necessary that

we should know it; but John the Baptist doubtless knew all about it, by his confession; as well as Jane Wardley knew about Ann's. In turning to the New Testament we find the gospels beginning with the call of God to one John, the son of Zecharias, who was to be the forerunner, to prepare the way for the man Jesus, the son of Joseph. John did not come with a new gospel, but in the power and spirit of Elias, and "was that Elias," to turn the hearts of the children to the fathers, to revive the spirit of Moses' gospel or law, from which many had backslidden—to administer the gift of repentance and forgiveness of sins, to all such as would honestly confess and forsake them, and return to the law. The account reads thus:

"The word of God came to John, the son of Zecharias, in the wilderness;" hence it is truly said, "A man sent of God," just as Christ was—God sent John for one purpose and Christ for another, both being God-commissioned Agents—One to revive an old institution, the other to create a new one—one to baptize with water, the other with fire. It is further recorded: "Multitudes came confessing their sins (violations of the law,) and were baptized into the spirit of repentance." And here is where we get the first reliable account of Jesus, who was among the brethren there, and who came for the same purpose that the rest did—to acknowledge the gift of God in John, confess and repent, as it was impossible that he should supersede John without acknowledging and accepting the gift of God in him, who was as yet before him.

From St. John's account it would seem that the Baptist did not know Jesus to be the chosen one that was to supersede him, even from his confession, as he said, "I knew him not," (John i:32.) But he was pointed out by the descent of the Holy Spirit. Then says John, "I saw and bear record that this is the Son of God." It would be warping the record, as the Gnostics have done, to say the descending Spirit was the Christ, for John testified he knew the coming Christ stood among them, before he was pointed out to him by the descent of the Holy Spirit.

Jesus could no more have superseded John, without submission to the order of Gód in him, than Ann Lee could have superseded that of James and Jane Wardley, without confessing, acknowledging, and complying with that order. Thus we may see the first steps that Jesus took towards the priesthood or Christship, was his childlike humility in bending before the gift of God in John, setting us an example in the very beginning of his work. We have no more right to dispute Jesus' confession to John than we have to dispute his being baptized by him unto repentance, of which his soul-melting prayèr on the banks of the Jordan gives ample proof. It is all plain; there is no mystery about it.

Do any of us think we can get to heaven with less humility than Jesus did? If we do we are woefully mistaken. He is our exemplar, and as he worked out his salvation so must we; and we shall be called to take no mortifying step, that our Father and Mother, Jesus and Ann, have not taken before us, but these we must take or never be saved. God will not provide one way for their salvation and another way for ours; hence they say follow us. To follow one is to follow the other, for they are one—their example and teaching the same; both after their anointing, lived free from sin.

The reason Jesus was “anointed above his fellows” (mind he had fellows,) was because he was the best of his class—“loved righteousness and hated iniquity” more than any of them. It was written of him thus; “After his temptation, he returned in the power of the Spirit to Galilee, and thence to Nazareth, where he was brought up; and, as his custom was, he went into the synagogue and stood up to read. And there was delivered to him the book of Esaias, and when he had opened it he found the place where it was written:

“The spirit of the Lord is upon me to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bound, to preach the acceptable year of the Lord.”

He then closed the Book, gave it to the minister and sat down.” All eyes were fastened on him. An electric flash from a cloudless sky at noonday would not have shocked

them more than the next words he uttered from his seat: “*This day is this Scripture fulfilled in your ears.*”

Thus was announced to an astonished world for the first time that the Christ they had so long expected was then sitting in their midst! At first they were pleased with the gracious words that proceeded out of his mouth, but after a few home thrusts, and the affirmation that *he* was the man to whom the prophetic word applied, they became enraged, and wanted to kill him. A young man whom they had known, to presume so much! He was now *Jesus, the Christ*, the commissioned of God, according to his own declaration. There was no *miraculous dove* talking or speaking through him, as the Gnostics have reported. He was now at home among his brothers and sisters and young acquaintances, and well he knew they would suppose he had faults as well as they; so he took the start of them, by saying: “You will say unto me this proverb,” “Physician, heal thyself.” But there was one thing that, perhaps, his relatives did not know, and that was, the physician had healed himself in the order of God under John. Thus, in short, we see the mode of his first appearing; the second must be like unto it.

Thus it was with Ann Lee, who went through the same ordeal, setting the same example for womankind, that Jesus did for men, since which time the Church has rested on these two pillars, no more to be overthrown. Thus, the “mystery of God, in the blazing sunlight of this day, is finished.” Amen; it is finished. These truths may set hardly with some who have considered Jesus to be super-human; but such must remember that He was one of the brethren, after his baptism, and not at all ashamed to call them so.

But we are told that, although “tempted in all points as we are, He was without sin; and that he always did the things that pleased His Father.” The same may be said of Ann, who manifested the mother in Deity. She was without sin, and always did the things that pleased her Mother and Lord *after she was commissioned*. So it was with Christ; for Jesus became the Christ by virtue of his appointment.

He was not Christ before that time, but simply, as the apostle John said: "Jesus of Nazareth, son of Joseph."

But the anointed man was tempted in all points as we are, for, saith the apostle, "We have not an high priest who is not touched with our infirmities." Now, it is a fact worthy of note, that all temptations must come through some department of our nature. It is impossible for any one to be tempted by an external presentment, unless he has something within him which desires it. The serpent that tempted Eve only showed something which she desired; and Adam could not have been overcome, only from the fact that he had as strong a desire for the fruit as Eve had; and his throwing the blame on her was simply cowardly, contemptible, low and mean.

Now, if we know how we are tempted and what tempts us most, we know how Jesus was tempted and what tempted him most; but that he successfully resisted ALL temptations after he became the Christ none will dispute. This and this alone, is the apostle's declaration, and is true. This adds an hundred-fold more lustre to his brow than to admit the Gnostic doctrine, that a Christ came from some unknown world, entered into him and rendered him impeccable.

Little is known of Jesus' history previous to his baptism by John; but if we examine the word of the apostle closely, we find that they thought him not impeccable previous thereto, "In that he died, he died unto sin once;" as we also must die. We cannot die to a thing to which we have never been alive. "*He was as we are* in this world." Do we not know how we are? "He learned obedience by the things he suffered," as we must. Also Peter iv: 1, 2: "For as much as Christ suffered for us in the flesh (not in our stead), arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin [as Jesus did], that he no longer should live the rest of his time [as he had done a part of his time], to the lusts of men, but to the will of God.

What sublime pathos in the soul-melting, out-pouring of the spirit through the prophet Isaiah, in which it is shown

that Jesus did the work for himself. "Who is this that cometh from Edom, with dyed garments from Bozrah? He that is glorious in his apparel, traveling in the greatness of his strength?" "Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine-fat? (His answer is enough to draw tears from a stone.) I have trodden the wine press alone, and of the people there was none with me: And I looked and there was none to help, therefore my own arm brought salvation unto me. Isa. lxiii? 1, 2, 3, 5.

It would seem that enough had been said showing the similarity between the first and second appearing, but, people are hard to believe if one stone be left unturned. It could not be said to be a *second* appearance if there was any essential contrast, either in the mode, effect, operation, or ultimate. We have shown that it was unnecessary for the same flesh and bones to reappear, to constitute a second appearance—but that Christ was manifested, and reappeared in Ann's testimony, her searching power, her self-denial, tribulation, etc.; in fact, all the evidences reappeared in her that appeared in Jesus.

He did not come with the nature of angels, but the seed of Abraham. She appeared likewise, not with the nature of angels, but with our nature; hence Jesus and Ann are alike in their natures. As there was a fore-runner in the first appearing to prepare the way for Jesus, so there was in the second appearing to prepare the way for Ann.

Previous to the second appearance, anti-christ began to be weakened by that memorable division called the "Reformation;" by which a way was opened for man to contend for his long lost liberty. About this time, many religious revivals broke out in various parts of Europe, particularly in France and Germany. The remarkable revival which occurred about the year 1689, in the province of Dauphiny and Vivarais, in France, excited great attention. The subjects thereof testified that the end of things drew nigh; they preached repentance, stating that the kingdom of God was

at hand; that the marriage of the Lamb would soon take place.

These witnesses increased until about the year 1706, when a few of them went over to England, where many were united to them, and both their numbers and powers of ministration, like the sea, ebbcd and flowed for forty years, when a small number of the most faithful were led by the spirit to unite themselves into a small society near Manchester, under the ministry of James and Jane Wardley. These were the John Baptists of the second appearing of Christ, to whom the people came and were baptized into the spirit of repentance, confessing their sins; and Ann Lee was among the rest, who came for the same purpose the rest did; and as Jesus confessed to the forerunner in his day, so likewise Ann Lee confessed to the forerunner of the Second Advent, and came up through that order, as Jesus did through that of John. So that the forerunners declared her to be, first, a woman "coming *after* them, but was preferred *before* them, for she was before them."

Thus it is seen that the second was the reappearing of the first; hence, as promised, Christ has appeared "the second time without sin unto salvation" to all who will accept, believe and obey. The little handful continued to increase in light and power until the year 1770, when by a special manifestation of Divine light the present testimony of salvation and eternal life was fully revealed to Ann Lee, and by her made known to the society, and thus she rose above them and became the anointed and acknowledged leader of this faithful band. From this time forth Ann knew herself to be the Bride, the Lamb's wife, being baptized with the same spirit, and by implicit obedience to the light, received from God, she became conjoined to the Bridegroom, and co-worker with him in the regeneration and redemption of the race. He the Father and she the Mother in spiritual Israel.

Thus we cannot fail to see an absolute sameness and equality between them and all the types and symbols that have their fulfillment in them. Thus we hold the truth that

The Christ to which all prophecy pointed, and in whom all the types and symbols centered, have here their fulfillment. The one the son of a carpenter, the other the daughter of a blacksmith.

And now let us ask: Are these too humble, lowly and mean to be honored with the leadership of God's people? or shall we, Gnostic-like, look high up among the stars for a greater? It were folly to do so. We trust it is now seen, that all the types and symbols under the shadowy dispensations of the law and the prophets are completely fulfilled in the "two anointed Ones" who stand as the first foundation pillars in the new creation—Jesus Christ and Ann Lee, whose ultimates are the same.

The first appearing ultimated in a living body or Church, which had all things in common. The second appearing ultimated in the same, hence we see in *every particular*, from the first shadowing forth—from the first promise of God that a Redeemer should appear, through all prophecy up to the substance, the first and second the male and female are perfectly equal in type and symbol, in prophecy and person, in call, in character, in operation, in substance, in effect, in culmination and in ultimate; equality! *equality!!* EQUALITY!!! is ineffaceable stamped upon them, never more to be blotted out.

The same spirit now calls that called then; the same doctrine is taught now that was taught then; the same exhortation is made; the invitation is given now to all kindred, nations, and tongues that was given then; "Look unto me and be saved, all ye ends of the earth."

The last silver trumpet is now sounding to the inhabitants of the earth, and may its shrill and piercing note reach every mountain-top, penetrate every forest, echo in every land and extend over every wide sea, till the whole earth shall know that "now is come salvation and strength and the kingdom of our God and the power of His Christ."