

**A WORD FROM BRO. A. D. JONES,  
OF ZION'S DAY STAR.**

Most of ZION'S WATCH TOWER readers will remember, that some time ago we took the position that it was *more* than probable that the "dead in Christ" were raised, or were then being raised, and we yet believe that the position was a true one. One thing is certain, that if [Rev. 14:13](#), is now due [and it seems to be], then the other is true; for we will not be changed until the dead are raised.

We believe that the words, "from henceforth," are applicable at the present time. This being understood *now*, is strong evidence that the time of favor to come into the "little flock" ended this last fall. In harmony with the thought that the dead saints are raised, we refer our readers to [Rev. 19:5-16](#) "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war." This verse introduces Jesus as present in power; and by reading [Rev. 3:14](#) it will be observed that he is the "Faithful and true witness," as John spoke of him in addressing the Laodicean Church.

This will help us in fixing the time of the above scene, because the nominal churches not having been *true* witnesses were given up by him, spewed out of his mouth in the spring of 1878. While Jesus is represented in that spiritual condition of power, there are also others with him. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." *Verse 14*. This company must be the risen dead, for the "fine linen" "represents the righteous acts of the saints;" (*verse 8*: E, D,) so that if Jesus is now present in the spiritual body [judging and making war in righteousness, *verse 11*], they must be also, for both are represented in the same spiritual [heavenly] condition.

According to the parallel, Jesus was due to enter on his Kingly office in the spring of 1878, and so when seen in power with his armies, "He hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." *Verse 16*.

While Jesus and the dead saints are shown as in the heavenly, spiritual condition, the living saints who are not yet changed, are used as his mouthpiece. "And a voice came out of the throne [through them], saying, Praise our God, all ye his servants, and ye that fear him, both small and great." *Verse 5*. Is it not significant that the teachings are *now* to the servants, believing, as we do, that the door is shut to the high calling? "And out of his mouth (the saints his mouthpiece) goeth a sharp sword, the word of truth, that with it he should smite the nations." *Verse 15*. And again, "How beautiful upon the mountains are the feet of him [the living saints his feet] that bringeth good tidings [restitution], that publisheth peace;...that saith unto Zion, thy God reigneth." [Isa. 52:7](#).

"And his name is called the word of God," so we would proclaim no other *word*. Our teachings are not the "doctrines of men," but God's Word. Some may say we are not right in our teachings, for "he had a name written that no man knew but he himself." *Verse 12*.

No man [unregenerated] does know, but we (his body) may know, for the name written is "King of kings and Lord of lords." Do we not proclaim Jesus as now in this position, having entered on his Kingly office--and moreover, that the dead saints are risen, "kings and priests" unto God, so that Jesus is King of heavenly kings?

But no man knew "but he himself." True, but we are of him, we are the members of his body: his "feet," therefore a part of *himself*. Dear saints, what a glorious position is ours. The nominal churches have been spewed out of his mouth, they are in darkness, and know not that Jesus has entered on his reign as King; and

hence they know not the *name written*; nor do the servants yet know, for they are not of his body, not reckoned as part of Himself. What could more clearly set forth our relationship to him than those words which reveal to us *that name*? It also indicates that we shall soon enter on our reign with him and his armies.