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"The King's business requires haste."

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OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor.*

OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

OUR RACE PUBLISHING COMPANY,
New Haven, Conn.

THE CHURCH AND STATE.

AN ARRAIGNMENT.

THE STATE IN ITS LAST STATE.

** In this Leaflet we shall devote our space to selections from the writings of others who are also clothed in the sack-cloth and ashes of public scorn, and in whose testimony we agree. The phrase "Church and State" puts the cart before the horse, for in modern times the Migdol of Mammon is far too generally regarded as the hill upon which the building must be erected that is to reach the sky! We shall therefore examine the foundations first, to wit, modern civilization as set forth in the Ideal American Republic! O Manasseh, how art thou fallen, in thy two-horned tendency and state! How canst thou stand except thy two half tribes, originally made separate, place Jordan well between them and the kingdom that was legitimately theocratic, and set up a pillar at its banks! Indeed thou art forgetful of thy toil, and all thy fathers' house, well named (Manasseh), well numbered (13). Yet when thou knowest thy condition there is verily repentance at the door, and time for it, although with much tribulation only canst thou now beget it! And first as to the state into which thou hast fallen—a veritable travesty upon thine own written Constitution, a loathsome scorn upon thine own Declaration of Independence. Hear this from Jesse Harper, who first proposed Abraham Lincoln for a ruler in thy borders; read its parallel in the fears of Washington. Hear it in the words of Grant. Know it in thine own observation. Meanwhile hear one of them, not on anarchy but on facts that will breed it unless thou shalt reform, by putting the axe to the very roots of the evils that have squatted on thy fair inheritance.

GOVERNMENT ARRAIGNED.*

** "WHO SHALL ENTICE AHAB?': *A lying spirit.*—That line photographs 'World Rule.' Governments—*ultima kakos veri*—'The wicked.' We arraign them at the bar of justice; we denounce them by the sufferings of the race; we demand their surrender in the name of crucified humanity. *Sic semper tyrannis.*

"GOVERNMENT A PARADOX.—The civilized world armed as never before. The most deadly weapons ever known, are dedicated to the work of destruction, by prayer and religious jubilation. The hero of the sword is held above the disciple of the Nazarene. War—a death warrant to man, an enemy of God—is worshipped. And violence covers the earth as fully now, as it did the day it went to its doom, by the waters of the flood. Christian fighting against Christian, is a travesty on religion, a satire on truth.

"It is the *apostasia*, the antichrist, hurrying the end of Gentile Rule. Church and State united. The sword in one hand and the Bible in the other. Every wrong prohibited by divine law, is permitted by human law, or allowed without law. Iniquity framed into law,—*is blazoned on the escutcheon of post-diluvian times.*

"GOVERNMENTS, FORSOOTH!—What are they anyway? The Religio-Politico Combination, is the great hierarchy—Sin's masterpiece. The Pharaohs of wrong rule. The Herods after the Christ-child of humanity.

"*Governments*, what are they doing? The social evil habit is growing; the drink habit is growing; the Sabbath-breaking habit is growing; the carrying-grab habit is growing, and the money stealing habit is growing. O yes, the governments, are *bona factum esti*—'The father and mother of wrong.'

"THE PICTURE IS LOVELY.—Failures increasing; felonies increasing; murder increasing; lunacy increasing; suicide increasing; divorce increasing; and killing the head of the government, a mere pastime.

"These 'powers that be' are—*excelsior amphi*—'Greed made lawful'; usury increasing; trusts increasing; millionaires increasing; tramps increasing; the poor increasing; the homeless increasing; the paupers increasing; palaces increasing; hovels increasing; beggary increasing; landlords increasing; *crime increasing.*

* Our old-time friend, Colonel Jesse Harper of Danville, Ill.—with whom we have stood shoulder to shoulder in reform work since 1876—sends us the following contribution which we regard as one of the most peculiarly eloquent and forcible which he has ever produced. It is a prose poem of wonderful eloquence and strength—every sentence of which might serve as text for a sermon.—Editor *Sentinel*, Chicago, Ill.

"THE WAR SPIRIT INCREASING!—In New York there are many who are denied these three God-gifts, pure air, sunshine, and fresh water; and as to the ownership of land, why that is a dream to them unthought of. It is time for us to learn no longer how to make wealth, but how to distribute it.

"We have developed a Plutocracy in our midst and the worst government on earth."—Dr. A. They make blood cheap; they make money dear; they pay bondholders double; they *cheat* soldiers one-half; they *give* to the rich; they *take* from the poor; they *cry* 'over production'; they starve the million; sing the *te-deum laudamus*. '. . . Nevertheless there are 10,000,000 people in this country, out of 65,000,000, who never have enough to eat from one years end to the other.'

"GOVERNMENTS: 'A THING OF BEAUTY.'—They take bribes and change the yard stick; they covenant with the wicked and change the half bushel; they condone the wrong and change the pound weight; *they are weighed and found wanting*; they *give* to the favored at a low rate; they *dole out*, to the *un-favored*, at a *high* rate; they *fix* the salary of the salary *drawer*; they put hooks in the jaws of the salary *payer*; they give corporations life, then make the *creature* greater than the *creator*; they say workers for these *creatures* are not to accept protection from the creators of them—but the worker must be their dog, a servile tool.

"GOVERNMENTS: FOR SHAME.—They are servitors for corporations. They despoil the inheritance of the people. They grant their public domain to Syndicates and Combines, making the Beneficiaries of these franchises—Land Barons. More oppressive than were their prototypes of the Middle Age. More dangerous to liberty, than free bootary. *They gave an empire large as nine states like Ohio.*

"GOVERNMENTS: A PHNTASM.—They breed millionaires as does rotten wood mushrooms—both unreal, illusive, venally. Ten millionaires in 1866 and thirty thousand in 1890—*Repente dives nemo factus est bonus*. 'No good man ever became rich all of a sudden.' That is no vision of the blessed; rather,—it is a bridal rose at the marriage of Despair and Death. Some of these sons of Plutus, reaching the infinite sum, \$300,000,000. They create class as the Sirocco does death. Two thousand persons owning more wealth than the other population.

"GOVERNMENTS: *a parti-lazaroni*—They cover few with crimson and plush; they cover many with sack-cloth and rags; they *grow* the rich; they *spawn* the poor; they rob heaven of its jewels; they fill hell with the lost.

"EBOS VENGOS: 'A golden god, a calf'—'Gold is the rich man's money; silver the poor man's'.—S. They create the professional; they allow to exist the non-professional; they

double salaries; they contract the volume of money; they pay the rich man in one kind of money; they pay the poor in another kind of money. 'Shame hath degrees even in hell.' They pander to the bondholders; they burden the gun-holder, the plow-holder; they give the bondholder double what he pays for; they make labor pay for twice what they get; they subsidize the press; they corrupt the ermine; they awe the civil; they exalt the military; they idolize the class; they pauperize the mass.

"GOVERNMENTS: HOLD AN UNEVEN BALANCE.—They create an unequal distribution.

Wealth in		Labor Owned	Capital Owned.
1850,	\$8,000,000,000.	63 per cent.	37 per cent.
1860,	16,000,000,000.	44 "	56 "
1870,	30,000,000,000.	32 "	68 "
1880,	48,000,000,000.	24 "	76 "
1890,	91,000,000,000.	17 "	83 "

"The showing of these figures, presents an infinite danger, a dying condition, more appalling than war, pestilence and famine, ever produced. They issue money to benefit the rich and to the disadvantage of the poor. Of the volume of currency of this country, \$278,000,000 is in bills of a denomination not less than \$50, as follows:

\$68,000,000	are in \$10,000 bills.
38,000,000	" 5,000 "
40,000,000	" 1,000 "
67,002,000	" 500 "
44,000,000	" 50 "

"This plan is to enable the millionaires to hold these for cornering purposes. And while they *are* in circulation—they do not benefit the masses—never can.

"GOVERNMENTS: A DEATH DIRGE.—They have brought us to the *neoclas*—An empire in which is found the complement of all that have gone before—an empire of 'big houses,' an 'empire of big cities,' an 'empire of rich princes,' and all under the reign of the law.

"GOVERNMENT: CORPORATE POWER.—The mystic Babylon that is to rise, with her legion of followers, from the bottomless pit of partisan rottenness. The Pseudo-Christ of the church, who proclaims 'I am rich and increased in goods and have need of nothing.' These two—a combine, are to lead the crusade against humanity. Governments that have crushed the poor, murdered the innocent, then cry it 'must stand'—*in foro divino*. Shall we talk of London, with its three thousand miles of streets—where fifty thousand are shut out every night?

Shall we talk of the commercial city of the globe, where less than one quarter of one per cent. hold the title of the land? A city where homes are denied and the homeless made criminals? Shall we talk of the nation standing proudly among the other sovereignties—where seven millions of its people are fighting death to prevent starvation?

"Let us look at home! New York, the empire city of the western world—with its parks, open places, palatial houses, where wealth floats on golden wings, and sleeps on beds soft as the down beneath the Cygnet's wing. Look ye! Down there in 'Hunker Alley'; the 'gorgon ground,' just outside Panda's Realm. There is festering sin! There sorrow plays dirges on breaking heart-strings. There slain children are seethed in their own blood! Ah me! there tenements are cess-pools, death's dance houses, hell's recruiting stations—with two hundred and ninety thousand crowded into one square mile. Down upon this valley of the shadow of death, look church spires, whose tops bathe in the blue, amid the rustle of wings—and whose worshippers own the tenements—where more than half the children die before they see light.

"GOVERNMENT: BEWARE.—'The night cometh, the day also.' Is there to be no end to these 'powers,' who are symbolized by 'bear,' 'lion,' 'nondescript'? Is this trio to hold universal sway? Is the earth always to be a golgotha of skulls, a hill-top of crosses? Is sorrow to wail on, on, on endless, as a dying sigh? Is cruelty, misrule and death, to triumph forever? Is hope finally to die and despair become supreme?

"*No! A thousand times no!* The reign of Ahab's 'lying spirit' is to end. The weak will ask: 'Is the race clean lost before begun? Is there no good beneath the sun?' Every woe that pierces the heart, and burdens the soul shall be removed. This is the suffering time, the trial time. The time to burn the chaff. Out of this fiery furnace are to go up Godward to the Divine, a mighty host. This conscription is to show what can be done in exaltation. It was done in spite of government. The crop to be grown under them is matured. Tares and wheat. The separating time is upon us—stirring all flesh, as the storm of the ocean.

"*The pur-patamas cataclysm*, next; every one of these endowments of government must be abolished. The new age is at the birth. The song—*enlei*—is on. 'As it was at the first so shall it be at the last.' The battle of Megiddo has begun. The strife will not cease till Plutocracy is crushed never more to rise. Then *Liberty* triumphant, shall bless the earth. A Prince shall rule in Right. War cease to the ends of the earth. Justice shall do no harm to any one. And the song began on the Galilean Hills—'Peace on Earth'—shall

ring round the globe. Man once an enemy to himself and God, has become reconciled to both. Knowledge, happiness and love bear universal sway."—JESSE HARPER, *January, 1893*.
And now as to the church.

THE CHURCH OF INDIGO.

* * * The Epistles to the Seven Churches arrange themselves in the colors of the spectrum — disintegrated light! Red, orange, yellow, green, blue, violet, and lastly, *indigo!* The light in which we grope to-night is indigo! Let us look at the facts; the broad ones, not the exceptions. Thank God for the exceptions! Thank God for the upper chambers where, with locked doors, the faithful still meet together and record their names. In the meantime, it is to the Kingdom that is setting itself up with observation in our midst, to the so-called Church that meets upon the ground floor of Mammon's acre that we have a word to say by proxy. Thus saith "*The Cayster.*"*

"BIRDS OF PREY.

"I saw an angel standing in the sun; and he cried with loud voice, Saying to all the birds that fly in midheaven, Come, be gathered together to the Great Supper of God."—Rev. xix. 17; Ez. xxxix. 17.

"THE CITY BY THE SEA.

"The Church of the Gospel age, seeking lost Israel, has sojourned among the nations. From a wild, raging, savage sea of barbarism she has evolved Christian civilization, even a fruitful mother earth. She has always been a city by the sea, carrying the Gospel to men in darkness and savagery. She has circled the globe and testified to all nations. So far her mission was to extend: and then the end should come. A change, another dispensation, is to come during this end-beginning. Times of Refreshing are here, and the herald Spirit is initiating the work of Restoration. He illuminates the Bible, and it opens with new meaning. Behold the whetted, glittering sword of truth and the almighty hand that takes hold on judgment.

"As in the sign Saint John turned from witnessing the word of God and the testimony of Jesus to criminals, so we are to turn from preaching hallowed words to swinish mockers and blasphemers, hear what the Spirit is saying to the churches,

* No. 18, July, 1894, 25 Cents for 12 Nos. Published monthly by GEO. P. PIERCE, Deshler, O. There is no mincing of meat [words] in "*The Cayster.*" The matter is served up in whole roasts. It will offend only those whom it offends—them of Laodicea!

receive a new dispensation, and surrender ourselves wholly to the End's right hand as witnesses of it. So we 'come out of Babylon,' flee out of Judea, defy Jezebel and her stereotyped forms and dogmas. During this end-beginning that connects the Gospel age with the Millennium there is coming out of the organized Church a new Jerusalem, a spiritual body, the crucified corpse into which the eagle-eyed gather without the city. On Calvary we eat the Great Supper and stand up alive.

"To ignore God in the day of their visitation, at the due time when he spoke to them, has been the mistake of many. To flourish, hear and obey. The world is strewn with wrecks of men and nations who have lost their opportunity. How about those who ignore Bath-kol, resist the Restorer, and remain in Babylon when the abomination of desolation stands unlet in the holy place? Without the holy Spirit, a body for the wicked one, yet maintaining a pretense of religion, they prey upon each other. Priests prey to carry on the Lord's work; strikers because the demands of labor are just; police because they risk their lives for others; politicians because they are expected to; farmers and mudsills to get back what they have been robbed of. Strife everywhere; anarchy inevitable. The Word of God is coming with garments dyed red. A great battle, a day of blood, is near.

"The Church, *ekklesia*, caller-out from sin and uncleanness, is herself fallen, defiled and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. How defiled and fallen? (1) By fornication. All nations have drunk of the wine of the wrath of her fornication. Not only has the gospel been preached to all nations for a testimony, but also false witnesses, covetous of the world's wealth and power, have mingled with it doctrine satisfactory to carnal lust, and so have gained the favor, rewards and support of the wicked: so Babylon for hire has enthused the nations, not with the holy Spirit, but with an adulterated gospel, a wine of abomination and filthiness.

"(2) The kings of the earth have fornicated with her. European kings strengthen their thrones by alliance with the Church, Greek, Roman, Lutheran and Anglican. Unlimited wealth is at her disposal, if she will teach patriotism and loyalty. In the United States of America to get office one must have Babylon for backer. The whole swarm of office-seekers, officials, etc., give liberally to the churches.

"(3) The merchants of earth are waxed rich through the 'influence of her profligacy.' They see that though she lays claim to respectability and virtue as a light set upon a hill, she is given to fleshly lusts; that to gratify these 'tastes' she favors almost any suitor; and that by pandering to her they

can reap a harvest from the crowds who follow with her. They count her an excellent vantage ground from which to dupe and plunder the simple, and are willing to give liberally to her support for the return she can make. Thus we find her a refuge for demons, foul spirits and birds of prey, who, shielded by respectable surroundings and under pretence of leading men heavenward, delude and despoil the unwary, 'devour widows' houses.' In their interests intemperance is tolerated in the churches as temperance. It is a fact that the birds of prey who in this country rob toilers of billions of dollars annually are doing so legally, as representatives of the people and conservators of religion and education. They legislate to serve their purpose, fix their own salaries, create monopolies, indirectly take bribes, fail to crush out trusts, are leagued together to lead great parties in the interest of a few, profess to be actuated by high moral principles (soar in mid heaven) and claim with Governor McKinley that 'we now have the purest government earth has ever known.' Birds that fly in midheaven; truly they soar high, and caw and croak of liberty, equality and fraternity; but none the less are they birds of prey and must be paid well for their varied talents and services.

" Buzzards, hawks, eagles, etc., have sought prey during the strikes now in progress. The blackest go-devils flap their wings and proclaim, Our cause is just—it is the cause of Labor; and immediately the whole flock of jail-birds, thieves, idlers, dead-beats and men who never did an honest day's work (all secret society men) fall to pillaging, burning and wrecking the products of industry. O rich and great, kings and chiefs, how do you like it? In union there is strength, you know. And you, ye 'bond' and 'small,' vultures will tear your hungry children soon in return.

" Compared with these toughs and thugs, Christian Endeavorers, Epworth Leaguers, etc., carousing at a kissing-bee, ice-cream party or festival, to get a few dollars from outsiders, are screech owls clawing for mice.

" Beggars and toadies are sorts or genera of birds of prey who, either individually or in associated bodies, besiege, pester and fawn upon our aristocrats, plutocrats, millionaires, excellencies and dignitaries. The favorite method of respectable begging is for representatives of a church* or secret society

* Churches nowadays covet, court and cater to wealth, put wealth in control when they can and gauge their prosperity by the number of wealthy members. The loss of hundreds of thousands of dollars from the aggregate of the members' wealth depresses some churches more than would the loss of hundreds of members.

" Undue recognition of society has turned many of our churches into being nothing other than social clubs.—*Rev. J. B. Shaw, D.D.*

that claims to have noble aims, to urge upon some rich man's attention the need of an asylum, hospital, mission, church, school or library somewhere. Give to the Lord's cause, they plead; give liberally, and we will whitewash your shortcomings, take you into our society and brotherly love, make you our pattern saint [St. Carnegie] bid you Godspeed, and prosper you in your ways. The bulk of what they get is divided up among the ministers, missionaries and secretaries, colporteurs and agents, professors, tutors, etc.: and they trade it out with other members of the gang—editors of denominational papers, merchants, artisans, producers, etc. Verily God's priests are become receivers of stolen goods and his house a den of thieves. Your sins reach to heaven, and God has remembered your iniquities: your reward is come. Jay Gould saw through the whole business, and, as might have been expected of him, after consorting with the great whore* for many years, at last when she could serve him no longer, left her no bequest, refused to pay the full price of fornication she had reckoned on, and bade her truckle to his heirs if she wanted more.

"Chicken hawk, eagle, vulture, or condor, you may think your plumage is unruffled and fair, and that none notice the blood-stains and carrion-spots; but all know you are live graveyards and hunger for more. Well, here is your opportunity. Come and be filled. Gather yourselves to the battle of God's day. Ingalls said some time ago, 'These days are balmy and sunshiny to the clouds and storms ahead of us.' It is proving so.

"Wild beasts shall be there, at Megiddo, in the fallen church (Ez. xxxix. 17). Already socialism prevails in many churches. Upon the mountains of Israel wolves shall howl, Vive la commune, vive la revolution.

THE GOLDEN CENSER.

"The last half century has been a period of silence in heaven, 'about half an hour,' the tarrying time. The seven-fold trumpet was given to the angels of the churches at the close of the 2300 days;—the meaning of the Apocalypse could appear since then. But there was need of education and preparation before they could use it effectively. Truth's sword must be whet for Judgment. Silently an angel has stood at the altar, offering incense with the prayers of saints. Slowly

* Rather with the *daughters* of the whore. Babyion (Rome) is the whore, the mother of Protestantism her daughters (harlots). When he cometh will he find faith on the earth? I trow not. The door is shut when Philadelphia ends. All of Laodicea is in harlotry! Verily the breakers are come against a divided house, and it *must* fall!—C. A. L. T.

light has come to us. Watchmen devoted to the adventist propaganda have been crushed by persecution. Like bruised myrrh and thyme their consecrated lives have breathed forth in prayers sweet incense till advent truth is the pervasive light to-day, and the angel in the sun is heard by all conversant with Holy Writ, summoning to the Great Supper.

"Tho' the world has boycotted adventists, and has snorted at and belittled adventism and would have none of it, this movement has gone on irresistibly from the angel's band; truth in due season has been witnessed, light has increased, the identity of Anglo-Saxons with the lost tribes in Israel has been clearly demonstrated. And now the angel fills the censer with fire of the altar, and casts it upon the earth. How? Hitherto the main body of the Church has ignored adventist truth. Its various phases have been presented by special witnesses raised up for the purpose. In this country the American Millennial Association, 102 High street, Boston; the Advent Christian Publication Society, 144 Hanover street, Boston; the Life and Advent Union, Springfield, Mass.; Seventh-day Adventist Publishing Association, Battle Creek, Mich; Tower Publishing Co., Allegheny, Penn.; Our Race Publishing Co., New Haven, Ct. and others, are watching and witnessing, moved evidently by the Herald Spirit to begin the Restoration, but as yet hardly aware of the Judge's presence. In wise virgins as a censer the angel is to cast latterday fire upon earth. So great trouble and perplexity is come upon the world that men are beginning to see it is the final tribulation, and many are willing to investigate advent truth. With three-thonged scourge of famine, pestilence and sword the Almighty is forcing his truth upon rebels, casting it into earth. Tho' Anti-christ has usurped Christ's place in the Church, and bids his slaves stick strictly to church work and his deceptions, the seven angels of the churches, the spirits before the throne, still tarry during the end-beginning and are ready to do effective work. There are multitudes of Christian workers in Babylon, who, when forced by stern logic of events into knowledge of advent truth as now revealed from opened books will swell the trumpet's tone till it is heard around the globe. In fact we are about to come not only to the voices, thunders, lightnings and earthquake that follow this casting of fire upon Sodom, but also we are soon to see fulfilled our Lord's forewarning, 'Then if any one say to you, Lo, here is the Christ, or there, believe it not. For false christs and false prophets shall rise and shall give great signs and wonders so as to deceive if possible, even the elect. Lo, I have told you before.' Most professing Christians are to be adventists. Adventism is to become popular. The hypocrites are to come up to Armageddon; Satan

will be an Adventist too. Birds of prey will be there. But let no one mistake the hoots, screeches and screams of those who think godliness a way of gain* for the clear, Scriptural testimony of those who follow with the Word of God. All hear the summons to the Great Supper; but some refuse the hidden manna that endures. The eagle-eyed gather to the dead body of him who is crucified without the city, to new Jerusalem, the spiritual bride, the Living One, the Restorer standing up in resurrection from Babylon (Is. lii. 1). but the birds of prey remain hovering over the fevered burning whore, to glut themselves on the flesh of her paramours.

"The work of God as Herald Spirit began the work of preparation and restoration about 1837-1844 by John Wilson in England and by William Miller in this country, each advancing from a different point of view, each doing much towards opening the books for a new æon.† Slowly but surely this revelation has been sought out by watchful students of prophecy until enough is clearly and convincingly enunciated to begin final Judgment between believers and rejectors. To refuse advent truth as now declared, is to ignore the Spirit's voice, shut the

* "The following sample of the abominable stuff now offered by fallen Babylon is quoted from *The Church at Home and Abroad*. There is a trace of mid-heaven incense about it, but not enough to neutralize the odor from Gehenna.

"It has been a year of revival power. On page 45 of the Board's Annual Report there is a statement which has all the fascination of romance. It is this: "Additions on Professions of Faith, 13,368." What wonderful tidings are these! And still the glorious work goes on. The missionaries tell us that never before have the tokens of God's blessing been so numerous. The financial distress has served to loosen men's hold on worldly things [what an opportunity for birds of prey!] and to make them feel the need of divine aid. Out of all the anxiety and unrest of these troubled times, God is speaking to his people. . . . Brethren, the hope of the future is in the continuance of this season of refreshing. In every mind the uppermost question is: What measures can we devise for the removal of the debt and the stirring of the church to a sense of its privilege and responsibility? Oh, brethren, there is only one way: bring men close to Christ, and then tell them what Christ requires of them. . . . Let us give these awakened, eager souls information about the work. It will not be necessary to urge them, much less to scold them. Simply tell them the need, but tell it earnestly and often."

"Say to some of these 13,368 souls, 'Salvation is free; glory to God! Now that you profess to have got it at our hands, of course you will give liberally to the Church. Refuse, and men will doubt your profession. Your gift will be used in church extension work in a far western city of three shanties and a saloon. The edifice will be erected in the centre of brother A's addition. Building material is expensive out there and good carpenters scarce at 50 cents an hour; but Brother B has contracted to build us a suitable structure for \$3,000.' Inform them—certainly.

"Say to others, 'Your main object in joining with us is to get a teat to suck. Give liberally to us and the Lord will prosper you. We will patronize and help you to office. We all have ships at sea, and are all merchandising in gospel. Your gift will be used for salaries, charities, etc., mostly in our own set. Christ requires it.'

† See Study Number Nine, pp. 9-29.

Bible, harden conscience, nail Christ fast, and turn away from God. Refuse it, and it will torment you as if you had rejected Christ. Refuse to turn (Rev. i. 12) and you reject the Lord's messenger at this second advent. Refuse it and you miss the salvation being revealed in this last time and share in swift destruction.

"What good is it? Its chief good has not been comprehended till recently. It is bro't to light now, that we may see to walk in safety during the time of great trouble (Rev. i. 1, 3). We who believe in the Anglo-Saxon identity of lost Israel may trust unreservedly in the Almighty God who made a covenant with our fathers and confirmed it with an oath. Where else is strength and safety during the great cyclone? Millionaire and mudsill, plutocrat and peasant, Capital and Labor, be safe in the world's alliances. Associate yourselves, and ye shall be broken in pieces, saith the Lord. Some gird with masonry; some tie to the rich and popular Protestant denominations; and some think the Church of Rome with her vast following of ignorance, superstition and bigotry will endure when other powers are gone to ruin. How can the Church founded on Christ and preaching the Gospel, fail in any case, they ask. The true Bride can never fall. Rebel Babylon is a failure, many begin to realize. Her cup is full of pollution; the manna she offers is old and abominable. None know better than her ship-masters and merchant princes that demons, foul spirits and birds of prey are the moving spirits in her numerous branch organizations. Seek not unto them that have familiar spirits; nor say to each other, A confederacy. We should rather seek unto God in the law and testimony (Is. viii.) and sanctify the Lord of hosts himself. Are we Israel, from whom the Lord hid his face, to whom he is now unveiling? Seekers say, Yes. Is there an open door for escape in the Apocalypse? Yes (iii. 8). There is much good then in advent truth; for Israel, Judah and all who gather with them from the Gentiles may escape the destruction now at hand. A remnant shall surely escape. We need no confederacy with men; God is our refuge. 'Fear ye not their fear.' Underneath us the everlasting arms are at work to thrust out all others before us who walk in the light of the Lord's day."

"Recent strikes and riots show that the Great Cyclone is increasing in fury. The turbulent are learning their strength. My prediction of short crops this year is also coming true. Frost over vast extents of country about June 1st, did much damage. A burning summer drought is putting in its work with a vengeance. Already the price of grain is rising. Look out for hungry mobs next year. The Chicago looting and incendiary craze will spread to minor cities and villages wherever toughs congregate. Labor union is likely to degenerate into brigandage. Attempts to stamp out these strikes by military force will succeed—in developing armed bands of looters.

SOME OF
"THE GOSPEL ONCE DELIVERED."

"Prove all things; hold fast to that which is good."

* * We submit herewith to our subscribers an Epistle sent us by Brother Nelson A. Barbour of Rochester, N. Y., one who has perhaps devoted even more anxious study to the types and specific teachings of the Scripture than we have to its sublime chronology. The time has now come when the "Gospel once for all delivered to the church" should recommence its mission, and as there is an anathema pronounced upon all who preach any other, it behooves us individually to promulgate this, or finding offense therein, to hold our peace or controvert it at our peril! The readers of the Our Race Studies will have already gathered that our own belief is parallel to this exposition. We do not believe that the inherent immortality of the soul is taught in the Scriptures, but rather that the direct opposite is found therein (Study No. Six, p. 11; Study No. Eight, p. 222; Study No. Seven, p. 283-286), and we conjure all those who, like ourselves, were reared in the confusions that are bred of this original doctrine of the devil in Eden, to review the proof and hasten to the light as it is in Jesus Christ. "SEARCH THE SCRIPTURES, for in them ye think ye have everlasting life," and they teach of him, in whom alone thou canst have even conditional immortality! Now the truth of the whole matter is plainly set forth in the first four chapters of Genesis, and the case may be rested on the evidence they alone afford.

The argument is as follows:

1st. Before Adam was created, he certainly had no identity, no living soul as commonly defined; he was in the disintegrated dust of the earth, and was blowing, in his uncreated state, where the Spirit listed!

Let us now see if man in his creation had any specific physical preëminence over the beast; for our translators distinguish him as "a living soul," from the beast as "living creature"! thus implying that the translation comes from different Hebrew roots and words! In this they deceive us and confused themselves, and were guilty of misrepresentation, in that the original text uses one and the same word only in both cases! to wit: *nephesh* (a creature, or a soul, as you wish, but with no distinction in either case!) Now the verb "to live" is *chayah* חָיָה; "living" is translated from *chai*, חַי, both in Gen. i. 21, 27, 28; and ii. 7! Gen. i. 21: "God created . . . every living

(*chai*) creature (*nephesh*)." So in Gen. ii. 7, "and man became a living (*chai*) creature (*nephesh*)." Verily, dust they were (both of them!) and are, and unto it do they return! Now, the life of this dust is not the breath that God breathed into it—but the *blood* is the life thereof, as the Scripture testifieth, and the breath vivified it. It was this (*His* life) that Christ poured out—it was this that cried out from the ground when Cain killed Abel! God said not unto Cain, thy brother's *soul* hath appeared before me, as if forsooth his spirit had come up into some intermediate state! but he said, "the sound (*gol*) of thy brother's blood crieth out unto me *from the ground!*"¹⁵ Abel was dead; his breath was knocked out of him, and his life was poured out of him; *he* no longer existed; he was as if he "had not been;" he knew nothing at all, all his thoughts had "perished;" his *nephesh* was dead and his identity annihilated! This question, thus far, has nothing whatsoever to do with the resurrection, or the second creation, and our only object is to make plain the completeness, as to the individual, of death as an end of life. The dead are in their grave (*sheol*)—nowhere else. There they await the change (resurrection) that in Jesus Christ is promised unto all. "Ye must be *born* again." Thank God for that! Now if this is written, and taught in the Scriptures, it behooveth us to accept it speedily—for the remaining time now is short, and all who fail to see it will thereby suffer loss. The only logical way to investigate these facts is to "Search the Scriptures." Try this with Young's Concordance, that gives the Hebrew and Greek words as well as the English text, and 90 per cent of the difficulty vanishes at once! But to the argument of brother Barbour, which deserves the earnest attention of every honest and faithful seeker after eternal life. With most of it we are in full accord; it is only narrow in its failure to see more of "Israel," and to bear even better tidings to the world!

"TRUTH AGAINST THE WORLD.

"THE LOST FAITH RESTORED, OR THE TRUE GOSPEL
OF THE KINGDOM.

"To every Nation, and Kindred, and Tongue, and People."

"This message and document, as you are now reading it, has gone to all nations of the earth wherever there is postal communication; to kings and royal families, presidents and governors; to the principal editors and publishers; and to all missionary stations on the earth. It is the age-lasting Gospel, sent as 'a witness to all nations.' Sent with the request that

the great ones of the earth will use their power and influence to have it more widely disseminated. It is the flying message of Matt. xxiv. 14; Rev. xiv. 6; 'Fear God and give glory to him for the hour of his judgment is come.'

"The old is passing away; no creed of Christendom can bear the light of modern criticism. He who reads the literature of the times will assent to this. The true Gospel faith having been lost, modern Christianity has fallen.

"As at present taught by Romanists or Protestants, Christianity is no better than other religions: Parseeism, Buddhism, Christianity, or Mohammedanism, each assuming to save their own votaries, and damn the others. There is no preëminence in humanity, broadness of plan, or consistency of tenet. Such a Christianity, however, is not that of apostolic teaching: the true faith is in harmony with the annunciation at the birth of Jesus, 'Behold, I bring you glad tidings of great joy which shall be to all people.' This, with the fact that Christ gave himself a ransom for all, Mohammedan, Buddhist, Pagan, Jew and Christian; that all that are in the grave will hear his voice and come forth;—all that die in Adam, be made alive in Christ,—promises something better for humanity than modern Christianity, or any religionists of the world have dreamed of.

"God is love. 'The gospel of the kingdom,' is the good news of a restitution of all things, all that was lost in Adam. It means that the kingdom and dominion under the whole heaven, is to be restored under Christ, to a resurrected race. It means not only a restitution of paradise, but of man himself. The resurrection being the fundamental doctrine of Christianity, renders it unique, as broad as the human race; since all have a resurrection.

"The true gospel teaches probation in this life for the 'church of the first-born,'—an elect number,—and probation in the next life for the world; that *in death*, and until the resurrection, man sleeps; that the 'dead in Christ,' 'sleep in Jesus,' and will be 'made alive, at his coming.' The proof is before you, and if you have the courage to investigate you cannot fail of being convinced. Man is not immortal, he can secure it only by development. In teaching the dogma of immortality you lower Christianity and Christ, the life giver, to the level of other religions. All demon worshipers join hands with you in maintaining the immortality of the soul, independent of Christ. You should halt.

"Two Stages of Development.

"'First the natural, and afterward the spiritual.' Man, born of woman, is the natural man; 'born from the dead,' he is the spiritual man. The natural man cannot be saved as

such, he must die, and be born again. As all will experience a resurrection, all will be saved from the first, or Adamic death, and have a chance to win immortality, in the next life. Probation in this life being reserved for a few, an elect 'church of the first-born,' the reason for which will be made apparent further on.

"Man is a unit, God having but two sons, Adam and Christ; the Adam race is on the servant plane, in 'the bondage of corruption'; while the resurrected man, or Christ race will be exalted to a nearer relationship to God. Every son and daughter of Adam will be born again, 'born from the dead.' At our first birth, we are made alive in Adam; at our second birth, we are made alive in Christ. Thus there are two Adams, 'the first man and the second man,' and two births for the entire race. This being God's plan of evolution, or developing man from the imperfect to the perfect.

"The natural man runs his entire* course, the race coming to an end, before the spiritual man is born. This explains why the resurrection does not occur until this *kosmos* [or age], comes to an end. It also explains the almost universal belief among the nations, in a coming Messiah.

"If it be asked, When this faith once delivered to the saints was lost? I answer, At the falling away foretold in II. Thess. ii. 3. If it be asked, how it happens that it is now restored? I answer, It is restored at the end of this age, in fulfillment of prophecy; It is 'the everlasting (age-lasting) gospel,' to be preached 'as a witness (nothing more,) to all nations; and then shall the end come.'

"The Figure.

"Adam is a figure of him that was to come' (Rom. v. 11). That is, the plan of generation is a figure of that of regeneration. The account of man's creation viewed as mere history, appears like a fable. But as a figure of the new creation, a pattern of the spiritual, or higher type of humanity, it takes on quite another aspect.

"Adam was alone, a deep sleep came upon him, his side was opened, his wife was formed, the marriage announced, and the generation of the race followed.† So Christ, 'the last Adam,' being on a higher plane of life, was alone; and until after the sleep of death, he must abide alone. 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.' Thus a deep sleep came

* Not ended until the end of the Sabbath, however.—C. A. L. T.

† But note that the Sons of God and those of Men lived together in that age; and so to-morrow in the Sabbath, the Sons of God will live among the Sons of Men, to help them through the age of *Krisis*.—C. A. L. T.

upon Christ; his side was opened, his wife is now being formed.* This may sound strangely, even to Christians, but it is because the church, having lost the true faith, do not understand the plan of regeneration. 'I have espoused you as a chaste virgin unto one husband, even unto Christ,' says the apostle to the church. And again, 'For we are members of his body'; of his flesh and of his bones. 'For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church' (Eph. v. 32). The apostle quotes from Genesis, thus showing that the marriage in the figure prefigures the union of Christ and the church. Then in Rev. xix. 7, after this dispensation in which the bride is being developed ends, the marriage is consummated;—'Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready.'

"If you believe the Scriptures you must see that no one is now being regenerated except such as are espoused to the one husband; and until the marriage, no one except the bride *can* be regenerated; and she, like Eve, in an exceptional way;—the true order in regeneration begins with resurrection. This is the age during which election holds true, the way is narrow and few are chosen. It is after the marriage, that free grace, or the age of regeneration for the world is due. Then the Spirit and the bride will say, Come. It is not the espoused virgin, but the wife who desires children. Now we labour to build up the 'one body, bone of his bones, and flesh of his flesh, and not to regenerate the world, though the bride is chosen from among all nations.† Christ prays only for such; 'I pray not for the world, but for them thou hast given me, that they may be married, made one with me, that the world may believe that thou hast sent me,' is the true order.

"Thus it may be seen that God has a *plan* for regenerating the world; a 'second man and his wife'; and it will be carried out on that plan, and in no other way; and will eventually reach every human being. And yet, there is a 'second death' for such as finally fail to mature.

"PROBATION AFTER RESURRECTION.

"The proof that the world will have probation in the resurrection age, is beyond question, even if the plan itself did not

* Study No. Five, p. 141; Study No. Four, pp. 97, 249-255.

† Out of all, yet not necessarily of all. See Study No. Nine, p. 357. Rebecca is of his own kindred! Yet with God all things are possible, and language is no sure test of race! Now, we gather from what Brother Barbour states *that he has not yet solved the Mystery of the Bride*. But he does recognize the friends of the bridegroom!—C. A. L. T.

require it. The one text, the one of all others hitherto supposed to teach exactly to the contrary, is sufficient, if there were no others:— 'They that have done evil, come forth unto the resurrection of damnation' (John v. 29). Mistranslations and misapprehension of the meaning of words, have led the church into many God dishonoring views. *Krisis* is the word here used. It is the same as in Matt. xii. 18 and 20, 'He shall show judgment to the Gentiles,' 'He shall bring forth judgment unto victory.' Why not read it damnation there? Matthew quotes from Isa. xlii. 1-3, 'I have put my Spirit upon him; he shall bring forth judgment to the Gentiles, . . . he shall bring forth judgment unto truth.' The Hebrew word *mishpat*, is correctly translated *krisis*, since Matthew was an inspired translator. It occurs again in verse 4, 'He shall not fail nor be discouraged, till he have set judgment — [not damnation]—in the earth; and the isles shall wait for his law.' There are other words translated judgment, but this in Isaiah, Matthew, and John v. 29, is the same word, and means 'instruction,' Prov. i. 3; 'redemption,' Isa. i. 27. It means a fair trial, Acts viii. 33; It leads men to learn righteousness, Isa. xxvi. 9; *mishpat*, or *krisis*, being the word used in all these texts. It means all that Christ's mission to our earth meant; 'And he will not fail nor be discouraged, till he have set *krisis* in the earth,' 'For when *krisis* [judgment] is in the earth, the inhabitants of the world will learn righteousness,' and the isles shall wait for his law. It is to this condition of things that 'they that have done evil,' come forth—not unto the resurrection of damnation, as King James' translators believed. The Bride, whose faith is counted for 'righteousness,' comes forth unto the resurrection of life; while the world comes forth unto the resurrection of judgment, that condition of things which Christ will soon establish in the earth. It is in the resurrection life, and under these conditions, that Christ is to reign; the gospel being 'the good news of the kingdom.'

“ RESURRECTION THE ONLY HOPE OF FUTURE LIFE.

“Soul and body go to *sheol*, 'Thou wilt not leave my soul in sheol.'

“Death is an unconscious sleep. 'The living know that they shall die; but the dead know not anything.' 'There is no work, nor device, nor knowledge, nor wisdom in sheol, whither thou goest' (soul and body). 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' 'His sons come to honor, and he knoweth it not; they are brought low, and he perceiveth it not.' 'In death there is no remembrance of Thee; in sheol who shall give Thee thanks?'

“This is the universal testimony of Scripture;—the Old

Testament being the only Scriptures recognized by Jesus, when he expounded 'in all the Scriptures, the things concerning himself' (Luke xxiv. 27). Nor does the New Testament conflict with this; on the contrary, it fully confirms the fact of the cessation of all life until the resurrection. 'If the dead rise not, then Christ is not risen; . . . and if Christ be not risen, . . . they that are fallen asleep in Christ are perished.' 'If after the manner of men, I have fought with beasts at Ephesus, what doth it profit me if the dead rise not? Let us eat and drink, for to-morrow we die' (I. Cor. xv. 18 and 32). Some suppose the apostle flatly contradicts, in another place, this teaching in Corinthians, and so ignore these plain statements; but, as we shall show, they are entirely mistaken. The resurrection is the one hope of the gospel; if there is no resurrection, there is no future life.

"That the natural man has immortality, a spirit that lives, and is conscious in death, is a heathen dogma which, when embraced by the church, lowered her to the level of other natural religions; it was then they lost the true faith, and were 'turned to fables.' What does it offer, that others do not offer? all alike at death, send the soul of a good man to a good place, and a bad man's soul to a bad place; each saving its own votaries. Did not the Egyptians believe and teach as much? do not the Mohammedans? does not all heathendom teach and believe the same? Why should the Mohammedan exchange Mohammed for Jesus? He likes his heaven as well as you do yours, and knows as much about it. But it is all false, all of the devil who said, 'Thou shalt not surely die.' And heathendom, and a fallen christianity are propagating the same falsehood. Death is the absolute cessation of life; the Bible alone reveals that fact, also the hope of a resurrection, a future life for all who die in Adam. This is a vital point of the true gospel faith, that alone which makes it infinitely superior to other religions. Hence, we will examine this subject in all its details.

"THE RICH MAN AND LAZARUS.

"A parable is a fable, a metaphor used to illustrate a hidden truth. Esop's fable of the monkey using the cat's paw, is an example: its hidden meaning is seen in the trite saying, 'you cannot make a cat's paw of me.' The rich man and Lazarus is also a parable spoken to the Pharisees, for 'without parable spake he not unto them.' And if a parable, the letter is of no more significance than is the letter of Esop's parable, only as its hidden meaning is of more importance. The Jewish church was the 'rich man,' rich in all the light and truth God had for the world up to that time; it not being

lawful to 'give the children's meat to dogs;' nor would Jesus permit his disciples to preach to Gentiles. Hence, the Gentile was the poor man, 'covered with wounds, bruises and putrifying sores.' He dies, is buried (in baptism,) and carried into Abraham's bosom;—'If ye be in Christ's, then are ye Abraham's seed.' The rich man also died. Is not Judaism dead? are they not buried among the nations, and in torment? Is not Lazarus comforted in Abraham's bosom? Is there not a gulf between them? can a Jew, as such, come to Christ, in whom there is no Jew, but a new creature? Can a Christian cross the gulf to a Jew? 'If ye be circumcised, Christ shall profit you nothing.' This parable shows the transition from the law to the gospel. They were about to be set free from the law, and be married to another. 'Know ye not that the law hath dominion over a man as long as he liveth? For the woman is bound to her husband as long as he liveth, but if the husband be dead, . . . Wherefore, my brethren, ye also are become dead to the law, that ye should be married to another.' (Rom. vii.). Now notice how Jesus brings in the same thought:—'The law and prophets were until John. Since then the kingdom of heaven is preached, and the violent take it by force,'—they would marry the new, before the old was dead. It is easier for heaven and earth to pass, than one tittle of the law to fail. They could not marry another until that which bound them was nailed to the cross. 'Whosoever putteth away his wife and marrieth another, committeth adultery;' 'there was a certain rich man,' etc. (Luke xvi. 14-31). Jesus gave this parable to show the gulf between the law and the gospel; the apostle also shows how through this symbolic death, they were set free from the law, and could be joined to Christ. Thus it can be seen that this grand parable, so full of meaning, has no reference whatever to departed spirits. We all know that Judaism is dead, and that the only way for a Gentile to get into the Abrahamic family, is to die and be buried with Christ. Why ignore so grand a parable, and take the letter? which sends one to heaven or hell, merely because of poverty or riches?

“ AT HOME IN THE BODY.

“ *While at home in the body we are absent from the Lord*' (II. Cor. v. 6).

“ This is another Scripture, beautiful in its true place, but grossly misunderstood. It is the church that never dies, against which the gates of hades (the grave) shall not prevail, of which he speaks; the 'one body,' of which each of us are individual members. The members may die—but not all, we shall not all sleep. A member that dies is 'unclothed.' But

the one body will live till the Lord comes; when the church militant will, in the twinkling of an eye, become the church triumphant; not unclothed, but clothed upon, that mortality may be swallowed up of life. If this is true, that he speaks of the 'one body,' never to be unclothed, and not of individual members who die, then, of course, this has no bearing on the condition of the dead. And the proof of this is beyond question.

"Ye, you, us, and we, the plural, always means the church as distinct from the individual. 'Go *ye* into all the world and preach the gospel, Lo, I am with *you* always, even to the end of the world.' It is not necessary to inform the reader that the *ye* and *you* in this case, refers to the church, as such, the one body that would live to the end, and not merely to those individual members, all of whom soon fell asleep. 'We shall not all sleep;' to whom does this refer? every individual who heard Paul's voice soon fell asleep; while the church still lives, and will, until '*we* that are alive and remain until the coming of the Lord,' are changed. And while at home in this body in which we groan, *we*, the church, are absent from the Lord; 'and earnestly desire to be clothed upon with our house from heaven'—the prayer of the church having always been, 'Come, Lord Jesus, and come quickly.' The church do not earnestly desire to die, nor do individuals, you who read this are not very anxious to go to heaven,—not just yet. There are but two bodies, this in which we groan, and our house from heaven; our present body, and our resurrection body. 'There is a natural body, and there is a spiritual body' (I. Cor. xv. 44). No third one is ever spoken of.* And not until the dead in Christ are raised, and we that are alive and remain, are changed, do we get our spiritual body. Hence, between death and resurrection, the individual member is 'unclothed.' And 'the dead, know not anything, he returneth to the earth,' 'and that very day his thoughts perish; his children come to honor and he knoweth it not.'

"The Scriptures teach that we do not get our spiritual body until the resurrection, that the dead in Christ do not rise until the Lord himself shall descend from heaven; 'From whence we look for the Lord Jesus who shall change our vile body, that it may be fashioned like unto his own glorious body,' (Phil. iii. 21). How can you expect a body at death? 'it is *sown* a natural body; it is *raised* a spiritual body.' What would you do with it† when you get your resurrected body,

* This is an excellent point. There is no intermediate body—a body wherein the dead are conscious, but only the natural one we now have, and the spiritual one promised at the resurrection.—C. A. L. T.

† An intermediate one!

the one fashioned like unto his glorious body? If, instead of being unclothed, you get an intermediate body, it will have to be disposed of before you get the one in which you will be satisfied. Will you die again to get rid of it? 'What advantage is it to me, to suffer for Christ, if the dead rise not?' says the apostle. 'Let us eat and drink for to-morrow we die.' Paul, what do you care about the resurrection, if you are clothed upon with your house from heaven when you die? If the dead rise not, Christ is not risen, and still more, 'they that are fallen asleep in Christ are perished.' But now that Christ is risen, can't he look after the souls of dead men, and give them a house, eternal, in the heavens, even if there be no resurrection? But in that case Christ is not risen, and we 'are found false witnesses.' But 'Christ is risen, and become the first fruits of them that sleep;' and because he lives, we shall live also. And 'We that have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' But when does this take place, at death, or at the resurrection? It is sown in weakness, it is raised in glory; sown in corruption, raised in incorruption.

"Christ and the apostles spoke *to* the church, and *of* the world. 'Of the times and seasons, brethren, *ye* have no need that I write unto *you*; when *they* shall say, Peace, and safety, then cometh sudden destruction upon *them*, and *they* shall not escape; but *ye*, brethren are not in darkness,' etc. 'As a snare shall it come upon all *them*, that dwell on the face of the whole earth, watch *ye*, therefore, that *ye* may be accounted worthy to escape,' etc.

"Those who fail to recognise these clear cut distinctions, need not expect to see the truth hidden under the letter. Read II. Cor. v. 1-10, then turn to Phil. i; where the apostle is speaking of his individual self, 'For me to die is gain; for I am in a strait, if I live in the flesh; what I shall choose I wot not,' etc., the first person plural, nowhere occurs. But here in Corinthians, *we* occurs many times, but never I, and me. He did not say, for *me* to be absent from the body, is to be present with the Lord.

"Depart and be with Christ."

"Phil. i. 23. This is a mistranslation. *Analuó*, should here be rendered *return*, as in Luke xii. 36, 'when he shall return from the wedding.' Is it not a little curious that the translators render *analuó* return in Luke, and *depart* in Phil. i.?—the only other place where the word occurs. 'For me to live is Christ, and to die is gain.' He was worn out with stripes and imprisonment; to live was better for the

church, to die and rest from his labor, was gain to him; he knew not which of these to choose, he had no more desire for the one than for the other; he did have a desire, however, 'to return (from *sheol*) and be with Christ, which is far better' than either to live and suffer, or die and be unclothed.

"There is not a text in the Bible that teaches or even implies consciousness in death. To claim that the *man* does not die, but only enters a higher condition of life,* is in keeping with the original lie, 'Thou shalt not surely die.' It is 'a doctrine of devils,' a doctrine held by a fallen christian church, in common with all demon worshipers, and *all* other religions of the 'natural man.' It has lowered christianity to the level of each and all of the other religions of the world. This covenant with death, this agreement with *sheol*, is referred to in Isa. xxviii. 16-18, where Christ, who is the resurrection and the life, is promised. And the truth, of no future life save through the resurrection, no immortality for the natural man, will sweep away this refuge of lies: all teaching to the contrary notwithstanding.

"THE THIEF ON THE CROSS.

"'Lord, remember me when thou comest into thy kingdom;' was the request. 'Verily I say unto thee to-day, Thou shalt be with me in Paradise,' was the answer. The wrong punctuation was made by the translators to force it into harmony with a false theology. Jesus was apparently as helpless as were the thieves; and yet I make you this promise to-day, helpless as I am, 'Thou shalt be with me in Paradise,' when I thus come. Jesus was in hell (*sheol*), soul and body, for three days; and on the morning of the third day, said to Mary, 'I have not yet ascended to my God and your God, to my Father and your Father.' In answering the thief, he enunciated the very essence of the gospel, namely, the restitution of all things; Paradise and the entire race, when he comes into his kingdom. And helpless and dying he made the promise, Thou shalt be with me in Paradise.

"GOD'S TWO SONS OR THE ABRAHAMIC ALLEGORY.

"'The gospel was preached to Abraham,' that is, the good news of restitution, or resurrection. He 'was made a father of many nations, like unto him whom he believed, even God, who quickeneth the dead' (Rom. iv. 17; see *mar.* or the *Greek*). Then Abraham was made a father by quickening the dead. First, he was made a father of a natural son, by the natural law of generation; after which he was made a father

* Or a *lower* one!—C. A. L. T.

by resurrected life. Sarah was past age, her womb being dead (Rom. iv. 19). Hence, Isaac's birth was a type of resurrection;—he also received him from a three days' death,* in a figure (Heb. xi. 19; Gen. xxii. 4).

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. He who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory (Gal. iv. 24). Thus God is made a Father, first, by the Adam race, born of the flesh, and ‘in the bondage of corruption.’ Then by resurrection life. Christ Jesus being born of a dead race, and then ‘became the Son of God with power, by the resurrection from the dead (Rom. i. 4). Thus Ishmael answers to the Adam race, and Isaac to the resurrected man. And all that die in Adam, will be made alive in Christ; hence, the sons of the bondwoman must equal in number the sons of the free woman. Typical Israel being twelve, Ishmael must be twelve. ‘As for Ishmael, I have heard thee; twelve princes shall he beget’ (Gen. xvii. 20).

“That which is spiritual is not first, but that which is natural.’ The natural man is born by natural law; the spiritual man by resurrection. Typical Israel belonged to the Adam race; and yet typified the Christ race, or resurrected man. The real Israel, however, is the spiritual or resurrected man. Isaac being a resurrected man in figure, was a figure of Christ, and the promise was to Isaac only in the letter, but in spirit it was to Christ: ‘unto thy seed, which is Christ. . . . And if ye be Christ’s, then are ye Abraham’s seed, and heirs, according to the promise.’ Thus the resurrected man is the true Israel, and the resurrection covenant of promise is the true ‘free woman,’ the ‘Jerusalem that is free, the mother of us all;’ and the number of the Adam race is determined by the number of the true Israel. ‘When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel’ (Deut. xxxii. 8). Not typical Israel, since they are only a small fraction of the sons of Adam.†

* This type like that of Jonah is a sure one of the time spent in the grave, the wording in Gen. xxii. is, “on the third day.” The climax probably at 3 p. m., and the interval reverses to early in the morning of the first day, not quite sixty-one hours.—C. A. L. T.

† In such places as this Brother Barbour, not seeing *both* sides of the question, literal as well as spiritual, goes to but one extreme; *we go to both!* Like the Swedenborgian he sees only the interior sense of the Word, and appears not to care whether the Flood was a fact or not, so be he gets its antitypes. We seek that, too, but believe in the literal quite as much. *All these antitypes are beautiful facts, but they rest on a Saxon-Israel foundation.*—C. A. L. T.

"From the foregoing, all can see that God purposes to develop man by a second birth. That in his present condition in the 'bondage of corruption,' he is the 'son of the bond-woman.' Born again, free from the dead, as Isaac was in figure, and Christ in fact, he is transformed into a son of the 'free woman.' And there is to be a resurrection of both the just and the unjust, all that die in Adam. They come forth—all but the few who are to constitute the 'bride the Lamb's wife,'—unto the resurrection of *krisis*, a condition Christ is to establish in the earth; nor will he fail or be discouraged till it be accomplished; * a condition in which 'the isles shall wait for his law;' for he is to reign from sea to sea, and all peoples will serve and obey him. It is not God's purpose to save the old Adam man; he must die, be born again, become a new creature, and be developed on that plane.† Even the bride is not made perfect in this life; nor does death, the enemy, transform the imperfect into the perfect. Such an idea is false, it is making a covenant with death, and will not stand. All will be raised physically perfect, but mentally more or less imperfect. The bride will be perfected almost immediately by the High Priest 'washing with water by the word,'—of which I cannot now speak more particularly. The world, born at various stages during the 'times of restitution,' will be on trial; those failing to meet the conditions of that age, will die; those meeting them will remain on probation until the end, when all the overcomers will put on immortality; and all who are still left, and have failed to mature, will die. This being the 'second death,' no sacrifice is provided.

"Regeneration belongs to the millennial age and resurrection life. It is then and there, that the bride, or church of the firstborn, becomes a new creature: although developed in this life in some degree, by faith; while the entire process of regeneration for the world,—beginning with the body—is confined to the resurrection age. 'Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.' (Matt. xix. 28). They had not followed Christ in the regeneration, since *he* had not been regenerated: but they had followed him. 'When the Son of man shall come in his glory, with all his holy angels, *then* shall he sit on

* Amen.—C. A. L. T.

† Granted, and not granted; Brother Barbour fails here to see that a remnant goes over into the *Krisis* Age, as by the Ark, clean and unclean, out of all nations and creatures, the wise virgins may be lifted up and over, but the foolish work over, and the world's remnant is let over. No age failed of its remnant—the Sabbath one must have a seven-fold remnant.—C. A. L. T.

the throne of his glory.' Thus regeneration belongs to the resurrection age.

"We are regenerated now, in this life, only by faith and hope; but 'hope that is *seen* is no longer hope. But if we hope, we do with patience wait.' If one *were* saved, washed, made whiter than snow, he could pray only the Pharisee's prayer; 'I thank thee, O God, that I am not like other men.' But the publican's prayer is yet suitable to us all. We are no better than others, only that we have a hope that like an anchor reaches to that within the veil. The restitution of all things, the dominion restored to the resurrected or spiritual man; the reign of Christ and the resurrected saints on the earth; and probation for all the race in resurrection life, are the conditions of the kingdom. And the Gospel is the *good news* of this glad tidings of great joy. Are you preaching it? or preaching some other gospel?*

"*Preach the Gospel of the Grace of God.*

"Preach Jesus and the resurrection; crucified, but risen.—'For if the dead rise not then Christ is not risen. But Christ is risen, and become the first fruits of them that sleep. And because he lives, we shall live also.' If the heathen ask you, 'Where are our ancestors who never heard the gospel? If you are ambassadors of Christ, do not hesitate, do not say you do not know, do not say *perhaps* if they were good they are saved without believing in Christ, when you know there is no other name under heaven or among men whereby we must be saved. Tell them plainly that their ancestors and all their lost ones, sleep in the dust of the earth; but in due time, all that are in the grave shall hear his voice and come forth. Do not deceive them by saying your children are in heaven, and thus set a premium on infanticide; lest they send more souls to heaven than all your preaching. Say to them, 'Thy children shall come again from the land of the enemy.'

"Preach 'The high calling of God, in Christ Jesus.' That now only the 'kings and priests' are being chosen; such as are to live and reign with Christ a thousand years; that God has chosen the poor of this world, rich in faith. Say to them, that the saints shall judge the world; that the kings and judges of this world are poor indeed, and like themselves in the bondage of corruption; but such as God is now adding to the church, will soon put on incorruption, be fashioned like unto Christ's glorious body, and live forever.† If this does not

* We preach it, but without the loss of its Seventh day to such as escape of Adam, as by remnant, through the time of trouble into the Sabbath day. Brother Barbour fails to see Israel and those seven-eighths of the Word which broaden this beautiful gospel that he preaches.—C. A. L. T.

† And that a remnant out of all races shall go over into the *Krisis* age to form its foundation, and into it men rise up out of sheol in their order.

win them, be sure theological *damnation* cannot make them love God. Carry no burden, do not fear lest if they know the broadness of God's love they will reject the 'high calling,' for the chance of a lower place; preach the gospel, and God will give the increase.

"Say to them, that in the resurrection, every deed done in this life, whether good or bad, will receive a just recompense. A cup of water, a gift to the suffering poor, and any and every kind act, will be remembered, and richly rewarded. And every wrong action, unrepented of, punished; that nothing can be hid, but that the Judge of all the earth will do right.

"How could this be, if the soul goes to eternal happiness, or eternal punishment, at death? or in that case, why should there be a resurrection?

"THE END OF THE WORLD.

"The spiritual is not first, but the natural. The son of the bondwoman must be cast out, before the son of the free woman can take possession; the old man must be crucified, before the new man can be built up. Just this, and nothing more, is what the end of this world implies. The groaning creation, subject to vanity not willing but in hope, must be delivered into the liberty of the glory of the children of God, through death and resurrection. In other words the old Adam race must pass away, become extinct, before the resurrection or spiritual man age can begin.* Corruption cannot inherit incorruption; the son of the bondwoman shall not be heir with the son of the free woman. The natural man does not become the spiritual man, he must die and be raised to newness of life; and, made alive in Christ, he is a new creature. Thus when the number of the sons of Adam is complete, and God has set its bounds, the old Adam world will come to an end; after which they will be born again, 'every man in his own order.' This is God's plan,—not the natural and spiritual mixed, but first the natural, and afterward that which is spiritual. And only a resurrected man is called a spiritual man. Isaac is thus called (Gal. iv. 29), because he was a resurrected man, in figure; and a Christian is so called because he has buried the old man, and been raised to newness of life, in figure; 'and God, who quickeneth the dead, calleth those things which be not as though they were' (Rom. iv. 17). Thus one who is born again, is a spiritual man. Born in figure, he is so called; but in actual resurrection, he becomes the real spiritual man. And Christ's kingdom is only on the spiritual,

* This phase is rather after the Millennium, the eighth day, not the seventh—Adam's race as such must have its Sabbath!

or resurrection life plane. Hence, the kingdoms of this world do not become his, until the end of this world, (*kosmos*, or *arrangement*), under the seventh trumpet, and time of the dead that they should be judged. And the extermination of the old Adam race, is only carrying out in fact, what the Christian tries to do with himself; it is crucifying the old man to build up the new man.*

“THE KINGDOM TO BE SET UP ON THE EARTH.

“‘Christ is to reign from sea to sea.’ And the gospel is the good news.†

“The church are mistaken about the kingdom being in their heart. He was demanded of the Pharisees, when the kingdom of God should come; and answered *them* and said’ (Luke xvii. 20). Did he tell those hypocrites, those ‘children of the devil,’ that the kingdom of God was in them? The typical kingdom, the one of which he spoke to the Pharisees, was in their midst; there was the territory, the people, and the king. And even his disciples had no idea of any other kingdom until after he went away. The kingdom to be given him is ‘under the whole heavens,’ it is ‘the first dominion,’ lost by Adam, restored by Christ. It is not of this world (*kosmos*), but of the resurrection life, when ‘all that die in Adam, are made alive in Christ.’ His kingdom is on the plane of regeneration, and resurrection, or the entrance into a new life is the beginning of regeneration.

“Under the seventh trumpet, when the kingdoms of this kosmos becomes the kingdom of our Lord, the ‘times of the Gentiles’ end, and the time of the dead, that they should be judged, and that he should reward his servants the prophets, and the saints, and all that fear his name, begins. And they are rewarded ‘at the resurrection of the just.’ Christ does not receive his kingdom until ‘the nobleman returns from a far country’ (Luke xix. 12); not until he comes in the clouds of heaven, and there is given him dominion and a kingdom (Dan. vii. 14). And not until he comes in his glory with all his holy angels, does he sit on the throne of his glory (Matt. xxv.).

“This, the ‘restitution of all things,’ man, paradise, and dominion of the earth, is the kingdom referred to, the kingdom under the whole heavens, and ‘the times of the restitution’ begin at the second coming of Christ, ‘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

* And takes place, we believe, at the end of the Sabbath, not at its beginning, as Brother Barbour seems to teach; here we would our fellow student could hold a double portion in his measure.

† That is, at least leaving out the extermination of the remnant!

the world began' (Acts iii. 21). And yet how few understand restitution, that of which the gospel is the good news. 'If any man, or an angel from heaven preach any other gospel, Let him be accursed.' This gospel, the truth as it is in Jesus, was thus announced:—'Behold, I bring you glad tidings of great joy that shall be to all people'; Jesus, the resurrection and the life, was born; and the hour cometh when all that are in the grave shall hear his voice and come forth; Pagan, Jew, and Christian. Some to the resurrection of life—already secured by faith,—and some to the resurrection of judgment (*mishpat*, or *krisis*), that which he has promised to show to the Gentiles, that which he 'will not fail nor be discouraged, till he has established in the earth.* And when the kingdom is the Lord's, and he is the governor among the nations, 'all the ends of the world shall remember and turn to the Lord' (Ps. xxii. 27-28).

"To you missionaries, and all who preach, the word is, preach the good news; and woe unto you if you preach any other gospel. The work in taking out from among the Gentiles 'a people for his name' (Acts xv. 14), *i. e.*, the Bride, the Lamb's wife, is almost finished; it will end and the elect number be reached, in the spring of 1897.† Then, 'having done all,' you must stand with the whole armor on, until your work is tested so as by fire, 'For the day shall try every man's work of what sort it is.'"

COMMENTS.

** With the chronology, however, of Brother Barbour, we must take decided issue, *i. e.*, with its specific dates and anticipations, in that in general he adheres to the premises of the old school system, and has already fallen short (and this as we understand it) upon several occasions wherein his own unfortified judgment has led him to particularize quite as much as even Mr. Baxter (whose own "sliding scale" has wrought such havoc in the ranks of seekers after chronological light!) We do not believe that the proper date for the events referred to is 1897 A. D.; but we think it *may* be 5897 A. M., which is quite a different thing (Spring of 1899 A. D.!) It *maybe* before (upon some scale not known!) It may be even later, on the solar scale itself, although we doubt it, and for causes often cited we have explained all this in Study Number Two (page 211) and Number Seven (pp. 6-11).

* All true except that the living who *are not* caught away, the foolish virgins, and the world, the remnant of them, *pass over into this age*, and live out their lives in it, and are born again in it, in their order too. Brother Barbour does not see "Israel" at all!—C. A. L. T.

† Perhaps 5897 A. M. See Study No. Seven, pp. 6-11.

The fact is the readers of these Studies are in a better position to arrive independently at the absolute *chronological* truth (whereon even we ourselves by no means are dogmatic! and disavow any desire so to be) than any other class of scholars, and certain facts that we are now familiar with, and we alone as a class, should force us to criticize this particular specification. In certain broad data, not here under discussion, we ourselves are either right or wrong! And if right, Brother Barbour is entirely wrong! Our own work is now on record, in a consecutive log-book exposition; his is not; and neither he nor we can hope that there is time for any other system to be evolved which is so complete as ours—a consecutive log-book schedule from creation down to date. We do not believe that our chronological work has been in vain, and some of its discoveries destroy the entire foundation upon which the elder systems rest! For instance, if the Saviour's ministry was but 1 year long instead of $3\frac{1}{2}$ (and we fancy that all our fellow students see this truth), and if the "Y" diagram and the "6000 1" diagram are right, and if the Olympiads began in 777 B.C. instead of 776 B.C., and if Caesar was assassinated in 45 B.C. instead of 44 B.C., etc., etc., etc., all of which facts are demonstrated in these Studies! then the chronological conclusions of Brother Barbour *cannot* be right, because they are founded on the old ideas, and our own conclusions must be nearer right. Now, we are not seeking to enforce these our own conclusions, but are aiming rather to arrive at the proper conclusion, whatever be the fate of our own Studies! But manifestly we ought not to abandon our hard won position until we are fairly beaten out of it by counter truth and argument. The long and short then of the chronology involved, is, that the scale upon which its secrets must be sought cannot be that upon which Brother Barbour works, but may be ours or a better one; and whatsoever principle used by Brother Barbour is a good one, may hope to find such application on the true chronology as shall warrant its adoption! There are thousands of "the elect" who never heard of Brother Barbour and his little group of faithful "companions in truth," who nevertheless hold exactly similar views. Nevertheless from him and from his studies, it must be that they may all derive great benefit, and it must equally follow that on some lines of truth, for instance, the chronological ones, and in those that rest upon the identity of Anglo-Saxondom and Modern Israel of the Flesh, he and his group can borrow facts to round out their own perfection! May God give to all of us the humility of that *membership* in the one body which is Christ Jesus, that shall enable the hand to recognize the foot, and the eye the ear. All truth is not vouchsafed to any

single group—but to one this gift, and to another that; we must all come together, and the sole object of the Our Race movement is to absorb into one unprejudiced *union* whatsoever shall be found to be according to the Bible “as written and for the purpose written.” Now, further than this of Brother Barbour’s epistle we decline at present to print, first because we are convinced that his Chronology is *wrong*, and second because our space at present prevents. But we will say this, that into the mould of the true chronology much of what he advocates can be *run*, as pure ore into a perfect mould, and shown to be worthy (when thus recast) of all due concern. We gladly recognize the bulk of Brother Barbour’s work. We have been benefited by it, and wish for him good speed in the service of Jesus Christ; and a pleasant Sabbath with the Remnant that escape into the Seventh day. The Eighth day is too far ahead for us to dwell on until we have learned more of righteousness in the *Krisis* age!—C. A. L. T.

“THE HOUR OF TEMPTATION.”

(REV. III. 10.)

Has this expression any specific chronological signification? and is it the same hour referred to in Rev. xviii. 12?

From “An Open Letter to the Saints scattered abroad,” we quote as follows:

“Let us take it [the reed] to the thing to be measured, the church, and begin where [at Philadelphia] it was given to him and he was told to use it. Chapters two and three of this book [Revelation] give its history written in advance. It has several distinct phases on the stream of time, like the colors of the rainbow, each merging into and mingling with its neighbor. We find ourselves to-day where the Philadelphia and Laodicea churches mingle. Both are actors in the drama. One is holding fast what they have in their possession, the other neither cold nor hot. The one exhorted not to let go what they were holding or keeping, the words of my patience, for see or behold I come quickly. Hold till I come while the bridegroom tarries. This intensified patience held or kept under the keenest disappointment and trial is called a crown. Let no man take it. Keep it and I will keep you one hour. This is an hour of temptation for trial to prove, then. Kept because they keep. The one is the complement of the other. Cause and effect. God on his part with his keeping—the answer—responds to the cause—the church’s keeping as quickly and as surely as powder responds to the lighted match when applied. Those who tell

this church they are Jews, or orthodox, but lie, will yet come and say, give us of your oil, for our lamps have gone out. The words patience and temptation are measured in length of time by one hour. The church is exhorted to hold on to patience till he comes. Therefore the hour expires at this point and this particular temptation ends. The need of this particular patience also ends and this trial is over. The church always has had patience, temptation and trial. But this temptation, trial and patience is just before he comes. The thing to be patient about is his coming, for that is what those who went out to meet him are waiting for. Those veterans who left their crops standing in the fields and put their loose change in the contribution box can tell to a day when to begin this hour of Patience, Temptation and Trial. For proof that the Philadelphia church is located here, we call attention to the following: It is an open door church, preaching in all the world for a witness to all nations. The door closes here. He tells this church he will shut this door. The same door of the parable and the same one he rises up and shuts. Luke xiii. 25.

"This church holds the words of patience till he comes. It is the sixth in a series of seven. In harmony with the same series of this book. Here we have the church referred to in the tenth and first part of the eleventh chapters of this book. The conditions that made this hour possible were fabricated by the church for the church and belong to it, and when we take this reed and measure the church it is simply obeying orders. What shall we take as a standard of measure? Shall we go into the court of the Gentiles and out of several reeds which they have select one that strikes our fancy? Heaven forbid! Let us take the reed given with thankful hearts, and we may rest assured its markings of days, months and years are in harmony with Moses and the Prophets and their ancient calendar. God is not the author of confusion. The sun and moon are for signs and seasons; therefore used as units of measure. The sun governs the length of the day of 24 hours. All longer days are governed by the length of the years and their number which forms such longer days. The month is governed by the length of the moon, one lunation being a month, one year is twelve such months. They floated extra time into their calendar; we do the same once in four years. The hour whose length we wish to find is certainly one twenty-fourth part of a day. It is your right as well as mine to decide how long a complete period we take for this day of which this hour is a part. This decision cannot become a fact until it becomes history. We are commanded to watch. If we obey and apply this hour to the different days mentioned in this book we shall not be taken unaware or snared.

"It is interesting to notice at this time that the hour mentioned in Rev. xvii. 12, measures the length of 'their power while in partnership with the beast,' which did not commence till after the battle of Waterloo [1814-15 A.D.] and ended when Garibaldi, as leader of the Italians, drove Austria from her soil [1866-67 A.D. Difference 51-52 years \pm according to origin, etc.] It is a fact that one hour, or one twenty-fourth part of a period of 1260 years (reckoned one lunation for a month, twelve months for a year), will reach from the tenth day of the seventh month, sacred time, of 1843 A.D. to the tenth day of our September moon, 1894 [1843+51 = 1894 A.D.]. To those who have eyes open wide enough to see shadows and believe 'coming events cast their shadows before' (because the boy is father to the man, his youthful training fixing his character later in life, and because all animal life has at least one assigned period, from conception to birth, which it is powerless to change); we offer the following shadows on the dial of time: The chronology which has not failed yet says there is from creation to 1819 A.D. 6000 years,* shortened or measured by the moon. This date, plus 77 short or 75 solar years, reaches to 1894. This epact of years shadows days upon the calendar, so does the hour of 51 scant years, or $52\frac{1}{6}$. The 77 and 75 are seemingly marked by the death of the President of France and the strike of the A. R. U. The 51 days shadow the event which the days bring, which is the sounding of the angel. For particulars see the fifteenth verse and onward of chapter eleven. The four angels who have been holding this trumpet from sounding at the beginning of these 51 days had to stir themselves. We got a rumor that the trumpet had begun to sound. The press dispatches for that day say troops actually landed for the protection of property belonging to these powers.

W. E. LITTLE."

COMMENTS.

** We have just received the foregoing "open letter," from which we publish the gist as a matter of interest to our friends. Its author is an earnest student of the true chronology, and his method of handling it is legitimate and reasonable. Indeed, he is merely developing one of the lines already discussed in Study No. Nine, pp. 18-21 and 61-67, and adding import to it from his own researches and judgment. There is no doubt in our own mind that the chronological units employed are important, and that they conspire towards the general result, but whether *any* particular line, and *which* line, sums up the proper total, is of course as yet an open question. Before this Leaflet can reach our friends the dates considered will

* See Our Race News Leaflet, No. IV. Jan. 1894, page 4.

have been passed. What they shall record may have been altogether beneath the surface, yet even if such shall have been the case their import will stand against their future exposition. That the scant 51 to $52\frac{1}{2}$ full years from 1814-15 to 1866-7 A.D. are an "hour," or a 24th of 1260 years, none will dispute—and that they are $\frac{1}{2}$ -hours at 2520 years to the day is also clear, and that they mark an historical epoch, no matter whether taken as hours or half-hours, is equally patent to those who are familiar with historical facts. But that the end of the 6th church, or division of the gospel age, is to be marked by the absolute ending of the waiting period as such—is not quite clear to us. We should rather expect the end of the 7th church so to terminate! Nevertheless we agree that the date 1894-5 A.D. well deserves the earnest watching of those who read events between the lines, for it certainly will place a chronological *punctuation* upon sacred things. The five former churches ended without fetching a termination of mundane (cosmian) affairs, and so we opine the 6th will end. It is rather on the termination of the 7th that Christian study should concentrate its thought: 1260 lunar years = $1222\frac{1}{2}$ solar years; +24 = $50.9 \pm$ (i. e., scant), and 1260 solar years + 24 are 52.5 years. This gives us an exact period of some 19 to 20 months dating from September of 1894 A.D. as an overlap and "day" or "locus" of yet more remarkable events, the which we join Brother Little in expecting to be so significant that even Laodicea will inevitably perceive that her lamp is going out, and come to Philadelphia for oil. The fact is, we feel that this Fall marks the beginning of the "oil-seeking Era," brief and anxious, of the church in general.

[1843.75 A.D. + 50.92 = 1894.67 A.D., and 1843.75 + 52.5 = 1896.25 A.D.; exact 1894.67 to 1896.25. Individually we cannot but look upon the New Moon of August 30-31, 1894 A.D., as one of the most important dates, or punctuations of Time in our immediate neighborhood. This is 1894.67 A.D. It marks the true beginning of the current A. M. year, the modern Jewish reckoning being one month late. On September 14th the moon is eclipsed in Manasseh, it being the actual 15th of Tishri. Fourteen days later (September 29th) the Sun is totally eclipsed where Our Race crossed the Red Sea, 3380 years ago (see Study No. Eleven, p. 42-43). We are now beyond all doubt at the very threshold of momentous events, and must wait for them in their order no matter how long they be drawn out.]

The faith of the nominal church is going out—she must come to the active advent church for the means of light. She will now come soon. But how on earth can she procure it in the brief remaining days, seeing that even the veteran investi-

gators of these topics have found no little oil getting and lamp trimming necessary during all these years of earnest investigation since Miller's and John Wilson's day? Can one acquire in 52 days, or weeks, or months, or in twice that number, what it has cost others 52 years and double that number of close comparison and study to obtain? It is hardly possible, and the parable of the Ten Virgins confirms its hopelessness. However, we expect the effort to begin in earnest not long hence, and mayhap to direct itself even to a more general seeking for these and similar studies. And it will be successful, too, albeit all too late!

We too believe that the 7th trumpet is about to sound, to begin to sound, and that when it thus begins to sound the mystery of God will be finished so that the Wise and Foolish will alike be satisfied as to the main facts of the truth—the nearness of the End.

But, as Brother Little remarks, we shall not be able to determine just what period is the "day" whose "hour" is to be taken, until the facts thereof become history. Meanwhile as we have at last a true and continuous scale of time, the punctuations thus far are all agreeable to each period—the which is not only remarkable, and corroborative of the value of watching, but also urges us to persist therein and endeavor to *keep the matter measured upon all the scales* at once, for sooner or later there will result a harmony no longer to be doubted, and superior to all the rest. In the meanwhile let it be noted that the failure of any particular measure or set of measures to result just as expected is merely a failure of the individual judgment involved, not at all a failure of the scale. The punctuation remains whether its expected circumstance evolves or not, and every such approximation will draw us closer to the truth. And one thing is certain. All of these independent investigations serve to narrow down the final search and focus our attention on the years now just ahead of us.

And one more word in this connection, for the benefit of those who undertake to measure. Studies Numbers Eleven, Twelve, Thirteen, and Fourteen will be found invaluable to them as matters of reference! They contain a reliable skeleton of the log-book of the times of the Gentiles. If a year, as, for instance, 5897 A.M., be selected from which to measure backward at any particular scale, there will be found in these Studies enough to show whether the application is significant. For instance, $1899\frac{1}{4}$ A.D. is $5897\frac{1}{2}$ A.M. Now 354.367 is the lunar year, 7 times this is 2480.569 , and this measure reversed as a period of years or seven times, gives us $5897\frac{1}{2} - 2480.569 = 3416.931$ A.M. Turn now to Study Number 11, pages 120-124, and the significance will be perceived! Again 360 is the prophetic "time,"

$7 \times 360 = 2520$. Reversing this measure from 5897.5 we have 3377½ A.M. the significance of which is well known (see page 96 Study Number Eleven). And the bisections are equally important; so are all the proper subdivisions, and it is to be noted that 2520, being the least common multiple of all the digits, there will result between any terminals which do agree, a maximum of punctuations which sooner or later will serve to adjust the records of all past time.

The infinite application of all this, its magnificent promise of reward to all who measure wisely, its illimitable fields of research, must be apparent to such as pause to think thereon! How it can fail to urge such as are fond of such investigation to begin the work we do not see, and how it can fail to excite the earnest longings of the rest, that laborers should be provided so that all may enjoy the grand results is equally difficult of conception. The data will soon be within reach of all who work, or wait, and we earnestly conjure such as are skilled in the art to arise and measure the temple and to count its worshippers.

HO TO THE WISE!

"You are too soon with your great tribulation and advent, say some; the world's affairs may be badly off but can be righted readily.

"Others attribute the present troubles to various causes. All have tolerated growing vanity, corruption, conspiracy, extortion, and oppression, many as partakers, because it paid not to notice. So now, tho' the 'whole head is sick, and the whole heart faint,' their surroundings are so familiar it does not dawn on them that the day of trouble is dawning. The Righteous Judge is coming as Destroyer, Balak; also as Saviour, and not a moment too soon. 'God shall help her when morning appears.' David prophesied (Ps. xivi. 5), and here he is right early.

"The time is at hand, that day of trouble foretold by Jeremiah, Daniel, Christ, etc., just as the Lord God rising up betimes in many witnesses was declaring, and just as the herald Spirit was saying by the accurate reader of the Apocalypse (Rev. i. 3). Rebels chose to mock and scoff; but the Hand has been swift to second the Voice, and is crushing them with irresistible fury. Already some begin to recognize the signs, and their panic increases. Let them enter into holes of the rocks and into caves of the dust, for fear of the Lord and for the glory of his majesty; for he is arisen to shake terribly the earth."—*The Cayster*.

Query: Why not strain yourself another "quarter" and send for a Zodiac of Caysters? of Day Stars? Try it, for meat in due season will be the reward; no milk for babes supplied. We wish every subscriber to the Leaflet was in touch with Brother George P. Pieroe of Deshler, Ohio, who edits *The Cayster*, at 25 cents for 12 numbers! Send him \$1.00 and get them all, 24 back and the 12 current numbers!—C. A. L. T.

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