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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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Edited monthly by C. A. L. Totten, New Haven, Conn.

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

CONTENTS:

AN EPISTLE.

The Times and Their Significance.

A FEW WORDS.

ON THINGS IN GENERAL.

BF1783
.08

AN EPISTLE.

THE TIMES AND THEIR SIGNIFICANCE.

A Few Words on Things in General.

MILFORD, CONN., Feb. 22, 1897.

MY DEAR FRIENDS:—The causes that have conspired to delay the issue of this particular Leaflet have been innumerable. We shall refer, however, to but few of them in the course of our remarks, which will, perforce, take the form of a running epistle, for we have no time and but little inclination to expand upon any special topic at this juncture.

In the first place we have not had sufficient time or means to do ourselves, or to procure help towards doing, more than one thing well; and as Study Number Eighteen was the most important work in hand, as well as the one for which the most subscribers were actually waiting, we have been at work thereon incessantly. We trust that its early issue, some time near the Spring Equinox perhaps, will to some extent condone for our apparent shortcoming, and are confident that its make-up and value will demonstrate that our judgment has been correct.

Study Number Eighteen will be No. 2 in the Fifth Series. It is entitled "Our Inheritance in the Great Seal of Manasseh—the United States of America: Its History and Heraldry." Study Number Nineteen, which is its second volume, also under way, and which has the same general title, will take up "Its Signification to the Great People Sealed," and will follow as shortly as possible. These two studies will be as important as any we have issued, and their preparation has extended over the past fifteen years. By the time of their issue they will have cost us probably as many five-dollar bills—(one pound notes)—as we now have fifty-cent—(two-shilling)—subscriptions therefor. We mention this fact to point out the supreme difficulties under which we have worked, and to establish the stern determination with which we have prosecuted the task. These volumes deal with an Instrument that is the glowing standard of American symbology, and afford us a text whereon to expatiate upon our own Origin and Destiny as a Nation of Israel, but not now in Israel, for they be not all Israel who are of it.

T. E.

The two volumes deal, in fact, with The Seal of History, and its treatment opens up vistas that are spread out before no other point of view. The juncture, too, at which we have now arrived, in the world's history—to wit: the impending "end" of the Times of the Gentiles makes their advent opportune; for in its "westward" course Empire has now come as it were to the very limit of its progress, in that it has belted the earth.

If we are correct in our main contention that Lost Israel is found in the Anglo-Saxon Race, then our line of study, which has been to point out the Philosophy of History from this standpoint, has been logical and necessary, and our seeming over-anxiety to establish its chronology upon a sound basis may be somewhat understood. And now that this has been accomplished at least in outline, it is a pleasing task to pause a moment and take up a chapter which is peculiarly Manassite, and from every standpoint should be *Popular*, for it is now imperatively necessary for us to obtain more readers, and perchance through the interpretation of familiar things to induce them to take a reverse interest in the finished studies that await their orders on our shelves.

We fully realize the weight of the handicap that has been put upon our work at large. It is out of the general line, antagonistic to *all* the accepted tenets of *all* the schools, requires just that degree of anxious attention to detail and accuracy that is most rare in the reading class, and has been calculated in all of its elements to weed out the weary until a band as small as Gideon's only have continued with us. In the meantime the expenses have increased rather than fallen away: relatively this increase has been out of all proportion, and even with the issue of this triple Leaflet there will be little left wherewith to proceed in its line unless those who are still absent from our lists return to activity, save only that we can obtain more and new subscribers through the compelling efforts of our friends.

Upon the books of the Fifth Series we have not yet recorded the names of one-half of our regular subscribers, and upon the Leaflet list not a third of even those who accompanied us down to December, 1896. These facts will explain the situation here to such as *have* responded—some of them with their usual generosity, and all of them with cordiality and to the full extent of their power. With the aggregate sum thus collected we have to go forward, step by step, but always anxiously and in the face of a quandary as to the future—for unless the delinquent subscribers now come to our help we must stop work, for we have not faith enough in it to go into debt at its expense, or rather we have too much faith in it to put such a climax to its labors.

As a matter of fact we have but little doubt but that we shall be crushed in this effort—eventually. The age is set for what our own seeming failure will be a mere collateral detail. It is an age of universal degeneracy in matters of faith and thus of practice, *i. e.*, according to the evidence of an innumerable cloud of independent witnesses. Even the most pronounced optimists injure their own case which preaches a world growing better! more than any other class; for they are living examples of those who make mere change forsooth, and the destruction of the ancient landmarks, and the overturning of all the old foundations of faith to be a sign of progress. These iconoclasts fail to see that to admit the lapse of the principles of faith is a concession to infidelity itself.

We do not refer to the failure of Sectarianism; that is according to order; it is a doom worked out from the sentence that "a house divided against itself cannot stand." The three measures of meal (Greek, Anglican, Roman) which the woman (Israel) took and mixed with leaven (Vanity) could not but become puffed up as a whole, and at last separated in all its parts—so that individualism is now the final and worst stage of the confusion—each man and woman having as it were their own language of interpretation in these latter days, and none of them recognizing the Bible as a common criterion according to any inherited and authoritative definition and court of appeal. We notice this confusion in our Exchanges; their tone is a distinct evidence of failure in their own premises; for disintegration has entered the ranks of each separate bundle to such an extent that controversy has taken the most prominent columns in their issues. And it is not only controversy with the outside but with disturbing elements within.

The cause of all this is to be traced to the deliberate suppression of truth along back, and to the dogmatic forcing of their own issues into undue prominence—as if the few details they make prominent were intended to cover the whole gospel, whereas their magnification has tended merely to a discolorization of their own horizon. But a general principle, in any science, does govern all of the collateral details, and these broad facts are the very data which most all of our contemporaries have seen fit to ignore.

Take for instance "Judah." Few of them have failed to point out how wonderfully the "Jew" fulfils prophecy, and they properly make of him a standing miracle before the world. But when one contends with them, agreeing with them to the extent they go, that, therefore, Jerusalem also has a *future* for the Jew, in that Prophecy has vast chapters still awaiting the future development of history upon these very lines, or when one contends for the specific *distinction* between

"Israel" and "Judah," and demands an accounting for the FORMER also and *according to degree*—behold, they take offense; for in the admission of any such possibility their whole fabric tumbles to the dust. Such is ever the fate of private interpretation, and such the inconsistency of a dogmatic insistence thereon in a special publication—*suppression* is confession!

We do not say they have no explanation to offer for what is now taking place before our eyes upon the stage of human events, as for instance in the East, about the Holy Places; but we do maintain that their explanation is diametrically opposed to that with which in familiar agreement with all exegesis they have heretofore treated the history of the "Jew" in so far as it suited their purpose, and the necessities in the case. The question of the Ten-Tribed Kingdom is parallel to that of the Two-Tribed Kingdom, they demand corresponding treatment, and that within the province of all the prophecies that bear upon them, and all the events that are transpiring.

Now we maintain, upon the other hand, that the most radical and general principle which can be logically applied to the philosophy of history, if it is to be treated at all from the Biblical standpoint and preached on to beget faith in the truth of Inspiration, is the fact that from the very beginning God set the boundaries of all nations according to the number of the Children of Israel, because Jacob is his people, and Israel is the Zodiac of his inheritance, which is the kingdom yet to be set up. And accordingly, beginning at Moses and all the Prophets, we accept not only all that has been specifically fulfilled in Christ, who is "Jesus of Nazareth the King of the Jews," but accept also what the Scriptures have to say, and History is fulfilling, as to those other sheep which are not of the Jewish fold, and yet come under the same headship. For the kingdom was made sure to David over *Israel* quite as much as over Judah, who slew David's son; for the Scriptures cannot be broken nor wrested from what has always been primarily the demand and acceptance of a *literal* fulfilment. There are no exceptions to the rule hitherto, how can there be any to the Word which is the same yesterday, to-day and forever.

And again, in the line of Chronology we may take a fact which is equally fundamental and true; but one which, though it has been declared unto them with proof, they in nowise will believe, or even suffer that others whose food they prepare shall know of its ingredients—if they can help it. We refer to the one-year ministry of the Saviour, whereon hangs the whole body of knowledge as to the times and seasons both of prophecy and History. Without it the Four Gospels have been hitherto *irreconcilable*—in spite of a whole library of disa-

greeting harmonies, so called, and the Book of Daniel as a whole, and its ninth chapter as a key; so much of a mystery that it is rejected in the schools, and torn limb from limb in the groves.

Now it is the irony of fact that this Series of Studies, that has been consistently based upon these two fundamental tenets and has been worked out at the length of the whole canon of the Scriptures, and down to the minutiae of proof at vast expense and sacrifice, has, in an age of more loudly-proclaimed liberality of investigation and ostensible consistency therein than has ever before had opportunity to improve, has, we repeat, actually fallen on the way to Jericho and been passed by, by all but a few "Israelites indeed," because believers in literal Israel and looking for its hope (thus journeying out of Samaria). For the self-styled and self-sufficient spiritualizer of truth has but little wine or oil that is of healing quality in his gripsack.

As to the merely nominal church it has no use for the whole truth. As long ago foreseen it is now loudly proclaiming its disbelief in the Flood, in the story of Jonah, in Joshua, in the actual forty-year Pilgrimage in the Wilderness, as facts, in Daniel, and indeed in all the prophets—as *prophets per definition*—Moses himself being made quite as much of a myth as is the true story of Genesis at their own hands. As a result the outside world is all at sea, and but few of the faithful nowadays are able to give any reason at all for the faith that is in them. Meanwhile events are culminating all about us, *on time* when chronologically understood, and with startling *literality* when historically compared with the very prophecies in dispute. Crowding events are at hand, and they have all thrown away the only key to their interpretation that the wisdom of God himself has provided. They pretend to preach the *first* advent upon a body of prophecies that they have themselves undermined; how shall they see even the possibility of a *second* advent upon a body of history they do not understand? They belittle and distort the *first* Return to Jerusalem; how shall they anticipate and explain the *second* Return, which is now in order of fulfillment? The fact is they are all concluded in error and will all be astonished together at the issues that face the whole world.

It is impossible for the concensus of mankind to err in these premises—coming events cast their shadows before, and on all sides men are in motion. What is the explanation? Is it an outcome of civilization? of Christianity? yea the breakers be come up against a false Christianity, and a Sword against its selfish civilization. The Times of the Gentiles are over; the Controversy of Zion is up for a discussion whose name is Armageddon; the days of Edom are numbered; the beginnings

of Jacob are at hand. Even shotgun chronology can make some record now at short range, and though much folly will be issued by false prophets, and reckless time-setters, who will assume their own views to be specific inspirations, and will utter them with claims that border upon blasphemy—and though they will fail to fulfill, yet it will be safe to believe now that the quarter days of the great time division will not pass by without punctuations that will not only make history but prove inspiration, and thus the reliability of its records.

In the meantime there is confusion enough about us to crush *faith* out, and it will do so save in the hearts of the very elect; for it is written that this is to be the outcome of the teachings of this generation, upon whom the end of the Time of the End has fallen. There now passes hardly a week in which the prominent journals of the day fail to have one or more pretentious articles upon Biblical themes. They are intentionally in line with the trend of the Higher Criticism whose method they surpass. These articles are in reality the straws that show the way the popular winds are now blowing. They take their cue for instance from Dr. Lyman Abbott's current weekly talks upon the Bible, talks which are splitting his old church to pieces, and only attracting assent from *new* minds that are less bold and candid than those who openly favor Mr. Ingersoll's more logical and undisguised methods and conclusions. Yet it is ridiculous to condemn Dr. Abbott and let the Theological Professors whose views he merely voices go free. What Dr. Abbott has made known upon the housetop has been the advocated teaching of the Schools and Seminaries and their publications for years. There was a day when the tenets that merely begot dangerous controversy were avoided, not given to the people at all—because (1) not proved even in the schools; (2) not strengthening at all, and least of all to the generality of men who know not their left hand from their right in such matters; (3), and finally, subversive of faith to no particular purpose. All this has now changed, not from any honest desire to benefit the congregation, so much as from a recognized and admitted inability to meet the out-and-out agnostic and antagonistic in their own premises and refute their strictures.

Jesus Christ—as the Son of God, a miracle foreseen from the foundation of the world, and as foretold so plainly that even the wise men of the East expected him and came on time to pay homage to him—cannot be preached logically upon foundations that reject prophecy. Those to whom he came had a body of written oracles that they made of none effect by just such teachings as are now gaining favor in the pulpits that aim at popularity to-day. As a result that generation fulfilled prophecy to the letter, and as its parallel this generation must

carry out a similar role, for it needs be that not a jot nor a tittle shall fail—and they may not fail of literal fulfillment. Spiritual fulfillment of prophecy is a misnomer—those who preach it preach confusion to their own faces, for even a parable, or fable, or an allegory is a *flatitude*, if we may coin a word to catch an idea—unless borne out by some grand totality of facts.

What then? Why this at least as a conservative position: The final resort of the higher critical teacher is an insistence on some sentimental exposition of the very text whose authenticity and ingenious truth he disputes. As the matter is therefore a mere dispute even in the schools let him hold to his opinion in private, and preach his sentimental interpretation to the full of his ability. He may thus benefit some. But he can benefit few, if any, and runs a far better chance of hopelessly disturbing the entire congregation by introducing to their view a whole body of what are merely theoretical disputes after all.

* * *

Thus far we wrote upon Washington's Birthday, having spent it in Milford. Upon our return to New Haven, on Tuesday morning, February 23d, we were greeted by a piece of information that our friends will relish as little as we did ourselves, for we now regret to pass on to the announcement of a loss that will occasion us some inconvenience and no little additional expense, and will require of our friends a further exercise of patience to usward. A fire occurred at our electroplater's, on the night of February 20th, and injured the plates of Study Number Eighteen* so that many pages thereof will have to be recast. This is particularly unfortunate, as we fully expected to issue that Study by March 20th. It will now be delayed at least a month. The Study itself is a very important one, and both it and Number Nineteen (a second volume on the same topic) will be profusely illustrated.

* * *

But to continue our present topic, it needs little more than the mere statement of the items to win recognition to the fact that civilization at this particular juncture of its career is presenting a most anomalous spectacle the world over, although, without some such explicit citing of its various situations, the strain is felt rather than understood, and is accepted as it were without the thought of attempting its analysis. Take for instance, the matter of public opinion—it is being literally "Held up!" and that by influences that on all hands are recognized as evil. As an example we may refer

* "The Seal of History; Our Inheritance in the Great Seal of Manasseh, The United States of America: Its History, and Heraldry, and its Signification to the Great People thus Sealed."

to the astonishing delay as to the ratification of the Arbitration Treaty, the matter which most concerns Our Race. There seems to be but one sentiment thereon among the American people at large and were it put to a popular vote to-day it would sweep the land affirmatively, the American press puts it above all partisanship and is almost unanimous for its acceptance. Everywhere the pulpit has supported it with responsive interest; it has carried public banquets to their feet all over the land. The Sons of the Revolution, the Southern Society, the Sons of Ohio, the Daughters of the Revolution, wave on wave of patriotic America has been outspoken for the Treaty: Boards of Trade, Legislatures, and representative Conventions have demanded its immediate passage, and yet a mere clique in the Senate holds its bridle and deports against it as if it were the most unpopular sort of a proposition.

It is not to be supposed that the people are going to submit to this sort of thing long; but the delay is now a fact, and this in the very face of an overwhelming public opinion in its favor. Now what is the secret of all this? As for ourselves we believe it is merely an exemplification of the love of power as such, of its utter selfishness, and a proof of its almost universal *abuse*—whether in the Senate of the United States or in the Congress of the Nations, now in session across the waters, on the Cretan Question. The latter is but a side issue of the Turkish one, but it is mutual jealousy of each other (*i. e.*, of the governors as for themselves, selfishly, and not only without thought of their peoples, but without any active anxiety whatsoever as to right or wrong) that prevents the Congress of the Nations from fulfilling the voice of the civilized peoples of the world—*i. e.*, public sentiment is held up until those in power can find out *what there is in it for themselves*.

The senators that are against the Arbitration Treaty are the only parties on this continent that are making it a political matter, and they are literally high-waylaying the whole United States; the nations that block the settlement of the Eastern Question are, in the same way, defying the consensus of all Europe. All this is dangerous business, more dangerous there than here, for while an out-and-out demagogue, when found out, is rarely returned to our Senate, the outrageous strain abroad simply forces popular risings one after another and finally supports them in the very face of "the six powers." There is no doubt that Crete is lost to Turkey; there need be less that an Arbitration Treaty will be concluded between Brother John and Jonathan, and given a fair *trial*. That is all we ask—we will risk its perpetuity; give it a chance, and the sooner the better.

And in the same way public sentiment here in America is "held up" on the Cuban Question. This nation demands at

least the recognition of a state of war on that island, it calls for an according of belligerent rights to the insurgents, and insists that a recognition of the rights of American citizens at the hands of the Spaniards shall be enforced at any cost whatsoever. Were Cuba an island in Europe the navies of the world would be swarming about her: if for naught else, then at least for the protection of their own citizens, but here a fear for the result of a home election, or somewhat else political and personal and therefore unpatriotic and evil, presumes to block the people's will. Why have we not a strong naval demonstration in those waters? Its mere presence would mean something, and if nothing more, would afford an *audience* to fair play, which besides securing it by mere presence would be the next of kin to recognition itself.

We do not covet that Island as an annex to the United States, but neither do we desire to see in its condition a constant menace to our National peace of mind and ideas of civilization. Why would it not be a good idea to buy it out and out from Spain, and then give it under Debenture Bonds to the Cuban patriots, they agreeing to pay off interest and principal by the year 2000 A. D. Cuba is a strategic key to the American continent; a purchase such as proposed, *i. e.*, one not for possession, but for the insurance of peace here in the West might be a most fortunate solution of many other difficulties and a practical example of an olive-branch policy. Without doubt Spain would be glad to sell it for a generous sum, and the Cuban Patriots be equally glad to accept the trust with an incentive to develop her freedom by industry rather than any further expenditure of blood. Query: Will Spain sell? Can a loan to purchase be floated in America, and will *Cuba Libré* guarantee the payment of the debenture? Why shouldn't we free the island in so peaceable a way, and hold it in trust as England holds Egypt until the bonds are paid?

But to return to more immediate topics:

It is passing strange in this day of extraordinary interest in Biblical matters that there is so little real *concern* taken in lines that aim to be accurate first, and faithful first and last to the "fathers," be they secular or sacred. The general trend of Biblical study nowadays is distinctly critical, *i. e.*, textual, and thus dissatisfactory to the simple-minded, and the aim of explorations seems to be the establishment of an earlier than Adam, or archaic age of man, to the eventual discredit of any reliable basis whereon to predicate the *genuine* inspiration of the Bible. It seems probable to us that the predicted failure of "faith" in the nominal church is to come about by virtue of this very spirit of doubt that has thus gone abroad over Christendom. The age is plainly *sceptical*, although its followers are

strenuous in their efforts to disclaim the force of such a diagnosis. They point to the enthusiasm of the searchers, and to the vast store of new light let in upon the Bible at their hands.

Now we grant the count as to mere enthusiasm, but we cannot agree with those who would make light mean darkness, and darkness light. We contend that the spirit of enthusiasm referred to is just as marked among all other classes of investigators upon all other religious and semi-religious lines not necessarily Christian nor even collateral thereto—for Judaism alone is its collateral to be testified in due time. Our age is one of notable energy in every direction, and Theosophy, pure and simple, is making equally rapid strides in modern society; it numbers votaries, and scores results relatively quite as notable as those that so encourage the nominal church, and not a few in the nominal church have to bolster up its weakened tenets by the direct support of Theosophy itself. The fact is the religious magazines of the day are dealing with religion as if it were a mere science, and are studying its development just as if Christianity were only the Western evolution of what in the East it is claimed has run as naturally into Buddhism. False religion may indeed have the form of science—but *true* religion is a revelation. Many of these magazines actually devote more space to the religions of the past, or to the false philosophies of the heathen, than they do to the Gospel once for all delivered to the Saints. As a result the popular pulpit is retailing not a little of this useless, and indeed worse than merely non-saving chaff—as any one may see by glancing over the Monday reports of sermons in the large metropolitan dailies; Why not preach Christ, and Christ only, or else Baal out and out? As for us the Lord our Elohim is our Jehovah (Deut. vi. 4).

Now we maintain that the vast majority of the church must already have gone astray after this "strange doctrine" of liberalism and religious evolution; and the very best evidence of this is the treatment it has accorded to our own work in the premises of Bible vindication. We have been almost solitary in maintaining the *integrity* of the Bible "as written and for the purpose written;" in searching out its defense according to the very lines that hardly a generation ago were the only ones recognized as orthodox in Protestant circles. For instance we believe in the fact of a Universal Flood, in the Mosaic authorship of the Books of Moses; in Joshua's Long Day, in the truth of the story of Jonah, *et cetera*, just as our fathers did; and are satisfied that we have produced a body of harmonized data that not only supports its claims and their claims, but in many instances has the nature of "new evidence" in the case,—evidence *so new*, in fact, that even had the matter passed out of court it ought to be sufficient to secure for it a new trial.

But it is right here that the anomaly of our own isolation in this matter proves our contention—there seems to be no way in which any one of us can gain the ear of either judge or jury: in other words these active searchers (forsooth) after truth (?) refuse to look for it along any but the new lines that run off along tangents to the well defined orbit of Inspiration. We have innumerable testimonies from our correspondents to the effect that the clergy and laity *as a rule* absolutely refuse to reinvestigate along these old lines, and persist in the notion that we ourselves are merely "fooling with figures," or "juggling with history," or "making out that we are prophets," *et cetera*.

We are certainly in a bad way, therefore, to obtain a hearing at the ears of this generation, and if indeed it is a generation upon whom the end of the age has fallen, it is itself in a worse way to justify the definition of "Berean," to itself. In fact we do *not* believe that it knows anything about the Bereans, and we *do* believe it would have to look them up in a dictionary or concordance if it was found necessary to post itself upon their methods. But our opponents will have to capitulate at last; meanwhile we shall fight on until defeated. The times of course are against us, and endless other elements in the arena of a busy and material age conspire to our overthrow. But the truth will be with us even in defeat, and the defeat of this cause can be only temporary.

We have absolute confidence in the strength of the data that God has provided to establish the fulfillment of the Scriptures, and we write ourselves out of any sympathy whatsoever with the so-called broad-gauge, liberal, congress-of-religion movement of this day. Our God is the God of Abraham—or no God at all; our hope is the Seed of Abraham—or no hope at all; our faith is in the Mosaic authorship* of the Pentateuch and the integrity of the Scriptures—or no faith at all. Our fight is for positive revelation or no fight at all, and our victory is for truth or no victory at all; in fact it is the old motto *ad finem*—"No quarter asked and none given," for if it is to be a mere question of "*Aut Baal, aut nihil*," we reject both, as *Baal* itself is a mere negative, and means "nothing" (Psa. xvii. 3). From the Christian standpoint there can be no compromise at all in these matters—any more, in fact much less, than there could be from the Mosaic one (I. Kings xviii. 40) and the *finale* is similar (Rev. xx. 15).

While at West Point it fell to our lot to be chosen as class orator in our Senior or First Class Year, and thus to deliver "the

* Genesis is *editorial* of course. The book was *compiled* no doubt from books and records handed down in the Shemitic line to Moses; Exodus, Leviticus, Numbers and Deuteronomy are as much Mosaic as these Leaflets are ours.

4th of July oration" in 1872. Many of our old army comrades will remember that oration. For we were upon the other side in those days. It was distinctly in touch with the agnostic advanced thought of the times. Indeed it was so far in advance of that of those days that its antagonistic-evolutionism would have been unpardonable save, perhaps, in a youngster. We well remember how tickled we were when the good old Post chaplain congratulated us on the oration itself but added that "It was hardly orthodox!" In those days we were greatly interested in *Buchner's* "Force and Matter," and in other German and advanced works of a distinctly materialistic tendency. That oration so excited the anxiety of the then commandant of cadets, a thorough soldier, and a true Christian, that he sent for us to dine with him, and in a long conversation convinced us that we *might* be wrong, and secured our promise to at least review the whole matter before we confirmed ourselves further, *pro* or *con*. We lived up to our agreement, and put what we call "the West Point method" on the German philosophy, *i. e.*, demanded a proof, step by step, for its own *premisses* ere we went beyond them—as a result we never got beyond them. The failure to answer the question why? and the unanswered demand for evidence; in other words, its inability to produce solid facts, stopped us in our materialistic career and sent us back to Biblical premises, that have a reason for every contingency and can produce it to the searcher as we have since then amply shown.

Our consequent rechange of base—*back* to solid Mosaic ground was quite as public and well known in the corps of cadets, and quite as much honored among those fair-minded comrades (for if there is one thing about my Alma Mater that is straight and more loved in our heart than another, it is that its undergraduates and alumni are schooled to absolute fairness in argument, and never fail to submit to proof when its battle array is clearly shown to be impregnable) as if we had not changed our mind; and we opine had far more influence in the corps for good than our original defection from the truth had weight for permanent evil. At any rate we got back at short notice and made no secret of it, and we have always supposed that this was the sort of process that answered the definition of investigation. In other words, will our opponents (who have not even investigated the grounds whereon we are now contending exactly as we would fight for any other sacred cause) explain to us upon what principles they justify their own refusal even to investigate our portfolio of new evidence for truth—or our exhaustive Studies on the very lines that to-day are in such general dispute as well as disrepute—and at which some of them pretend to be shocked? There is no answer to

the attack of the critics in mere denial, counter proof is needed—we offer them a body of it ready for use. We cannot help looking on all these matters of proof and truth just as we used to in our youth; we take it for granted that Truth is to be prized above rubies; that its reason is always to be sought out and that adequate proof must be the foundation of any perfect faith. And we ask an examination of our wares at the hands of the fair-minded men and women who are anxious over the trend of present thought.

And now let us exchange a few thoughts with some of our numerous correspondents: We have a mail that would make up whole columns of interesting matter of this sort, and much of it goes to show that the opposition to our line of investigation is by no means limited to the merely sectarian and nominal church, and much, too, to show that the more honest leaders of thought upon lines that are parallel to our own, are quite as much concerned at the breaking up of old conditions as we are. For instance:

A leading adventist, who is some 82 years old, in renewing his subscription, writes us as follows: "You seem to think the Adventists are all in the fog, and I believe you are pretty nearly right, but for the life of me I cannot tell what you are looking for next. But I can tell you what I am expecting. I am looking for Turkey's cutting up. She must go soon, and the sooner the better.

"For when the foe's distress comes,
Then the church's rest comes."

Now this is exactly what *we* are looking for *next*, and what a careful reading of our Studies ought to have made as clear as noonday. What have we taught out of Scripture based on Anglo-Israelism, and on the True Chronology, more than that, "Edom is the End of the *Age*, and Jacob the beginning of the *Age* that cometh after?" And what more plainly shown than that as Jerusalem is to be trodden under foot of the Gentiles until the times of the Gentiles are over, and as these times *are* literally running out, according to the plain measure of the times, the restoration of Jerusalem is the next and most prominent thing to be expected in the affairs of Our Race? The fact is this is the *main* burden of the literal Scriptures in so far as *Israel's* rest is concerned—and what is Jacob's Rest but the hope for her literal restitution? Of course we believe, and on equally firm premises, that the personal advent of Her King is the grandest incident in the sequence of the glorious events now in our future, for the question of the disciples to the Lord, at the Ascension, must have a practical answer in relation to the Restoration. But the faithful attitude of the church which

is to be superadded to the mere material expectation of fleshly Israel is that of constant watchfulness for the "Nobleman" who is to rule; for we know not the time of his coming, and we are told that it will be in an hour we think not. There is no need of mixing up these commands. One is an injunction to constant watchfulness, another is a command to "occupy," and another implied is to search the Scriptures as to what manner of time the Spirit of Christ which is in us signifies, as to the glory that shall follow. For this glory yet remaineth, and it is as incumbent upon us to give heed to its anticipated Seasons, as it was on the prophets, who made similar inquiry, and searched diligently—and to whom sufficient revelation was vouchsafed (I. Peter, i. 10-12): for the same promise is certainly continued unto us (I. Peter, i. 13).

Another correspondent asks us "if we expect to see Christ with our natural eyes?" Of course we do, if we ever see him at all. Our hope is that of Job; we know that our Redeemer liveth and that He will stand upon the earth in the latter days, and though after death worms shall destroy this body, yet in our flesh shall we see God and with our own eyes, and not those of another. After His resurrection the Saviour certainly appeared in a body that had flesh and bones, else our faith is vain, and we believe in the testimony of the angels that this same Jesus, who ascended into Heaven, shall in like manner come, and re-appear, and that every eye shall see him in order, and not only those that are His. There is altogether too much made out of the fact that after His resurrection he appeared only to His disciples. The absence of record is no proof to the contention that he appeared to no one else. The testimony does not pretend to be complete, but merely sufficient. John explicitly says that he presumes the world could not contain the books that might record all that Jesus did.

We are again asked, "If 1899 $\frac{1}{4}$ is the date of Christ's coming, what sense is there in watching for him until that date," to which we reply, We know nothing about the date of Christ's coming. We are merely told to watch and that just because we do not know, and perhaps are never to know the day or the hour. Time setting has brought Adventism into discredit. The crude tendency seems to be to solve this particular problem rather than to study the times and seasons of other matters collateral thereto, and which are clearly within the province of interpretation. We are actively interested in studying to find out the exact end of the age, but this is entirely different from seeking the day or the hour of the Lord's advent. We agree with the consensus of all the early exegeses, that when the times of the Gentiles end, the times of the restoration of Israel to Palestine, and of the recovery of Jerusalem

to its rightful owners, to wit, Our Race, will have come. In all of this the Anglo-Israelite truth, and the true chronology are of import, but are of no interest to that class of Adventists who believe in the end of the world as a literal crash of matter, who consider that the millennium is over, who do not believe in the restitution of all things, and who in their haste to force their own ideas upon the world, forget that the earth was made for man and that there remaineth a Sabbath wherein man shall have some rest. These people believe as little in the grand prophecies of the Old Testament as do the higher critics themselves; the former spiritualize them all and the latter regard all of them as mere vapors.

As to testimony on the difficulty of awakening these sleepers an earnest brother writes: "It is slow work getting any one interested. Within the past month I have had two Numbers One returned unread, and find six more that the parties have had at least six months and yet have not read, but promise to do so soon, and four others that I have sold are not yet read, and may never be opened at all. At present I can find no one who will even take one. Still, do not think that I am discouraged. Not in the least. I have devoted the past three weeks to getting up a circle. We started with three names and now have four, and are going to keep at it. God's time is coming." There are many phases to the definition of the word discouragement. It is not so much the failure to obtain new subscribers that burdens our own work as the failure of the majority of those who have worked with us to stand by the guns—or perhaps we should say the failure of their means to do what no doubt they would, were it not for the continued stringency of the times.

P. S. Memorandum.

In a short time we intend to send a Coupon to our regular subscribers which is URGENT; but not for their own application; as they (you) have surely done enough: but for them (you) to use in the by-ways and hedges, to induce or compel at special rates, some of their (your) neighbors to come in and help us all bear this burden; because of the fire, the funds demand replenishment at once. The Eighteenth and Nineteenth Studies were advertised fifteen years ago in one volume for \$2.50, they are now to come out in the ordinary series and will alone be worth the full subscription price. When these Coupons come to hand try and force some of your indebted or interested neighbors to come forward and get the whole reward for an hour's work in this vineyard.