

THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

No. LXVII.

Sixth Set. 2.

FEBRUARY, 1897.

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

Copyrighted 1897, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for CONTEMPORARY PUBLICATION in the columns of the Secular and Religious Press are referred to the Our Race Publishing Company, New Haven, Conn., with whom all future articles will be syndicated.

Published by the Our Race Publishing Company, New Haven, Conn. Price, \$1.00 for XIII. Numbers, Ten cents each, except in specified cases.

For Personal, Direct and Mutual Service. Subscribe at Once!

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:

THIS IS THE ANTICHRIST.

By ESCHOL.

WITH AN INTRODUCTION

By C. A. L. TOTTEN.

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**. Taste, and you will surely eat.

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons.
- No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Ahaz.
- No. 3. THE PHILOSOPHY OF HISTORY; Tea Teph, Jeremiah's Ward.
- No. 4. THE SECRET OF HISTORY; The King's Daughters—Flight of David's Line.

On Hand: Series II. 1892.

- No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremonn—The "Scarlet Thread."
- No. 6. THE FACT OF HISTORY; The Deluge and the Advent—Proof and Guarantee.
- No. 7. THE HOPE OF HISTORY; The Crisis, and the Millennium—At Hand!
- No. 8. THE RIDDLE OF HISTORY; Saint Paul and Daniel Interpreted.

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

On Hand: Series IV. 1894.

- No. 13. THE KEY OF HISTORY. Facts of Copper. The Times and Seasons of Greece.
- No. 14. THE FOCUS OF HISTORY. Facts of Iron. The Times and Seasons of Rome.
- No. 15. THE MAN OF HISTORY. Facts of Stone. The Times of Christ.
- No. 16. THE CONFIRMATION OF HISTORY; The Sign of the Prophet Jonah. Hist. 1st Cent. A.D.

On Hand: Series V. 1896.

- No. 17. THE CANON OF HISTORY. The Times of the Gentiles.
- No. 18. THE SEAL OF HISTORY; OR THE GREAT SEAL OF THE UNITED STATES. Vol. I.
- No. 19. Vol. II. ITS SIGNIFICANCE. (In Hand).

Mailed, Postpaid, on Receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
 SAMPLE COPY (our selection),50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
 EIGHT STUDIES, or two Series (your choice), 2.65
 TWELVE STUDIES, or three Series (your choice), 5.00
 SIXTEEN STUDIES, or four Series (your choice), 2.50

These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of this latter day testimony. Events themselves are rapidly verifying his deductions.

THIS
IS
THE
ANTICHRIST.

BY ESCHOL.

GORDON'S HYMN.

HE SHALL REIGN FROM SEA TO SEA.

O Church of Christ! behold at last
The promised sign appear;
The gospel preached in all the world,
And lo! the King draws near.

CHORUS—He shall reign from sea to sea,
When He girds on His conq'ring sword;
All the ends of the earth shall see
The salvation of our God.

With girded loins, make haste, make haste,
Thy witness to complete;
That Christ may take His throne and bring
All nations to his feet.—CHORUS.

And Thou, O Israel, long in dust,
Arise! and come away;
See how the Sun of Righteousness
Sheds forth the beams of day.—CHORUS.

Thy scattered sons are gathering home
The fig-tree buds again;
A little while, and David's Son
On David's throne shall reign.—CHORUS.

Then sing aloud, O Pilgrim church,
Brief conflict yet remains,
And then Immanuel descends
To bind thy foe in chains.—CHORUS.

INTRODUCTION.

Those who regard the doctrine of the Second Advent as the most prominent *hope* of humanity, to wit—as the desire of all nations since there was a nation; and who hold its imminence to be the most reliable tenet of *faith* within the constant purview of the Lord's final counsel to his church, will have met with such opposition to their advocacy of these fundamental facts at the hands of nominal Christians, that the possibility of this spirit of antagonism eventuating in a summation of all denial whatsoever, will not be over startling. A mere denial of the Messiah's presence in Jesus was the foundation of that disfavor which led to his de facto *murder*; a repudiation of the fact of his having come was, in John's later days, a sign of the deceiver's own presence; an erudite condemnation of the well-founded expectancy that he is *yet to come, i. e.*, is coming in the flesh, is that final phase of faithlessness and the withdrawal of charity which is the perfected spirit itself of anti-christ—its intent to murder, *de corde*. As the short paper that follows sets the matter forth at length there is no need of much preliminary introduction, but a word or so as to the Text is in order:

Benjamin Wilson, in the Diaglott, puts the matter thus: "Because many deceivers entered into the world, who not confessing Jesus anointed coming in the flesh, this is the deceiver and the Antichrist" (II. John 7). *Vide* interlineation, which may be compared with this,—

"Because many false prophets have gone out into the world. By this you know the spirit of the God; every spirit which confesses Jesus anointed in flesh having come, from of the God is, and every spirit who not confesses the Jesus, from the God not is; and this is that [contention] of the antichrist (I. John iv. 1-3).

Now the epistles of John are short enough to be read carefully and critically on this point for themselves. And we contend, with "Eschol," that a denial of the second advent is even more reprehensible (*i. e.*, as an evidence of faithlessness, against the church of these days) than a non-acceptance of the Son of Mary was in those days. Both are anti-Messianic and anti-Christian. The latter is a rejection of two witnesses, both the Old Testament and the New.

Rotherham in his critically emphasized New Testament renders the involved texts as follows:

"Who is the false one, if not he that denies that JESUS is the Christ? THIS is *the antichrist*, he that denies the Father and the Son." I. John ii. 22). Here the matter hinges on the general denial of Christ Jesus. But again: "Because MANY FALSE PROPHETS have gone out into the world. HEREBY understand ye the Spirit of God: Every spirit that confesses Jesus Christ [as] in FLESH *having come*, is of God; and every spirit that confesses not Jesus, of God is not, and this is the [spirit] of the antichrist" (I. John iv. 1-3). Here it emphasizes the first advent and Jesus as the Seed expected and to be accepted. Finally, "Because MANY deceivers went out into the world [comp. I. John ii. 18; iv. 1.], they who confess not Jesus coming in flesh." This is the deceiver and the antichrist (II. John, 7).

It is of course an open question as to whether Rotherham's conception of this last text was a future one or not. It may have been. At any rate the double advent is related to the truth. Before the first advent it would have been anti-Messianic to deny the hope of Israel. Surely after the first and in view of the second it is equally, yea, more anti-faithful to deny the second. At any rate as there are antichrists many and they differ in degree, it may be strongly maintained that the open and bitter hostility of the Scribes and Pharisees to this particular contention and the active consent of their followers is the echo of the same old cry, "Away with him," and bears out that parable that looks to an endorsement of the original rejection at the hearts of this latter generation.

As to the consensus of the Revised Version there can be no doubt. It reads into the *future* tense, where our author enters the problem, and this is the best evidence we have had as to the digested and analytical conclusion of the scholarship of this particular age, to wit:

"For many deceivers are gone forth into the world, *even* they that confess **not** that Jesus Christ **cometh** in the flesh. This is the deceiver and the ANTICHRIST" (II. John 7).

C. A. L. TOTTEN.

THIS IS THE ANTICHRIST.

There have been and there are still many forms of Antichrist, even as St. John wrote: "Little children it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time" (I. John ii. 18).

Volumes have been written to prove that the Church of Rome is Antichrist, and with justice. She is that form of it described as "The woman arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, that sits upon the scarlet-colored beast." John saw her enthroned upon the city of the seven hills; whence we hear her to-day saying: "I sit a queen, and am no widow and shall see no sorrow." Her name is written on her forehead, that none of the Lord's own may be deceived by her sorceries: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH."

But even Rome, though she is "drunken with the blood of the Saints, and with the blood of the martyrs of Jesus," is *not* *The Antichrist*. The apostle John has reserved that awful distinction for *those who deny Christ's Second Coming*. This is the most astounding correction given in the Revised Version. And it may be, that, hidden thus till the time of the end, it constitutes THE CRY: "BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM."

Let us look at the passage. Second Epistle of John, 7th verse. "For many deceivers are gone forth into the world, *even they that confess not that Jesus Christ cometh in the flesh.* *This is THE DECEIVER, AND THE ANTICHRIST.*"

What an indictment of the Church,—not Roman only, but Evangelical; not of any one sect, but of the whole ecclesiastical structure!

Verse 8th—"Look to yourselves that ye lose not the things which we have wrought, but that ye receive a full reward," 9th, "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son."

"Look to yourselves" *Ministers of the gospel, who deny the Premillennial Advent of Jesus Christ*, for it is written: "In such an hour as ye think not the Son of Man cometh."

And lest it be of you the Lord spake these words: "But and if that servant say in his heart, My Lord *delayeth* His coming. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him *his portion with the unbelievers.*"

"Look to yourselves" *men and women* who hold in your hands the Word of the Living God. Go to it for information. Call no man master upon earth. One is your Master, even Christ, and remember that Christianity is an individual thing; "*Every one of us* must give account of *himself* to God." Be like the Bereans, search the Scriptures, *to see* whether these things be *so.*" "Arise and trim your lamps." "Thy word is a lamp unto my feet and a light unto my path." Take oil, too, in your vessels with your lamps; symbol of the inward qualification to understand what is written. The Holy Spirit is the Oil. "If ye then being evil know how to give good gifts unto your children: *how much more* shall your heavenly Father give the Holy spirit to them that ask him." "Ask; and ye shall receive."

Verse 9—"Whosoever goeth onward and abideth not in the teaching of Christ, *hath not God.*" These are startling words. The marginal reading of "goeth onward," is "taketh the lead." Therefore, from those who are the avowed "Leaders" of the flock, we demand a council of investigation on this subject. *What is the teaching of Christ as to His Second Coming?* In which teaching if we abide, "we have both the Father and the Son."

Those who teach the Premillennial Advent of Jesus Christ, and those who deny it cannot both be right. On such an important matter there should be unanimity of teaching; and there is in the Bible,—but not among the sects. Therefore, "Seek ye out of the book of the Lord and read." Christ's teaching is so plain that even the "little ones" cannot misunderstand His meaning. "Let not your heart be troubled: ye believe in God, believe also in Me: I go to prepare a place for you. And if I go and prepare a place for you, I will *come again* and receive you unto myself, that where I am, there ye may be also." Passing by the first allusion to it, in the sermon on the mount, take Matthew xvi. 27. "For the Son of Man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his works." A personal coming, surely. Again the high-priest said; "Art Thou the Christ, the Son of the Blessed?" And Jesus said, "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Mark xiv. 62).

To correct the impression in the minds of the disciples that

His kingdom would *immediately appear*, Jesus gave the parable of the nobleman. "A certain nobleman went into a far country to receive for himself a kingdom, and to return," etc. Easily understood, Himself the nobleman; the far country, that "happy land," of which the children sing; His return, future. Do we ask, How shall this dispensation close? Shall we glide imperceptibly into the Millennium? Christ lifts the veil and tells us: "Upon the earth distress of nations, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man" (Luke xxi. 25-37). That is a specimen of "*Christ's teaching.*"

And when He ascended into heaven from the Mount of Olives, the testimony of the two men in shining garments was: "*This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." A personal departure, a personal return. It were easy to go on quoting, but this is a brief paper only, that seeks to call attention to *the most momentous subject* in the whole world; *the question of the hour.*

And Christ's teaching only corroborates that of the Old Testament, for "the testimony of Jesus is the Spirit of prophecy." It has been said: "Premillenarianism rests on one text alone, the 4th of Rev., 20. And they lived and reigned with Christ a thousand years." This is not so; it is a Bible Doctrine and forms an integral part of it from Genesis to Revelation. Therefore we must have the whole Bible as a firm foundation for our research. The question has been asked: "Can you give, in a few sentences, a synopsis of the subject?" It ought to be possible. Let us go to Genesis, aptly called "the seed-plot" of the Bible, and see if we can find the germ. And first we have the seven days of the week, emblematic of the ages that have succeeded them. This is not fanciful, for we are warned by St. Peter "not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." We are nearing the twentieth century of the Christian era, and the closing of six thousand years since

Adam's creation (Scripture Chronology). What of the *seventh* millenary? Was it typified by the rest of God? Is the dominion of man, in which he has so signally failed, thus nearly ended? Questions surely worthy of painstaking research. Then we have the familiar verse that is always quoted as the first prophecy of Christ's coming; but it contains the promise of both advents, and sketches the characteristics of both. "I will put enmity between thee and the woman, and between thy seed and her seed; IT SHALL BRUISE THY HEAD, and *thou shalt bruise His heel.*" The first and greatest last, the last first.

What was thus dimly foreshadowed in Eden, and more clearly revealed to Enoch, the *seventh* from Adam, still allured the chosen of God to follow; follow on. Always something better and brighter, and becoming more distinctly seen in prophetic vision, made the holy men of old speak "not of themselves, but as they were moved by the Holy Ghost." To Daniel, Prince of Seers, was grandest vision given, and even explanation vouchsafed by Gabriel, who was sent in answer to Daniel's pleading that he might understand the future of his people. In Nebuchadnezzar's dream he saw the Dominion taken from the chosen people, who had failed to carry out God's plans, and given to the Gentiles; being held successively by Assyria, Greece, Persia, and Rome. It ought to make even an infidel believe the Bible to read the Book of Daniel and observe how every detail of prophecy has been fulfilled, *up to date.*

But Daniel saw farther than Nebuchadnezzar. He saw even till the Judgment Day. Query: Is the Judgment Day the *next* event after the ending of the world-powers—the last of which is Rome? *By no means.* After the last beast is slain and his body destroyed and given to the burning flame there is an interlude. Dan. vii: 13. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." What monarchy is this? Even that of which it is written: "I will overturn, overturn, overturn it; until He come whose right it is; and I will give it Him." Daniel's vision recalls Christ's oft-repeated statement as to the manner of his future appearing,—in the clouds. Note also the use of the title "Son of Man," used subsequently so often by our Lord that we may almost consider it his favorite designation of Himself.

But they saw it only in vision all down the ages,—till Jesus came. And then, oh, saddest tale in all this sad world: "He

came unto His own, and His own received Him not." True seed of the woman, the serpent *bruised His heel*. And so the kingdom could not immediately appear; and there has been another long, dark, period of waiting; even "*The Great Tribulation*" foretold by our Lord. But it is over; and we are now in "The Time of the End."

Be thankful for the age in which we live. Think of it! *This generation*, that has seen the budding of the fig tree, shall not pass till all these things be fulfilled. Our redemption draweth nigh. Rejoice! Rejoice! "*Look up,*" even as He bids us, and "know that it is near,—at the doors." *What next?* Let Paul give the answer. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I. Thess. iv. 16-17.) Then, and not till then shall be fulfilled the prophecy of Isaiah: "He shall swallow up death *in Victory!*" John, also, saw heaven opened, and He who descended had on His vesture and on His thigh a name written, King of Kings, and Lord of Lords, and on His head were many crowns.

"Come, then; and, added to Thy many crowns
Receive yet one,—the crown of all the earth:
Thou! Who alone art worthy!"

True "Seed of the woman," thinkest thou not that now indeed, "*He shall bruise the serpent's head?*" "HALLELUJAH! for the Lord God omnipotent reigneth!" *And afterwards?* "Then the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." We are within sight of the goal! The goal that was not reached even by the worthies of the 11th Chapter of Hebrews,—"of whom by the world was not worthy." And *we,—are we worthy?* But there is neither voice, nor any to answer, nor any that regard,—for the Church of God is *asleep*. And we censure the disciples in Gethsemane! GREAT GOD! Let something rouse the sleepers, ere they hear Thee saying: "*What, could ye not watch with Me one hour?*" O Church of Christ, arouse thee from the sleep of ages. "Awake, awake; put on thy strength, O Zion. Shake thyself from the dust, loose thyself from the bands of thy neck, O *captivè* daughter of Zion." Dost thou not recognize the work of "*The Deceiver?*" It is *his masterpiece*; this *hypnotizing of the very church*. Awake and repent the love of thine espousals. Thou hast left thy first love. Repent and do the first works, O Laodicean Church: "anoint thine eyes with eyesalve, that thou mayest see."

Some say the advancement made by science and art in this

nineteenth century is a proof that we are, even now, in the millennium! Ye who bear Christ's name, do you really love Him? And can you be content to think that this travesty of religion, this hollow mockery that we see around us, is what was sung by David, or seen by Isaiah, or cheered John in the lone isle of Patmos? They saw His Kingdom reign "from sea to sea;"—"nothing to hurt or destroy in all God's holy mountain." "Kings falling down before Him;—the fathers of the church; and their Queens its nursing mothers;" the "New Jerusalem coming down from God out of heaven." God speed the day! But surely we see not yet all things subject to Him who is all in all. Why not? Oh, why not? It may be because of our apathy and unbelief. Do you *wish it*? Have you ever *prayed for these things*? "Thus saith the Lord God," I will yet for this *be enquired of* by the house of Israel to do it for them" (Ezek. xxxvi. 37). "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Let us go back to first principles: to the pure Chiliasm era of the apostolic age, and the first three centuries of the Christian era, when it is admitted, on all sides, that, the belief in Christ's premillennial coming to reign with His saints a thousand years, was universal and undisputed. Then they *watched* for the King who had gone to a far country to receive for Himself a kingdom and to return. "Unto them that *look* for Him shall He appear the second time, without sin, unto salvation" (Heb. ix. 28).

But tho' the church, as a whole, is asleep; God has never in darkest ages left himself without witnesses. There are watchmen, even now, upon Mount Zion, and their united testimony is: "THE DAY BREAKETH."

The dazzling glory of Messiah's earthly kingdom, which blinded the Jews to His coming in humiliation, is just about to break in splendor on the world. "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"

Why do we wonder that the Jews rejected Jesus as their Messiah; while we accept Him as our Redeemer, but refuse to believe He is coming as our King? If there be a distinction we have the greater guilt, because we have clearer light. We see all the prophecies fulfilled as to His first coming; is not each fulfillment a pledge for the future? We believe in the "Man of sorrows, despised and rejected of men;" and it seems the desire of the professed church to keep Him there, and deprive Him of His kingly crown. There is an awful passage in Scripture, which, tho' it speaks of laughter, makes one shiver with dread: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in his wrath,—Yet have I set my King upon my holy hill of Zion."

Heed the warning: "Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little."

This doctrine of the millennium is not a popular one, as all its advocates can testify. Therefore, read with careful attention the tenth verse. "If any one cometh unto you and bringeth *not* this teaching, RECEIVE HIM NOT INTO YOUR HOUSE, AND GIVE HIM NO GREETING." Can words be plainer? Truly this is a new order of the ages; the first last, the last first: and tomorrow, this is *separation*; and we have been hearing so much about "union!" But the union we have longed for means *union about the person of Christ*, not the outward uniformity of which Rome boasts. Let us reconsider the ninth verse: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, *the same hath both the Father and the Son.*" Is not this what was prayed for by our blessed Lord? "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be *one in us.*" And the beloved disciple says we have this union with the Father and the Son, when we abide in Christ's teaching about His Second Coming. This verse alone ought to lead to a diligent study of God's word, and put a stop to the slurs that are now thrown at those who believe, and are sneered at as, "Second Adventists." Not for their sakes, they are abundantly satisfied with the joy of their Lord; but to hasten the fulfillment of our Lord's intercessory prayer: "I in them, and Thou in Me, that they may be made perfect in one." What would be the effect of such unity? It existed in the early days of the church when the multitude of them that believed were of one heart and of one soul," and we are told, "Believers were the more added to the Lord, *multitudes* both of men and women. And the Lord added to the church daily such as should be saved." The separation is from those who, by refusing to accept Premillenarianism are sending this message after the King: "We will not have this man to reign over us." Observe, it is not His enemies, but His own citizens,—the so-called church of to-day, who send the insulting message. The union is of those who have been separated from the world by their knowledge of Christ and the Father. There is a spiritual union *now* that all true Christians feel and acknowledge. But the union Christ prayed for is a *manifested unity* that has for its object,—"that the world may believe that Thou hast sent Me." I challenge proof that there is *any other* ground offered for it in Holy Writ, save this. But here indeed we may see eye to eye. Christians of every sect on earth, called by whatever name, can unite in watching for God's Son from heaven; and praying the Father to send Jesus Christ whom the heaven must receive until the times of restitution of all things, *which God*

hath promised by the mouth of all his holy prophets since the world began. It seems like a vision of the seamless robe. This is the true foundation, the rock whereon we may all stand with united front before the common foe and sing:

“Burst ye emerald gates, and bring
 To my raptured vision,
 All the ecstatic joys that spring
 Round the bright Elysian.
 So we lift our longing eyes,
 Break, ye everlasting skies!
 Son of Righteousness arise!
 Ope the gates of Paradise.”

* * * * *

“Four and twenty elders rise
 From their princely station,
 Shout His glorious victories,
 Sing His great salvation.”

“Cast their crowns before His throne,
 Cry, with reverential tone,
 ‘Glory be to Christ alone,
 Holy! Holy! Holy One!’”

Hark! the thrilling symphonies
 Seem with joy to seize us;
 Join we, too, the holy lays,
 Jesus! Jesus! Jesus!
 Sweetest sound in seraph's song,
 Sweetest note on mortal tongue,
 Sweetest carol ever sung,
 Jesus! Jesus! Jesus!

How is this result to be attained? There seems to be no better way, no other way than by individual effort. Let him that heareth say, “Come.” Will the critics give us pause from their discussions as to who wrote the Pentateuch and into how many portions Isaiah should be sawn asunder, and view Christianity from this *new* standpoint? It is new to them. They all profess great reverence for the character and teachings of Christ. Let us see to what it amounts. His teaching on this point is explicit. The subject is a vast one and contains many problems—perhaps they may help to solve them, as they are said to be very learned men, and no doubt they are. Much learning hath made them mad. But “Christ's teaching” calms the fevered brain. He, alone, promises “Rest,” and man finds it nowhere else. Will they come as children to a Father and obey Him? Peter has a solemn word for such. “If,” that

is a favorite beginning of the critics, "If so be ye have tasted that the Lord is gracious? Can you come to him a living stone: disallowed indeed of men, but chosen of God and precious? Then indeed may ye also, as lively stones, be built up. If not, then must you take your place with Caiaphas, *et al.*; and the stone of stumbling and the rock of offence having now become the head-stone of the corner shall grind you to powder. You boast of your learning. Use it to tell us what we may expect from unfulfilled prophecy. That is a rich mine in which to delve, except you are amongst the "mockers of the last times," who "speak evil of the things which they *know not*," and we must shun such, on account of St. John's warning in verse 11th: "*He that giveth Him greeting partaketh in his evil works.*"

We fear to expect too much from this untried source. Rather let each one who *now* believes this teaching of Christ *proclaim it*. "How beautiful upon the mountains are the feet of Him that bringeth *good tidings*, that publisheth *peace*; that bringeth *good tidings of good*, that publisheth *salvation*, that saith unto Zion, *Thy God reigneth!*" What mountains? The mountains of observation, the vantage ground of the hills. Men and women cross the ocean, endure some hardship of travel to visit Switzerland to see the sunrise on the Alps; and they feel well repaid for their exertions. "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. Isa. ii. 2-4. Lift your eyes to the hills to catch the first rays of the dawn. Bathe yourself in the coming glory, and when it has flooded your soul with light, help to swell the cry, "Behold the bridegroom cometh." The time is short. There is not a moment to spare. While you wait; work, to awake the sleepers. Work hard; like men do to save the drowning, ere they sleep the sleep of death. Work wisely; making a difference of method. "Of some have compassion, others save with fear, pulling them out of the fire." Do you ask what part fear has to do with the coming of Time's Golden Age? Much; for everything is double. Look around you. Do you think your neighbors are *all* fit for the coming Kingdom? Would they enjoy it, when they see no beauty in the King? For every position in life there must be preparation, or there will not be success. History repeats itself. Only those who believed, *and the children*, entered Canaan; while the carcasses of those who despised the good land and murmured, fell in the wilderness. While some will say: "Lo, this is our God; we have waited for Him and He will save us, this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation;" there are others who will say to the mountains and rocks: "Fall on us, and hide us from the face

of Him that sitteth on the throne, and from the wrath of the Lamb." Here again are the two divisions. On which side will you stand? There is no neutral ground. Choose while you may. *Which side? WHICH?*

It has been thus from the beginning, Darkness and Light, Evening and Morning, Male and Female, Good and Evil, Death and Life, Heaven and Hell. Always the two ways, and *ours* the choice. *Therefore choose Life.*

The morning cometh and also the night. The Destruction of Jerusalem, unparalleled in the world's history, is a type of the destruction of those who scorn to accept the wedding garment: "They that were ready went in with Him to the marriage. *and the door was shut.*"

Christ's last words, spoken from heaven to John are: "Surely, I come quickly." "If they escaped not, who refused Him that spake on earth, *much more* shall not we escape if we turn away from Him that speaketh from heaven." "Flee from the wrath to come." And do not try to blame God for your very ignorance. If many of the watchmen are "ignorant, dumb dogs that cannot bark," He has given us His own word, where, from Genesis to Revelation, in symbol and analogy, prophetic vision and plain declaration, Christ's personal, universal reign upon earth, has been set forth with such clearness that no one who owns a Bible can say, "I never knew it." Did not Jesus teach His disciples to *pray for it*? What do you *mean* when you say "Thy Kingdom come?" Has even our Lord's Prayer become a *vain repetition*?

It seems impossible to sit still and see the whole world supinely drifting to the last dread cataclysm. *Can nothing be done?* They are our brothers whose senses are dulled; our own, who are dear to us, whose eyes are closed and ears deaf to the Heralds who are trying to prepare the way of the Lord. And our words seem to them as idle tales, and they believe them not. What must Noah have felt, that preacher of righteousness, as he warned the giddy throng in his day, who were trifling still, on the brink of the flood. No wonder God shut him in, else, in his efforts to save those who would make no effort to save themselves, he had lost his own life.

Must we, too, join the wail of Isaiah and cry, "Who hath believed our report?" Nevertheless, "the land which we have searched is a good land, *and the Lord is with us*, who hath said: "As truly as I live all the earth shall be filled with the glory of the Lord."

And they told Moses and said: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it."

"ESCHOL."*

* A cluster of grapes.