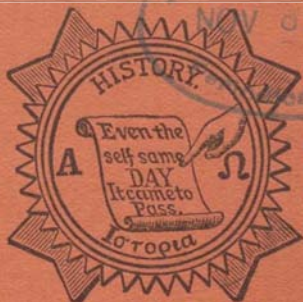
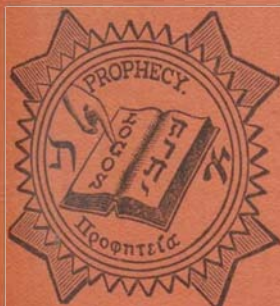


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THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

No. LXXVII.

Sixth Set. 12.

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Also some Controversial Articles upon Revelation  
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# THE RESTORATION OF THE JEWS.

A DISCRIMINATION BETWEEN

The Times of Israel, of the Gentiles, and of Judah  
Some Controversial Notes upon the  
Book of Revelation.

*Woe unto those who make the Prophets unprofitable, blaspheming against the spirit of Inspiration by their presumptuous spiritualization of all Vitality out of the Word of God. They are a snare unto themselves and to all who give heed unto their cunningly devised fables. Let not thy soul come nigh their habitation, nor thy heart give heed unto their heresies.*

GIVE HIM NO REST.

"I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day or night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Isa lxii. 6-7.

The marginal date of this prophecy is given as about 698 B.C. This will at least serve us for a test calculation to determine how long the Lord has had "no rest" from these watchmen.

		698 B. C.		
		+ 1260	}	
		562 A. D.		2520.
		1260	}	
	1290	1822 A. D.		
		30	}	
		1852 A. D.		2595
		45	}	
1335	}	1897 A. D.		

It is clearly manifest therefore, from this calculation that his people "Israel" and "Judah," in so far as this *approxi-*

*mate* date of Isaiah's is concerned, have given "him no rest" for now seven "times" (2520 years) with their full epact, 75 years, and that the end of their tribulation ought to be at hand.

\* \* \*

#### THE LORD IS THY HELPER.

In the light of these grand awakeners of Hope now read the next chapter of Isaiah, the lxiid. It sounds like a threatened woe upon Edom, as if it implied that God himself would take Israel's part in the solution of this Eastern Question, there being no other to help! Note that the day of vengeance now referred to comes first (verse 4, compare Isa. lxi. 2) and that it is quite as possible for an interval of time to occur after the 6th word of Isa. lxi. 4, as for one to have occurred (as we know it did) after 8th word in Isa. lxi. 2 (compare Luke vi. 19-20). When Israel's times expired, about 1805 A.D., the Second Advent did not occur; it is the times of the Gentiles that are now running out (Does he come at their termination or not?) while those of Judah do not expire upon full solar time until 1927 A.D. (Is he due even then?) In reply to these questions, we respectfully refer our friends to the Olivet Discourse (Leaflet No. xxv.) and advise them to read it over and over.

\* \* \*

#### JUDAH'S "SEVEN TIMES."

We regard the dates surrounding the rebellion of Jehoiakim, and his and Jehoiachin's captivities as the significant ones for the measure of Judah's times of punishment. Nebuchadnezzar dreamed of Empire in 3400 A.M., or the year before Jehoiakim's three years of tribute ran out. The first year for which he paid no tribute began at Passover 3401 A.M., and he rebelled at its termination (3402 A.M.). Now exactly 666 years from the beginning of this year, even to the very day, Titus drew his army to the city—we thus find Rome's ominous number where-soever it is necessary to identify her as Jerusalem's great enemy. But first as to the fall of the city:

	3400 A.M.	Dan, ii.
Passover,	3401 A.M.	Jehoiakim's tribute fails.
	+ 666	

Passover,	4067 A.M.	Titus begins the investment of Jerusalem. See Study Number Sixteen, and Chart of the Siege of Jerusalem, Leaflet Number lv.-lvi.-lvii.
-----------	-----------	--



And now as to Judah's "Seven Times."

3406 A.M. Jehoiachin's captivity.

1260

---

4666 A.M. The mid-age. See Daniel Chart.

1260

1290

5926 A.M. Judah's "7-times" ended.

30

1335

5956 A cleansing?

45

---

6001

Millennium *fully* begun. See Scale on

Daniel Chart. See also Study Number Eight, pages 324-328.

The foregoing figures are in full solar time; if the calculation is made upon the shorter *lunar* scale the 2,520 lunar years that are equal to only 2,445 solar ones, ended some time ago, and we are in their epact, which, since 1852 A.D., should have witnessed notable awakening efforts upon Judah's part to secure a footing in Jerusalem. As a fact, the 30 years from 1852 to 1882 A.D., and events from thence to this date with full promise of vast increase for the future, bear all this out, as the reader may see by looking up the records of Russia, Turkey, Judah, Jerusalem and Israel at these dates and through this period. The calculation is as follows:

3406 A.M., Jehoiachin's captivity.

2445 = 2520 lunar years.

---

5851 "7-times" *lunar* ended.

30 epact.

---

5881 a punctuation.

45 epact.

---

5926 "7-times," *sol*-lunar, ended.

Let it now be remembered that the "Times of the Gentiles" began *earlier* than those of Judah's punishment, and are generally measured from the accession of Nabopolassar, the father of Nebuchadnezzar, with whom the 2d Chaldee Empire took its rise.

3377 ( $\pm$ ) A.M. + 2520 = 5897 ( $\pm$ ) A.M. = *circa* 1899 + A.D.

The beginning of this era being doubtful by a week of years, 625-618 B.C., the end is equally so. For a comprehensive survey of this matter see Study No. Eleven, p. 92. That particular Study discusses the Head of Gold from whose chrono-

logical features the 2,520 years of the Gentiles are to be measured. Hence its importance at this juncture.

In the meantime, and to make another matter clear before our readers, we must also remind them that Israel's or Samaria's "7-times" began earlier still, and at least began to run out long ago—to wit, at the beginning of this century—which accounts for the sudden and phenomenal growth of Our Race—*i. e.*, for its commencement to accumulate the "birthright" blessings from that time on. Thus we have

716 B.C.	= 3284 A.M.	= Captivity of Hoshea.
623	= 3377	= Babylon's rise $\pm 3\frac{1}{2}$ years.
594	= 3406	= Captivity of Jehoiachin.

But there are an indefinite number of modifications to all calculations based upon these dates as origins for the several 2,520-year periods, for they run in groups just as the 70-year period ran in a group of seven separate beginnings and endings (see this important fact rigidly *proved* in Leaflet No. lviii. page 125).

In the same way "Israel" was falling from the date of the events referred to in I. Chron. v. 23-26, to those that marked the overthrow of our Capital (II. Kings, xviii. 10) and the final sowing of our land with Cutheans (II. Kings, xvii. 24). All this covered about a century ( $35+65=100$ ), just as "Israel's" rehabilitation has taken  $35+60$  years already and may extend to 1901 A.D. after all.

We mention these facts so as to reiterate our matured teachings upon all these matters, to wit: that it is utterly beyond the wisdom of the most accurately informed Chronologist upon earth to select in advance the proper date of the group *from* which, or the scale (lunar or solar) *with* which to measure to the foreordained end as determined upon in the Divine mind!

Nevertheless, these calculations are all valuable—superlatively so, for it is reasonably sure that the end *will* synchronize with some of them, and as they run out one by one the matter will be narrowed down to the last, which, if our history and system of Chronology is accurate, will at last become a certainty. And in the meantime we can be sure that if the times of the Gentiles began with Nabopolassar's accomplished independence they must rise between 625 and 618 B.C., and therefore cannot last longer than through 1901-2 A.D. = 5900 A.M.

With this caution against those who persist in setting *dates* for the Second Advent (which bears *no* necessary coincident relation to the *date* of the end of the times of the Gentiles, even if they knew that to the day and hour, any more than, or quite as much as, it might have been expected to bear to the end of Israel's times), we are ready to consider a matter



that the ending of the Gentile times *does* bear a relation to, to wit, to the Restoration of Jerusalem and of Judah—perhaps, and probably, to occur even before Judah's times of punishment are fully expired!

\*  
\*  
\*

#### A SIGNIFICANT ANALOGY.

So striking was the analogy between Babylon and Rome to the Jews of St. John's day, "that the very name which they commonly gave to Rome was Babylon." This is mentioned with references, by Wordsworth, in his work upon the Apocalypse, p. 259, and he adds, as very remarkable: "that as the Restoration of the Jews by Cyrus did not take place until Babylon was taken, and then immediately ensued, so it is, and has long been, a deeply-rooted opinion and a common proverb among the Jews, that 'the Redemption of Israel cannot be accomplished before Rome is destroyed. The opinion of the Rabbis is, that it will be destroyed by fire, and that is to be its doom according to St. John also (Rev. xviii. 8, 9, 18).

This general expectation of the Rabbis however, is not derived from St. John, even indirectly. It comes from the Old Testament, where Babylon the Head stands for Babylon the Whole. Jeremiah prophesied the Fall of Jerusalem and the 70-year desolation, saying, "And this whole land shall be a desolation, and an astonishment, and these nations shall serve the King of Babylon Seventy years" (Jer. xxv. 1-11).

Now in the next verse which few read and fewer take into their chronology, he goes on to say, "And it shall come to pass, when seventy years are accomplished, *that* I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations" (Jer. xxv. 12).

It was the approaching end of those 70 years, whose termination he knew "by books" was at hand, that led to Daniel's fasting and prayer, and eventually to the famous Messianic Prophecy (chapter ix.). We are living in the last two lines of that very Prophecy which read as follows: "and that determined shall be poured out upon the desolator" (Dan. ix. 27. See marginal references).

3416	A.M.	Jerusalem destroyed.	(Study No. Eleven,
70		p. 120).	
3486		Babylon destroyed.	(Study No. Twelve,
50		p. 58).	
3536		Jubilee No. 1.	(Study No. Twelve, p. 138).
490			
4026		The Acceptable year.	





Jeremiah xxv. already reviewed, one should read Rev. xvi. 17 to xviii. 24, for information on the Fall of Rome.

It will be remembered that we (*vide* Daniel Chart, which our friends should now review and *Study*) were *forced* mechanically to place the coming of "the Ancient of Days" at the opening of the Reformation (read Dan. vii. upon the Chart carefully, and contemplate its enforced arrangement as to the Scale of time itself).\* The great words of the Little Horn continued right along, and became greater and greater, until in 1870 she consummated her Blasphemy and Lost her temporal power at the very moment of her presumptuous boast of Spiritual Infallibility.

Now it is our confirmed conviction that the Papacy is "the Anti-Christ, and that her "dominion" has already been "taken away"—there is nothing upon earth now left for her but to consume away unto the end (Dan. vii. 26. Compare Dan. ix., *end* of 27.)

Finally, in connection with the foregoing—Type, Facts, Prophecies and Antitype,—and in view of the deep-seated conviction of the old Rabbis that Jerusalem rises as Rome falls, the attitude of the Papal Rome upon the effort of the "Zionists" is of deep significance. The Pope is justly excited over the effort, small though it be at present, and "France which protects Catholic interests in the Orient, has been appealed to by the Pope to prevent the success of the movement." It is further reported by despatch that "the movement is viewed with horror at Rome," and that "M. Bonette, the Roman Catholic legate at Constantinople has been recalled to Rome in order to devise means to oppose the Jewish plans to purchase and colonize Palestine."

Verily, dear friends, the blood-red morn † is high above the hills in the East, and we shall soon see the Star of the Second Advent at its rising: the "morning watch" is now well along towards its end, and the Sign must precede the Sun. Wait for it, but keep occupied (Luke xix. 13).

\* \* \*

Our understanding of

REVELATION XVII.—XX.

PAST.

*The following is continuous Prophetic History.*

\* One should not expect that this coming must be visible, any more than that of the angels who blew the trumpets. John saw the symbols, we see the effects. We expect to see the things referred to in the Olivet Discourse, but to see the effects only of those referred to in Revelation down to the 2d Advent itself.

† "Red sky in the morning, sailors take warning."

Chapter xvii. Identifies *Papal* Rome.

(Here 1260 years transpire: compare Daniel Chart as to chapter vii.)

Chapter xviii. The *Doom* of Papal Rome.

(Already begun; rapid since 1870; see Daniel Chart, end of chapter ix.)

#### PRESENT.

Chapter xix. (a) The rejoicing of the Saints (1-16), (our position, 1897, is about here).

#### FUTURE,

(b) The fall of the Gentiles (17-21) (which all things portend to be at hand. This is the first Armageddon (Ezek. xxxviii.-xxxix.).

Chapter xx. (a) Preliminary Judgment of Satan (1-3). This is that Being into whose hands temporal Empire was given; with it he tempted Jesus in vain, but by it he accomplished the Ruin of Papacy. He is bound here.

(b) The Second Advent, the consequent first Resurrection, and the subsequent Millennial Reign of Christ (4-6).

(The Restitution of All things; a Blessed Era: 1000 "years" long, *i. e.*, at least  $1000 \times 1000 \times 365$  years long and perhaps  $1000 \times 1000 \times 1000 \times 365$  years in duration. There is every likelihood that this era is one of Eons).

(c) The loosing, the Second Apostacy and the final Judgment of Satan (7-10) with him are "devoured" all who are involved in verses 8-9, not necessarily all the then living. This is the *Second* Armageddon.

(d) The General Judgment of the *rest* of the living, and of the *rest* of the dead, "great and small" (these latter are now resurrected in the Second group), and the final punishment of those not written in the Book of Life. This is the Second death, 11-15.\*

\* \* \*

#### ANOTHER VIEW OF THE SAME MATTER.

In a recent issue of the *Herald of Life* (Sept. 29th), Mr. J. E. Clark, in answer to the question "Were the nations deceived during the Thousand Years?"—which these brethren consider to have been in the past—interprets Rev. xx. 1-3, 7, in so far as we are able to understand him, on the following basis:

\* The *first* death is appointed unto all men, and precedes the *first* resurrection: those who enjoy the latter die no more. The Second resurrection precedes the second death; those who die the latter live no more—at least to the ages.



"And I saw an angel [Papal Rome personified] come down from heaven [Ecclesiastical Rome], having the key [authority] of the bottomless pit [a condition of subjection], and a great chain [Justinian's law forged for the Pope of Rome] in his hand.

"And he [Papal Rome personified] laid hold on the dragon—that old Serpent, which is the Devil and Satan—to wit: The Pagan Roman Empire] and cast him into the bottomless pit [under spiritual subjugation] and shut him up, and set a Seal [the Woman that Sat on the Seven Hills] upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."

Mr. Clark now goes on to say, "This was accomplished in the reign of Charlemagne, in the 8th century. It will appear from the foregoing that the time occupied for the binding of the dragon was somewhat over 200 years!"  $527 \text{ A.D.} + 260 + 1000 = 1787 \text{ A.D.} * * *$  "At the end of both the 1260 and the 1000 years, the 'little season' during which the 'dragon,' or Pagan Rome, should be loosed again, begins \* \* it does not say that the nations were not deceived. They were deceived, but not by Pagan Rome. Papal Rome deceived the nations during that time, etc., etc. The millennium during which Papal Rome ruled is all the millennium we know of, and when that ended, in 1787, the 'little season' of gathering to the battle of the great-day of God Almighty began."

#### COMMENTS.

Such, more or less varied, but in gist the same, is the remarkable belief of this small but quite influential Sect of Adventists.

Mr. Clark's exposition apparently stops here, thereby omitting those beautiful verses (4-7) that contain the Spirit's own definition of the very Era under consideration (compare Dan. vii. 18, 22)—an age of thrones, and of judgment given to the saints and martyrs, to those who had *not* worshipped the beast nor his image, nor taken his mark, and who lived and reigned with Christ a thousand years (a plain reference to the same period referred to by Daniel vii. 14, 27). These Millennial Thousand Years fall into place incident upon and subsequently to the destruction of Babylon (xviii.) and to the events minutely related in chapter xix. ! This the very structure of the Book of Revelations makes evident.

There should have been no division at all between chapters xix. and xx. ; they are parts of the same continued Vision, and follow chapters xvii. (which identifies Papal Rome) and xviii. which records *her* final judgment) in natural chronologico-historical sequence.

The events of chapter xx. cannot possibly begin before, and do begin immediately after, "the Supper of the Great God"

has been celebrated. (Rev. xix. 17-21; compare Ezek. xxxviii - xxxix.) This gets rid of the Beast and of the False Prophet and of all the remnant of those that serve him forever. And Satan (no matter who or what) is *then* bound for 1000 years. The incidents of the Millennium are but briefly enumerated by St. John, he always omits what others have sufficiently explained; he merely says of this period (that follows the Fall of Babylon and all her adjuncts, chap. xviii., and of the Gentiles and theirs, chap. xix.) as follows: "But the rest of the dead lived not again until the 1000 years were finished. *This is the first resurrection. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with HIM a thousand years.* And when the thousand years are expired, Satan shall be loosed out of his prison," etc., etc. Rev. xx.

Now, any interpretation that omits these verses, or de-means them to a parallel degree, or varies its system to avoid an emergency in dealing with them, deliberately outrages the judgment of even the simple minded—for whom God's word is primarily written—to say nothing of the way in which it *belittles* the subject matter itself. It sets the "pitch" of fulfillment so low and at such a false key as to "flatten" the entire chronological harmony.

If such an interpretation (Mr. Clark's) is the historico-logical fulfillment of the *opening section* of that grand terminal prophecy of man's drama on the mortal stage, it *conditions* us to expect *too little* for what yet remains to be fulfilled of that very same chapter (verses 8-15) and allows the Book of Revelation to offer us no hope—for if Christ has already ruled 1000 years on earth with his Saints, may God keep them and us. The supernatural being entirely eliminated in this system, and the climax being a mere temporary reawakening of *Pagan Rome's* infidel propensities, what is there to warrant Mr. Clark, or ourselves, or anyone in expecting the literality of the "fire" that (subsequently) comes down from "God out of heaven" (verse 9) or that the "lake of fire" (verse 10), the fate of "death and hell," "the second death" itself (verse 14), *et cetera* (verse 15), will require other than an extension of the same perfunctory method of interpretation with Papal Rome itself at last triumphant. For instance, to continue the interpretation upon these extravagant lines, Mr. Clark might just as well, and is logically bound to go on and say that the rest of the Vision means as follows:

#### THE REDUCTION TO AN ABSURDITY.

And when the thousand years are expired, the polity of



*Pagan* Rome shall be loosed from restraint; and shall deceive the nations, Gog and Magog, numberless, to gather them to battle.

And they went up on the breadth of the earth and compassed the camp of the Saints (*i. e.*, Roman Catholic Saints) about, and the beloved city (Rome) and fire came down from heaven (*i. e.*, from the 2d Beast's Ecclesiastical precincts. Compare Rev. xiii. 13) and devoured them (*i. e.*, their Pagan Allies).

And the Devil (*Pagan* Rome, etc.) was cast into the lake of fire (*i. e.*, finally suppressed by a stronger than Justinian law or by a politico-spiritual condition which recognized Papal Rome with all its dogmas. As Mr. Clark omits verses 4 to 6, we naturally now omit verses 11 to 14), and whatsoever was not found written in the Book of Life (*The Papal* Indictions, Expurgatorial lists, etc.) was likewise suppressed. Now, the vitality of this wonderful vision of that Millennial Sabbath Day which yet remaineth for the people of God, is threatened no more by our continuation of Mr. Clark's process, than it is by his own initiation thereof—the outcome simply reduces his entire system to an absurdity and exposes the lengths to which those are willing to go who will not recognize that literal Judah, Judea, and Jerusalem are of any further purport upon the prophetic pages.

Their system of interpretation continued fairly and logically through to the end of the chapter leaves *Papal* Rome "on top" and any degree of confusion open for the interpretation of the closing chapters of the Apocalyptic "Seal of Inspiration."

It is astonishing how loudly <sup>\* \*</sup> some of the (foolish shall we call them?) virgins are talking in their sleep. For instance, God has two witnesses on earth, but some deny the authority of the elder altogether, saying, as it were: "If you see it in the New Testament it's so!"

Granted. But suppose you do not see it in the New Testament?

Why then it is not so!

This is not granted by any means, for it may be in the Old Testament.

Oh, but that has been nailed to the Cross and put away: take for instance the Restoration of the old Jerusalem; there is not a word about it in the New Testament, and as Fairbairn says, under such circumstances we are not to assume it or to teach it.

But, my friend, it *is* mentioned in the New Testament; what does this mean: "And Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled," Luke xxi. 24, except that when the treading down shall cease, the Restoration must necessarily supervene? Surely, one

should prefer the common sense reading of the ten thousands and thousands upon thousands as to the final restoration of the Jews, Judea, and Jerusalem spoken of by Moses and all the prophets, down to Jesus, since the world began, to the disingenuous doubts and denials thereof of those whose other theories and principal dogmas would collapse if they admitted it—the collapse will be more signal as they will find out to their cost when the literal happenings begin to laugh their petty hindrances to scorn.

\*  
\*  
\*

#### A MISUNDERSTANDING.

Brother Virgil F. Hunt took great umbrage in the *Herald of Life* for August 11th, over our statement that "To Adventists"—meaning just such Adventists as belong to the schools *he* represents—"seven-eighths of the Bible are a dead letter"—Further on he shows how his own mind runs, and thereby partly proves our theorem at once, for of his own bent he narrows the matter thus: "I am charged with being ignorant of nine-tenths of the *New Testament*."

No, Brother, we said "of the BIBLE." While a pretty fair share of your *blindness* is in New Testament fields, the great bulk of it is in the Old Testament, of which you utterly fail to comprehend those parts that concern the Identification of Israel in this age, and the Restoration of both Israel and Judah in the next, and the ends themselves in view. At length, Brother Hunt goes on to say, "I should like to see an exposition of John viii. 44, by the Professor, and have him tell us why God should plant out *the Devil's own* to make good seed for the kingdom—*plant them out in Jerusalem in an age to come?*"

Here he merely shows forth the spirit of a regular "Jew-hater," and that he would make a very poor missionary "to the Jew first!" or "beginning at Jerusalem."

Our exposition of John viii. 44, is ready at hand, and here is enough of it to show its method. I shall deal with it generally and indirectly, and endeavor chiefly to show how and how long those blaspheming Jews were and were to be, the "Sons of Cain." There was a generation of Jews, Brother Hunt, that sinned unto death, in that they attributed the Messiah's mighty works to the Devil: the Saviour was speaking to them on that occasion, so they were forgiven neither in *that* age nor yet in *this* which followed that one. They have been in the condition of Dives ever since. This you see with your own eyes, and they see, for the kingdom was taken from them and in due time was literally given to "a nation bringing forth the fruits of it"—at least better fruits than they did, and as good fruits as were foreordained to be borne in *this* age by any nation.



## LAZARUS AND DIVES = ISRAEL AND JUDAH.

We wonder if you even understand the "*parable*" of Lazarus? which being a dark saying and couched as to the apparently dead, refers really to the *living*—even to the two houses of "Israel" and "Judah"? Lazarus is Israel in Samaria. Dives is Judah enjoying the good things of God's table until 69 A.D. The death of Lazarus is the Assyrian captivity, and Abraham's bosom is found in the fat places of the earth in which Israel now rests. The death of Dives is the final overthrow of Jerusalem and the scattering of the Jews—who have suffered the torments of Hell ever since, and must suffer them so long as this "age" lasts; for in their lifetime they would not believe Moses and the prophets, and therefore rejected and still reject even Him who did arise from the dead. Thank God for them there is an age to come, which is beyond the age that now is, and that in it they will say Blessed is He who cometh in the name of the Lord!

The transfer of "the Kingdom" from the Jews to a nation bringing forth fruits of it must have taken place *long ago!* It is nonsense to try and spiritualize this away—the Jews had the semblance of literal Kingdom, they never had anything else that could have been "taken away" from them. It was gone from Jerusalem by 69 A.D. It was in existence from that time on in both phases in the British Isles! Jeremiah had planted the scepter there centuries before and St. Paul planted the Church there, and the tribes gathered to the ensign as ordained. We have shown how and when, in Studies Numbers Three, Four, Five and Sixteen. The "nations" referred to were the sheep of that other fold to which the Saviour had already referred, and to whom only he expressly said he was sent—even the Lost Sheep of the house of "*Israel.*" He was not sent to the Jews—although he came to them, but to "backsliding Israel," who long before had "justified herself more than treacherous Judah." We are quoting some of that "seven-eighths" of the Bible that these brethren do not understand, but having done our best to put the truth before them, we cannot help their resistance.

If they would study literal things more, and confirm themselves less in cunningly devised fables, they might at least understand the gist of our argument even if they persisted in neglecting to reconnoitre the position in our own published works, and we cannot help wondering what short of the utter failure of their own expectations all along the line, can excite their jealousy, so that they too shall be saved from further error.

This age is not set for the rise, but the fall of many: there

be few that pass its straight gate, the number is limited. It is an age whose object is a mere "election" out of Israel, and in spite of its relatively greater multitude, the getting of mere "earnest" out of the Gentiles—God has always worked by ages and degrees. Jesus said he was not sent at that First Advent save unto the Lost Sheep of the House of "Israel"—Judah's age comes next, for their city fell with *that* age, that generation incurred all the blood guiltiness of all former ages: and that city is trodden down unto this day. But even Brother Hunt expects the end of *this* age soon, and it was the next or *Gospel* "age to come" when Christ spoke the words of John viii. to "that generation." So I expect that they too will have mercy at the set time.

In other words, or to repeat, so as to be understood, the Saviour's prophecy has been fulfilled to the very letter. For the sin of blasphemy against the Holy Ghost, which led them to the sin of murder,\* they were not forgiven in *that* "age" which ended at the fall of Jerusalem in 69 A.D. Nor have they been forgiven in *this* age, the age that in 29 A.D. was then "to come," and which *since then* has come, and which does not end until the Fall of Babylon—that is, of "Great Babylon," or all of Babylon, or Papal Rome. But the Saviour did not say they were never to be forgiven! How could he have said *that* or meant it, seeing that "the Scriptures may not be broken," and that he himself had also spoken of a time when they ("ye") should thank God for his Advent (Matt. xxiii. 29)?

It is enough to grieve our own modest allowance of the Spirit beyond all expression, to see how blind men become who set out to defend a preconceived opinion at all hazards, rather than to sit at the feet of Moses and all the Prophets, and be taught to divide the words of truth aright. There are ages, upon ages, for instance; not to analyze too deeply, there was the Ante-diluvian Age; it was followed by the Patriarchal Age, and that by the Mosiac Age. Now it was in that age, towards its end (to wit: in the 41st year before *its* end), that Jesus uttered the remarks in John viii. 44. These Jews were no more the Sons of Cain than any other persistently wicked, and unregenerated sinners. They would not repent, but confirmed themselves in their sins. Power was not given them, nor sought by them, to become sons of God, so they continued sons of him whom they served, and have so continued ever since, in that age to its end, and in this to its end. But I contend with Paul that they have not stumbled beyond all hope. God forbid: But through their *national fall* salvation is come unto the Gentiles to provoke those who fell to jealousy, so that

\* Regicide and Deiicide, for they slew their King, who is the Son of God.



their receiving again, *nationally*, shall be as life from the very dead. Who but a blind man fails to see this, Peter and Paul doing their very best to make it simple? The fact is, "Israel" herself hath not yet obtained what he seeketh for, but an election hath obtained it and the rest are blinded. And "Judah" hath not received it, but fell so that the Election of Israel might be taken out of the Gentiles!

Then cometh the end—the end of the age, of *this age!*—yea, and the beginning of another, a better one, for blindness in part has happened to Israel until the fulness (election out) of the Gentiles be come in—and so all Israel shall be saved, for he saith of this, "how much more their fulness?" (Rom. xi. 12).

In the meantime they are under the oft-repeated condemnation to the end of *this age*: see Matt. xxiii. 38–39; xii. 32; xxi. 19; Mark xi. 14, *et cetera*, noting here that "Adventists" with their everlasting quibbles\* about the meanings of words in the original, ought not to be confused over the words rendered "world," "never," "eternal," "forever," etc.

But, Brother Hunt may say, "They took all this upon themselves and children." Yea, but the Saviour himself prayed for them, as ignorant after all, not knowing what they did. As even Peter, later, says: "I wot that through ignorance ye did it as did also your ruler. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled," *i. e.*, hath thereby brought about. This was the means towards the end—which is salvation to those whom he is taking out for himself among the Gentiles. Now "Israel" was this multitudinous seed sown among the Gentiles (*vide* all of Hosea) so that by the preaching of the Gospel to the Gentiles *His* Sheep have heard his voice. To the rest it is for a witness—for Israel *only* are those of that other fold that Jesus spoke of to the Jews—albeit all of the real Gentile Stock who shall have heeded the preaching are accepted *without doubt*—for it is an election only that is accepted in this "age"—it is but an "earnest" of what is to follow in the *next*:

Meanwhile Judah was cut off—excised from her olive tree—and the church of *Rome* grafted in with plain *warnings* that if she failed she too should be cut off and Judah grafted back. Rome being the Fourth or Final phase of Babylon, her *official* church is the official Gentile church of this age—but on her fall, now in notable progress, Judah is to be grafted back, and this becomes as it were "Life from the Dead" not only to them—but to the Heathen. The restoration of Judah is inevitable, for the Scripture cannot be broken—and it had much better be

\* All of which are proper, but to no purpose unless they apply them practically.

broken outright than apologized for through a mistaken necessity of spiritualizing its vitality away.

Or else, if that generation which slew him is never to be raised from the dead as some think, nor yet their descendants even after their punishment of full seven "times," and now in the fifth "time" since the crucifixion itself, are not to be restored, how shall the Word of Him who is the Word, stand, which implies that they *shall* see Him and shall count His coming a blessing to salvation! And to what end were "Israel" and "Judah" to be punished under a definite sentence of "Seven times" or 2,520 years from the respective falls of Samaria and Jerusalem, if their punishments were not to cease at its termination respectively to each? My dear Brother, Samaria's Times ran out between 1805 and 1837, which accounts for the temporal greatness of *Our Race* to-day, and it is the times of Babylon only that are in these days expiring. Now as Babylon at the beginning held literal sway over Judah for one period of 70 years, so will she soon have held nominal sway over the holy places for 36 periods of 70 years each, or for 2,520 in all, from which we believe her times are up (*i. e.*, ending). But literal Babylon fell at the end of those 70 years, and we deem ourselves justified in expecting the literal fall of nominal Babylon at the end of these times of the Gentiles (for she is nothing but a wild olive Gentile Church), and in expecting the literal rise of Zion, whether the Second Advent be a concomitant thereof or not.

Either that very generation that slew him must be raised from the dead, or else the nation that succeeds and continues on in the Jews shall yet see him and say, "*Blessed* is he that cometh in the name of the Lord. Lo! this is our God. We have waited for him and he will save us." Doth he come then to close the door of mercy? Nay, simply to close that of the Election out of the Gentiles, who are an earnest of what follows. For then he will save the tents of Judah first, to fulfill the prophecies, and thereafter carry forward the far more stupendous plan of Salvation to the Heathen in the Age to come, in which Jerusalem will be not only the City of the King, but the capital of the Stone Kingdom—and all people, nations, languages and dominions shall serve him (Dan. vii. 14, 27)—How shall you except *Judah* from this assemblage, Brother Hunt, without bearing false witness against thine own brother? In fact, it strikes us that your remark on not finding "a word about the Lord's farming the tares over for a thousand years after he comes, in order to get an extra bushel of wheat" sounds like the anger of the Elder Brother in the Parable of the Prodigal Son.

It strikes us that this is a gratuitously ungracious remark at



which you ought to be heartily ashamed, and soundly repentant, for if there be so much joy in heaven over one sinner that repenteth, as has been testified, we do not doubt that the Saviour would farm over even the tares to secure as many as a whole extra bushel would represent.

Excuse us, Brother Hunt, but you do not understand this thing at all, nor do any of your brethren. All the hard farming is now just because an enemy *can* sow tares, just because the Lord *is* away, and just because he has not yet set up his Kingdom *under which all nations are to learn righteousness*. We find that the twelve disciples on thrones judging the twelve tribes of Israel are to hold literal sway in this future age, just as David is to be King over Israel therein.

You do not suppose that it is the final judgment day that is at hand, do you? and that the Apostles are to have charge of that! Dear me, brother; how shall your eyes be opened? Shall it be by facts? Verily I believe you will obtain them thick and fast, and from now on and to the overturning of all your *anti-semitic* notions, and that you will see Judah looking for the Messiah, and finding one who will be as gracious as Joseph was to his brethren, and in much the same terms, using similar words of kindness.

But Brother Hunt further says: "Brother, we preach the Gospel due this age and let you look after the speculative gospel of the fabled millennium—the Timbuctoo of Age-to-Come theories!"

But why not preach the whole truth and nothing but the truth, as well as the truth? As for ourselves, we also preach the Gospel of this age, but as that of an Election to a High Calling for specific purpose to be shown forth in the next age, as an Earnest only of that which is to follow, even as it is a Harvest of that which has gone before. Brother Hunt seems to think that the Blessing to "*increase and multiply*" will cease when Jesus comes. If so, how will Abraham, who has never owned so much as a foot of his inheritance, ever see the thousand generations that are promised to him! He certainly has not seen them yet, two at most, before he died, some 3,714 years ago: nor as yet the measure of 100 generations such as we keep as an average; nor two such generations such as his own.

But even Adam lived 930 years in spite of sin—this is nearly 1000, which is but a "day" of God, and 1000 such generations would span a million years at a minimum! There is no reason why each of the 1000 generations that Abraham is yet to see should not be at least 365 times as long as Adam's life!\*

\* This would be only a "year" upon the Scriptural Scale, and 1000 times that would be 1000 "years" upon a modern count.

But, as Brother Hunt reads the New Testament, I will not say the Bible, "All the Jews or Gentiles that will ever live beyond the coming of the Lord Jesus Christ, will be those that have repented and accepted him in the day of mercy, the close of which is fast approaching." In other words, Brother Hunt belongs to a group that looks for the immortalization of the few, and the utter destruction of the rest that are alive, and for the resurrection of the relatively few out of unnumbered and forever thereafter to be unremembered dead. But where does this leave the promise of the 1000 generations to Abraham, seeing that those who are counted worthy to enter this elect body, which we as well as Brother Hunt expect is to be formed, neither marry nor are given in marriage, but are as the angels! and will cease generating?

Brother Hunt says, "there is a *Theory* that after Christ comes there will be a thousand years in which either something or nothing will be done—some say nothing, while others say the Jews will return and the heathen have the Gospel preached to them in that period; but as there is no such period, we will not attempt to say whether the somethings or nothings have the best of it."

Nor could we make such an attempt were we in need of so much light ourselves upon "seven-eighths of the Bible." The fact is, the whole philosophy of God's plan of the ages as revealed is utterly lost to those who limit man's existence in the material world to this Gospel age, and it is useless to discuss the topic with a people that cannot understand Hosea the prophet without spiritualizing what he has to say about Ephraim and Judah, and their Restoration!

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#### POSTSCRIPT.

In our correspondence we receive scores of testimonies such as this in this day's mail: "It is passing strange to me that just because of your position on the 'Jew Question,' the *Crisis* and other Advent papers will not publish your writings. May the time soon come when the watchmen will see 'eye to eye,' and God's people be one as Jesus and the Father are one."

We are satisfied that the breakers are come up against that form of antichrist which deliberately suppresses any line of truth. To tamper with the bread and forbid the wine unto the flock, is merely an outward and visible sign of the same old inward and spiritual wickedness of false teaching—false because the whole truth and nothing but the truth are left out of the formula—that is necessary to keep certain forms of Popery alive. Events will square this matter, and they are at hand.



The *nominal* religious Press is <sup>\*\*\*</sup> one thing, the *phenomenal* is quite another. The nominal Church and Press is a great spiritualizer of the plainest prophecies—it believes little or nothing literally. But the latter, the phenomenal church—outdoes the former, and with greater condemnation, in that while it spiritualizes all the vitality out of the unfulfilled Old Testament promises to “the fathers,” it stickles fiercely for the literal fulfillment of such New Testament promises to “the Sons” as fit their own several forms of confession. We would as soon belong to the one group as to the other—but trust we are “quits” with *both*. We take the Bible “as written,” both Testaments, and each “for the purpose written.” We find as much unfulfilled prophecy in the Old Testament as in the New,—in fact, very much more. And as all of the Old Testament prophecy that has been fulfilled so far, has been fulfilled literally, we repudiate and rebuke the teaching that any of it will fall short of *similar* fulfillment.

For instance: the “orthodox” editors and Theologians take all such chapters as Ezekiel xxxvii. and in general follow the interpretation of the chapter headings, which in nine cases out of ten are misleading. The chapter cited does not show “the incorporation of Israel into Judah,” but the literal *Union* of the two literal houses of Israel and Judah. If either is to walk to the other, and be “incorporated” therein, or lost, *i. e.*, absorbed, it is Judah into Israel (see Hos. i. 11), but as a matter of fact, from all the contexts (chapter on chapter) the two houses simply become one as they were in Solomon’s time. Ezekiel xxxvii. was a vision (verse 1). It represented the actual condition of “the *Whole* House of Israel” at that time (verse 11). The ten-tribed kingdom of Samaria was already cast away in Media, and has not yet returned. Judah was doing worse than Israel (Jer. iii. 7-11) and her fate was certain. But there was hope beyond for both houses (Ezek. xxxvii. 15-28). It is Christ’s Kingdom, as per chapter headings, of course, that eventuates from the reunion: not a spiritual one, however, but a *literal* kingdom over a *restored* Israel—with the very “heathen” impressed thereby (verse 28!). And to what end? Why, for a *witness* of God’s truth—whereby they too in those glorious days will turn unto the Lord and so at length the whole world come into the Kingdom and under the Sceptre.

The phenomenal church, however, by which we mean “the *non-age-to-come*” Advent misnomers of every ilk, makes this chapter, its own context and express limitations to the contrary notwithstanding, refer to the final resurrection from physical death itself. The marginal references, quite as much as the chapter headings—both the work of uninspired men’s hands—

are more or less responsible for all their misconceptions, although the very subject matter itself, as for instance, the whole of the preceding chapter, Ezekiel xxxvi. shows clearly that these prophecies refer to the still future restoration of literal "Israel" and "Judah" as one nation to their own land, after their respective seven times of punishment are over, and that the "heathen" will still be left about them and be instructed thereby (Ezek. xxxvi. 36).

Among the prominent topics of prophecy whose orderly consummation now seems to be imminent, but which were by no means heralded by such significant "signs" as obtain at present, when the first edition, Study Number One, was written and issued (1887-1890), the following may be enumerated: The Fall of Turkey, particularly her loss of power over the Holy places: The consequent restoration of "Judah," and therefore necessarily of "Israel" into power in Palestine: The pouring out of that determined upon the Desolator—*i. e.*, the consummation of Rome's utter ruin: The overwhelming military defeat of Gog and Magog, *i. e.*, of Russia in her effort to secure control of Palestine. Finally, the Second Advent itself, *i. e.*, the literal return of the King—*his* "Second" Advent—to take charge of the Kingdom of David over Israel at *his* "Second" return. Besides all these things, there are numerous minor and collateral matters that fall into line for fulfillment, and the signs of which are already more or less noticeable. The great body of these events will come about by such natural means as to make very little serious impression upon the spiritual lives of the majority of men until the Second Advent itself takes place. There will be no mistaking that, and it will certainly be heralded by a "Sign" long enough in advance to put dismay upon the nations. The second Advent will be as different from the first as the Nativity was from the Saviour's second Birth, and from his Ascension. There is no doubt at all in our minds that a candid examination of the Scriptures upon all these points will convince any fair-minded man that every one of these enumerated events are ordained to happen in this generation, many of them within a *very few* (perhaps months) years at least, most of them long before (1926) 30 years have expired, and all of them by 1956. The conclusive sign of the initiation of the entire sequence is to be found in the present unenviable conditions of Rome and Turkey. They are both drying up like the literal Euphrates, and therefore the way of the Kings of the East is being prepared—consequently, the activity in Judah of "Zionism" in all its phases is a parallel "sign" thus far superior to all the rest. The entire world will watch with interest the Second Session of the Jewish International Congress which is to be held in the Fall of 1898 at Jerusalem!



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