

THE OUR RACE
NEWS-LEAFLET



"The King's business requires haste."

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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.

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NOTICE!

AS TO STUDY NUMBER SIXTEEN.

Subscribers to the Fourth Series are hereby informed that unavoidable circumstances have thus far prevented the transfer of the manuscript of Study No. Sixteen to the printer. It is hoped that this may be soon effected, but the multifarious difficulties that surround this work seem to grow rather than lessen as it progresses. Oppositions of all sorts have succeeded mere negative silence, and the stress of the times has greatly reduced the regular constituency and its ability to support the burden. However, we are by no means defeated, but only delayed. It is too bad that these things are so, yet as they are facts, we must face them with patience, and be strong, for strong is truth, and it prevails.

C. A. L. TOTTEN,
Editor.

THE COVENANT OF ONE WEEK.

(DAN. IX. 27).

IN THE LIGHT OF THE SAVIOUR'S OLIVET DISCOURSE.

AN IMPORTANT QUERY.

—♦—
“MUSCATINE, IOWA, May 16, 1895.

“*Dear Brother Totten* :—Somehow I want to ask you a question. * * * I enjoy most heartily your exposition of Daniel's 70 weeks (Dan. ix.) except just the last part of it, viz: verse 27. Since the whole Prophecy was given specially with regard to the Messiah, his people and city, it seems rather inconsistent for the last verse to refer so entirely and minutely to the Romans. I want to ask if there is any chronological inconsistency in making it refer more to the Messiah? thus (verse 27) ‘He (Messiah) shall confirm (or strengthen) the (new, *i. e.*, renewed Abrahamic) covenant with many (of Israel) for one week: and in the midst of the week He (Messiah) shall cause the sacrifice and oblation to cease (by the hand of Titus), and for the over-spreading of abominations He shall make it desolate even until the consummation, and that determined shall be poured upon the desolator.’ * * *

“Most truly yours in the patience of Hope,

“MRS. A. B. T.”

The foregoing letter from a valued friend and correspondent gained since this search for truth began, arrived the very day on which the manuscript of the following Leaflet was given to the printer. It was a great pleasure to receive it, and this was enhanced from the knowledge that this very leaflet fortified her independent study in the premises. For we, too, have come to believe that this is the primary solution of that particular verse, and we believe that it cannot be more concisely put than she has interpreted it.

The week referred to has a double value, and students may take either or both, but one or the other we opine the wise will perforce accept. As a general term it covers the generation, 70 years, taken as a week and measured from 29 A.D. forward to 99 A.D., when St. John the Evangelist died, and in the midst of which fell that special week of 7 lunar years that covered the Jewish war itself, and in the midst of which latter central week

the sacrifice and oblation failed "for want of men to offer it" (Jos. Wars, B. VI., c. 2, § 1). Soon after that the city fell, and it and the Temple were burned, and for the overspreading of abominations He has made it desolate ever since, to continue even until the consummation, or, as he saith Himself, "Jerusalem shall be trodden under foot until the Times of the Gentiles be fulfilled—*then that determined shall be poured upon the desolator!*" Praise God!

We live at the very threshold of the Restoration. Babylon wrought God's first vengeance upon the city, but at the end of that generation God visited Babylon, and restored Zion. So Rome wrought God's sorest visitation on the city. But at the consummation that determined shall be poured upon the desolator himself, and so the last vestige of Gentile rule in every phase and form be swept away forever.

It is one of the rewards of real truth-searching that it begets such charitable and pleasant companionship that by a mutual exchange of ideas the gem is not only sure to be found at last, but to be set and polished by so many hands all happily at work, that their neighborly sense of common ownership is not to be questioned. It is God's truth, of course, and we be his children.

If Christians would only consider the coral insect, and work together in singleness of purpose, how wisely and how soon they might build the snow-white foundations of Faith's pure continent, based upon solid facts all wrought together till there indeed was no more sea!

Now it was all of this in particular that we had mapped out for our immediate consideration in the current Leaflet. The [ix] ninth chapter of Daniel is purely Messianic, and, as we already understand it down to the Saviour's day, we have planned to study its last two verses at the feet of the Messiah himself, when as a Commentator thereon, he held that last long discourse on the Mount of Olives. Let us review the circumstances that led up to it, and then consider at length the discourse itself.

THE OLIVET DISCOURSE.

FROM THE CRUCIFIXION TO THE SECOND ADVENT.

IN THE LIGHT OF THE SAVIOUR'S OWN COMMENTS
UPON DANIEL AND THE PROPHETS.

"Whoso readeth let him attend."

JESUS AND THE PHARISEES.

* * It was on Tuesday, the 15th of March, 29 A.D., *i.e.*, on Nisan 12th, in the afternoon of the second day before the Crucifixion, that Jesus, being about to leave the Temple for the day, and at the same time to make an end of his ministry so far as the public was concerned, denounced penal retribution, for a series of offenses, upon his old and inveterate enemies the Scribes and Pharisees. As Greswell remarks, these judgments were couched in woes eight times repeated.

In the first place he admonished the people against them (Matt. xxiii. 1-4), then he showed up their ostentation (Matt. xxiii. 5-7), forbade them to call any man on earth their Pope,* for God was their Father, and he himself their Master, and they all brethren (Matt. xxiii. 8-12). It was then that he pronounced the woes upon the Scribes and Pharisees (Matt. xxiii. 13-32) and finally foretold the destruction of Jerusalem in the following terms:—

THAT GENERATION SENTENCED.

"Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna? Wherefore, behold I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; THAT UPON YOU MAY COME *all the righteous blood shed upon the earth*, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar" (Matt. xxiii. 33-35).

Here was (first) a plain statement of his own intentions with reference to them, and which were duly carried out during the

* Abba, Papa, Pope, Father.

Apostolic days themselves; (second), an equally plain intimation of how the rulers would attempt to thwart these intentions; together with (third) an ominous prophecy that therefore, upon them, caught in the snare thus laid, should come the penalty of all the righteous blood thitherto shed upon the earth!

The Saviour left no doubt in their minds as to his immediate meaning, for without breaking the thread of his discourse, he reiterated the specification and continued:—

"Verily I say unto you, ALL THESE THINGS SHALL COME UPON THIS GENERATION" (Matt. xxiii. 36). Jesus spake here as a prophet, even as "that prophet," just as Jeremiah had spoken to the generation of Johanan and his rebellious group upon his arrival with them in Egypt.* His remarks seem to have made no impression upon the rulers, they hated him, and disbelieved in his mission, they had, in fact, already condemned him in their hearts and murdered him. So they scorned his warning; but it was his disciples' quandary, as to the scope of this particular prediction, that subsequently led to its specific amplification at their own instance. But in the meantime, and in the hearing of all concerned, the Saviour closed his official intercourse with the Jews in that touchingly beautiful lament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 37).

"Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord"† (Matt. xxiii. 38-39).

There were, however, yet forty years before their doom went into full effect, and they fully employed them in filling up the measure of their guilt.

FOUR TREMENDOUS QUESTIONS.

* Then "Jesus went out and departed from the temple."
** And as he went out his disciples came to him for to show him the buildings of the temple. And as some spake of the temple, how it was adorned with goodly stones and gifts, one of his disciples saith unto him, Master, see what manner of stones and what buildings. And Jesus answering said unto him, Seest thou these great buildings! Verily, I say unto you, as for these things which ye behold, the days will come in which there shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of

* Jer. xlii.-xliv.

† Compare Matt. xxi. 9, uttered about 2.53 days before. Hidden chronology all through these wonderful events!

Olives over against the temple the disciples came unto him privately. And they [four of them] Peter and James, and John, and Andrew, asked him, saying, Master, but tell us:

(a) "When shall these things be?"

(b) "And what will be the sign when these things are about to come to pass?"

(c) "And what the sign of thy coming (parousia)."

(d) "And what shall be the sign of the end of the Age when all these things shall be consummated?" (Matt. xxiv. 1-3; Mark xiii. 1-4; Luke xxi. 5-7 in continuity, and eliminating all parallels and duplications, but omitting nothing).

Here were four specific questions, perhaps one apiece by each of the four disciples, severally, who either had come to him alone, or else acted as spokesmen for the rest. The Saviour appears to have replied to them collectively, for his discourse is reported with no little *consecutive harmony* by each of the three evangelists, Matthew, Mark, and Luke. We must therefore study the reply in its own order, and from the very same standpoint as they did, but with much greater advantage in that most all of the matter has now already come to pass. It does not appear that the Saviour withheld from them any of the desired information, but this information must be gathered from a close analysis of the discourse itself, whose easy and natural transitions need not be mistaken, and which arranged themselves agreeably to the interrogatories themselves.

PRELIMINARY REMARKS.

What he had said to the rulers in the temple, and to the disciples on the way out, had excited the anxiety which brought about this private interview, and (a) on the basis of what had already been announced, he made a more detailed statement of the commotions and persecutions which were to lead up to and necessitate the destruction of Jerusalem, and all of which were to be accomplished in their own generation. (b) The sign of its approach was to be the drawing nigh, and the withdrawal of the abomination of desolation spoken of by Daniel* (Matt. xxiv. 15; Mark xiii. 14; Dan. ix. 26-27).

But this destruction was *not* to be the end of the world's age: they were at once duly cautioned as to this very vital point. It was, however, to be the end of the Mosaic age. The matters enumerated for that generation were to be the mere

* To wit: *Jerusalem compassed by armies* (Luke xxi. 20-24, which LIMITS the reference to Daniel ix. 26-27, and puts any reference to Daniel xi. 31 *out of the purview* thereof, "WHOSO READETH LET HIM UNDERSTAND" is the Saviour's own warning here, and its neglect has wofully confused interpretation, and assisted no little to lay the snare upon our *own* generation! We reserve a full discussion of Dan. viii., x., xi. and xiii., to some future Leaflets.

"beginnings of sorrows," for from its termination there was to stretch out a long and dismal time of tribulation, to wit: the era of Jacob's trouble itself, which had of old been predicted as certain to fall upon both Israel and Judah, and which the Saviour now defines as beginning *at and with the days of vengeance properly so called, i. e., at the visitation of wrath upon that land, and that people, and that generation*, which visitation their own acts were to necessitate, and the eyes of some of them were to witness. Now, as that generation saw but the "beginnings of troubles," and as at the destruction of Jerusalem the blood guiltiness of all former generations was specifically visited, according to his own sentence, upon it, and on its rulers, the continuation of those troubles afar down the ages in a sense and realization never paralleled, nor even faintly inflicted upon any other people whatsoever, must constitute the Great Tribulation itself as contemplated by the Scriptures; and if searchers after truth will only open their own minds to the contemplation of its magnitude upon both Israel and Judah, a vast step will be taken towards the increase of knowledge! (c) The sign of the termination of this great tribulation, and of the commencement of yet another era known from other data as "the time of the end," was next explicitly announced. It was to be the darkening of the Greater, and the withholding of the Lesser Light, and the subsequent falling of the stars.

These signs in the sun, and moon and stars, were to be followed by an indeterminate period of great distress, with perplexity among the nations; of fear and heart failing among men; and of forebodings at the phenomenal shakings in the powers of heaven. None of these things were intended to be spiritualized, for some of them cannot be so interpreted and none need be. This is patent from the fact that they all were couched in plain, straightforward terms, *and from the evidence that all of them have already and literally come to pass* during our own American Era of Independence! (d) Finally, the sign of the *very* End of the entire Gentile Age as such, *i. e., of the Times* assigned to the duration of the Image of Empire, as seen by Nebuchadnezzar, and as interpreted by Daniel, was next announced by the Saviour. It falls into its *natural* place, for He, preëminently, is the elect and precious Capstone of the great Mountain of the Future. He told them, in immediate connection with what should then have taken place, that it was to be the Sign of the Son of Man himself. This evidence of his Parousia, or presence in the clouds of heaven, was to be with such power and great glory as to cause all the tribes of earth to mourn, and He was to be seen by them in his Epiphany, which eventuates in the fall of the Little Stone upon the feet of Gentile rule, and is the Consummation spoken of by

Daniel. The date of this event was withheld from them, the fact is, they did not ask for it; and he voluntarily stated that it was known to God the Father only.* But its collaterals were explicitly set forth, and mayhap they actually conceal all the necessary chronological details! We must not forget that Jesus was speaking here as a prophet, and though his knowledge was superior to all former prophets, even it was limited in some degree, at that time, as we know by his own declaration. And we know, too, that it was not so limited when at Patmos he revealed to John to reveal to the churches what had since the ascension been revealed to him. Thus circumstances have altered greatly since this discourse was given, and all of the essentials for a sufficiently close chronological solution have been defined. At any rate we certainly live in *the* Time of the End, the period subsequent to the Great Tribulation, the tag end of the Times of the Gentiles, and which is necessarily to be followed by the Millennium. Its antecedent was the Great Tribulation, its consequent is the Sabbath.

Our own day is a time like that of Noah's own ministry, *and perhaps of the very same duration!* Their generation was "The Beginning of Sorrows," the *intermediate* generations constituted "The Great Tribulation." Our generation is "The Time of the End," and there comes on apace the Day of the Son of Man. They went through those sorrows and understood the sign that preceded the fall of Jerusalem by $3\frac{1}{2}$ years. So they fled to the mountains and escaped the wrath of that day of Vengeance. The sign itself was so simple that few understood it, but the elections understood it, and those days were shortened for the sake of the escaped! So through the Great Tribulation the elect also came, a little remnant only, and out into the time of the end, whose signs, likewise, are so simple that but few understand, and fewer heed them.

THE OLIVET DISCOURSE.

* * With the foregoing brief epitome in mind and as a guide to our analysis let us now review from beginning to end what the Saviour actually said in private reply to his interviewers on the Mount of Olives. We shall run his reply into a full and continuous one as formulated from the accounts of the three evangelists who report it, omitting nothing that any of them record and eliminating all repetition. In other words I shall attempt to sum up the evidence as a Judge, and to present it to you who constitute the Jury, and whose duty is, "without partiality, favor or affection" to any preconceived solution of the case, once more "to well and truly try and determine the mat-

* Or intimated that the Father only could cause them to know it, for flesh and blood doth not reveal such things, but the Father only.

ter now before the Court according to that evidence, so help you, God."

He had already answered their first question in so far as its general chronology was concerned. These things that particularly exercised them, and which had suggested the interview were to take place in that generation, upon their land, and that particular people, because of the acts of their rulers as ratified by themselves, therefore in reply to this particular question he merely gave them additional details as to their own part therein, together with some specific warnings.

First Part. Matt. xxiv. 4-14; Mark xiii. 5-13; Luke xxi. 8-19. Geography, Mt. Olivet. Time, that generation.

(a) BUT TELL US WHEN SHALL THESE THINGS BE?

"And Jesus answering said unto them, Take heed that no man deceive you* for many shall come in my name saying, I am Christ, and the time draweth near, and shall deceive many. Go ye not therefore after them. And when ye shall hear of wars and rumors of wars, and commotions, see that ye be not troubled. Be not terrified, for all these things must needs first come to pass, but the end† is not yet‡ at once"§ (Matt. xxiv. 4-6; Mark xiii. 5-7; Luke xxi. 8-9).

* * This was a most natural preface to a more extended answer to their primary question, which manifestly concerned the fall of Jerusalem itself which was a part of their own tribal domain. The disciples were all Galileans, save Judas only, and as at least constructively Benjaminites were peculiarly interested in Jeremiah's ancient prophecy to Benjamin to flee therefrom when *trouble* should appear out of the North;|| Jesus had just particularized and put a final punctuation on that ancient prophecy that very afternoon in the temple itself, by stating to the Pharisees that the long impending wrath was to fall upon them in that very generation. On his way out he had for their sake, and in connection with their special reference to the temple, still further particularized it as meaning the complete overthrow of Zion, in and out, even to the very stones that formed the boasted bulwarks of her holiest place, and whose mural relayings, by Nehemiah, had been the origin of Gabriel's most remarkable chronological prophecy to Daniel, and which, perhaps, they may already have faintly understood

* Lest any man deceive you; that ye be not deceived.

† The end predicted, *i.e.* of Jerusalem, Ezek. vii. 2, 3, 6, etc., when the great and long desolations would *ensue*, Deut. xxviii. 59, and not only strangers, but the worst of the nations, *i.e.*, the 4th and last of the Gentile Empires would possess their places and defile them.

‡ ουπω. § ερθεις.

|| Jer. vi. 1. Joel ii. 1-2.

as finally and specifically fulfilled by Himself. At any rate *we* do so understand it, and this as no former class of his followers ever have, and therefore we have no excuse in confusing the premises nor in misunderstanding his words and meaning.

* But to return to them: In view of all that had gone before they were chiefly anxious as to immediate things. In his preparatory remarks, therefore, he explained that the rest even of that very generation was to be a period of commotion, but that no one of its intermediate incidents was to be taken as the expected sign.

That they thoroughly understood him is demonstrated by the fact that they actually remained in and about Jerusalem for some 434 months longer, and suffered the very persecutions he had foretold to the Pharisees they would inflict upon them.

To this end, "then," and in specific definition and fuller amplification of his theme, he returned to the topic from the start, and reviewed its incidents.

FROM A WORLD-WIDE POINT OF VIEW.

"He said unto them, For nation shall rise against nation,* and kingdom against kingdom,† and there shall be famines,‡ and pestilences,§ and great earthquakes,|| shall there be in divers places, and troubles,¶ and fearful sights** and great signs shall there be from heaven††" (Matt. xxiv. 7; Mark xiii. 8 to last colon; Luke xxi. 10-11).

In this survey the Saviour again swept, and further, down across the full time remaining to the entire generation then running, even well past the scenes of consummation at and in which all these particular things, so far as Jerusalem was con-

* Claudius triumphs over Britain 42 A.D.; Vespasian in Britain 44-7 A.D.; Caracacus defeated 50 A.D.; Parthians revolt, 76 A.D.; Agricola in Britain, 84 A.D. Dercibal defeats Rome, 85 A.D.; Sarmatian War, 92 A.D.; Huns destroyed, 93 A.D.;

† Chatti and Chanci, and Mauri, 40 A.D.; Rebellion of Theudas, 44 A.D.; Sarmatian War 49 A.D.; Armenia subdued, 59 A.D.; Boadicea defeats Rome and is soon defeated, 60 A.D.; Jewish War begins, 65 A.D.; Civil War in Rome 67-68 A.D. Antiochus subdued, 72 A.D.; Chatti 82 A.D., etc.

‡ Awful famine in Egypt (Hayden), and in Judea, 42 A.D. (Josephus, Acts). No dearth of them. Eusebius mentions one in Greece. He and Dio one in Rome; and He and Tacitus a second in Rome, all in reign of Claudius, etc.

§ Pestilences habitually follow wars, famines and earthquakes; no special records; Great Plague at Rome, 76 A.D.; again 80 A.D.

|| Phlegon's earthquake, etc., CCII. Olymp., 29 A.D.; Great earthquake in Asia, 62 A.D.; Herculaneum, Pompeii, Stabiae, 78 A.D.

¶ Alexandrian Persecutions, 41 A.D.; Conflagration of Rome and first Persecution, 63 A.D.; Capitol and Pantheon burnt, 79 A.D.

** Ominous conjunction Saturn, Mars, Jupiter, 39 A.D.; Comet in Gemini, 40 A.D.; Comet, 50 A.D.; Comet on Cancer, 55 A.D., visible 4 mos.; Comet at Rome, 6 mos., 60 A.D.

†† Endless prodigies at Rome and Jerusalem, *vide* Josephus, Suetonius, etc.

cerned, were to come to pass, for the generation as such extended beyond the fall of the city to include at least the death of St. John, even as it ran backwards, from the date of the conversation itself many years. Gabriel had told Daniel that the end thereof was to be with a flood, and we find the flood measure put upon it, even 120 years, from 20 B.C.* to 100 A.D. inclusive.

* * It is a mere waste of words, to the utter confusion of all *knowledge* of the truth, to force this enumeration of disasters to spread over any other than that particular generation.† Every one of its items was fully and terribly satisfied during the next "three score years and ten," the measure of a covenant generation, and the crisis, in so far as Jerusalem was concerned, began in about 35 years, that is in the very midst thereof, itself considered as a week. But within it there was the particular week of years that Gabriel had in mind, as we shall see. In the meantime we contend that it was a mere preliminary period of sorrows that Jesus was now discussing, it was soon to begin, would culminate sharply in every sense of the word, and was then to stretch out long enough beyond, to include the lifetime of all his audience.

THE BEGINNING OF SORROWS.

Now he himself at once limited its broadest scope, for he next told them: "All these [*things are*] the beginnings of sorrows" (Matt. xxiv. 8; Mark xiii. 8, from last colon).

But dreadful as the culmination of all these disasters was, in so far as that land, and city, and people were concerned, it was but a beginning of a greater one of sorrow which was to stretch forward drearily and all but hopelessly across a waste of many times and generations, even $14 \times 120 = 1680$ years, to wit, from 100 A.D. to 1780 A.D.!

* * We limit this period of the "Beginnings of Sorrows" because "That Prophet" limited it, and this without any necessary attitude of variance against whatsoever antitypical meaning the general experience of that generation may have as to that of all subsequent generations of self governed, and therefore misgoverned men. The Saviour is the ideal Teacher, coming to his topic logically. He was answering them in his own way, but it was the best way, for when his answer was concluded it left nothing more to be said, and nothing to be misunderstood by the wise, who are the willing to be taught.

Therefore his converse at once reverts to the disciples

* See Study Number Fourteen, page 50.

† Except, of course, in the antitypical sense in which such history repeats itself in every generation. They had to be particularly cautioned as to them because of their special mission in Jerusalem, and his warning as to its doom.

themselves, as his own peculiar messengers to the Pharisees, and he enlarges upon their chronological relation to the very things he had now briefly summarized. This was to warn them that their own part in the programme of that generation was to be chiefly played before its crisis. To this effect he continued:

FROM THEIR OWN POINT OF VIEW.

"But take heed to yourselves, for before all these (things), they shall lay their hands on you, and persecute you, then shall they deliver you up to councils, to be afflicted, and to the synagogues, and into prisons, and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, and for my name's sake, and it shall turn to you for a testimony against them" (Matt. xxiv. 9; Mark xiii. 9; Luke xxi. 12-13).

This testimony was to be collected by themselves against the Jewish rulers of that generation, for whom this snare was openly laid, subsequent to fair warning already given, and into which through disbelief more utterly case-hardened than that of Pharaoh they actually fell. Henceforth therefore we cannot reasonably misunderstand this Olivet Discourse. Thus far it had continued upon the lines originally mapped out in the Temple and on the way out of it, and out of the city. The events now under consideration were all intended, and all understood by them as intended, to lead up to and comprehend the consummation of destruction which as a Prophet he had uttered against that Pharisaical generation, against Jerusalem, and against its very Temple.

Thus from before the days of "Saul" to after those of "Paul" there were almost continuous persecutions in those days, *i.e.*, in that generation of those Pharisees. Some of them, Stephen, James, Paul himself, and many others, were at their instance put to death; Peter, Paul, Barnabas and many others were imprisoned; there were numberless beatings, and deliverings up to the councils and synagogues, and they were brought before rulers (Felix, Festus, etc.) and Kings (Herod of Chalcis, Herod Agrippa, Nero, etc.), all for His sake, and at the instance of the Pharisees themselves!

But all this was to be endured for a testimony against them, to wit: against the Pharisees, and their endurance was correlatively necessary in order to bear out and justify his recently uttered and prophetic words. Nevertheless they were not to misunderstand these things, but to realize that they were only to be the beginnings of sorrows. Therefore they were to take special heed to themselves lest by misunderstanding their own part in the programme, they should interrupt or disturb its course and consummation.

SPECIFIC INSTRUCTIONS TO THEM.

* * But furthermore, and still continuing the enumeration of the matters which were to precede this consummation, and next giving them explicit directions as to how he expected them to conduct themselves amid these antecedent trials, he went on to say:

"And the gospel must first be published among all nations. But when they shall lead you and deliver you up, settle it in your hearts not to premeditate what ye shall answer; and take no thought beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist (Mark xiii. 10-11; Luke xxi. 14-15).

* * "And then shall many be offended, and shall betray one another, and shall hate one another; parents, and brethren, and kinsfolk, and friends, For the brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death, and some of you shall they cause to be put to death, and ye shall be hated of all nations for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (*i. e.*, of those things understood) (Matthew xxiv. part of 9-14; Mark xiii. 12-13; Luke xxi. 16-19).

GENERAL REFLECTIONS.

* * Now no matter how specific a picture this enumeration of the events of that particular generation may be of those of all subsequent generations, or of the entire series of generations that make up the period from the First to the Second Advent, it was a truthful statement of exactly what that very generation did go through, and every element of the prophecy was fulfilled according to actual records before Jerusalem fell. We need not particularize in the presence of actual searchers after truth (who are supposed to be at least somewhat versed individually in the proper corroborative references to both secular and sacred History), further than to remind them that as the extremes must include the means, and that as the greater always includes the less, so the fact (referred to both at the beginning and the end of this section) that the gospel as such was fully published by them, from the very start, to representative men of every nation under heaven (who were providentially then dwelling at

Jerusalem) necessitates the correlative fact that it must through them (by such common providence as yet daily obtains), have reached the most remote of those nations themselves soon after (Acts ii. 5-13). So also subsequently, according to first-class secular testimony, and according to the Saviour's further commission (Acts i. 8) it was preached in person by some of the apostles unto the uttermost parts of the earth itself, and furthermore we have the direct testimony of the Apostle of the Gentiles himself, and who carried it personally as far as Spain and Britain,* that it was so published (Col. i. 23).

Therefore in the discourse we are considering, and up to the point therein to which we have now arrived, we have found no element that failed of exact fulfillment previous to the end of that very generation. The fact is the Book of the Acts of the Apostles, and the epistles of St. Paul, to say nothing of Josephus, and other evidence within easy reach, afford satisfaction that what was here predicted had all come to pass within thirty-five years after the discourse itself. This completed the answer to their first question. Those things were to happen in that generation, to wit: all the local and world-wide incidents, all their witnessings, and the consequent sufferings inflicted upon them by the Rulers, and when the latter had thus filled up the measure of their guilt, and the Gospel had been preached to every creature, then the end† as foreseen by Gabriel was to come.‡ What could have been more explicit than this as an answer to their question? Verily, nothing save the facts themselves which duly came to pass.

**** Second Part.** Matt. xxiv. 15-22; Mark xiii. 14-20; Luke xxi. 20-24th to colon. Geography, Jerusalem. Time, that Generation.

(b) "AND WHAT SHALL BE THE SIGN WHEN ALL THESE THINGS ARE ABOUT TO COME TO PASS?"

Here, then, was the proper place to make answer to their question, as to what the antecedent but specific sign of Zion's end should be? For this was the burden of their query as premised upon what had gone before and led up to the interview, and nothing else. The Saviour accordingly adverts to it at once, and both logically and grammatically connects his remarks upon the Sign which was to, and did precede the fall of Jerusalem by $3\frac{1}{2}$ years, with the preceding events of that generation, as already enumerated, and with the immediately subsequent

* According to his own intention (Rom. xv. 24, 28) and universal tradition and record that he did so (See Leaflet V., VI., VII., page 45).

† Of the city and autonomy of the Jews.

‡ And the overspreading to continue down to the consummation, i.e., to the end of the Times of the Gentiles (Dan. ix. 27),

destruction thereof. What therefore he said next, was prophetic only up to the time of the sign itself, and as the Messiah, the Anointed Prince, referred to by Daniel, he was particularly qualified to make an authoritative explanation of just what yet remained to be fulfilled of Gabriel's prophecy, and down which to within two days of the end of his own brief 62-week Ministry, he had now come.

THE COVENANT OF SAFETY.

* * If it was the Messiah whom Gabriel meant should make a covenant with many for one week (Dan. ix. 27 to colon) he made it with them, and it was one of safety to such of them as should endure to that end (see Matt. xxiv. 13, and Mark xiii. 13), and he never broke it, for the causing of the sacrifice to end in the midst of that week has nothing at all to do with whatsoever covenant was made by whomsoever, and it amounts to the same thing if the confirmer of the covenant referred to was the prince of the people who destroyed the city. The covenant was kept with whomsoever it was made; those Christians who escaped, escaped, and had a week of years wherein to put space between them and the vengeance that was rife at Mount Moriah, and those Jews who escaped preserved a semblance of their national autonomy in other parts until that week of years was over and the end of the war blotted it out. The ceasing of the sacrifice and of the oblation, were simply chronological incidents of the the week, not of the covenant as such; for if the covenant was one of safety by whomsoever made it had nothing to do with the sacrifice, and if it were merely the official and *de facto* perpetuation of a recognized nationality not yet scattered, it likewise had nothing to do with the sacrifice, any more than it had before the sacrifice was established, or when Judah was at Babylon. We are disposed to regard the covenant as primarily that which Christ made then and there with the many who were his faithful disciples, and secondarily the mere *de facto* perpetuation of Judaism as an existent autonomy through that seven lunar years of war. It is a very serious error and misinterpretation to attribute this covenant to anti-christ, of whom there is not a word in this chapter, be he a person or a system, which latter we think he is, to wit: Rome Papal, and we conjure the large class of students who are wedded to that idea, which originated with the enemy to read history rather than attempt to prophesy in vain! One thing is certain, the one who was to make "a covenant" was *not* a personal anti-christ, but was the Messiah, himself, and the one who caused the Sacrifice to cease was Christ, by the instrumentality of Titus. Nor can the week referred to be the week of the Crucifixion, for the Sacrifice and Oblation did not cease for 40 years thereafter.

THE SIGN OF THE END.

Let us now reseate ourselves, as it were, with his interviewers at the feet of Jesus on Mount Olivet, and listen to him, as without a break in what God himself has joined together, both in his discourse and in the ninth chapter of Daniel, he now goes on to say:

“When, therefore, ye shall see the abomination of desolation* spoken of by Daniel the Prophet† having stood where it ought not, in [or about] the holy place‡ [or oblation], who so readeth§ let him attend, and when you may see Jerusalem compassed by (armies) encampments then you may know that the Desolation|| has come near to her. Then let them which are in Judea flee unto the mountains,¶ and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto, and let him that is on the house-top** not go down into the house neither enter therein to take anything out of his house, neither let him that is in the field turn back again for to take up his garments. For these be the days of vengeance,†† that all things which are written may be fulfilled.

“But woe unto them that are with child and to them that give suck in those days.‡‡ And pray ye that your flight be not in the winter, neither on the Sabbath;§§ for then, in those days, shall be affliction, great tribulation, such as was not since the beginning of the creation of the world which God created unto this time, no nor ever shall be.¶¶ And except ‘that the

* Supposed to be the Roman Ensign, the Eagle (Deut. xxviii. 49).

† Dan. ix. 26-27; The Jews sought protection under the *wings* of the Roman Eagle, to the rejection of Him who would have gathered Jerusalem as, etc. (Matt. xxiii. 37-38).

‡ Jerusalem, called the “holy city” (Neh. xi. 1; Isa. xlvi. 2; Matt. iv. 5).

§ That is, the Book of Daniel in order to verify this reference. The Saviour’s own words; he often used such expressions: “He that hath ears,” etc.

¶ Dan. ix. 27. ¶ Ezek. vii. 16. ** Luke xvii. 31.

†† First predicted by Moses (Deut. xxviii. 49-58). Read carefully, and compare Josephus’ account of the Siege by Titus, which agrees therewith as in a looking glass; also predicted by Ezek. vii. on which ponder, and on Ezek. xiv; *vide* also Luke iv. 19, 21, and Isa. lxi. 2. Their “day of grace” had just ended, and the interruption in the quotation was bridged. The debt was put to the exchangers and in 40 years the terrible payment began.

‡‡ Luke xxiii. 29; Deut. xxviii. 53-57; Josephus Wars, B. VI. c. iii. ¶ 3-5, etc.

§§ *That is*, Not in the Sabbath Year. It actually fell in the III. year of the regular Sacred Week. See Plate XV. Chronological Tables (Leaflets XXVIII. to XXXIII.) The Sabbatic years were always hard ones in those latter evil days of fraudulent sanctity. This reference has nothing to do with the Sabbath *day*. It was a matter of season and year.

¶¶ Compare Luke xxi. 23-24. This had been forewarned by Moses (Deut. xxviii. 15-48, 49-58, 59, 60-68; Jer. xxx. 7; Dan. xii. 1. N. B. That generation saw and constituted “the Beginnings of Sorrows,” its crisis was the Fall of Jerusalem. Next came the Great and Terrible Tribulation itself, and finally we are now in the Endings of Sorrows. Those who understand Israel as God’s peculiar people, and the Old Testament, will see in her punishment the certainty of her Restoration. The Valley of Achor is a door of Hope, Praise God! See also Joel i. 15; ii. 1-2; iii. 1-21.

Lord had shortened those days,' no flesh [Jewish flesh] should be saved; but for the elect's sake* whom he hath chosen† he hath shortened those days, for there shall be great distress in *the Land, and wrath upon this people*. And they shall fall by the edge of the sword, and shall be led away captive into all nations" (Matt. xxiv. 15-22; Mark xiii. 14-20; Luke xxi. 20-24 so far as colon.)

REMARKS.

Thus did Jesus specify that which came unerringly to pass in that very generation, on that land, and on that people, to wit—the beginnings of sorrows, and their collaterals, and the sign of the end of that generation in the fall of 65 A.D., and thus did he predict what to the degree in which those suffered who underwent that unparalleled siege (which began in 3 and ended in 3½ years after the Sign itself 69½–69¾ A.D.) and what, to the length of which, the descendants of those who survived its horrors have subsequently stood, can never be repeated in History, without nullifying the Saviour's own words, which is of course impossible (Matt. xxiv. 35). Now that which Gabriel had already specified sufficiently, the Messiah found no cause for further amplifying, his explicit reference to Daniel's prophecy and his recommendation of attention in perusing it being all-sufficient. Thus the reference is plainly to Daniel ix. He who was then speaking was himself the Messiah referred to in verse 26, He had swept into his survey, and amplified, the details of the remainder of that verse, and in still further defining the Sign and the consummation, had carried his exposition down into the last verse itself. The Sign fell at the beginning of "the week" therein referred to, and it was the army of Cestius that in fulfillment thereof first came into the very city itself and besieged its citadel and Temple, but which to the surprise of all concerned, and for no accountable reason whatsoever as Josephus records, withdrew soon after.‡ This was the long expected Sign. The faithful watchers of that generation could then have said: "The abomination that maketh desolate has been seen by us to have drawn nigh, and to have withdrawn; verily it is the sign of the end of these things; let us flee for our very lives." And it was well for those who followed the Saviour's advice implicitly, for in that case they got away before the temptation to remain became too strong. For the Jews themselves pursued after Cestius and so utterly routed

* Deut. xxxii. 1-7, 8, 9, 15, 18, 30, 31.

† Who shall come out of all these sorrows with triumph, serving the Lord in the beauty of holiness (Rev. vii. 9, 10, 14; Isa. xii. 8, 9; xliii. 20-26; xlv. 19, 25; Deut. xxx).

‡ Early in the *autumn* of a *non-sabbatic* year, so the prayers of those who had the covenant were heard, and their flight assisted.

him in his retreat that they came back over-confident and immediately began to prepare for the War with every hope of success. This defeat of Cestius "happened on the 8th day of Dios (Marchesvan) in the 12th year of the reign of Nero" (Jos. Wars, B. II. c. xix. § 9) and 3 years and 6 months later Titus took the first wall and entered the city of Jerusalem on the 15th day of the siege, which was the 7th of Artimisius (Jyar. Jos. Wars, B. V. c. vii. § 2). So Titus pitched his tents in the place known as the Camp of the Assyrians exactly in the midst of the week, and the tragedy went on to its close.*

THE COVENANT FULFILLED.

* * But to return to the Sign itself. Josephus testifies, "After this calamity had befallen Cestius, many of the most eminent Jews swam away from the city as from a ship that was going to sink" (Wars B. II. c. xx. § 1). Thus by these things both the covenant of safety with those that escaped was confirmed, and the mere Jewish covenant† as such was strengthened for yet another week of shortened lunar years, for the war of the Romans with the Jews lasted just that long, as Josephus shows, and with this final period he closes his memoirs (*vide* Wars, B. II. c. xiv. § 4, to B. VII. c. xi. § 5. end). But, nevertheless, the Anointed Prince suffering it, the Roman Prince Titus caused the sacrifice and the oblation (city) to cease in the midst of that week, to wit, in the 4th year after the Sign, and soon after, whether at that time, or at the end of the week, or at the end of that generation, it matters little, the long continuing period of the Great Tribulation itself went into full effect.‡

* * **Third Part.** Luke xxi. 24; Matt. xxiv. 23-28; Mark xiii. 21-23. Geography, the world; Time, those days, *i. e.*, 14 generations of 120 years each, 100 A.D. to 1780 A.D.

THE GREAT TRIBULATION.

That the abomination of desolation here referred to as the Sign was the circumvallation of the Temple or Holy Place by

* So, too, from the arrival of Vespasian, 6 months after the fall of Cestius, to the Cessation of the Sacrifice and oblation, was just $3\frac{1}{2}$ years.

† This *special* covenant is mentioned in Deut. xxix. and covers the matters referred to in Deut. xxviii. When they broke it finally, and incurred all the blood guiltiness of former ages! then its penalties fell upon them at the hand of the very nation also predicted to inflict them (Deut. viii. 49-58! The covenant is further referred to in Deut. xxix. 9, 12-13, and the final restoration in Deut. xxx. When their measure of guilt was almost filled up, and that sufficiently to warrant their punishment the covenant was none the less extended for yet a week, and a sign set for an elect's sake who escaped during its first half. Then came the crisis. But even its horrors were shortened, or else none of that wretched but covenanted flesh had escaped, so that by shortening an election of disgrace also did escape but into the tribulation of long continuance.

‡ We think the "Beginning of Sorrows," as a period, should extend chronologically to the very end of 100 A.D., *i. e.*, so as to include the death of St. John,

the Roman Stratopedæ or the encamped legions and eagles of Cestius, and was referred to in Dan. ix. 26-27, and that it was not the specific desecration or setting up of the Abomination that maketh desolate referred to in Dan. xi. 31, is plainly settled by Luke's definition of what the Saviour meant and also said, and the modern exegetic cannot go elsewhere than to Gabriel's Messianic prophecy as explained by the Messiah himself, if he obeys his express mandate to attend properly to what he reads. And the very next words of the Saviour finally settle the matter beyond any further, except willful and dogmatic, dispute, for he then goes on to sweep the whole subsequent period of sorrows, to wit: that bulk of them, which are best known as the Great Tribulation into the following brief sentence:

"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24 from colon). That is, the Messiah himself, and for an obvious purpose, summarizes the rest of Zion's affairs just as briefly as Gabriel had originally done, when, in the first year of Darius, he had delivered to Daniel the closing section of this great Messianic prophecy which the Saviour was himself explaining (Dan. ix. 27) to wit: "And for the overspreading of abominations he shall make it desolate,* even until the consummation, and that determined shall be poured upon the desolator."† But Jesus, who had the rest of the matter to answer and to make plain, went on to re-warn his disciples against false prophets, many of whom should arise during this long era of trial, *z. e.*, subsequent to the sign and fall of Jerusalem, and notably Barchoba first.

"And then [*z. e.*, down the subsequent era of tribulation], if any man shall say unto you, Lo, here is Christ, or, Lo, he is there; believe him not: for false Christs and false prophets‡ shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed, behold, I have foretold you all things. Therefore, if they say unto you, Behold, he is in the desert, go not forth; behold he is in the secret chambers, believe it not. For as the light cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.§ For wheresoever the carcase|| is there

* Or, as in the margin, "and upon the battlements shall be the idols of the desolator" (compare Jos. Wars, B. VI., c. 6, § 5).

† Rome herself.

‡ False christs appeared in "the Beginnings of Sorrows," increased during the great Tribulation, and are multiplied exceedingly to-day during these endings-of Sorrows; See Paul's caution (Acts xx. 28-31; They were to arise among professed followers of Jesus (Comp. I. Cor. iii. 16, 17; II. Thess. ii. 3, 4; II. Pet. ii. 18, 22; Rev. xiii. 5-14).

§ Luke xvii. 24. || Luke xvii. 37; compare Gen. xv. 11.

will the eagles be gathered together" (Matt. xxiv. 23-28; Mark xiii. 21-23; compare Luke xvii. 37).

To have expanded at length, and in proportion, upon the incidents of this vast and dreary era, at that time, and in such explicit language as he had been employing, would have absolutely defeated the purposes of God, as now made plain to us who live long after it began to evolve. It was not until those days were well run out even to the very end of that generation that St. John, perhaps its last surviving unit, received, and that only in deeply hidden figure, even an intimation of its dreadful phases and its "long continuance." The Book of the Revelation fills the entire gap, and spans beyond it not only over our own day, but over the millennial day of the Son of man, and even peers beyond into the Ages of the Ages. They formed no part of the concerns of that particular generation, and besides they had Moses and the Prophets, who surely are explicit enough in the premises. At any rate the Olivet discourse traversed it without any further particularization and so hastened to the

Fourth Part. Matt. xxiv. 29; Mark xiii. 24-25; Luke xxi. 25-26; compare Dan. xii. 2-4. Geography, the world; Time (if 120 years, then), from 1780 to 1900, at any rate in *this* generation.

"THE TIME OF THE END."

The Saviour now took up the discussion of the fearful signs that were to *succeed* the Great Tribulation, and in the very latter part of which period it is so manifest that we ourselves are now living.

"But immediately after the tribulation of those days shall the sun be darkened,* and the moon shall not give her light,* and the stars shall fall from heaven,† and there shall be signs in the sun and in the moon, and in the stars;‡ and upon the earth distress of nations, with perplexity;§ the sea and the waves roaring;|| men's hearts failing them for fear,¶ and for looking

* May 10th, 1780. The dark day, phenomenal; people legislated and dined by candle-light, *vide* History of New England. Though it was full moon at that time, the darkness of the night is represented as *Egyptian*. Astronomers can assign no cause for this, but cause or no cause assigned, and natural or supernatural, the FACT remains, and the Sign stands. Compare Acts ii. 20, etc.; see Joel ii. 10, 31, reference to same event.

† November 13, 1833. The most remarkable display on record, of "falling stars," popularly so called.

‡ Phenomenal all through our generation, and on the increase. Joel ii. 30

§ Continually on the increase in these days, wars, financial disasters and stringencies, overburdens, unsettled policies, revolutions, socialism, anarchy, upheavals, parties clashing with bitterness, changes, ministerial crises, assassinations, etc., etc.

|| Disasters of all sorts at sea breaking all former records, storms, shipwrecks, derelicts, tidal waves, sights, icebergs.

¶ Matters of daily report. Let anyone undertake to collect such news for 30 days and he will be convinced.

after those things which are coming on the earth; for the powers of the heavens shall be shaken"* (Matt. xxiv. 29; Mark xiii. 24-25; Luke xxi. 25-26).

The foregoing signs, and general summary of a condition, through which the world was to pass at some period subsequent to the generation that witnessed the destruction of Jerusalem, and subsequent to the great tribulation that followed it, are the words of Jesus Christ himself, and they deserve serious consideration at the hands of his church.† He either intended them to be taken literally or he did not. So far, not a solitary clause of the Olivet discourse has admitted of anything but a precise and literal fulfillment,‡ and we deny that this particular clause can be singled out for spiritual interpretation, so called. There is no necessity to resort to such an apology, and there are ominous necessities, the grim facts themselves, all of which have been present with us, that forbid the act and should silence an apologist. We have found the Saviour's prophetic discourse to have been a straightforward, chronological, and literal summary of events that were to come to pass between the first and second advents, and which, so far as we have now quoted it, did, literally, so come to pass. For instance, and once more to recapitulate: That apostolic generation went through the very persecutions that the Saviour predicted, and they were instituted as predicted, by the Pharisees and Rulers, and reacted on them as a snare. Meanwhile, the world at large labored across that turbulent generation of the "Beginnings of sorrows," whose head lines were so truthfully written in advance.

Towards the end of those particular days there came the antecedent Sign of Warning. It was a peculiar sign, and as the prediction thereof was couched in an odd (unusual) grammatical way, so too, the fulfillment thereof was its exact counterpart. The sign was taken by but few, and could not have been mistaken by any who were posted and were wise. It also satisfied Gabriel's prophecy chronologically, for thereat began the Jewish war itself, which lasted just a week of shortened years, and in the midst of that very week the sacrifice ceased, and the oblation.

Out of *its* horrors those who accepted the Sign entirely escaped, and through its horrors an election, a mere remnant of

* Who can deny in the face of data, that we are living in an unparalleled era of cyclones, earthquakes, floods, upset seasons, blights, droughts, waterspouts, electric disturbances, strange phenomena, sun-spots, meteors, *fin de siècle* immorality, abnormalities, montrosities, fiendish crimes, pestilences, famines, etc., etc. Taken all in all the pages of History record no parallel era.

† II. Tim. ii. 15.

‡ In regular consecutive order from those days to this,

Judah, also passed, as by the skin of their teeth. Then out into the weary period of Tribulation, that stretched down across the waste of years, both of these elections, the one of grace, and the other of disgrace, Israel and Judah, and such Gentiles as accepted of their testimony, passed through the fiery furnace. But behold, one like the Son of God walked in it with them. That period of trial was great in the sense of being both long and bitter, but it ended at last in 1780 A.D., and then immediately after the days of that tribulation, began the literal fulfillment of all the other signs next called for by, and falling to, that part of the Saviour's Olivet discourse now under our consideration, and whose time also is now current—and is well known as the time of the end. As manifestly as they had not obtained in any age, up to and including 1779, so manifestly they have obtained, *seriatim et verbatim*, since May 19th, 1780, and so likewise they continue to obtain, with their burden apparently ever on the increase.

As surely as we be living in the days subsequent to those known unto all men and preëminently as the Dark Ages, so surely are we living in an era later than that one referred to by Moses, Daniel and Jesus Christ as the Great Tribulation.

They must be one and the same, and it must have been an era, short or long, that cannot possibly have even a counterpart, to say nothing of one that, short or long, shall out-measure the superlatives used by both Moses and the Messiah himself with reference to it.* The fact is, the Historical fulfillment of prophecy is solid Old Testament ground and safe New Testament ground, and it grows upon us more and more that all else is conjecture, and to whatever presumptuous extent I may have ever heretofore personally appeared to support the purely Futuristic view, I hereby recant and reject it.

In former days, while a novice in these matters, I went to the text books and went astray with them, and now I go to the Text itself, and counsel all others to stray back thereto without delay—on penalty of being caught in the snare! I believe that we are living at the VERY "*End*" of "The Time of the End," of "the (seven) times of the Gentiles" we live and move amid daily references to all of its accompanying signs, exactly as

* Any other view takes all the dependence out of spoken truth. For to have a thing actually declared a superlative, and then to find it to be the mere type of a *superlative* yet more superlative, with no end positively sure, would be to rob Hope of every vestige of her confidence and strength. A ditch may be deep at first and very wide, but it can be crossed manfully by brave men, particularly if they are told it is the last one, and a post pointed out at which the ditch slopes up again. But woe to the captain who expects his army to follow beyond that post if it turns out that a mistake has been made, and that the ditch then begins to be deep or wide beyond all expectations and promise. Such a discovery would stop the enthusiasm of battle as the "sunken road;" did the old guard at Waterloo! (see Stanley Berkeley's famous picture of "The Sunken Road of Ohain").

enumerated in that portion of the Saviour's discourse that was graciously intended for the wise of our own generation, and so far as we are concerned, we declare, with concern for those who do not see this, that there are no more signs of mere warning due!

Furthermore, as we implied in a late Leaflet,* to look for the futurist-personal antichrist is to look downward into a pit, while to look for Christ is to look upward into Heaven! Surely the wise virgins need take no other attitude, for the true church has almost played its part upon the earth. We are not disputing here as to the possible rule of an "Assyrian" in the interim between the escape of the church and the fall of that great city where also our Lord was crucified, and we fully expect the world, as such, foolish virgins and all, to pass into the final crisis very soon, and also a goodly remnant thereof to pass out of it and into the Millennial Age, soon after, *i. e.*, relatively soon after; for $3\frac{1}{2}$ years, if that be its limit, is relatively short, no matter who save Christ shall hold the helm. But what we are endeavoring to intensify and to point out in this Leaflet is, that according to the Saviour's final discourse on Mount Olivet, the specific sign of the literal Second Advent of that same Jesus who is to return in like manner as he went, is the very next thing in order in so far as his true church is concerned, and this Leaflet is to them only; for if this be not so, then we are not living in the time of the end at all, and any citing of the signs and troubles covered by this part of the discourse is a vanity.

FURTHER CONSIDERATIONS.

* * The trouble with the *purely* Futurist School of Fulfillment is that it belittles the grand and dreadful Historical fulfillments by trying to make a mountain out of the mole hill it seems to see in the future. And the Historico-Futuristic school is but little better, in which premises I can speak with some authority myself. My own foundation, however, has always been primarily that of the sound Historical stamp, though I have been more or less misled into making too much out of a possible small sized repetition at this focus of the orbit.

There is without doubt a Crisis ahead, but we must not take *reaction* for the continuation of oppression! It is just the reverse, and obeys the law of rectification which it will be some satisfaction to see at work, even if we do have to go through its brief sharp pangs. For no concentration of evils into a few hundred days can ever so outstrip the terrors of the long dark ages as to win for itself a superior title. Who would not prefer a bold dash across a brief crisis, to the re-enactment of the dull progress

* No. XXVII.

across 1800 years of such scenes as the world has just emerged from! Well, in proportion to that very mental preference is the tribulation that is over superior in greatness to the throes of to-morrow's crisis. Nevertheless, we expect it to be a reign of horror for the world, a pounding of its Gold and Silver, Brass, Iron and Clay, to very dust, and a sweeping of them all away. But even the world itself, the bulk of which is downtrodden! will fight with some *satisfaction* in such a matter, while there was but little even of excitement, in the toil of yesterday!

Let us call things, therefore, by their right names. It is the Judgment that is on the threshold, and will soon be on the threshing floor, and it will do the world good, but it is a misnomer to call *it*, forsooth, the great tribulation! The good, and true, and brave, and strong, the pure and holy, went through *that*, but this will spend its horrors only on the false and wicked, the cowardly, the despotic, the impure, and the tyrannical, and after all, the little flock escapes it altogether!

But to return to the signs of the Time of the End. We are satisfied both by books and by personal observation that the ones amid which we live are those referred to under the particular head of the Saviour's discourse now under consideration. Nor can we understand how any one can call himself a watcher and leave these particular signs out of his philosophy. The fact is, most all who are at all awake, and are truly concerned with the conviction that we live in the Time of the End, do recognize them as terminal. But many fail to appreciate their consequences upon the interpretation of collateral prophecy as such; for note the logical necessity involved in this recognition. If these *are* the signs at which we are to "lift up our heads," then these current signs must have begun with a literal darkening of the sun and moon, which can only be located where the consensus of the watchers has agreed to recognize it ever since the date of its actual occurrence!

DANIEL'S SILENCE.

But if May 19th, 1780 A.D., saw these twin signs of the *beginning* of "the end of all these things," then, as they were prophesied to follow *immediately after the tribulation of those days*, and to introduce the rest, it follows, of course, that that tribulation, thus sealed as ended, could have been naught else than that great Body of Sorrows, of "long continuance," of which the Saviour's generation was the Beginning and our own the End, and of which Moses and Gabriel spake, and it also inevitably follows that there is not a word about a *personal* Antichrist anywhere in the Book of Daniel, or in the Saviour's Olivet discourse, for we have clearly shown that this discourse of the Messiah himself, must refer to, and be merely an

enlargement of, the purely Messianic prophecy of Gabriel in the ninth chapter of Daniel! Thus, the discourse itself seems to leave no room at all for *such* an Antichrist as some of us have been expecting, nor even for a short scale repetition of the already nearly consummated full measure role of that great Pago-Papal system which, without any redeeming feature whatsoever, was and is sufficiently antichristian to satisfy, as we now see it, all the other prophecies in the Bible.

They certainly fall into line upon the "year-day" basis. No one can successfully dispute this. The Chronologico-Historical Our Race Studies have surely vindicated the Historical fulfillment of prophecy, and those who base their interpretations *solely* upon the other, *i. e.*, the "day-day" or literal and therefore all future fulfillment, should certainly be able to present a more specific case than they do.

As a matter of fact the Futurist School of interpretation has not conferred a solitary blessing upon the watchers; rather the reverse. It has put them off time and again, and from time to time, as date after date which they have prophesied rather than interpreted, as they were always future to their edicts, have transpired without accomplishment. In our own acquaintance this process has side tracked and disgusted, one by one, some of our most beloved companions. Now, by its fruit we may know a tree. This futurist tree grows a crop of would-be latter-day prophets, nay, crop after crop of them, and as none of their prophecies come true, surely we should apply the Mosaic definition (Deut. xviii. 20-22) in all such cases. Beware of this leaven. The ashes of these continual failures have fallen upon the ground and fertilized it for the final disbelief of many.

We cannot class William Miller's and John Taylor's testimonies in this category. They were not day-day futurists, but based their warnings on the Historical fulfillment of Prophecy as read upon the sound year-day principle. Behold, even while they preached the stars fell! and verily, since then all the leaves are well put forth (Luke xxi. 25, latter half, and 26) and we know of our own selves that the Summer is now nigh at hand. To what end, then, forsooth, should the watchers of Israel continue in the city and look downwards into its pit for the rise of a personal antichrist, seeing that *THEY* are positively directed to go out thereof, and to look up. The sign of the Son of Man alone concerns them, and it will come downwards from above! And if the blood of all the righteous dead from Abel to Zachariah was actually visited upon the Jewish generation of the Saviour's own day, upon whom but the one specified in Rev. xvii. 1-8, xviii. 1-24, forsooth, shall all the rest of that martyred blood be visited? And who else on earth in so

short a time as $3\frac{1}{2}$ years yet to come, could ever snatch the dishonor from her by outdoing her!

Beloved friends, be not deceived, and be no longer slow to recover yourselves on sure and safe foundation, for know this, the elect cannot be wholly deceived. These too be the days of vengeance, that are just ahead of us; those of double vengeance *upon* antichrist in every phase of the system, and religion is not the sum of it (Rev. xviii. 6), but not of double opportunity *for* him to resume his sway. The crisis that comes is as it were, the outbreak of the long oppressed, and the reaping of the whirlwind *by* those very ones who have sowed unto the wind down the ages. Surely the world can weather such a storm, seeing that it is ordained of God, to clear its atmosphere, and that it must be short; but there is no further reason to misunderstand it, or to misapply the prophecies thereto.

But some one will ask, How about the time of trouble referred to in Dan. xii. 1? The answer is, it must have been somewhere in the past, for *it* was only to have been such an one as at its occurrence "never was since there was a nation *to that same time*," whereas, the one referred to by the Saviour (and which we now *know* to have been *in the past*) was not only to be such an one as "was not from the beginning of the creation which God created unto this time," but was to have no equal, nor any superior, for he saith of it, "*no, nor ever shall be.*" The two can, *perhaps*, fall together (we doubt it; though it is worth further study), but we are satisfied that the *lesser* (Dan. xii. 1) cannot possibly be placed after the *GREATER* (Matt. xxiv. 21-29), and therefore that its application to anything on earth except its own original Grecian facts, and its antitypical post-Jerusalem ones, are out of the question, that is, it can no longer be held as a stronghold for the Futurists, because it is already fulfilled, whether it be a type or an antitype, by the very fact that its superior, which was its antitype, has been fulfilled. Interpreters are more or less at sea on the final part of that particular vision (Dan. x. xi. xii.), but they were thrown into this sea of confusion just because of their acceptance of one or the other of the various phases of the Futurist idea! which, by the way, was a papal invention! Take away that nightmare from the horizon of "*this generation*," in so far as its "*wise*" are concerned, and it matters little which of the Historical fulfillments is correct, for they are all in the past. As for ourselves we favor the old orthodox idea as set forth in Barnes' notes on Daniel, and on the basis of the general rectification of History, as now set forth in the Our Race Studies, believe it can be demonstrated that Barnes' interpretation gives us the primary fulfillment of the matter. That is, Antiochus Epiphanes and the troubles he instituted were literal

only" (Matt. xxiv. 36; Mark xiii. 32).^{*} Note here that the Saviour was now answering a possibly implied part of their fourth question (*d*) rather as to the sign, than as to the *when* shall all these things be fulfilled? He did not know himself at that time.† God only knew‡ the Son was still in the humiliated degree of a servant; not yet glorified. And even soon after his resurrection but when still perhaps he did not know, and they put to him the question in a somewhat different sense, just before the Ascension, he told them plainly it was not for *them* to know the times and the seasons which God had reserved in his own keeping. We from our own more advantageous point of view now may see how very wise and considerate this reservation was. The truth would have crushed them, for their own generation was to run for some 40 years longer, ere like Nineveh it fell, and yet 30 years ere it ended; and then was to follow the great Tribulation for 1680 years more, and "the time of the end," which is our day, is already in its 116th year! It was indeed a blessing not to know the very truth so long ago. But later on we think the Saviour did know, for after that particular generation had nearly passed away and Jerusalem had suffered the judgment of Gehenna, he revealed it at least in symbolic language unto John at Patmos, and so in figure it has come down to us, who may know at last that our redemption draweth *very* nigh! and mayhap may form close conjectures as to the very year, but not of the day and hour, the which we do not believe will ever be known until it comes from God. At any rate, continuing his discourse both to them and as to us, he went on as follows:

"Take ye heed, watch and pray; for ye know not when the time is. But as the days of Noah were, so shall also the coming [or Parousia] of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the Ark, and knew not until the flood came, and

^{*} It is contended by some that this sentence is a mistranslation, and should read, "But concerning that day or the hour *no one causeth another to know*, neither the messengers, those in heaven, nor the Son, if not the Father," as if he meant, But of that day or hour it is not permitted any one, neither the angels which are in heaven, nor the Son (who is on earth) to give information, if the Father does not (direct it). The basis of the contention is that the Greek word *eidoo* comes from a Hebrew root which is the same in signification and sound, and that the verb to know in the conjugation called *hiphil*, signifies *to cause another to know*, or *to make known* that which you know yourself. It is also contended that as the Saviour spoke Hebrew, or a dialect thereof, the Greek means to bend to the original idiom, as it was when St. Paul says, "I am determined not to know (*i. e.*, not to make known) among you anything save Jesus Christ, and him crucified" (I. Cor. ii. 2).

† Or at any rate was not permitted to cause them to know.

‡ And could cause another to know what he had reserved.

took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left; two women grinding at the mill, the one shall be taken, and the other left. Watch, therefore; for ye know not what hour your Lord doth come. And 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, who is as a man taking a FAR JOURNEY, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. For know this, that if the master of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. And what I say unto you, I say unto all, WATCH."

Seventh Part. Here read Matt. xxiv. 45-48; xxv. 1-46; xxvi. 1-2; for they all concern the matters of to-day, and to-morrow!

Amen.

MISCELLANEOUS REFLECTIONS.

* * It is useless to expect those who reject the fundamental truth of the Restoration of All Israel (as now speedily at hand, and the setting up, in them, of the Fifth and Final Monarchy) to reach any point of view from which they can at all understand the philosophy of God's plan of the ages yet to come.

To the extent in which any one spiritualizes a solitary promise made to the fathers by Him to whom there is no shadow of turning, to that degree he involves himself in presumptuous error, and will inevitably come to grief.

The trouble with this class of Christians is they have their own ideas of what is going to be done, but they are idols which they have hewn out themselves, naught else; for in spite of their claims to the contrary they have *not* searched the Scriptures! and have no patience with those who do. They have merely skimmed the surface, chiefly of the New Testament, with a self-manufactured magnet arranged to discover texts, no matter how isolated, which, by jugglery and the sound of hammer, can be forced to support their own private interpretations.

facts, and fulfilled the prophecy to the letter, as we can demonstrate. But we furthermore believe that this actual fulfillment was (but only as it were, perhaps) the type of the one referred to by the Saviour, which was its far more dreadful, but now nearly exhausted, antitype, to wit: from the fall of Jerusalem, and through the subsequent dreary period during which Rome and Mohammedanism have worn out the patience of the Saints, down to the present time, all of which era is fully comprehended in the ninth chapter of Daniel, as explained by the Saviour's life and final discourse on Mount Olivet, and that which now remains to take place at the end of this Time of the End is the *pouring out upon the desolator* of that which God has determined. It is the Crisis, and *Krisis*, too, but the "desolator" *incurs* it, rather than, forsooth, inflicts it!

Fifth Part. Matt. xxiv. 30-31; Mark xiii. 26-27; Luke xxi. 27-28. Geography, the whole world. Time, *this* generation.

(c) AND WHAT SHALL BE THE SIGN OF THY COMING?

We have said above that there are to be no more signs of mere warning as such save the continuation, and perhaps the natural increment, of those just enumerated. We now live in the era of the last one on the list, the powers of the heavens are certainly being shaken to-day as never before, and the shakings are recorded in blacker and in more startling headlines almost daily. And we base our faith as to the truth of this statement upon the Olivet discourse itself.

* * No one will mistake the next sign as one of warning, but all the sons of men will recognize it as an announcement of that which needs no further definition—but there needs preparation to endure it. We are not told how long the powers of the heavens shall be shaken. They may shake, God forbid, until the 6000th* year has fully come; we doubt it, and our Studies are replete with good grounds for hope that these latter things have begun. So Christians who watch may lift up their heads, and the higher they lift them the less they will see of Antichrist, and the sooner they will see the only Christ. But how long or short so ever be this era of the end—our generation, the discourse continues on to say at once:

"And THEN shall appear THE SIGN of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. And when these things begin

* That is, 6000 A. M., full Solar = 2002 A. D.; see Study No. Seven, pp. 6-70.

to come to pass then look up, and lift up your heads; for your redemption draweth nigh!" (Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27, 28).

THIS GENERATION.

Now it was in this particular connection, that is in connection with the beginning of these latter things which were to come to pass way down the years, and whereat we are to know that our redemption draweth nigh, that he spake a special parable unto them and counseled them to learn it, and *we* in particular may read, mark, learn and inwardly digest it, as no other generation could have done. It is as follows:

"Behold the fig tree, and all the trees, when his branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand, so likewise ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand, even at the doors. Verily I say unto you, that **THIS** particular* generation shall by no means* pass away till all these things be accomplished.

Heaven and earth shall pass away;

But my words shall not pass away."

(Matt. xxiv. 32-35; Mark xiii. 28-31; Luke xxi. 29-33.)

* * **Sixth Part.** Matt. xxiv. 36-42; Mark xiii. 32-33; Luke xxi. 34-36. Geography, everywhere. Time, unknown as to day or hour; conjectured only as to broader units.

(d) AND WHAT SHALL BE THE SIGN WHEN ALL THESE THINGS SHALL BE ACCOMPLISHED?

WHAT DAY AND HOUR?

The discourse, brought therefore down to a day which is manifestly but just ahead of us, and in our generation, now continues as follows:

"But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father

* The original is peculiarly intense; "not not may pass away the generation this," i.e., the fig-tree generation! So far as their own generation was concerned the Saviour might have said, "that generation." So far as ours is concerned he must have meant *this* one, for there are still alive to-day, men and women who were born in 1780, and as in the days of Noe, the days before the flood are as 120 years! St. Luke's account of this part of the discourse is the fullest, it interpolates the parable in between the two warnings, while Matthew and Mark omit the opening warning. First warning, Luke xxi. 28; then the Parable, 29, 30; and finally second warning, 31-33; but in the continuous account as formulated in Matthew, Mark and Luke, the three memoranda are intimately related as any wise and unprejudiced reader may perceive and are in manifest apposition. They closely follow and stand in with that part of the discourse which only concerns the time of the end of the Times of the Gentiles, and which follows immediately after the Great Tribulation itself, the which in turn succeeded the fall of Jerusalem, which itself fell three and a half years after its own distinctive sign, and which finally came at the crisis of the generation that slew the Lord and incurred the doom of all the former ages.

Those that will not fit they assassinate to destroy their vitality.

As sure as there is a God in heaven their tabernacles will be destroyed, and their own escape from the ruins thereof will be only by the skin of their teeth.

Woe unto the householder who never inspects the foundations of his dwelling—and those of ours are Moses and the Prophets. For instance the editorial management of "the world's Crisis," eschews the "Our Race" teachings as though heretical, and goes out of its way to condemn Israel's Hope of Restoration, and the possibility of a second return of Judah to Jerusalem, although the Scriptures are full of them without conditions. So does the editorial management of the Advent organ, published at Mendota. Their Hope is not as Our Hope, because they too have accepted the presumptuous dictum that there is no second return for Judah in Jehovah's count! And the leadership of those who manage "The Herald of the Coming Kingdom," is but little better in these premises. We have no fault to find with the truths they do teach, they could not manage Advent papers without advocating the Advent in some of its phases; and we, too, accept all these things equally with them, but more scripturally, in that we believe that at this time the Lord comes as the King, and to restore the literal Kingdom to Israel.

The Second Advent is the grand central truth around which the prophecies of the Second Return circulate, and the beginnings of both are in motion. The fifth empire of Daniel is to be as literal as that of the fourth. They all five began together, 800-700 B.C., but came successively into power down the ages, the setting up of the fifth is next and soon in order and it is that of Christ, as King, and his church as rulers over literal Israel restored. This is absolutely scriptural, and denial thereof is denial of Moses and the Prophets. The Mosaic predictions of the Times of Punishment (Deut. xxviii. 49-68; xxix. 1-29; xxxi. 27-30; xxxii. 15-34, etc.) came literally to pass, and shall those of renewal fail? (Deut. xxxii. 35-43; Isa. xi. 10-16, etc., without number). We trow not, for so long as truth endures there remaineth a Rest unto his people whom he foreknew and chose, and the receiving of them shall be as life from the dead (Rom. xi. 25-36).

We believe Messiah's words, that "Jerusalem shall be trodden under foot until the times of the Gentiles be fulfilled;" and in Paul's teaching, that the blindness which has happened to Israel will then cease, because as concerning the gospel *the Jews* are enemies for the sake of the Gentiles, *but as touching the election they are beloved for the father's sakes*, FOR THE GIFTS AND CALLINGS OF GOD ARE UNALTERABLE. Woe then, again, to those who pervert the testimony, and focus the future to suit

their own near-sightedness, they are indeed blind unto the true philosophy of the past, the present, and the future!

But we wonder even more, and with the supremest astonishment, at the blindness of such as accept the truth of the Anglo-Israel Identities and the restoration, and therefore are supposed to go down, at least once in a while, into the storehouse of the Old Testament, to contemplate the hidden things of God, and who yet so misunderstand the times and seasons plainly mapped out by Moses, amplified by the prophets, and explained by the Messiah himself, as to teach that their chief fulfillment of trouble and tribulation is yet to come.

The seven times are clearly 2520 years. Two of them expired with the generation that listened to the Saviour's words, and the remaining five of them are now running out. "The Beginnings of Troubles," in a special sense, were witnessed by the apostles themselves. The great tribulation of "long continuance" (for it was great and unparalleled mainly in that sense) then ensued. It ended in 1780 A.D., and now we have signs to prove that we are at the end of the endings of troubles wherewith the time of the end of the times of the Gentiles also ends.

Every sign about us voices this truth, and the records of the ages compass it without any lack. The blood of all the righteous, slain from creation to the Saviour's day, fell upon his own generation, and its descendant generations, even 14 generations of similar (120 years) duration went into the time of Jacob's trouble at the end of that generation, and they went out of it between the two signs that LIMITED *its hither end*, and marked the beginning of our own generation.

Who cannot now see this, and with it see that all else which it implies is in the past. Once more, as through a wilderness of interpretation, then we reiterate the fortified belief to which we have now arrived, that the only real antichrist the TRUE church will ever see, is now in the pit of the Vatican, him whom for ages misguided men have called Father, and obeyed vicariously, rather than the Son of God himself. The Kingdoms of the Earth that Jesus Christ rejected at the hands of Satan, did he accept, aye, and SEATED himself upon the very altar of the God of all gods, who alone is our Father, who art in Heaven.

The blasphemies of this antichristian system, concentrated in its head, and perpetuated in his succession, are innumerable and have excited even Satan's admiration, so that the wrath of Jehovah almost smote him with a thunderbolt before the time when he essayed to read the bull of his own infallibility.

Verily, if St. Peter was ever at Rome he was taken there in chains against his will, and glorified God by a death that was

significant (John xxi. 18-19). And once more we declare that it is a waste of time to look down into the pit in front of us for the sign of the Son of Man—no antichrist will rise out of it as a warning to the elect, who are cautioned lest they fall into that pit; rather to lift up their heads, for their sign comes from above! Let us then leave the carcase of dismembered and confused Christianity to the eagles, who gather to it; it is theirs for food whether it be nominal, or negative, and they are welcome to it, and let us for ourselves not only get wisdom but get understanding therewith, for the time is at hand.

The historical interpretation of prophecy is at no loss to explain the whole scheme of whatsoever of fulfillment is in our past. Its magnificent sweeps of duration fit the facts they compass without any necessity of depending upon another's judgment, and command the admiration of those who have understanding, far better than any merely microscopic repetition of them could. We do not, however, dispute at this time that there may be prophecies referring to the relatively short term of Judah's tribal repentance, which of course is yet future, and which will be fulfilled in a heavily loaded atmosphere—nor do we shut our eyes to the fact that this period will probably be the very one in which the foolish virgins may at the same time be engaged in fruitless knockings for admission into the specific election which is now being completed.

The philosophy of that election is the formation of a ruling class, purged as by fire, and as by crucifixion, and so, fit, by their additional resurrection or quickening in Christ, at his coming, to take part with him as agents at the great judgments, by virtue of which yet future generations shall learn righteousness. They will be rulers, some over one, and some over many cities, for the Kingdom of God is to be set up over men, as such, and all Israel is to be saved, so as to be reëstablished at its own capital.

We do not believe that to-morrow's kingdom is to be over immortal beings, but over human and mortal ones. But Christ is, and them that then are his will be, immortal beings and have the rule over that kingdom, and Israel and Judah reunited will serve them, and all nations will submit to this rule or suffer loss. This is solid, literal and certain Scripture, and whatsoever other words of truth there be, and there be many to be fulfilled and understood relative to the grand days of the future, must be rightly divided upon this foundation, for any other than a literal fulfillment of all the Scriptures, and a mere spiritual fulfillment of none of them, brings to the degree to which it is pushed, the Word of God to naught. If even the parables have literal fulfillments, why should we listen to those who invert the plain promises of the Bible?

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