

# **How Long to the End?**

(1927)

Philip Mauro almost exclusively used the Authorized Version (King James Version) unless he specifically referred to the Revised Version, the American Revised Version (later known as the American Standard Version) or even in places to the Rotherham Version to illustrate a particular point. The use of the Authorized Version was retained throughout this work.

The question, “How long to the end?” was asked by one angel of another (Daniel 12:6). It was asked concerning the things foretold in chapters 10, 11 and 12 of the book of “Daniel the Prophet. For the things which were foretold in times past by God’s holy prophets are “things the angels desire to look into” (1Peter 1:12).

And now we, in our day, have “a word of prophecy” that has been made more sure through the coming of Jesus Christ in “the fulness of the time” to fulfill all that had been written aforetime concerning Him. Moreover, that “word of prophecy” has been given us for the express purpose that we should “take heed” thereto, “as unto a light that shineth in a dark place” (2 Peter 1:19). Therefore, it is most fitting that we too should inquire and search diligently both as to *what* the Spirit did signify, and also as to *what manner of time*, when He testified beforehand these things through the prophets.

Particularly is it fitting that we should make earnest and diligent inquiry of the lively oracles of God as to *where we now* are in relation to the entire chain of predicted events. *How far spent is the night of our Lord’s absence? How long to the day-dawn of His return?* Is it possible for us to obtain anything like an assured answer to these questions?

I think we can approximate the true answer, by a careful survey of the history of this gospel dispensation and of current events, in the light of that more sure word of prophecy to which the apostle bids us “take heed.”

A few years ago I could not have said this; for my study of the prophecies of Scripture had been carried on under the domination of a system of interpretation which has for its cardinal principles that “the church is not the subject of prophecy”; that “when Israel was laid aside the prophetic clock stopped”; that this gospel dispensation is a “parenthesis” and that hence we have no light of prophecy whereby we may check our course and determine our whereabouts.

That system of interpretation I had accepted wholeheartedly and without the least misgivings, for the reason that it was commended by teachers deservedly honored and trusted because of their unswerving loyalty to the Word of God. But I had eventually to learn with sorrow, and to acknowledge with deep mortification, that the modern system of “*dispensationalism*,” or “*futurism*” (or so-called “*rightly dividing the word of truth*”) to which I had thoroughly committed myself, not only was without scriptural foundation, but involved doctrinal errors of a serious character.

What is especially to the present purpose I found that the effect of this latter-day “dispensationalism,” which makes “Israel after the flesh” to be the central subject of prophecy, was virtually to extinguish the light thereof, or at least to bring upon it such a pall of obscurity as to render it useless for its intended purpose. For there is evidently a flat contradiction between the system of teaching referred to and what the New Testament Scriptures everywhere state or imply as to the subject of prophecy. That system of teaching affirms that the Jewish nation is the subject of prophecy and that this present dispensation lies outside its scope; whereas the Holy Spirit in the New Testament plainly declares (to cite only one passage out of many) that the theme of the prophets was the *salvation* and *grace* that should come *unto us*, the things now reported unto us by them that have preached the gospel unto us with the Holy Ghost sent down from heaven (1 Peter 1:10, 11).

And not only so, but modern dispensationalism has made the political affairs of the Jews to be a *sign* (indeed, *the sign*) of the coming of Christ; and this notwithstanding that (in the language of Dr. Campbell Morgan) “there are *no signs whatever available*, or INTENDED TO BE as to the nearness or distance of our Lord’s Second Advent.” (See Matthew 24:36–42; Luke 17:23–30).

As a specimen of the way the Scriptures are construed in the interest of modern dispensationalism, take our Lord’s parable of the fig tree, which, by the putting forth of its leaves, gives a sure sign that summer is nigh. Teachers of dispensationalism commonly declare (though without the slightest scriptural warrant) that our Lord here uses the fig tree as a type of *natural Israel*; and that He means us to understand that, when that scattered people begins to manifest the stirrings of national life, then *the Lord’s second advent is at hand*, “even at the doors.” But this forced interpretation is palpably erroneous. For the context of the parable, in all three Gospels that contain it (Matthew 24:32, 33; Mark 13:28–30; Luke 21:29–32) makes it plain that the parable of the fig tree was spoken by Christ to

His disciples for the purpose of impressing upon their minds *the sign whereby they were to be warned of the approaching destruction of Jerusalem and to save themselves by timely flight*; whereas in regard to His coming again, He is explicit and emphatic in teaching that “of that day and hour knoweth no man, no not the angels of heaven, but My Father only” and that no signs of the approach of that day would be given (Matthew 24:36–44).<sup>1</sup>

It is not to be wondered at that the Jews of the days of Christ should have construed their prophecies in the most literal sense, and in a manner most agreeable to their carnal desires. It is quite natural that *they* should have supposed the kingdom of God was one of earthly pomp and grandeur, and that the period of Messiah’s reign would be a time of exaltation and earthly glory for the Jewish people, a time when they should have all the nations of the earth in subjection and when Jerusalem should be the metropolis of the whole world. Thus were they taught by their rabbinical teachers. But we have Christ’s own word for it that those teachers were “blind leaders of the blind” and He foretold what the end would be, saying, “both shall fall into the ditch” (Matthew 15:14). Moreover, we have the words of Christ’s apostle concerning the Jews and their leaders that it was because they knew not “*the voices of the prophets, which are read every Sabbath day, that they have fulfilled them in condemning Him*” (Acts 13:27).

But surely it is a matter of wonder and amazement, and of the gravest concern as well, that now in the latter days of the Christian dispensation the same carnal system of interpreting the prophecies that prevailed in the latter days of the Jewish dispensation, has not only been revived by popular teachers, but has become immensely popular. Remembering the fatal consequences of that doctrine to the orthodox Jews who believed it then, how can we but dread its effects upon the orthodox Christians who believe it now?

One practical consequence is that the eyes of many who are interested in Bible prophecy are fastened upon the Jews and their former homeland, in the expectation of seeing some political doings on their part which could be taken as the putting forth of leaves by the prophetic “fig tree.” Hence the students of prophecy have been much wrought up for some years past on the subject of *Zionism*. Books, lectures and magazine articles innumerable have dilated upon this political movement, presenting it as a most evident and distinguished fulfillment of prophecy (as interpreted by the dispensationalists). Much has been written concerning the momentous and startling events (how we do delight in “startling events” and thrillers!) said to be transpiring at this very time in Palestine. With what fervor and frequency have we been called upon to marvel at the significant fact of the flocking of multitudes of Jews from every quarter of the world back to their own homeland again? at the transformation of the climate said to have taken place, the superabundance of the early and the latter rain, the restored fertility of the soil, the prosperity of the people, etc.? All these things, as we were confidently assured and were all too eager to believe, were unmistakable signs that “the great tribulation” was close at hand. Indeed, if the tenth part of what has been printed and circulated concerning Palestine and the Jews within recent years were true, the land would be at this moment blossoming as the rose, and it would not be able to afford house room for the teeming millions that have resorted thither to take up a residence in the country of their forefathers. What the sober facts in this respect really are, I will show presently. At this point it will suffice to say that *Zionism* is a fizzle, and its end as a political movement is in sight. It has gone to pieces upon the rock of God’s immutable purpose, as did the similar attempts of the apostate emperor Julian, and of Napoleon Bonaparte, to rebuild the temple at Jerusalem.

But consider the effect of such a system of teaching upon Bible study in general, and upon the study of prophecy in particular! How can the effect be other than to furnish occasion for ridicule to the enemies of the truth, and to cast a damper upon the study of the prophetic Scriptures? If, however, this particular mistake as to the significance of *Zionism* shall help to expose the fallacy of the entire futur-

1 See my recent book, “The Seventy Weeks and the Great Tribulation.”

ist system (which makes “Israel after the flesh” the central object of prophecy, and the reconstitution of that nation the next event in the prophetic program) it will have served a very useful purpose.

In view of the popularity which this latter day *dispensationalism* has achieved, and of its harmful effect in impairing to a great extent the value of Bible prophecy, it seems necessary for the purpose now in view to bring the main teachings of that system to the test of the Word of God; and thus to clear the way for what I believe to be the true principles of interpretation of the prophecies. This part of my present undertaking is far from agreeable; but it is most needful, seeing that the scriptures of the prophets are made of little or no value for their intended purpose when viewed through the smoked glasses of nineteenth century *dispensationalism*.

### The Nature of Modern Dispensationalism

Mr. Roland V. Bingham of Toronto, in a recently published paper on “*The Gospel According to Matthew*”, tells in a most entertaining way first how he was led, when a young believer, into the system of dispensationalism; and then how in a remarkable manner, he was completely delivered from it through a single day’s study of the Gospel of Matthew, and thus came to a clear understanding of the fact that Matthew is “*the door of entrance for the Christian to the NEW TESTAMENT, to THE KINGDOM, and to THE CHURCH.*”

As a young Christian he had used Matthew freely in preaching to sinners and ministering to saints. “No one,” said he, “told me that Matthew did not contain *Church truth*. I was not warned that the Sermon on the Mount is ‘law, and that raised to its highest, most deathful and destructive potency.’

“... I found myself building on a sure foundation as I became a hearer and doer of the words of Jesus, and did not know that this was law and *not grace*. I listened as He taught me to pray, ‘*Our Father which art in heaven,*’ and had no man to tell me that I should not pray ‘after this manner.’”

He goes on to tell how subsequently he came under the tuition of a godly minister, who introduced him to works on prophecy of the “futurist” variety, which he hungrily swallowed. And as the result, says Mr. Bingham:

“My Bible was soon divided into seven dispensations; and everything had to drop into its appointed place between my division lines.

“The problems of the New Testament I learned to deal with either by throwing them backward into the Jewish age, or pushing them forward into the ‘great tribulation.’ That much abused period became to me, I fear, very much like the ‘clutter closet’ which some housewives reserve for everything that is in the way. With these conveniences in our ‘dispensational’ teaching it was quite possible to adopt an air of certainty and dogmatism.”

Mr. Bingham expresses gratitude for all the ‘enrichment that came to him through those dispensational studies. “But,” says he:

“We found the school in which we moved robbing us of more and more of our New Covenant heritage. First, Matthew was ‘Jewish,’ and its great commission belonged to Jewish converts of the tribulation days. Then the three Synoptic Gospels were all put in the same class. John’s Gospel followed; in fact, we were told at last that the Pauline Epistles alone contained *Church Truth*, and ‘Paul’s Gospel’ was the only Gospel for today. The Epistle to the Hebrews, and those of James and Peter were all ‘Jewish.’”

The story of Mr. Bingham’s deliverance from this sophisticated system is most interesting; but I cannot relate it here. There are many features in the system that are contrary to the testimony of Scripture; but for our present purposes it is especially important to establish the following propositions:

1. That there is no “great tribulation” period of seven years’ duration (or of any other length of time) between the coming of Christ to catch away His redeemed people to meet Him in the air, and His coming with them to the earth.

2. That the prophetic scriptures do not foretell the national restoration of the earthly Israel; but on the contrary they show that there is no place in the future dispensations of God for that nation, or for the earthly Jerusalem, its temple, priesthood, sacrifices, etc.

3. That there is to be no “millennium” of carnal delights on earth, either before or after the second coming of Christ; no period of time (or “dispensation”) wherein the resuscitated Jewish nation will occupy the place of headship over all the other nations of men in the flesh, and when “Government will go forth from Jerusalem, the future Metropolis of the whole earth.”

### 1. The Great Tribulation’. Daniel’s Seventieth Week.

The idea, now widely held that there is to be a period of unprecedented “tribulation” — seven years is the measure of time usually allotted to it — at the close of this dispensation, is based upon the assumption that the “great tribulation” foretold by our Lord (Matthew 24:21) belongs to the time of His second advent. But upon an attentive consideration and comparison of the several accounts of the discourse which contains this prediction (Matthew 24, Mark 13, and Luke 21) it will plainly be seen that “the tribulation of those days” (Matthew 24:29) of which our Lord was warning His disciples, was the approaching destruction of Jerusalem and devastation of Judea by the armies of Rome, followed by the dispersion of the surviving remnant among all the nations of the world.

Upon comparing Matthew 24:15 (which begins with the words, “*When ye therefore shall see*”) with the corresponding passage in Luke 21:20–24 (which likewise begins, “*When ye shall see*”) it clearly appears that the two passages refer to the same event; and it is agreed by all expositors that Luke’s account refers to the destruction of Jerusalem by the Romans. Hence, Matthew’s account also must have reference to that dire event. Moreover, we have in Matthew’s account the Lord’s plain statement concerning the calamities He was foretelling that “*This generation shall not pass till all these things be fulfilled.*” (Matthew 24:34).

Sometimes it is argued that our Lord’s words: “Immediately after the tribulation of those days shall the sun be darkened,” etc. (Matthew 24:29) are in conflict with the conclusion just stated; for it is said that the predicted commotions in the sun, moon and stars have not yet taken place, and hence the specified “tribulation” must be regarded as still in the future.

But the reply is that the evidence which identifies the “great tribulation” with the destruction of Jerusalem in A.D. 70 is *direct* and *positive*, and hence is not to be set aside because of a matter of mere inference — and very dubious inference at that. For if Matthew 24:29 and Luke 21:25 are to be taken as referring to the physical heavens, who can say that there were not disturbances in the sun, moon and stars at that time? But that the fact is recorded for us in the Gospels, we should not know that’ the sun was supernaturally darkened the day our Lord was crucified; and it is clearly a possibility that, if we had a full historical account of “the tribulation of those days,” it would show that the specified signs in the sun, moon and stars did then occur.

It is most likely, however, that the passage is to be taken *figuratively*; and the words, which Luke records in the same verse, “*the sea and the waves roaring,*” make this more than a probability. Taking this view of the passage, Sir Isaac Newton and other expositors regard it as referring to the *political* heavens, the sphere of human governments. That view is well supported by the Scriptures, and it is in agreement also with the fact that “the times of the Gentiles” (Luke 21:24) have been marked throughout by just such political disturbances as the passage, when interpreted figuratively, would lead us to expect.

Another view of the passage is that the period of “great tribulation such as was not from the beginning of the world to this time, nor ever shall be” embraces *the whole extent of the punishment of the Jewish nation, including the centuries of their dispersion among the nations of the world*. In that view of the matter (and the way it is stated in Luke 21:24–2 lends support to it) the great tribulation is *not yet ended*; and hence the time for the predicted disturbances in sun, moon and stars, and for the appearing of “the sign of the Son of man in heaven,” is not yet come.

In presenting this view of the passage, Dr. Samuel Kellogg says <sup>2</sup>: “Our Lord did not make the term ‘tribulation’ to include (as so many, with Matthew alone before their eyes have hastily assumed) *only* the comparatively short period of the siege of the holy city. On the contrary, as clearly appears by Luke’s account, He specifically included in the tribulation foretold by Him ... the long period of the scattering of the Jews among all nations, and of the treading down of Jerusalem by the Gentiles, which period was to last “until the times of the Gentiles be fulfilled.”

Therefore it matters little what explanation we accept of Matthew 24:29 and Luke 21:25; for in any case it is established by incontrovertible proof that the “great tribulation” which our Lord foretold (Matthew 24:21) was that stupendous calamity which came upon the Jewish people, beginning about A.D. 66.

### Where to Place a Future Tribulation

Naturally enough there has been, and is, much disputation between those who hold to a future “great tribulation” as to *where it will occur* with respect to our Lord’s second advent. Fierce controversy has been waged over the question whether it will occur before His coming, or after; which controversy was great tribulation is co-incident with the last “week” of the “seventy weeks,” mentioned in the prophecy quite needless, seeing that Christ’s prophecy concerning the great tribulation was fulfilled centuries ago.

There are seemingly good reasons why the supposed future “tribulation” cannot be located before the coming of Christ for the salvation of His people, and other equally good reasons why it cannot be located thereafter. In order to escape this difficulty, resort is taken to the arbitrary and extraordinary expedience of splitting our Lord’s coming into two distinct stages — the first of which brings Him only to “the air” above our heads, and the second to the earth — and sandwiching “the great tribulation” between the two. For it is common teaching nowadays (though never heard of until very recent times, so far as I am aware) that our Lord’s second advent is to take place according to the following schedule: *First*, He will come only to *the air*, when the dead in Christ will rise, and they and the living saints will be caught away together, “to meet the Lord in the air” (1 Thessalonians 4:17); and at this point the seven-year period of the great tribulation will begin. *Second*, At the termination of that period (some make it much longer than seven years) the Lord will resume His journey earthward, and thus complete His “coming.”

The whole of this theory I am constrained to reject, because I cannot find a scrap of evidence to support it in the Scriptures; whereas there is much to be urged against it.

### The Seventieth “Week” of Daniel 9

But the theory we are just now considering is still further complicated by the singular idea that the great tribulation is co-incident with the last “week” of the “seventy weeks” mentioned in the prophecy of Daniel 9:24–27. In order to make this idea work it is necessary to detach the last week — with its momentous events that pertain to Christ’s work of redemption — and to cast that week adrift upon the stream of time, to find its moorings somewhere in the indefinite future.

This method of dealing with a specific measure of time is not only without warrant, but without precedent. The specified period of “seventy weeks” is expressly a “determined” and hence necessarily a *continuous* measure of time. Moreover, it is expressed in *the only way we have a limiting a definite period of time*; namely, by stating the precise number of time units whereof that period is composed.

Moreover, the theory we are examining does additional and great violence to the prophecy, in that it makes “the prince” of verses 26, 27 to be — not “*Messiah* the Prince” of verse 25, though the prophecy is all about Him, but — the *antichrist*; and it makes “the covenant with many” to be — not

2 See *Are the Premillennialists Right?*, by Samuel Kellogg.

Christ's "new covenant" sealed with His blood "shed *for many* for the remission of sins" (Matthew 26:28), but — some wholly imaginary covenant between antichrist and "many" Jews. This certainly is a shocking mutilation of the prophecy, and a wanton aiming of things upside down, in the interest of a purely fanciful theory.

Furthermore, the six things mentioned in verse 24, including *making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness*, were to be accomplished within the "determined" (or measured out) period of seventy weeks. Now it is admitted by all (for the terms of the prophecy itself plainly show) that those six things were not accomplished in the sixty-nine weeks "unto the Messiah, the Prince." Hence they must needs be accomplished *in the seventieth week*; and if that be yet future, *then we have no gospel and no salvation, our faith is vain, and we are yet in our sins.*<sup>3</sup>

Therefore, without further citation of the proof, I count it a certainty that the last of the seventy *heptads* of Daniel 9:24–27 was that most memorable "week," in the midst of which the Redeemer of men shed on the cross "*the blood of the everlasting covenant*," thereby putting that covenant into operation.

## 2. The Future of the Jewish Nation

It seems clear to me that the teaching of modern dispensationalism concerning the future of the earthly Israel should be classed among those "divers and strange doctrines" whereof we have been warned (Hebrews 13:9), lest we should be "carried about" by them. Here is a doctrine that has mysteriously sprung up within very recent times; and "strange" indeed it is that, although in substance it is identical with ancient Rabbinitism (that is, orthodox Judaism of the days of Christ and subsequently) it has found favor, in its revived form, amongst the more orthodox Christian groups. The substance thereof is that, according to the prophecies and promises of the Old Testament, the special object of Messiah's coming was the deliverance of the Jewish nation from its earthly oppressors, the establishing of that nation in perpetuity in the land of Canaan, and the bringing of all the nations of the world into perpetual subjection to it. That, in brief, was their idea of "the Kingdom of God"; and it is specially to be noted that, it was because their Messiah, when He came at the time foretold and expected, proclaimed a kingdom *of the Spirit*, which was to embrace "*the world*," and which no man could enter except he be *born of the Spirit*, that they rejected, hated, and slew Him.<sup>4</sup>

Our Lord Himself declared that those who taught that fatal doctrine to His earthly people were "blind leaders of the blind"; and every generation of Christian teachers until our own times has held that the tenacity with which the Jews had clung to their carnal idea of the Kingdom of God was a conspicuous example of blind infatuation. How amazing then to see that fatal rabbinical doctrine revived by trusted Christian teachers today, and proclaimed with zeal and dogmatism! For it is now being widely taught that the Jewish rabbis were right in their interpretation of the prophecies; that Messiah's mission did have for its main object the reconstitution of the Jewish nation and its exaltation to the pinnacle of earthly glory. And further, it is taught that when John and Christ Himself, and then the Twelve preached the Kingdom of God as "at hand," it was the *earthly kingdom* ("meat and drink," not "righteousness and peace and joy in the Holy Ghost" — Romans 14:17) that they had in mind; and not only so, but that the offer of that kingdom, answering to the carnal expectations of the apostate

- 3 For a full discussion of the evidence proving that the great tribulation, "the day of Jacob's trouble" is past, and that the last week of the seventy followed directly after the sixty-ninth, I refer the reader to my book, *The Seventy Weeks and the Great Tribulation*.
- 4 It is commonly overlooked that our Lord's *earliest recorded discourse* is that of John 3, spoken while the Baptist was still preaching and baptizing; in which discourse He declared emphatically to a prominent Rabbi, that the Kingdom of God can be entered only by those who are *born again* of water and the Spirit, and that God's gift of His Son was for *the whole world*, to the end that *whosoever* (whether Jew or Gentile) should believe in Him, should not perish but have everlasting life.



Jews, has been *only temporarily withdrawn*, and the kingdom will be established at Christ's second coming, to last for a period of a thousand years (the Millennium).

Against this "strange" doctrine I am constrained to enter a most earnest protest, and to raise a most solemn warning. For not only is it contrary to the Scriptures, and therefore to be opposed for that reason alone, but it also affects disastrously the foundation truth of the Gospel, in that it proclaims *another hope* and *another salvation*, different from gospel-salvation, to be received and enjoyed by a section of the human race, *after this day of grace is ended*. Moreover, the danger with which this new doctrine threatens the household of faith is enhanced greatly by the fact that it is taught — not by men of heretical views and doubtful orthodoxy, but — by those who are distinguished for the most unquestionable loyalty to the Word of God. Therefore, in opposing the doctrine, I wish to affirm my esteem and affectionate regard for many who teach it.

### A Post-Gospel Salvation

More precisely stated, the doctrine is that, after this "day of salvation" is ended, after the Holy Spirit and the Gospel of Christ have done all *they* can do for the salvation of sinners, and after the redeemed of the Lord have been raised, changed, and caught away from the earth to be forever with the Lord (1 Corinthians 15:52; 1 Thessalonians 4:14–17) *then* there will be *conversions on a stupendous scale*. Israel will be converted *nationally*, and after this fashion: The scattered people will be gathered back to Palestine in unbelief (*Zionism* is supposed to be doing that now); then the reconstituted nation of Israel 'will make a covenant with Antichrist for "one week," which he will break prematurely. But Christ will come visibly to the Mount of Olives, and somehow the whole nation will see Him and be converted by the *sight* (not by the *hearing of faith*, be it noted). Afterwards the Jews will go forth as missionaries to the Gentiles, and they also will be converted wholesale (see the "Scofield Reference Bible," note on Zechariah 8:26).<sup>5</sup>

This doctrine is based upon several assumptions for which there is no proof. *First*, it is assumed that certain Old Testament prophecies, which if taken literally seem to imply the national restoration and blessing of "Israel after the flesh," have *not yet been fulfilled*; from which it is argued that they will receive a "literal" fulfillment hereafter. *Secondly*, it is assumed that the fulfillment of those prophecies will take place *during "the thousand years,"* mentioned in Revelation 20:2–7 (and nowhere else in the Bible); though the passage itself contains nothing whatever to indicate that the millennium has any connection at all with Israel, or even with the earth.<sup>6</sup>

Thus it will be clearly seen that the doctrine of a special "millennial" salvation for nations of Jews and Gentiles, after this day of salvation is ended, rests upon what is at best a very flimsy and precarious foundation. Besides that, I maintain that the testimony of the Scriptures amply supports the following propositions:

*First*, that there is not a prophecy in the Bible that plainly foretells, or fairly implies, the national restoration and conversion of "Israel after the flesh." As to every prophecy that is cited in support of that doctrine, it will be found upon examination, either that it was spoken before (or during) the Babylonian captivity, and had reference to *the return from Babylon*; or else that it had reference, under ap-

- 5 Incidentally I ask the reader to note how this misreading of the prophecies necessarily focusses attention on *the Jewish people*, and carries with it the conclusion that there is no use looking for the Lord's coming *until the Jews shall have been regathered in Palestine and reconstituted as a nation* — which by the way would be a matter of thousands of years at the present rate of progress.
- 6 Indeed the Adventists hold that the earth, during the thousand years, is a place of utter devastation, is "the bottomless pit," in fact, where the devil is bound for that period of time (Rev. 20:1-3). And it must be conceded that the passage lends as much support to their view as to that we are discussing — if not indeed more.

propriate figures and symbols (in which the prophecies abound) to *these days of the Gospel*, and to the true "*Israel of God*." For as Peter said, *all* the prophets, from Samuel onward, have "foretold of *these days*" (Acts. 3: 24). And again, the same apostle is at pains to declare that the great theme of the prophets was *the grace that was to come to us*; and that the things the prophets foretold in times past are *the very things* "*which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven*" (1 Peter 1:10–12). Furthermore, in the same passage he makes known that the "Zion" of prophecy is a *spiritual* locality, and the temple that *was* to be built there is a "*spiritual house*," and that the stones whereof it was to be builded are "*living stones*," that is regenerated persons (1 Peter 1:23–2:6). This passage alone, had we nothing more to enlighten us, would be sufficient to show that the prophecies are to be understood in a spiritual sense; but in fact there is much more, and it is all to the same effect.

*Second.* Even if we view the Old Testament prophecies apart from the clear light shed upon them by the New Testament, it will be seen that, so far from foretelling the ultimate restoration of the Jewish nation, and its establishment on earth in Jehovah's favor, they foretell *just the reverse*. Thus, it is a fact of great significance, as John Davison points out in his well-known *Addresses on Prophecy*, that predictions concerning the final dissolution of the nation were spoken *by Moses, the founder thereof*, and simultaneously with the giving to them of the law of God, whereby, if obedient thereto, they might have enjoyed the Divine favor in perpetuity, and might have remained in happy possession of the land of Canaan forever. But at that very time Moses plainly said:

"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments, which I command thee, this day, that all these curses shall come upon thee and overtake thee." (Deuteronomy 28:15.)

And Moses went on to state in plain language just what their doom would be, in the event of their disobedience and impenitency, namely (to quote Dr. Davison):

"The dissolution of their polity, under a sentence of captivity, dispersion and desolation, aggravated by circumstances of a rare, if not unexampled, atrocity of suffering. They were doomed to be made as great in their punishment, as they had been in their visible blessings."

Specifically in regard to the possession of the land of Canaan, Moses foretold with great minuteness the destruction of their land and cities by "a nation of fierce countenance," whose tongue they should not understand, by whom they should be "*plucked from off the land*"; and that "*the LORD shall scatter thee among all people, from the one end of the earth, even to the other*" (Deuteronomy 28:49, 50, 63, 64).

And furthermore, as Dr. Davison points out at length, Moses also plainly foretold that they would act in such manner as to bring upon themselves, "in the latter day," the very evil he described (Deuteronomy 31:29, etc.).

Further it will be found that whereas God promised *unconditionally* to bring the children of Israel into and give them possession of the land, even as He had promised to their fathers, which promise He fulfilled to the letter (Joshua 21:43–45 and 23:14), his promises as to their *continued possession* of that land were *conditional upon their fidelity and obedience*. And Joshua also, as Moses before him had done, plainly foretold what would happen, namely:

"That as all the good things are come upon you which the LORD your God promised you; so shall the LORD bring upon you all the evil things, *until he shall have destroyed you from of this good land which the LORD your God hath given you.*" (Joshua 23:15, 16.)

And there is not a word in the later Scriptures that reverses or qualifies these plain predictions as to the final overthrow of the earthly nation of Israel.

*Third.* If Israel had any place nationally in the future dispensations of God, especially if it were to occupy such a place as the doctrine under discussion assigns to it, there would certainly be unmistakable foretellings of it among the many prophetic passages of *the New Testament*, particularly in *Revelation*. But there is *not a word* of such a thing. This silence of the New Testament would be fatal to the doctrine, were there nothing else to oppose it. But there is much more against it than mere *negative* evidence, strong as that is. For the *positive* teaching of the New Testament in general, and of specific passages in particular, makes it certain that there is *no national salvation* for the Jews, and *no post-gospel or ultra gospel salvation* for any. To this I will return.

### A Doctrine “Divers and Strange”

The warning against being “carried about with divers and strange doctrines” is found (very significantly) in *Hebrews* (13:9); and it occurs in direct connection with the statement that “it is good that the heart be established with *grace; not with meats*” — i.e., carnal things. Now it is manifest that the doctrine we are discussing is “divers,” that is to say, *different* from what is taught in the Word of God, — and different also from what has always been held among Christians from the earliest times until the latter part of the nineteenth century. Likewise it is manifest that the doctrine is “strange”; that is to say, *extraordinary, surprising, foreign to the truth of the Scripture*.

The leading authority for this “divers and strange doctrine,” and the chief agent in the propagation thereof, is the “Scofield Reference Bible” (a “divers and strange” Bible), which is framed on the plan of *the Talmud*, and of those “Bibles” whereby the Romanists and Mrs. Eddy propagate their divers and strange doctrines. Most earnestly do I warn the people of God against *all “Bibles” that print notes and glosses by men (or women) on the same page with the Word of God*.

In the “Scofield Reference Bible,” it is stated (footnote to Romans 11:1) that “*Israel as a nation always has its own place, and is yet to have her greatest earthly exaltation as the earthly people of God.*” And again, “*According to the prophets, Israel, re-gathered from all nations, restored to her own land, and converted, is yet to have her greatest earthly exaltation and glory*” (note to Romans 11:26).

Here we have the proclamation of a *special salvation for the Jews, a salvation different* from gospel salvation, to wit, “*earthly exaltation and glory.*” What is this but “another gospel”?

The order of future events, as given in this talmudical “Bible” is: “The return of the Lord”; then “Restoration (of Israel) to the land”; and then “National Conversion” (note to Deuteronomy 30:3).

Furthermore, this ultra-gospel salvation is to be *shared by Gentiles* — in a minor degree, to be sure, and on a lower plane; for the Gentiles of the millennial earth are to feed off the crumbs that fall from their Jewish masters’ tables. Thus, (according to the same “Scofield Bible”) “*Jerusalem is yet to be the religious center of the earth*” (headline above Zechariah 8:20); and in the footnote to verse 23 it is asserted that “*in the days when Jerusalem has been made the center of earth’s worship, the Jew will then be the missionary, and to the very ‘nations’ now called ‘Christian’*”

Other notes (e.g. Ezekiel 43:19) declare that temple worship, and its sacrifices of bulls and goats (wherein God had “no pleasure,” and which our Lord Jesus Christ abolished by the sacrifice of Himself) are to be reestablished, as “*memorials, looking back to the Cross.*”

From the foregoing it will be seen that “Pastor” Russell and his followers have no monopoly of the doctrine that a second chance for salvation — of a sort inferior to what the gospel now offers — will be given both to Jews and Gentiles, after this day of salvation is ended — that is, during the millennium.

The salvation thus promised to men who “obeyed not the gospel of Jesus Christ” is, as I have pointed out above, of an inferior sort (“earthly” in character). But what unconverted Jew or Gentile is there who, if given the choice, would not grasp eagerly at the privilege of doing his own will now, with the prospect of enjoying *earthly* salvation in the age to come? Can we conceive then of a doctrine more subtly calculated than this to nullify the appeal of the gospel? and to destroy the effect of the warnings it gives to those who reject it?

When the apostle asked, “*What shall the end be of them that obey not the gospel?*” (1 Peter 4:17), he evidently took for granted that those who accept “the apostles’ doctrine” are aware that, for all such, there remains nothing but “the blackness of darkness forever.” Yet teachers among the ultra-orthodox of our day say “Not so”; that the end of the Jewish nation will be “national conversion”; and that of many Gentiles will be a share in the blessings of the millennial earth under the lordship of the Jews. Is not this a radically “divers” and a marvelously “strange” doctrine?

Against this teaching I oppose the truth, to which the entire New Testament bears witness, namely, that there is but “*one, hope, one*” “common salvation” — (that is, the same for all classes and races of men); that it comes only “by the gospel” of Jesus Christ (Ephesians 3:6), which is expressly, “the power of God *unto salvation*” (Romans 1:16); and hence there can be no salvation apart from that gospel, or after this day of gospel salvation is ended.

### The Future of Israel According To the New Testament

It is impossible to do more than give a hasty glance at the teaching of the New Testament on this subject. Throughout its pages everywhere we find” either the statement or the implication that “the middle wall of partition” between Jew and Gentile has” been forever taken away; that *all* flesh, Jew and Gentile alike, is “grass”; that the only *nation* to be blessed of God is that “*holy nation*” that “*kingdom of priests*” composed of those who believe in Jesus Christ; that the only way of entrance into the kingdom of God is by the new birth; that *they who are Christ’s* “are Abraham’s seed and heirs according to *the promise*”; that they are not all “Israel” that are of Israel; that he is not a Jew who is one *outwardly*, but he is a Jew who is one *inwardly*. In a word, to create differences again between natural men, to promise a special future for “Israel after the flesh,” when “the flesh profiteth nothing,” is to make God a respecter of persons, and to contradict the plain teaching of the New Testament. For the apostle Paul tells us plainly who the real “*Israel*” is (Romans 9:6) distinguishing clearly between “*Israel after the flesh*” (1 Corinthians 10:18) and “the *Israel of God*” (Galatians 6:16); and who is and who is not, “*a Jew*” (Romans 2:28, 29); and who *are* “*Abraham’s seed, and heirs according to the promise*” (Galatians 3:29). He also declares that “the hope of Israel,” “the hope of *the promise* made of God to the fathers,” was to be realized — not in this life, but — in *the resurrection* (Acts 26:6–8; 28:20). What excuse then can there be for applying the promise of God concerning the eternal blessedness of His people, Israel, to those who are Jews and of the seed of Abraham *by nature*, and to *Israel after the flesh*?

Furthermore, if there were a special place for “Israel after the flesh” in God’s future plans for the earth, it would certainly be distinctly foretold either in *Romans*, or *Hebrews*, or *Revelation*. And what do we find?

*Romans*. Inasmuch as the future of the Jewish people is treated expressly in Chapter 9 of this Epistle, it is a virtual certainty that, if that people were to be restored and converted nationally, the facts would be stated there. But, so far from there being any such statement, the future of the natural Israel, as foretold in Romans 11, excludes the possibility of national restoration and conversion.

In the first place, it is declared in Romans that “the gospel of Christ is the power of God unto salvation, *to the Jew first*” (1:16); which clearly implies that there is no other salvation, or agency of salvation, for the Jew. Then it is declared that *judgment likewise is “to the Jew first”* (2:9); which makes it impossible that the Jews should be converted in a body at a time when Gentiles, who have not obeyed the gospel, are “punished with everlasting destruction from the presence of the Lord” (2 Thessalonians 1:9).

Then it is expressly declared that “*he is not a Jew who is one outwardly*” (Romans 2:28) and that “they are not all *Israel who are of Israel*” (9:6). From these, and from many like passages in other parts of the New Testament, it is clear that the difference that God had made, under the old covenant, between Jew and Gentile — “the middle wall of partition” — has been taken away; and hence there can be no covenanted blessings for natural Jews, as such.

But more definitely: in declaring that “all Israel” consists of *believing* Jews — with believing Gentiles added to their company, thus forming the “one body,” the one “olive tree” — the apostle says:

“And so all Israel shall be saved” (11:26), that is to say, by being *grafted into that one olive tree* whereinto believing Gentiles are now being grafted; which makes it plain that there is no other way of salvation for the Jew but *to believe the gospel* (10:9, 10), *and be grafted into the olive tree*.

And still more definitely, it is said: “And they also, *if they abide not still in unbelief*, shall be grafted in; for God is able to graft them in again” (11:23); from which it is clear that the only salvation for the Jew as for the Gentile, is to be grafted into that olive tree; and further that the one condition to be fulfilled by all alike is *individual faith*.

Further it is stated in this Epistle that “blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*” (11:25). But, according to the doctrine we are discussing, the fulness of the Gentiles will come in *after* the national conversion of Israel. This verse (with its context) gives us to expect that there will be many conversions of Jews in the closing days of our disposition; while on the other hand, it makes clear that gospel salvation is the *only* salvation, and that this day of the gospel is the only “*day of salvation*.”

*Hebrews*. Here is a book addressed “*to Hebrews*”; which fact gives special significance to the question, “How shall **WE** escape if **WE** neglect so great salvation, which at the first began to be spoken by the Lord?” (2:3). For though the question applies to all, it particularly forbids the idea that there is any other salvation for Hebrews.

The truth specially revealed in Hebrews is that everything pertaining to the old covenant — the city, temple, priesthood, sacrifices, etc. — were but “*shadows of good things to come*”; and that those shadows have now been replaced by the corresponding realities of the new covenant. The revelations given in Chapters 8–10 make certain that nothing remains in God’s purpose for the natural Israel; and that the old covenant and its promises have been wholly abrogated, and supplanted by “*a better covenant, established upon better promises*” (8:6). In the light of this portion of the Word of God it is impossible to maintain that any feature of the old covenant remains in force.

More might be gathered from Hebrews, but I will only point to one further fact, namely, that the fathers of Israel — Abraham, Isaac and Jacob — were more enlightened than our modern expositors; for they looked — not for an earthly city and country, but — “for a city which hath foundations, whose Builder and Maker is God,” and for “a better country, that is, an *heavenly*” (11:9, 10, 16).

*Revelation*. Among the things to come that were shown to John on Patmos, there was no vision of the reestablishment of the Jewish nation in Palestine. There is seemingly one reference to the earthly Jerusalem. It is found in chapter 11:8, where we read of “the great city, which spiritually is called *Sodom and Egypt*, where also our Lord was crucified.” But the city that is to be the joy of the whole earth and the light of the nations, is the *holy city, new Jerusalem*, which comes down from God out of heaven.

### The Sober Facts about Palestine

Reference has been made above to the gross misrepresentations in which certain periodicals and lecturers persistently indulge in respect to the state of affairs in Palestine and the present condition of *Zionism*. For a score of years articles have been published and platform addresses delivered, whereof the flocking of multitudes of Jews to Palestine was the wonder-exciting theme. And when the “Balfour Declaration” appeared at the end of the World War, and ‘the activities of Zionists were filling the public eye, our attention was constantly being called to “the marvelous fulfilment of prophecy,” and to the startlingly clear evidence that the time of the end was upon us; and we were assured that the reconstitution of the Jewish state, the reconstruction of the temple, and its desecration by antichrist, were matters of tomorrow or the day after.

And now for the sober facts: A reliable magazine, *Current History*, for April, 1927, gives, from “a recent official report on trade conditions,” an estimate of the population of Palestine for April 30, 1926; by which it appears that, after all the efforts of Zionism and the influence of the Balfour Declaration for ten years, and the help of other contributing causes (e.g. Russian persecutions) the total number of Jews in all Palestine is 139,645; and they are outnumbered by Moslems more than three to one.

The entire population is only 752,268; and the article 1 states that “The country is underpopulated and “under-cultivated”; also that, “The season of 1925 was bad agriculturally owing to drought”; that various conditions “led to a shortage of capital and a depression which continued through 1926”; and that “the balance of trade was distinctly adverse.”

Subsequently to the publication of that article, the Zionist organization held its annual convention at Atlantic City, where 800 delegates were in attendance. Great dissatisfaction with the present administration, accompanied by violent and disorderly demonstrations, was manifested. The leaders of the movement were severely censured by a large faction of malcontents, and the responsibility was laid at their door for the deplorable state of affairs now existing in Palestine, and for the admitted failure to materialize of the great things concerning the resuscitation of the Jewish nation that had been confidently predicted and widely believed a few years ago. To quote the account published in the *New York Times*:

“The dissatisfaction has been intensified by depressing reports from Palestine, the gravity of which was freely admitted by both sides in the dispute. President Lipsky was frank to recognize it in his address to the delegates, in which he outlined specific proposals to meet the situation.’

It appears by President Lipsky’s admissions that “the peak of Zionist progress” was reached several years ago, and that the movement has been on the downgrade for some time. For he admits that, at the era of greatest prosperity, “*fissures revealed themselves in the foundations*” of the Palestine structure; and that “*an economic disorder with all its attendant consequences set in*”; in consequence of which “*the whole of Palestine was affected, and the credit of all enterprises (upon which larger schemes had been based with undue optimism) fell to a dangerous degree.*”

Attempts were made, of course, to find ground for encouragement for the future. But all who have thoughtfully observed the usual course of political movements must realize, in the light of recently published facts, that Zionism is a dying enterprise, and that the end thereof is not far off.

### 3. The Millennium

The now popular doctrine concerning the millennium (“the thousand years”) derives its name, *and nothing else*, from Revelation, Chapter 20. I say emphatically, “and nothing else” for few seem to realize that the Scripture says *not a word* as to what will be the condition of things on the earth during “the thousand years.” The details of the doctrine, which are the important things, are matters of the purest speculation. Evidence in support thereof is altogether lacking.

For while the millennium, “the thousand years,” is an indubitable fact of Scripture (the phrase occurs six times in as many verses, Revelation 20:2–17), what it is, and *when*, and *where*, are questions to which I can find no answer in the Bible. For there is nothing known to me whereby we can identify the “thousand years” of Revelation 20 with any period of earth’s history whereof the prophets have spoken; and from the passage itself we learn only that it is a time when Satan shall be bound and sealed up in the bottomless pit (verse 3), and when they who suffered for the witness of Jesus and for the word of God, and had not worshipped the beast or his image, should live and reign with Christ (verse 4). What I therefore insist upon is that there is not the slightest warrant for the current millennial doctrine, which makes “the thousand years” a period of early peace and prosperity for the natural Israel, and for Gentiles over whom they exercise lordship.

According to John Lightfoot, the phrase, “the thousand years,” was commonly used by the Jewish Rabbis as a designation of the expected *Kingdom of the Messiah*. This teaching of the “blind leaders” of the Jews is the source and only source of the notion that there is to be a millennium of terrestrial bliss and carnal enjoyment, with the reconstituted Jewish nation in the place of lordship over the pacified peoples of the earth. And surely the mere fact that the doctrine comes from a source so corrupt is reason enough for refusing its acceptance until it is established by proof of the most convincing character.

Furthermore, nowhere in the New Testament are the saints bidden to look forward to a blissful millennium, intervening between the era of *grace* and that of *glory*. The apostles looked, on the contrary for the coming of *the day of God*, wherein the heavens and the earth, being on fire shall be dissolved, and, “according to His promise, for new heavens and a new earth” (2 Peter 3:12, 13). They seem never to have heard any promise of an intermediate millennial period. The apostle Paul likewise taught, “the appearing of the glory of the great God and our Saviour Jesus Christ,” as the next thing after this day of grace (Titus 2:12, 13). And so he teaches everywhere (Colossians 3:4, 1 Thessalonians 4:16; 2 Thessalonians 1:7–10 etc). The outlook of the saints of Old Testament days was the same (Hebrews 11:9, 10, 16).

In the view of John Lightfoot, and of some others of the older commentators, “the thousand years” is not a period of earth’s history at all, nor a measure of sidereal time, but purely a *descriptive* term; and moreover it belongs in the *spirit* realm (not in the realm of nature) and *runs parallel with the present age*. They viewed it as a period during which the power of Satan should be so restrained that Christ’s servants could go freely about their work of preaching the gospel, thus despoiling the “strong man” of his goods, *he being bound* (Matthew 12:29); and when they could testify the grace of God without fear of violence, imprisonment, persecution, torture and death, which would have been their portion in previous times.

I do not pursue the subject further, and for the reason that I have not yet found an explanation, capable of being established by scriptural evidence, of the meaning of the phrase, “the thousand years” in Revelation 20. I do, however, feel amply warranted in saying that there is nothing in the future of the earth as foretold in the prophecies of the New Testament (or of the Old either) that resembles the special *millennial salvation* which figures so prominently in modern dispensationalism; and that, on the contrary, the New Testament everywhere teaches that salvation is confined to this era of the gospel of Christ, and will cease at His second coming.

As an example of what the New Testament consistently teaches on this subject, I refer to 2 Peter 3:3–16; where the apostle clearly intimates that our Lord’s coming again would be delayed to an extent very far indeed beyond the confident expectations of His disciples, insomuch that scoffers would make His failure to appear the occasion and subject of mockery and derision. But the true explanation of the delay, as stated in the passage cited, throws a clear light upon the subject we are now discussing; the explanation being that the Lord “*is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.*”

These words effectually shut out the possibility of salvation after the second coming of Christ, and utterly destroy the popular doctrine of the millennium. For they show that the alternatives for all men are to *repent*, or *perish*. Obviously, that verse could never have been written if there were salvation for men after this gospel dispensation shall have ended. It is because God is not willing that any should *perish*, as they must if they do not repent *now*, that He lengthens out this day of the gospel of *repentance* toward God and faith toward our Lord Jesus Christ.

Further on the apostle tells the Lord’s people that they should be “looking for and hasting unto” — not the millennium, but — “*the day of God,*” and the “*new heavens and a new earth*” (2 Peter 3:11–13); and that they are to account — not that God is slack concerning His promise, but — “*that the long suffering of our God is salvation*” (verse 15); which would be the reverse of the truth, if the conversion of Jews, and of Gentiles too, on a national scale, were to take place in a future dispensation.

And finally Peter here declares (vv. 15, 16) that so also his “beloved brother Paul” had written to them, and likewise “*in all his epistles.*” This indeed is most true; for Paul *has* written in the clearest terms, stating that when the Lord Jesus Christ shall come again, He will give “rest” to those that have believed the gospel, and will punish with everlasting destruction from His presence those that have not believed (2 Thessalonians 1:7–10). Likewise in 1 Thessalonians this apostle shows plainly that, at the coming of the Lord, it will be, for all mankind, either *salvation* or *wrath* (1 Thessalonians 5:1–10). Indeed I have yet to see a passage of Scripture that holds out the prospect of another chance, or that promises anything but judgment and wrath, at the ending of this day of salvation, for those who have not obeyed the gospel of Christ.

## What Manner Of Men Will They Be?

A very perplexing question arises in connection with the doctrine of a millennial salvation to follow the second coming of Christ. The question is: *what sort of people will those millennialites be?* By the terms of the doctrine itself they will be natural men — “Jews” and “Gentiles.” They are not regenerated men, men “in Christ”; for in Him is neither Jew nor Greek. Therefore they must be “in Adam,” and hence subject to death. And yet they are “converted”!

So far as I am aware, the copious literature of those who propagate the doctrine of an earthly millennium gives no definite or satisfactory answer to the above question.

I have, however, read lately that the “tribulation saints” (who go into the millennium) are “*a semi-Christian, or semi-Jewish body*, who will be called out as witnesses to God before the end of the present age.” This is startling. For the notion of a people who are half-Jew and half-Christian is strikingly novel.

Again, in a recent issue of an English periodical, which stands for the doctrine of Jewish national restoration during the millennium, I find an exposition of the verse: “*The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth*” (John. 4:23); concerning which the writer says:

“Observe, this statement leaves room for a change of dispensation back again to the locality of Jerusalem in millennial days.”

And he proceeds to declare, in accordance with the dispensational teaching we are considering, that in those “millennial days” the worship of God in spirit and in truth will be abolished the world over, and the Levitical system — with its temple, altar, priesthood, feast days, and bloody animal sacrifices — will be restored at Jerusalem, and made *the religion of all the nations on earth*.

But the writer of that article evidently did not feel entirely easy about his doctrine. He foresaw an objection, namely, that the setting up again of the Levitical system of worship would be a *going back* to the “shadows” of the old covenant, which God had swept away when He *established* (Hebrews 10:9) the corresponding spiritual realities of the new; and the author of the article tries to forestall that objection by saying (and his words should be carefully noted):

“The point of the error [sic?] lies in supposing that the *Gentiles* and *Jews* during the millennial age will be *Christians!* Then indeed the introduction of those ancient principles and rites would be confusion, and a sad going back in the things of God.”

Thus the doctrine requires that, during those blissful millennial times, the light of the gospel of Christ shall be *wholly withdrawn from the earth*.

This conclusion notwithstanding that it involves a palpable impossibility, is forced upon those who hold the doctrine we are discussing, because otherwise they cannot interpret certain Old Testament prophecies *literally*, and make them fit into a *post-gospel* era (See “Scofield Reference Bible,” note on Ezekiel 43:19 etc.).

But the expositor quoted above felt it would not do to leave the matter there; so he hastens to assure his readers that the Jews of that coming era will be of a *greatly improved type*; they will be

“No more rebellious or idolators; they shall be all religious; they shall be a nation of holiness, obeying the Lord’s commands fully; kings and priests to the Gentiles ... In all this is a great advance as regards Israel.”

I should say so. And how about the Gentiles of that era? Listen:

“The same advance shall be found in regard to the *Gentiles also*. The remnant of the Gentiles will own the superiority of Israel, and shall obey and worship the Saviour. Idol wor-



ship shall cease. Peace shall be enforced. They shall go up from year to year to worship at Jerusalem ‘the Lord of hosts and to keep the feast of tabernacles.’”<sup>7</sup>

It seems hardly necessary to point out that the Scriptures know nothing of a *third order of men*, intermediate between the unregenerate and regenerate, neither “in Adam” nor yet “in Christ”; and that therefore these millennialites are as truly the creatures of man’s imagination as Dean Swift’s “Lilliputians.”

But besides that, we have here the atrociously false doctrine that myriads of peoples — whole nations, both Jews and Gentiles — who have *not obeyed the gospel of Christ*, instead of being “punished with everlasting destruction from the presence of the Lord” are to be blessed for a thousand years with every carnal satisfaction and delight, including a religion suited to men in the flesh, being composed of forms and ceremonies, “weak and beggarly elements,” in which, even when they served temporarily a typical purpose, God declared He had “no pleasure.” (Hebrews 10:6).

### Prophecy Now Being Fulfilled

The topics discussed in the preceding pages, particularly the supposed future restoration of the Jewish nation, have served to divert attention of many Bible-loving people from the prophecies, which have been specially given us for a light on the happenings of this present age. Those prophecies are found in the book of *Revelation*; but they are valueless to those who accept the *futurist* system of interpretation, because that system postpones all the prophecies of the Apocalypse (from Chapter 4 onward) to a time subsequent to the second coming of Christ — that is to say, to the period of the supposed “great tribulation.”

Having now shown why, in my opinion, the doctrine of a future period of tribulation, and that of the national restoration of Israel after the flesh, are contrary to the testimony of Scripture, I come to the important question:

#### Where are we now in the stream of world events predicted in the Apocalypse?

For answer, I turn to Revelation 11; and there, in the days immediately preceding the sounding of the seventh trumpet, I find what seems to me to be the description of the work which the Spirit of God is at this very time accomplishing in the world. That work is presented to us under the figures of (1) *the measuring of the temple of God*; and (2) *the testifying of God’s two witnesses, clothed in sackcloth*.

That the visions of Chapter 11 pertain to the days immediately preceding the second coming of Christ clearly appears, I think, upon a study of the preceding chapters. I have sought to show this in my recently published volume, *The Patmos Visions*. What appears in this part of the present book is the substance (with some additions) of the last chapter of *The Patmos Visions*.

The measuring of the temple of God signifies, as has been shown, the completion of the work of calling out a people for the Name of the Lord; and the testifying of the two witnesses means the completion of the work begun on the day of Pentecost by the disciples of Christ, to whom He had just previously said, “Ye shall *receive* power . . . and ye shall be *witnesses* unto Me.” Accordingly, we have here the prophecy, “And I will *give* power unto My two *witnesses*.” Their testimony is to be “finished” (11:7). Thus, Christ’s word to His disciples will be fulfilled: “This Gospel of the Kingdom *shall be preached* in all the world for a *witness* unto *all nations*; and *then* shall the end come.” (Matthew 24:14). His witnesses have no other testimony to give to the nations of the world than the Gospel of the kingdom, for that embraces “all the counsel of God” (Acts 20:25, 27; 28:31); and when that testimony

7 It is pertinent to ask, what is the agency that will bring about this great improvement in the dispositions and behavior of unregenerate men? Has the natural man after all the power of recovery in himself, needing only a favorable “environment,” such as the millennium is expected to provide? Such is the doctrine of evolutionary *Modernism*; but we do not expect to find it in an orthodox magazine.

shall have been given to “all the world,” *then shall “the end” come*. This word is as definite as anyone could wish.

In addition, this is the way the end will come: The beast that ascended out of the bottomless pit “shall make war against them, and shall overcome them, and kill them.”

The two witnesses are a symbol, representing *the testimony* itself. So it is not the putting to death of the Lord’s people that is here foreshown, but the *suppression of their testimony* by governmental authority. We are even now under beast government (Gentile world power) ; and who can say how soon a situation may arise such that “the powers that be” may deem it “necessary to the welfare of the state” to suppress the testimony of the Kingdom of God, and the circulation of the Scriptures which declare the certainty of the overthrow of the kingdom of the beast? Whenever that occurs, there will be a brief season of rejoicing (“three days and a half”) by those to whom the Word of God was a “torment”; then, a sudden reviving of the testimony, and the catching up of the witnesses into heaven in a cloud (11:7–12). This rapture of the witnesses is coincident with the sounding of the seventh trumpet (verse 15), when “the days” begin which the voice of that trumpet ushers in (10:7). That is the beginning of the day of wrath, during which there will be no testimony for God in the world, and the powers of evil will have it all their own way.

Let us particularly observe that we have here *the three prominent things of 1 Thessalonians 4:16, 17*, (1) *the great voice from heaven* (“the voice of the archangel”); (2) *the trump of God*; and (3) *the catching up of the witnesses to heaven “in a cloud.”*

After that event, the course of affairs on earth continues. Developments in the several departments of human affairs will be such as to eventuate in that state of things which has been pictured to us in the vision of the gorgeously arrayed woman (apostate Christianity, or organized religion in its ultimate form), who sits upon the ten horned beast.

Therefore the field of observation that now lies before us, is in two great spheres, radically opposed the one to the other: (1) *the Kingdom of God*, and (2) *the kingdom of Satan* (Matthew 12:25–29). We look first at

## **The Kingdom Of God**

Measured by its effects upon human society as a whole, as well as upon individual nations and communities, the greatest event of history subsequent to the resurrection of Jesus Christ and the coming of the Holy Spirit into the world, is the Protestant Reformation, at the beginning of the sixteenth century. From that event sprang two divergent movements which were to bring about the heading up of all human affairs, one eventuating in mystical Babylon, the “*mother of harlots and abominations of the earth*”; and the other in the heavenly Jerusalem, “*which is the mother of us all*” (Galatians 4:26).

The first of the spiritual movements that then arose is expending its energy in accomplishing that *one thing* for which the return of Christ must wait, the publishing of *the glad tidings of the Kingdom* among all nations *for a witness*.<sup>8</sup>

The other spiritual movement is leading on to the final stage of *the kingdom of Satan*, that is, the stage represented by the seventh head of the beast, with which will be closely allied “the kings of the earth” (ten kingdoms) also the consolidated *world religion*, and the *world federation of business*, symbolized respectively by Babylon the woman, and Babylon the great city.

### **The final issue is between the two rival kingdoms.**

And we know what will be the outcome; it is plainly declared that “the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever” (11:15).

8 See *Patmos Visions* on the vision of *The White Horse*, pages 189 et seq.

The two movements here referred to answer respectively to the measuring of the temple of God, and the casting out of the court of the Gentiles. (For the particulars see *Patmos Visions*, pages 332–359.)

In the sphere we are now viewing (that of *the Kingdom of God*) what chiefly impresses me is that, of all that was accomplished by the Protestant Reformation of four hundred years ago the result which has exerted by far the greatest influence upon human affairs and world history is *the translation of the Bible into the various languages now spoken on earth*. It would seem that the Reformation had been Divinely ordained for that very purpose; and that all other results that have issued from it were incidental and subsidiary. So immensely great a thing is it to make the Bible speak in all the different tongues of the nations of the earth that we search the history of the world in vain for a work that is to be compared with it, either as regards its nature or in respect to its consequences. For the Word of God, spoken “in tongues understood of the people” (as the *Book of Common Prayer* quaintly phrases it) is the divinely ordained instrument for the completion of the Church of God, symbolized in Revelation 11 by the measuring of the temple of God; which work it accomplishes by publishing among all nations the saving truth of the gospel of Jesus Christ.

It should be carefully noted that this *publishing of the salvation of God in a diversity of tongues*, is the special work that was miraculously begun on the day of Pentecost. For the outstanding feature of the events of that day was the hearing by every man (of the many nationalities there represented) *in his own native tongue*, “the wonderful words of God”; that is to say, *the raising up of Jesus Christ from the dead, His exaltation to the throne of God in heaven, and the sending forth of the Holy Spirit to bear witness thereto*. Therefore it is of the utmost significance that the work begun on the day of Pentecost, accompanied by mighty manifestations of the power of God, was, after an interruption of over a thousand years (the “dark ages”), resumed at the time of the Reformation, amidst world-shaking events; *and that it has been presented uninterruptedly and with steadily increasing vigor ever since*. And what adds greatly to the significance of the fact just noted is that, even in the present hour of noticeable spiritual decline, the work of *circulating the Scriptures in the languages and dialects of the day*, instead of slackening, as might be expected, is *advancing at an accelerating speed*. Indeed the rate of the acceleration of this work is a very remarkable phenomenon — impossible to be accounted for upon naturalistic grounds — and no world is dividing itself into two great camps; the Christianized nations against the pagans; the western peoples against “the kings of the east” (Revelation 16:12); while unclean spirits like frogs, such as *Militarism, Bolshevism, and Modernism*, “go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty” (Revelation 16:13, 14). Since that battle comes under the sixth vial, it lies near the end of the day of wrath. Therefore, by the fact that the preparations for it are already advancing rapidly, we may be sure the *beginning* of that day is not far off.

With Russia definitely split off from affiliation with the Western nations, and identifying herself with “the kings of the East,” the situation is serious indeed; for the latter outnumber the former three to one. The immediate effect is that the nations of Europe are compelled, as a measure of self-preservation, to present a united front to this combined Red and Yellow peril; and the only practical way to do this is to clothe the League of Nations with the powers of a *Superstate*, and to provide it with “*great iron teeth*.”

Much more to the same effect might be adduced; but enough has been said to show that, from both internal and external conditions, strong pressure is being exerted upon the nations of apostate Christendom, tending to force them into the adoption of political measures which will inevitably bring about the fulfilment of the visions of Patmos, and of all that has been written aforetime concerning “*that great and terrible day of the Lord*.”

Moreover, it gives the assurance that the work will *shortly be finished* (Revelation 16:17).

Another extraordinary fact in this connection is that peoples and tribes, numbering millions of souls, which a few years ago had *no written language at all*, no characters, no alphabet, *now have the Bible in their own several tongues*. Is there anything more marvelous than this among the happenings of these stirring times?

Thus, it is that the work begun at Pentecost is going forward at an amazing rate in our day — in so much that the reaching of the remotest confines of the habitable earth with the glad tidings of God's salvation, is now a matter of but a very brief time. Indeed, when we consider the number of missionary societies and Bible societies that are devoting themselves to this work independently of each other, we are warranted in saying that “the end,” whereof our Lord spake in Matthew 24:14, may “come” any day.

This work is to me, as I have already stated, the enlargement and completion of the great miracle of Pentecost, which consisted in this, that the mighty fact of the resurrection of Jesus Christ from the dead and of the coming of the Holy Ghost from heaven — with the revelation of what the fact means for all mankind, even to those that were “afar off” (Acts 2:39) — was *published in the languages of the heathen world*. This work, however, — the consummation of the miracle of Pentecost — is a thing whereof but little notice is taken, because it does not lie upon the surface of affairs. I am urgent, therefore, to press it upon the attention of the people of God, seeing that the great issue of “the end” of this day of salvation, and the coming again of the Lord from heaven, depends mainly upon it.

We now turn our attention to the other side of the picture, and take a glance at

### **The Kingdom Of Satan**

When we survey the three great fields of human activity — the *Industrial*, the *Religious*, and the *Political* — and note the mighty forces that are operating in them, we perceive that here also the most notable phenomenon is the amazing *celerity* at which everything connected with the life of individuals and of nations is rushing ahead. Nobody knows where he is going, but all are in a tremendous hurry to get there. And the speed is not only great, but it is *accelerating*. In fact, among the social phenomena of the day, *acceleration* is the most distinctive feature; and this has been especially noticeable since the era of the world war of 1914–1918. That cataclysm seems to have infused diabolical energies into all the agencies and instrumentalities of evil. The straining after higher speed in autos and airplanes is but a sign of what is taking place in all departments of life. Everybody and everything is rushing ahead at breathless speed. The whole world is now acting as if it were aware that, like its prince, it “*hath but a short time*” (Revelation 12:12).

This field of observation is so broad, the actors and factors therein are so numerous, and the movements are so complex, that no one could possibly comprehend in detail a thousandth part of what is going on. Yet it is quite possible to discern the main drift of things, and to determine the direction and probable outcome of the more important of the movements that are now in progress. To a few of these I will briefly refer, taking the three great departments of human affairs in this order: 1. *Things Industrial*; 2. *Things Religious*; 3. *Things Political*.

#### **1. Things Industrial**

In the great field of business (industry and commerce), the two-fold tendency towards *expansion* and *consolidation* continues with unabated energy. There has been a marked change of late in the policy of the government towards “trusts” and “combines.” Instead of strong opposition, there is now benevolent approbation. The consolidation of railroads and of other business enterprises is favored, instead of opposed. The principal governments of the world themselves went into business, and on a very large scale, during the great war; and that seems to have made a marvelous difference. It has served to bring business and politics quite close together. Furthermore, business is taking on more and more an international character. The growing importance of *oil* as a source of power for transportation purposes, and for military and naval uses in particular, has had much to do with this; for but few of the leading nations have within their own borders sufficient supplies of that indispensable commodity for even current uses. Especially is *Finance* assuming a thoroughly cosmopolitan character. “International Finance” is now an established institution. The supremacy of Mammon, and the universality of its empire, are clearly recognized. And so the building up of “Babylon, that great city,” keeps pace with the building up of the temple of God; each in its own sphere, and upon its “own base.” The development of things in this line will continue until *the end* of the days of the voice of the

seventh angel. It is not necessary therefore that there should be any striking developments in this department of human affairs before those days *begin*.

## 2. Things Religious

In this field, there is intense activity. The movements are many and various; but they have a common trend and converge to a common point. Rome continues unswervingly in the pursuit of her single aim, to sit in the seat of supreme authority over the nations — in other words, to ride upon the great beast. That her political influence is increasing is apparent to all. For proof, it is sufficient to point to the fact that, for the first time since the Reformation, England has entered into diplomatic relations with the Vatican; and that the attitude of Italy and of France towards the claims of the papacy has undergone a marked change, in the direction of amity and concord, within a few years. In order to the fulfillment of prophecy it is not necessary that any alteration should take place in either the policy or the organization of that ancient system of deception and error. But the visions of the Apocalypse would lead us to expect *the combining of all* the religious elements of Christendom that are hostile to the faith of Jesus Christ; and this is going on at a rapid rate among various Protestant bodies, notwithstanding the collapse of the famous “Inter-Church Movement” of a few years ago. This too, I think, is the tendency of the present-day movements classed as *Liberalistic* or *Modernistic*. The basic principle of all these, no matter how diverse their form, is *Humanism*, the exaltation of *man* to the place of *God*; whereof the cardinal doctrine is in the inherent nobility and goodness of man, his progressiveness, and his sufficiency, by means of his own efforts and devices, to save himself and regenerate the world.

The notion of “evolution,” which has such a prominent place just now in public discussions, has ceased to be a scientific theory, and has become strictly a *religious dogma*. That is why men are ready to fight for it. No one ever gets hot over a question of scientific truth. Even those classed as “scientists” (who are not different from other men) when they profess faith in evolution, and contend for it, do so not as scientists, but as religionists. Evolution therefore is not irreligious. On the contrary, it is essentially and intensely religious. It is the basic doctrine of the religion of *Humanism*; the design of its author being thereby to displace God the Creator and Sustainer of the universe, and to enthrone Man as supreme in nature, and as being *accountable to no one for his conduct*.

At the present moment Romanism and Modernism are, to all appearances, directly opposed to each other. But while the former is stable, the latter is in a state of flux; so that the now existing differences may be readily compromised. Rome cares little what men believe, provided only they conform outwardly to the system and acknowledge the authority of the hierarchy. In my unconverted days, I was told on good authority that I could become a member of the “Church” (of Rome) without discarding or modifying my pantheistic and evolutionary beliefs. The essential matter is that the basic principle of *Humanism*, that is to say, the salvation of man *by his own works, common to both*, and is *the central doctrine of both*. Therefore, it needs only the continued working of the same forces, in the same general direction, to bring about the unification of all the apostate systems of Christendom; for the thought of “one Church,” “one Brotherhood,” is more and more taking hold of the imaginations of men. Moreover, that consummation may be, and very likely will be, precipitated by some crisis or convulsion of such a sort as, in the present state of human affairs, might happen any day.

Therefore, just as we are able to foresee the full development of “Babylon, that great city” as an event of the near future, even so can we also foresee the early manifestation of that mother of harlots and abominations of the earth, “Mystery, Babylon the great.”

## 3. Things Political

Here is where the energies in operation are the greatest, the movements the swiftest, and the signs the clearest. There is no need of unusual discernment or of close observation to make one aware of the real state and drift of things in the field of world politics. For those who are thoroughly conversant with the affairs of the nations, and who take leading parts therein, are themselves proclaiming, loudly and unceasingly, the near approach of a catastrophe which, they tell us, will be of worldwide extent and of unparalleled magnitude; a catastrophe of such sort and such scope as (if suf-

ficient measures be not taken seasonably to avert it) will plunge the whole of human society, the whole of Christian civilization, and of mankind itself, into utter and irretrievable ruin.

Such being the prospect that immediately confronts the world, what measures will the leaders of the world adopt in order to avert it? What measures *can* be devised that would avail to save the world from its impending fate? Compacts among the nations are but ropes of sand, mere “scraps of paper”; and no one understands this better than the political leaders themselves. What then? Human wisdom and states craft can suggest but one expedient, in this desperate situation, a *Super State*. Nothing else is in view. And indeed the nations that live most in dread of another war *have already committed themselves definitely to that plan*. For the “League of Nations” is no longer an experiment, but an established institution. Let us then open our eyes wide to the startling fact that *the final embodiment of world-government has already appeared upon the scene*. Thus the prophecies of the end are being fulfilled in a most unmistakable way before our eyes at this very moment.

One thing we often hear by way of dissatisfaction with the League as it now exists, is that it lacks “teeth”; that is to say, it is without means to enforce its decrees, and to deal punitively with the nations who would resist them. But *teeth* belong to maturity, and the League is yet in its infancy. Measures are being taken to supply this deficiency, and they will be effectual; for Daniel, in beholding this beast, was especially impressed by the fact that “it had *great iron teeth*” (Daniel 7:7). That the lack of “teeth” will be met, is further indicated by that part of the prophecy which shows that men will come to regard the beast as invincible, saying, “*Who is like unto the beast? Who can make war with him?*” (Revelation 13:4). So let us realize that the framework of the super governmental system of John’s visions already exists; and that a compelling motive for investing it with supreme authority and with irresistible military power also exists, in the recognition, on the part of all the statesmen of Europe, of the *absolute necessity* of maintaining “world peace,” the alternative being utter ruin.

Such is the political situation as it actually exists at the present moment; and inasmuch as we are now considering nothing that is in the least speculative, nothing but what is recognized as the plainest of plain facts by all who are acquainted with that situation, I would urge every reader to make whatever mental effort may be necessary in order to comprehend it. What follows will, I hope, be found helpful to that end.

### **The Inevitableness of the Predicted Outcome**

One thing that forcibly impresses me as I reflect the present political situation, and the current political developments, is the *inevitableness* of the outcome. Usually when a danger is clearly foreseen it can be averted by the concerting of timely and effective measures of prevention. But here is a frightful danger looming up and approaching rapidly; this danger being of a nature so peculiar and paradoxical that the only conceivable measures for preventing it do but make it the more certain to happen, and the more ruinous when it does happen. This is the paradox of paradoxes; but however paradoxical, it is nevertheless true. For, in view of the threat of another war, one that will be waged with novel and truly diabolical appliances, the nations are under, the strongest compulsion to “preparedness”; and yet, as men high in world politics, have pointed out again and again, it was the principle of “preparedness” that brought on the recent world war and that gave it the character of unparalleled destructiveness. Moreover, as has also been pointed out by high authorities, it is the devotion of the “great powers” of the world to the same principle that makes the next war a moral certainty, and that insures to it a potency for slaughter and destruction such as has never been approached heretofore, and such as nothing human and mortal could possibly survive. Here then is an extraordinary and unparalleled state of things; namely, that *the more earnestly and vigorously the nations prosecute the only conceivable plan of successfully meeting the threatened catastrophe, the more certain do they make the happening thereof, and the more horrible its consequences*.

This has been clearly apprehended by the statesmen of the nations, great and small; and the only alternative they can think of is the *Super State*.

## Aviation

Let me here call attention to a concrete illustration of this important point. Among the developments of our times, there is nothing that is viewed with greater admiration, or upon which the modern man more complacently prides himself, than the progress of *aviation*. And truly it is a marvel. What a commentary then upon human nature is supplied by this greatest of human achievements! What a revelation of human nature have we in the fact that *the more marvelous the achievements of man, the more man has to fear from them!*

And men unenlightened by the Scriptures are well aware of this. For, speaking on the subject of the frightful menace of the airplane, especially in conjunction with other recent developments in methods and appliances of destruction, a prominent English journal remarks:

“It has been noticed for a long time that we moderns have immensely increased the physical appliances at our command, and *especially our means of hurting one another*, without any corresponding improvement *in our characters*. And now an ironical fate would seem to have put a climax to this kind of *evolution*, by giving nations an unthought of freedom to murder other nations, and taking away from them most of their former power to keep murderers at a distance from themselves.”

England is the most influential of the nations that are directly involved in world-politics; and England, more than any other, has reason to fear, and does fear, this new “terror of the air.” Heretofore the command of *the seas* was all that was needed to protect Great Britain from her enemies, and to keep open the lines of communication with her several colonies, upon which she depends for supplies of food and raw materials. But a new situation has arisen. Prospective enemies have now at their disposal weapons that could make the centers of population and industry of the entire country a desolation and a series of charnel houses in the course of a few days; and *against which no means of defense exists, or can be imagined*. The Chief of the British Air Staff has lately called public attention to “the terrible extent to which the means of air *attack* have outdistanced the means of air *defense*.” He declares that “more bombs could now be dropped upon London in *one day* than were dropped upon it in the *four years* of the great war”; and that they would be “of a far more lethal and generally destructive character.”

What then must needs be the plan of action of a nation so situated, in the event of an outbreak of war? (And what is true as to England is true, to a greater or less extent, of every nation). Manifestly, as the above quoted English journal points out:

“With effectual defense so past hope, any future war must take the form of an *immediate and enormous competition in the destruction of civilian life and property* ... Available air forces, it is held, would so obviously go farther in *offense* than in *defense*, that *defense* would scarcely be attempted.”

How urgent therefore the need of the *Super State!*

From the foregoing may be clearly seen the *inevitableness*, in view of conditions already existing, of a line of political developments that will bring to pass the fulfillment of those particular prophecies of Revelation that pertain to the final scenes of human history, and the catastrophic ending of “the kingdoms of this world.” The dread of the next war is upon all the nations. The horrible character thereof and the utter havoc it must work, are clearly foreseen; and this prospect is at this very moment, a dominant influence in the shaping of the policies of all the (so-called) “civilized” nations of the world. And yet, every measure prompted by that prospect does but make more certain and more dreadful the realization of it.

## “The Sea and the Waves Roaring”

We have thus far viewed only the state of things political among the christianized nations of Europe (“the *earth*” of prophecy). For it is from out of a combination of these, in political alliance with apos-

tate Christendom in its final development (“the great whore”), that the last embodiment of beast government (that represented by the *seventh head*) is to arise. But if we would understand the political situation *as a whole*, we must look beyond the confines of Christendom, and take note of what is going on among the outside nations, the restless and tumultuous “sea.” For while the statesmen of Europe are chiefly concerned on account of what each nation has to fear from its neighbors, there is also a great and growing apprehension of attack from the dark-skinned peoples of Asia and Africa. For there is just now a great and increasing agitation of “the sea” of the nations.

To begin with, we have to take notice of the portentous fact that Russia, that land of mystery and breeding place of horrors, *can no longer be viewed as a part of Christendom*. A leading magazine published recently an article under the title, “*Why Russia is outside Europe*,” which showed most convincingly that the real Russia of today, Russia transformed into what the spirit of *Bolshevism* has made it, is in the most complete antagonism to the characteristic ideals of “civilization.” Says the magazine referred to:

“By the ‘civilization’ of a country or race, we mean its approximation to European conditions; its ability to use our political nostrums (parliaments and ballot boxes), and our mechanical conjuring tricks (motorcars and electricity).”

But Bolshevism regards these fetishes of western “civilization” with undisguised and lofty disdain. Bolshevism is in fact a mighty reaction against the work of Peter the Great, who sought to fashion his country after the model of the states of Europe. But true Russians, we are told, have always hated all that was representative of the Europeanization of their country, “feeling it to be artificial, almost satanic.” And now the Bolshevistic revolution has swept out of Russia practically every trace of European civilization. Our authority says: “Bolshevism is purely nihilistic and destructive in its action, as all who have had personal experience of Soviet rule will agree.” Yet the masses of the people, despite all their miseries, have no desire for a different sort of government. “They have a boundless confidence in the future of their country which nothing can shake. They are just waiting patiently and resignedly, and with a great confidence, for what may come.”

The spirit of Bolshevism, which encountered strong resistance in the West, finds the most favorable conditions for its rapid spread eastward. The present disturbances in China are due in large measure to Bolshevistic propaganda; for truly “the *yellow* races are turning *red*.” Meanwhile the chief of the military forces of Russia says: “The Red army must prepare for action; for the moment is approaching when the Communist Internationale will lead millions of proletarians into the fierce battle of labor.” What seems to be immediately in prospect is an Asiatic Alliance; and the most significant feature of the situation is that in that *Asiatic Alliance*, *Russia* is taking the leading part. As to this, a newspaper correspondent writes from Moscow:

“The cornerstone of the Asiatic block has indeed been cemented by the reinforced friendship between China and the Russian Soviet Union ... The leaders of Chinese thought and the vanguard of an awakening independent China are coming to feel more and more that Soviet Russia is their natural ally against the encroachments of the Western Powers. The conviction is deepening that when China shakes off the lethargy of the feudal centuries, and attempts to unify her disintegrated empire, Russia will support her in the struggle to discard Western dominion, economic and political alike.”

In corroboration of the above, a British consul in China has estimated that “China will go ‘Red’ within five years.”

Thus, it is evident that Russia now stands wholly apart from Christendom and Europe, and in definite alliance with the Asiatic nations; into whose peoples she is systematically instilling a racial self-consciousness, and fostering a spirit of deadly hatred toward the white races.

The developments of the political situation in China are becoming more and more, even as I write and revise these pages, a matter of solicitude to the western nations, who, in comparison with the dark-skinned races, are a small minority. The following press dispatch from London, under date of



July 12, 1925, will give an idea of the seriousness of the present state of affairs in the minds of those who are best able to form an estimate thereof:

“London, July 12. — The ominous events in China, Morocco and India apparently are the preliminary stages of an unparalleled war to death between the white and colored races, with the Pacific as the central battle ground, writes F. Britten Austen, noted English author and frequent contributor to the *Saturday Evening Post* and other American publications, in the Sunday *Pictorial* today. He firmly believes the world is almost blindly rushing into a struggle which is being incited by a shrewd Bolshevik campaign, and which will make the fall of the Roman empire look like a small local affair in the destinies of the white nations.

“‘The shadow of a war cloud in the East is falling darkly upon the hitherto sunny world supremacy of the white race,’ writes Mr. Austen. ‘It is unpleasantly possible that the cloud may be cloven tomorrow or the day after, but inevitably, by the lightning flashes of war. The white man’s prestige will disappear when the savage, barbaric millions from Africa and Asia can defy the white man.

“‘The white man has forcibly fed the ancient populations with the newest theories of education, politics, and social custom. He has fatuously presented them with thousands and thousands of cinemas showing the white races in a contemptible light. He has committed the crowning folly of leading the colored races into battle against white men. In Africa, India, Indo-China and China, tens of thousands of demobilized war auxiliaries have returned to spread the wondrous tale that the white man is not invincible.

“‘The colored races hate the white man with a hate whereof we have no conception. Moscow’s one great reiterated hope is that the innumerable millions of colored races will rise and massacre the white man. They have used feverish propaganda to accomplish this. They count cunningly on Japan. Although Japan is equal with the western nations in the war of commerce, the white man insultingly treats her nationals as an inferior race. Her population is desperately over-crowded, but the white man denies it an outlet. Japan could fight a war against America or Great Britain, or both, with a reasonable prospect of at least temporary success. If she should, the whole world’s colored races would seethe in fanatic excitement.”

Reports to the same effect come from other quarters of the Orient, especially from India and all Mohammedan countries. A student of conditions in Moslem lands writes on the theme of “Islam in Change”; and from a broad survey of the facts, he reaches the conclusion that “Christianity and Islam face each other for world decision” (meaning, of course, what *the world* regards as “Christianity”).

### “The Twilight of the White Races”

Still more recently the apprehension of observant people that the white man and his “civilization” are soon to be overthrown by the dark-skinned races, has been expressed even more forcefully in the writings of men who evidently are not enlightened by the Scriptures. In this current year (1927) I have read reviews of two volumes, one by a prominent French writer, the other by a German scientist; both based upon the results of wide research and well fortified with facts drawn from nature and experience, and both finding in the present trend of things clear indications of the early downfall of the white man’s “civilization.” One book appears under the title of “The Twilight of the White Races,” which indicates clearly enough the author’s main thesis. The other is particularly impressive in view of the present-day popularity of the doctrine of *evolution*. For the author, writing from the standpoint of an evolutionist, gives physiological facts, which go to prove that the negro is decidedly farther removed from the ape than the white man is. It follows, on the assumption of man’s evolution from brute ancestors, that the negro is farther advanced than the white man, and that supremacy on earth is destined to pass from the latter to the former.

Therefore, whichever way we look, the same conditions prevail; and there is, moreover, a remarkable unanimity of opinion among competent observers as to the significance of those conditions. The whole world is dividing itself into two great camps; the Christianized nations against the pagans; the western peoples against "the kings of the east" (Revelation 16:12); while unclean spirits like frogs, such as *Militarism*, *Bolshevism*, and *Modernism*, "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Revelation 16:13, 14). Since that battle comes under the sixth vial, it lies near the end of the day of wrath. Therefore, by the fact that the preparations for it are already advancing rapidly, we may be sure the *beginning* of that day is not far off.

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