

mark the periods which correspond so exactly with these in the Jewish parallels. It is not an imagination that the Jewish and Christian ages are type and antitype—the apostles and prophets testify to their correspondency. Nor do we rely merely on the parallels in proof of the harvest work of the Christian dispensation now in progress: this harvest, as already shown, is otherwise marked—both its beginning and its close. The Jubilee cycles prove that our Lord Jesus was due to be present and begin the restitution work in the fall of 1874 A. D. And the Parallelism above referred to shows that date (1874) to correspond exactly with the anointing of Jesus as the Messiah, at the beginning of the Jewish “harvest,” at the first advent. The “Gentile Times” prove that the present governments must all be overturned before the close of A. D. 1914; and the Parallelism above shows that this period corresponds exactly with the year A. D. 70, which witnessed the completion of the downfall of the Jewish polity. A reasonable question, then, in view of all this, is, Are these time-correspondencies mere accidents, or are they of the same divine ordering which we have seen arranged the other affairs of the fleshly house as shadows of the realities of this dispensation?

No, they are not accidental: undoubtedly the same all-wise One who taught us through the Chronology that six thousand years from Adam's creation ended with A. D. 1872, and that the seventh thousand, the Millennial age, began there; who through the Jubilee cycles taught us that the Lord would be present and the Times of Restitution begin in the fall of 1874; and who through the Times of the Gentiles showed us that we must not expect these things to be done in haste, but by seemingly natural means covering a period of forty years, has in these Parallel Dispensations marked by Israel's “double” given us evidence which not only itself teaches clearly the Lord's presence, the harvest