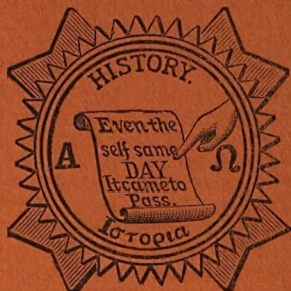


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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CVI.

Ninth Set. 2.

JULY, 1899.

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

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N.B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

CONTENTS :

SOME SORT OF SECRET SATISFACTION.

St. John's Gospel. An Inheritance Rectified. More About the New Testament. Miscellaneous Facts Squared in the Circle of Inspiration.

We have **GUM LABELS** like the following on hand.
Divide them diagonally and so multiply them by two.
Send for some and for circulars, to hand to friends.

Cut on lines

Professor 

EDITOR of The Our Race Library, and

PUBLISHER and IMPORTER of
Anglo-American Literature.

**NEW HAVEN,
CONN.**



**Our Race Publishing Co.,
NEW HAVEN, CONN.**

[SUPPLEMENT to Our Race Leaflet, No. CV. Paste or tip it in (table out) over page 7.]

A correspondent (a coal merchant) writes us an excellent letter anent our own recent typographical error (in the last Leaflet—CV). He was the only one who caught it; why did not *you*? But he goes into side issues, and seems to doubt the one-year ministry, because, forsooth, none of the commentators have backed it up. But in an immediately subsequent letter he himself admits that, on investigation of John's Gospel much on the foregoing lines, he does see a glimpse of the light thereon. This shows us that he is a fair man. That is enough for us; he will come out all right. Our brief reply to some of his positions is as follows, and the preceding discussion of John endorses much that he has found out by following up what we advise all of you to do on page 21, Study Number Fifteen.

NEW HAVEN, CONN., July 10, 1899.

MR. J. P. H.,

B., M.:

Dear Brother Militant—Thanks for your memorandum as to the printer's error and my carelessness in the very table I was endeavoring to set plain in the last Leaflet. Am glad you read matters closely. But between you and me, I wish that even *you* read them yet more carefully. To explain myself: the sixth hour *was* out of place in the table. It belongs at 6 P. M., as you may understand it by your own modern watch—let the commentators alone! You are a little bit too credulous when you bank upon your commentator-fortified statement that "this incident, all agree, occurred at *high noon*, equal twelve o'clock." Now my very dear friend, "all agree that the ministry, and avocation, were three and a half or more years," but I can, I fancy, disagree with all of them—for proof sake. The fact is, that in which all are said "to agree" generally needs investigation, and will usually be found to be somewhat mixed up. The error in Leaflet CV. was a typographical one, not a mathematical one. The harmonists find, some of them, three to *six* Passovers! They dare not alter anything that they copy from each other! But I dare alter everything that I cannot copy from the Text. John vi. 4 either agrees with the account of the same thing as related in Matthew, Mark and Luke, or Jesus Christ fed five thousand people miraculously twice, took up twelve baskets each time, and did it with the same amount of original material. Matthew, Mark and Luke put this at just before the Passover preceding Crucifixion, and John's reference (if not an interpolation) is a mere date to make your mind and mine harmonize

with Matthew, Mark and Luke—unless you want to multiply incidents, which I question. I am thoroughly satisfied that the Avocation (from Baptism to Crucifixion) was exactly sixty-two weeks—no more, no less (Daniel ix. 26)—and that the four gospels harmonize thereon, and I care no more for the harmony of the Schools and their resultant *discords* than I do for the teachings of my old-fashioned teachers. If a man does not gain wisdom as his years increase, and does not exceed his own teachers, as of course he should, where on earth is progress? But as a matter of fact I hold to nothing until it is proved.

You come from the land of turtles, terrapin, etc. I like them. Knew them as a boy. I have seen their heads hang on to a thing that was placed between their teeth, and their plucked-out hearts beat in the sunlight until the sun set, or until the sun dried up their ligaments. Now I am following on to know a few incidents of truth by proof, and the so-called harmonists are welcome to sterility while progress moves on with us, if you will, and with me anyhow, whether you will or not! This is merely plain, so as to state my position and to enforce you into a revision of your own. Particularly if you are frozen to the opinions of others who certainly have never *proved* a solitary thing that they have uttered.

Now, my dear friend, I mean all this in good part and you, I know, will understand it in the same. The only way for you to see the other side is to see both sides from the inside, and if I get the chance you may bank upon your last atom of fuel that I will establish the case, or give up the issue, upon discovery of a flaw—unless I can explain the flaw and correct it.

Yours, as ever,



NEW HAVEN, CONN.

My Dear Friends—Accidents occur in the best regulated families—even in Gideon's—and sometimes upon the very topics that one has set out to make strait for wayfaring people. Such an accident occurred in the last Leaflet, No. 1, Ninth Set, June, 1899, under Roman system according to John.

You have all heard of devils? Well, there are various kinds of devils and their name is legion. A great many doubt the existence of even a personal or head devil. I firmly believe in his individual existence as Lucifer, Satan, etc. For instance, I see no earthly reason in the statement that an impersonal adversary—a nonentity—struggled with the certainly personal Michael for the body of an historical Moses (no one disputing the literal personality of Michael) and his adversary had as much personality as you and I. Now, the personality of the

devil is a fundamental tenet of faith based on revelation. But all this is merely incidental. In common modern parlance there is a thing called "the printer's devil." You have all heard of him; he plays pranks with the type, and, as publishers and printers know, his worst prank always occurs where least expected and at the most inopportune moment. In the late Leaflet we published a table of John's arrangement of the twenty-four hours of the day. We used the same form—that is, the one employed for the other tables, and rearranged it for this—the most important of the four! As bad luck had it we failed to revise that table, presuming it O. K., and there is where the printer's devil got in his innings. We have, however, revised the table, having discovered his mistakes, and we send you herewith an extra supplementary sheet to paste in right over page 7, and make the reading understandable.

John iv. 6 refers to six o'clock in the evening, at the end of a day's journey, really the beginning of another day on the Hebrew scale, and, being Friday, the rest of the two days covered Friday and the Sabbath day. John i. 39, as you will see, slips up to the tenth hour; otherwise, unless you discover other errors in the harmony, the four tables stand corrected.

We are rather tickled, however, to find that but one of you "*lapped*" with sufficient scrutiny to detect this error; we saw it ourselves as soon as issued, but of course too late. Let this be a lesson to all concerned. We aim to issue matter that fits the facts; so do "read, mark, learn, and inwardly digest" what we, of all men, set before you: and hesitate not to raise questions if you find a shortcoming, or sayings hard to understand. Perhaps Peter could and would have helped even Paul, had the latter written to him upon specific matters. At any rate, write unto us if we do not satisfy, and settle things, and, D. V., in due time we will amend, apologize or fortify.

MEMORANDUM TO STRANGERS.

Query: How Strange are You? Perhaps We Agree!
"Can Any Good Come Out of Nazareth?"
"Come Thou and See."

This Leaflet will undoubtedly fall into the hands of many who do not know us. Well "we" are *not worth* knowing—but we do know some truths *that are*. We have not aimed to make money in this work—but to make friends for it. The only enemy that has ever plucked a friend out of Gideon's Band is Death. His victory is but temporary. If aught herein strikes the clear note of your own desire for truth in such, trust us with a dollar, for samples of somewhat more, and if then awakened out of sleep, "buy oil" of those who sell IT—try a gallon or so and see if it will burn! How on earth can you tell if you don't try?

THE OUR RACE PUBLISHING Co., New Haven, Conn.

THE ROMAN SYSTEM.

(Ephesus.)

HOURS OF THE DAY ACCORDING TO JOHN.

ONE DAY.	A. M.	1st Hour.	Midnight,	12- 1	A. M.	
		2d "	NIGHT.	1- 2	"	1st Cock Crow.
		3d "		2- 3	"	2d " "
		4th "		3- 4	"	These were
		5th "		4- 5	"	" Bugle Calls!"
		6th "		5- 6	"	John xix. 14.
		7th "	Sunrise,	6- 7	"	
		8th "	DAY.	7- 8	"	
		9th "		8- 9	"	
		10th "		9-10	"	John i. 39.
		11th "		10-11	"	
		12th "		11-12	"	
	P. M.	1st "	Noon.	12- 1	P. M.	Six Explicit
		2d "	DAY.	1- 2	"	References in
		3d "		2- 3	"	all.
		4th "		3- 4	"	
		5th "		4- 5	"	John iv. 6.
		6th "	Sunset,	5- 6	"	{ John iv. 52.
		7th "		6- 7	"	{ John iv. 53.
		8th "		7- 8	"	
		9th "	NIGHT.	8- 9	"	
		10th "		9-10	"	
		11th "		10-11	"	
		12th "		11-12	"	Midnight.

John xi. 9.

SAINT JOHN'S GOSPEL.

Prof. C. A. L. Totten Argues that Sections Have Been Transposed.

ACCEPTED GOSPEL IN WRONG ORDER.

An Important Chronological Discovery—Prof. Totten, Whose Studies Have Demonstrated the One-Year Ministry of the Saviour, Submits an Interesting Analysis.

By Prof. C. A. L. Totten.

In the present article I desire to unfold, in an off-hand manner, in that I write chiefly to off-hand simple-minded people, several significant things, things for all concerned to think about. There are a few, and but a few, that one can count upon as "thinkers," but surely we can count upon quite a number in this community who have traveled with us long enough in these past years as thinkers upon new lines as such; and feel that these at least do weigh all sides of every topic and adhere only to the weightier side in conclusion, whatsoever may have been their own, or our own ideas in the premises heretofore. At present I shall take John's Gospel as an example, and discuss thereon matters that are now of present moment, as they are matters of present truth in its season.

Taking the returns as we find them St. John the Evangelist was the youngest and best beloved of all the twelve.

**New Haven Register, July 30, 1899.*

original apostles. He likewise outlived all of them, and doubtless was familiar with the Gospels of Matthew (both in Hebrew and Greek), of Mark, and of Luke long before the time arrived at which he himself found it necessary and convenient to publish his own Gospel as, so to speak, an official supplement thereto. He very naturally avoided ground already covered by his literary predecessors, and, save in very isolated cases (where for cause he retouched incidents of common record) he confined himself to matters that fell in and about Jerusalem, and were of immediate relation to the solitary one-year soli-lunar ministry of the Saviour. His main object was to establish an officially punctuated record of the "acceptable year," in fact, of the 62 weeks which Messiah, according to Gabriel, via Daniel, was to be occupied in, between his annointment and his cutting off (Daniel ix, 24, 26).

Now John, because of all this, was a first-class witness, and his evidence is primary in the premises. If this be not so, who of the disciples could have testified with greater weight? He was familiar with everything from the beginning to the very end, had traveled with John the Baptist himself throughout his own ministry, and had followed on to know the next degree so soon as his former teacher intimated the presence of their mutual master.

The most noticeable feature of St. John's writing is its habitual and systematic order. This is clearly apparent in the Revelation of St. John, in his Epistles, and also in his Gospel itself, which, save for a single (at present) proleptic section (chapter vi, 1-71) is in strict chronological order, and so to speak, may be regarded as a key to the entire combination—to the harmony or the composite of the four Gospels, to wit, of the fifth or final one, which we ourselves have in hand. We say (at present) "proleptic" (or anticipatory) "section," for the incidents related in this chapter (vi) of John's Gospel, are manifestly the same as

those related by Matthew, Mark and Luke, and which are located by them towards the very end of the entire Galilean ministry.

Now there are various ways of accounting for the present proleptic position of this particular chapter in John's Gospel, and advocates of the short ministry (such as Dr. Priestly, Mr. Mann, Dr. Carpenter, Mr. Page, and your humble servant, etc.) have adopted the one or another according to their judgment among the arguments at their hands. It is strongly contended by some of them, and with no little evidence in its favor, that verse 4 of that sixth chapter is an interpolation. We need not cite the reasons. We, ourselves, are disposed to regard it as an intentional method (John's own) of dating the incidents he was about to relate. If this chapter is in its original place as John wrote it, and if this verse is genuine, then it merely has a force that is similar to the same expression found in John xi 55, and, in fact, the entire chapter itself (vi, 1-71) belongs just before that very verse! that is, falls in between verses 54 and 55 of chapter xi. Take it out and put it there, even if only as a matter of curiosity and I opine you will come to leave it there.

If our readers secure two cheap copies of St. John's Gospel, for instance, of the small individual "pica" edition, (published by the American Bible Society at about 25 cents a pair, post paid,) of any local bookseller, (Judd, Augur, etc.), or failing them, then of the Our Race Publishing Company, New Haven, Conn., and will cut out of one of them the entire sixth chapter and transfer it to its proper place as above indicated, they will have, in so far as John alone is concerned, an absolutely straight, chronological statement of the facts as they occurred—at least in so far as they are detailed by him—for he merely supplements, Matthew, Mark and Luke.

Those who like ourselves have been

engaged in book making as a trade, in all of its phases, are familiar with the usual errors unwittingly committed by scribes, copyists, typewriters, proof-readers, printers and compositors, and know how easily, and how often words become misplaced, —frequently sentences, sections and sometimes whole chapters—because of the similarity of words with which they begin or end. Indeed as an author, I, myself, in making a final copy of my own work for publication, have frequently skipped sentences or whole sections, not at all through any special inadvertence, but because in looking up from my draft with the last word or sentence in my mind—its gist at least—and finding it, as I supposed, in what I was copying, have gone on from what I have regarded as the proper place—whereas upon comparing the matter later I have found that I had omitted an enclosed block in the period in its entirety—one which ended with a similar expression. This is the experience of all who write, of all who copy, of all who proof read, of all who print, of all who typewrite, and of all who publish, and that of all newspaper men of all degrees, yea, and if one thinks, of all newspaper readers; your own for instance.

Now upon subsequent investigation, instituted to find out how I had come to make such a strange mistake, I, personally, have almost invariably discovered that it was due to similar words or phrases occurring at the end of two sections in close proximity; and that I had taken the last one as the one already copied, and so gone on from there—omitting what belonged in between. One is much more liable to make such mistakes if the work of copying, composition, typifying is stopped at such a word or sentence, and resumed sometime later. In such cases the mind retains only a general idea of the connection, and upon returning to one's work one opens it at what appears to be "the connection," and so goes on, in total ignorance of any error until the moment

of a subsequent discovery that he has made such a mistake. We believe that all who have ever been engaged in such work will agree with us that its congenital mistakes are common.

Let us now suppose that the manuscript of St. John's Gospel (and mind you in those days duplicates were always made in manuscript, and editions were produced by some hundreds of slaves at once) as it came from his own hand was written upon several parchments, according to the several distinct topics dealt with. Avoiding therefore the very plausible idea that in their subsequent transmission or multiplication, these sections may have become separated and then been "shuffled," so to speak" together, so as to bring chapter vi out of place, and to its present place—which might easily have occurred—we can present an even more plausible theory as to how a copyist himself may have effected the displacement inadvertently—and yet for all that "providentially." For it is manifest that (the one-year ministry being granted as true, and the proleptic position on this particular chapter being conceded—for both of which we contend) Providence itself—for there are no accidents—did permit the matter, and that more through the proleptic position of this particular chapter (vi) than through aught else, the true length of the ministry and of the life, and of the avocation of the Lord, etc., has been lost to the Christian world for some 1335 years. The harmony of the Gospels has thereby been rendered an impossibility—at least while Rome's dominance over "The Times and Seasons" lasted.

Now as a matter of fact Eusebius, later than 325 A. D., was primarily responsible for introducing the confusion of a "three and a half year ministry" into ecclesiastical and theological history. This was effected in the fourth century, and led right up to the closely following times of Rome. Twelve hundred and sixty years of darkness inter-

vened (Dan. vii: 25) the light was blasted, and it was not until the seventeenth century that its glimmering twilight began to re-dawn over the premises—nor until the end of the nineteenth, yea, nor even till our own small day, that the truth itself has begun to shine forth in all its glory. The one-year ministry of Jesus Christ is our own greatest discovery and it is the recovered key to the knowledge of the age to come.

Now at the sixth and seventh chapters, imagine the sixth chapter (and hold it open) transferred bodily to its perhaps original, and at least to its strictly chronological place—i. e., to be interpolated between verses 54 and 55 of chapter xi; and hold that open also, using three fingers, or much better, using three copies of St. John, so as to avoid the confusion of having to turn forward and back. It is worth your while, if you seek conviction, to use the best known methods under all circumstances.

Note now that chapter vi begins with the words "After these things." Note also that so does chapter vii. The Greek context being very similar—the gist thereof being exact in so far as "connection" in the mind is concerned. Note also that chapter vi relates to incidents that fell near "a feast of the Jews" (verse 4) and that chapter vii details incidents that fell at "The Jews' feast," the Greek expression being exactly the same in both cases.

Note also that the general sense of vi, 1; and vii, 1; is concurrent and note further that the concurrence between vii, 1; and xi, 54; (which precedes chapter vi when in its proper place) is still more intimate, while vi, 4, vii, 2, and xi, 55; are, with small linguistic differences but no inconsiderable relation, concurrent ones of similar idea and gist.

Now a copyist, having an original manuscript before him, sub-divided into topics with such similar beginnings, could easily have written down to, and including John v 47, and stopped work

for a spell; and would have stopped at just such a point for cause; because it is the end of a section, and a proper place to stop! He would have carried in his mind the fact, as a mental connection, that "After these things Jesus walked in Galilee, for he would not walk in Jewry," etc.

Upon returning to work he opens, or per incident or better still per "coincident" of any kind, suppose he finds his copy open at another section; nevertheless as the connection is the same (that is the mental "association of ideas" he expected to find) he does not, did not; would not; notice that the real connection has or had been broken! For instance, he opens at xi 54; noticing that it reads "Jesus therefore walked no more openly among the Jews," and just below he catches the expected words: "After these things Jesus went over the sea of Galilee," etc. For there are many other common expressions and ideas and collaterals in all of these several verses, and he knows he must begin with one that covers Galilee and initiates with "after these things."

So, he very naturally commences to copy chapter vi, 1 to 71, in a wrong place, instead of chapter vii 1 to 53, and lo the mistake is embodied in the text—and is permitted, (not accidentally, but providentially say we) to remain there until the very day when knowledge shall have been increased, and the ends for which the unfortunate but very human error was permitted, shall have been gained.

These days are ours, and the revelation of truth puts all before whom these presents come (no matter what theory they may adopt as to its origination and perpetuation) upon their own responsibility to accept or to reject it, upon fair argument and personal investigation—do not forget this—personal investigation!

Now Christ himself was set up for, so it is written, "A stumbling block, so that the workings of many hearts

might be disclosed;" that is so that the animus that governs men in their too often merely pretended search for truth, to hold fast thereto when found, might be made manifest. So, of course, the gospel of Jesus Christ (now in these latter days being revealed with manifest proof and irrefragible argument, novel we grant you, but now due) is set up as "a stumbling block," so that the workings of many modern hearts, many already having great riches, as supposed, for instance in higher critical premises and presumptive ones, may be disclosed—in order to make it evident whether they are "honest" seekers after truth or not! and whether at sight they will forsake all former things and stand therefor, as fair-minded men, when brought face to face with facts. Test your Sunday school teacher in these premises, and my advice is drop him, and go it alone, if he seems not "fair," and "able," and "honest."

At any rate, and omitting all further discussion, the following is the true chronological order of John's Gospel, and it is a key to the combination, or to the harmony of the four gospels and note here that in all important combinations there are several keys, or at least two or more parties who hold separate parts of the complete combination. It is so in this case. And we shall reveal yet another key D. V. in due time and one which throws the lock wide open:

**The Correct Arrangement of the Gospel of
Saint John in Order of Time.**

	Chap.	Verse.
Introduction	I.	1-18
28 A. D.		
After the 40 days	II.	19-51 1-12
Passover	III.	13-25 1-36
Return to Galilee.....	IV.	1-54
Pentecost	V.	1-47
Galilee	VII.	1

Tabernacles	VII.	2-53
	VIII.	1-59
	IX.	1-41
	X.	1-21
Dedication		22-42
As to Lazarus.....	XI.	1-54
29 A. D.		
Gallilean incidents.....	VI.	1-71
Final journey.....	XI.	55-57
	XII.	1-18
Jerusalem		19-50
Last evening.....	XIII.	1-38
	XIV.	1-31
	XV.	1-27
	XVI.	1-33
	XVII.	1-26
Final scenes	XVIII.	1-40
	XIX.	1-42
Resurrection, etc.....	XX.	1-31
Subsequents	XXI.	1-25

This gospel covers the interval from August 19, 27 A. D. O. S. (Chap. i. 6) to about April 12, 25 A. D. (Chap. xxi.: 15-25), or not much more than 603 days all told; only one year of which covered the solitary soli-lunar and "acceptable" year of the Saviour's ministry. The entire teaching of modern theologians (sic!) to the contrary notwithstanding. Correspondence solicited from all simple minded seekers after truth. N. B. The so-called "wise and prudent"—falsely so called—and the agnostics, yea, and the antagonistics—all higher critics, in fact—need not apply. (Vide Matt. xi., 23. Luke x., 21. I. Cor. i., 19-27, etc.)

C. A. L. TOTTEN.

New Haven, Conn.

MORE ABOUT THE NEW TESTAMENT.

THE CHRONOLOGY OF THE FIFTH GOSPEL.

AN EXPLANATION.

As a sample of our analysis, we now submit a brief section covering the final forty-six days that led up to and included the Resurrection of the Lord. It was upon the 1st of Adar that He delivered the prophecy that (upon an eighth day or after six intervening ones!) was fulfilled in His Transfiguration. Matthew, Mark and Luke are thus harmonized. It must have been Adar 15th when He got back to Capernaum, for it was upon the 15th that "the Temple Tax" is always collected. This tax was offered in the Temple at Jerusalem subsequently—generally the last Sabbath of Adar. It had to be collected thus early to be sent into Jerusalem for that occasion. Jesus was warned as to Herod on Adar 27th. This left him three days to remain in his territory—"to-day," "to-morrow" and "the third day." And so it came to pass that he crossed the Jordan out of Galilee for the last time upon Nisan 1st, which is the beginning of months and days upon the Mosaic System. All of these points are new, and in our analysis the entire matter is conducted down through all of the essential chronological elements, omitting none of the details. For instance, we have specified every Sacerdotal Cycle of twenty-four weeks, and each Course thereof, each day of the Avocation is dated upon the then current Old Style Julian System, as well as by week day, and on the Hebrew System. So, too, the various Sabbaths of the Lord are introduced by name and the Seasons, *et cætera*, itemized. The 365 Solar days from the Miracle at Cana, and the 354 Lunar ones from Nisan 14th, 28 A.D., to Nisan 14th, 29 A.D., run along and out with the 434 of the sixty-two weeks, and so forth. In this analysis it has been our aim to include *everything* that the most exacting scrutiny could suggest. And all this in such a way as not only to meet the scholar with an irrefragible harmony all along the line, but much the more to put before the simple-minded reader of the Word the truth, the whole truth and nothing but the truth, and so render him independent of the teacher and able to familiarize himself with any and all of the details for himself—

at any rate, to come into a knowledge thereof in so simple a manner that his education in the facts will go on, as it were, unconsciously. All of this is now completed in manuscript, and in spite of the vast expenditure that will be required to put it into print, and into hand, we are confident that the work will be a cheap one to the Church, and one of inestimable value far beyond its cost in dollars, though this may be thousands.

Note, therefore, this

CHRONOLOGICAL ITINERARY.*

N.B.—"A word to the wise is sufficient."

				A.D. 29.	
Matt. xvi. 28; Mark ix. 1; Luke ix. 27,	1	Feb.	T	Adar	
Jesus teaching in Decapolis;	1, 2	4	F	2	
Rests en route;	2, 3	5	Sab.	3	
working towards Cæsarea Philippi.	3, 4	6	S	4	
At last, on the 8th day, and so	4, 5	7	M	5	
after 6 intervening days, he comes	5, 6	8	T	6	
to Mt. Hermon, Matt. xvii. 1,	6, 7	9	W	7	
The Transfiguration, Luke ix. 28,	8	10	T	8	
"The next day," Luke ix. 37,		11	F	9	
Rests some where near "Dan."		12	Sab.	10	
Jesus journeys privately down through		13	S	11	
Galilee, out of Cæsarea Philippi, via		14	M	12	
Dan, Bethmaachah, Castel Nooum.		15	T	13	
Kadesh, Delata, Tarteaba. Sailed to		16	W	14	
Capernaum. <i>He pays the Temple tax,</i>		17	T	15	
settles a controversy,		18	F	16	
Rests at Capernaum a day		19	Sab.	17	
or so,		20	S	18	
and then starts away, on his		21	M	19	
final trip down through Galilee, teach-		22	T	20	
ing and healing all along the way:		23	W	21	
intending to go on through the midst		24	T	22	
of Samaria also.		25	F	23	
He rests somewhere in Galilee, and		26	Sab.	24	
crosses into Samaria, but is refused		27	S	25	
a lodging, so goes on,		28	M	26	
"To-day," Luke xii. 31.	1	Mar.	T	27	
"To-morrow," " 32.	1-2	2	W	28	
"The Third" day, 33.	2-3	3	T	29	

* Of STRANGERS who see fit to "plow with our heifer" we expect "credit"; which has been suppressed long enough. If you are of the *stranger* group, and secure a point or so here, and see fit to make use of it, kindly give the honor to one who has borne the dishonor of the press and pulpit long enough.

C. A. L. T.

The Jordan crossed into Perea	3	4	F	Nisan
Rests at North Bethany beyond Jordan,		5	Sab.	2
Journeys on down through Perea, along		6	S	3
the usual Jordan route, teaching and		7	M	4
Preaching: Salome, etc.		8	T	5
Comes towards South Bethabara,		9	W	6
Crosses Jordan, comes to Jericho,		10	T	7
Leaves Jericho, comes to Bethany,	1	11	F	8
Rests at Bethany. At close of this day,	1-2	12	Sab.	9
Supper at Simon's. Jerusalem in A.M. 1, 2-3		13	S	10
Bethany at night. " " 1-2, 3-4		14	M	11
" " " " 2-3, 4-5		15	T	12
" " " " 3-4, 5-6		16	W	13
Gethsemane, Crucifixion, Burial, 4. 6. 1		17	T	14
The Feast Sabbath, 1-2		18	F	15
The <i>Real</i> Sabbath, Luke xxiii. 56, 2-3		19	Sab.	16
Resurrection, Wave-Sheaf day, 3.		20	S	17

MISCELLANEOUS.

* * We sincerely trust that the trouble between England and the Boers will soon be adjusted. As the former is "Ephraim," so the latter (through the Dutch) is "Lot," and was there not an agreement between Lot and Abraham as to the division of the land? (Gen. xiii. 1-18.) No good has ever come out of a conflict between these two houses of herdsmen (verse 8), and it is our opinion that the oracles clearly imply the security of their little ewe-lamb to the brave and hardy descendants of our brethren. "*Verbum Sat., Sapientii!*"

* * England and America are also brethren, and represent by all odds the two leading peoples of the day. By their recent attitude at The Hague, and their cordial endorsement of all measures that make for peace, they have certainly reached "the first stage of 'Abolition of the Scourge of War,'" occasional bellicose utterances about the ownership of a few acres of mining camp upon Porcupine Creek to the contrary notwithstanding. The Alaskan boundary question will be settled by mutual common sense, by outside arbitration if necessary, but certainly not "by an appeal to arms."

* * We are encouraged by the replies to our CIV. Leaflet. We wish we had as good friends among the rich as we have among

the poor, and among the "wise and prudent" as among the foolish. But we truly thank our own family for numerous letters, not a few conveying much more than words and much more than mere sacrifice, and all conveying more than a modicum of the latter, in that it is oftentimes far more of a sacrifice not to be able to do aught than to do somewhat. But in Gideon's family there be no distinctions, and so whatsoever comes of our own efforts may God bless you all, and until we find time for some sort of a common answer, we pray you keep yourselves in patience as to an *individual* reply to your recent epistles. We feel that we can assure all to whom these presents come that their several letters, with enclosures, great or small, and with greater good wishes, have certainly come duly into our hands. We aim to save time at present, but in due time to send to each of our correspondents a suitable souvenir, and that will be the final demonstration that their letters to us since the issue of Leaflet No. CIV., are all in hand, contents noted, and duly credited. In the meantime, watch and work; work as you pray; pray as you trust, and trust as you believe; finally, believe only what you can in quiet confidence give evidence for, and if better evidence be forthcoming modify your faith unto a better standard.

** We desire to notify our little family of Gideonites that we now have a representative "Manassite" *en route* "to the front," and to bespeak for him, and his comrades, the same constant attitude of recollection in the presence of those who govern the affairs of men as you have unto usward. We refer to the fact that our son, Jim, who has lately graduated in Mr. Moody's school (Mt. Hermon, Mass., class of '99), has followed his inborn bent and, with our own full approval, has gone into the Army, to have a hand in Israel's expansion. He enlisted as a private in the ranks of the Thirty-first United States Volunteers, commanded by Colonel Pettit (our own successor at Yale). The regiment is now fully recruited, and is organizing at Camp Thomas (near Newport Barracks), Kentucky. We doubt not that soon—by September 10th, perhaps—it will be *en route* to Manila. The youngster has begun bravely at the bottom, but our latest advice is that he has been promoted to a Corporal. We congratulate him, and trust he will serve on St. Paul's basis of a true soldier in whatsoever grade he may be called to occupy. So chiefly do we ask for your own special concern for him and all related to his enterprise at the Throne of Grace. We have reason to know that the prayer of faith availeth much—albeit not necessarily all we ask for. Keep track of the Thirty-first United States Volunteers without respect to persons. Pray for Israel and her arms, that they may

be favored as they have been favored upon land and sea, and that the favor may result in favor upon favor unto all concerned—so that the truth may be published in the islands afar off, and the end for which these things have come about may soon be set in order to the manifest glory of God. Whatsoever tends to spread and manifest the truth makes towards the realization of God's plan of the Ages. Peace to the world can come in but one way—the appointed one!—and “Israel” is the elected Battle Axe. The Arms of Manasseh are equally *balanced*—the Olive Branch, of course, is best. But as it needs be that, as there are two sides to every question, the Bundle of Arrows at times must be put in evidence. Finally, “man proposes, but God disposes,” for “the Battle is the Lord's.” We wish the Thirty-first Regiment “good luck” (Prayer-book translation) in his Name.

A DIAGRAM OF The Ministries of John and Jesus.

27 A.D.	Aug.	19th.	}	{	15th year of Tib. Cæsar begins.	
	Sept.				1	John comes preaching in a Jubilo-Sab-
	Oct.				2	batic year.
	Nov.				3	
	Dec.				4	
28 A.D.	Jan.	8th.	5	}	Baptism. Avocation.	
	Feb.		6		1 .	The solitary
	Mar.		7		2 .	Soli-lunar year of the
	Apr.		8		3 .	Ministry begins.
	May		9		4 .	John imprisoned, and the Active
	June		.		5	} Ministry of Jesus now begins.
	July		.		6	
	Aug.		.		7	
	Sept.		.		8	
	Oct.		.		9	5 Death of John.
	Nov.			4		
	Dec.			3		
29 A.D.	Jan.			2		
	Feb.			1		
	Mar.	17th.	}		Crucifixion.	

From the foregoing we learn that from an hour in Aug. 19th, 27th A.D., to an hour in March 17th, 29 A.D., there are exactly

576 days. This is $273+30+273$. There are thus two gestation periods, as it were, separated by the 30 day interval, which falls in May-June, 28 A.D. The active work of John covered the first period, that of Jesus the last, and the transition occurred in the 30 day interval that falls in the midst, just after Pentecost. It will also be noticed that the collateral work of John and Jesus covered just about another such 9-month period, during which at first the one worked and the other waited, and at last the latter worked and the other waited in prison. The imprisonment of John bisects the system.

By the way, we have frequently pointed out the circular relation—(i.e., the connection of the circummetric ratio $\pi=3.14159$, etc.) with all things Biblical. In Leaflet LXIX.-LXX. Mr. Mershon has shown that this physical factor is veiled in Gen. i. 1, and in sundry other leaflets we have traced its ubiquitous existence, as if it were the key to the very text of Inspiration. The fact is the arithmography of the Hebrew and Greek text is most wonderful, and the π -ratio—as we hope to show in future leaflets (and particularly to enable you to verify for your selves in our forthcoming studies and exposition of the Gospel)—is the very function that demonstrates its vitality. Now right here it is opportune to point out another fact that brings this wonderful function or π -ratio home to all of us, as it is the very measure of embryonic human life. So of course, we must expect to find it reflected in all the subsequent periods of the more perfect life's phases. The point we wish to establish is this: The ratio that seems to be most significantly utilized by Inspiration is one based upon 6561 to 20612, and it is known that $20612 \div 6561 = 3.14159$, etc., endlessly. This is one of the closest and most convenient common fractional approximations to the modern π -value known. But see how wonderfully it is related to human life. The *normal* period of gestation being about 273 days, must of course contain 273×24 hours; but $273 \times 24 = 6552$, which is 6561 hours to within 9 hours. In other words, the 9th or 6561st hour does fall in the 274th day which normally will be that of birth. It is a safe conviction therefore, (in view of these wonderful applications of the π -ratio to all fundamental things) to regard the more accurate term of inter-uterine life to be exactly 6561 hours! at the termination thereof Aor or Light, 20612 upon the Circle, breaks in upon a new born microcosm, or, rather, the new life breaks out (as the land did out of the original waters, and as Mizraim does annually), and into the awaiting Light; and so the circle is squared and the record of time begins. Do you SEE? I fancy that you do.

C. A. L. T.

THE NEW TESTAMENT.

Sample block from Body of Style "C." Style "A" will appear down along the right-hand margin (see back cover of Leaflet CV.). More about this anon. C. A. L. T.

Ἐπειδὴ πολλοὶ ἐπέχθηρσαν ἀνατάξασθαι
1. *Ἐπειδὴ πολλοὶ ἐπέχθηρσαν ἀνατάξασθαι*
5 8·51·48 8·51 8·7·3·3·7·1 58·56·51·1·82 15 15·13·16·12 9 11

Inasmuch-as many have-taken-it-into-their-own-hands to-draw-up-in-order

διεγέσιν περὶ τῶν περὶ ἐροφθὲρ μένων ἐν διηγησιν περὶ τῶν πεπληροφορημένων ἐν
41·83 82·1·5 8·51·1 3·8·5 8·5 8·3·81 7·5 7·1·84 55·8·5 55
a-digest concerning those having-been-fully-established among

ἡμῖν πραγμάτων
ἡμῖν πραγμάτων
8 4·1·5 8·1·13 4·13 8·5

us things,

καθὼς παρέδωκεν ἡμῖν οἱ ἀπ ἀρχῆς
2. *καθὼς παρέδωκεν ἡμῖν οἱ ἀπ ἀρχῆς*
2·1 9 8·2 8·1·1·5 47·2·15 8 4·1·5 7·1 18 11·6·82
so,precisely-as, represented to-us, those from the-beginning

αὐτοὶ καὶ ὑπὲρ ἐταίροι γένωμενοι τοῦ λόγου
αὐτοὶ καὶ ὑπὲρ ἐταίροι γένωμενοι τοῦ λόγου
14·3 7·8 3·11 2·11 4·8 81·53 11 3 65 7·4 55 7·1 3 74 3·7 3 74
eye-witnesses and ministers having-become of-the word,

ἔδοξε καὶ μοι, παρέκοιτο ἡ ἐκ οὗ ἀνὸθεν
3. *ἔδοξε καὶ μοι, παρέκοιτο ἡ ἐκ οὗ ἀνὸθεν*
5 4 7·6 5 2·1 4 7·1 8 11 8 2 7·3 74 9 8 2 7·3 1 15 8 9 5 5
it-seemed-good unto-me-myself, having-traced-out, from-the-first

πᾶσιν ἀκριβῶς, καθέξει σοὶ γραφαί,
πᾶσιν ἀκριβῶς, καθέξει σοὶ γραφαί,
8 12 1·5 1 2 1 1 2 8 2 2 19 56 8 2 2 7 1 3 1 7 11
all-things accurately, systematically unto-thee to-write,

κρατιστὴ θεοφιλε,
κρατιστὴ θεοφιλε,
2 1 13 12 3 5 9 5 7 5 13 5

MOST-EXCELLENT THEOPHILUS.

ἵνα ἐπιγνῷς περὶ ὧν κατῇ
4. *ἵνα ἐπιγνῷς περὶ ὧν κατῇ*
1 5 1 5 8 1 3 5 8 2 8 5 1 1 5 5 2 13 8

in-order-that thou-mightest-ascertain-for-thyself, concerning which thou-hast-been

κἑθῆς λόγον τῆν ἀσφαλειαν.
κἑθῆς λόγον τῆν ἀσφαλειαν.
6 8 9 8 2 3 7 3 8 5 3 8 5 1 2 5 13 5 1 15
orally-instructed, of-the-data the absolute-reliability.

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C. A. L. TOTTEN.

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