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To those who have stood by this ship through thick and thin, who have taken its confusions for granted, and understood the reasons for its shortcomings; who have helped it to hold its longitude, gain latitude when possible, and at least tack and retack in good order; to such Gideonites who are indeed and in particular without guile, I send a hearty message of thanks.

To all who have over-worried over what had to be, but did not understand the situation, we send apologies; we have more than we can do: I fancy we have "bitten off more than we can chew." Confusions of all sorts pile in upon the man in the pit: it is too bad that now, when so much has been set in order, and so much more is ready at hand to confirm our general position in specific ways, the funds are lower than ever, the sales practically nil, and the growth at a positive halt. We are book-poor because no one buys the truth, and we are bankrupt for time to do anything well. We are in a bad way all round, and hedged in, and almost too worn out to see our way out. These perplexities are the veritable Bulls of Bashan, and it is only in the name of the Lord that we may destroy them. It sometimes seems to us that after all we have merely suggested truth, and that a Study or so should now be published to harmonize the whole matter into one consolidated mosaic. But what are we to do under the circumstances, what can we do? Why, personally we would mortgage, as we have mortgaged, all that we possess, and discount, as we have discounted, anything we could expect to have, so as to hold our lines and drive them to the front, for from now on is the crisis everywhere, and what have we to do who occupy the key-position, the strategic point, as to the vindication of the Bible? We have pearls of priceless value to the world in our baggage train; what if it is captured and destroyed?

As to "testing the spirits" of those who essay to teach, or determining the animus that controls their doctrine, the safest

guide is a reference to the Lord's own teaching, as consecutively set forth in the Harmony. *He* certainly was actuated by the in-dwelling Spirit of God to the full, therefore any doctrine that antagonizes what he taught, and believed, *cannot* be of God—his Father—But, *test* the Spirits !

For instance, he taught the personal existence of Satan and of his wicked angels ; the reality of evil, sin, sickness and death ; the reliability of Moses and the Prophets from the Hebrew standpoint, with all that this implies ; the resurrection of the body, etc., etc., etc. Moreover, the teachings of the four Evangelists, whose records have come down to us providentially, amplify all this as next-of-kin in authority, and in the premises of Faith : whosoever, therefore, denies their narrative, whether in spirit or in fact, is of Anti-christ ; beware of it root and branch ! That is, eschew the theories of all those who by vain dissectarianism, and thus in heresy and, worse still in novelty, plead for aught but the literal truth implied by the records, which must have been written for the "simple minded" body of the church, rather than for the few who deem themselves "wise and prudent"—but are not, because they add burden to burden, saying, like *their* father said of old, "Thou shalt not surely die !"

We are not specifying here, nor pointing out the teachings of those one should avoid. Fair investigation is proper, as it is written, "search all things:" but it is added, "hold fast to that which is good." But it is manifest that the criterion of "the Faith once for all delivered to the saints" is the New Testament in this order : (a) the Lord's own words, and deductions from his life, acts and example ; (b) the Revelation which God gave him to transmit to us through John ; (c) the rest of the Gospel ; (d) the comments to be found in the Epistles ; (e) the interpretation of the Fathers, *i. e.*, of the early church, that of the martyr age ; (f) omitting the middle ages (1260 years) you are rightly to divide the truth that began to be uncovered, and thus recovered at the Reformation ; and for this one should prefer the atmosphere of the Anglican Church, both because it is that of "Israel," and because it has favoured the opening of the Bible and its dissemination more than all other influences. We mean that the best Doctors of every branch into which "Israel's" modern religious thought has become diversified (in minor points) are all at one in agreement upon such topics as are fundamental to the Creed of Christianity.

The doctrines that are to be avoided then are well termed "strange" ones, and quite a category of them is given in the New Testament. What is not *explicitly taught therein cannot be essential* ; nor are the far-fetched modern interpretations and expositions of any recent phase of thought to be tolerated in

the true church. We are satisfied that its elect members understand us, they have been in the "upper chamber" and cannot be deceived by what is distinctly a new gospel, and least of all by what is a new interpretation of the old one, no matter how phenomenal its popular acceptance may become. When, therefore, in doubt, go back to Christ, in child-like mood, and test the spirits by his own : his words and sermons, parables, teachings and acts are of too simple a character to need subtilty and argument and any special text books for their further exposition. This is just it. special text-books authorized by some one greater than Elijah or Daniel are to be avoided—there is too much copyright on them, and too little right and authority to copy right ! (See !). But we copyright? Yes; yet only to secure accuracy, and do not force anyone to buy, but prevent anyone from altering.

It is said that the Pope has requested President McKinley to send a representative to the Vatican to treat upon Philippine matters ! Cool, to say the least ! The Pope has no political standing, having lost his temporal power in 1870 ; and, moreover, the Constitution of Manasseh expressly prohibits any distinction or legislation as to the form of one's religious belief. If the Pope or his Church actually possesses any valid rights in the islands it is his duty to represent them here at our own courts, as any other plaintiff must do ; but to expect us to send agents to Rome in order to find out what we may do with what has been won from Spain with the sword is certainly the height of Rome's assumption. In olden times the Pope *was* a temporal potentate, and it was necessary to treat with him on temporal affairs but never upon spiritual ones, and least of all in this her latter day is there any such necessity. The flag of Manasseh carries freedom to all with its conquests. Beneath its folds all shackles fall away. In the Philippines all religions may now stand or fall upon their own merits. It will be a matter of mere competition, with survival for the fittest, and no State favour to any—no favored cause recognized. If the Pope is wise, and has the power within his own spiritual premises, he himself will recall the friars who were the moving cause of the insurrection. But what will he do with them ? Perhaps there is room in the Vatican for them ! But Rome has too many troubles close at hand to make any strong effort to preserve her temporal power in more distant parts. The recent simultaneous outbreak of anti-clericalism in the three great Latin nations is enough to occupy the Papacy in this last phase of its existence.

There is a general call for union among the churches : it seems to be born of fear, rather than love ; of a desire to secure self-preservation from the doom pronounced of old upon a divided

house, rather than to recover itself into "the upper chamber." They are revising creeds so as to make church membership "easier" upon modern lines of thought, rather than to reduce them to the least common multiple of the primitive factors of the faith once for all delivered to the saints. Meantime, as their funds grow less, we hear of "Tribby Parties" in Moab, which is a wash-pot! Of "Foot Parties" in Edom, over which God will cast out his shoe! Of "Crazy Suppers" that are worse orgies than those Saint Paul condemned! And so on through the entire category of dismay.

The *true* "Church" is united from within, for the same spirit pervades it. It accepts the *new* covenant because it fulfils the *old*; it exercises itself in studying Moses and the Prophets, over against Christ and the Disciples, in the light of Herodotus and the Historians. It is open to "present truth" at its presentation, and thus will perceive at sight the strength of Anglo-Israel, of chronology, of the one-year ministry, of the consolidated Gospel, of the Apostle's Creed as a nucleus, and of all things that consolidate the harmony of a "reasonable faith." It sees that summer is at hand, because of Zionism, a bud upon the fig-tree that has been fruitless for so long. Thus it knows that Restoration is at hand and that the return of the Lord must follow it; that the Sabbath day of the millennium, the golden hope of all ages, is soon to be ushered in, no matter with what condign collapse its dawning visits all things that offend. Dear friends, spread the truths *you* have received, let your neighbors know where refined oil can be bought. Lamp trimming is certainly going on, and many lamps are going out!

In the meantime watch the August meeting of the Zionists this year. The movement is steadily increasing in volume. The primaries are being held all over the earth, and soon the delegates will meet for the Fifth time with greater might than ever. We, of this school of thought, are in a better position to judge as to the trend of affairs than any other group of people upon earth, and it is our duty to keep track of them in the secular press, and to assist the religious press to see the real nature of the situation that is so complicated from its standpoint and so simple from our own.

In our animadversions against the spirit of non-investigation which actuates most Advent journals, we refer, of course, only to those whose foot fits the slipper, and they usually take it to themselves and establish the reference. But there are exceptions, of course, which for their fairness above reproach we must notice. For instance, to enumerate no others at present, we are always glad to receive *The Last Days*, from No. 22 Clay Street, San Francisco, Cal.; *Present Truth*, from St.

Paul, Nebraska ; *The Prophetic Age*, from Ashland, Ohio. Their June numbers are just at hand, and could we afford it we would send a copy of each to all our own constituents. These Journals recognize the truths we advocate, and are doing good and original work along the lines we have been permitted to establish. The June numbers in particular are rich in matters of interest to you. Send them a few stamps apiece for sample copies upon our endorsement. Our only regret is that sometimes their correspondents mix up Manasseh and Ephraim, and while using the true Chronology in general are unsteady in their allegiance to its principles, and inaccurate in their applications thereof to history. The interpretation of Daniel has been as much fixed by us as the one-year ministry ; and thus the entire system of prophetic time. It is unsafe to alter its sequence at all ; what has been harmonized cannot be disturbed without peril to the entire edifice of Time ; and a half truth, or a rearrangement merely to support some difference of opinion, is liable to perpetuate more intricate confusion than ever. We shall not specify topics or writers, but we trust that our own constituents, in examining collateral and friendly journals will always be on guard against the many unwarranted variations from the true system that they will meet inevitably : for few if any of our contemporaries have gone right down to the core of the matter : they have caught the gist here and there, and it is the loose cement between joints that worries us in this connection. We are jealous for the entire truth, all of which is already included in the true Chronology, and are deeply concerned at the trivial variations we see creeping into its application in some quarters. In many instances our former pupils have set up little chronologies of their own, and literally upset the whole business. There is a notable case that we have in mind where, with most elaborate printing, 90 per cent. of the dates and methods have been taken out of our own works, their very system and arguments used *ad libitum* (*fortunately this time without credit !*), and the result, because of the 10 per cent. of theory mixed up with it, is like a loaf of wheat bread that has been poisoned in the making. Such work does more harm than good, but it is one of the evils that must be expected in every line of original investigation. Fortunately the author we refer to has no particular organ of dissemination, and Chronology, even with one, has a hard row to hoe. But, my dear friends, Chronology while it is our strength is not our topic. It has been treated in this Library more as a necessary foundation than anything else. History establishing Prophecy, and concentrating upon Our Race as Lost Israel Found, and focusing in the Gospel Harmonized, this is the theme we have at heart to promulgate,

and when understood it becomes the universal solvent of all essential present truth.

It is impossible to express chronological equalities across from one scale to another in whole numbers taken as equivalents throughout. Some scales do run parallel day by day, the year value only differing (as for instance the A.D. years and those of the Julian period : thus 1 A.D. is 4714 J.P.), but Sacred Hebrew time begins at the middle of 2513 A.M., so that its first year covers parts of two civil years, 2513-14 A.M. = 1 sacred. It is similar with the day as reckoned in modern civil time from 12 o'clock at midnight and the modern astronomical day which begins at 12 o'clock noon mark of the same civil date. Therefore an event in modern civil time that takes place in the afternoon is of the same astronomic designation, but its designation falls in the day before that on astronomic time if it occurs in the A.M. part of a civil day. These things being so, you can see the folly of following the east wind with those who belch out their interpretations of time prophecies without any knowledge as to the principles whereby dates and scales and systems must and do agree.

As a general rule the various systems overlap each other in a very regular but complex manner : from this fact the entire belt of time is strong ; and by virtue of its variegated cross references is so beautiful in its strength.

To illustrate this go to the Measure of History, page 88, and lay a straight edge across the B.C. and A.D. line of junction, you will then see that our style of years began *with* 4714 J.P. ; but fell *in* 777 Olymp., *i.e.*, in its 195th year of Games ; *in* 753 of Rome ; and *in* 748 Nab. The year 1 A.D. agreed throughout only with 4714 J.P., and overlapped parts of two years upon all the other scales. So when a chronologist writes he must know what to say and say what he means, or his language will confuse his neighbor. For instance, the Annunciation was in March, 4 B.C. and, therefore, 749 A.U.C., because it was before April 21st. But the Nativity fell in December, 4 B.C., and thus in the next Roman year, 750 A.U.C. It is on such principles that we make such statements as this : that, as the years of Tiberius Caesar could not have begun before August 19th, his date of accession, John the Baptist could not have begun his mission before that date in 27 A.D., and the chances are that he did so begin it, and was thus just in time to reach the Jordan during the preparation for the Tabernacle season. These are the beauties that Chronology, properly so-called, enable us to write so quietly into history that its harmony appeals to the reason without further argument.

The thinking part of man is the brain, and when the man is dead his brain ceases to work. It is as foreign to the teach-

ings of the Bible as to those of science even to conceive that what is inoperative can still operate, and David puts it as plainly as language, even inspired language, can, in Ps. cxlvi. 4 (compare Eccl. ix. 5, 10). In Biblical language man is either "a live creature" or "a dead one," upon this basis only, do the most reverent and learned scientists accept this as unimpeachable logic. That it is not a separate thing within a thing that does the thinking, is shown from the fact that things that no one thinks of as in possession of a "soul," as such, still think and reason. For instance, animals think and reason, and when their breath goes out we know in that very day their thoughts perish—and we ought to know just as ours do, and for the same reason. I believe that death ends all for all animals; and, as creatures of the dust in this mortal life, man without Christ has "no pre-eminence over" them, *in the grave*. But in life we have the certain hope and lively faith that we at least, and at last shall come again: and this assurance is due to inspiration, demonstrated to be superhuman by substantial proof. The mind is the consensus of cerebration or the totality of active brain-work: it is superfluous to regard it as an independent entity sitting, as it were, upon the pineal gland, and playing on the grey matter of the brain as one does upon a type-writer, for the concept assumes too much, in that it gives all animate nature some graduated share of what man predicates unto himself alone. This, too, is flatly contradicted from Genesis to Revelation. Let the Hebrew words for "living creature" in Gen. i. 24 be represented by x and y : by what right are these same words, x and y , translated "living soul" in Gen. ii. 7? Here is where the idea of difference in the sort of mortal life of beast and man begins, and confuses us, without foundation. In Leiser's Jewish version for the Jews the words are far more correctly rendered "living creature" and "living being": but even there the truth is unevenly divided, whereas the use of the word "creature" in both cases puts the issue at an even balance, as it is in the original. Now I submit that the translators have no more right to vary the interpretation of the last words than of the first, and would have been quite as much justified in making animals "living creatures" and men "everlasting souls"—which in reality, as this was their belief, they might as well have done, and served their *purpose* better!

To return then, it is "the man" that thinks as a living creature; so does an animal according to his degree of intelligence; yes, and all talk according to their language, and more also for aught we yet know! But I cannot find a text in the Bible that implies that a "dead creature" is a "living one" in any sense of the word. When Adam returned to his mother's

womb, the dust of the earth from which he had been taken, he became as if he had not been, and we also, who were with him at the first, return there at the last, and are unconscious with him. This answers Nicodemus' question, for we shall be born again from that very womb, the one that bore us first—unless we go to sleep in Christ! This latter distinction is founded upon exceptional conditions that have been made out subsequently—Jesus Christ was dead but is alive again forevermore. Therefore, as all in Adam die, that is all who were in Adam's loins live unto death, so all who are in Christ shall be made alive, because He is alive; thus when they are made again they will live unto Life Itself. And yet it is my opinion that the intermediate life of those who die in Christ is quite as unconscious to the individual as the life we had in Adam and his posterity before actual birth was without thought.

The construction of any kind of delicate mechanism involves the maker in a constant series of corrections and adjustments, until each and all of its complexity of wheels move in unison. This is manifestly so in the construction of a chronometer: how much more so, then, its necessity to one involved in the adjustment of Astronomy to Chronology with a view to squaring History thereto, in order to test the accuracy of Prophecy!

The changes we have made in the course of our studies along these interesting lines are, therefore, not to be regarded as arbitrary variations of the principles involved, but rather as adjustments thereunto, whereby we have approximated more and more to the ideal realization of this scheme of time. When we began the work our conception of the matter was but crude, as that of all our predecessors was. In Studies Numbers 1, 3, 4, 5 and 9 the general outline of the History of Our Race, Its Origin and Destiny was a sufficient Preface to the task before us. In Studies Numbers 2 and 6 we undertook to locate three of Time's most important punctuations, but while we adopted Dimbleby's Soli-Lunar cycle as the best at hand, we affected all the calculations by an appeal to the more rigid functions of Astronomy. This we carried on into Studies Numbers 10, 11, 12, 13, 14 and 15. But here considerable adjustment became necessary, for on working back from modern dates to the days of Christ we found that while the system closed in "measure, number and weight" it rattled as to designations, so we definitely abandoned the Dimbleby cycle for the astronomical Soli-Lunar one of 235 lunations, nearly 19 years, in Study Number 16. But every correction involved a good workman in related readjustments; and it was from this time on that we found it necessary to remove the *origin* of the Soli-Lunar cycle, its adoption, from its Primeval Solar point in *Eden* at the Autumnal creation of Adam (which started civil time) to the Medial

Lunar point in Egypt at the Vernal Exodus of the Hebrews, as established by Moses (and thus the origin of *Sacred* time was at last fixed!). The nature of the change was but slight, but one of transcendent importance, and we could almost hear the ring of satisfaction of the wheels of time as they snapped into their proper places for a new beginning under the shadow of the Pyramid, that wonderful metric monument. We were astonished: why had we never before seen the necessity of restarting there in view of so explicit a command as Moses issued at the time? And why, too, in view of our own work upon the Pyramid itself?

We give it up; but we took it up with genuine delight, in spite of all the labours of the past. The nature of the correction was to make the Soli-Lunar cycle a Luni-Solar one, a distinction without a difference in measure, but one of vast significance in designation and result. Civil time thus ran from Adam to the Exodus for $2513\frac{1}{2}$ current Soli-Lunar years, and then at Nisan 1st changed to Sacred time from Spring to Spring on current Luni-Solar years at the same measure.

But right at this juncture we found the number of the years to be one too many for the 19 cogs of the Luni-Solar cycle to fit! Something had to be adjusted, and this time it was a solid year: where had we followed our predecessors into such an increment? Well, you know the story: we re-examined the matter year by year and found the superfluous one to be Solomon's fourth year. It was the 480th of the Exodus, and so but 479 years of past time had actually expired, for that one was still current! We smiled at our own stupidity, and you may be sure that we took some real satisfaction, in spite of its chagrin, that while we had not been alone in stumbling at that knotty point we were alone with our secret. At last we felt as if we could see the Queen of Lunar time sitting in her parlor eating bread and honey, and her royal Solar consort in his chamber a-counting out his money! We had caught them in the act and knew the sum of their possessions. We slipped the big wheel of our calculator back one cog and again the mechanism of time rang out, but this time there were chimes. It was as the music of the spheres rolling down along the ages until they kept time with the very anthems at Bethlehem! And so again we fell in love with fair Chronology, and realized that the wand of Moses had swallowed up all rival systems. Thus there ran 1513 complete Sacred years from the Nisan 1st of the Exodus from Egypt, which led up to the Typical Passover, to the Nisan 1st of the Lord's Exodus from Galilee, in his final progress down to the Anti-typical Passover: and thus the latter fell across and into the 1514th year upon that sacred scale, even on the 14th day thereof!

The crucial effect of all this was so to *arrange* the sequence of the "intercalary years" upon the cycle as to make the 62 weeks or 434 days of the Lord's avocation, and the 365 and 354 days of his Solar and Lunar ministry, jointly and severally fit the exact requirements of the case.

This enabled us to harmonize all the dates given in the Gospel of History, and to satisfy the equation of Prophecy by its own historic solution. It is a victory, dear friends, for which we sincerely thank God in that he raised you up to do it, and the \$50,000 it has cost us is a mere bagatelle compared with its transcendent value to the world. Oh, that they saw it now, so that with a fair arithmetical addition to our present exhausted capital we could advance with geometrical bounds to the consummation of the work, and multiply its value as many fold as are in sight and possible at last!

"Future Probation?" Why, yes, of course we believe in it; if you understand the matter as it is defined in the Scripture. It is appointed unto individual men once to die, and after that the judgment—for *them*; but the world goes on, and their descendants continue to come and go. So will it be in the millennium: a generation of our children will go over into it, to people it, and their chances of knowing the truth which maketh free is certain to be exceptional. The millennium will be a state of probation for those who live therein, *i.e.*, there is a "future age of probation" for such as shall exist therein, and mayhap one for such as have lived without the knowledge of the truth in this and past ages. But if by "Future Probation" one means *another* chance in the resurrection for those who reject it in their lives: No! "After death," which comes to all men once, "the judgment." We think that most of the confusion upon all such topics arises from loose reasoning upon mixed up premises: the key to the situation is "the plan of the ages" as laid out upon the scroll of time. The individual serves out his stint and goes to judgment—but the Race goes on, and on, and (so long as "this world that now is" continues) its individuals undergo some relative degree of probation. Do not allow your loose-thinking neighbor to confuse you upon such points. Future Probation has nothing to do with us, but it has much to do with our descendants, some of whom will live in the millennium! Of course those who maintain that the final judgment is at hand, and that "the world that now is" hasteth to its destruction at the Second Advent, are all mixed up. The human race will serve out its "week" any way: and the 6000th year is not the end thereof by 1000 years! Any well informed Christian should see this with all that it implies as to the promise in the future Golden Age of Rest, of relative probation to all who go over into, and are born therein

upon the mortal plane. The proffer unto us of *this* age is an opportunity to live again in *that* age upon a higher or immortal plane; and if we fall short of this, why judgment in our turn and order, as to every former and future generation! Do not forget that Abraham, who has never yet had a foot of the Promised Land, is also promised to see 1000 generations enjoy it! Surely these are not to spring up from a class that neither marry nor are given in marriage! Do you not perceive then that there are two classes in that "age"? immortals and mortals, and that the latter are still upon some degree of probation, under the rule of the former? All of this widespread confusion arises from a self-opinionated misunderstanding of the plan of the ages as set forth in Moses and the Prophets. Christ came to fulfil them, and to do so is taking an elect body out of *this* age, to assist him in *that* one. When its quota is made up the plan as laid out in Moses and the Prophets *will go on*: we counsel our disputants to study their Old Testament *more* and their New Testament *no less*, and to find "Lost Israel," and welcome in-coming "Judah," and to admit their folly and recant it publicly. So long as they resist they resist the truth and publish error: they lead their flocks astray, and henceforth wilfully!

Q. "May I presume to say I think it a mistake to represent Jeconiah as the son of Josiah, when it is stated so plainly in I. Chron. iii. 15-16, and in Jer. xxviii. 4, that he was the son of Jehoiakim, consequently Josiah's grandson."—M. J. S.

A. Have *you* not mixed *two* Jechoniah's up? In the five generations that follow Josiah there are *two* Jeconiah's, *two* Zedekiah's, *two* Salathiel's, and *two* Zerubbabel's, and the line of Jehoiakim *will not fit Matthew's list at all!* nor even Luke's Salathiel and Zerubbabel who are two *others* of these same names! To prove this to all concerned let us draw up a genealogical table to cover Josiah's line *in so far as it is given* in I. Chron. iii. 15-21. Here it is:

Josiah.

1. Johanan. 2. Jehoiakim. 3. Zedekiah. 4. Shallum. 5.

|
JECONIAH.

ZEDEKIAH,

Assir.

Salathiel (5 others), Pedaiah.

ZERUBBABEL, Shimei.

Seven sons and
a daughter.

Now any genealogist can see at a glance that this line does not fit the case ; for it involves Matthew's list not only in *omissions* but in such awkward *breaks* that all sorts of theories have been formed to patch up the list, via any number of interpretations of the Hebrew system of cross marriages with deceased brothers' wives, *et cet.* We look upon the entire effort as bosh, and take Matthew's list: Josiah, Jechoniah, Salathiel, Zerub: babel, Abihud, *et cet.* as *another* line altogether; and Luke's/ Neri, Salathiel, Zerubbabel, Resa, *et cet.*, as *still another*. We do not believe that the genealogy of JESUS CHRIST is involved in any such confusion, and necessity of fudging and apology, as theologians have vainly imagined. Besides: Jehoiachim (II. Kings xxiv. 6-8) is variously called Jeconiah (I. Chron. iii. 16) and Coniah (Jer. xx. 24-30, xxii. 18-19, xxxvi. 30), and in view of the explicit curse upon his posterity, it can *scarcely* be that he is *the* Jeconiah referred to in Matt. i. 11! His posterity is for ever disinherited in so far as the Sceptre is concerned, and this for us is final, for we prefer the literal truth to any makeshift, particularly in these august premises! The simplest solution then is this: Josiah must have had *another* and younger son, not mentioned in Chron. iii., whose name was Jeconiah, the one referred to in Matt. i. His son was Salathiel, his son Zerubbabel, and his son Abihud; and these were not the Salathiel and Zerubbabel who were the son and grandson respectively of Neri according to Luke's absolutely distinct line of descent. This system cancels out every difficulty and stands upon the fundamental principle that: The nearest to the literal is the nearest to the truth. Add, therefore, beyond Shallum 4, Jeconiah 5, and come down straight to Joseph, the *Father* of Mary, the *Mother* of Jesus, and you have Matthew's list complete, and absolutely distinct from that of Luke; for it is our contention (subject, of course, to any fatal objection) that no *identical* name in either list, between Solomon and Jesus, refers to the *same* man.

If Jerusalem contained a generation of Vipers at her fall, how much more Babylon, the city of the Gentiles, at her latter end!

The Lock and Key of the Sacred City of China (the so-called Celestial Empire, and the eldest of the old nations) has been presented to Manasseh as the eldest of the new ones; significant! We have also the key to the Bastile in our custody! Surely it is Providential that such things come to Joseph's eldest son. What then if he has the last place in the baker's dozen and stands 13th in Israel? He is a separated unit, and has many special honors; all of them serve to identify U. S.

"Has the article, 'Tea Tephi in Amity' (see Harper's Magazine for October, 1890), any relation to you or yours?—T. H."

We presume it has. In 1875, some 15 years before that date, we lived in the little country college town of Amherst, Mass., and knew the author's family very well. In those days we had very little idea of ever being exclusively occupied at our present work, but were thoroughly interested in the topic that underlies it. We were full of its Romance, and never lost a chance to tell the matter of our Israelitish descent to others, as we often did in their house. In this way the foundation of the story evidently formulated itself in the mind of its writer; indeed, between 1875 and 1890, we had some correspondence with the Wards relating to Our Race and Tea Tephi, although we did not know of any intention to work the topic up into a story; so that when our attention was called to the Harper article subsequently, in 1891, and long after its publication, we were quite surprised as well as amused thereat. It is an excellent little bit of satire; and, in view of all our own work *since* 1890 (*none* of which, its more valuable Biblico-Chronological phase, was in our mind then, and certainly its specific anticipation could not have been in the author's) we have always regarded the article itself as one wrought out wiser than even its own imaginative writer dreamed; it is happily and unwittingly prophetic; and yet not altogether so after all, for, eliminating ourselves from it altogether, we can readily understand how a clear sighted mind, like the author's, gifted in the art of story-telling, and impressed with the potency of the topic itself, could foresee its ultimate triumph without any necessary reference to ourselves as agents. The story is worth the reading by all our friends, and files of Harpers will undoubtedly be found in your local library: but we smile again both with the author and our friends as to our own prospect of realizing personally any of the recognition assigned to John Turner in the story: our topic is more potent than ever; its stature is a tremendous multiple of what it was in those bygone days, but the world itself is denser than ever in its ability to appreciate the role that Our Race plays in prophecy—albeit it has now come to accept its dominance in History, and talks glibly of its future as assured. The world is always in the dark, and, of course, it bleats and cries "Bah!" whenever one attempts to identify the Lost Sheep! Read the article at anyrate and you will understand, and you will laugh with Isaac anyway—if you are a veritable son of Laughter!

"I was brought up in the Adventist faith, but have been thinking of late that they come short somewhere; but what I have learned of the 'Identity' has straightened out my Bible.—W. H. B."

The above is but a *titheum* of similar evidence that comes in to us on every hand from Adventists of high and low degree.

We have former editors even of still existent but ever *nominal* Adventist journals on our lists, and they are all out comers through and through—for they have “come through,” and “gotten through with” those who have taken to the woods and left the records behind them. Now if any of our constituents desire to sample the evidence for themselves let them send us anything they wish for postage, and we will send samples out of our exchanges so they can test the testimony, *i.e.*, the spirit thereof, and see if they desire to follow on and know much more of nominalism, even if it has taken to the woods! The woods are the very best places to be lost. It is strange that self-styled Adventists always take their followers thither!

A missionary in foreign parts, who has placed more subscriptions to the Our Race Series and Leaflets than any one upon our lists, writes us as follows: “A Rationalist with whom I have been crossing swords in the press, has just sent me his new Book, ‘The Rational Theory of the Book of Daniel,’ by, etc., author of, etc. To me it is an enigma how educated men can be such dunderheads, when they come to speak or write about the Scriptures. I thought of sending him your Daniel chart, but hardly think he is worth the trouble. This, I know, does not look right, but then with me there is a great distinction between my enemies and God’s enemies. To the former I can forgive anything, and do them any amount of good turns—like to in fact; but for the latter I have absolutely no use and no sympathy. Amen.”

I endorse all this to the letter, and go it one better. Its spirit is my spirit, and I count it to have been that of the prophets. When men set themselves up as fair teachers and attempt to inveigle others into their camps, be they, by “their own” testimony, in the fold or out of it, and at the same time argue for their own and never answer counter arguments, I reckon them as self-proved frauds, and I pity those who take issue at plain words in their premises. As for me, I have the full prophetic vocabulary at hand, and do not hesitate to hurl it at them in as positive old English as I can command without trespassing. I dare say that many of my own Gideonite friends take exception at this mood of mine, but they should exchange places with us for a while, and see the outcome of such half-hearted labor for the truth. Nay, whole-hearted betrayal thereof! Are there not plausible *wolves* in sheep’s clothing to be expected? Of course! Well and are we not to antagonize and expose them to their face? What is the flock for unless it is to be guarded? In this Series of Studies we have aimed only at endorsement of the literal truth, with no subterfuges. When we find one stowed away with subtlety that is enough for us. Were we at sea in an open boat with

the author we would cast him overboard bag and baggage as an essential means of saving ship.

Whether in due time the ship reached the port or not we are satisfied the "jetsam" would sink straight to the bottom. We have argued with such self-opinionated people until we are worn out for truth sake. They are never fair in quotation, and are always unfair in interpretation, and they know that you know that they know it. There is only one way to treat them in the battlefield of Truth against Error. No quarter asked, none given. This battle is one to the death for one side or the other, and there is folly in a waste of words under the circumstances.

"LONDON, S. W., May 4, 1901.

"DEAR PROFESSOR TOTTEN—As you solicit the friendly help of all concerned in realizing the absolute accuracy of the four Gospels, will you allow me to call your attention to what I believe to be an error in par. 807, where you write, 'And the soldiers braiding a thorny wreath *out of* "*Acanthus*" placed it upon him,' etc., etc. Now the wreath, or '*crown of thorns*,' *was not, could not,** be braided out of the *Acanthus plant*, for *it has no thorns*, only sharp prickles situated on the edges of the leaves and on the long flower stalks, as on thistles, of which family I believe it to be a member, or at least closely allied to, but I have no books on botany here to which I can refer. The wreath placed on the head of Jesus had *thorns* strong enough to cause the blood to run down his face, and *was composed of slender branches or twigs of the Acacia Tree†* (the Sacred Tree of the Masons), which are full of thorns or spines, strong and sharp—those on the larger branches being capable of inflicting very serious wounds, especially in eastern lands. You have at least one species of acacia in the United States which you call the locust tree. Its fruit, black pods containing beans, used to be, and may be at the present time, imported into this country as food for cattle under the name of 'locusts.' I have always hoped *these* formed the food of John the Baptist and not the *abominable‡ insects* of that name.

I have eaten the fleshy pods which contain a kind of farinaceous matter, rather sweet, and which I should think would make a tolerably good substitute for bread, at least to a hermit in the wilderness. Very faithfully your friend.—M. J. S."

Reply: Faithfully submitted. The Greek words for "thorn" and "thorny" are *akantha* and *akanthinos*. The *acanthus* of Botany is a genus of herbaceous prickly plants

* How do you know? Please cite a text or so.

† The *Acacia* is not mentioned in the Bible, the *Acanthus* is.

‡ Why abominable? Seeing that God, via Moses, recognized them as an article of food!

found in the South of Europe, Asia Minor, Palestine and India. In Architecture it is an ornament—resembling the foliage or leaves of the acanthus—used in the *Capitals of the Corinthian and Composite orders*. The Roman soldiers seem to have selected this plant for the crown of *Jesus*, the King of the *Jews* (Judah) in subtle, *double* irony rather than out of sheer brutality—and much in the same way as they used the wand, the rich purple undergarment, and the royal cloak of Herod. There is nothing at all to indicate that this prickly (perhaps this is the best word) and certainly Beautiful Crown drew blood, or that the crown itself was worn upon the cross—kindly note this and look it up. In fact it is implied to the contrary, and the Roman Catholic Crucifixes are in serious error even from the standpoint of pure Art.

After his official condemnation the Lord was reclathed in *his own garments* and led away to be crucified. It is expressly said that “they took off of him the purple clamys,” and this implies his reduction to the full state of a common malefactor for passage through the streets, with as little to discommode him as possible, and as little to attract the wrath of the populace, already unduly excited! For the ignominious and hard labour of cross-bearing everything else was superfluous and, of course, removed. The crown of thorns would have been much more *in the way*, from then on, than the reed itself, which no one supposes was left in his hand! In fact all four emblems of Royalty were undoubtedly and most judiciously dispensed with by the Romans, for they, this temporary regalia, were probably far less insulting to *Jesus, the Real Christ*, than to the Jews themselves—as their subsequent objection even to the Superscription proves! They vented their spleen (vide § 840 of the Harmony), the very inconsistency of hate, thereat, in that when he was upon the cross they themselves reviled him as one claiming to be a King, and at last, shorn of all vestige even of its regalia, while they were enraged at Pilate’s emphatic statement that he was their King!

I have yet to see in Art the faintest resemblance to my own conception of the God-like Majesty of that *Real King of Men* as he stood in contrast beside Pilate, the mere representative of an earthly Cæsar, and before his own people (who were all traitors to the God who had selected them as the Royal Tribes (Israel), clothed in the purple of a priesthood, like unto that of Melchizedec, with the gorgeous robes of Herod cast about him, crowned with a beautiful Corinthian wreath, and holding in the hand of Omnipotence the emblem of the Rod of Might—that *Kalamos* was no mere reed that could be shaken by the wind, but the veritable emblem of a sceptre, for they subsequently used it as a weapon and smote him with it! The master-

picture has not yet been realized, for mediæval traditions and misconception has confused all of our ideals.

As to the locusts being gathered from the locust-tree or some other of the acacia genus, I must also disagree.

The "locusts" that John ate (Matt. iii. 4; Mark i. 6) are called in Greek *akris*, this same word is used in Rev. ix. 3, 7: therefore the insect is referred to in both cases. It is said that the dried locust is as edible as the shrimp, the meat of which the Chinese flail out after drying and regard as a delicacy. I have eaten many a savory salad, at Angel Island, Cal., made out of dried shrimps secured by my Chinese cook at the fisheries of his countrymen there located. The locust as food fell within the dietary list prescribed by Moses: see Levit. xi. 22: so locusts (*akris*) are *locusts*, and the *acanthus* is not the *acacia*. Verify this, and report to me where the masonic *acacia* is referred to in the Bible, *i. e.*, give me references and plain botanic proof.

TOTTEN VERSUS "NEW YORK SUN."

Finally, not the least of our recent troubles (as it caps the climax of a long era of public misrepresentation and literary persecution, and, unless now peremptorily estopped, bids fair at least to ruin our small means of livelihood altogether), we have to relate the following:

Upon Saturday, March 16th, 1901, the *New York Sun* (whose reviews of books are admitted in the literary world to carry great weight and influence both with authors, publishers, booksellers, book buyers, and book readers) took occasion to review a work, "Beha U'llah, The Glory of God," by one Kheiralla. With this volume we had nothing to do in any capacity; and that the author had seen fit to quote from our own works (whether correctly or not is little to the purpose) was not at all at our instance or concern. In the course of this three-column notice, however, which was condemnatory on the whole, the writer of the review, on whom our incidentally quoted name seems to have acted like a red rag to a mad bull, took occasion to state as follows, the under ruling being our own:

"It is needless, perhaps, to follow his instructions and prohibitions further. It was not likely that they would include anything new, and the wonder of them is, not so much that they should have been uttered in this century, but that they should have been published so handsomely in Chicago. We notice that the author quotes, without a qualm or a smile, Professor Totten of New Haven, who has, as we remember, associated the Mother Goose stories with the prophecies bearing upon the end of the world. We forget exactly what the mean-

ing is, according to Prof. Totten, where little Jack Horner puts in his thumb and hooks out a plum, but we are pretty sure that it has some bearing upon the lost tribes of Israel, and that this position of the professor is fortified with a mathematical table which is distinctly formidable, and which nobody who values and conserves his energies is likely to contradict.

"It argues for the good sense of Prof. Totten, perhaps, that there are some who profess to understand him. This author, who instructs us upon so vital a matter as the salvation of the world, quotes repeatedly from the eminent mathematician and prophet who was summarily disassociated from Yale College because he was judged, in the undress language of that seat of learning, to be off his nut. It is either for or against Professor Totten that he should have brought the world to an end several times, and that as a matter of fact the world should still endure. If the world should perish in convulsion on Monday, this being Saturday, it would not be possible, of course, for Prof. Totten to say on Tuesday, 'I told you so'; still the fact would hardly need the substantiation of his word, and the accuracy of his arithmetic would pass unquestioned, since nobody would be alive to question it.

"We find here quoted from the sane and multitudinous remarks of Prof. Totten: 'In the Mosaic account in the Ollam books, it is said that Messiah will appear 565 years after the year 3431, which makes 3996, and this year 3996 corresponds with 1892 A.D.' Mr. Kheiralla tells us that the number 565 is the numerical equivalent of the word Jehovah, and that the subject of these volumes died in 1892. He adds with a finality of incaution and offence: 'Christ's mission was to preach to the world the coming of the Kingdom of Beha U'llah. As a fore-runner of this, the greatest event in earth's history, Christ laid the spiritual foundation by which the hearts of men were fitted and made ready to comprehend the teachings of Beha.'"

This article has had prominent circulation, quotation, and influence, in quarters where our own interests are at stake, and if suffered to go on unchallenged is a last straw, and one well calculated to break even a patient camel's back.

Now with the second-rate ridicule which precedes the objectionable section, and the distinct innuendo of bad faith that succeeds it, we have small concern. It is within the license of modern criticism to resort to such low means of condemnation, be it within its equitable rights or not: but with the direct, intentional, deliberate, grossly insulting, crude, and utterly unfounded double lie injected into it we have: and it was due to you, as much as to ourselves, and far more to the cause we represent, that we should take, as we did, immediate steps to

call the *Sun* to condign account. Accordingly we placed the matter in the hands of the Law at once, and have sued the *Sun* for \$10,000—little enough under the circumstances, and short by four-fifths of our damages—as we can produce in evidence, but sufficient to clear up this wicked and continuous slander for the future. The *New York Sun* is perfectly aware of the law of libel, and in this article has violated it in some 25 counts, and will be called to account thereon. It is too previous at this juncture to set these forth for the *Sun's* benefit, and you, who have been with us all these years are perfectly familiar with the joint and several falsity of its injurious and wide-spread gossip.

It is sufficient to invite your attention to the facts that: we were called to Yale by the Yale authorities, over served our tour, performed our regular work to the perfect satisfaction of all concerned, and never had the least friction with the United States Government as to the conduct of the detail. At the close thereof we took a prominent part in the university commencement exercises, and our plan as to the military course was continued by our successor, and by Yale itself. We were neither peremptorily dismissed, nor was there any suggestion as to our "insanity" (sic!) while at that work—nor has there been since in the quarters occupied—which is recognized to have been excellent throughout, and has never been called in question save in such wicked press assassinations of our livelihood as is instanced by this gross attack.

We crave your interest in this suit: if the facts are as alleged you are following an uncertain teacher, and the public are well warned in the *Sun* that it is so: if they are false then this prominent journal has gone out of its way without any justice or provocation to cut us off of any right to advocate the cause of present truth. The best additional proof that we can afford you at this juncture, as to the righteousness of our position, in this effort to vindicate our right to survive as an author, editor, publisher, and bookseller of our own works, for the sake of "Truth against the world," is the following correspondence:

As soon as we had brought suit against the *Sun* we indited letters to the several officers who were in chief authority at Yale and at its Sheffield Scientific School during our incumbency thereat, and to the following general purport:

"NEW HAVEN, CONN., March 23, 1901.

"PRESIDENT DWIGHT,

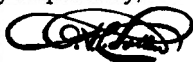
"Yale University.

DEAR SIR—I am constrained to send you herewith a copy of the *Sun* of recent date, which, after ten or twelve years, has undertaken to reiterate an old piece of falsification which is as much a discredit to Yale as it is to me, and, in so far as

you can, to request from you a statement that I can use with Mr. Lord, or Mr. Chester, or Mr. Dana, as the case may be, etc., to estop this outrageous lie. A brief statement from you (and you will know how to do the same satisfactorily to me and to yourself) to the effect that I was duly assigned to Yale University as Professor of Military Science and Tactics, and that my tour ran fully out, without any curtailment, and that I was not adjudged to be "off my nut" in any official communication, will cover what I desire.

"I have stood this frequently referred to misstatement about as long as I intend to, and both for the sake of the University, with which my associations were pleasant, and for myself, I am determined to stop it. A syllabus of my course at Yale, I mean a statement as to what the records show, as it was complete throughout your tenure, in your own elected language, in view of this recent statement, will satisfy

"Yours very respectfully,



"Late 1st Lt. 4th Atty., U. S. A., and

"Prof. Mil. Sci. & Tac., Yale

"Univ."

"COPY.

"NEW HAVEN, March 27, 1901.

"LIEUT. C. A. L. TOTTEN,

"DEAR SIR—I enclose a statement such as you request, and should have sent it yesterday except for pressing engagements.

"Assuring you of very kind regards, I am, very truly yours,
"TIMOTHY DWIGHT."

"NEW HAVEN, CONN., March 27, 1901.

"Lieutenant Charles A. L. Totten was detailed by the War Department of the United States Government in 1889, as Professor of Military Science and Tactics in the Sheffield Scientific School of Yale University, for a term of three years. He continued in his office, giving instruction, which was valuable to his students, in his branch of science, and sustaining pleasant relations to his colleagues throughout the entire term for which he had been appointed, and retired at its end, in June, 1892.

"TIMOTHY DWIGHT,

"President of Yale University from 1896 to 1899."

A letter in similar purport was addressed to Professor Brush, Director of the Sheffield Scientific Branch of the University whereat my duties were performed, and elicited at once his reply from distant quarters, where he was then travelling:

"PALACE HOTEL, SAN FRANCISCO, CAL.,

"April 1, 1901.

"DEAR MR. TOTTEN,

"Your letter of March 23d has reached me here this morning, having been forwarded from New Haven to San Mateo, and thence to this place.

"As to your relations with the Sheffield Scientific School of Yale University, you were, at the request of the authorities of the University, detailed by the War Department, as instructor on Military Science in 1889, and you continued to the expiration of the detail in 1892, to give successful and satisfactory instruction to our classes. No complaint was ever made by the University authorities to the War Department, in regard to your work in the University; on the contrary, willing testimony was given to the Inspector General, at every annual inspection, as to your faithfulness in the discharge of your duty as instructor in our institution. Your service with us expired by limitation at the close of the University year, in June, 1892, and later you were officially relieved and regularly succeeded by the appointment of Captain Pettit. The statement that your term of detail was shortened by any request from the University authorities, or by action of the War Department, is without foundation.

"Yours very truly,

"Lieut. C. A. L. TOTTEN,

New Haven, Conn."

"GEORGE J. BRUSH.

Now we have the complete file of all the orders, catalogues, correspondence, notes, lectures, reports, memoranda, and data referring to our Course at Yale; and the syllabus of our collateral work during those years and down to date, the present usefulness and future prosperity of which, is threatened by this libel. The resurrection at so late a date, of so injurious a slander, in so prominent a journal as the *Sun*, has had a dominant influence in preventing any recent progress in our advance work, and, if such injustice can be perpetrated with impunity in such a land as this, the truth had better not be discovered, and there is but woe in store for those who dare to advocate it fairly. We shall see what we shall see: The case will be brought before the United States Courts, and a jury of our peers; it will be pushed to the hilt, and we count upon you to help us hold it in defense of the most prominent line of truth that is now before the world. More anon, C. A. L. T.

PRIME NUMBERS.

There now follows a Table of "Prime Numbers" (or numbers that have no integral *factors* except themselves and unity). To students of Arithmography, this list will be of great value, as it will save them the tedious necessity of *testing* such numbers as offer themselves for examination. Below 10,000 there are but 1230 of these numbers, or about 1 in 8. Of course, all even numbers are divisible by 2, all whose digits sum up to a multiple of 3 can be factored by 3. Those that end in 0, or 5, are, of course, divisible by 5, but beyond a few such "properties" the detection as to the *primitive* character or not of any particular number cannot be made without many trial divisions; for there is no known general rule by means of which the matter can be discovered by mere inspection. Take 4027 for instance, is it "prime" or not? Examine the Table, where it is found: thus, it *is* prime, and further inspection is unnecessary. But 3996 is not prime, for it is both "even" and "triple," in fact, its prime factors are $2 \times 2 \times 2 \times 3 \times 3 \times 3 \times 37$, whose product produce it. To perceive the importance of this matter, examine our analysis of the *Mottoes* on the Great Seal, in Study Number Nineteen, *et cetera*.

PRIME NUMBERS.

The First 1260 in Consecutive Order.

1	167	397	643	911	1187
2	173	401	647	919	1193
3	179	409	653	929	1201
5	181	419	659	937	1213
7	191	421	661	941	1217
11	193	431	673	947	1223
13	197	433	677	953	1229
17	199	439	683	967	1231
19	211	443	691	971	1237
23	223	449	701	977	1249
29	227	457	709	983	1259
31	229	461	719	991	1277
37	233	463	727	997	1279
41	239	467	733	1009	1283
43	241	479	739	1013	1289
47	251	487	743	1019	1291
53	257	491	751	1021	1297
59	263	499	757	1031	1301
61	269	503	761	1033	1303
67	271	509	769	1039	1307
71	277	521	773	1049	1319
73	281	523	787	1051	1321
79	283	541	797	1061	1327
83	293	547	809	1063	1361
89	307	557	811	1069	1367
97	311	563	821	1087	1373
101	313	569	823	1091	1381
103	317	571	827	1093	1399
107	331	577	829	1097	1409
109	337	587	839	1103	1423
113	347	593	853	1109	1427
127	349	599	857	1117	1429
131	353	601	859	1123	1433
137	359	607	863	1129	1439
139	367	613	877	1151	1447
149	373	617	881	1153	1451
151	379	619	883	1163	1453
157	383	631	887	1171	1459
163	389	641	907	1181	1471

1481	1828	2203	2557	2917	3329
1488	1831	2207 -	2579	2927	3331
1487	1847	2218	2591	2939	3348
1489	1861	2221	2593	2953	3347
1493	1867	2237	2609	2957	3359
1499	1871	2239	2617	2963	3361
1511	1878	2243	2621	2969	3371
1528	1877	2251	2633	2971	3373
1531	1879	2267	2647	2999	3389
1543	1889	2269	2657	3001	3391
1549	1901	2273	2659	3011	3407
1553	1907	2281	2663	3019	3413
1559	1913	2287	2671	3023	3433
1567	1931	2293	2677	3037	3449
1571	1933	2297	2683	3041	3457
1579	1949	2309	2687	3049	3461
1583	1951	2311	2689	3061	3463
1597	1973	2333	2693	3067	3467
1601	1979	2339	2699	3079	3469
1607	1987	2341	2707	3083	3491
1609	1993	2347	2711	3089	3499
1613	1997	2351	2713	3109	3511
1619	1999	2357	2719	3119	3517
1621	2003	2371	2729	3121	3527
1627	2011	2377	2731	3137	3529
1637	2017	2381	2741	3163	3533
1657	2027	2383	2749	3167	3539
1663	2029	2389	2753	3169	3541
1667	2039	2393	2767	3181	3547
1669	2053	2399	2777	3187	3557
1693	2063	2411	2789	3191	3559
1697	2069	2417	2791	3203	3571
1699	2081	2423	2797	3209	3581
1709	2083	2437	2801	3217	3583
1721	2087	2441	2803	3221	3593
1723	2089	2447	2819	3229	3607
1733	2099	2459	2833	3251	3613
1741	2111	2467	2837	3253	3617
1747	2113	2473	2843	3257	3623
1753	2129	2477	2851	3259	3631
1759	2131	2503	2857	3271	3637
1777	2137	2521	2861	3299	3643
1783	2141	2231	2879	3301	3659
1787	2143	2539	2887	3307	3671
1789	2153	2543	2897	3313	3673
1801	2161	2549	2903	3319	3677
1811	2179	2551	2909	3323	3691

8697	4091	4498	4919	5809	5701
3701	4093	4507	4931	5823	5711
3709	4099	4513	4933	5833	5717
3719	4111	4517	4937	5847	5737
3727	4127	4519	4943	5851	5741
3733	4129	4523	4951	5881	5743
3739	4133	4547	4957	5887	5749
3761	4139	4549	4967	5893	5779
3767	4153	4561	4969	5899	5783
3769	4157	4567	4973	5407	5791
3779	4159	4583	4987	5413	5801
3793	4177	4591	4993	5417	5807
3797	4201	4597	4999	5419	5813
3803	4211	4603	5003	5431	5821
3821	4217	4621	5009	5437	5827
3823	4219	4637	5011	5441	5839
3833	4229	4639	5021	5443	5843
3847	4231	4643	5023	5449	5849
3851	4241	4649	5039	5471	5851
3853	4243	4651	5051	5477	5857
3863	4253	4657	5059	5479	5861
3877	4259	4663	5077	5483	5867
3881	4261	4673	5081	5501	5869
3889	4271	4679	5087	5503	5879
3907	4273	4691	5099	5507	5881
3911	4283	4703	5101	5519	5897
3917	4289	4721	5107	5521	5903
3919	4297	4723	5113	5527	5923
3923	4327	4729	5119	5531	5927
3929	4337	4733	5147	5557	5939
3931	4339	4751	5153	5563	5953
3943	4349	4759	5167	5569	5981
3947	4357	4783	5171	5573	5987
3967	4363	4787	5179	5581	6007
3989	4373	4789	5189	5591	6011
4001	4391	4793	5197	5623	6029
4003	4397	4799	5209	5639	6037
4007	4409	4801	5227	5641	6043
4013	4421	4813	5231	5647	6047
4019	4423	4817	5233	5651	6053
4021	4441	4831	5237	5653	6067
4027	4447	4861	5261	5657	6073
4049	4451	4871	5273	5659	6079
4051	4457	4877	5279	5669	6089
4057	4463	4889	5281	5683	6091
4073	4481	4903	5297	5689	6101
4079	4483	4909	5303	5693	6113

6121	6547	6949	7393	7788	8233
6131	6551	6959	7411	7793	8237
6133	6558	6961	7417	7817	8243
6143	6563	6967	7433	7823	8263
6151	6569	6971	7451	7829	8269
6163	6571	6977	7457	7841	8273
6173	6577	6983	7459	7853	8287
6197	6581	6991	7477	7867	8291
6199	6599	6997	7481	7873	8293
6203	6607	7001	7487	7877	8297
6211	6619	7013	7489	7879	8311
6217	6637	7019	7499	7883	8317
6221	6653	7027	7507	7901	8329
6229	6659	7039	7517	7907	8353
6247	6661	7043	7523	7919	8363
6257	6673	7057	7529	7927	8369
6263	6679	7069	7537	7933	8377
6269	6689	7079	7541	7937	8387
6271	6691	7103	7547	7949	8389
6277	6701	7109	7549	7951	8419
6287	6703	7121	7559	7963	8423
6299	6709	7127	7561	7993	8429
6301	6719	7129	7573	8009	8431
6311	6733	7151	7577	8011	8443
6317	6737	7159	7583	8017	8447
6323	6761	7177	7589	8039	8461
6329	6763	7187	7591	8053	8467
6337	6779	7193	7603	8059	8501
6343	6781	7207	7607	8069	9513
6353	6791	7211	7621	8081	8521
6359	6793	7213	7639	8087	8527
6361	6803	7219	7643	8089	8537
6367	6823	7229	7649	8093	8539
6373	6827	7237	7669	8101	8543
6379	6839	7243	7673	8111	8563
6389	6833	7247	7681	8117	8573
6397	6841	7253	7687	8123	8581
6421	6857	7283	7691	8147	8597
6427	6863	7297	7699	8161	8599
6449	6869	7307	7703	8167	8609
6451	6871	7309	7717	8171	8623
6469	6883	7321	7723	8179	8627
6473	6899	7331	7727	8191	8629
6481	6907	7333	7741	8209	8641
6491	6911	7349	7753	8219	8647
6521	6917	7351	7757	8221	8663
6529	6947	7369	7759	8231	8669

8677	8929	9199	9439	9738	10007
8681	8933	9203	9461	9739	10009
8689	8941	9209	9463	9743	10037
8693	8951	9221	9467	9749	10039
8699	8963	9227	9473	9767	10061
8707	8969	9239	9479	9769	10067
8713	8971	9241	9491	9781	10069
8719	8999	9257	9497	9787	10079
8731	9001	9277	9511	9791	10091
8737	9007	9281	9521	9803	10093
8741	9011	9283	9533	9811	10099
8747	9013	9293	9539	9817	10103
8753	9029	9311	9547	9829	10111
8761	9041	9319	9551	9833	10133
8779	9043	9323	9587	9839	10139
8783	9049	9337	9601	9851	10141
8803	9059	9341	9613	9857	10151
8807	9067	9343	9619	9859	10159
8819	9091	9349	9623	9871	10163
8821	9103	9371	9629	9883	10169
8831	9109	9377	9631	9887	10177
8837	9127	9391	9643	9901	10181
8839	9133	9397	9649	9907	10193
8849	9137	9403	9661	9923	10211
8861	9151	9413	9677	9929	10223
8863	9157	9419	9679	9931	10243
8867	9161	9421	9689	9941	10247
8887	9173	9431	9697	9949	10253
8893	9181	9433	9719	9967	10259
8923	9187	9437	9721	9973	*10267

* 10273, 10289, 10301, etc.

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