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"The King's business requires haste."

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**Lot vs. Abraham ; Logotype ; Municipal Ownership ;
Coming Events ; Discouragements ; Opportuni-
ties ; Success ; Bacteria ; Wine ; False
Chronology ; Medicine ; Miscellania.**

Is it not about time for the children of Abraham, and those of Lot, to come to terms, so as to prepare against their common enemy? For there seems to be forming against them a combination similar to that erected against Cheradlaomer in days of yore, the one that chronicled Lot's overthrow, but his eventual rescue by Abraham. All the Black races of the Dark Continent are in motion, and Abdullah, the "Mad Mullah," as he is called, or the "*New Mahdi*," as he calls himself, seems likely to become their captain. It would be a serious matter indeed if such a deluge as is feared came down upon the thin white edge of the African coast, inspired with the determination to drive Civilization and Christianity into the sea. This is the avowed purpose of the Mahdi, and with warriors such as the Somalis, the Unis, the Basutos, the Matabeles, and the other semi-Mohammedan tribes and barbarians, all of whom are well armed and drilled, and deadly shots, the uprising bids fair to be much worse than that of the Chinese Boxers under Prince Tuan. One thing is sure, there will be no gathering of the other civilized nations to that carcass, and the role of Abraham and Lot will have to be played out to the end by Great Britain and the Boers. Thus history is repeating itself on every side, or rather it has now reached the anti-typical stage all along the line. If one opens his eyes and anoints them with the Salve of Lost Israel Found, he will see that it is not only the modern sons of Joseph who are playing the role of their Father upon a broader stage, but that the descendants of each of those ancient characters and peoples are resuming similar relations to the world and to each other. So while we, for manifest reasons, often reiterate the advice among ourselves to watch Palestine, and Russia, we take it for granted that the glance will take in the whole stage and understand the entire drama as its plot unrolls.

"In connection with what we have said already as to the new Logotype, Mr. Mershon writes as follows:

"Recently, I have been engaged on a monograph touching Ancient Logograms, and which I find had better have been a

Preface to The Physical Factors paper which you published in Leaflet LXX., in that a preface is supposed to show in *abstract*, the sum of the scribbler's ignorance in the *diffuse*. The point I have endeavored to make in the paper is this:—That, *unless the student of ancient texts, especially the Hebrew, shall possess a knowledge of the quadruplex functions of the alphabetic symbols thereof* (and lacking such knowledge he is incompetent to render them into our tongue), the full and perfect intent and meaning of that text, as understood by those to whom it was originally addressed, and who may indeed, have taken a part in the construction thereof, have not been made known and published to the world. Wherefore, I repeat that: Unless the translator of such texts is able through special knowledge, to translate himself so far as may be, into the times, places and circumstances under which those texts were written, he, the student, is incompetent for the task! The Quadruplex functions of each Hebrew alphabetic symbol are as follows: *First, Pictographic; second, Sonographic; third, Numero-graphic; fourth, Logographic*; thus, each is, or was, the representation of a material object (*vide* Hebrew Grammar), it was a symbol for a sound to be made by the human voice; it became a symbol of both placed in a regular succession of 9 (nine), and a representative of value by reason of assignment to place in the regular succession of that file of 9 Symbols; next, it became a word-builder for which we of to-day know it chiefly. Every one of those alphabetic pictographs of material objects are readily referable to the pastoral economy of the Hebrew people, and that too, without '*strenuous*' effort to do so. We of to-day have little use for the sono-graphic function; but for the pictographic, numero-graphic and logo-graphic, we have great use, specially the latter; and in the translation of Hebrew texts not to employ all four functions is to but partly discharge the duty of a translator. A half truth may become more pernicious than a whole falsehood. If you think you would care to see the paper referred to, I will gladly send it to you for examination. Very sincerely yours, R. G. MERSHON."

Answer: Dear companion, send it for perusal at least, and by all means. Were I rich (and were our cause understood, we GIDEONITES having all I had in common *would be*!) this is just the sort of collateral matter I would love to give out free of price to all *real* "lappers" (Jud. vii. 6). How rapidly the "snare" is tightening all about us, and are we not all in it, as it is "about us?" As for me, I am at my wit's end as to how to put a tithe of the truth before our friends. Facts collateral have multiplied. The "means" have been steadily divided, it is — against +, and + against × in inverse ratio with the × and + of Facts. What a state? See all this?

Municipal ownership of all the franchises of the Towns, Cities, States and Nation is drawing nearer than one dreams. The example of successful combination has been set at last by the rich corporations themselves; the formation of gigantic trusts has demonstrated the Socialistic idea that one body can control the interests of any sort of business, reduce running expenses, even reduce prices, and still net tremendous profits. Now it seems to us that what is going on in all directions is but a means towards the ownership of everything in common by the people, and for them! The Trusts and Corporations, some fine day, will find out that they have had their work for their pains, and their scheming after undue wealth in vain; that they have merely acted as middlemen in the greater transaction yet to come! They have acted as agents in binding together, getting into one ledger, as it were, many of the staple ways and means of commerce; if the process increases as it has increased of late, the promoters will soon have accomplished their work, and all the bundles will be ready for the burning! Now the rich are the ones to lose in that operation, and the poor, who are to inherit the earth, will be the gainers,—for it will be an easy matter for them to resume their rights, because instead of having to do the tremendous pioneer or promoter work themselves, they will find it fully done! Thus, all things work together for good, and the Laws of God will bring about the ordained end in ways completely unforeseen. The formation of trusts that has had such a sudden and gigantic growth is in the people's favor after all; wait and see; read the fifth chapter of James and be patient, for the harvest is here, and the sheaves are being tied; and be sure too, that the grain which is ours is not to be destroyed; the husks and stubble will be! And all this is an exemplification of the truth of inspiration, of the inscrutable wisdom of God, moving in a mysterious way his wonders to perform.

But combination is not altogether to be found upon the side of the capitalist. It began in reality among the wage earners and laborers; for Trade Unions are centuries old, and have usually been quite as tyrannous as, if not more so than, the counter combinations they made necessary. Labor unions have generally failed in their strikes because they began at the wrong end, and injured the public, the far greater working body, more than the employers, and resorted to the bullet rather than the ballot. "The man who wishes to remain at work has the laborer's right to protection as well as the man who quits work." That is the law, and when the government of, by, and for the people gets control of the Labor Union its present agitative spirit will vanish with all other wicked Trusts. And furthermore, combination has gone on in other

directions that are distinctly evil. It is in the air and age, and its outcome depends upon the soil, environment. Anarchists have combined; thieves and brigands have united; all classes of law breakers have their unions, and in this connection gigantic trusts are in actual formation, binding together the outlaws of each group into national ones, and even into the international ones of "common fraternity." Many cases of this kind have occurred, and their discovery by the agents of Scotland Yard and other Police and Detective Agencies shows that the spirit that is in the air works for the general good even in those dire directions. The fact is, when the entire body of universal evil shall have used modern methods and entrenched itself against Society under a common code, the records, lists, methods, plans, ways, means, ends, head-centers and names of all the Subordinate Lodges, will gravitate into some central "hold," and be held in the hands of some dominating arch-Napoleon; and then will come swift destruction, for then will be the time for Society to descend upon the focus and obtain all the data classified into one Ledger. The evil classes are doing the work incident to their more general overthrow, themselves, and you may now see that it is the same general principle that is at work in all directions, and for the general good. Let the wicked therefore dig their pit, for they shall fall therein; let the grasping heap up wealth, and it shall be all the more available for recovery and a generous use by the public in the end; let politicians steal away the franchises whose incomes ought to reduce instead of increase taxation, and the "plants" well organized for gain will be all the more easily recovered at a bottom price by those who can have no representation until they resume the right of "eminent domain" themselves. Municipal ownership of the public franchises has been hastened by the recent and outrageous incidents in Philadelphia, where under due process of hastily incubated and iniquitous legislation, the city railway franchises were actually *given away for nothing* to log-rolling corporations, in spite of protests by the people, and the offer of one of them, John Wanamaker, to buy them out and out for \$2,500,000. As a business man, he shows that they are worth double that amount, and would probably bring that at public sale. It is manifest that the people should either control them for their own enrichment and the easing of their burdens, or at least lease them at their properly appraised value. Their own safety demands it, and grabs like this are indeed eye openers; they interfere, and overreach their own pioneers and shorten the times to the better day.

Some years ago, the palatial residence of an aristocratic and well educated character of international acquaintance and connection, whose center of operations was at the City of Mer-

chants, in the Land of Traffic, fell under suspicion, and was necessarily raided. "It was found to contain secret rooms, in which were stored an immense amount of valuable property, burglar's equipments of all kinds, secret codes and letters showing that the ramifications of the combination extended from Berlin to San Francisco. This merely shows what has been done in the way of *latter day* criminal combination." Yes, and it shows in the comparative what may be expected from a raid in the superlative degree, all in due time, and now not far away. The raid ruined a small Babel, and brought confusion of speech upon the code of its builders; it was but an earnest of the near future.

We speak of the "Coming Crusade," there are innumerable collateral ones that will accompany it everywhere; of the "Coming Crisis" it will be both here and there and everywhere; of the "Coming Revolution," it will have wheels within wheels, all of them eccentric, and in line at once; of the "Coming Reign of Law," it will need few lawyers; the service rendered the people by its agents will indeed be civil service in those days, its medicines will not be made for the doctors and the druggists, but will grow upon the River of Life! We need not amplify, the "times" are almost full, there were but "seven times" anyway, and they must be near the end of the "seventh," and last: for they certainly began for "Israel," and the "Gentiles," and for "Judah" at Samaria, at Babylon, and at Jerusalem respectively, in the period punctuated by the indicated years of Hoshea, Nebuchadnezzar, and Jehoiachin. They move in an intricate triplicity of soli-lunar measures to their goals, as shown upon the Daniel Chart, and discussed in Studies Numbers Eleven to Sixteen; and the most far reaching scale of them all must end sufficiently short of 6000 A.M., to allow the Sabbatic or Seventh 1000 solar years to end similarly short of 7001 A.M., in order to provide for "the little season" of evil that is to follow it before the creation of the "New Heavens and the New Earth" will usher in that greater 8th Day of the Lord, and which we believe is to be the first one of "the world that is to come," for we believe that "the Sabbath belongs to man," that he has never had one, and that Christ must rule *on* "the world that now is," so as to secure to it some happy generations! Those who fail to see by faith the restoration of all things, which is the very substance of things hoped for because promised, are blind indeed. What travesties upon interpretation are all those systems that belittle the literal Word and devitalize it of its own spirit in the very process of their own vain spiritualizations and imaginings. Come out of them, into the open air, and the light of the broad day that is dawning shall make you free!

Among the elements of our own increasing discouragement is the fact that as our efforts have expanded into accomplished books, our ability to attend to ordinary literary correspondence has at last vanished; and as all the income from the sale of all the earlier Studies has been utilized to continue the advance, the little surplus we had at the start has also vanished. This was the inevitable outcome for an unpopular venture pushed to the limit against error. We foresaw and predicted it; but it has overtaken us earlier than we feared; that is all. In the meantime, most of those who began with us twelve years ago, or came into our Band along the years, have been of the elder generation, old style people in faith, orthodoxy, hope and years, and the latter, alas, have overtaken not a few of them! One of our saddest necessities is to have to write deceased across a dearly loved and long familiar name. Then again, my dear friends, you who have really enabled all this work to be accomplished, are not only of the *relatively* "poor" class, but have, like your agent here, gotten all there is out of what has thus far been accomplished: *i. e.*, you have received and I have issued up to date. Well, there the result halts, for the others do not come to supplement all this sacrifice, and even our stock on hand, our surplus that is available for sale, to plant again, is left doubly idle! As a final result, you have all the books you need, we have more than we need, and no one else wants the rest; the books themselves are not "Reviewed" if sent to the Press, and all manner of evil is being said about us, both in private and in the Press (by the ignorant I grant you, but none the less said!): Thus it is set, the tide to its flood, that it may drown this truth. So, to summarize but partially and in brief, our noble friends, originally old and poor, and now posted and being thinned out by death, our only dangerous enemy, are failing and weakening, while the barking dogs without have kept up their baying so long that now it needs but a small increment of noise to enable them to gain their point. We have accomplished more than they ever can or will receive; they know enough about it to be more rabid against it than ever; it is to be supposed then that they will accomplish their end. They have many (so called) friends of truth (but traitors in that camp) who have always helped them, and now will do so with renewed avidity for the spoil, which is a good definition for revenge!—for who will help us at so late a day as this? The rich? Not much! Yourselves? It ought not to be expected, in that already you have done more to make "oil" practically free for every empty vessel, than any class of people of whom I have knowledge. The rest of men, represented by the "Press?" Which Press? the Secular? No. The so called (*i. e.*, self styled) Advent

Press? Never. The broad gauge, no style or rather any and every style, sectarianly interested journals, those that advertise any and every "old thing" for cash? Never—and it a lasting one!

Help? Why, the sole help for a swollen seed, is *death*—only that temporary one of course—but at any rate an apparent quietus. We do not want this cause to be planted yet! But what on earth are we to do, with all in sight at the vanishing point? Perspective is all well and good in art, and for the natural eye, but we have tried to magnify the vanishing point—and bring the past back into true relations; we have done it, too; but although the lens and thumbscrews are equal to it, there is failure somewhere! Is it in willingness? Oh no. In ability? Yes, but only because strength comes from food, and food to a cause like this is either patronage from the outside, or further surplus from within; for we are all able to do any amount more if we only had the means. What we need is money, for that will buy time in the form of help. It is because of the gradual expansion of our effort that our own time has been exhausted, and even the business end of this enterprise brought into discredit. The friendly letters pour in to us faster than we can answer, all we can do is to fill orders from stock on hand and credit remittances; as for explaining anything to any one, it is now out of the question. Yet, no one knows better than we do that such a method must in time wear out the patience even of our friends. For instance, we bought 500 Victorian badges and sent them to our subscribers. There was no time to do anything but act. About one-half of them was paid for, but the other half was not returned! Well, orders for additional badges came in; but, as there were no more buttons to be obtained in the market, we could only file the orders and wait for the return of some: thus it was a dead loss to all of us in all directions. It was similar with the few Dewey Dials we sent out: the supply market gave out. The regular Dial met with quite as meager a response, and yet of those we have a sufficient surplus, for previous experience made us expect a loss of half on those sent out, and a demand for extras from the other half. Now, without a clerk to assist us in our correspondence, what could we do save attend to such other current orders as we *could* fill, and file the rest until we could find time to state our situation in a Leaflet, or until something came back that we could utilize?

This is but one batch of no end of similar annoyances that have crowded down upon us. We have had but few complaints, but our own complaint against the situation was the sum of all we could imagine that our circle might raise.

*** Our stock of collateral literature is now reduced very

low, therefore, in ordering from former catalogues, please make your lists sufficiently long to cover what may be both out of stock and out of print. We can then select to your best advantage.

*** There remain only a few complete sets of *Studies bound in cloth* (Numbers One to Twenty-Four inclusive): they are offered postpaid at \$1.00 each; or in sets (21 volumes) expressed at your expense for \$15.00 per set.

*** It is also to be understood that not long hence we fully expect to find ourselves unable to supply complete sets of the *Our Race* literature, even in the regular paper form. Of some of the *Studies* we only have about fifty copies left. It is at the weakest link that a chain breaks. But of all the more important *Studies* we have quite a full stock on hand. For gift books, we would therefore advise the use of Numbers One or Twenty, Two, Seven, Nine, and particularly *The Gospel of History*.

*** Private: As to the latter (*the Harmony*) we offer all of the books left, at a special price (*but to our own regular News-Leaflet Subscribers only*)—to wit: at the very nominal sum of 75 cents each, postpaid. This is a great inducement, and should be taken up at once; we make it because we need the funds badly, and at the same time desire to put it in the power of our friends to spread the light of our mutual discovery as widely as possible, and with the most powerful argument within their reach. *The Harmony of the Gospels* is the culmination of our work; its chronology is the outcome, unobtrusively set forth, of all our complicated former *Studies*, while the work itself is without a solitary competitor. We firmly believe that a broad circulation of this particular volume will do more to save our cause, at this, its most critical juncture, than anything else. Kindly think this over, and give away or sell for us a few at once.

Just think of it, the book by this recent June 21st (see memorandum card at its front) will have been issued a full year, and not even 600 copies have been sold yet—450 of which went to our own group only! It is too bad that the result of so much labor, and so much generous expense to you should suffer such a fate. There never was a former day in which more controversy as to the Scriptures existed, or more necessity for the simple truth told without any argument. Men and women never before even pretended to be so open to conviction, and yet, their shelves are loaded down with everything but truth. Must we not employ heroic methods? Is it not our plain duty to force the issue that has been so completely put into our hands? Can we be relieved of the responsibility in any other way? If every clergyman in your town had a copy of this volume, and

each one was pledged to read it, we believe that you would begin to see results at once!

I wonder if we have fished long enough and ought to devote a spell to hunting. Why not test your own neighbors on our main contention? Fish about in your environment, with the 1-year ministry as bait, and report to us if you secure any rise to the hook; or else thrash around in the brush and hunt in the hedges and byways, and let us hear of the results. It will be encouraging to know that there is even one in a city, or two in a crowd that appreciates a solid fact at its intrinsic worth.

* * We wish to thank the goodly number of our constituents who have sent us their photographs. The Album of Gideonites promises to be one of our most interesting treasures, and we trust that all of you will find your way into it in time, at least with a tin-type.

An earnest man, the editor of a very able little monthly vindicator of the Scriptures, and a scholarly expounder of Latter-Day Truth in its season, writes to us as follows, in regard to the difficulty mutually experienced in finding any adequate support from the cause he has espoused.

"I have been so poorly supported preaching for this cause, that I have been forced to sell library and work by the day for a miller here, etc. I fear I shall have to quit regular preaching, and give my time to try to get a home, so arranged with fruit, chickens and rabbits, that my family will have at least a partial support from it, so as not to be entirely dependent upon the church for support.—W. L. C."

Such is the experience of all who become advocates of whatsoever is essential truth. We sometimes regard the sudden success of a religious system as the very proof of its intrinsic error. It seems to us (when we set the relative weight of the constituency that supports a cause, over against the tenets advocated), that the more it grows the less of grain is to be found in its pastures; while the smaller the patch under cultivation, and the fewer the laborers therein, the nearer it is possible to factor it down to a multiple of some few grand prime numbers that are the common divisors of the Lord's own teachings. It is the beauty of the simplicity of truth that one should seek, but the simplicity of that very beauty is perhaps its chief element of disguise. The many pass Truth by because it is so innocent of all embellishment, or any need thereof, that it seems too naked to be of value. For the truth is most always self apparent, it needs no more argument than an axiom, it is grasped by the searcher therefor at once, and as it were, from within. Its proportions are not revealed by flesh and blood, but by the spirit which is in you. May it not be a law, a fiat of God, that none but genuine seekers shall find the truth? Surely, men do

find what they seek, and we have found that most people seek for money and errors far more assiduously than for facts, and that they clothe false doctrines with the garments of argument more and more as they find them flimsy, and are shown the gaunt ugliness of their idol, poking itself through at every angle. Error does need argument; its controversy is constant, aggressive, acrimonious, and full of every evil fruit. Its dogmatic advocates are always "*dodgers*." They never balance the account they open with the Scriptures, but merely enter on the credit side of their own contention, the *texts* they have selected or warped to suit their own side of the case. "They keep single entry" with a vengeance, and so vengeance keeps their books for that single entry into that place which is the goal of every manner of Sectarianism. There, all heresies shall consume away, for their worm dieth not, and the fire is not quenched.

The true church is not a house divided against itself by every phase of dis-sectarianism, but it has mansions many enough for the occupancy of each phase of truth, and each of her followers goes in and out among them all. Show me then, a self-styled religious journal instituted to advocate some solitary dogma, and I will show you one that suppresses the other side of its own position, and one moreover that will be found to be not only intolerant of discussion, and editorially vindictive, but its columns will be the hold of a growing number of all sorts of *resurrected* heresies!

It is a recent modern notion that every disease has its own bacillus or "*worm*." Thus men prepare lymphs, and inoculate a mild form of a malady, and so try to make the patient immune against a second attack. This is heroic treatment indeed: an application of the hair of the dog to the cure of its bite put to the extreme. It is said too, that neither the extremes of cold nor fire will kill certain forms of bacteria, and this is certainly true of some of the deadliest diseases, those spiritual ones that the doctors (M.D.'s, D.D.'s or C.S.D.'s) rarely treat but do, alas, too frequently induce. Now, the laws of God have anticipated these modern terms, and in the very phraseology of this latter-day, have told as that the bodies of those who are incurable of sin, are cast into Gehenna for final annihilation—for "their worm" (or the bacillus of those diseased) "dieth not, and there the fire is not quenched!" So, as "their worm does not die," they must, for the former lives upon the body of the latter, the bacillus of unpardonable sin consumes the body of the irredeemable sinner. Thus the unquenchable fire of Gehenna purifies the atmosphere of the Millennium, which is the age to come, and at its termination a still greater conflagration will cleanse the universe itself of all that is unclean, in

preparation for that new Heaven and new Earth wherein righteousness alone can possibly exist. The present "struggle for existence" is a grim, spiritual fact—it is against principalities and powers we wot not of that we contend!—and "the survival of the fittest" *only*, is a law of more concern to man than even Darwin taught, for the Messiah did too plainly to be believed!

Jesus is not known to have offered wine to his disciples after his resurrection; he broke bread twice thereafter to assist their recognition of his identity, and ate it at least once, with a piece of fish and of a honey comb, to convince them of the reality of his resumed bodily existence, but the absence of all mention of wine is significant proof that the promised kingdom, wherein he is to drink it with them is yet future. The Lord's Supper, still kept in memory of the object and final incident of his First Advent, is another proof that the Second one is still Future in all of its aspects. How then, is it that some maintain that the Millennial reign of Christ with his saints upon the earth is in the past, and even place it in the dark ages forsooth? It is "*this*, the fruit of the vine, and therefore, real grape juice, wine," that he is yet to drink with them; thus no subterfuge of hidden meaning can make the Word of none effect, and in vain do these willfully befogged interpreters ignore the spirit of the promise and entangle themselves in vainly spiritualizing away its literal certainty and evident intent.

A false system of Chronology will always come to internal grief, it will fail to harmonize with itself, and so come to eventual discord in matters of measure, number and weight. Such has been the fate of all the standard old school systems, and this, perhaps, is one of the prime reasons for the attitude assumed as to Biblical Chronology by the Higher Critics, and by most other Bible students; whereas, it should have increased their zest in the search for what *must* exist if Inspiration is to stand to its self-imposed test. But in the meantime, the failure has led to a veritable hot-bed growth of little disconnected efforts to patch up some portion or other of the grand old Royal garment of Time with unsponged cloth, warped one way with imaginary threads and woofed the other with mere tinsel.

People who are ignorant of astronomical principles have no more right to evolve a chronological system, and set themselves up to solve Prophecy thereon, than they have to make an almanac and attempt to predict eclipses. Shall a blacksmith be expected to make a fine chronometer upon an anvil with his own rude hammer and tongs? Would you go to sea with such a guide and expect to reach your port?

In the course of a year we receive some dozens or so of these new efforts to close up this or that patch—rent in the stretch of time, and but a moment's examination serves to condemn them all as theories based upon fundamental errors in Astronomy and History, and set up or even worked backwards so as to bring out some preconceived solution of agreement with Prophecy that is patent as their writers' misunderstanding of the Oracle itself. Some compasses wherewith to sail the sea of time are better kept "boxed up" literally, for when opened they are devoid of any systematic markings, and lack even a needle that can always point in the same direction.

Our agents, however, have instructions to notify us of every system of Chronology that they run across, and if the work is not already in our possession we endeavor to secure it. The next step is to examine it both for its merits and demerits. It does not take long to determine whether its Astronomy is founded upon the correct functions of time, for instance, to see how closely its mean Solar year value comes to the proper function 365.24225561, and its mean Lunar year to 354.36706118, and its mean Lunar month value to 29.53058843. We also generally compare a new system with the Victorian Canon, to see how far it is in touch with Ptolemy brought down to date and carried back to 1322 B.C. If it passes this muster, it will be of sufficient interest to excite further examination.

But few chronologies however, pay any regard at all to the sequence of the days of the week, and to the accurate lengths of the chronological functions, and even where, in isolated cases, they do so, they expose the weakness of their system whensoever we apply the septenary sequence between their own designated limits!

As a case in point, we recently received a pamphlet advancing an elaborate exposition of "The Scientific Times and Seasons," and in which the following were taken as

"The Natural Sub-divisions, or CONSTANTS.

The Lunar Month, 29.530590 Solar days.

The Lunar Year, 354 367080 "

The Solar Month, 30.43800 "

The Solar Year, 365.25600 " etc."

Now all of these values are wrong; the accepted year value for instance is 8m. 38.4s. longer even than the Julian Year 365.25 upon which "Old Style" is based, and which we know is now 13 days out of agreement with the Gregorian or "New" Style. In fact, this so called "Constant" is really 15 days out of accurate astronomical agreement, for Gregory's system itself has an original error of two full days, in that it was set to March 21, 325 A.D., instead of to January 1st, 45 B.C.

But there are certain fully established Historical data by

means of which we can detect the secular value of any so called system; your simplest plan is to see how a system compares with the various others, set forth in the Supplement to Leaflet Number LXXVIII., November, 1897, and in which only the dark figures can be relied on. In the pamphlet referred to, *even* the secular dates spatter all over the lot, and the sacred ones are deliberately set to bring out a mere theory!

And this fetches us to the final test, for the way a system handles both the broader spans, and the special requirements and dates of the Bible itself is the main concern with those who are studying prophecy as such, and the true sequence of sacred history!

The best test in this connection is to examine the system with reference to the dates taken for the Nativity and Crucifixion. It is a central fact that the life of the Lord is the KEY to Sacred Chronology. If a system accepts a wrong length therefore, it must have wrong dates for its beginning, end, or both, and to the extent that it disagrees with the facts which we have established in the Our Race Library, it must also disagree with, falsify, fudge, and theorize with everything else in Biblical History and Prophecy—for all the chronological data of the Scriptures are not only united in one consecutive whole, but focus upon Him, while his own life is the fundamental Measure of Time itself!

His life extended from about the Winter Solstice of 4 B.C. to the Vernal Full Moon of 29 A.D., or from December 24-25, 4 B.C. to Thursday, March 17th, 29 A.D.; or more broadly, from Conception in Nisan, the Spring Moon of 4 B.C., to death in Nisan, the Spring Moon of 29 A.D. That is to say, 32 Soli-Lunar years in round numbers.

Measuring, therefore, from the Passover season at which Nicodemus came to him by night, to the one at which Nicodemus buried him just as night came on, his ministry was just one lunar-year long. Systems that do not grasp such facts as these are without any reliability; the less you have to do with them the better—"evil communications corrupt good manners."

Our main contention then is this, and we must reiterate it often for it is the crucial one of all. If the premises and foundations of a system of Chronology are known to be radically wrong as to the dates and data of the *First* Advent, if its emplacement of those incidents is based upon both a wrong conception of Prophecy and a displacement of History to match, then its teachings as to the Chronological matters relative to the Second Advent are not only without any authority whatsoever, but presumptuous and dangerous. It is reduced to an absurdity; it were better had it never been evolved; it certainly should not be admired even for any single feature that

appears to be a notable one—for it is possibly a specious one and as theoretical as all the rest. We cannot enforce this principle too strongly, and we conjure you, who now fully understand all the chronology of the Saviour's life and ministry, and their relation to preceding prophecy and succeeding history, not to be misled by anything that fails to accept and compass exactly what now you *do know to be true!* So were this to be our last Leaflet, which God forbid, and were we asked to indicate the greatest treasure we have discovered while fishing with the unbroken net of the identity of Our Race with Lost Israel, we should say unhesitatingly that it was the unity of the Gospel, the harmony of the four chosen Historians, that is affected by the true Chronology: for the life of Jesus Christ thus measured and adjusted is the unit equivalent of the whole netful of other Biblical verifications that have been effected by our school: thus while the 153 great fishes were drawn unto the land to convince us of all truth, it is the one upon the coals that furnished his true disciples with their first breakfast with the Lord!

“Are you not wrong as to the use of medicine?—C. S. D.”

We do not care to discuss Medicine, Healing, Cures, etc., beyond the position taken in Leaflet CVII. No fair discussion can be had without a previous settlement of definitions and a mutual pledge to stand by them. Then again there are at least a dozen different groups of Healers. If they cast out devils in his name you have his command, Forbid them not! But that does not forbid you to *test* the spirits in the way prescribed and govern yourself accordingly. In the meantime remember that the Lord never failed to effect a cure. Sometimes he used agents and sometimes he did not. Sometimes there was no exercise of responsive faith possible in the patient. How much responsive faith was there in the dead body of Jairus' daughter? and of Lazarus? etc.

Shall we dodge the issue by saying that the others had it? Nonsense, for it is not fully to the point. Christ had the power and always succeeded. Who was present to exercise faith when Elijah raised the widow's son? We have no doubt that Luke, the very companion of a man who supported himself at his craft of tentmaking, practised his own profession as a means of livelihood. What was the wine prescribed for Timothy but a tonic for his stomach's sake? Why did Paul leave Trophimus sick at Miletum, was it for lack of faith that Christ could cure? Who, pray, had more faith than Jesus Christ himself? and, if the evils of life are non-realities, who ever could have known it better than he? But if this be so, in what a light such teachings place his sufferings, both of body and soul! No indeed, my friends, the ills of life are not to be

explained away by sophistry, for they are as real as the body of this death that is heir to them, and while the last one cannot be avoided, all of the lesser ones may be ameliorated at once, and their cure hastened by the use of proper means and agents. Will your faith stop the flow of blood from a man shot senseless? Not without an effort upon your part to staunch the flow. How about the good Samaritan? What irony some modern teachings would have been to his patient had he prescribed any one of their forms of treatment and neglected the oil and wine and bandages, the use of which the Lord himself thus endorses on the mortal plane by the very parable: and this endorsement lets in all other proper means towards a cure. What has faith to do in cases of sudden aid to the injured, but to employ all the remedies and knowledge that these wonderful days of its increase along every line has put at its elbow? Nor must we forget the case of Hezekiah, and the prescription that Isaiah sent him for his carbuncle—Figs! Naaman was sent to the Jordan; and your friend was sent to the Hot Springs. What is the cure for famine—faith or food? Faith without works is always dead, and we cannot for the life of us see why one may not have perfect faith in our Lord's ability to cure, and at the same time employ any and every legitimate remedial agent. Would it not be tempting the Lord thy God to persistently refuse food and drink to show that faith is better, and that without works it can reverse the very laws of life? Let us all take an occasional dose of common sense; it is as good for the mind as *Elixir Pro.* is for the body! And so one might go on indefinitely. Saint Paul's advice is excellent in this connection: "Avoid vain babblings that are unprofitable;" and, "All a man hath will he give for his life," said the Saviour, who did not condemn the woman for spending all she had with the physicians—he simply took compassion on her and effected a cure that they could not. Why even the magicians in Egypt could do some things that Moses did—there were others whereat they failed. Think over all this, for Moses and Christ are parallels, as the former testified and Christ admitted.

$9 \times 16 = 144$: We are supposed to print 13 Leaflets of 16 pages each in a Set. This 9th Number closes the $9 \times 16 = 144$ pages, all included, of this Set. Its 13 Numbers at 16 pages each will equal $13 \times 16 = 208$ pages. Had we 3,000 instead of 300 subscribers, we could keep our end so high that you could have four times the return at the same rate. But a small business must be more than honest—it must sacrifice its own even for its own, and that is why you have poor service. For we had rather have 10 new names as SELF paid-up subscribers for a current Set of Leaflets than a gift of \$10 from one subscriber, to help us limp. But if we must use crutches, we had rather have them

built by our own Gideonites than be expected to limp thus, and so at the tune set by a dis-sectarian new comer who knows nothing of previous facts. Our role is difficult at best, but it is the best role there is along the difficult lines of Biblical Investigation, because it aims to be accurate, first and last, as to the Chronology and History of Our Race, and to harmonize its prophecies from the last back to the first. It is the Philosophy of History that demonstrates our Origin and Destiny, because it verifies Inspiration. This, our system has accomplished, and it is passing strange that a balance struck so evenly has attracted so little attention and support from both Jews and Christians! However, the genuine believers of these classes are, after all, very few, and we have rarely met one of either group that Anglo-Israelism did not interest at sight. It is a waste of time and energy to tell the truth to those it does not stimulate at once. Faith must be open and willing and possessed of the spirit of investigation, or it cannot advance, and faith without works is *dead*. This, even the world admits, in all of its secular affairs, by virtue of its aphorism, "Money talks!"—We should put it, "Faith *works*."

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