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NOTICES.

OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor*.

OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

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FURTHER CONSIDERATION OF THE SABBATH QUESTION.

LET US REASON TOGETHER.

*** "I have seen the foolish taking root, but lo, their habitation was presently consumed. His children were far from safety, they perished at the gates of those who were lesser than themselves; and there was no man to help them. For what was prepared for them the righteous did eat, and they shall not be delivered from evil. Seeing then, that these things are manifest unto us, it will behoove us to take care that looking into the depths of the divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do. And particularly, that we perform our offerings and sacrifices to God, at their appointed seasons: for these he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours. And therefore he has ordained by his supreme will and authority, both where, and by what persons, they are to be performed; so that all things being piously done unto all well-pleasing, they may be acceptable unto him."—*I. Clement xviii. 10-15* (Apochryphal New Testament).

THE FIRST AND SEVENTH DAYS EACH SABBATIC.

*** About one per cent. of our correspondents have been more or less exercised against the stand we have taken as to the Sabbath question, and have written to us strenuously thereupon. We expected this, for there are two sides to every question, and there must be parties to each side. Now, the matter is a purely chronological one, and is of necessity to be treated fairly, in such a line of study as we are embarked upon, and we are merely presenting our own views of the situation, as it is.

No line of study has so effectually established the unbroken sequence of the calendar week as such, from creation down to date, as that upon which we are engaged; and it must be manifest to all that we recognize the modern Saturday as the ancient Sabbath or Seventh day of Israel, within certain due limits as to difference of longitude, and the double day of Joshua.

But the very latitude allowed to judgment, by the fact of these positive conditions, and by the teaching of certain prominent

types foreshadowing this modern controversy, justifies the discussion itself, and the side upon which we at present elect to stand and argue—we being far more satisfied as to the all-sufficient authority for the transfer, than as to the cogency of the reasons against it.

Creation must have commenced at the sunset point of chaos, and its "first day" have extended 24 hours to the next sunset; or else that "first day" must have been a least common multiple of all the cycles, reversed as mere measures if you will, so as to be Sabbatic, both by 24-hour periods, and by sunsets. It is immaterial to the chronological and mathematical argument which premise is selected. And so the "days," whether they were eons, or 24-hour-sunset periods, continued, until the Sixth came into being. This marked "Adam's" creation and the beginning of the Years of the Genealogies. These latter are undoubtedly to be regarded as years of literal "days," on a "Seventh day" of which, 24 hours long, and closed by a sunset, the Creator rested. From this day the sequence runs down to the present time in a septenary weekly cycle. But as we have amply shown in Study No. Two (p. 60), the sum total of sunset completed days, required by the number of equinoxes of "Years of the Genealogies," must be increased by 1 day of 24 hours' duration, and with no sunset, in order to effect a junction upon the modern calendar. That is, the number of equinoctial years multiplied by the year value in 24-hour-days demands a Saturday or Seventh day, where we find ourselves keeping a Sunday or First day.

Now, we cannot resist regarding this as the proof of a double week day *designation* having been given to Joshua's Long Day by the contemporary calendar keepers. So that thereby we do effect the junction as to modern week day designations. But thereby we lose the sunset sequence, which, of course, is 1 less than the number of 24-hour periods, and week day designations. Hence, the true Sabbatic *Sunset* period must be one more, or fall upon the next day, that is, upon Sunday, or the First day of the modern week! All this is so, no matter where we place the actual date of Beth-horon. And if this be so, those who keep the modern Seventh day, or Saturday, as a Sabbath day, keep the septenary 24-hour period; while those who keep the modern First-day or Sunday, as a "Sabbath," or day of rest, keep the septenary sunset period.

If any one can escape this deduction we should like to have his mathematical and chronological reasons, for his mere dogmatic *ipse dixit*, as voicing his unfortified judgment, or determination, is of no more value than ours in such premises.

THE DAY THE SAVIOUR KEPT.

**Query:* Yet right here we will put to ourselves, the straight question which they should offer at this point, to wit: What day of the modern week do you believe the Saviour kept holy as a Sabbath day?

Reply: We have no doubt, whatsoever, that he kept the then current Seventh day, *i. e.*, the seventh day of the 24-hour period, which for Jerusalem's sunset corresponded to its modern seventh day, or Saturday. We are not trying to escape this fact, for all our labors tend to confirm it. But we believe the primitive Christians did change the day of rest in Apostolic days, long before Constantine's days, and very long before Papal Rome's "little horn" days, from the Seventh to the First day—making the change for causes which they deemed to be sufficient; and yet well within the purview of the spirit of the Edenic Law. The fact of the change is a matter of current observation, and needs no argument; the primitive introduction of the change does need proof, and the reason and justification therefore need consideration. But the Saviour's fulfillment of the Mosaic law is extraneous to the matter in that he came to fulfill it all, and that in the sight of the Jews themselves—although his method of fulfillment was several times nigh to procuring him a stoning at their hands.

WHAT SAY THE FATHERS?

**St. Ignatius* was an Apostolic Father and Martyr. He was bishop of Antioch 69-70 A.D., and thrown to the lions there on December 20th, 115 A.D. (some authorities place his martyrdom as early as 107 A.D.) Clinton dates his Epistle to the Romans August 23, 115 A.D. In his Epistle to the Philadelphians, chap. ii. 6, he writes as follows (Apoc. New Test):

"But if any one shall preach the Jewish Law unto you hearken not unto him; for it is better to receive the doctrine of Christ from one that has been circumcised, *than Judaism from one that has not!*" Now this bears with full force upon the modern Sabbatarian, for he is certainly an *uncircumcised* Christian preaching *partial* Judaism! Of course he pleads in this respect his Gentile origin, and the exception granted by the authority of the Apostles. But he has no consistent right to take advantage of that privilege in that one of his own lines of argument should force him to the unpleasant dilemma! Let us see:

THE REDUCTIO AD CIRCUMCIDENDUM!

**The Sabbatarians* maintain that the Sabbath was before the Law, and hence, being older than the Mosaic System, it was not abrogated and could not have been abrogated when the latter was nailed unto the cross, since it dated from the wilderness of

Sin, and from Eden! A similar argument would force us back with no escape to circumcision itself, in that it too was older than the Law, and was the very Seal of the Covenant! the which not even the Law, as Paul expressly says, could render null and void! Verily then, if they be Abraham's seed indeed, they should follow his example, and if when the Mosaic Law passed out, we reverted to the elder ones, circumcision is necessary to such as revert in spite of apostolic privilege to the contrary. For even Moses also was smitten at the inn before he received the Law, for evading circumcision, which was of the older covenant. But, say they, it is in circumcision of the heart that God delights, and not in that of the flesh, which was a mere type. So let it be, and he just as explicitly tells us by the Prophets that it is in Sabbaths of the Spirit that he is best pleased, for the Sabbath, too, was but a type of better things to come, and that have come to those who are able to keep them.

THE FIRST *versus* THE SEVENTH DAY.

Or rather all days versus any particular day, nevertheless one day in the seen to honor God, and as a recognition of his primary Law, all as set forth in the General Epistle of Barnabas, to be found in the Apocryphal New Testament.

* * "Barnabas was a companion and fellow-preacher with Paul. His epistle lays a *greater* claim to canonical authority than most others. It has been cited by Clemens Alexandrinus, Origen, Eusebius, and Jerome, and many ancient Fathers. Cotelerius himself affirms that Origen and Jerome esteemed it genuine and canonical; but Cotelerius himself did not believe it to be either one or the other; on the contrary, he supposes it was written for the benefit of the Ebionites (the Christianized Jews) who were tenacious of rites and ceremonies. Bishop Fell feared to own expressly, what he seemed to be persuaded of, that it ought to be treated with the same respect as several of the books of the present canon. Dr. Bernard, Savilian professor at Oxford, not only believed it to be genuine, but that it was read throughout in the churches at Alexandria, as the canonical Scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of both the Johns. Vossius, Dupius, Dr. Cave, Dr. Mill, Dr. S. Clark, Whiston, and Archbishop Wake, also esteemed it genuine; Menardus, Archbishop Land, Spanheim, and others, deemed it apocryphal."

From this Epistle (which was thus at any rate well known and quoted at least as early as 200 A.D., consequently long before the Roman church, of "little horn" activity, was in sight), we quote as follows:

"Seeing then the days are exceeding evil, and the adversary has got the power of this present world, we ought to give the more diligence to inquire into the righteous judgments of the

Lord. Now the assistants of our faith are fear and patience; our fellow combatants, long suffering and continence. Whilst these remain pure in what relates unto the Lord, wisdom and understanding, and science, and knowledge rejoice together with them. For God has manifested to us by all the prophets that he has no occasion for our sacrifices, or burnt offerings, or oblations; saying thus: To what purpose is the multitude of your sacrifices unto me saith the Lord? I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of he-goats. When ye come to appear before me, who hath required this at your hands? Ye shall no more tread my courts.

"Bring no more vain oblations, incense is an abomination unto me; your new moons and SABBATHS, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting; your new moons and your appointed feasts, my soul hateth.

"These things therefore hath God abolished, that the new law of our Lord Jesus Christ, WHICH IS WITHOUT THE YOKE OF ANY SUCH NECESSITY, might have the spiritual offering of men themselves."—Barnabas ii. 1-8 (Apoc. New Test.).

THE REAL SIGNIFICATION OF THE SABBATH.

* * * "Furthermore, it is written concerning the Sabbath, in the Ten Commandments, which God spake in the Mount Sinai to Moses, face to face; Sanctify the Sabbath of the Lord with pure hands, and with a clean heart. And elsewhere he saith, If thy children shall keep my Sabbaths, then will I put my mercy upon them. And even in the beginning of the creation he makes mention of the Sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day and sanctified it.

"Consider, my children, what that signifies, he finished them in six days. *The meaning of it is this; that in six thousand years the Lord God will bring all things to an end.* For with him one day is a thousand years, as himself testifieth, saying, Behold this day shall be as one thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, And he rested on the seventh day; he meaneth this, that when His Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun, and the moon, and the stars; then he shall gloriously rest in that seventh day."—Barnabas xiii. 1-6 (Apoc. New Test.).

A DEFINITION.

* * * A Sabbath day is not necessarily the seventh day of any sequence. This is proved by the use of the term throughout

the Scriptures. For the mere term "Sabbath" meant rest rather than seven. The First Day of Passover was a "Sabbath," as also its seventh day; Pentecost was a "Sabbath;" In fact, there were seven *great* Sabbaths in the old Hebrew curriculum, that had nothing whatsoever, as to the surface of the Calendar, to do with the "seventh day" of the week. "Sabbath," in Hebrew, means "*cessation*," THAT IS ALL! Those who keep Sunday, weekly, by cessation, keep a Sabbath, and in that by keeping it *weekly*, they keep one day in seven, they keep a *septenary* "Sabbath," and as they work six days, and then rest according to the Commandment, so to do, they keep the IV. Commandment, and to all intents and purposes they commemorate Jehovah's rest in Eden. For it is not an explicit and unmistakable matter of reference, on the surface of the Scriptures, as common men read, that the *weekly* Sabbath (Day of REST) of the wilderness, was linked by an unbroken *septenary* sequence to the very day after Adam's creation in Paradise! Seven is therefore Seven, and Sabbath is Sabbath, and any Sabbatic Seven once begun and consistently pursued, can commemorate the original and phenomenal work and rest of the Creator. Now Moses *displaced* the general Scale of Time at the very outset of his leadership, in that he began the *Sacred* times of the Hebrews with the month of the Exodus, in the Spring, rather than suffer them to retain permanently the Civil or Autumnal Scale, upon which all former records work. Yet they kept both, to preserve intact the record of All Past Time, and still, among the Jews, they have two beginnings to their year! all of which verifies the fact of the alteration, for the custom cannot otherwise be accounted for; and the new system separated them from other nations, as did all their covenant relations.

THE EIGHTH DAY HONORED.

* * * "Lastly, he saith unto them, your new moons and your Sabbaths, I cannot bear them. Consider what he means by it; the Sabbaths, says he, which ye now keep, are not acceptable unto me, but those which I have made; when, resting from all things, I shall begin the eighth* day, *that is the beginning of the other world.*

"FOR WHICH CAUSE WE OBSERVE THE EIGHTH DAY WITH GLADNESS, IN WHICH JESUS ROSE FROM THE DEAD, AND HAVING MANIFESTED HIMSELF TO HIS DISCIPLES, ASCENDED INTO HEAVEN."—*Barnabas xiii. 9, 10* (Apoc. New Test.).

A HARD SCHOOLMASTER.

* * * Now, if a man would keep the Mosaic Law, and yet

* So the other Fathers, *q. v.*, apud Coteler.—*Annot. in loc.*, page 36.

offend in one particular, he was guilty of violating it all, and so grievous was this Schoolmaster of death that Paul, himself a former Pharisaical pursuer thereof, counted it impossible to keep it, whereby of course, all men, so soon as we accept the Old Testament, are concluded in its penalty. Now, all this, as shown by Paul, was to set forth the necessity of a perfect mediator, who, though tempted like unto us, yet knew no sin, nor was any guile found in him. Yet, bore He all ours in that He died for every man; and the old Law died with him, when its old heaven and earth passed away, in that *he did* fulfill it all!

Wherefore, these things being so, how say any among us that we must revert to it, and keep this or that part of it, seeing that if any man be in Christ Jesus he has a higher Law and a new Testament of Grace within himself, and a law whereon hangeth all those lesser ones!

Is the Gospel then a matter of days? or the salvation of Christ to be bought with a ceremony? Verily, there is bewitchery among us if we so think, in that we see the type, and fail to perceive the antitype, and hold with the shadow and despise the Light in the gloom of useless controversy upon things long done away with!

Nevertheless, if a man elect to separate a day particularly unto God, while he keeps all of them holy in his service, he does well; and if in hope of the millennial Sabbath, he sets aside that one as a recurring day in every seven, rather than devotes the poor dole of but one in 30, or of three in a whole year, and he has Christ in him, what is his selection unto thee? If thou hast thine own, and in thine upper chamber art with God! And wherefore shouldst thou think to change thy neighbors' times and seasons by disturbing them with words of bitterness and doubt, or of useless controversy? He thinketh conscientiously that for one day in seven he will rest, in worship only, and so he laboreth six and satisfies his conscience, and occupies himself until the Master comes, who is the Lord of all the days, and made them all for man.

No matter whence the interpretation came it is a holy one, this one of sevenths, and we find it running all through the times and seasons of the Lord. Nor can it essentially matter when it begins in one's own experience of conversion and appreciation, so that he pursues it thereafter, if he elects to follow it, with due honor.

BREAKS IN THE SABBATIC SCALE.

* * Now, it is not consistent with God's own Scale of Time, that the sequence of the Sabbatic Scale should be so unbroken as some vainly urge; and we have proved it by the Scale of the

Sabbatic Years! The Law of Seven is a general one. From Creation to the destruction of the Temple by Nebuchadnezzar, a seventh year was as rigidly set aside as a seventh day. The first Sabbatic Year that Israel was called upon to honor fell upon that Scale: 2554 A.M., was the 255th of duration from Creation, and was the 7×365 th year thereafter. Thenceforward, having been led into the land on time, and on Sabbatic time, they kept Sabbatic time by the years of this very scale. 2561 A.M., was the first year so kept by each man in his own possessions, and so, for 70 Sabbatic years, or until 3051 A.M., they kept them. Then for 52 Sabbatic years they broke them, even until 3415 A.M., in which year the 70-year Indignation began, and, in the next, 3416 A.M., their sin was consummated.

Now, we have fully shown that for 52 straight years thereafter, the land rested (see Study No. Twelve, p. 58), nor was the Altar reared again until Tishri of 3469 A.M.; neither was the Sabbatic Scale resumed until 3488 A.M., and it was then a *new* scale, not the old one from Creation; for $3488 \text{ A.M.} = 3489 \text{ astronomical duration, and is not exactly divisible by } 7, (3489 \div 7 = 498, +3 \text{ as a remainder})$. Now, the first Sabbatic Year upon this new *Post-Exilic* Scale was $3488 + 6 = 3494 \text{ A.M.}$, and its astronomical equivalent is one more, or 3495 A.M. Nor is even this (as from Creation) divided by 7 ($3495 \div 7 = 499, +2$)! Yet it is just 76×7 from the *Post-Exilic* Sabbatic Year in which John came preaching in the wilderness! $3494 \text{ A.M.} + 76 \times 7 = 4026 \text{ A.M.}$, the 15th year of Tiberius Caesar.

DISPLACED BUT STILL SABBATIC AND SEPTENARY.

* * What then? Why, what we already know, that the *Post-Exilic* Sabbatic Scale was *DISPLACED*, or different from the *Pre-Exilic* or original Scale, and does not overlap or coincide therewith, because the *period* of the Suspension of the Sabbatic years was not an even multiple of 7's. The point of all which is this: That it was *not* "essential" that the sequence of Sabbatic years before the Exile, should flow into that subsequent thereto! And the lesson is that they made a new beginning, and that thereon Christ, in the fullness of the times, did condescend to die!

But it was on a Sabbatic Scale, all the same, albeit an independent and a *new* one, and it was a new one, *for cause*; and God honored it! And all these calculations, and all these harmonies verify this fact.

Hence, it is not at all a question of mere continuous sequence, if there be a cause of interruption, but a question of 7's from whatsoever origin the Spirit shall have designated to the Church.

And finally, as in the years, so in the days. In Jesus Christ all days are one, for he is Lord also even of the seventh day, and rose upon the first, and therefore, in all subsequent ages we have honored that the more, and seen in it a type of even better than millennial days!

This argument of the Sabbatarians fails, and falls flat, for in that we have established an exception to the Sabbath law, in so far as our sequence is concerned, we are justified in honoring any other honorable exception!

The Millennium is Sabbatic, and is "Judah's" day, as "Israel" will see; but there followeth an eighth day, even a first day of eternal eons as the whole Creation will perceive; so unto it, in proper anticipation do we look, and are the witnesses in faith thereof!

DISPLACEMENT A GENERAL LAW.

^{**} Moreover, as we believe that the Millennium must begin *before* the exact 6000th solar year, and as it is now already *after* the exact 6000th *lunar* year, it follows that its own Sabbatic sequence must be upon some other scale, *i. e.*, upon the gold and silver one often referred to in these Studies, or else upon some better one. The fact is, there is not one of the original Sabbatic Scales that has not been succeeded by another which is displaced by a non-multiple of 7, and so cannot be made to coincide with it; and the student of the deeper facts of God's order must long ago have perceived that this Law of *Displacement* is an universal one, and looks to some higher object in the Eternal System of things. That which is first in creation has never been perfect, albeit very good; but that which is last, is perfect. For there is none but One who is the same from Alpha to Omega. It is natural, therefore, that "Israel" in the Gospel age should have kept her Times and Seasons on a very different system from that which governs "Judah's," and if types, and the breaking of types, have any philosophy of instruction, they looked to just this thing. Nevertheless, it is the same law, albeit displaced and lifted up unto a higher plane. For when Moses brake the two tables the Sabbath law was on them; and there was thus a displacement, and an interval, for he brake them on the morning of the very Sabbath day when he came down from the mount, and punished the host to its sunset (see Study No. Eight, pp. 45-47). Nevertheless, upon the *next* day, even the First day of the week, the Lord directed him to hew two others and come up again! The which in type *anticipated* just this thing, which we are now discussing, to wit: the eventual transfer of the Day of Rest, from one day to the next; from a Sabbath to a Sunday. And this without prejudice to the spirit of God's Fundamental Law of Sevens.

SUNDAY NOT AN OBJECTIONABLE WORD.

*** Very many well meaning Christians honestly object to designating the *First* day of the week as *Sunday* (*Dies Solis*); of course a similar objection has equal, indeed even more force, as to *Saturday* (*Saturn's day*) and so in fact it obtains as to all the days of the week as habitually expressed in the Anglo-Saxon language, which we and our non-Christian neighbours speak. Notably the Quakers press this objection to its extreme and prefer to use the ordinal numbers as in the Scriptures. Among Christians these Scriptural designations are easily understood. They are probably looked upon as pedantic by outsiders, for consistency as to the disuse of similar heathen terms would strip our language of its very word for the Deity, in that *God*, as a mere word, itself signifies the *Sun*! (Kavanagh) "Thus in the *un* of *Sun*, the *onne* of the German *Sonne*, the *el* of the Greek *Helios*, and the *ol* of the Latin *Sol*, and the *od* of *God* and *Odin*, we have the same root with different forms, and of which the primary sense is *one*. Hence the English word *Sole* is the Italian of *Sun* and *Sol*. As to the *un* of *Sun*, and the *onne* of the German *Sonne* they are but different forms of the same word, and such, too, is the Hebrew *on* . . . which the Greeks rendered into their language by *Helios*. *Od*, from its being the same as *Odd*, does consequently mean *one*. Thus *od* is also the root of *God*, which was also, as well as *Gad*, a name of the *Sun*."* Thus *Sunday* is *Od's day* or *God's day*, or the "Lord's day," and if we are to stickle over mere words just because we have become Christians, we must soon drop our own language and remain dumb or perhaps learn Hebrew, which itself, however, is in this sense by no means pure! The fact is all such objections are not only trivial, but boomerangs, in that when honestly forced learnedly to their consistent length they are reduced to an absurdity!

RECOGNITION *versus* INSTITUTION.

*** A similarly weak objection is urged against this word and day (*Sunday*) because when Constantine by edict "recognized" it and made its observance *legal* in his dominion, he used the expression "the venerable day of the Sun!" Well, it was a venerable day, the very best day the Heathen Romans knew, and designated by the grandest object in the solar system; in fact it was the chiefest of their days.

But this is by no means the point, nor was it at all the reason it was chosen. He did not choose the day, he merely

* The Hindoo *om*, is the same as *on*, a term for Deity, *Ad*, the Buddhist address of the Supreme Being means *first*, and is the same as *Od*, our word *Body* is derived from *od*, just as our life is from *God*, and so *ad infinitum*.

recognized it, and made it legal. Previously the Christian slave had been subject to the whims of his heathen master. He now obtained a legal privilege, by right and law, that no one could thenceforth take away from him. But Constantine's edict had to be at least intelligible to his own subjects, heathen as well as Christian. The Roman calendar had no week, nor did the Latins know the first day from the seventh—such a designation would have been Greek to them, and Sanscrit to the Greeks! But they did have the seven planetary days, by hours, moving in their own independent cycle and ready for the opportunity that now obtained, hence the necessity of his designating the intended day as he did. Surely our modern objectors would not have us suppose that the inhabitants of the Roman Empire could have understood what day he meant had Constantine employed any other term than such an one as they were familiar with! One has to address another in his own language, and the Romans had the particular day designated in such a way as to specify it plainly. That, so far as common sense, and common parlance goes is all that we can see in this phase of the matter.

THE CONVERSE OF THE ARGUMENT.

* * * Again, whether Constantine was a good Christian or a bad one is neither here nor there, it is a mere question of designation, and of the reason therefor. Now as to the latter the objectors imply, but without a shadow of collateral evidence, that this edict instead of granting a privilege, and recognizing a custom, actually *imposed* a new condition upon unwilling Christians! Let us look for a moment at the absurdity, and audacity of such a supposition. Papal Rome was not in existence. The church was not yet a year of years old, she had hardly had time to cleanse her garments from the blood of the tenth Persecution, and Constantine was a professed convert to Christianity, not yet a persecutor of Christians. It is preposterous to suppose that such an edict in such an age of still primitive Christianity, would have been issued had it not been acceptable to the bulk of Christians, and in deference to an almost universal custom then existing among them. Of course it had the nature of an enforcement upon the still heathen element in the Empire, but had it been the innovation our modern Sabbatarians imply, why did it not antagonize the whole Christian Church at once? It was a day in which tremendous schisms sprang up about matters not half so important, and this, save in some Judeo-Christian quarters, was accepted without opposition. All this furnishes us with the very strongest circumstantial evidence that *Sun-day* was already most generally recognized as "God's day" or the "Lord's day" through-

Holy Spirit of Inspiration! What literal fools these mortals be, to think that men "of the byways" and "hedged" of life, seeking for Truth and God, will heed the revised vapourings of a disordered education. Truth! of course, she may have some, we all may have a portion if we have searched the Scriptures. But we may not have it right unless we can cite proof! Mrs. White's waking understanding of the Scriptures (when she revises!) is fallible, and unless her explanations of the Prophecies harmonize with verified History, is erroneous, vision or no vision!

There is no necessity of being caught with chaff! and "*falsus in uno, falsus in omnibus*," so far as Inspiration is concerned! These particular Sabbatarians are the loudest modern claimants of Inspiration. They make the Avocation (with Mrs. White's recognition) $3\frac{1}{2}$ years, the Crucifixion in 34 A.D.! They put the end of the 70 weeks $3\frac{1}{2}$ years after the Crucifixion! They have the Sanctuary absolutely *Cleaned* in 1844! We might, perhaps, cite 1000 other superficial, "best-under-the-circumstances"-revisions, and emendations of Old School Chronology that Mrs. White and her Battle Creek followers accept as facts in the face of the final Historical criterion! It is safe to say that 75 *per cent* of these people are held to the Sabbatarian position by misplaced faith in Mrs. White. If they dared to shake this nightmare off, one-half of them would see at once the spirit of the IV. Commandment (without a reporter or a revision!), one day in seven, and all of them kept as the Saviour kept the Jewish Sabbath!

"WHO CHANGED THE SABBATH?"

** This question is headlined by the Sabbatarians for the express purpose of disturbing the true case at issue, and to enable them to cite Rome herself as their ally in establishing an utterly false charge and claim. As a sample of their allied argument they are scattering broadcast over the land the following three letters "from Cardinal Gibbons, of Baltimore," the highest authority in the (Roman) Catholic Church in this country. The first and third of these letters are signed by the Cardinal's secretary, and the second by his chancellor.

The first was written to Mrs. Mary J. Stavelly, of Edesville, Md., and is as follows:—

"CARDINAL'S RESIDENCE, }
BALTIMORE, MD., February 18, 1892. }

"DEAR MRS. STAVELLY: In the old law, that is, before the coming of Christ, the Sabbath, the last day of the week, was the day of rest. In the new dispensation, that is, after the coming of Christ, the day of rest was changed from the *last* to the

first day of the week, namely, Sunday. The church, the mouthpiece and representative of Jesus Christ made the change.

"The reason of the change is this: Sunday is the day upon which Christ rose from the dead, and is the day also upon which the Holy Spirit descended upon the apostles. Sunday is therefore the day upon which two of the most important events of our church took place. Hence it was deemed most appropriate by the church that this should be the day set apart for rest and religious exercises, rather than the Sabbath, or seventh day, which had been observed in the old law.

"Yours respectfully, WM. A. REARDON."

The following letter was written to Mr. John R. Ashley, of Rock Hall, Md., and is more to the point:—

"CARDINAL'S RESIDENCE,
BALTIMORE, MD., February 25, 1892. }

"JOHN R. ASHLEY, ESQ.—*Dear Sir*: In answer to your first question, directed by the Cardinal to reply to your letter, I will say:—

"1. Who changed the Sabbath?

"*Answer*—The holy Catholic Church.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

"*Ans.*—The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time professing to be guided by the Bible only. I am faithfully yours,

C. F. THOMAS,
"Chancellor."

The following letter, from Cardinal Gibbons also, to the writer, bears on the same point;—

"CARDINAL'S RESIDENCE,
408 N. Charles Street,
BALTIMORE, MD., October 3, 1889. }

"DEAR MR. FRANKEE: At the request of his eminence, the Cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the *Bible*, which they take as their only rule of action, but the *tradition* of the church. I defy them to point out to me the word 'Sunday' in the Bible; if it is not to be found there, and it cannot be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

"The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

Yours very sincerely, W. A. REARDON."

EXCEPTIONS TAKEN.

** Now, to Mr. Reardon's first letter we have no exception to take. He states the facts with no specified *Roman Catholic* bias, as such the reason is admitted, and it is true to history older than Roman Catholicity itself! It was the church as such, dating from apostolic times, that met together on the first day to break bread, and set apart contributions, and edify each other, and commemorate the Lord's resurrection. Yet, as to the Sabbath Law, the IV. Commandment, it was no *change*, for these heathen converts had no day at all to change from, they merely adopted the Sabbath Law, and *selected* the most appropriate day for its recurrence, in view of what *they* were celebrating, and this, of course, with the full consent of the Apostles. They were sinners, and self-convicted and unhappy. They had Christ dead and buried, and raised again for their salvation, preached to them by the Apostles themselves. We do not believe that 1 in 1,000 of these heathen converts came to listen to the Mosaic things of Leviticus or of Genesis, but rather in darkness came straight to Jesus Christ. Then came they thereafter unto Moses, as a mere historian, and, accepting the Decalogue, and with sanction of their teachers, they set aside one day in seven, and honored that one on which the most central fact of their own redemption rested.

But the second letter we dispute. It is based upon either misrepresentation or ignorance, probably both, for such is the temperament of Rome when true to herself. They mean the *Roman Catholic Church*, when they say "holy Catholic Church," and we maintain that the former was not in existence until 500 years after the Crucifixion!

In the third letter Mr. Reardon throws off the conservative guise and endorses the very same erroneous position. The spirit and purpose of the letter is manifest and futile, for it standeth not to the facts.

The change certainly took place, in so far as the actual day of celebration obtains; but it took place in Apostolic days, primitive days; the very epistles we have quoted show this to the echo, and much more to the same effect might be quoted, but it was *not* the Roman Catholic Church that did it!

The first day of the week was celebrated as a day of rest (a Sabbath) all over Christendom throughout the Ten Persecutions. Roman Catholicity came not even into incipient existence until long after the 10th was over! It was not from tradition that we, or Rome either, inherited this day, but from the primitive and original customs from the very beginning! Let us examine the matter a little more closely, omitting the familiar references to the First day, found in the New and Apocryphal Testaments.

FIRST DAY MEMORANDA.

* * * "Besides the references in the epistles of the very earliest of the Fathers the observance of the First day of the week, as the *Lord's Day* (*Dies Dominicus, Dies Solis*) is mentioned by Justin Martyr 140 A.D. It was enjoined and regulated by the edicts of Constantine the Great, March 7, 321 A.D. recognized by Council of Nice 325 A.D., observance enjoined by Council of Laodicea about 363 A.D., by Theodosius I. 386 A.D., by Theodosius II. 425 A.D., by Leo and Anthemius 460 A.D."

Thus far the "little, Eleventh" or *Roman* horn, which came up after and among the Ten Barbaric horns was not yet manifested, in that it had not yet plucked up the three *Arian* horns, nor obtained its dominating power! Both the claim of ignorant or scheming Romanists, therefore, that the Seventh day was set aside for the First by *Papal authority* (*sic!*) and the charge of narrow Sabbatarians that this was so done (*sic! sic!*) is manifestly without foundation. The First day was honored among Christians long before the first "hour" (153 years) of Rome's incipient existence as a "horn," *circa* 513 to 666 A.D. During the preceding "hour" *circa* 360 to 513 A.D., the ten horns did arise and it was not until thereafter, *i. e.*, in the 6th century that Roman Catholicity, *as such*, came up, and plucked up, and so had power to set up herself with Bulls and Edicts! In that, therefore, the observance of the *First* day long antedated all these things, and was broadly kept throughout the Church, this mutual claim and charge falls to the ground. But Rome's influence did soon thereafter begin to hedge the observance in and enforce it with *civil* regulation. Country labor was prohibited by the Council of Orleans, 538 A.D., and by Leo, the Philosopher, 910 A.D.

This obligation was (eventually) denied by the Waldenses about 1290 A.D., and by the Lollards about 1400 A.D. The observance was sanctioned by the confession of Augsburg 1531 A.D., and by the Helvetic Confession 1566 A.D., ordained by the Synod of Dort 1618 A.D., and further discussion respecting it in Holland was prohibited by the States General, August 7, 1659 A.D.

"In *England*, its observance was enjoined and regulated by the laws of Ina 673 A.D., by the Council of Berkhamstead 697 A.D., by the constitutions of Archbishop Egbert, 749 A.D., by convention between Edward the Elder and Guthrun 906 A.D., by the Laws of Athelstan 925 A.D., and of Edgar the Peaceable 958 A.D. Holding of fairs and markets on prohibited by Act 27, Hen. VI. c. 5. 1448-9 A.D., VI. c. 3, 1552 A.D., and 1 Eliz. c. 2, 1558. It was sanctioned by the Westminster Confession 1643 A.D., its better observance provided for by Acts 29, Car. II. c. 7, 1676 A.D., and 21 Geo. III. c. 49, 1781 A.D., sale of beer and liquors on regulated by Acts 11 and 12, Vic. c. 49, August, 1848 A.D." (Woodward and Cates).

The foregoing facts cannot be successfully disputed, since investigation will verify them all, and it but manifests their desperate alternative, for modern Seventh day Advocates to cite Rome's false claims in their behalf! If their argument has come to such a desperate pass it is indeed foregone! The fact is the whole case rests just here, and here it is that we dispute it, chronologically and historically!

Finally: we accept the IV. Commandment, and keep the Sabbath law or Law of Sevens, and even had Jesus Christ arisen from the dead on a Thursday we should honor it as greater than the 7th of Eden and keep it holier, for God never rested from a greater work, in all the works that He hath wrought, all Glory to His Name, than when he rested from that first-fruit victory that burst a tomb sealed both by Hell and High Priests, and guarded by the minions of the Iron Age!

Did he rest in Eden? Yes, and the day was honorable, and honored. But in his perfect plan he suffered sin to mar his rest. So Satan ruled until he bruised the human heel, then God arose, and broke his rest and wrought the greatest work of all, for he began the Era of the Second Adam, and thus literally 6 days of 666 years each had he rested. But on the Seventh day of this scale he suffered not his Holy one to see corruption and he has Rested ever since!

ARITHMOGRAPHY.

* * Many of our correspondents are beginning to appreciate the Power of the True Chronology, and their work is so excellent, and so independent of our own labors thereupon, that we shall take pleasure at times in presenting a section of selections, from letters received at sundry times from some of them. It will be noticed that our own task has been chiefly concerned in getting at the chronological facts themselves, and in coördinating them where they belong against the straight line of time. The series of years which has resulted from Astronomy has been punctuated, so to speak, according to the original records

of History, and all this without any reference to any hidden significance as to the numerical value of the years so punctuated, or to their distances from, and their mathematical relations to other dates, similarly punctuated.

Our object has been to harmonize the references, and get at the truth irrespective of any theory whatsoever. Nevertheless in the course of our Studies we have been tempted to digress at times, and to point out such arithmographic beauties as the circumstances warranted. For instance in Study No. Six, page 18, we pointed out the *occult* relation of the year of Enoch's translation, 986 A.M., and the numbers 365.2422, and $\pi = 3.14159$; and again in Study No. Five, page 123, we showed the relation of the year 2463 A.M., in which Moses came to Priestly Age (30 years old), and the year 5893 A.M., just now ahead of us (Sept. 1894-5 A.D.)! looking to 5894 A.M. as a Jubilee of no small degree.

Now of course all this is contingent upon the accuracy of our original analysis of time. If we have emplaced the events correctly against the Harmonized Scale, then certain arithmographic beauties may be expected to result. And conversely we may be confident, if such beauties are found hidden all over the system that the system must be a close approximation to the truth itself. For as all things are weighed, measured and numbered, it is agreeable to our ideas of order that they will be found crystalized in rhythmic series, and filled with numerical surprises and this particularly by others, to whom we therefore prefer to leave the matter.

There are no exceptions to this law of numbers in Nature, so soon as any science becomes fixed its *Arithmography*, or "number writing," shines out, and to the deeper students thereof, its laws become infallible guides not only to further discovery, but to the correction of all antecedent approximations! Thus "Bode's Law" in Astronomy demanded and led to the discovery of the asteroids, and it was in reality the science of Arithmography that has led to the discovery of some of the most useful facts known to applied science.

RHYTHM IN CHRONOLOGY.

* * Now Chronology is the Science of Time and is built upon the very diverse sciences of Astronomy and History. But we must needs find that its laws also are rhythmic and suggestive, though upon a plane not to be fore-predicated, nor can any system of Chronology satisfy the human mind that falls short of these final qualifications. Indeed, so patent is this fact, even to the untaught, that not a few, in their effort to realize its satisfaction, have "put the cart before the horse," and have forced History into line against some preconceived scale

of harmonies that has no real basis of fact! no records to refer to, no authority, no guarantee.

The Arithmography of Chronology is of the superlative order, and its laws cannot be preconceived, for while its Astronomical skeleton is crystalized out of the recurrent cycles and may be written out in advance, its historical flesh and bone is dominated by the moral, free-agent contingencies of life which no mortal can anticipate. Truthful writers, contemporaries, may record its facts; inspired writers may perhaps have been allowed to foresee them, but it must fall to the pleasure of their posterity to gather up the numerical beauties that result, and this is possible only from the historical facts as written against the rigid astronomic scale as unrolled by the heavenly bodies themselves. It remains for the latter day investigator to get his facts, before he forms his conclusions and points out their rhythm. Now the Chronology of "a wandering star untenant" is only an expression of pure Astronomy, cannot be more! but that of an inhabited globe like ours, and the only globe, as we believe, now as yet inhabited by moral beings endowed with absolute free agency, is quite another thing, we may no more prophesy as to its chronologico-numerical laws, than of the order of its events! The Prophet may be suffered to anticipate its terms, but the Historian must write them as he finds them, the Chronologist can but adjust them according to the records, and it is only thereafter that the Arithmographic Harmonist or Interpreter may come upon the scene and point out their inherent lines of beauty. The cause must always precede the effect. In view of these considerations, which are manifestly essential to a logical survey of the field before us, the pioneer work on these premises, of Mr. Geissenhainer, now to be set forth is not only pregnant with satisfaction, but with promise unto all who shall undertake to pursue it still further, and to seek out even deeper treasures—for its mines go to the center of the times and seasons of many spheres of action as foreseen of God.

SPECIAL ARITHMOGRAPHY.

*** More than a year ago we began to receive a second series of letters from this brother and fellow-worker in the true Chronology, a sample of which we give below:

PITTSBURG, March 30, 1893.

Prof. C. A. L. TOTTEN.

Dear Sir and Bro: A few days ago, while glancing over the general Chronology, I was attracted by what to me appeared to be the significant suggestions hidden in important numbers connected with notable events. The first period that attracted

my attention was that 621 years had been told off when the 7th man* came into the world. So that 621 represents a complete dispensation; one being born at that time who, at least thus far, has escaped death.

Now, by adding these three numbers together we have $6 + 2 + 1 = 9$, which I shall use as a figure of hundreds, and again, by adding the first two together $6 + 2$, we have 8 for a figure of tens and by using the number (6) representing the hundreds for the units, we have finally 986, or the number of the year in which Enoch was translated.† Again, by adding the digits of this number up in the same way, *excepting that when a sum is found to contain more than one figure, we are to use the secondary unit expressing their sum*, we have the following results:

$$\begin{array}{rcl} 9 + 8 + 6 & = & 23. \quad 2 + 3 = 5. \\ 9 + 8 & = & 17. \quad 1 + 7 = 8. \\ 9 & & = 9. \end{array}$$

Thus we have the sum 589 which may suggest 5890,‡ etc.

If this had been the only case wherein such a system could be found, I would have thought nothing of it, but if you take the Flood year, 1656 A.M., and work from it, you will find the following similar result, 1656 A.M. - 238** = 1418 M.J.

$$\begin{array}{rcl} 1418 & = & 1 + 4 + 1 + 8 = 14. \quad 1 + 4 = 5. \\ & & 1 + 4 + 1 & = 6. \\ & & 1 + 4 & = 5. \\ & & 1 & = 1. \end{array}$$

So we find that 1418 M.J., *i. e.*, 5651, conceals or suggests the Jehovetic number quite as much as 589‡.

Again, 2556 A.M. - 238 = 2318 M.J.

$$\begin{array}{rcl} 2 + 3 + 1 + 8 & = & 14. \quad 1 + 4 = 5. \\ 2 + 3 + 1 & & = 6. \\ 2 + 3 & & = 5. \\ 2 & & = 2. \end{array}$$

So we find that 2318 M.J. is represented by 5652.

* See Study No. Six, p. 17. Enoch, lived 365 yrs. and "was not" in 986 A.M.

$$\left. \begin{array}{l} 6 + 2 + 1 = 9; \quad 900 \\ 6 + 2 = 8; \quad 80 \\ 6 = 6; \quad 6 \end{array} \right\} 986 = 621 + 365.$$

‡ Which is 5651 M.J. See Table opposite p. 206, Study No. Two. *The fact is the Flood number itself 1656, is a peculiarly suggestive Jehovetic number, and its properties have been fully discussed by J. RALSTON SKINNER, in "The Source of Measures." Written in the circumference of a circle it may be read 6561, - 812; and if this number be taken as the diameter of a circle its circumference is 20612, or according to the "Parker Modulus," 20612 ÷ 6561 = 3.14159, etc.*

** 238 A.M., was the origin of the Modern Jewish Count. Hence 1656 A.M. - 238 = 1418 A.M. = Flood date on Modern Jewish Scale! See p. 97, Study No. Thirteen.

Again, this time take 2512 A.M., by dropping the number (2) representing the thousands, and adding that which represents the other three numbers (865) to it (2512) we have

$$\begin{array}{rcl} 5 + 1 + 2 & = & 8 \\ 5 + 1 & = & 6 \\ 5 & = & 5 \end{array} \left. \vphantom{\begin{array}{rcl} 5 + 1 + 2 \\ 5 + 1 \\ 5 \end{array}} \right\} \text{whence 865.}$$

And as a result we have $2512 + 865 = 3377$.

There were 487 years from the Exodus to the Dedication of the Temple $4 + 8 + 7 = 19$. $1 + 9 = 10$, using only the figure 1; $4 + 8 = 12$. $1 + 2 = 3$, $4 = 4$. Hence we have $487 + 134 = 621$. Using this 621 with the Year 3000 A.M., we have the following from 3621:

$$\begin{array}{rcl} 3 + 6 + 2 + 1 & = & 12. \quad 1 + 2 = 3. \\ 3 + 6 + 2 & = & 11. \quad 1 + 1 = 2. \\ 3 + 6 & = & 9. \\ 3 & = & 3. \end{array}$$

Now, by using the thousand number for unit we have 3293*. $3996 - 238 = 3,758$ M.J. By dropping the thousand number we have $7 + 5 + 8 = 20$. $7 + 5 = 12$. $1 + 2 = 3$. $7 = 7$. $3758 + 237 = 3995$.

3,277 years had been scored off when Hezekiah cleansed the Temple. $2 + 7 + 7 = 16$. $1 + 6 = 7$. $2 + 7 = 9$. $2 = 2$. $3277 + 792 = 4069$.

738 years from Joshua's Long Day to 3293 A.M. $2556 - 738 = 1,818$ may not 1818 represent 1898! $8 + 1 + 8 = 17$, $1 + 7 = 8$; $8 + 1 = 9$; $8 = 8$, 1898!

When we consider that a difference of one year in the basis would make a difference of from a hundred to a thousand years in the references, it strikes me that none but the true system of Chronology could bring about such accurate results, and it seems patent to my mind that such a system serves to verify your work to a degree,

With best wishes, I am yours truly,

GEO. W. GEISSENHAINER.

*** To this we briefly replied, and expressed our interest in the prosecution of the particular investigation, for it seemed certain that some underlying law which would ultimately assist in verifying Chronology might possibly result from its pursuit. The line was a new one, although in fact it is but one of an innumerable set of lines along which these mystic numbers of Chronology appear to crystalize and to whose existence we referred. In his answer Mr. Geissenhainer says:

* Shadow turns back on dial of Ahaz. See Study No. Eleven. page 70.

† End of Post-Exilic Sabbatic Scale.

"If I am only beginning to see some of the marvels of this scale of Chronology, what there is in it must be astounding. The fact is that sometimes I am almost dumbfounded with what little I have been able to see already; I, at least, can see enough in it to satisfy me that no human mind is the designer of such a wonderful set of numbers."

* * Omitting several letters containing similar applications of this tentative effort after a chronological law, we quote from one of June 17, 1893:

"Last evening the following combination was developed from the important number 3377. In a former letter I referred to the year 2512, and how the units, tens and hundreds developed into 865, which added back to 2512 was 3377. Now by treating this *whole* number (3377) in the same way, we have 2463, which is a very important number in this Chronology.* Thus:

$$\begin{array}{rcl} 3+3+7+7 & = & 20 \text{ suggesting } 2 \\ 3+3+7 & = & 13 \text{ " } 4 \\ 3+3 & = & 6 \\ 3 & = & 3 \end{array} \left. \begin{array}{l} \\ \\ \\ \end{array} \right\} 2463$$

And by treating its units and tens (77) in the same way we have $57(7+7=14=5; 7=7, \therefore 57)$ which added to $2463=2520!$ and $3377+2520=5897!$ While by treating this latter number thus we have as a result 2445! Again, $3377-69=3308$, which number treated in this manner produces 5663; and $5663+238=5901$.† It appears to me that this process and its results tend towards verifying the importance of the combination referred to on page 247, Study No. Four. It is also remarkable that the number 5898 produces 3445."

Now to us, all this implies that there is a veritable Law of translation from the True Scale of Time, to the Modern Jewish Scale, and that whether Rab. Hillel, from whom the Jews obtained it, knew of it and intended it or not, and we do not for a moment believe he did, Providence has certainly overruled its date of adoption, as well as its *à quo*, or date of origin, and its *ad quem*, or the terminal towards which, with all other so called human or secular scales, it moves in spite of itself! Such figures are of crushing import, and such relations show forth the very irony of measure! Even the snarls which men have willfully tied into the net of Time, are thus seen to be subject to the higher Will, that, having begun Creation by bringing Law

* Moses "30 years old" (see Study No. Five, page 123, and for its Jehovahite relation to 4027 A.M., the year of the Crucifixion (see Study No. 12 page 122).

† Close students of our results will perceive the beauty of these results: 5663 Modern Jewish being equal to 5901 A.M., on the true scale, and 238 being the common difference.

and Order out of Chaos, has not ceased to guide the Universe in any of its departments, nor to foresee and to overrule the history of his creatures in all its details.

In "An Important Question,"* we long ago pointed out the consummate way in which Measure and Ratio replied to each other and *vice versa*, between Solomon's Temple and the Great Pyramid of Gizeh. The work was submitted by the publishers to the best authority in the land. He did not dispute the facts, nor belittle the results, but attributed both to the necromancy of coincidence. When we come down to it, my friends, that is the very foundation of Science—the constant Arithmography of things, the mystery of numbers; and when we find it cropping out upon the very surface of a ledge, we may be sure that we are near a lode of ore!

We do not catch this beauty so often, nor perceive its import so perfectly when working on a single line of years, but when offset against the Harmonized Scale made up of many independent ones, all at last correctly adjusted, we cannot escape their force, and their very concert is the loud voice of the Time of the End!

Skipping several other communications we select another dated January 3, 1894, from Mr. Geissenhainer, who next says "I write concerning what seems to me a strange result from the following analysis, if such it may be called, of Joshua vi. 3, 5. Notice that all the compassing was done in 7 days. We see that there lacked $\frac{1}{2}$ of 1 'week of circuits' to complete 2 full 'weeks of circuit' (i. e., there were $6 + 7$ circuits, or 1 less than $14 = 2 \times 7$ circuits). But $430 \times 13 = 5590$, and $\frac{1}{2}$ of $430 = 61\frac{1}{2}$. $5590 + 61 = 5651$." Now this is not to be taken as purely fanciful, because the compassing was made in the "Name of the Lord" and was successful, and moreover it will probably turn out that the chronological term of years during which the Hosts of the Lord are actually occupied in compassing the metaphorical Jericho is an exact multiple of 13, and that the unit bears some striking relation to Chronology as such. In the meantime it is into the region of just such investigations as these that exercise our friend that we are anxious to introduce all our fellow students. Many heads are better than one, we now have a scale of time upon which we may rely, and to get at its potency we must proceed by experiment and induction as in all other sciences until it yields its secrets!

For instance, Mr. Geissenhainer's last investigation seems to have been suggested by the Leaflet on the Sabbath, and on July 9th, he writes: "While thinking about the Sabbath question this evening it occurred to me to inquire what proportion

* John Wiley & Sons, 1882, see Collateral List.

of time was required in keeping the law of Sabbaths, and I met with the following results. In six years there are 313 [weekly] Sabbath days; add [the] 365 [days of the Sabbatic year] and we have 678 days, so that in seven years the number of days required would be 678. But in 7 years there are 2556 days of which 678 days is [the decimo-fractional part] .265; so that the amount is over $\frac{1}{4}$ of the whole. Considering this to be the portion required by the Law, we see that the [whole] amount of [Sabbatic] time due at the date of the Exodus was 666. years, and at 4027.5 was 1068. years. Of the import of these numbers you are well aware. $2553.5 - 1657 = 896.5$; $\times .265 = 237.8$ [nearly the Jewish modulus 238!]; $5897.5 \times .265 = 1564.3$ [*i. e.*, into the 1565th or Jehovetic term of Sabbaths]! It seems to me that it is impossible for such figures to be meaningless, and if matters keep developing as they are at present, mankind will soon be topsy turvy. To my mind the only way to account for such a condition of affairs is by paying due attention to Prophecy." From a later communication (July 13), we gather as follows: 3416 A.M. - 3000 A.M. = 416 years, this was the duration of the 1st Temple.

Hence the following Approximations:

$416 \div .265 = 1568$; $1335 \times .265 = 354$. Now the correct figures, 1565 and 354.36706, are concealed here somewhere. The duration of the Temple was more nearly $415 \frac{1}{2}$ years. Again, $1656 + 897.5 = 2553.5$ A.M. (death of Moses); $3381 \times .2653 = 897$. All of these tests are worth following up. $5900 \times .265258 = 1565$, Mr. Geissenhainer states that "the proportion of time required by the Sabbatical law seems to him to be a key to this true Chronology," and to have a direct bearing upon Daniel's prophecy.

The fact is he has opened up a very fruitful field of investigation, and one into which we may now move with our sharpest tools. We have placed the Mosaic value of the year at 365.242256 days, 6 times this is 2191.453536, $\frac{1}{4}$ of which is 313.064791; add 365.242256 and we obtain 678.307047, as the straight Sabbatic function in 7×365.242256 or 2556.695792 days. The decimal value of this is .26530615. This is the first approximation to a sharp tool, and its use does not materially alter Mr. Geissenhainer's results, which actually belong to the face of the calendar.

But we must put an even finer edge upon this chronological instrument for deep cutting into more occult things, for there were seven other days in the Mosaic year, which were strictly Sabbatic. For instance the first and seventh days of Passover, the day of Pentecost, the first of Tishri, the 10th of Tishri, the 1st day of Tabernacles (15th of Tishri) and its octave (the 22d of Tishri). Now while they sometimes overlapped, or fell upon,

the regular weekly Sabbaths we thus have at a maximum $6 \times 7 = 42$ or less other Sabbaths, to add to the 313.064791 above enumerated. That is, there could be from 354 to 355 Sabbaths in the 6 years that preceded the Sabbatic year! this was a lunar-year value of Sabbaths, followed by another whole year of Sabbaths,* which generally contained 354 days, but sometimes (when intercalary) contained even more. Now the exact solution of this problem involves the counting of the number of weekly Sabbaths, Sabbatic year days, and convocation Sabbaths, and omitting all the overlaps, contained in $7 \times 15 = 105$ years and we leave its determination to such of our readers as may have time to make it, and make use of the result for determining the final ratio, and its application and arithmography. We expect the *proportion* will not vary much from $2 \times 354 = 708$, to $2 \times 365 = 730$ days, or perhaps $(354 + 355 + 365 + 366) \div 2 = 720$ days in 2556; or at any rate about two days in seven. And it is a notable fact that "Israel" and "Judah," by honoring Sunday and Saturday respectively, now keep about this very proportion during the current period of exile!

SUMMARY.

Sabbath means cessation **שַׁבָּת**. This word does not occur in the Bible until we come to Exodus xvi. 23, after which it is used quite as distinctly with reference to *years* as to *days*. Moreover, the first day, and the eighth day of certain specified periods, not themselves at all necessarily septenary, are called Sabbaths (Levit. xxiii. 39). But the 7th day of the regular weekly sequence of days (dating at least from, and not necessarily earlier than the incidents referred to in Exodus xvi. 23), is the shortest specific punctuation, rest, or period, put upon time in sacred history. Above this minor, but fundamental punctuation, there run many septenary measures, all and severally, both commemorative of God's work in Eden, and typical of His more perfect rest in the Great Millennial Sabbath yet to come! The "days" ran in sevens, **שִׁבְעִי** *Shebii*; the "years" in sevens **שִׁבְעִי** *Shabua*; the *Shabua*, or Sabbatic years in sevens **יובל** *Jubilees*, even the generations (70 years each), in *Shabua* (490 in each) and the ages (1,000 years) in *Shabua* (7000's).

Now, that the seventh year is quite as much a Sabbath of the Lord as the seventh day, we learn from the fact that he has appointed a year for a day in Sacred Chronology, as all the arithmography of the Prophets shows. And the Jubilee, or

* Typical again of the Times, 6000 years plus 1000 years.

49th Year of the Sabbatic Yearly Sequence,* was also a Sabbath, for it was the Sabbath year of the *Shabua*! But ten Jubilees, or 490 years, were 70 sevens, or 7 "years of a king," @ 70 years each, hence the 7th Generation was a *Shabua* of a special degree often met with in Sacred History. Finally, as a day of the Lord is as 1,000 years, and as 1,000 years is as one day with Him, so the 7th thousand years will be specifically the Sabbath of the Lord, in a superlative degree. The fact is, we believe that in this Sabbatic thousand years, or "day," we have the very antitype of all the Sabbatic periods, for it is in it "the Millennium," as we gather from all the Scriptures that He is actually and yet to complete his work as to the present order or cosmos. It terminates short of the "little season," the which complements the whole *Shabua* of the world that now is, and so destruction falls upon it on a Sabbath (even as it fell upon Noah's world on a Sabbath), and sweeps them all away, save such as are shut in the ark that rides the sea of fire, for their Sabbath is not broken! Then cometh the new world wherein dwelleth righteousness, and if history repeats itself upon gigantic scale, the Spirit of the Lord, which is a consuming fire, will move upon the chaos of that sea of fire, and from it in "six days" a cosmos will evolve, wherein there shall be no more sea.

Thus, a seventh day is one of *rest*; a seventh year one of *freedom*; a seventh Sabbatic year one of *restitution*; and so on numerous other scales, the seventh always obtains explicit prominence. Take, for instance, the "seven times" of punishment; six times and a seventh, the latter one of judgment, and beyond it a release; for with the seventh seal, the seventh trumpet, and the seventh vial we have silence, rest, cessation, or a sabbath, always written. And finally, the Sabbath is a type, whatsoever be its degree of even greater things than it commemorates! for all things prophesy in their own degree, and look to antitypes beyond. Now God's times move on, in spite of our violations; nevertheless, the law of displacement also obtains, and as it is not the lesser that contains the greater, but rather the reverse, so it is manifest that as the Scale of Sabbatic years, and Jubilees, and even of 1000's may be and have been broken by man, and rearranged or shortened by the Lord, the same thing may obtain with reference to the week day of rest (Sabbath) itself, and that when for any good cause the sequence has been displaced and recommenced, it may move on thereafter upon its new scale, with the same authority that guarantees the concert and historical order of superior scales!

* It was only the 1st Jubilee that was the 50th year, counting "the *Shabua* of origin;" or in other words, each Jubilee was a 50th year counting regularly on the scale, but including 8 Sabbatic years, that is, from Jubilee to Jubilee inclusive.

SUNDRY QUESTIONS ANSWERED.

TYRE'S SEVENTY YEARS.

*** "A passage in Isaiah, chap. xxiii. 15-17, relating to Tyre, has greatly puzzled me. If it is not infringing too greatly upon your time, will you kindly give me the representative or chronological time of that chapter?—*M. R. O.*"

The verse referred to is as follows: "And it shall come to pass in that day that Tyre shall be forgotten *seventy years*, according to the days of one king; after the end of *seventy years* shall Tyre sing as a harlot . . . and it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire (compare entire chapter)!" The prophecy was uttered *circa* 3284 A.M., 715 B.C., but did not go into effect until 3429 A.M., when Nebuchadnezzar's siege thereof came to its successful end and the city fell (see Study No. Eleven, p. 127). This fall of Tyre was in 570 B.C., and the city was "forgotten" as it were, for just 70 years, or until 3499 A.M., 500 B.C., when Darius Hystaspes restored its commercial privileges, and allowed them to have a king of their own (see Study No. Twelve, pp. 79-80). This 70 years of forgetfulness, a generation, or the days of a king, ended at the very Heart of History, or with the 50th 70-year period since creation! We are now, 1894 A.D. living in the 12th year of the 85th 70-year period of the world's History. Tyre continued to sell merchandise until 3667 A.M., 332 B.C., when Alexander destroyed it after a 7-months' siege, and replanted it with new colonies (see Study No. Thirteen, page 23). Tyre sat as a commercial queen in her imperial character, until her capture by Nebuchadnezzar. Her commerce lay stunned for 70 years, but her recovery was only to the grade of a second-rate power, and the product of her labors thereafter was "devoted," as a sacrifice, or judgment, to others, until she was laid bare to her rock foundation.

THE APOCRYPHA, OLD AND NEW.

*** "Do you believe in the Apocrypha! and where can it be procured?"

In certain parts of it, yes, with, we believe, the wisest of the Christian Fathers, and we hold it as a rubric of Christian faith, that these ancient and honorable writings should be read as a matter of edification and education. But few understand the way the Canon of the Scriptures was formed. We inherited the Old Testament. It was already codified (perhaps by Ezra)

when the first Advent occurred. But there was a considerable body of Scriptural writings that coëxisted alongside of it, and held a secondary place in the Hebrew Library. This is at present the Apocrypha, so called; it belongs as an appendix to the Old Testament, and used to be included in all the best editions of the Bible. We have found the books of Esdras and Maccabees invaluable, and none of their companions valueless. But there is an Apocryphal *New Testament*, that not one in 1,000, even if those who have read the Apocryphal Old Testament have ever heard of, and which is of equal value, at least, to its better known apocryphal companion. Both of the apocryphal books are the results of a tacit acceptance down the ages, they have gotten together and kept together, and, presumably, now belong to the Scriptures, or sacred writings, which "are given for our learning," according to their own and our degree! We may, perhaps, estimate that about half of those who will read either of these Apocryphas, will accept at least half they find in each. Besides some 11 books of manifestly minor import, the Apocryphal New Testament contains all (14) "the *Genuine Epistles of the Apostolic Fathers*" It forms a complete collection of the most primitive antiquity for about 153 years after Christ, and should be read by all to whom these presents come. Bishop Wake, of Lincoln, afterwards Archbishop of Canterbury, first collected the latter, and Hone, in 1820, brought the whole library together in a single volume. For the best edition of the Apocryphal Old Testament we refer to the English Annotated one* (price \$1.25), and Hone's Apocryphal New Testament, in a limited number (price \$1.50), may also be procured of the Our Race Publishing Company.

ASTROLOGY.

* * "Would it be too great a trespass on your valuable time to give me a personal horoscope? I am curious, because 1899 just rounds out my three score years and ten. I was born at —, —; —, —, 1829†"

We have occasional requests like the above, and must always decline to entertain them. We are concerning ourselves chiefly as to "All *Past Time*, and yet incidentally as to "near future Time," in so far as its horoscope is already written in the Scriptures by the prophets. We do not believe in "judicial astrology," as commonly understood, and sold for money. Nevertheless, we are satisfied as to the facts of what may be termed *coincident astrology*, and in Scientific Astrology, as defined in Study No. Seven. In other words, we believe all

* Advertised in the Collateral List.

† Specification omitted to prevent identification.

things work together for good with them that fear the Lord, and conversely must accept the equal truth that they work together for evil upon those do not! Which things being so, we are convinced that in the 'measure, weight, and number' of things, a constant harmony pervades the universe, and that from the least to greatest the surrounding circumstances in each human life are in accord with the acts it commits, and thereby voluntarily makes its own. But astrology cannot detect the *moral* intention of to-morrow. The stars have no more to do with THAT as a determinant than do the waves! In their phases and their cycles they will be on hand to record it, when so ever it is formulated into an overt act, but so, too, will be the myriad of other creature witnesses that testify as to our rise or fall in the scale of being. It is written that "Thou knowest not what a day may bring forth" (Prov. xxvii. 1) "for *who* can tell a man what shall be after him under the sun" (Eccl. vi. 12)? Nevertheless, "because to every purpose there is a time and judgment, therefore the misery of man is great upon him, for he knoweth not that which shall be, for who can tell him when it shall be" (Eccl. viii. 7-8)? "*A man cannot tell what shall be*" (Eccl. x. 14). However, Joseph had his divination cup, and Daniel was the President of the Chaldean Magi; granted, but without a definition, we cannot strengthen ourselves here as to *personal* divination, and as certain as they were good Hebrews they *must* have eschewed whatsoever savored of Sabaism or star worship, or star fear, or star deference, or star guidance. It is all summed up in the proverb that "those who take the sword shall perish by the sword." If one takes his chances with the dice or the planets, the chances take him. But it is only the bad or dangerous element in this thing that we reprehend. While it has, perhaps, its beautiful esoteric phases, as set forth by the masters of the craft, unto the wise, it has its deceiving influences over the weak minded, and we cannot but believe it falls under the ban—in so far as all *personal* consultation as to the future is concerned—against soothsaying, as well understood, witchcraft, and the collateral confusions! In other words, faith in the Lord Jesus Christ, and in him only appears to us to be incompatible with faith or care for any other oracle whatsoever, and if it be sufficient for us to combat the evil of to-day, we fail to find justification for those who not only give to-morrow heed, but heed those thereon who, like to-morrow, may not come—in so far as individuals are concerned!

PORK AND CHRISTIANITY.

*** "I have come to the conclusion from reading the Bible that swine-flesh has never been cleansed as food for the human

family. If you are not familiar with the references please examine them and give me your idea and where I can find authority thereon."—*W. H. G.*

Such queries are rather out of our line, as we are devoting ourselves chiefly to Historical, Chronological, and Astronomical matters, in relation to Prophecy, and not at all to commentary as such. However, a word in reply. The Bible certainly contains nothing good concerning the swine, and much that is condemnatory. The Old Testament legislated against it. However it is to be presumed that this animal was represented in the sheet full of common and unclean things let down to Peter, with the triple command to rise, slay and eat. It is generally taken that this vision signified an end to all the old restrictions. They were never placed upon the Gentiles, but on those only who had the Law from Sinai, and even to the "Jew" that law became swallowed up in its fulfillment, for "Israel" surely was not under the law in any sense after her formal divorce.

As to individual prejudice, "one man's meat is another man's poison," but the New Testament gives one liberty as to all these matters (Col. ii. 16), "which are a shadow of things to come." And in what sense they typified other things we may learn from the Epistle of Barnabas ix. 1, to wit: "But why did Moses say ye shall not eat of the swine? . . . I answer, that in the spiritual sense, he comprehended . . . doctrines that were to be gathered from thence, . . . Now the sow he forbade them to eat, meaning thus much; thou shalt not join thyself to such persons as are like unto swine; who whilst they live in pleasure forget their God; but when any want pinches them, then they know the Lord; as the sow, when she is full knows not her master; but when she is hungry she makes a noise, and being again fed, is silent." This epistle is very generally received as genuine and canonical by those who have it, and was so received by most of the ancient Fathers.

* * * "*Query:* Do you think that Church property should be taxed, and if so, why, Biblically?"

Reply: I do, most decidedly, think it should be taxed; because the True Church does not belong to "this world," or cosmos, or order of affairs, but is a sojourner in Satan's world, whose delegated ruler is Caesar, and we are bidden to render unto Caesar the things that are Caesar's, and to God the things that are God's. Now, tribute belongs to Caesar, as the signature upon the penny shows, and we must pay it for the privilege of immunity from oppression, and for the protection of the laws. In the eyes of the powers that be, the Church in its several sects is a collection of corporations. They enjoy the right to hold property, have it preserved from trespass, saved from fire, and protected from disturbance, they should cer-

tainly pay for these privileges like all other corporations, and should be anxious so to do, lest the exemption be construed in any light to commit them to the policy of more or less union and dependence upon mammon.

THE LORE OF THE MAGI.

* * * *Query:* 'What authority beside that of private authority, do you refer to, as to the 'Kalki (Study No. Eight, p. 246-49)' and in what book on the Hindoo religion can I find it?'—

H. G. via C. S.

Reply: The quotation referred to "when the sun and moon and the (lunar?) asterism Tyshya, and the planet Jupiter, are in one mansion, the 'Age of Purity (or the Krita Age)' shall come," is found in the *Vishnu Purana*, Book IV. chapter 24. It is mentioned in describing the incarnations of Vishnu as *Kalki* at the end of the present Kali-Yuga, or Black Age. The same quotation is in the *Bhagavata Purana*, xii. ii, 24; and the *Vayu Purana* and *Bramanda Purana* also contain it, *vide* Wm. E. Coleman, in Notes and Queries, January, 1890. Tishya is the name of the present Black Age of the world, or of the Kali-Yuga, and in the most ancient systems of Hindu asterisms was the 6th house from Autumn, where the year originally began. In the modern order Tishya is the 8th from Spring! or Cancer, counting back along the Zodiac, but the ancient prophecy must of course be referred to the original scales, wherein the mansions of the sun and moon agreed. Of course, we seem to have no way of knowing positively exactly what this particular asterism was, but as Tyshya in Sanskrit means "fortunate," or "auspicious," and the first house or mansion that arose above the horizon at any particular date, was always known as the House of Fortune, and as Spring is the ascendant house in Autumn, being six away or opposite, we therefore consider it to have been the ancient Tyshya. Hence, on March 20th, 1892, the sun and the moon, and Jupiter were in Tishya, the House of Spring, the fortunate House of Autumn, or the 6th therefrom, and unless this be the solution of the ancient "Magian" record (taking advantage of the otherwise so remarkable situations of the planets, with regard to the beginnings of the Solar and Lunar years, which then obtained), it will be difficult to locate the latter. Those who are interested in such matters should glance at Frank H. Norton's article on "The Signs of the Stars," in the *Illustrated American*, for February 17, 1894, and should remember that there is a Scientific Astrology, such as Joseph, Daniel, and the Magi knew, but it was not marketable.

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The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

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