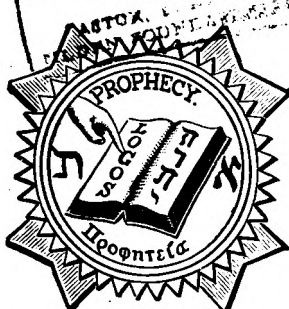


\* THE APOCALYPSE REVEALED \*

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"The King's business requires haste."

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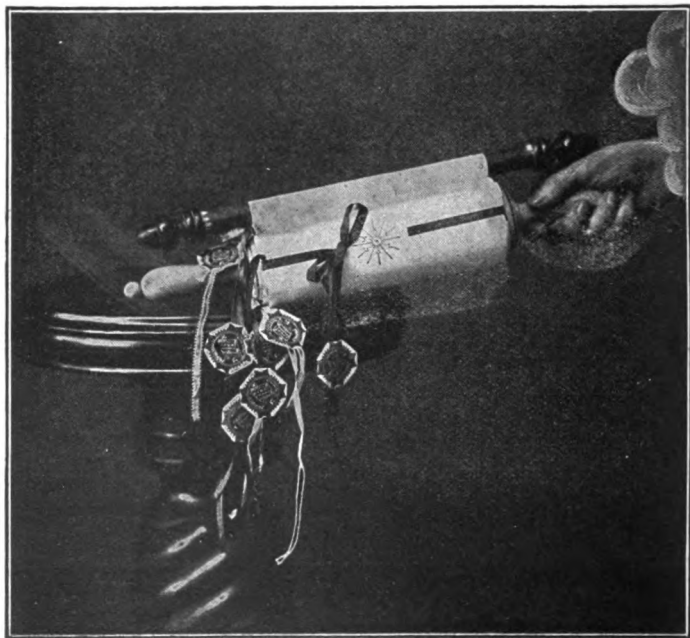
N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author and constitute a monthly letter to such as are interested in the Signs of the Times.

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# THE REVELATION OF HISTORY,

OR

## THE APOCALYPSE REVEALED.

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### A STUDY

OF THE REVELATION OF SAINT JOHN THE DIVINE; NEWLY  
TRANSLATED AND MADE WITH THE VIEW OF OBTAINING ITS  
ACTUAL

INTERPRETATION.

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### VOLUME I. Concluded.

#### THE VISION OF THE SEVEN-SEALED SCROLL:

SENT TO THE UNIVERSAL SEVEN-FOLD CHURCH  
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MECHANICAL LINES: ALL THIS BEING PRELIMINARY TO THE  
UNSEALING PROCESS:—AND ALL AS SET FORTH IN REVELATION V.

ILLUSTRATED.

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BY

CHARLES A. L. TOTTEN

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*"The Time is at Hand."*

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NEW HAVEN, CONN.

THE OUR RACE PUBLISHING COMPANY.

1903 A. D.



***The Apocalypse Revealed***

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***A Self-Evident Interpretation.***



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**Volume I.--Concluded.**  
**Saint John's Vision of Heaven.**  
***The Sealed, Seven-fold-Scroll.***



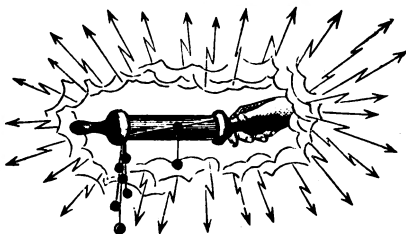


# JOHN'S VISION OF HEAVEN

(Concluded)

## PART II

—\*—



### \* THE SEALED SCROLL \*

—\*—

V **A**ND I saw, at the Right Hand of the One sitting upon the Throne, a Scroll,—written within; to wit, upon the reverse side,—Sealed up firmly, with Seven Seals.



—\*—

2 **A**ND I saw a strong Angel proclaiming with a loud voice :  
“ Who is worthy to open the Scroll, and to break the  
Seals thereof ? ”

3 And no one was able,—neither in Heaven, nor on Earth, nor  
under the Earth—to open the Scroll, nor even to gaze thereon !

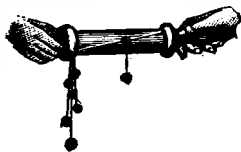
4 So I wept much : in that no one was found worthy to open the  
Scroll :—nor even to gaze thereon !



- 5 **A**ND the first of the Elders saith unto me :  
 "Weep not. Behold The Lion! Him of the Tribe of  
 Judah—The Root of David—He hath prevailed to open the  
 Scroll, and its Seven Seals."



- 6 And I saw, standing in the midst of the Throne-space, and of  
 the Four Living Creatures, and in the midst of the Elders, a  
 Lamb,—(as if It had been sacrificed),—having Seven  
 Horns, and Seven Eyes,—which are the Seven Spirits of God  
 sent forth into all the Earth.



- 7 **A**ND He came and took the Scroll out of the Right Hand of  
 the One sitting upon the Throne.  
 8 And, when He had taken the Scroll, the Four Living Creatures,  
 and the Four and Twenty Elders fell down before the Lamb, each  
 having harps ; and golden vials full of odours,—which are the  
 prayers of the Saints.  
 9 And they sing a New Song, saying :

"Worthy art Thou to take the Scroll,  
 And to break the Seals thereof :  
 For Thou wert slain ;  
 And Thou didst redeem us  
 Unto our God, with Thine Own Blood—

- Out of every Tribe, and Tongue,  
And People, and Nation,—  
10                   So Thou hast made them  
                      Kings and Priests ;  
                      And they shall reign on Earth.”
- 11    And I saw ; and I heard the voice of Many Angels in the  
Circle of the Throne, and of the Living Creatures, and of the  
Elders,—(and the number of them was ten thousand times ten  
thousand, and thousands of thousands)—
- 12    Saying with a loud voice :  
                  “ Worthy is the Lamb, Who was slain,  
                  To receive the Power, and Riches,  
                  And Wisdom ; and Strength, and Honour,  
                  And Glory ; and Blessing ! ”
- 13    And every created thing which is in the Heaven, and on the  
Earth, and under the Earth, and such as are on the Sea,—and  
the things in them, all of them—heard I, saying :  
                  “ Unto Him upon the Throne—  
                  And unto the Lamb,—  
                  To the Ages of the Ages—  
                  Blessing ! and Honour !  
                  And Glory ! and Power ! ”
- 14    And the Four Living Creatures said



And the Elders fell prostrate,

And they WORSHIPPED!

# WHAT SAINT JOHN SAW.

---

## "The Heavens Declare the Glory of God."

---

### —\* PRELIMINARY COMMENTS. \*—

There are several "heavens" referred to in the Apocalypse, as elsewhere in the Scriptures, probably just seven; and this specific scene is laid in—not the Loftiest—but in the highest one that Patmos John, Paul, or Peter mentions, *i. e.*, amidst the material outcome of the anti-typically Literal One at, and above all, and wherein the Ineffable Deity Himself still, and forever, dwelleth, in courts inapproachable to mere "mortals."

It was laid out panoramically in the material astronomical arena into which John, as we have already seen, had been levitated in a trance; or, as he puts it, "in the spirit," with his eyes open; and there was he suffered to see, and to foresee, far more than even Elijah did, when the very mountains about his merely earthly point of view were filled with angelic chariots and the horses of the God of War—Jehovah! We may even dare to put John's vista-point at the very northern-most regions of the sky, far above the ancient site of Eden itself,—where Peary may not reach—and looking down around the Zodiac, itself well clad with Stars and Elders and Signs and Constellations, and the Four Cardinal Standards of the Universe—and with all the planets in their courses. Why, as we have seen, the mere Astronomy lets us into the Vision!

But little explanation is necessary to enable one to grasp the tremendous purport of this already sufficiently graphic and self-evident pen-picture. An artist, perhaps, might add some realism to the grasp which is to be obtained at first by any child; particularly if he were "a child of God";—for imagination, of course, lends to any vision, wings; and sufficient genius, whether graphic or poetic, will naturally soar into its interiors with broader sweep—and more expressive terms, more magnificent and in-holding ones—than simple childlike awe, o'erwhelmed, may be able to express—for there are many degrees,—and the Apocalypse stretches to the octave!—with some 24 Elders to back it!

But we *will* refer to one very interesting conception; one which, perforce, strikes our own milito-mathematical turn of mind quite

forcibly—yet whether with any adequate degree of accuracy or not, it matters little; as the reality itself must transcend the remotest reach of human estimation.

But, none the less, John, here, as in the case of the sealing of 12,000 from each Tribe, is quite explicit—and means to be so understood;—just because of his deliberate itemization—and for which otherwise there was no apparent need!

There were certainly “more than twelve Legions of angels” in the Heavenly Courts, at the time of that grand Seal-opening Ceremony,—all that could be spared out of the active economy of God’s vast Realms; they were anked and banked on bank and rank, and terraced back in groups beyond all grasp to print; and they were doubtlessly arranged in as orderly parade as were the other personages, as for instance, the Living Creatures, the Elders Ruling hours, and those spirits in charge of planetary powers which were like unto burning lamps—and were and are as much under the charge of spiritual rulers, as the Churches were, or the Candlesticks, and the Waters, and the Fires, and the Earth itself—all grouped about the common Throne. If such Powers have naught in common, what hope is there for *us*—at such late days as these?

The 10,000 times 10,000 were 100,000,000; and, from the very peculiar duplication of the “Scriptural-plural,” here used TWICE, in the “thousands of thousands,” and which in duality generally means (2), “two” itself, (as in the use of “time, ‘TIMES’ and half a time) ” we can easily obtain more than 44,000,000, more; for  $2000 \times 20,000$ , plus  $\times 2000 \times 2000$  is at least that—and mayhap more, but quite enough, ( $2 \times 2 \times 1000 \times 1000 \times 11$  !)

So, we can conceive that waiting Host to have numbered at least 144,000,000, or Twelve vast Angelic Legions of 12,000,000 each, close-columned round about the Throne, Zodiacally ranged, and classified—yes, even by Constellations; perhaps each one well mustered by an Archangel—Tribally related to Israel and put in charge of stars all similarly set as Decans up and down and all about the wings above and to the right and left, and dually below the Living Creatures, in the actual Four Quarters of the Sky. What a scene for the mental eye to try and fathom, and to fall short of comprehending was such a census; even if it only caught the numbers of the roster and recorded *them*! And remember, they were the “Morning Stars” and they had sung in chorus at the dawn! This was the refrain!—the final orchestra of all the Spheres is still put off, for yet a little while,—and then they’ll sing “the new song.”

#### —\* HISTORICAL DATA \*—

Preliminary to First Seal. March 24, 64 B. C., to May 22, 1 A.D. Conception of Augustus Cæsar, March 24, 64 B. C. Because his birth is recorded to have taken place upon Sept. 23rd, 64 B. C. Emperor, August 31st, 30 B.C. Total length of preliminary period 65.61

years during which the Pagan-Roman Empire took positive form, and was in readiness to act with authority as the Christian era came in.

As the Epistles naturally begin by looking backward to the very conception of the Lord, so, the *preparatory* Period, leading up to the Seals, ought to, and doth harmoniously extend to the year of the conception and birth of the White Roman Horseman, Augustus Cæsar, and thus takes in its *gestation* period as it were,—in some sort of chronological rhythm. All this is found to be so, upon an arithmographical study of the very word "Seal" in Greek. We have no surplus "means" to explain this interesting matter now or here, or at any great length, but a word or so may be written to suggest the line of thought that led us to the discovery itself,—and to its demonstration.

In the first place, all who are familiar with the principles and discoveries set forth in the Our Race Series, will have been struck by the persistency with which, from Genesis to Revelation, the  $\pi$ -ratio, ( $\pi$ -ratio = 3.14159, etc., =  $20612 \div 6561 = 355 \div 113 =$  Elohim, Shamir, etc.,) comes out as a dominant factor of Chronology.

And why not—since its employment is the Key to the Cycles of the Heavens, and they are essential to those of Chronology! Yea, it rules, from the gestation period of each, and of all things, up to their consummation, severally. For instance, the normal gestation period of a human being is exactly 6561 hours, *i. e.*, 10 *lunar* or 9 *solar* months, the birth normally, or at the *mean*, falling upon and in the 275th day, or else anywhere in the week containing it, even to 6 days before, or 6 days after,—if irregular—but rarely out of the 13 days thus centered.

It is known, too, to us, "Gideonites," that the entire *life-time* of the Saviour, from Annunciation to Ascension, was exactly 10 times  $\pi$ -years, = 31.4159, etc., years long, no more, no less. He was just about "thirty years old," or just entering into his thirty-first year, at Baptism; to this add the period of his Avocation, 434 days, 2 1-2 days in the grave, and 40 days "seen of them," and altogether, with the Gestation period, we obtain 31.4159, etc., years—ten times the  $\pi$ -ratio!

Now all of this is perfectly well-known to "Our Race" students; who also know the relation of 6561 to 20612, to wit; a ratio of 3.14159, etc., and who will perceive the significance of the period 65.61 years to 6561—as the fundamental Biblical factor.

But it was not until we discovered that the duration of the *Vials*, severally, was "probably"—or possibly to be 3.14159 years apiece, and that between 1903 and 1928 there are exactly 8 such periods, that is, a preparatory one, and then Seven such Cycles! that we were even led to study the Greek words *Tas epta phialas* to find out whether there was any hidden *key* thereto, therein?—And we found!

This served to fix our decision upon " $\pi$ " as the final measure, because 1928 is the "closing" solar-year of Judah's times of punishment, and we could not go beyond that date. So, as 1903 is

the first, or most marked terminal of Gentile times, the period in between must contain the period covered from Midnight through the sounding of the Seventh Trumpet, and the consummation of the Vials,—one by one.

Now as the Fifth Trumpet is *fixed*, 1303 to 1453 A. D., March 6th to 24th, to wit: 150 years, or “five months,” and as the first 391 years and 15 days of the Sixth Trumpet extend from March 6th, 1453 A. D., to March 21st, 1844 A. D., that period was also *fixed*; the whole Sixth Trumpet continuing extends beyond that date two more periods of 360 exact lunations each, to reach the *Eclipsed-Easter-Passover* of 1903 A. D.

It has also been generally agreed that the first six Seals, (or rather that the Sixth Seal itself) end in 395 A. D., with the final Division of the Roman Empire into East and West. The overwhelming majority of all *great* students of the Apocalypse, (who have adhered to the logical *Historical sequence of the Revelation*—as if unrolled, and as it had to be, consecutively on a Scroll, Seal by Seal, and Trumpet by Trumpet) have always seemed to perceive the necessity of *this* date—Jan. 17th, 395 A. D.—as the Sixth punctuation, or Seal-spot, upon the said Scroll! Not so accurately as we are now explicitly putting it, but broadly hitting upon 395 or thereabouts, and sticking to it with honor to their records.

Consequently, fresh from my discovery of the *pi-ratio* of the Vials, I was led at once to study that of the Seals; to see if there was that ratio or proportion also hidden there in any form at all? Their termination was known. What was their measure?

Now there are *no* time marks at all given in the first six Seals: therefore their periods are equal—just as those of the antitypical Epistles are all equal; the only symptom of a condition in them being, perhaps, that the Martyr period of “Ten Days” should fall in the *second* anti-typical Epistle-period—and in that of the Fifth Seal!—as it does.

Well, we studied the *Greek* of “the Seven Seals,” to wit: “*Ton epta Schragidon*” in an exactly similar way as we had already treated the Vials, and arrived at the Number 65.61 as a measure. Six times *that*, for the entire six, gave us 393.66 years; which, measured back from 395.046575 landed us at 1.386575, or back from Jan. 17th, 395 A. D. to May 22, 1 A. D., *with the Gates of Janus open*, and Augustus Caesar riding forth “*conquering and to conquer!*” And, moreover, one more period of 65.61 years took us back to the very date of his conception, March 24th, 64 B. C. ! Because, no date is so sure as his birth, Sept. 23rd, 64 B. C.,—it having been calculated in a Horoscope, expressly for him, by Theogenes—the Astronomer and Astrologist—and based upon this as the hour of birth; to wit “at sunrise, September 23rd, the moon, in Capricorn, rising towards the East.” We have verified this ourselves; so has Page in “*New Light from the Old Eclipses*”; and so have many others;—and Ptolemy’s Canon, and the Victorian Canon, agree thereto. (*Vide Study Number 13 p.p 117-122*)

So we have seven consummate periods of time reaching down to the division of the Pagan Roman *Empire*, dating from the very conception of the White Horseman ; and six of them (the *last* six) are the first six SEALS!—Q. E. D.

All of this is supremely "wonderful," and positively accurate to the very last moment of time. It agrees with the consensus of such of the best scholars as have clung to 395 A. D., or thereabouts, for the date of the breaking of the Seventh Seal, and makes our own way clear, down, all along the Scroll!

Moreover, this origin of the seven periods of 65.61 years each, in the year 64 B. C., is itself a matter of the utmost importance ; for that year is *the most Chronologically famous one in all the annals of Pagan Rome!*

In it Augustus Caesar was born ; in it Pompey captured Jerusalem ; in it Mithridates died ; in it Cataline's conspiracy broke out ; in it Cicero and Antony were Consuls ; from it we can fix, beyond peradventure, the Sabbatic, and Jubilee years, the 15th year of Tiberius Caesar, the dates of the Birth, Baptism, and Crucifixion of the Lord, etc., etc. It has *always* been (i.e. to find it exactly) the searching place of Chronologists, according to their lights, but none have measured it with such accurate scales, tools, data, and material as have been invented or found out by us, and as have not been (and have not, and are not to be) controverted or found anywhere else than in the Our Race Library!

And lo! the Book of Revelation itself yields its own Secret to these very Scales and methods—and *has never been* made to "*fit any others!*" One cannot "fudge" with History, we merely assimilate it, —and if so, behold, it fits Prophecy!

Let us now come down the Scroll of Secular History,—Seal by Seal *unto* the Seventh—and, as briefly as we can, show forth how surprisingly its own brief summary goes back, and comes down, from John's own position, over the entire period of the *Pagan* Roman Empire, to its Division in two.

Wheresoever John stood, —(54, 64 or 96 A. D.),—all behind him was History and all in front of him was Prophecy: But to *us*, all is a Harmony of both Prophecy and History down to this our own current and important year—as we approach Sept. 22-23, 1903 A. D. the Anniversary of the birth of Augustus,—1966 years ago, the first of Tishri, or Civil New Year's Day, the Autumnal Equinox, the first new harvest moon of an *Era* that is destined, indeed, to begin the Harvest itself!

It is noticeable how closely Professor George Park Fisher, DD. LL.D., Professor in Yale College, in his concise "Outlines of Universal History," is constrained, by his very topic, to index and arrange his historical material, as though fitting it to the Apocalypse itself—although apparently without the least intention so to do. For instance, in so far as the Seals are concerned, he takes us, under the heading, "The Imperial Monarchy"; '1, Through the reign of



Augustus ; 2, The Emperors of the Augustan House ; 3, The Flavians ; 4, The Antonines ; 5, The Emperors made by the Soldiers ; 6, The Absolute Monarchy, and 7, The Triumph of Christianity ; and thus comes down to his own initial date of the migrations of the Teutonic Tribes 375 A.D., etc.

This is practically a more than less faithful sub-division along the lines laid down by the Preliminary period : and through the first Six Seals, of course with some rough edges on comparison :—and he actually treats the whole period of the Empire in *four* chapters, as if subjectively governed by John's own quadrate division of Imperial Rome in the four Early Seals—ignoring the two next ones in his (Fisher's) effort to reach the Point 375 A.D. (instead of 395 A. D. —and where, as we think he was misled, though only by about 20 years short, into placing the end of *Ancient History* ! )

But this is close enough, certainly, to 395 A.D., to be remarkable ; and, coming from the pen of so eminent a scholar, of world-wide and well merited recognition as a Historian, it assists us in maintaining the fiducial foresight displayed in the Apocalypse itself—in that history must, and does force itself as it were, to follow it in its " Outlines."

Dr. Fisher then begins his Part II ; "*Mediaeval History*," " From the Migration of the Teutonic Tribes to the Fall of Constantinople 1453 ;" and from thence his part III to wit : "*Modern History*," " From the fall of Constantinople, (1453), to the " Present Time," thus keeping almost perfect pace with the Apocalypse. Indeed, his splendid work, " Designed as a Text Book, and for Private Reading," could be easily *interleaved* with the pages of " The Revelation "—*as we are printing them*,—and the latter need but little further comment,—as it is one of the very best works known to us that could be so employed—we merely would that it were based upon the True Chronology to save further re-edition.

## HOW WAS IT SEALED ?

For some twenty-five years we have puzzled ourselves to understand, in a *practical* way, HOW the " Sealed-Book," at the Right hand of Him who sat upon the throne, was actually constructed, or how a model thereof could be reproduced so as to be unsealed or broken in a self-evident manner ; nor until now, at this hither end of all our own chronological discoveries, have we ever seen, or come across, in all of our examination of the notions of others, any invention or description that fully satisfied us—or you :—not even a suggestion thereunto ! nor did we ourselves arrive at any harmonic solution of the problem sufficiently graphic to avoid the objections that persisted in arising—after each scheme we tried had been pursued to its completion ! The fact is, none of them offer a *practical*

method so far as we have ever seen, and such schemes as they do propose fail to work out in practice. Hence we wiped them off our slate, one after one: but the interest in the *book* remained; so we persisted!

The problem was to *actually* re-construct the so-called "Sealed book" in such a mechanical way that, as it was *un*-sealed, the solution would be self-evident. Nor, moreover, was it until we had determined to re-translate the Apocalypse itself,—and having so progressed, had Indexed and Concorded it, and in a measure interpreted it, or formed a complete encyclopedia of all its terms, words, metonyms, and symbols, that the solution ever began to take form, and finally shaped itself so completely that the matter was fully understood, and therefore can be explained,—if one wishes, or is willing to listen—and mechanically reproduced in the original way,—and in dozens of modern ways that are manifest to us, and will be made quite as manifest to others so soon as they are seen;—yet, with a result that demonstrates that many of our predecessors have been upon the right track, or line of thought, often enough and long before us (but did not pursue their plans into some practical region, nor use sufficient illustration to establish their case, and explanation enough to enforce their claims; for else, what we have to say, were built of wasted words, but now is necessary at even an extended length!—and should have anticipated the solution,) but let this go!

In the first place the Apocalypse was not a printed "book," as we moderns understand the term; But a "*Scroll*:" nor yet a mere Scroll, but a Scroll composed of seven separate sections superincumbently sealed down, the one upon the other; or as we would term them, Chapters;—but all Scrolls:—while these too, in certain of their parts, possessed copious addenda, notes, or appendices if you will, and even little scrolls within scrolls, and sealed up sections; yes, and whole scrolls eaten up for future use, and unsealed depictions—all from the necessary nature of the case, and in lieu of what we moderns term—pictures, and all "drawn to scale"—which is an important point—for Chronology rules!—If not, What else does?

We feel that our readers are beginning already to "catch on," but at any rate, *we* shall go on, until we make our position plain; and shall deal first with the matter as a Scroll, before suggesting other ways in which even modern books can be similarly constructed for consecutive but ceremonious seal-breaking, translation, reading and interpretation—which latter is last and therefore first, in that it is "the end for which!"

In its simplest form, conceive seven sheets of parchment, (and, for practical purposes, take seven galley-lengths, 6' by 28' of paper) written upon one side, "seal" by "seal." Without going into the details of the seals themselves—as the Seventh is the complicated one,—take the seventh parchment, or galley, and roll it, writing inside, tightly around a curtain, (or "window-shade") rod; pass an inch strip around its middle with a long string under it, at the edge of

the scroll, and tied in a knot over it, and glue, or "seal" it down, attaching to the end of the doubled string,—(of course estimated, or made, long enough to extend beyond the end of the roll)—an Official Seal, concealing its strings ends entirely. Next roll on the sixth parchment, sealing it up as before with strip and pendant; and so continue until the first or last parchment has been rolled up, sealed down with a strip, tied, and, its own pendant "Seal" proper hangs down at the middle.

We shall then have,—that is you will have, for we have dozens,—a Scroll, "built up" of seven consecutive chronological scrolls; sealed with seven separate seals, written within and on the back side, and, if you make one for yourself it will look like this.



Now it is manifest that to read this seven-fold-scroll, its seven Seals will have to be broken; seal by seal; and that, upon breaking the first seal, not a solitary word of what is still sealed up, "within and on the reverse side" of the remaining ones will be in sight; nor can anyone argue this or that as to what one thinks they,—the other unbroken seals—may contain; nor ought he to dare to say, "so and so,"—as if from some surreptitious ante-knowledge, or preconceived opinion of what they do contain as to Trumpets, Vials, etc.,—of which, at this stage, he knoweth naught! and he knows that he does not—for even Jesus Christ himself knew nothing of the interior sealed up portions upon this august occasion, until he reached them,—one by one.

The Seals are Chapters of the entire scroll, the Trumpets do—we admit,—ultimately turn out to be sections of the Seventh Seal or Chapter; and the Thunders, Vials, and Visions, are the paragraphs, verses, appendices, or what not, and the illustrations of the entire matter, as our readers have already perceived but are matters that one has no right to *anticipate* in the chronological process of this unrolling, nor to vary in sequence, any more than the Lamb himself had,—(and thus still less we!)—so to do! when on that august occasion, perhaps long before the days of Patmos, he broke the first seal for the very first time in God's chronological plan of the ages.

We can imagine that these seals, even like other great seals—had a head and a tail, a prophetic and a historical face; somewhat, perhaps, like the device upon our own works,—in that prophecy is in vain without an adequate historical fulfilment.

Now a thought occurs here which it is imperative to "point."

The Lord Himself disclaimed all knowledge of "that day" in his sermon on Mount Olivet; when He said: "But of that day, or that hour knoweth no one, not even the angels in heaven, *neither the Son,—but the Father!*" What could be plainer than this avowment of ignorance at that time to "little children!"—when spoken by the Truth Himself! for He "forbade *them*—"(*"little children"*)—"not"; and he forbade us to prevent their access to his arms! The Son of God—in his *earthly* Jesus-Christ state,—yea, and in his previous Angel-of-El-ohim, or Jehovetic state, as the Leader of Our Race in very ancient times—did *not* know (as he hath so testified) "the times and the seasons" which God, for his own purposes had reserved. And this explicit statement of the Lord himself estops all further controversy; for we believe that "He is *true*," and meant just what he said, and what a child always understands and concludes he did mean!

What then? Why, it is all simple enough now, "little children";—There came a time—after his Ascension, when he himself *was* let into that knowledge, and had won its right; and the time was—then—whensoever "God first revealed" it unto Him,—but in between those times, to "disclose unto His servants."

This period in time, was of course, before He revealed it to his Messenger; and before his Angel was sent to John; and, consequently was some time before the "Patmos" date, and after the "Olivet" one!—So, now we have light, ("we" as Gideonites who *do* "lap," and are able to perceive it), upon texts that have often caused bitter controversy and confusion. Yet, behold, the Apocalypse itself revealed it to the Churches long ago, had they but compassed these texts rightly, and who shall say that some Simeons did not.

What a wonderful Book the Bible is!—but how few comprehend it; and in what a peculiar state of inversion is the mind of man, not to have perceived the import of its Septenary system long ago although he enjoys Shakespeare, who did perceive the seven ages! It is from such (may we not so call them) discoveries, along for instance this chronological line of truth, that, as fruit, or meat in due season, one may know that the time is as much at hand for Omega, as it was at the start for saying Alpha. We too, were blind right down to the date of its discovery; yet all of us, Gideonites, have been progressing, seal by seal, and trumpet by trumpet to the Sabbatic one,—the seven Thunders all in concert, to the contrary notwithstanding—and may we live to see it out,—Vial by Vial!

So, when the Lord opened that first Seal, and the Second, and so on to the Sixth, we must remember that even He knew not in advance what subsequently he came unto, or thereabouts; and what certainly, after the Seventh was broken, He did come to know along the Scroll;—but what we ought to have seen long ago—as He revealed the whole thing without Seals! But time itself has at last punctuated our chronological eyesight, or spiritual insight, with the only salve that assists vision. The trouble with us is, that we

did not punctuate the "Book of Revelation" according to its own patent plan of original reception! We imagine that the Angels caught the gist, the Elders, and the Living Creatures, just as John did at Patmos, on the spot *they* stood on, and at sight.

But, thank God, the whole Scroll is now unrolled down unto its little scroll within the scroll: and that too, has been eaten up and digested, "the Mystery of God," for even that has been read by the wise and understood by us, or God willing may be, if we follow on to know, and the time, too, is arrived—in just that "rapid sequence" that was predicted, and has pursued the Revelation of the Revelation, in due sequence, ever since it reached the earth—for John got it above, and from above, not from "flesh and blood"—and we receive it, interpreted in its seventh stage.

But, to return to the unopened or rather still six-sealed, scroll, (as if we had left it with six pendants still concealing its original and following secrets). The first seal broken revealed a section of time, since above all things the matter is consecutive, and its chronology is all in all, in so far as Revelation is concerned, and is its key, and we may suppose of course, that John kept it, this first un-sealed scroll, as first or at the top of the documentary sequence; and that, so soon as he saw the Lamb, in figure, repeat the ceremony, he put the next or second parchment underneath, and as it were, pasted it to the former: and so on: seal by seal down unto the end of Gentile time; How else could it have been chronologically unrolled?

As a result he, at Patmos, finally obtained a consecutive scroll of time from top to bottom—seven separate scrolls, the one below the other,—and gave it to the Churches out and out, and so punctuated; and thus it has come down to us. Shall we not accept it just as he received and punctuated it, and had to punctuate it?—that is, as chronologically evolved just as if it were (and so it is to be) taken from the Scroll of Time itself?

If not, then, not even we, in anti-type, any more than them who were of Gideon's original army, can ever see Midian's midnight flight, whose anti-type is at our own immediate future! But Gideon's Band shall see it, even the remnant that won out!—yea, and shall throw the worthless handles of their broken pitchers, and pitch the pieces thereof, at their shattered legions as they stumble in confusion into Ephraim's arms!

Well, it was thus that each one of the seven recipients of the Apocalypse, the seven typical churches, received the Revelation; when, for the first time, they read it, seal by seal, trumpet by trumpet, and as their anti-types had it down the ages, unto Laodicea, who is yet to see the Vials accomplish their work.

So much then for a preliminary and outlined exposition of the mechanical "make up" and arrangement for unsealing of the Apocalypse, along this line—*i. e.* regarded as a Scroll; and on this plan we could go down into its minutest details, most of which will readily suggest themselves to such as are already familiar with its revealed

and modern sequence, and with the multifarious failures of our predecessors.

But do not misunderstand us, our meaning is complete, to wit: "Our predecessors did not have a true and consecutive, that is a demonstrated or a demonstrable, (*vide* the Our-Race Series, etc.) Scale of astro-chronological history, all harmonized with the returns, so they could not *test* prophecy over again history "fairly and squarely." But *we* have one! and both can and have, from the very first of Genesis to the last of Revelation, now in its closing process, compassed the entire case! Consequently the prophetic plan of the Apocalypse is revealed; and thus Revelation is itself Apocalypsed! In that the plan of the Bible is revealed,—and all this is at your door!

Now—had John lived in our own times—instead of arranging the Apocalypse in III volumes, upon a triple, subseptenated scroll, (consisting of I Epistles, II Seals, and III Little Book) he would have done one of several other things; each one of which would have satisfied its "equation," and reached our comprehension! For instance, he could have done up his entire work in Epistolary envelopes, and envelopes within envelopes, thus; in envelope No. I, and by the way a very large official one, he could have enclosed and sealed the entire Apocalypse, and in seven copies sent it to the Universal Church—*i. e.*, to each of its then Asiatic typical subdivisions, a copy apiece. Within it, for example, and as if to Ephesus, and on a size smaller official envelope, marked Volume I, he might have written all of the preliminary and general matter in the Revelation down to Epistle number one; so much on each such other envelope to each church. Break its ordinary seal and behold seven envelopes tagged together into a Volume I, and with the one addressed to Ephesus on top. Open it and read, and so on to the end of the Seventh Epistle, and thus we reach the ecclesiastical end of time, as foreseen from Alpha to Omega.

But, behold, a most peculiar feature of this final Seventh envelope—it is very bulky and double, and is itself sealed, yea, and clings tightly to the back of the letter to Laodicea—in each and all of the seven copies. Or else was separate and plainly marked "Volume II, not to be opened until the Epistolary matters have been checked off."

But, upon being torn open, we find within it seven smaller envelopes all severally sealed up, and first sealed as a single package, constituting this second Volume, and, as upon opening the first Sealed Scroll, we find the remainder of the envelopes severally sealed, and always remaining jointly as a package; and so on to the seventh and last Trumpet-envelope.

Thus as before, we open each in turn; and the parchmented contents of each are read and severally pasted, envelope by envelope, to its preceding one;—and so on below the seventh, trumpet by trumpet, found in separate envelopes, until the entire secular sequence of history is again hung down, from top to bottom, parallel to the eccle-

siastical Epistles, all breaking joints accordingly as they happen to come—but forcing nothing, and each taking its own chronological place.

Now the Sixth Trumpet-envelope contains, beside the Vision of the Rainbow Angel (and the *still sealed* up “Seven Thunders,” in an envelope all by themselves, (1848 A. D.) a “Little Book”; which, *we* are told, (as it were now in John’s place), to “eat” or read, appropriate and digest; for future use—for John “must prophecy again.” But such appropriation is more burdensome than the sealing up of the “Seven Thunders”; for, while we can *guess* at what they *were*—from their locality!—it has been far more difficult to realize “the plan of the Ages,” and still more so to prophesy successfully about it,—from the little book—in this thoroughly Laodicean age of the church! Then follow, all still in the Sixth Trumpet-envelope, and, of course, in the Seventh Seal, a pen-picture or so, which run their chronological pinacles away up to the battlements of Time, and sink their strong foundations afar down, even beyond our own present dates. These, to be chronologically-measured pen-pictures, are easily adjusted to their manifest places, between the Epistolary or Sacred, and the unsealed or secular Scrolls, so far as we have progressed thereon; and, all at once, the “Mystery of God” begins to reveal itself—for the pictures blend the two volumes together.

Thus, in the hush of dawning consciousness, with the plan of the ages formulating and not faintly, before our very eyes, we pause at the hither edge of the “Times of the Gentiles”; and weigh, as it were, the Seventh Trumpet-envelope in our hands: for, behold, it, too, is quite bulky after all,—although marked “brief.”

But ere we open it let us return a moment to the sealed up envelope containing the “Seven Thunders.” They seem to have all uttered their alarms at once, *or in concert*, in answer to the Voice of the Rainbow-angel; we are not told what they signified, and John was told not to reveal it. At any rate, their concerted utterance is over, so we need do no more than put the envelope upon the Scroll where it belongs, at about 1844 A. D., with its still unbroken Seal coming exactly opposite 1848 A. D. ! when all Europe was in a phenomenal concert of confusion, and its seven ranking-nations were swept with the besom of Rebellion and Revolution! The envelope covers the scroll as far down as 1873 A. D., but 1848 was the date of its discordant concert. Since then the contents of the “Little Book” have been thoroughly digested. Have you read it? “Eaten its contents?” If you are a Gideonite, you have! for you certainly understand the Bible and the pen-picture of the Revelation better than one who avoids investigation,—and have felt the full bitterness of truths that your neighbor resists!

So now, 1903, A. D. we have only the Seventh Trumpet-envelope left in our hands, with its own seal actually, 1903 (Easter-Passover-Eclipse) broken. Upon its face we find the Oath of the Rainbow Angel, as to

the close of "Gentile times," within "a Time," from the very time, when that Seventh Trumpet-angel should "make ready to sound," or this envelope *be* broken! So, as already noted, John, having eaten the Book, is at once told to "Arise, and measure the Temple of God, and them who worship therein." They are "Our Race," and its History, that are thus metonymed,—or prefigured—and it is for Chronologists to prove it—by measure. In this set of pen-pictures we have the entire story of Isaac's sons, or of the Saxons, extending from him through Israel, the seed of all the seeds; to Christ, "the Seed" himself! and so on down to US. So, having translated, or drawn it, and emplaced the picture thus depicted, where it belongs, we are ready to read the contents of the broken Seventh Trumpet-envelope. But, ere we do so, there is enough upon the wall to intimate the entire sequence of Sacred history (the Epistles); and that of Secular history, the Seven Seals, down to 1903 A. D., while the pen-pictures intimate their already deciphered meaning. True chronology and true history, thereon, and with the preliminary pen-pictures, intimate the secret of God's plan! Behold, therefore, we have told you a mystery!

For, as the Seventh Angel sounds, and the clock strikes XII, and we open the Seventh Trumpet-Envelope the contents tell the rest. They are a complete series of cartoons of very numerous and graphic pen-pictures, with an ominously brief span of chronology (the Vials) interpolated. So John prophesies again, or further, or goes on and describes what he "ate" in the Little Book, and thus unfolds the last eleven chapters or sections of the matter in terse outlines, up and down the walls of time, and over against both the Sacred and secular scrolls, blending them together on a third, as it were interpolated, scroll—and of course the matter is made plain, the mystery unveiled, the time of the end reached, the Vials and their bearers in plain sight, and actually making ready to outpour them upon nominal Civilization and Laodicean Christianity!

Now again, this matter from the very first may be mechanically set forth even in a modern book bound up as usual; but also clipped, like an indexed register, on its margin: Epistle to Epistle, Volume I; Seal after Seal to the end of Volume II; and the "Little Book" Volume III at the very end—and with all their various Thunders, Vials and Visions indicated where they fall. And each one of these Sections may be duly sealed, seal over seal separately, and trumpet after trumpet, just as written and just as they come, page by page, or more, as necessary.

But enough: the system of the original book (scroll) ought to be sufficiently apparent now to suggest every other way in which an interested and curious searcher after truth can first compass its mechanical construction for himself, and then satisfy himself and others by coming down through the process of the Apocalypse;—remembering always that John received it, and sent it forth to all the churches in Scroll—style, to wit: Volume I written without and on the front



side, and wrapped around Volume II, written within and on the back side, and the last seventh section of the latter containing the digested "Mystery of God" Volume III really obtained during the previous (sixth) trumpet, or section, envelope or marginal index.

For, it is only after the opening and ending of the first 391 years and 15 days of the sixth trumpet,—taking us down to 1844 A. D. (March 21st),—that the Rainbow Angel, for exactly two astronomical periods of 360 lunations each, takes up the aftermath of the Seventh Seal, until and down to the sounding of the seventh trumpet itself—and it is during the latter of the two periods of 360 lunations, 1873 to 1903, (from and to their proper dates within these very years), that all the accurate Anglo-Israelite, Pyramidal, Chronological, Harmonized, and properly translated Gospel truths have been themselves revealed—at least to Gideonites.

And now note well that this Rainbow Angel stood on both land and sea; or as it were, at the center of the then current chronological affairs appertaining unto both—and, just as that other Angel, who in former days had appeared unto Daniel (xii, 5-7) and stood likewise at the center of the stream of time, and sworn unto 1260 years each way, *i. e.* towards Daniel on that side, and towards us on this—so this Rainbow Angel also, and with both hands up at once, shortens the "Time"-unit to within a twelfth, or from 360 years to 29½ years, which are but 360 lunations.

The pearls of truth are not intended to be cast before mere "swine"—we beg pardon of such as take offense, lest they turn again and rend us without cause; nor do the fools go out with an extra supply of "oil."—Without begging their pardon, we advise them to procure it of those who sell. As the wise have only just about enough to last through the function. Their "cruets" are unfailing, it is true; but, were not intended to be dangerously drained for those outside of the Zarepathic family (Mark VII, 27, too late for verses 28 to 30, if the "Seventh Trumpet Angel" has begun to sound, for such as have missed the mystery) "*Verbum sap.*" *et Sat!*

There! We have said enough; but we have meant to be understood even at the risk of being gloomily prolix: "line upon line, line upon line, precept upon precept, etc." for dense are those of this age, outside of such as have pitchers full of light, and who alone are of Gideon. So we had rather over-do this part of the matter,—even with a risk of straining our modest raven-given means and encouragement, God bless the ravens!—than proceed into these mysteries and be misunderstood by such of those as do look within, and have got oil wherewith to replenish their lamps when the time comes to trim them up! And the time is at hand.

This system, upon which we have demonstrated that the Book of Revelation is constructed, is after all the most natural one, and is

\* In Elijah's day called *Zarepath*, in Luke's day *Sarepta*, in our's *Suratend* (refining, sprouting, lapping, getting sap, oil, light, etc., etc., see Concordance for all of its correlative meanings).

probably the one that first suggests itself to the student who sits down to its examination without bias. Indeed, to any one familiar with the Bible as a whole, this complex Septenary system of sevens within sevens ought to have been so self-evident, in spite of any tendency to bias, long ago, as to have been accepted generally.—That it was not is because its would be interpreters, came to it with no systematic scheme of chronology, with their history therefore all mixed up, and with some original theory of their own—their work was all for nought, save to plunge and *keep* students in confusion.

The Scriptures are loaded with tales similarly told, in seven folded sequences, with Sabbaths at the seventh fold. Thus piled the Jubilees upon the Sabbath years; and simple Sabbaths upon weeks of common days—and so cometh the Millennial rest itself of long duration and piled upon six preceding ordinary millennia! Thus led the weeks of weeks, week after week, on and up unto the “Feast of weeks,” when the Pentecost was fully come. Thus Joshua’s host encompassed Jericho, day after day for six, and then upon that awful seventh, seven times they compassed it and blew it down. This is exactly the construction of the Apocalypse. The Seven “Days” are the seven seals, and the seventh day is seven fold with its encompassments, and at the climax the city falls with the sevenfold Trumpet blast.

This Septenary sort of fullness, pressed down and running over on the Sabbatic scale, is so ubiquitous in the Bible, type upon type, as we enquire thereat, that it seems to us to be a thing most marvelous that all along church history we have allowed ourselves to be so mystified about the system indicated in the Apocalypse. Why even Nebuchadnezzar in all his recklessness taught this very same idea, when at the last he had his furnace heated up, we fancy on the Sabbath day, “seven times as much as it was wont to be heated.” So the solution has always been simple enough, and now lies Apocalypsed at our door. Yet, because the time had not yet arrived for us to drop the veil and see the matter face to face, we have heretofore always been concluded in a common error—this scheme and that, or anything else, or rather everything except the truth—to the end that He might include all men in some and somewhat of His innumerable methods of mercy, which are not only manifestly sevenfold, but folded into seventy times seven fold, and let us hope, innumerable more and forever fuller of forgiveness than what He requires between even man and man (Matt. XVIII 22). The final message is repent, reform, it may not be “too late”,—even at seven o’clock, upon the seventh day, of the seventh year of doom itself! Even St. Paul may have spoken once too often “after the manner of men”—about unpardonable things (—until the door is shut! and there is a second resurrection before the second death!) for surely “it is never too late to mend”!—

Even inspired men have made mistakes, Jonah made an egregious one; and, for instance Jacob once thought that his own beloved son,

Joseph, was dead,—and yet he lived to be happy with him in his own splendid day of rest, and to pass a full measure of Sabbaths in the land of Goshen by the River Nile. ( $3 \times 7$  equal 21; and  $7 \times 21$  equals 147! (Gen. xlvii. 28). In fact, it is by sevens that the Lord always reveals the truth, as we have seen but recently in dealing with Chronology itself (Vide Leaflet for May, June and July, 1903 Nos. 164-56). And the Sabbatic system in all things simply *loads* the seventh degree with super-added sevens.

Innumerable illustrations will crowd upon our readers to support and carry out this fact, the solution of the Apocalyptic plan, now that the seventh seal is not only broken long ago, but the seventh trumpet began to sound so recently and is still sounding! So it should be clear enough to all by this time that there were six seals, and a seventh, *in which* latter there are six Trumpets and a seventh, *in which* likewise “there are yet to be six vials and a seventh as an Amen”—and that the Revelation of St. John is now in its seventh and final degree of transmission, from God above as One, and thus down into your own hands as the seventh in the sequence—to Christ, as two; to his Angel; to John; to the Asians; to Us; to You—whom may God chiefly bless, in that, as last, *you must have been first in His mind!*

The fact is chronology was, and turns out to be, and is to be, the entire solution, it waives its place to nothing else, and its perfection has conferred more of a favor upon those who love the truth than they can derive from the study of any other science related to the Oracles; and which of them are not? Its rectified system makes accurate history answer as closely as possible to what infinitely accurate prophecy assumes to demand, and commands us to assume. Their demands harmonize upon its lines alone, nor is chronology systematic until the cycles of the sun and of the moon and of the stars also can and do punctuate it without error.

So we submit the case, in so far as the construction, and digestive destruction (or acceptable eating) of the food is concerned, to all who are open to its full reception, and shall not conceal what God revealed, nor close up what the Lord directed John to dis-close unto the Churches.

Finally: and right here, when we have at least arrived at a better conception of how the Sealed Scroll *could* have been constructed, (and such a conception, we submit, is absolutely essential to any correct interpretation of its contents) let me therefore suggest to my fellow Gideonites that they look once again into the Pitchers in their hands—for “Light.” We ourselves had progressed thus far, along these various lines; and were still dissatisfied; at the conclusion:—because, after all, it was a single continuous scroll that John saw, and not several superincumbent ones! So, in much confusion, and anxiety, we resume “the previous questions.” How was it sealed? And as in a vision, on that night we saw.

Conceive 190 inches of continuous cross-section paper, ruled to

tenths so as to correspond to 1900 years; let it be firmly glued to a roller; next, take seven pieces of narrow ribbon, red, orange, yellow, green, blue, violet and indigo,—each long enough to tie about the scroll, and to show their pendants beyond the end thereof; and place them along the roller before you begin to roll: roll up all the Scroll pertaining to the Seventh Seal-period—this will leave all the ribbons inside, but with their ends ready for use, in succession. Tie the indigo ribbon tightly at the edge of the scroll, and seal it down at the centre of the scroll, at the same time sealing the pendant and visible ends of the ribbon. Roll up the Sixth Section, in a similar manner, and tie and seal as before, with the violet ribbon; and so continue, section by section, until the last, which is the first, has been rolled up, tied, and duly sealed; the continuous scroll will then be complete, and firmly sealed with Seven seals, all in sight; and it cannot be read, without breaking the seals and reversing the process, seal by seal, and according to its own chronological scale—as we hope to show hereafter.



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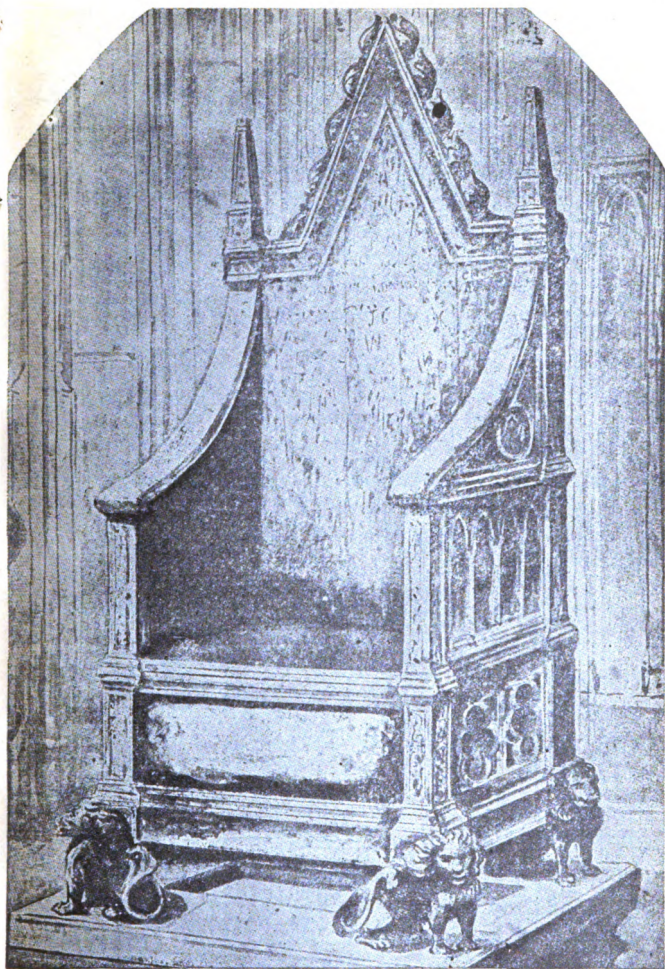
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