

THE APOCALYPSE REVEALED *
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NEWS-LEAFLET



"The King's business requires haste."

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

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the General Press by the Author, and constitute a Monthly Letter to such as are interested in the Signs of the Times.

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VOL. II. — Concluded.

The Closing Strains of the Sixth Trumpet.

PART X; SECTION II—VII.

To wit: April 11, 12, 13, Easter-Passover, Eclipse 1903

A.D., to June 1, 2, 3, Pentecost 1906 A.D.

Covering its Clearly Indicated Terminal [3.14159

(π or Pi) year] Past Period.

(To be continued in February, News-Leaflet, et cet; D.V.)

WANTED: AT ONCE!

1. A list of the *Dramatis Personae*, or Caste in the Apocalyptic Drama; with or without fitting human counterparts. Send us your list!

2. Any additional data bearing upon the solution of the Apocalyptic Enigma.

3. Any serious objections to this particular solution:—not in the spirit of antagonism—that may be regarded as insuperable in the premises, or against the premises themselves.

4. Any better system: one that shall fit the facts, all the facts, and nothing but the facts of universal history, and agree with Biblical Symbology and Interpretation according to its own definitions.

5. At least seven more fundamental and axiomatic rules than ours to which not only the Apocalypse of St. John, but that of Daniel, and those of Moses and all the prophets can harmoniously say: Amen.

6. Such a system of Chronology as shall fit the Solar System, the Canonical System of both Testaments, and the Secular System recognized by the Gentile World as History—unless this one does.

7. A more definite statement; and a simpler one; if it can be produced:—as to the relation between Prophecy as predicated, and History as worked out by its own scribes.

EXPLANATORY.

This system of interpretation makes the fulfilment of the Apocalypse consecutive and courrant: that is the Scroll of History unrolls to fit it in exactly the same manner as the Prophetic Scroll itself unrolled while the Lamb broke its successive Seals and revealed its own structure,—and in which inviolable order it must be studied if Interpreted! No anticipation was possible at Patmos; for instance, the Seven Trumpet-Angels did not appear upon the stage until the Seventh Seal was broken; nor can the Seven Vial-Angels take up their "lines" until the Seventh Trumpet-Angel takes up his "score." We maintain that it is patent, at the very first "comprehension" of the "plan" of the Apocalypse, that any and every effort at solving the Revelation which violates its own Divine Construction is to that degree self-destructive! The more it comports itself along some merely theoretical arrangement the more it violates the Apocalyptic scroll, and contorts that of History to fit what God hath not joined together! If the Trumpet gives forth an uncertain sound who shall prepare for battle? He hath spread out the Apocalyptic Heavens as a molten looking glass, and shall it not reflect the history of man faithfully? The Seal must fit the King's Signet, or he who uses the ring signs the King's Name in vain! (Ezth. viii. 10).

THE REVELATION OF HISTORY:

OR

THE APOCALYPSE REVEALED.

A STUDY

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

INTERPRETATION.

VOLUME II.—Concluded.

THE SEALED-SCROLL: UN-SEALED.

AND ITS SOLUTION SENT UNTO THE CHOSEN PEOPLE OF ASIA! ALL AS SUGGESTED IN REVELATION X, XI, I-14; (PART X, SECTION II-VII); AND TERMINATING THE SIXTH TRUMPET ERA, OR SECOND "WOE" ($391.04 + 29.53 + 29.53 + 3.1416 = 453.244$ YEARS IN ALL), BUT THIS PARTICULAR PANORAMIC BLOCK OF INCIDENTS (SECTIONS II-VII), COVERING ONLY THE LAST THREE PARTS THEREOF, TO WIT: FROM 1844 TO 1873; THENCE TO PASSOVER 1903; AND FINALLY TO PENTECOST 1906 A.D.

TABULATED.

BY

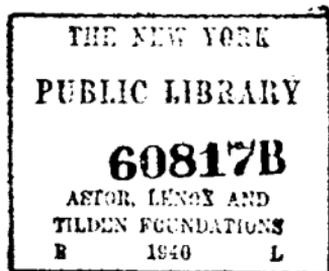
CHARLES A. L. TOTTEN

"The Time is at Hand."

NEW HAVEN, CONN.

THE OUR RACE PUBLISHING COMPANY.

1906 A. D.



*The Apocalypse Revealed:
A Self-Evident Interpretation.*



Volume II.—Concluded.
PART X, SECTION II-VII.

*Under the Seventh Seal, The Sixth Trumpet Ends.
This Terminates the Second (Ottoman, or Turko-
man) Woe: Now (1903-6 A. D.) Closing Rapidly.*

“Re.”



* PREPARATORY. *

(Here Beginneth Section II. Part X.)

We resume our exposition of the Apocalypse. Some one—sooner or later—must present the matter in a way simply enough to command at least your interior assent. We shall be satisfied if we secure that; further than it is beyond our own province. We are not a prophet; but we do aim to interpret,—to be “one” of the interpreters, without whom, as a class, even the prophets would find themselves forever wanting and waiting for corroboration.

And, quite as earnestly, do we desire to give, impart, and to set forth; what we have sought for and found out; in a simple and acceptable manner. The possession of all knowledge would necessitate its impartation, at some time or other, to some one else; and at the same time counsel Wisdom herself as to how, and how much at a time, to impart!

To the proper degree, therefore, we find ourselves thus conditioned: we have much to say; and you have much to receive: in the meantime we must use our own judgment in the premises, and rely on yours to supplement omissions. So, hear us for our cause; and be silent, and at an equipoise, until we have closed our statement. Our first desire is to secure your understanding of our own proposition; our next is to answer objections, if any; and to clear up misunderstandings: our final one is to sit with you in absolute equality, and determine whether, and how far, these things be so.

It is our own positive conviction that 99 in every 100 Christians who, (without any other help than the book itself, and therefor with no previous convictions whatsoever as to its structure) have read and studied the Apocalypse seriously, have and “must” have, arrived at its intended system of obvious “structure;” whether or not they were skilled enough in history to apply it to an adequate solution of its mystery.

For the book itself suggests its own system. Therefore, and to that degree, they have then and there inherited the promised blessing (Rev. I. 1-3); and their next step “should” have been to study “secular” History, by itself, so as to arrive at “its own” corresponding subdivisions before attempting to verify either by the other!

But, and very naturally—and in the first place—no generation previous to our own “could” have grasped the whole of this; and at any rate no generation did! In the meantime the very simplest way that seems to have then suggested itself to ourselves and to all of our fair-minded predecessors was to study the con-

clusions of others, necessarily our own predecessors—and, of course, thereupon, to find them wanting; here and there; because, from the very nature of the case, they themselves were subsequent to all former expositors—and we have better premises that should have been included! And, after all, all of such expositions varied so often in their principles and premises, that each new student had to add and subtract before he could begin to multiply his proof to even his own satisfaction!

We have tried to get at this matter for the sake of our neighbors, in the very same way that we would have far more gladly, from the start, have had them get at it for us. As mutual students, and searchers after the truth, its entirety, and its non adulteration, it had long ago been far more agreeable, to such of us as recognize the necessity of a childlike simplicity in the search for any system of truth, to receive, rather than give out information. But, after all, the Law itself is against all that—in that it is written that “it is more blessed to give than to receive.”

Still, with all due deference to the Law, we are satisfied with either, and with both phases:—and we have a sort of secret notion that the chief blessedness of giving lies in that unexpected certainty of return, assent, or recognition, that in reality redundates or is given back to the giver. As a matter of fact, so far as we recall, we have never been privileged to give without receiving back a blessedness that far outweighed the gift. So we have found out—in an unlooked for way—that it “is” more blessed to give than to receive—because it multiplies in all directions: and the receiver is the one who gets back the most, his return:—and so is blessed again!

How mighty is truth; how wonderful to prevail; how new; how dual in its meaning; how its alpha doth become an omega; and its omega a brand new alphabet! Yes, 'tis good to give; even more blessed than to receive; because—well, think of it:—Doth Charity or Love, that giveth all things, lose its reward? May not the giver after all be the one that receives assent, sees the reflection, and gets “back”? But we refrain from further digression along these lines, though mentally interesting to all who belong to the household of faith. In the meantime, such as we have received give we unto you—of Gideon's Band—confident that it will receive fair treatment; and, like bread cast upon the waters, be picked out to eat, the while the rest is “lapped!” and what is left—lest anything be lost—may return to us after many days.

We assume without fear of dispute that: Each unprejudiced student of the Apocalypse, taken by itself, was logical at the start—and grasped at once the most natural structure of the book: but, as prophecy always tarries until the time of its own end (for in the end it speaks!) he was unwittingly conditioned to much misapplication until that end.

Daniel found this so, and so did Saint John,—and they “Prophets,” with Gabriel, one greater far than Gamaliel, to teach them!—So “we,” age after age, have but experienced similar

things: yet in the end the vision speaks! and mind you, speaks with self-evident authority to us in this latter end of days.

Former failures therefore count for nothing—the fathers did the best they could. And present failures count for less,—their children have clung too much to premises that were inherited, and were by no means accommodated to what, at the time of their own entrance into the investigation, could have been stamped “present truth” with the seal and signature of self-evident and recognized authority! For authority prophesies first in “sackcloth” and then lies dead awaiting its resurrection!

The fact is no vision speaks out “patent” fact at the time of its enunciation. Its very statement being cabalistic, and symbolical, implies an intervening period of silence, even if unsealed it still is concealed; pending complete fulfilment. But at the time of its end it has to speak—or else the very purpose of Prophecy were doubly lost.

The approximations of former students of Prophecy, to the truth, at certain notable dates along the line of time, which measures the Temple, in one direction or another, was to be expected; and, indeed, was distinctly promised. For instance the Parable of the Virgins clearly indicates a “too previous” going forth to meet the Bridegroom; the which should prove to have been too early; and in reality to reach only to the “tarrying time.” Accordingly Miller, and John Wilson, were both right and wrong—and yet withal, on time—as to their own emplacement. The tarrying time has been, and still is—as to the Sixth Trumpet—the period since 1844, and we are yet in it!

So Flemming, writing upon the Prophecies in 1701, was confident that the years 1794, and 1848 A. D. would mark notable events in the closing career of the Papacy. He did not specify what; but, his system was sufficient, along its own line, to hit hard and clair-presciently, upon those dates; which truly were tremendous as punctuations in the measurement of the Temple. Napier, Parens, Holland, and innumerable others, adhering to the year-day system, fell upon dates sufficiently notable to warrant their faith:—but, so far as we know, no “Futurist” has ever yet struck a date at which even to begin his reckoning! So we count that system weighed and found useless!

Nor, in this altogether too short a list of worthies among year-day interpreters, should we omit the name of J. L. Bassett, who certainly interpreted aforehand the Papal catastrophe of 1870; and has much else to his credit in the solution of the prophecies.

In fact, all along the line of generations of earnest readers of the Apocalypse, there are names at every marked division to whom due honor must be accorded; we find, however, no names: at all that are purely “Preterists,” and it is not time—nor ever will be—to put “Futurists” upon the walls! But Presentists have always been present at events, on time; and their names are there from then—their own dates—until now, and will be from now until “now on”!

The trouble with the Preterist System of Interpretation is the

it closes the Apocalyptic Visions at the Fall of Jerusalem, in 69 A. D.; and leaves the world in a void during the entire Christian Dispensation!

The trouble with the Futurist System is even more gratuitously empty; for it leaves the world perpetually awaiting for the drama of the Apocalypse to begin!—exhausting the patience of even Saints!

There is no difficulty with the Presentist, continuous, or year-day interpretation of the Revelation: for it always keeps pace with history; and, now at the termination of the Sixth Trumpet, can look back through the entire Christian era and see it all punctuated by the Visions of Saint John, and Daniel, and Moses—and all of the Prophets!

Moreover, this Presentist System has no serious controversy with any preliminary fulfillments, typical as it were, and rounding up at Jerusalem in 69 A. D.; nor with the Futurist still looking for an antitypical consummation from a sometime yet to come and so on to the full end. Still, it regards both of these systems as very doubtful; either of former or latter fulfillment: too many details are absolutely lost in the darkness of the past and early history of the Church (29 to 69 A. D.)! The Revelation's own generally accepted date, 96 A. D., being against any use it could have been put to before that! And too much useless speculation being necessitated, by forcing the attempt to peer through the present fogs of—(our)—the future!

In the meantime, spanning the entire 1900 years of Church history, 29 A. D. to 1929 A. D.; and fitting it, date by date, so far as it is behind us in 1906 A. D.—and incident by incident, the Year-Day current and accommodated system finds itself and “has” found itself always equal to—and up to—the measure in the Temple; and has not failed of such faint and more or less full typical solutions all along the centuries as have actually blessed those who read and kept the sayings of the book!

We belong to that School of Interpretation which has always endeavored to answer “Present!” when the check roll was called! We recognize that we are “miserable sinners,” as the Prayer Book reminds us, and have often slept on post; more’s the pity;—but we have been aroused, awakened, on time;—and are still on deck—for no more sleep!

Do not misunderstand us: Gideon’s Band was under orders; It had light on hand, and in hand; and held it until the time came to shatter its screen and expose it to the enemy. Those who belong to the group typified can do no less than antitypify!—on time; we may ante-typify, i. e., beforehand—but it is mere conjecture and not essential to the main line which we always try to keep.

* INTRODUCTORY. *

Although naturally anxious to resume our current exposition of the Apocalypse, we have by no means been conditioned as to undue haste to set forth our comments upon the present sections thereof; in that (since the first 391 1-24 years of the Sixth Trumpet closed in 1844; and its subsequent two lunations of years at 29.53 years each, did not run out until the Easter Pass-over of April, 1903; nor its final unit cycle of 3.1416 years seems not due to close until June 3d, Circa Pentecost, of this current year 1906, we are still practically apace therewith, and need—"may"—not attempt to "pace" prophecy itself—surely that were historically vain!

In fact, upon the broad and continuous scroll of its Historical fulfilment, Seal by Seal, and Trumpet by Trumpet, we must now go slowly, in what remains as to the strictly chronological "pursuit" of the Apocalypse. For we must keep behind its dates, as for instance those which cover the still future details of the outpouring of the Seven Vials of Wrath—if we would keep upon the safe side of the "problem"!—we are Interpreters, not "Prophets"!

Enough, however, of broad panoramic import, that is chiefly retrospective in its expanse, remains to us to occupy such spells as, between chronological punctuations, we may yet find it convenient to devote to refreshing our memory and understanding of much that has gone before in history; but which has been reserved, in the Apocalypse, for just such consideration by the Church, its Bereans, or Gideonites, in these interim between the stirring and astonishing incidents—now predicted as at hand!

At the termination of his description of that longer part of the Second Woe, covered by its opening 391 1-24 years, Saint John notes, prophetically, that the rest of men, who had not been killed during its more acute Ottomanic plagues, did not reform—and certainly they did not!—in particular from ~~worshipping Demons and Idols~~; nor turn away from their murders, and sorceries, and fornications; nor from their thefts!

These refer, specifically, to the notoriously well known practices and ceremonies, ways and means, of those "rest of men": to wit, the two other parts of the Fourth Empire, or nondescript beast as represented by the Greek, and Latin forms of Anti-Christianity!—Idol worshippers if ever there were ones in history! Deny it he who can!—or will—.

These churches (sic!) did not repent nor reform; rather, and

much more to the contrary, they simply added to their sins; from Constantinople and Rome to Jerusalem itself; where they more than ever wrangled, and endeavored to deceive the world and rob the ignorant. So this brief summary is the very tenor of—Continental to Eastern and Western—history during the years subsequent to 1844: and, in so far as Turkey in Europe and Asia is concerned, has been sufficient to prolong the life of the "sick-man" down to our own current date!

The Chronology of the Sixth Trumpet, subsequent to 1844, is harmoniously divided into three separate soli-lunar factors ($29.53 + 29.53 + 3.1416 = 62.20$ years); two lunations of years, and one unit or circummetric cycle of years. The periods covered are 1844 to 1873; 1873 to 1903; and Easter Passover, 1903, to 1906 (June 3d, at any rate the week of the feast of weeks—Pentecost)—the latter, or unit cycle being also so contemporaneously occupied by the preparatory movements of the Seventh-Trumpet-Angel, as he prepares to sound the final blast, and introduces the Third and Final Woe, that one may almost include it, as an overlap in each or either era. However, as the "Amen"-note of the Sixth Trumpet is not lost until the actual sounding of the opening note of the Seventh, and this manifestly does "not" occur until the 15th verse of the XIth chapter of the Apocalypse, it should be patent that the Sixth Trumpet extends from Rev. ix. 1, to Rev. xi. 14, inclusive, or may—or must—run through-out 453.2444 years!

That its opening 391 1-24 years extended from March 6th, 1453, to March 21st, 1844, few prophetic students now dispute; and none can successfully disprove; and that it is still now 62 1-5 years later, in continuance is as patent as that Turkey in Europe and Asia—though drying up!—is still in lively "statu quo"—where she was in 1453—and even more in evidence than in 1844; while its environing Idol worshippers are gnashing their teeth at the consequences of "non"-reformation,—but with no idea, even yet, of repentance of and reforming, from their sins!

Pharaoh, their great ante-type, in typical Egypt and Sodom spiritually so called was not more hardened at heart than is the Czar (the responsible head of the Russian autonomy and people) in his oppression of Judah—the Jews—nor more blind than the Pope (Father of Papacy) in his arrogance although now almost the one "sec" and the other desiccated and bereft of all merchandise. And so the outpouring of the seven final Vials of Wrath are now about to punctuate the dread notes of the Seventh Trumpet-Angel, and sound the almost synchronous dooms of Rome, and St. Petersburg, and Constantinople; of Czar, Pope, and Sultan, of the Greek and Latin churches; and Mohammedanism; and of all collateral devilish things that emanate from the Beast, the Dragon, and the False Prophet, "Fiat Justicia ruat coelum!"—Come judgment though the Heavens fall!

It is manifest that the Sixth Trumpet, or Second Woe, is strictly Ottomanic, and that its bold outlines should not be confused by the introduction of details from any other parts of the Revelation not specifically referred to in its own panoramic details! All of the other and essential parts of the Sixth and Sev-

enth—Seal Histories are sufficiently treated, by themselves, in special Apocalyptic visions, as we have already seen, and shall further see anon; and we hope to come to those that remain as to this Trumpet in their due order as arranged in the Apocalypse itself.

In the meantime we contend that to attempt to illustrate one vision by others, referring to entirely different subjects, is presumptuous to say the least! In the interpretation of specific visions let us confine ourselves to their own set limits; what God hath joined let no man put asunder; and, conversely, what God hath separated let no one presume to join! Keep the first Six Trumpets in their places! They were not known to Jesus Christ until he broke the Sixth Seal! Therefore we counsel you to follow no would be leader who adjusts them so as to eek out a theoretical interpretation of the Seals! If the 1st Trumpet is "taken" out of its context to illustrate the first Seal, and the first Vial, for sooth, to explain the first Trumpet then, indeed, is such interpretation "daft," and confusion come again! Amen!

For instance, the "little horn" of Daniel, vii. 8, 20, 24-25, is diverse from that of Daniel, viii, 9-12, by discreet separation, and by description, by definite, regnal place, and chronological necessity. To attempt to explain the one by the other has led whole schools, and innumerable individual interpreters, into all manner of error and inevitable failure.

And so, too, the church has lost the whole "gist" of that wonderful Messianic prophecy (Daniel ix.) which establishes the claims of Jesus as to "time" and "place" and "genealogy" to the Messianic Mission; for it was the man Gabriel that introduced it (Dan. ix., 2), and announced its fulfilment (Luke l., 5-23; 26-35) 525 years to the very self same day, after his last communication to Daniel (x., 4).

And, moreover, the failure to perceive that the final Vision of Daniel is one continuous vision, and ought not to have been subdivided into three chapters has led no end of earnest people astray—and made them obstinate as to correction and revision of false deductions.

It is an astonishing fact that exactly one-half of Daniel, chapters vii. to xii., inclusive, is completely misunderstood by the entire Church at large and by most of "the wise and prudent" too—outside the "nominal church," nor can they find the true interpretation thereof outside of the columns of that very book as harmonized upon the Daniel Chart!

For, by that Chart do we establish the certainty of the "one"-year "ministry" of Jesus as the "Christ"; certify his claims as the Anointed One, fix his "Avocation" at exactly 62 literal weeks (434 days to the hour!) and show when the Feast of Dedication arose—the anniversary of which Jesus honored—where it fell in his day—by his presence—although it was not a Mosaic and Levitical festival!

Having therefore again cleared away the non-relevant matter that encumbers others in their study of the Apocalypse; and, avoiding all unnecessary reference to visions in Daniel and Saint

John not specifically referred to by the latter under this particular head, let us resume, continue, and close our review of this long intermediate, and as it were drawn out—Second Woe.

In the meantime, and dating from this very notable punctuation, of the Sixth Trumpet, March 21, 1844 A. D., and set as it were like unto two witnesses, covering the period remaining to this Second Trumpet-Woe, each with a Testament in hand, two in all, and echoing as it were the Angel with the twain in hand—in one "little book"—there stand out two remarkable men; each the embodiment of a distinct idea at interpretation, to wit: William Miller's testimony as to the Second Advent, in America; and John Wilson's evidence as to Anglo-Israelism in England!—which latter embodies Zionism too, and the Second Return! The latter having now become a very prominent matter among the Jews themselves, and Anglo-Israelism having found a more unobjectionable name and "motif" in Anglo-Americanism. Both of these latter movements are purely man-made, and makeshifts, although they do perhaps prepare the mind to ultimately accept the truth.

But to return to Wilson and Miller. Their purpose and interpretations were distinctly Biblical; the one founded chiefly upon the Old Testament; the other on the New; but each or both, on the Entire Bible.

From 1837-8 to 1843-4, even they seem to have misunderstood the exact purport of their own missions; but, none the less, both they and their followers had gone out, and were found on watch on time; the former, Miller, to meet the Second "Advent," of Israel's King; and the latter, Wilson, to set the Second "Return" of "Israel," or Daniel's People, in order! They wrought wiser than they knew; and yet, as was foreseen, their followers fell asleep—some with, and some "without"—"oil!"

But we do not advance them, or—in fact any individuals as the two witnesses; finding the latter rather, and with the general consent of Biblical students, in the Testaments themselves, that is, in the Bible as one Body—whose authority was alive, was then dead, and is now alive again forever more!

It may strike one that it takes us a long time to begin to resume:—but it behooves us to get together thoroughly at the new beginning,—for we shall not have time enough to retrace these lines again! It matters little to us, these few moments of delay at getting at our topic, in that we have been "prevented" for so many months, if we get at it right, and resume it in touch. There is a time for all things; and, albeit though the Seventh Trumpet itself were about to sound, we should feel confident that there remained time enough to pass the right word all along the line, before the Line itself was left to its own judgment. Let our confidence be our sufficient guarantee to say a word or so more!

So, with ample time, though none too much, to spare; we still procrastinate over our preliminary review, ere we resume what once begun cannot be stayed until its full and continuous completion.

We left off in 1844, though anticipating 1903 as beginning a terminal period: the fact is, the period from 1903 to 1906 is so common to both the Sixth and Seventh Trumpets that it may belong to each, though chiefly to the Sixth. It is now practically over, and so includes itself in the Sixth Trumpet. In the meantime we have time enough to review, refresh, and retrospect—before we undertake to interpret what Saint John reveals! And even the first Vial of the Seventh Trumpet will have a measure of 3.1416 years duration after Pentecost!—at least such is our present judgment and patience.

Though curbed officially since 1844, Turkey has none the less pursued, in the first place, a quietly negative policy against initiating the promised reforms, down to 1873 as an obvious time-punctuation; and, secondly, or since then, down to 1903, has steadily re-encroached upon the limits set in 1844: And, during the last three years (1903-06 A. D.), has taken such open advantage of the world's turmoil, that even the United States alone, and, finally seven of the Powers with us this very year, have had to send their combined fleets to overawe the Porte,—but, to what lasting purpose, yet remains to be seen!

It is certain that the world at large places no confidence in Turkish protestations and promises, and that the parties who have chiefly suffered during this long delay have been her idol-worshipping neighbors.

Turkey in Europe has meantime suffered a continual curtailment of territory, and loss of political prestige, and all of her environment has been a scene of perpetual bloodshed, martyrdom and misrule—so too has Rome Papal! During these closing periods of the Second Woe, Russia and Austria in particular have incurred the well merited punishment of non-repenting and reforming, and have suffered deadly wounds from foreign and domestic wars. But all of these, from the Revolutions of 1848, to the present one in Russia, are closely summed up in the brief survey of the whole situation, all over Europe and Asia, covered by the Revelation (ix. 20-21).

It was clearly unnecessary to specify these turmoils; they form the continuous whole of recent History and are the natural sequence of still tolerating the Porte upon this side of the Bosphorus.

Europe went to pieces in 1848-9; Napoleon's "coup d'etat" made him a Prince-President in 1851, and an Emperor in 1853; in 1853-5 the Crimean War complicated the situation; in 1860 the Papal States revolted and the Syrian Massacres occurred; in 1866 the Austro-Prussian war gave Prussia the balance of power in Europe, and destroyed one prop of Rome; 1867-9, were years of moment in Italy, and at Rome; and Spain, another prop of the Papacy fell; then, 1870, came the crowning act of idol-worship at the Ecumenical Council, in the declaration of the Pope's Infallibility, and Prussia at once crushed France, the last prop of the Papacy! Next came the Turko-Russian war of 1878, but from which Russia gained little coveted advantage—for she aimed at Constantinople; and finally the Russo-Japan-

ese war of 1904-5, completely wrecking her present status among the nations at large, has reduced her menace to Turkey almost to an apparent minimum. It is a noticeable fact that while Russia was pouring her ill-fated legions into the Orient the Press was quite as loaded with the descriptions of the "Icons" (images or idols, that the soldiers, regiments, and commanders, ships and admirals were burdened with), as with accounts of practical munitions of war!

And so, in spite of the concessions wrung from Turkey at the close of the preliminary 3911-24 years, we now, at the end of the terminal 621-5 years (at about Pentecost, June 3d, this year) find the Ottoman Empire still in evidence in Europe, at Constantinople, and the Holy Places, and the whole Mohammedan world in tense subjective excitement, and all things ready for the certainly imminent Third and Final Woe!

So that right here, voicing a very widely expressed dread in international, religious and political circles, we should caution our fellow students to keep posted upon certain ominous signs now becoming apparent even on the surface of the Mohammedan world. We refer to the ill concealed threat of the Sultan of Turkey, during his recent embroglio with the Powers, as to a possible general Ottomanic uprising. He evidently referred to the Pan Islamic attitude towards its very generally recognized Messiah—Sidi El Senussi. This mysterious personage, veiled even among his own subjects, and having been seen by only one white man, a direct descendant of Mohammed's favorite—Ayesha, marked with all the infallible signs tradition expects, now numbers his followers by hundreds of millions—among whom is the Sultan himself!

Now, the well founded fear of the Continental Powers is, that at any moment this relentless foe of European civilization, and of every religion except that of the Crescent, will sound the Trumpet note which will set 50,000,000 of Moslem fanatics loose upon Africa, Asia, and Europe all at once! All this is possible, and is aimed at by the tremendous organization which El Senussi has established and controls; and, should he raise the dread flag of the Jelahad, and sound the Tocsin of war will it not loose the Third and final Woe upon the World?

And it is manifest that this "woe," too, "must" be Ottomanic! For the termination thereof must find Turkey bereft of what she now possesses—even more strongly than she did in 1844"—although her tenure now is merely nominal.

Nevertheless the world at large regards the much talked of concessions wrung from her, in 1844, as already tacitly recovered, except as to an overt resumption of the power to kill openly, instead of to foment rebellion and assassinate in peace and private!

In the meantime, not content with watching the Sixth and Seventh Trumpet-Angels, now both in sight and correlative action, and studying the two closing "woes" that blend so together at this ominous juncture of the affairs of the "Sea" and "Earth" (Europe and Asia, Peoples and Powers), the several

groups of avowed prophetic students, and "Second Adventists" of every ilk, sect, and dissuasion, are wrangling over long dead issues, and contemning every phase of positively "present truth"!

Wilfully blind to the Second Return, as a scriptural concomitant of the Second Advent; and to the long ago "literal" fulfillment of 99 per cent of Daniel's prophecies; utterly ignorant of the times and circumstances of even the First Advent; recklessly "hostile" to the necessity of finding Lost, "Ten-Tribed," Israel; unschooled in the principles that govern interpretation—though they live in the very terminal days of fulfillment, ignorant of the True Chronology, deaf to the music of the spheres as voiced by all of the prophetic cycles of the Solar System, and scorning the teachings of that wonderful "Altar in the midst of Egypt, and Pillar on the border thereof," they herd together severally in their little groves, and worship, if not Baal, certainly not Him who has sworn to regather Ephraim, and unite his stick to that of Judah; and try to encourage each other in a veritable Babel of conflicting confessions of Faith—so called!

Nothing could be more pitiable than the condition of confession and internecine dispute they find themselves in at this serious juncture! They are without any chronological system at all upon which they can unite all of Moses and the whole of the Prophets, and Christ and all of the Apostles, with Herodotus and all of the Historians; and without such a system philosophically harmonious from Paradise Lost, to Paradise Regained, how on earth can they look even each other in the face, and pretend to understand God's Plan of the Ages?

Have they meat in due season? Little if any that is fresh, nor will they suffer those within to cross the lines of their enclosures to procure pure olive oil, and wine, and other things that are far better than mere "bread alone." For "do" they, as a fact, jointly accept and feast upon "every word" found in the Oracles of God?

Alas, but most assuredly, no! For else they long ago Berean-like had eaten and found sweet the many things they lack—no matter how bitter they might be upon their stomachs! And long ago they had welcomed into the streets of their encampments all who had bona fide merchandise to sell or trade without money and without price according to circumstances.

In such a study as we are pursuing we must make use of the conditions, all of the conditions and nothing but the conditions: remembering, however, that; while the Revelation is an allegorical prophecy, symbolically written in symbols; yet it is not altogether cryptogrammic; in that, in many obvious places, the terms employed must have their natural, patent and obvious meanings—so as to cement the whole together; for otherwise we should find some who would persist in seeking for occult "correspondences" even in the definitions therein that are vouchsafed by the Angel Messenger himself.

The Revelation is a matter of History foreseen; its consummation is conditioned, and depends upon the itemized vindica-

tion of the whole and all of its related parts. The elements involved, advanced agents as it were, are Astronomical Chronology, Terrestrial Geography, Ecclesiastical Evolution, Historical, Regnal Genealogy, and Political change couched in a special "code" which, to enforce its Inspired credentials, must be the same in genus and vocabulary as those found elsewhere in the Oracles of God.

Fulfillment and interpretation in such premises admit of no theory, nor of any shadow of sectarian bias and scholastic or heretical theology. The Actors, their Places on the Stage, and the Times to take up their "lines," are all fixed; and will not fit Actual History unless the adjustment agrees with the Divine Author's conception, and is recognized at sight by the Human Audience invited to the Exposition—History cannot be changed, and the failure of Prophecy to fit adjusted history is fatal—to prophecy!

The action will not tolerate even the presence of prompter; nor is a Grecian Chorus necessary to explain each act or scene or panorama. The Apocalypse has its own strictly consecutive movement—it unrolls from a continuous scroll!—Angels explain its hard places on the spot!

Our own point of view is very different from that of Saint John, or those occupied by any previous Christian audience; for up to and in our own day, every Seal has been broken, and the whole of the Prophetic Scroll now lies stretched before us as a background to the Scroll of History itself; and a glance from one scroll to the other makes the interpretation self-evident according to the very definition of Inspiration (Deut. xviii. 20-22).

No method could be superior to this, Enigmatic and Symbolic, until properly adjusted to its intended and foreseen sequence of facts—and then self-evident! And any method of exposition that attempts to make the Seven Trumpets coincide with the Seven Seals, and these with the Seven Vials, etc., manifestly does violence to the very plan of the Scroll!

Consequently, such has been, and still is the elastic potency of this wonderful Scroll, that it has been able to hold the attention of all concerned all along the ages; and has lent itself, as it were, to interpret the past, and somewhat to suggest the future, at each stage of its literal enactment.

And it is just because of this consummate and constant applicability, that now, at its completed unfolding, we stand at such a favored point of observation; and can see its relation to the whole, and to all of its sections, while, of course, its general harmony to the entire sweep of the Christian Dispensation in its relation to "Daniel's people" and to prophecy as a whole, must and does take final and supreme prominence—in one sweep!

In this sense the Revelation (which, by the way, came to Saint John at "fourth" hand, and which we are to transmit at the "Sixth" to such as at this, its "seventh" and final stage prepare themselves to accept it), is the most wonderful and comprehensive piece of literary work ever conceived and com-

pleted. It is a Syllogism, without flaw from its primary and through its secondary premises to its conclusion; and, when contemplated in either direction, completely satisfies its full equation of conditions, with a full array of facts—two and two, pair to pair, the one over against the other.

It is impossible to go behind its returns without being landed in confusion; for, of all forms of language the symbolical is the simplest, because pictorial, and yet the most untranslatable until its key is discovered by some Champollion. But this book furnishes its own key, with sufficient combinations to suggest the rest, and the vocabulary is fuller and more familiar than that evolved from the Rosetta Stone!

However, an accredited and reliable committee on credentials, as to Prophecy and Interpretation, must have obtained their own warrants in advance; and be known to have passed through the entire course given at the College of the Prophets; in order to be competent to examine an Apocalypse in the hands of its own applicant for still further credence. Consequently, all of those concerned must be schooled in the first principles of "present truth," to wit: in Moses and all of the Prophets; conversant with Pyramid lore; familiar with Anglo-Israelism; must belong to the group of the "Highest" Critics; must realize that God, who created the body out of dust, inspired "It" (at least, and perhaps at most) with His own Ozone, or "breath" of "lives" (one certainly mortal, the other only conditionally immortal); and he must not only understand the principles of the True Chronology, but be anxiously open to the reception of any new and incoming ray of "primeval" light;—day in and day out; —, and Berean-like meet its advocates and investigate it to see if it be so! (Acts xvii. 10-11).

Or at least he may not be deliberately antagonistic to these fundamentals. For, while it is not to be expected that all shall be equally skilled in their laws and data; yet it is essential that they shall treasure no preconceived bias nor utter snap judgments against them, and have a sufficiency of knowledge thereon to enable one to weigh such evidence in general, and appreciate "the pros and cons"—if any!—in the premises.

Every just man will undertake to understand both sides of any matter before the law, as well as the statute itself, before he sums up the evidence and charges his neighbors in relation to that evidence, as to their duty, the findings, or some special verdict. And yet how many of those about us condemn every one of these fundamental elements with ridiculously insufficient reasons; in reality from prejudice, absolute ignorance, preconceived theories, and not a little fear! And how short-sighted they are too! For how can they expect to overthrow successfully—and in the long run defeat an opponent—all of whose actual dispositions are unknown to them?

They do not attack because they dare not; they simply drive their flocks around another way—in vain! For the inquisitive and fair-minded, the true "Gideonites" in fact (and all others are a burden on an advancing reconnaissance) will surely turn

aside to see a Burning-bush, and stay to worship there unshod! We have frequently pointed out that a genuine captain had rather know his opponent's plan of battle than have one of his own; for such knowledge will suggest the rest,—or at least prevent disaster.

Consequently we unhesitatingly condemn that spirit of hostility to liberal investigation which, for some thirty years, we have encountered among those who occupy the chairs as teachers and professors—but who are by no means Gamaliels!—in that they forbid even a discussion of these matters, and advance against them, in private, only their own presumptuous authority and interdiction—no Pope could do more nor worse; and we submit, in the cause of truth, that their spirit is clearly that of Anti-Christ—For by their fruit are we to judge such as justify unrighteous judgment! The times are too late, and serious, to temporize with such teachers, and least of all does truth seek to barter quarter with them!

It is on this very account that their Schools and Camps are so mixed up; and the columns of their Journals perpetually loaded with efforts to resurrect "the King of the North"—who, for sooth, has been as dead as Nebuchadnezzar for more than twenty centuries!

(To be continued in February, D. V.)

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IN MEMORIAM.

THE DEATH OF MRS. JULIA H. TOTTEN.

**A Member of One of New London's Oldest Families
Passes Away Suddenly.**

"Mrs. Julia Hubbell Totten, the widow of General James Totten, and a member of one of New London's oldest families, died of heart failure very suddenly today" (January 31st, 1906: New London "Day," "Telegram," et cet.), at the residence of Mrs. C. B. Graham, corner of Union and Federal streets.

The deceased was born upon March 6th, 1823, and was therefore in the 83d year of her age. She was the daughter of Anthony Thatcher, the first Cashier of the New London City National Bank. Her mother's name was Lucretia Christophers Mumford, and her ancestors can be traced back through some of the oldest families in Connecticut and New England; and via the "Mayflower," and other lines to many of the oldest, and most prominent families in every one of the British Isles.

Mrs. Totten was one of thirteen children, born at the old Thatcher Mansion on the corner of Main and Masonic streets, and most all of her brothers and sisters lived to a similar good old age. She spent the latter part of her life in New London, where she is now survived by two sisters, with whom she resided, Mrs. Mary P. Robinson and Miss Elizabeth W. Thatcher. She is also survived by two sons, Professor Charles A. L. Totten, of New Haven, and Mr. John R. Totten, of New York City, both West Pointers, and formerly in the Regular Army, having resigned, so now in civil life.

The funeral services occurred on February 2d and were conducted at the house by her Pastor, Dr. Grint; after which the "committal service," which was strictly private, took place in Cedar Grove Cemetery, where she was laid beside her first born; William Anthony Totten, who, by a strange coincidence, had died just 55 years before, to the very day; (February 2d, 1851). There may she find peace and rest in God, who "giveth his beloved sleep"—until He calls, and they Answer, Refreshed, and Resurrected!

Mrs. Totten had a large circle of friends all over the land, and was well known and beloved as a superior woman, of good works, of a lively faith, of unshaken hope, and of broad Christian charity.

There is much to say about one's mother—and of such a "Mother in Israel"!—but after all, and were all said, "the words of King Lemuel: The Prophecy that his Mother taught him," (Proverbs xxxi. 1-31), doth compass it far better—and leaves nothing more to be said!

C. A. L. T.

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