

* THE APOCALYPSE REVEALED *

THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

No. CXXIV.

Eighteenth Set. 3.

March, 1906.

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

Entered 1903, Post-Office, New Haven, Conn., as second-class matter.

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Published by the Our Race Publishing Company, New Haven, Conn. Price, \$1.00 for XIII. Numbers. Ten Cents each, except in specified cases.

Office of Publication, 103 Meadow St., New Haven, Ct. L. Box 1333.

Editor's Office, Residence, No. 20 Pond St., Milford, Ct. P. O. L. Box 81.

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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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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 April, News-Leaflet, et cet; D.V.)

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Current Numbers. Eighteenth Set, 1906. Price, \$1.00.

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"Behold! THE THIRD WOE

Revelation



xi, 14.

Cometh Quickly!!!"



* SIXTH TRUMPET *

Continued

THE LITTLE BOOK EATEN.

(SECTION V)



- 8 **A**ND the Voice which I heard, out of Heaven, was again addressing me and saying :
"Go ; Take that Little Scroll, which is Open, in the hand of the Angel, of that one standing on the Sea, and on the Earth."
- 9 So I went unto the Angel, and said unto him :
"Give me the Little Scroll."
And He replied unto me :
"Take it, and Eat—and it will sour thy stomach ; although, in thy mouth it will be like unto sweet honey."
- 10 So I took the Little Scroll, out of the Angel's hand ; and I ate it up.
And it was, in my mouth, like honey, sweet : yet, when I had eaten it, my stomach was soured. . .
- 11 Then, they said unto me :
"Thou must prophesy again concerning many Peoples, and Nations, Tongues, and Monarchs."

THE SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

THE LITTLE BOOK EATEN.

The Superior Voice now breaks in upon the scene, addressing John directly; and directing him to go and take the little open Scroll from the hand of the Angel standing over Europe and Asia, and withstanding all the machinations of its Peoples, Principalities, and Powers even as had Gabriel, with Michael's assistance (centuries ago, 520 B. C.), withstood, strengthened, and confirmed the actors in the drama (Dan. x., 13, 20-21; xl. 1).

Saint John obeyed at once; and the Angel handed him the little book; directing him to eat or digest it, adding that while sweet to his mouth it would not set well upon his stomach! So John took the Scroll, ate it, and found out that the Angel's caution had been correct!—the experience was bitter. He discovered that the Second Volume of the Apocalypse was practically over—but that he had eaten its third volume! and so, of course, would have to prophesy again; or continue to relate his experience for the benefit of many "peoples, nations, tongues, and monarchs!

We may safely assume that the prospect was a disappointment; for to a great extent the Mystery of God had now been unsealed to John and he had just understood the Angel's oath to intimate a complete ending of the Apocalypse; but now, behold a half of it, the bulky volume in fact of the work, remained to be transcribed! Each volume had been longer than its predecessor! Sweet as had been the reception of this orderly array of truth, and rapid after all, as had been the movement of the drama towards its culmination, so now the stage appeared to be more crowded than ever! It certainly seemed to brook all sorts of long drawn out delay. We have all of us experienced this feeling at the unsuccessful end of the pursuit of chronological-prophetic things! and then, too, have come to the burdensome conviction that such knowledge isolated us still more, and added to the weight of our responsibility, and that to fully understand the whole we must have a quantity of details set in order!

And yet, the Scroll was "little" after all! Its real "length"—chronological duration in so far as the mere Seventh Trumpet was concerned—was very short! only seven unit cycles long! What was it then, that made the volume itself so bulky? We opine that John's feelings were more apparent than real, and more transient than lasting. Daniel had gone through exactly similar experiences (vii. 28; viii. 27!) and it required four visits of Gabriel, and exactly as in John's case, the "doubling" of his prophecies to recover from his haste at drawing his conclusions!

For it was in verse 19 of chapter vii., that, omitting all concern as to the first three parts of his vision, Daniel jumped at the fourth, and found himself "too previous"!

And so, too, have all who, not profiting by this remarkably parallel experience of John, and Daniel, have entirely missed the teachings of the very "structure" of their Revelations!

Daniel's VIIIth-chapter vision was vouchsafed him to "supply data," as to the "first three parts" of his previous VIIth-chapter vision; and ended at its juncture with verse 19 thereof! The IXth-chapter vision was Messianic, and interpolated, as it were, and at the same time formed a time juncture of exactly 360 years between the 3d year of Cyrus, and the pollution of the Sanctuary by Antiochus Epiphanes (the "little Horn" of chapter viii. 23-25) in 169 B. C., from whence still another 360 years begin at chapter xii. 1! The "times" referred to in chapters x. 1, and xii. 1, are two, and both "long": i. e., 1 year for a day or 360 years each, split at the pollution of the Temple in 169 B. C.! And finally the Vision of chapters x., xi., and xii. was a still further, and more elaborated detailed exposition of the matter concerning the period from the 3d year of Cyrus, to the Pollution, and from thence to 191 A. D., two lunations (59) of years after Barchochbar's rebellion brought about the final consummation of Jerusalem's desolation!—from whence another "time" of years fetches us to Gregory the Great!

So John was conditioned to "prophecy again," or further; that is twice, or as much more, so as by many illustrations, panorama, visions, and depictions, pen-descriptions, he might make this "Mystery of God," embodied in the soon forthcoming Third Volume of the Apocalypse, as plain to others as to himself. Consequently the Angel at once prepared him for the task by setting him at it in deliberate measurements, before the Seventh Angel actually begun to sound.

But ere we accompany John in this vision it behooves us to consider the nature of the food he had eaten—remembering that "man doth not live by bread alone, but by every word that proceedeth from the mouth of God." The which in effect, both the Old and the New Testament whose canons were then complete he had received. Let us therefore put ourselves in his place, even as he was put in ours and endeavor to comprehend the fulness of his report. We shall be in the very best condition of reception if we glance over.

SOME RECENT BIBLE STATISTICS.

Space forbids us to be aught but brief in these broad regions; but brevity itself is sufficient to suggest the lines of additional study that cross and recross its well occupied domain, whether regarded as 360, 180, 108, or 62.23 years, all of which fall in the Sixth Trumpet but which latter period is here regarded as the terminal one of the Sixth Trumpet now under consideration. Nor is this latter period without tremendous chronological import in the premises.

Let us here refresh our minds a little: 19 years form a Sol-lunar Cycle; 19 times 19 years a Great Cycle=361 years, which is close to the Prophetic Standard and multiple 360 years or a time. Again, 71 is a fifth of a lunar year; $5 \times 71 = 355$; and 71 times 71 years is 5041 years, akin to 2 times 2520 years, plus 1 year; and also akin to 5040 years the mystic Platonic number. Now 81, the square of 9, or the fourth power of 3, is a factor even more closely related to the circummetric ratio (3.1416) than 355; for $81 \times 81 = 6,561$, and 20,612 divided by 6,561 gives us 3.141594, &c., while 355 divided by 113 yields 3.14192. We have employed all of these figures before, and found them to crop out all over the cycles of Astronomy, Prophecy, Chronology, and History. Now 5041 divided by 81 yields 62.2345679111, &c., undoubtedly the "ideal" of the period with which the Sixth Trumpet closes.

The Little Scroll, or book, that Saint John took from the Angel of Inspiration—or Interpretation—was clearly the Word of God—the Bible ("Biblos," a book: often "Biblion," a little book, or Scroll). It must have been received in its completed form, comprising both "Testaments" or "Covenants," of which it is the dual "witness." The Bible that thus as the two witnesses thus testifies as to the Plan of the Ages is more open—"wide open"—than any other book in its Library, and more openly published by Our Race, than by any other, and all of this by its New Covenant section, to wit: Israel of the Ten-Tribed origin and destiny. It comprises the Truth, as given by God to "his Servants the Prophets."

These Prophets, while they are one in spirit, are recognized by all as representing two classes, Testimonies, Covenants, and Witnesses, Old and New; and are well represented by Moses and Elias, typical of classes of believers rather than the individuals themselves, seen in the "vision" on the mount of Transfiguration (Matt. xvii. 1-13), although it is sufficient to such as "can receive it" from the mouth of the Saviour himself to regard John the Baptist himself as the divinely-elected dividing individuality that punctuates the two classes and their times and seasons. He stood between the Past and the Future, limiting each, and looking Janus-like both ways. From Moses to Malachi there was no greater prophet than John; and, in a receivable sense, he was "that prophet" foreseen by both: (Deut. xviii. 15-19! Mat. iv. 5-6! John i. 21, 25)—all this not to the prejudice of Peter's further amplification thereof unto Jesus Himself (Acts iii. 22-23).

Both Moses who gave the Law, and Malachi who referred to it, looked unto one who was to turn the heart of the fathers to the children, and of the children to their fathers; and the role of John the Baptist was pre-eminently to effect this very thing—and consequently all who rejected "that prophet" were literally smitten by the curse administered by Titus, unto this day (Dan. ix. 26; Acts iii. 23).

Now from John the Baptist backward, and forward, we have both Covenants, by the testimonies of two classes of wit-

nesses in one family, and it was their evidence that was in the little book that the Rainbow-Angel held, while he took his solemn oath. Many have regarded this as implicative of time—a time of 360 years,—and so in former expositions of the Apocalypse have reverted the beginning of its application to that of the Reformation itself.

In a broad sense this is not disagreeable to sacred and prophetic chronology as historically fulfilled, for Luther died just 360 years ago (1906—360=1546 A. D.!) However Luther was by no means the whole of the Reformation, nor specifically, so far as we know, of Our Race, who are, fathers and children, primarily concerned in this turning or reforming process: let us therefore look further into this broader matter: remembering however that at the very time, 1546 A. D., when Luther died the reading of the Bible was actually forbidden in England! (1542-57!)

Tyndall's was the first translation of the entire New Testament into English, completed in 1525 A. D. Add one "time," 360 years; and we have the date of publication of the most recent English Revision of the entire Bible, Old Testament and New, 1885 A. D.

So much, and a sufficiency, for such broad applications of the prophetic factors, which we must not forget ramify and interlace over the entire fabric of time; and so, with the intimation here that we shall have further necessity of referring to the part played by the Bible, and its two classes of readers and witnesses anon, we proceed.

That our exposition of this Vision differeth from those of our predecessors is neither here nor there as to its might for or against the matter of truth: save that as there be already an innumerable array of so called interpretations, another one, more or less, is quite as admissible as any of its predecessors, all of which wrangle among each other, and it against the whole of them!

But it is a matter of moment (in the matter of selecting the proper solution) to separate from all of them the one whose premises comprehend each, and all, and nothing but, the things essential and necessary: and this even if all of its own premises differ in whole and in part from those that have heretofore been regarded as admissible.

It was from premises as old as Moses and the Prophets that we were happily assisted to the solution and demonstration of the One-year Ministry and the 62-Week Avocation of the Lord at the First Advent; and thus enabled to arrange all of its times and seasons in harmony with the complete orchestra of Prophecy; and so too at last to resurrect from contumely and set the Book of Daniel upon its lot. But, the premises we employed, while thus as old as the Oracles themselves, were so new to the undertaking, that to this day, now some dozen years or more since (Leaflet No. 1, 1893; Daniel Chart, 1895-6), the solution is still almost completely ignored by all of the so-called "established" groups of Bible Students and Second Adventists.

And why? Well, simply because to accept the solution, is to recognize the premises whereon it is built, and to do that is to eat a volume of truth that howsoever sweet as such, will prove so bitter to their stomachs, as to force them to throw up all of their own preconceived premises, and start anew! We know of ourselves the difficulty of such a step. And yet, if such a one had to be taken in order to receive truth and prophecy, by such favored men as Saint John and Daniel themselves, how much the more must their counterparts in these latter times of actual fulfilment, expect to, and realize that they must, experience a similar reversal of ideas, in order to arrive at and appreciate the true Interpretation of the Revelation! At any rate by what authority do they dare to reject the command to go and take the little Scroll from the hand, of any messenger clothed with authority?

After reading through the Asiatic morass of conjecture that has entangled the steps of prophetic students for so many generations, and discouraged their followers over and over again, how sweeter than honey in the honey comb is at last the simplicity of the truth intended! It is the Lion of the Tribe of Judah that hath prevailed. He took the Scroll; for there was none other able; and one by one he broke its Seals; and behold, progressively, from John's day, 96 A. D., down to this, in a sequence of 1900 years, history has fulfilled the Apocalypse jot by jot, and letter by letter; and here we are at the very end of the Sixth Section, of the Sixth Trumpet, of the Seventh Seal!

Verily, out of the eater hath come forth meat indeed, and out of the strong sweetness! Eat it then, my fellow Gideonite, with joy and thanksgiving—it is so thoroughly sugar-coated? that unto thy mouth it will be good;—and what of it if it prove bitter to thy stomach? That is exactly what we need! Strong meat! For surely this is not the day of babes and milk; and our systems are plethorated with nausea therewith. We must reject its entire contents, tone up the system, and from hence forth can digest strong meat—if with John we are to prophesy again!

And what are these old premises, still new, this sweet meat so strong? Why, the very principles set forth in the Oracles themselves, even those by virtue of which we have already been enabled to comprehend much of the Mystery of God far better than any former group of students, to wit: (1) The Literal fulfilment of every prophecy whether itself is written in open, or in symbolic language. (2) An Astronomical System of Chronology. (3) The possession of the one and only, universally applicable, sacred and sabbatic system of times and seasons employed by Inspiration in the School of the Prophets—and thus essential in the School of the Interpreters. (4) A complete and adjusted scroll of Secular History built upon the harmonized evidence of its own original writers and data, independently of any taint of fudging therewith so as to beg the question of its agreement with Prophecy—for

this matter of agreement is the very one in question—Shall we fear for our faith in Inspiration, and walk gingerly upon the substance of our hope? God forbid that “Gideonites” should hesitate to handle any truth to determine its quality, or fail to do so with due care, ere they take it into their systems. (5) And generally, we must understand the Philosophy of “Israel’s” typical and actual history, be familiar with the original destiny of Our Race, as its lineal perpetuation; and, above all things, guard ourselves from mixing up the two Houses, or Kingdoms, or confusing the literal and spiritual seeds—Both are essential, as essential as body and soul (Isa. xxxvi.; xxxvii, 1-8): but the Spirit God himself will supply (Isa. xxxvii. 9-10; 11-28! “Read” this anew!) This summary is sufficient to set forth the outline of our premises, new, I grant you, to the treatment of prophecy at the hands of both the orthodox and heterodox schools about us; but as old as Moses, that great Prophet (Deut. xvii., xxviii., xxix), and as everlastingly Young as that other Prophet like unto him unto whom, hear ye both houses of Daniel’s People! Moses himself hath bidden us to give all heed.

If therefore, having now come to the critical place and time of Apocalyptic exposition, and, strange as it is, thus come down the stream of time to the very place where Prophecy has as it were actually and just caught up with History, the junction of vision and interpretation, and if therefore, we have, in the implied sense, eaten the little open Scroll, and must be prepared, after our experience therewith, to prophecy again in the full light of the “Mystery of God” within us, there remains yet another thing—and but one—to be done, ere we begin; and it seems to be an essential step, one that must be taken not only to qualify us for our task—but to encourage us therein, by giving us a preliminary lesson in advance! For the “Mystery of God,” the rest, or Volume III. of the Apocalypse, abounds in illustrations, and panorama, of a similar description, and in descriptions of similar visions.

We are either equipped for this responsible task or we are not; and, in all due confidence and trust in the Spirit that alone leadeth into all truth them that seek it in the grace of God, and who alone revealeth that which flesh and blood cannot, we shall know of ourselves upon investigation and digestion whether we are led by it, and thus to the solution so devoutly sought for hitherto by all concerned—whether they were taught, equipped, and qualified or not. The task which is to test us is none other than the all comprehensive one of “measuring,” “The Temple of God, and the Altar, and them that worship therein” according to the principles we have found potent hitherto; and, to an interior satisfaction which shall be a self-evident witness of its truth. We leave the matter therefore with our readers—in whose hands we have already placed the “read” like a measuring rod.

As a matter of fact, whatsoever Saint John actually did, (and in a vision one always does as he is bidden no matter

how extraordinary the command), the very process of "eating" or appropriating and digesting the Word of God foreshadowed exactly what has occurred among his companion Christians during the past propetic "year" of 360 literal ones: for, since the death of Luther, 1546 to date 1906, the exact measure of a "time," the two Testaments entire, and, wherever sufficient parts thereof, have been translated into some 360 languages and dialects; and published in an aggregate of at least 1,000,000 times as many copies; and the bulk of this evangelizing work has been accomplished since 1795 A. D., and began to be desired even earlier. For the Modern Biblical Societies sprang up directly from the contumely put upon the Scriptures by the infidel Encyclopedists, and French revolutionists, and the very oldest of them all is strangely enough the "Biblical Society of France," formed in 1792, just before the three and one-half years during which the two Testaments lay dead in the streets of Paris!

The section of the Sixth Trumpet now under consideration cannot be made too plain; and upon the principle of precept upon precept, line upon line, and a little here and there, we are justified in reiterating, ere we proceed: because our point of view is as different from the one generally accepted, as is our demonstrated difference with the usual acceptance as to the prophecies of Daniel in general and the true significance of his Messianic Chronology in particular.

The Mandatory Voice of Inspiration, that of the Mighty Angel, and of the subsequent and superior endorsing Voice, came from the actual Heavens of John's own personal environment, at Patmos; and no matter what they further and symbolically signify, if anything further is necessary; they stand primarily for the authority of God. The mighty Angel reminds us most of Gabriel, the other Voice may have come from a previous Trumpet-Angel, or from any other of the dramatis personæ upon the stage; at any rate this Voice had spoken before, fix it therefore as you will.

This superior voice bade him go and take the Little Scroll. We regard this as specifically representing the second half of the Revelation itself, or what "we" find it convenient to denominate its III^d Volume—originally included, enclosed, in the II^d Volume whose Seals had to be broken to reach it!—of course it stood for the whole Bible—but illustrates both Testaments as we shall see.

The Ist Volume was Epistolary and open; John took its contents down and addressed it jointly and severally to each and all of the Seven Churches; As to the II. Volume he took notes on what he saw and heard and transmitted that too—to us unsealed—but in the order as unsealed: as to this III. Volume it was handed to him intact, he ate, read, or digested it, subsequently saw it enacted Panoramically, and finally redrafted it, with additional comments, from inspired memory, and added it to what had preceded.

This III^d Volume is best designated as "The Mystery of God

—Revealed," it was referred to as such, "the mystery of God" before John received it. He then ate it; and after that was instructed as to the meaning of prophesy again, or further,—the which he did by adding this unto the rest—and so Revealing the Mystery itself. John actually possessed the key to the mystery before he wrote it out; and, as he had eaten the Scroll before the Sixth Trumpet ended, it was consummated in so far as he was concerned, or even we representatively. And all this obtained while the actual exchange of places, between the Sixth and Seventh Angels was or may have been taking place; so that John, our representative, typically anticipated the solution of the Mystery before even the Seventh Angel began to sound: that is, relatively speaking, he by that time had enough previous knowledge to follow, what followed, with sharpened intellect. And so have we, who understand the True Chronology, perceive the "distinction" between "Israel" and "Judah," have vital faith in the Second Return as well as in the Second "Advent," view Judah and the literal Jerusalem, as well as the Heavenly City and its precincts, as the coming glories of the coming King and Golden Age, and all else that such favored instruction and willing acceptance implies.

We must constantly refresh our minds as to John's own actual status, at this particular juncture. He was then receiving in type, or symbolically, what we now possess antitypically, i. e., as actual history, and would possess whether John had foreseen it all at Patmos or not. By that time (96 A. D.) in the process of the Revelation to John himself, all of the Epistles (Vol. I.), and all of the Seals, and six-sevenths of the Trumpets were "open" to him:—and by this time to us their antitypical counterparts are historically ours! What he wrote, or what has been transmitted to us as his version of an Apocalypse, is fixed, and its authorship and authority is committed to it: what we have received since then in the records of history, is equally fixed. Do the two, signet and Seal, type and antitype, agree? If they do it is up to us to draw a just conclusion, and it is certain we must make good judgment or stand the consequences. But we have a right to examine the prophetic Signet critically, and microscope the historical impress as carefully as need be, before we cast our lot re the relation of the one to the other, as to Inspiration; and as to the Inscrutable, and therefore "super" human source, from which John himself obtained it.

Thus in the process of unsealing and unrolling the Scroll of Revelation its first half was revealed to John and has been to us historically down to this very year; and not only this second half but the third Volume of the whole remained. It will be seen to serve principally as a series of illustrations and appendices, together with a small section devoted to such time as yet remains ahead of us as to current human affairs.

This Volume was held "open," i. e., not sealed, its contents patent, all of its panoramic depictions plainly exposed to view and digestion no matter who took it. And, as it was in the

hand of the Angel who stood upon the "Earth" and "Sea," its contents manifestly pertained to both halves of the then known world of Powers, and Peoples, Asia and Europe, Greek, and Roman Churches and connections, Turkey in Asia and Europe, Mohammedanism and all of its connections.

So John goes to the Angel and asks for it, it is handed to him with the additional direction to assimilate it: and all this and more before the Seventh and Final Trumpet-Angel closed the drama, in its own due order of Vials.

Now let this position and conception be thoroughly mastered by the "Gideonite" ere he proceeds to prosecute this investigation: he must first understand John's environment and then our own. John was receiving the revelation, we are perceiving its fulfilment. He had seen the whole of the sealed part broken and prophesied; we have seen it literally unrolled and fulfilled in history down to date.

But there was more to come, even an equivalent half thereof, confirming as it were, reprehensive, de-pictorial, supplementary, amplifying all and blending the whole and its details from various and most important points of view.

Of course the prospect was full of interest to John, as to all other subsequent searchers after truth; but even then John seems not to have fully understood the responsibility of what was to be entrusted to him, nor to have realized the full scope of its dread import to all the human race since then. So the angel, in handing it to him, bids him "Take it, and eat"—i. e., appropriate its full significance with the added caution that, while sweet to his mouth, as the words of God always are (Psalms, &c.), it would embitter, sour, or prove the very opposite to his stomach!

And John bears evidence that he took it, from the Angel's hand, and ate it up, and found it sweet as honey in his mouth, as all who have gone unto God's angels and taken the scroll of his word into their life and earnest study have likewise discovered—and discovered, too, that its very digestion was a cause, bitterness at heart, of untold heaviness upon their stomach, as it were, for its magnitude becomes a burden, and its possession isolates its holder to what so ever degree it urges him to press its mission before all concerned. I have felt this growing burden ever since I began to study the word of God, and the more one digests of its sweetness the heavier becomes his own consciousness of personal unworthiness, and yet of the necessity of preaching and publishing it, and of the tremendous density of all about him. And such, too, is the testimony of all our correspondents and fellow Gideonites—the bread of life is heavy on their stomachs, bitter, sour, almost in the sense of incompatible with what else goes to support their existence.

In certain moods I have been led to transcribe in pages of manuscript the sweetness and bitterness of such food! The word is to be digested only by a gastric juice that is made of "present truth"—it must be unadulterated with any sectarian

nostrum, or quack tonic such as those sold so noisily at all the so-called groves and fairs and tabernacles about us, nor need we taken wine for such a stomach trouble. The ingredients of the true gastric juice are Anglo-Israelism or the literal, lineal and blood descent and perpetuity of "Israel" lost and found in Our Race; the True Chronology, Astronomical, Soli-Lunar, Secular, Sacred, accurate, circummetric consistent and in systematic harmony: Arithmography, or the plenary, jot and tittle, inspiration of the word, i. e., of the Law and the Prophets; an interpretation that fits the facts prophesied by supplying their historical fulfilment in an easy, patent, and self-evident manner; a thorough understanding of the Lord's Mission Life (31.416 years) Ministry (62 weeks) and Coming Millennial Kingdom; a pressing and fundamental faith in the Second Return, as well as the Second Advent; an appreciation of the solid necessity of the literal fulfilment of all the prophecies, no matter how wisely such as deny all this may argue for some spiritual "sufficiency," or upon prejudiced instruction, false premises, bad history, so-called personal experience, and self-sufficiency.

A book that is written spiritually, i. e., in symbols, is to be understood literally, that is, in facts: such is the Apocalypse; it is not a secret disquisition upon some "secret doctrine," intended only for adepts, but it is a symbolic statement of serious history, true by jot and tittle, and intended for the instruction and blessing of all who eat it in the proper spirit. There is no secret doctrine in Christianity!

* SIXTH TRUMPET *

Continued

THE TEMPLE OF GOD MEASURED.

(SECTION VI.)

XI **A**ND he gave me a Reed, like unto a measuring rod, saying:—
“Arise, and measure the Temple of God; and the Altar;
and Those worshipping in it.

2 “But, the Outer Court of the Temple, leave thou out; to wit, measure it not:—because it hath been given unto the Gentiles:—even the Holy City shall they trample down!—Forty-two Months.

3 “And I will inspire my Two Witnesses; and they shall prophesy One Thousand Two Hundred and Threescore Days—clothed in Sackcloth!

4 “These are those two Olive Trees, and those two Lamp Stands, standing before the God of the Earth!

5 “And, if any one wills to injure them, Fire proceedeth out of their mouth, and it devoureth their enemies: while, if either one (*of Them*) willet to injure *one of* those, even so must he be slain.

6 “They have power to shut Heaven; so that it raineth not during the Days of their Prophecy: and they have power over the Waters, to turn them into Blood, and to smite the Earth with all sorts of Plagues, as often as they wish.

- 7 "And when they shall have finished their testimony, the Wild Beast—him that ascendeth from the Abyss—he shall make war against them;—and he shall overcome, and kill them.
- 8 "And (*he shall cast*) their Dead Carcase into the Market-place of that Great City,—which is called, spiritually 'Sodom,' and 'Egypt,'—wherein as it were our Lord was crucified!
-

- 9 "And some of the People and Kindreds and Tongues, and Nations shall see their Dead Bodies—Three Days and a Half—and shall not allow their Dead Bodies to be put into Tombs.
-

- 10 "And those dwelling on the Earth shall rejoice over them, and make merry: and will exchange gifts, one with another; because those two Prophets tormented them who dwell upon the Earth."



THE SIXTH TRUMPET.

* HISTORICAL FULFILMENT. *

THE TEMPLE MEASURED.

There are several very noticeable things to be considered preliminary to any effort to interpret this vision successfully. In the first place the Angel handed John a Reed, which he tells us was like unto a measuring rod; now a reed is much longer than a standard or Sacred Cubit, even Six of them in all; or, at 25 inches per cubit, is 150 earth commensuric unit-inches in length (Ezek. xii. 6). In the second place the angel accompanies the endowment with a command to measure three things, the Temple, the Altar, and the People worshipping therein. Note here that the Angel himself does "not" measure the Temple! but only cautions John as to what not to measure, adding however the dimensions of the omitted part whose length was announced as "forty-two months"; that is, 7 reeds long, in that 7 times 6 are 42; and, as the length is given in "time," it is manifest that all of the measurements have to do with Chronology in particular. Forty-two months of thirty days each are 1260 days; which, at a day for a year, are 1260 years. Or, taking the universal rule of the School of the Prophets, 42 months are equal to 360 times 42 months, or to 15,120 months, i. e., the same thing, 1260 years. So far, so good: and John therefore does not need to measure the Court of the Temple, and manifestly omits it.

This brings the Angel and Saint John way across the Court, 1260 years adown the stream of time! and face to face with the very portals of the inner precincts of the Temple proper! We can imagine the Angel, as he passes between the two splendid pillars (standing there like the obelisks of Ephraim and Manasseh centuries before, at the gate of On their Grandfather's temple), remarking whether John began to measure here or not, what he did about the two witnesses—giving the measure of their testimony, even 1260 days, which are 360 times that for interpretation, even as many years, and different ones (note this particularly) than those implied by the term "42 months"—for the very terms being diverse, and the former having been passed over, we are traversing a new period of equivalent length!

There is nothing specific to show that John measured as he went along; nor that he did not; but we submit it is implied he had no need to, as the Angel did specify the distances traversed. Thus far they had come 2520 years, during the latter half of which, or 1260 years, the Angel seems to have occupied John's attention with information as to the two witnesses. In the meantime they pass the Altar, (and nothing implies that John stopped to measure it), and must have passed through

the crowds of worshippers that thronged its age-long inner court. But nothing implies that Saint John stopped to measure or enumerate even them! The Angel's converse seems to have been so absorbing to the Seer that we have no record of any such painstaking enterprise as Ezekiel and his Angelic guide exhibited under similar circumstances (Ezek. xl., xli., xlii.).

We have several natural explanations for all this direction and apparent omission to obey. (a) John's very progress, "paripassu" as it were adown the ages "was" in effect, and to the best effect, his actual measurement thereof. (b) He had to prophesy again, any way; and his subsequent visions, in Volume III. of the Apocalypse, or "Mystery of God," do afford us a set of varied and most minute measurements in these very premises. (c) He already possessed the measurements, having eaten "the little Scroll," and saw the bench marks as he passed along without need to certify them with his reed. (d) In fact Saint John stood in the typical place "we" now occupy as his antitypes; for we have come down in fact through the Temple of Time; and have measured its Altar with most painstaking care; and, with them who worshipped and worship in this ancient Temple have had ancestral records, and personal acquaintance!

But furthermore, and more explicitly to the point as to this measuring rod, or reed. The Greek word is "Kalamos," a cane, whence also "Kalendar"—an almanack! Thus Chronology in particular is what we have to deal with in this vision, which thus resolves itself into an accurate measure of the Outline History of Our Race in particular; the Hebrew or Abrahamitic one, or as more specifically subdivided into the two houses of "Isaac" (Amos vii. 9, 16), and "Jacob" (Amos iii. 113; vii. 8, &c.), throughout the entire duration of their tangency with their Gentile antagonists.

The very magnitude of this Temple, not made with hands, whose lively stones ye are in dual sense, (since Christ is the Spiritual Seed and them that are his, and "Isaac" in whom we are also literally called "Saxons," or Sons of Saac, is the natural seed from whence the spiritual one is taken), is tremendous. But the Reed, or Sacred Calendar is sufficient to compass all of its dimensions.

Now, that many have preceded us in this task of measuring Israel's Temple of Time was to be expected, and that so many have continued thereat was natural; for where so much diversity arose from these measurements no satisfaction could be reached and rested at. Even the wands or measuring rods of the Egyptian magicians possessed the wisdom and power of serpents; hence we have obtained Ptolemy's accurate Canon (Nabonassan Era Victorian, &c.), and even that of Julius Caesar (O. S.) thence. In fact Egypt's Pillar-Altar is the veritable Gnomon of Chronology. But we must remember above all things that the Mosiac System of time—the Sacred, Sabbatic, Jubilee punctuated, and prophetically divided calendars of the Bible—like Aaron's Rod, and while it was a Serpent,

swallowed up all the rest, and now contains them in its Vitals!

Nor is another important item in this matter of the Reed to be overlooked, albeit it is somewhat personal—and we certainly recognize that no prophecy is of any personal interpretation—though most expressly to the parallel point in issue. And that is; after graduating at West Point we joined our first Post, Alcatraz Island, San Francisco Harbor, Calif., about Oct. 1st, 1873; reported to General Morgan, then in command; and, as he was an old friend of the family, were asked to dine with him and accepted. That evening, sitting in his study, he outlined my new, my first duties, and they rather startled me; so much so that I have never gotten out of the impression made then and there, nor failed to perceive what a ruling influence his orders have exercised ever since upon my own personal career and tasks. He was one of the best Administrators in the Army, and of widely known war record; and was brevity itself. In fact, he couched his intentions as to myself, as I retain its lively impression, about as follows:—

“Charlie, I shall make you Adjutant of the post at once, and you will begin upon your duties tomorrow morning at Guard Mounting. Here” (handing it to me) “is a Sextant and I wish you to take time daily for the present, correct the office clock, and get its rate. When this is secured you will supervise the making of a Sun-dial and have it set up in the Garden by the Citadel. Skobell, one of the prisoners, is a fine workman in brass, and can easily construct whatever you calculate for the latitude. And by the way, as a part of your duties are related to the Prison, you will have charge of all the records and must see to it that the sentences, as to their commencement and expiration, are very carefully calculated, for they are allowed a certain rate of commutation per month and year, according to good behavior. I will give you the details tomorrow.”

“Yes, Sir!” was all that there was left for me to say!

He then changed the conversation; and after a pleasant evening I went to my quarters—thinking to myself, as the expression goes, that I had “run up against it pretty solid”! However, such was my entrance into the Regular Army, a summary of its first duties, Chronological in every sense!

Alcatraz is a large prison post, situated at a commanding position in the harbor; and my brief six-month stay there was very pleasant, and as you may imagine, busily occupied! I left it about April 1st, 1874, under orders for Fortress Monroe; but during the interim had accomplished all of the work as directed; and so much to the General's satisfaction that he allowed me to keep the Sextant. The sun-dial I understand is still there, at any rate it was in place as late as 1893, when I resigned from the army; and some Tables and Equations devised by me for Prison use, by means of which sentences could be commuted and their expiration determined by “rule of thumb,” were adopted and in force when I left the post. But I omit a complete sequence of subsequent coincidences along Pyramid and Identity eye-openings.

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

If you are disposed to go deeply into my line of work, with a view both to help me temporarily, and obtain an inkling of what I guarantee to be the most vital line of truth before the world to-day, secure what you wish of these *Books*,—and you will probably come again.

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Prof. Totten and His Ingenious Theory of The Lost Tribes.

New Haven Palladium,
February 21, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as "one who teaches the mysteries and duties of religion." He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo-Saxon race is identical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that staggers belief. He has written a series of biblio-historical books, called "The Our Race Series," to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten's lost tribes theory. If he has not established his case, he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cypher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873, and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers, and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake, it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and loveable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss: it is the truth I am after."

(LYNN W. WILSON.)