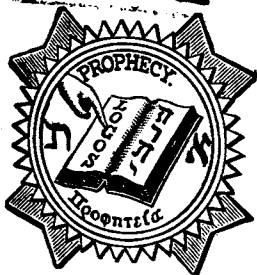


THE APOCALYPSE REVEALED *
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 THE OUR RACE
 NEWS-LEAFLET



"The King's business requires haste."

No. CCXIV.

Eighteenth Set. 4.

April, 1906.

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

Entered 1906, 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, 108 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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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 Reviewed in May, News-Leaflet, et oct.; D.V.)


The Our Race News Leaflet.


Back Numbers. Seventeenth Set, 1905. Price \$1.00.

MCCIX. Aug.	Final Corroborations. Our plan in Biblical Chronology. The forthcoming Eclipse. Supplement.	\$0.10
MCCX-XI. Sept.-Oct.	A Complete Scroll of Time. Arise, and Measure the Temple, the Altar and them that Worship therein. Colored Chart. Separate charts each .25 N. B.—Separate chart, cloth mounted on window-shade rollers \$1.50.	.25
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<i>N. B.—New Eighteenth Set, 1906. Price \$1.00.</i>		\$1.05
<i>Subscriptions Due.</i>		

Renewals of Subscriptions are now due, and

will be welcomed from all who are yet behind. Remember, this effort to vindicate the Word, to furnish "Meat in due Season" and to sell "Oil" is entirely dependent upon "Gideon's Band." Do not forget us.

 Please send us your *permanent address*, on a local, "Souvenir," or a personal, "Mailing Card:" so that we can file them alphabetically, and at the same time obtain a unique list of Gideonites!

 We have received a photograph from a goodly number of our correspondents; but our album is still waiting for many faces with whose correspondence our letter folios are already well filled. Have you sent us yours?

SIXTH TRUMPET.

* HISTORICAL FULFILMENT *

(CONTINUED.)

Thus, from 1873 to 1903, 30 years (360 months!) my line of work has been chiefly Chronological and, manifestly from some mental trait, as well as that original inception, at Alcatraz, has been principally directed to perfecting a Standard Metron—or a scale of time harmonizing the several Secular and Sacred Scales that underly the measuring and adjustment of History first, so as to verify, or at any rate to test, the accuracy of Prophecy—last; or first and last.

So much has this been so (as every subscriber to the Our Race Series and News-Leaflets knows) that it has no doubt contributed not a little towards reducing "Gideon's Band" down to its normal strength: for a very large percentage of my correspondence shows that Chronology, and its kit of tools as hand made and ground down to a fiducial edge in and for the prosecution of our own labors in the premises, has proved a serious cross for others to bear. We certainly are most thankful to those who have appreciated the supreme necessity and value to all of these Chronological Studies. They were clearly the logical prerequisite to any accurate measurement of the Temple of Time. As the Reed was handed to John, "before" he could test the template of the Temple, but after he had eaten and digested the little hand-book of its plans and specifications, so unto us as a group, addressing ourselves to a similar task in our own small way, and at so late a date, has it been paralleled in our own experience, and to a degree, when we survey its mass of data and results, that is certainly remarkable.

PERSONAL FACTS, "RE" RESULTS.

In 1876, on the way back to Amherst from the Centennial, we ran across Charles Casey's "Phillitis," purchased it, and from that time took a lively interest in everything relating to the Great Pyramid as a Sacred Monument.

In 1879 we quite as accidentally ran across our first "Anglo-Israelite" pamphlet, purchased it, and then followed the topic up and down from every source we could reach.

In 1882 our interest in these topics led to the suggestion and adoption of the Great Seal Medal by the Government, and we began to write the History thereof.

In 1885-6, while engaged in all of these related Studies we entertained Edward Hine for several weeks, and secured from him a fund of further information at first hand.

At this time, so much was I impressed with the growing importance of this multiplying and Scientific topic; that I natu-

rally offered to drop things and start out with him across this Continent Lecturing thereon, and advocating it so much as my endorsement could. But Mr. Hine preferred to pioneer the land alone, and it was clearly not time for me to take the field!

In 1889 we came to Yale and became involved in the present publication of our Studies upon all of these topics, so that at the expiration of our tour of duty it was clearly our duty to "stand by the stuff." So in 1893 we resigned from the Army and the results of our labors for the succeeding decade are well known and speak for themselves.

In 1903 Our Metron was found to be practically fiducial and we began to measure (Interpret) the Apocalypse therewith; and now:

In 1906 we find ourselves half through the task, and ready, God willing, to continue the measuring into Volume III., "the little book," loaded as it is with many diagrams crossing the Temple this way and that, and promising new light to all concerned just because our Reed is perfect and our premises irrefragible.

Thus the very dates that have punctuated our joint and several experiences in the course of this undertaking have seemed to fit its own situation quite as astonishingly as they do those of the grander scheme of Israel's times and seasons! For instance: time and again have we taken up the Book of Revelation, to try and secure its rational solution—only to lay it down, time after time, with no satisfactory results to record. We could not but consider that the Book of Daniel had been practically solved.—But the Apocalypse! We simply could not get at its system, nor understand it, we tried each system that was suggested faithfully, examined the various works thereon, but found them, one and all, either inaccurate, or forced, and of course none of them founded upon premises that we felt satisfied were quite as fundamental to its solution as they were to the prophecies of Daniel; to wit, Astronomical Chronology, Pyramidal proportions, Arithmographic rythm, the Identity of Our Race and Israel, the Literal Second Return, and Second Advent, et caetera. Such elements we could not but feel to be absolutely essential to the Apocalypse as they had been fruitful to the solution of Daniel, and we possessed them together with a well digested compendium of History both Secular and Sacred as set forth in the Our Race Library. But the main thing was missing, the plan of the Apocalyptic Book, and a final satisfaction with the sharpness of our measure.

Consequently, as the Leaflets show, we drifted into kindred fields, and let that one continue to lie fallow, until April 11, 12, 13, that remarkable Easter-Passover-Eclipse where at and on, and almost as if by inspiration—and certainly in such a mood akin there to as we have all experienced at a moment of enlightenment—there flashed upon us a satisfaction with our "Reed" and the demonstration (as set forth at once in the News-Leaflet of May-July, 1903) that it fitted the Temple of the Temple to a T! And at once the Apocalypse was recalled,

its plan flashed forth just as readily, we reviewed our manuscript notes and soon got at its actual publication (Leaflet Aug.-Nov., 1903); with what results, and to what point you know; and yet as it were we are but just on time, Even at this present date!

Ezekiel had seen, as it were, "Wheels within Wheels"—and so Trumpets are within the Seals, even the Seventh one; and Vials within the Trumpets, even within the Seventh one; and so, Seals the Seventh; Trumpets, the Seventh; and Vials, the Seventh, all end together; and yet were, are, and cannot but be consecutive, the one after the other, and so, the Seventh of each ending together! Ezekiel saw the Temple, too, and he and his Angel guide made detailed measurements around, about, and in, and through it, this way and that—but always on a different base line. Is it to be supposed that his guide took John in any other than a similar way? Or that Gabriel varied his System with the greatly beloved man Daniel?

But, ere we resume our present task, let us recall for a moment the plan or system of the Apocalypse. As it was written and Sealed, and as it was unsealed and read, so, and so only can it be understood or interpreted—Seal for Seal—trumpet for trumpet—vial after vial! It came to John in three Volumes, The Epistles, The Sealed Volume, and the Little Scroll within it! Volume I. was a continuous scroll, written to the representative Church of Asia (Minor), handed to its several members all at once, and intended to be read by each and all so long as the several lamps upon the Candle Stick kept burning. As they all read all the letters at the start, so their successors have read all the letters ever since; and by the light of these lamps may read the other volumes too.

Volume II. was likewise a continuous scroll, sealed in seven consecutive sections, no anticipating from the one in hand to the next one was intended by God or was possible to the Lamb, or to his Apocalyptic Angel, or to John, or to the Churches of Asia, or to us, or to whom we transmit it!

Each section kept pace with history down to the succeeding seal. Thus four similar ones succeeded each other, all Roman Horsemen, and riding over equal courses. Then followed two others (Seals) with specific time measures, easily assigned to their historical places. But the Seventh Seal, upon being broken, revealed a distinct departure from all of its predecessors. It had seven Governing Angelic Trumpeters to keep time with the several movements of its Opera; four of them quite similar in Chronological measure; and three others, so completely different as to be termed "Woes" as well as Trumpets. Two of them, both Ottomanic and Specific as to times and seasons, have now held the stage of History to the satisfaction of Prophecy, and we stand ready for the Seventh Trumpet to usher in the third and final Woe.

We have the Libretto in hand, and, of course, can now anticipate the action somewhat; and we have certainly taken the III. Volume into our possession. But it is clear that in the

sense that none of the Trumpets had been exhausted, nor even heard before the Seventh Seal was broken, and then only in succession, so, now, none of the Vials can have been poured out yet, nor can they be until the Seventh Trumpet discloses the Mystery of God, and sets the Vial-Angels free to empty them—also in succession!

Such was the plan of the Apocalypse, as it was received; such too has been the plan of history to which it fits: hitherto in its orderly progress have we come, and now been equipped for the future with digested data, a sufficient measuring rod, and have but to test it upon the general ground-plan of the Temple, and must do so rapidly in the brief time left, ere the Opera led by the Seventh Trumpeter is resumed in earnest of the End itself!

Consequently, we fellow Gideonites, have been gifted with the Reel of the True Chronology—six-fold; Solar, Luna, Planetary, Sabbatic, Jubiletic, Arithmographic! And who more than our own little Gideon's Band have so painstakingly remeasured the Temple, and the Altar itself, and the Worshipers withal!

In this sense, you must see of your own selves that you stand as it were in John's place—as he once stood in Ours—having come along literally over the very same line of direction and measured all of its details, that he came in the Spirit and by the Angel led! It is now some ten months since our last expository Leaflet upon the Apocalypse was issued (March-April, 1905!) but just glance over the Intermediate Leaflets and see for yourselves how busily we have all been engaged at measuring! Why even the Altar has not escaped your close attention, and certainly you have been concerned with both those who tread down the Outer Court and those who worship in the Inner one. And unto whom else than unto the two Houses whom he hath chosen, hath God at any time said, "Ye are my witnesses"?

The Two Witnesses.

But let us resume, and revert to the "two witnesses" so as to identify them whom the Angel guide spoke about to John. There can be no possible difficulty in this for us, instructed as we now are as good scribes in identifying them; but how our predecessors have spattered at the mark! Well, the less said the better; their premises were unequal to any true solution, nor do any two among them seem to agree upon even a faulty one.

The Oracles of God define the value of evidence: there must be two or three eye-witnesses (Num. xxxv. 30; Deut. xvii. 6, 7; Matt. xviii. 16; 2 Co. xiii. 1; 1 Tim. v. 19; Rev. xi. 3; xix. 15). The Law and the Prophets are two witnesses (Rom. iii. 21), and both bear witness of Christ, the Coming King of Israel. All Israel, even Judah and Israel, ye are witnesses, the twain of you (Josh. xxiv. 22) The Lord, and His Anointed One are two sufficient witnesses (John v. 31, 32; viii. 18), Yea and the Spirit also (Heb. x. 15, compare John viii. 18, &c.).

But chiefly, for this present purpose, "the two witnesses"

referred to by the Angel who conducted Saint John across the Temple, by its Altar, and through its Worshipers are explicitly defined by Isaiah in his xliii^d chapter, verses 9, 10, 12, and chapter xlv. 8, 9., compare Rom. iii. 21, and 1 John v. 7! These are the two "witnesses," even "all Israel," to wit, both houses, or Kingdoms: "Ye are my witnesses saith the Lord," ye blind with eyes, and deaf with ears! O Jacob and Israel! (Isa. xliii. 8, 9, 10; compare verse 1).

The Two Olives.

And, as to the "two Olives," trees or branches, for they are the same at same! (Zach. iv. 11, 12); are they not as Jachin and Boaz, Strength and Beauty, at the portals of the Temple; and like the two olive-wood Cherubim covering the Altar (1 Kings vi. 23, 31, 32), and like unto the two doors, also of olive-wood? And doth not the High Priest wear the Urim and Thummim, Light and Truth, for the two Houses of Israel, within his breast-plate, and beneath the twelve insignia of their several tribes?

Speaking about the Urim and Thummim; I was approached the other day—(within a fortnight)—by a Jew, (one driven here by Russian oppression, and now in quite prosperous business), for my interpretation of the



SEAL OF YALE COLLEGE.

Well, I had never cast a serious interpretative thought thereon before, but it was easy enough to off hand the Latin motto, "Lux et Veritas", so I said Why that motto means "Light and Truth".

"But," said he; "the Hebrew is what I was asked about, and cannot read;"—(he spoke "Yidish" only):—"I want to tell a friend the signification;" to me the nearest (phonetic) I caught at—"means Light and Perfection."

Why, said I, it is plain enough now; it is merely the Hebrew of the Latin motto itself: "Lux et Veritas" is "Light and Truth"; so is "Urim and Thummim"—the two "Talismans," put within the High Priest's Breast-plate, to guide the whole (12-Tribes, but two Kingdomed) House of All Israel! The Bible is the Breast-plate of Our Race, its Shield; Its two Covenants

are full of Light and Perfection, Prophecy and History, Promise and Fulfilment, Moses and Messiah. Both Covenants, Judah and Israel!

"I see," said he, "that is it, Urim and Thummim,—that is what the rest must mean. I thank you."

So I walked away to my train, in quite a train of thought!—that I had never before thought thereon, and that just now it was sent as it were to fit into our wants as Gideonites! The hand was full of water, and the water without speck—I "lapped," and went along; and it was only in reading this very last revise of this "copy" that it strikes me, that this "message" seems to have been "sent," and that I ought to break open my type to make this insert.

Take it as you will, there is "the little book" wide open;—its Old and New Testaments; the Bible; the High Priest's Breast-plate; the Law and the Prophets; Moses and Messiah; Light and Perfection; Prophecy and History;—and above is One God, whose Name is One, Blessed forever! Amen, unto Amen; and Amen.

And why, my friends, did the Olive decline to be King of the trees? Because the two Kingdoms of Israel knew they had, in faith the substance of hope, a coming King! But let us be more minute: Judah is explicitly designated as an Olive tree (Jer. xl. 2, 16!) and so as to Israel, by Hosea, a special prophet to that Kingdom (Hos. xiv. 1-6)—These be the two Olive trees, even Israel, and Judah the two ancestral houses of Our Race!

But, must we add more? Then, if the need be thus, let us, like Zachariah, awaken out of sleep and see! What seest thou? The representative Candle-stick (Zach. iv. 2; 3; 7; 9; 11; 12; 13; 14) the two olives; the pipes twain, the Altar (even the Stone of Israel which has been measured, Leaflet ccx-xi.), and their interpretation (verse 14) even the two chosen ones, anointed, married to the Lord, those only who ever Worshipped in the Temple, and Served at its Altar!

The Two Prophets.

Now the Angel calls them "two prophets," too! And are they not? And if not, who, pray, holds their place? Just think of the duality of their representatives. That Prophet, and that Other Prophet like unto him; Moses and John the Baptist; Moses and Elias, when there were three witnesses upon the mount; Judah and Israel; the Law and the Prophets; the Old Covenant and the New; even the One Bible with two Testaments; like the One Candle-Stick, with two pipes; or the One Olive Tree with two branches; and the one Altar, and Cap-stone, and Ark, and one Race yet two houses, and one Stick because a fascine made of 12, yea of 13 counting the battle-axe within the bundle!

So it is plain to us, measure in hand, and with as much of the little book digested as thus far possible, that the two Testaments of the two Houses of Israel of Our Race, are clearly meant by the two witnesses, prophets, olives, and candle-sticks—for though they had but One Candle-stick, and that seven

branched, while they were united, in their separated, sack-cloth day, they each had a candle-stick apiece—one for each Covenant!

The Two Houses.

These two houses, held the oracles, old and new; and the prophecies old and new; and as often as their enemies would injure them there was fire aforesaid provided, and when Our Race undertook to war with their enemies whose banner ate the dust? And have they not shut up heaven, their oracles, even during the 1260 years of their sack-cloth prophecy? Have they not turned the waters into blood, deluged the Continent with wars, almost literally, and smitten the earth with all sorts of plagues as often as they would, or rather as these oracles agreeably foreordained? Did even Satan's embargo of death prevent their testimony and prophecy?

So there can be no reasonable and remaining doubt as to who these witnessing—olive-olled—light-bearing—prophetic people were, and for a time were not, and yet now are!—for verily, like John, they, too, are prophesying again, in that they have been dead and their bones scattered all over the valley of death (Ezek. xxxvii.; Rev. xi. 7-10), for three and a half days or years. Let us therefore close this section of our survey and interpretation by applying the Reed like a measuring rod to one phase of their history in its broadest outline—for we shall have enough of other details to investigate anon!

GENERAL CHRONOLOGICAL STATEMENT.

As the Lunar years are but 2445 Solar ones, so 3780 Lunar years are but 3667 Solar ones; but 2520 equals 2 times 1260; and 3780 equals 3 times 1260.

Now from the birth of Abraham, the Father of both Fleshly and Spiritual Israel, in 2007 A. M., there extend 3780, or 3 times 1260 Solar years to the outbreak of the French Revolution: 2007 A. M., plus 3780 years, equals 5787 A. M., or 1788-89, and on May 5th, 1789, the States General met, and on June 17, 1789, constituted themselves the National Assembly.

In the same way, reckoning along Lunar years from the 21st year of Isaac, in whom both Fleshly and Spiritual Israel are called, we arrive at the end of the French Revolution, seven "times" later. Thus, Isaac was 21 years old in 2128 A. M., (see Leaflet No. cclx.), but 2127 was Abraham's 21st year of faith, reckoning from his 99th year (Gen. xvii. 1-24-27); therefore, adding to 2127 three times 1260 Lunar years or 3667 Solar ones we have 2127 A. M., plus 3667 years equals 5794 A. M., or 1795-6 A. D., and the Convention closed upon Oct. 26th, 1795 A. D.

It is thus manifest that there is a direct relation between these prominent dates in the life of Abraham, and Isaac, and the French Revolution; in fact, the multiples 21 and 120 expose enough of their relation at the start of the series to make us investigate along suggested lines; for 21 times 120 years equal 2520 years, and from the birth of Abraham, 2007 A. M., to the 21st year of his faith, 2127 A. M., is 120 years! Et caetera.

But lest some shall even yet take issue with such deductions let it be remembered that all of our dates are contained in the Studies of the Our Race Series, can be easily verified and that our methods are both scientific and constant. In other words we are pleading no special case, but studying a single one which the Spirit of Inspiration itself saw fit to give a prominent place in the Apocalypse.

We should greatly prefer to tabulate all such interesting matter and could do so in an innumerable set of ways, but it is manifestly beyond our means; so it must suffice us to hear in general that; if all these things are so, then it should follow that, coming down the stream of time from each of the primary dates above given, and from the one on Solar, and the other upon Lunar time, we ought to arrive at several sets of groups of years all of which are closely related to the testimony of these two witnesses, and round up, as it were, in the hebdomad of the French Revolution itself. And this is exactly what does occur throughout each system. For instance, running down along the Abrahamitic line on Solar time, because it is simplest, we have the following outline:

The year 3270 A. M., 730-29 B. C. was Jotham's 16th and last year, and the 8th of Ahaz, his associate, the 17th of Pekah, and the 48th year of the Olympiad. In it Pekah and Rezin came against Ahaz (II. Kings xvi. 1-9) and Isaiah came to Ahaz with the Prophecy as to 65 years (Isa. vii. 1-9). The latter date back (48 years) to 3222 A. M. or 777 B. C., the first year of the Olympiads, and run forward 17 years to the 65th year of the Olympiads and run out with Israel's Kingdom—that of Our Race—"no more a people," i. e., lost, divorced, Lo Ammi! The year is thus one of the most important in the times and seasons of the House of Israel, who since their acceptance under the Second Covenant have always been the chief custodians of both Testaments or stood as one for the two witnesses, in the possession of the Bible.

So we may consider the House of "Israel" alone in this measuring, because "Judah" has but one part (the "Old" Testament) of the Oracles of God, while Israel, being under the "New" Covenant and called in Isaac's name both literally as well as spiritually, possesses both New and Old by inheritance, to wit: the Complete Bible.

When Gabriel last appeared to Daniel he stood at the Center of the River and swore 1260 years, with "both" hands; the one forward towards Daniel, and the other on towards us; even 2520 years in all reaching to 1928 A. D.; and he then added 30, and after that, 45 more, reaching to 6001 A. M., or 2002 A. D., for the complete measure to the Millennium "fully come."

A central place was one of Gabriel's natural positions; once between the banks of Ulai (Dan. viii. 16); and on the Great River Hiddekel, (Dan. x. 4; xii. 6); and so, as the mighty Rainbow-Angel, he also takes a central position—upon Earth and Sea (Rev. x. 2.).

He may have typified the center of the Temple, and thus have stood at a point midway between the 42 months, and its

following 1260 days; again 2520 years in all; but in point of fact he seems to have stood at about 1873 A. D., midway between 1844 and 1903 A. D., with a period (3.1416 years—more or less)—extending down to 1906, still to be added! Gabriel always stands at the dividing line.

This year 729 B. C. is also central to the "month of devouring" (Hos. v. 7-14) at the close of which Samaria fell, while seven years earlier, when Ahaz became associate with Jotham marked the initial captivity that of "the two and one-half tribes" by Tiglath Pilneser. So 729 B. C. is (for many reasons too numerous to enlarge upon here, vide former Studies) a very notable punctuation in the Temple of Time; and in fact is taken by the Rainbow Angel as the beginning of the "42 months" assigned to the Court of the Gentiles. It is well taken, too, because Israel's domain, then being over run, was literally the Court or outlying region of Palestine and was the first section to suffer from Gentile inroads.

But ere we go on, let us fix some of these points in diagrammatic form, for it simplifies the measurements that we desire to bring out into prominence. The following will merely need examination for establishment; and a reference to the Our Race Series for amplification.

THE TEMPLE OF THE FAITHFUL.

Solar.		Lunar.
A. M.		B. C.
2007	Abraham Born.	1992
+3	" year of Faith.	-99 y.
<hr/> 2010		<hr/>
	Isaac Promised.	1893
		-21 y.
+1260 y.	Abraham.	} 1872
	21st year of Faith.	
	Isaac.	
<hr/> 3270	Isa. vii. 1-9. Jud., ii. 15.	650
+1260 y.		+1223 y.
<hr/> 4530	Justinian.	573 A. D.
+1260 y.		
<hr/> 5790	French Revol.	+1222 y.
+4	Witnesses Dead.	
<hr/> 5794	End of Revol.	1795 A. D.

THE TEMPLE MEASURED.



THE TEMPLE OF TIME

Measured with a Reed or "Kalamos,"

(1 Reed = 6 Cubits at 25'' = 150'' long.)

That is, with a Calendar; like or just as one would
With a Measuring Rod.

"42 Months" = 1260 "Year-Days."

OUTLINE.

	A. M.	B. C.	
	2007	1992	
	3.5		
1893.5 y.	2010	= 1989	3½ y.
	+1260 y.		
3787 y.	3270	= 729	1260 y.
	+1260 y.		
	4530	= 531	N. B.
	+1260 y.		
1893.5 y.	5790	= 1791	"42 Mos."
	+3.5		
	5794	= 1795	"1260 days."
			"3½ days."

N. B.—Of course, interior dates of month and day cannot be expressed in such an outline. It deals in whole numbers only, and additions are mere approximations.





THE TEMPLE OF TIME, YEARS ITEMIZED.

		1993-92 B. C.	Abram. born
		1992-91 "	
A. M.		1991-90 "	3½ years.
2007 to 2014 A. M.		1990-89 "	
		*1989-88 "	
		1988-87 "	
Add 1260 y.		1987-86 "	
		1986-85 "	
		733-32 "	1260.
		732-31 "	
		731-30 "	
3267 to 3274 A. M.		730-29 " Israel's	
		*729-28 " Critical	
		728-27 " Isa. vii. 1-9.	
		727-26 " Dates.	
		726-25 "	
Add 1260 y.	"Outer Court" Era.	528-29 A. D. Edicts	"42 Mos." Rev. xi.
		529-30 " of	
		530-31 " Justinian.	
		*531-32 " Dion. Exig.	
4527 to 4534 A. M.		532-33 " Institutes	
		533-34 " Digest	
		534-35 " Pandects	
		533-36 " Novels.	"1260 days" Rev. xi.
Add 1260 y.	"Sackcloth" Era.	1788-89 "	
		1789-90 "	
		1790-91 "	
		*1791-92 "	
5787 to 5794 A. D.		1792-93 " The Two	
		1793-94 " Witnesses	
		1794-95 " Dead,	"3½ days" Rev. xi.
		1795-96 " May 30, '95.	



* COMMENTS *

UPON THE FOREGOING MEASUREMENTS.

Now bearing all of these things in mind, let it be remembered that it was from 531 A. D. that, (from the exertions of Dionysius Exiguus), the B. C. and A. D. reckoning began. That is 532 A. D. counts as year 1, and 1582 A. D., when Gregory had to correct that system, was year 1051 thereon. In 209 years later, or 1260 years from 531 A. D.! the French Infidel Calendar supplanted it and the Revolution was in force, the two witnesses slain and the "3½ days" or years began, 1791 to 1795 A. D. Thus the Apocalypse rang all the changes of the times and seasons referred to by Daniel (vil. 25!) Since when judgment has sat, and the dominion of the "horn" has been taken away to consume and destroy it to the end (Dan. vil. 26!) for Papal Rome was not in any sense acting the part of the two witnesses but the Bible Society of France was!—And, from that day to this, recovering her strength, "Israel" is fulfilling all that Daniel foresaw for "the People of the Saints of the Most High," to wit, his own people (Dan. vil. 27; ii. 44; xii. 1).

And so we could go on indefinitely multiplying illustrations; for with a correct system of Chronology, and the Prophetic Metron, and a familiarity with the history of the People who worship in the Temple, and have the literal Altar of Incense in their own Westminster, it would certainly be strange if we could fail at measuring prophecy against their times and seasons!

And in passing this point it is very interesting to note how wonderfully this "Reed,—like a measuring rod," fits the very dates and measurements we are considering; yea even in the most unlooked for manner. For instance, we have just called attention to the relation between 532 A. D., and 1582 A. D., to wit: $1582 - 532 = 1050$; but, $1050 = 7 \times 150$; now, as $42 = 7 \times 6$, the "42 months" are 7 Reeds long or at 6 cubits of 25 inches, or 150 inches each are 1050 inches!—The very same number of years between 532 and 1582 A. D.! the remaining 210 inches, or years, making up the 1260 inches or years to 1791 A. D., because 532 A. D. must be taken as inclusive.

Now we could probably fill several Leaflets with wonderful memoranda as to these periods as soli-lunar cycles, dates of moment, measurements of Papal times and seasons, and so forth; but we merely wish to show that "time" is the intention, and that its Temple is that of "Our Race" taken in any and every sense; the House of Daniel's People;—"the house that Jack built"—as the old folk lore of the Saxon-Black-Forest Legends puts it. Those who can't see this may the God of Abraham, Isaac and Jacob help! Those who can,—but won't, may the Same One constrain until they do! If there ever was a sin against the Spirit of "present truth" and "meat in due

season," it is that of the persistent—and inconsistent—rejection of exactly what "Gideon's Band" stands for! So, like Janus, Chronos, Teitan,—Titan, Thoth or Tot, as the Egyptians called it for short, looking both ways, and addressing each class I say to you, "Gideonites:" Be of good cheer, the time is short, and your faith has made your system whole! and to you delinquents, slow of heart to see,—Buy oil before it is too late to have it on time! get wisdom; but withal "get understanding"—"while you're a getting"!

CENTRAL PUNCTUATIONS.

Finally, before leaving this absorbing topic it must not be forgotten that the years surrounding 532 A. D. are connected with some of the most important events related to "the Temple: 527 Justinian I., April 1. In 528 Belisarius began his war with Persia, Justinian directed his code of laws to be compiled; 529 published his edict against philosophers, pagans, and heretics, and suppressed the Schools at Athens. 530 Boniface II. 531 Nika sedition at Constantinople. 532 Dionysius Exiguus' Calendar system adopted. Justinian commences to rebuild Saint Sophia. 533 Peace with Persia: Code complete; Pandects Institutes, Novellae, et caetera. Justinian decrees the Bishop of Rome to be "Head of all the Holy Churches and of all the Holy priests of God" March, 533! 1260 years to execution of Louis XVI., Reign of Terror, &c.

This preliminary vision, the measuring of the Temple, and the time its worshipers were in Sack-cloth, and then dead, has its own specific line of time, and so does each vision. Here and there a twain of them may have points of tangency, but each is distinctive, and "sui generis,"—or else there had been no need to add it on to a sufficiency. So from now on we must expect separate sets of measures to fit separate symbolic topics, and in fact right here the specific one intended is specific to its self-same days. Let us therefore itemize the Chronology of the French Revolution as carefully as possible and we presume our readers will have no difficulty in splicing its $3\frac{1}{2}$ days or years on to the preceding 1260 days of years and its preceding section of 42 months of years.

THE FRENCH REVOLUTION.

Chronological Summary.

1789.

- May 5. Opening of the States Generals.
- June 17. The Third Estate constitutes itself the National Assembly.
- June 20. The Oath of the Tennis Court.
- June 23. The Royal Session.
- June 27. The union of the three orders in the Constituent Assembly.
- July 2. Attempted coup d'etat of the Court.

THE REVOLUTION BEGINS.

- July 14. Fall of the Bastille.
 Aug. 4. End of the Feudal system.
 Aug. 18. Declaration of the Rights of Man.
 Oct. 5, 6. The King brought to Paris.
 1790.
- Feb. 4. King visits National Assembly.
 March 10. Pope's encyclical.
 June 19. Abolition of Nobility.
 July 11, 12. Voltaire's remains in state, and to Pantheon.
 July 14. Festival of the Confederation.
 Aug. 31. Massacre of Nancy.
 Sept. 29. Creation of 80,000,000 assignats.
 Oct. 1. Emigration of the Nobles.
 Nov. 2. Property of the clergy confiscated.
 Dec. 26. Civil constitution of the clergy.
 1791.
- March 3. Silver plate of Churches confiscated and minted into money!
 April 2. Death of Mirabeau.
 June 21-25. The flight to Varennes.
 July 6. Appeal by Emperor Leopold to sovereigns of Europe in behalf of Louis.
 July 17. The massacre of the Champs de Mars.
 July 25. Treaty between Prussia and Austria against France.
 Aug. 27. Treaty of Pilnitz.
 Sept. 13. Constitution accepted by Louis.
 Sept. 30. "Constitutional Assembly" merged into Legislative Assembly.
- National Legislative Assembly.
- Oct. 1. First sitting of the National Legislative Assembly.
 Oct. 30. Massacres at Avignon.
 Nov. 17. Petion, the Girondin elected Mayor of Paris.

N. B.

To be continued in May, D. V.

Taking up the

Itemized Chronology

of the

"Three days and a half."

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"Behold! THE THIRD WOE

Revelation



xi, 14.

Cometh Quickly!!!"



Nota Bene.

ADVICE.— All *active* "Gideonites" already have — or will have on issue (Mar. Apr. May, 1906) — these News-Leaflets; and should assort them into the foregoing order, keeping those excerpted in a similar consecutive order, for easy reference.

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Yours sincerely,



N. B.—NOTICE WELL!

(To new readers—for more information.)

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