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"The King's business requires haste."

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INSPIRATION, AND THE TREND OF MODERN CRITICISM.

Construction or Destruction, Which?

CHRIST, HIMSELF, OR THE HIGHER CRITICS, WHICH?

* * * The one aim and object of our work is to set forth the Lord's side of the Gospel message in the terms of a fair human interpretation. We see it as a matter primarily delivered to Our Race, intermediate to its future and far broader gift to all mankind. But note that in order to reach us, sown as we were and still are, among the Gentiles, it has had to be presented unto them as well! Now the philosophy of this seems to be, that to the extent others have rejected it, they are condemned, in that when it shall turn out that Our Race is indeed Israel, it will none the less be patent that our, relatively speaking, glad acceptance of the message occurred while we were yet blind and so in a Gentile state as much as they, whereby the matter witnesseth against them all the more pointedly. In the meantime God hath concluded all in sin that he may have mercy upon all, for mercy aboundeth much more than sin, as will be plain to all so soon as the fullness of the Gentiles hath been gathered in. Now it is also plain that this message having been sent unto all the Gentiles hath been free to all, and if some of Our Race have also rejected it, then have they made Gentiles of themselves and are likewise under the same present condemnation as are they. Nor can those hope for acceptance in the harvest of this Gospel age, who, by the making of the Gospel of none effect, either by agnostic criticism, or by positive rejection of the Israelitish birthright, yet maintain that they are Christians. For those only are such who do the will of the Father and accept the testimony of the Son. And that testimony is that Moses and the Prophets bore witness of him, and that true witness. Now, if so be the Scriptures are not what they purport to be, where standeth Christ's testimony thereunto? And how shall we find eternal life therein if unto us they are of even less authority than unto those whom Christ himself condemned? Surely God cannot lend himself to verify a forgery! That certainly were not a Godlike act, to fulfill, as to and of Moses, that which Moses never wrote! Verily, if he and the Prophets are but personified traditions, and their works the result of relatively modern fabrication, how could Christ

have lent himself to such a fraud? And how can they preach safety in the name of one whom their own criticism would make either ignorant, or an accomplice after the fact?

FROM JERUSALEM TO JERICHO (LUKE X. 30).

* * We lately spent a mid-day hour in a public reading room well stocked with current Biblical literature, so called! Magazines, quarterlies, reviews, critiques, *et cetera*. The chief matter of surprise was their quantity and scope, and of concern, their quality! It staggers one to find that, with almost one consent, the tone of this flood of criticism is *destructive*—one by one "the ancient land-marks" have been attacked and swept away, until the entire edifice of faith is undermined! Nevertheless, with specious words, brief editorials descant in them about the wonderful evidences discovered, which bear, they say, upon the truth of the Bible; rich finds in ancient heathen fields! and smooth the way for more misguided gifts wherewith to prosecute the task whose end is ruin! We doubt not that this work began in earnest hands, and was supported by donations from good men and true women. But we cannot believe it is now prosecuted by the original workmen, nor supported by those who realize the unfathomable pit to which it leads—if conducted in its present spirit. In most of these brochures, after the editorials, there follow some six to a dozen articles so iconoclastic in their mood and exegesis that one wonders whether he has not by accident gotten hold of an agnostic organ. A glance back at the title page reassures him, and so he turns again to papers on the "Philosophy of Buddhism," the "True Story of Genesis," *i. e.*, as set forth on a Babylonian brick! "The Evolution of Judæism," the "Date of the Exodus," "The Story of the Flood," revamped from the collateral traditions, etc., etc. "Smooth" editorials always, but so often backed by such disruptive articles, that one wonders what of genuine faith there can be left in the hearts of those who write and read them!

MODERN TENDENCIES.

* * We thanked God for the light vouchsafed us in the truth of Our Identity with Israel, that we could see between the lines of Holy Scripture enough to discern the Rock whence we are hewn; and wondered how those who reject this revelation, and pursue the shadows of the monuments as better guides than Moses and the Prophets, could ever come back to the knowledge of the truth! Their Moses is a myth, their Jehovah a jumble, their Scriptures a mere redaction of still earlier folk-lore, and their faith?—well, a conviction that the world is full of gulls, and will continue to support such misdirected scholarship. We

had rather be agnostic out and out than Christian of such type as this! a Buddhist, a Shintoist, or a Confucian, than a preacher of such dire confusion! Verily, a strong delusion hath possessed this age, that they may suck damnation from the lie of anti-Christ personified!

INSPIRATION, WHAT IS IT?

* * * From an earnest worker in the Land of Ephraim we have just received a letter of encouragement, from which we excerpt the following: "I had intended to have written you before now that I might testify to the very great amount of help, pleasure, instruction, and comfort which your Studies have given me with regard to our beloved Book of Books, and Anglo-Israelism. * * * In about a month's time I shall (D.V.) start a Bible Defence Society, hoping eventually to prefix 'Anglo-Israel' to the name. In connection with this I am to give a lecture, probably the opening one — on Anglo-Israelism, in which I shall doubtless be expected to support my belief and contention for the *verbal* inspiration of the Bible. In a sermon on Bible Difficulties, our pastor described this belief as an 'absurd theory' incapable of withstanding the attacks of 'Intelligent criticism.' His objections, etc., were as follows:

"(1) 'These people believe that every chapter, verse, sentence, and each word, is inspired. (2) When asked to account for the various readings of the different MSS., they say that they mean the *original* was thus inspired; but this proves nothing. (3) That as both the Authorized and Revised Versions are considered inspired we must account for the fact that there are so many different readings of the same text, also for the many omissions and additions in the two versions.'

"Knowing you to be a staunch defendant of verbal inspiration, I write to ask you if you could spare so much of your valuable time to write a short answer to the above? * * *

"J. VICARS BROWN."

Our reply will have to be as brief as the topic is broad. The pastor above referred to seems to have a parish (we should judge from the heading of the letter) at "*Shoreditch!*" We thought of John Bunyan at the very sight of the word, and of how *he* would have allegorized all those who *spiritually* dwell in such close proximity to that modern Pit-Fall of Faith, termed among themselves "intelligent criticism!" We thank God that, in selecting the official name of what its own fruit has proved to be "destructive" rather than "constructive," its advocates were led to stop at the comparative degree in designating it also "The Higher Criticism," and so leave to more faithful students of Inspiration the honor of aiming rather at the "Superlative," and of calling their own "The *Highest*

Criticism." In the latter, we believe with all of its conservative duties, privileges, and responsibilities, but in nothing short thereof!

We hold that the Scriptures were given "by Inspiration of God," to holy men, who spake as they were moved by his Spirit, and that they are profitable to those only who search them under his guidance. We believe in them "as written and for the purpose written," and we leave it to the *highest* code of criticism to determine (upon all disputed or apparently conflicting passages) that which was or was not so written! There are sciences of interpretation, and verification, wherewith to test the text of Holy Writ, even the very simplest principles of which are sealed against the trespass of such as are actuated by the mere spirit of iconoclasm. Flesh and blood cannot reveal these truths, nay, nor even discern them! Our Rock is not as their Rock, and woe to those who presume to attack it with a mere Specimen Hammer!

When John's disciples came unto the Word to ask him if he was the Truth whom God had sent, his answer gave the highest critic a model whereby to couch his own reply to those, who, *in a proper spirit*, come to ask as to his faith in Inspiration. And after this manner we answer our querist: Go your way, and tell what things ye have seen, and heard, how that the Blind People *see* (Isaiah XLIII.)! the lame walk (Isaiah XXXV.)! the lepers are cleansed (Levit. XIV. 38)! the deaf hear (Isaiah XXIX.)! the dead are raised (Ezekiel XXXVII.)! to the poor the good news is preached (Isaiah XI.)! and blessed is he whosoever shall not be offended thereat (Zech. XI.). For behold, in this very hour, is the God of "Israel Redivivus" healing many of the infirmities of Our Race and showing us the Rock whence we are hewn!

It were a better part for the "Higher Critic" if he gat himself to work upon the lower plane of Secular History itself, since that is his Standard! and set himself to straighten out his own crooked understanding of its Scale before he undertook to measure therewith the Temple of the Living God! For we maintain that *History* is the exact similitude of Prophecy, and if this be so, behold the miracle of "Israel," coming together bone to bone before his very eyes, would be sufficient (could he but see! 2 Thess. II. 11-12) to convince him of the Providence wherewith God hath watched over the *essential* integrity of "all Scripture."

That the enemy, through any of his agencies,* may have sown some tares therein, is neither here nor there, since it was *foreseen* from Moses unto John, this would be done (Rev. XXII.

*Human frailty, carelessness, "accident" so called, and deliberate sacrilege.

18-19; Deut. IV. 2, XII. 32; Prov. XXX. 6)! But were I Moses, and the whole Book writ upon a slab of adamant, I would smash it on the altar of the Higher Criticism, nor would I climb the Mount until the Plague had done its worst!

"The various readings of the different MSS." are matters of legitimate investigation, and of careful marginal collaboration — yet who cannot tell a wheat field, even if it be literally bestrewn with tares? What do those, however, who do worse than alter, in that they discredit all! write or even know about the science of arithmography, that mystic numerical check of Inspiration, whereby the true Gold may be tested by the wise, and the dross and leaven purged away? Is this a question of Version or Conversion? I trow the latter, in that I fear a Greek although his hands be full of gifts! Aye, and 'twere safer to swallow any Version, sight unseen, or eat it with its sweet and bitter, as did John the Little Book, than vomit up the very stomach of one's hope by filling it with slime from the Plains of Shinah, because, forsooth, false Scholars call it medicine! It behooves a sick man to be sure about his physician! And we ask, in all concern, of those who are none the better, but rather the worse from suffering at their hands, what have the "Higher Critics" done for you whose faith was sick, and for your neighbor whom they slew?

A PROVIDENTIAL DEFINITION.

But let us hear the sum of the whole matter: It came to us for this end in the same mail and from the pen of one whose cot would be a bed of thorns had his Bible been passed through the sieve of this "Shoreditch" Pastor!

"NATIONAL MILITARY HOME.

"BROTHER TOTTEN:—I seat myself to pen a few lines and inform you that the more I read your Series the more I see the Spirit of Truth, whom the World cannot receive; yet this Divine Person is here described as 'The Spirit of Truth.' He is called 'The Spirit' to mark both what is common to Him with the Father and the Son, and what is distinctive. He is equally with them a spirit — spiritual in his essence — infinitely removed from the imperfections and limitations that characterize matter — and he is *the* Spirit — breathed forth of the Father and the Son — related to them in a way different from that in which they are related to each other, and of which relation human language furnishes no fitter figurative or analogical expression. He is the Spirit of Truth, the Spirit, not of falsehood, not of error, but of *Truth*; the Spirit who knows, and reveals, who loves the truth. It is this which makes him a fit Paraclete; he knows how to counsel, how to direct. Being the Spirit of Truth, he can 'lead into all truth'; it was thus that he

fitted the apostles for managing their own great cause, and helped them in doing so. Of this Spirit of Truth it is said, 'the World cannot receive him, because it seeth him not, neither knoweth him.' To receive the Spirit of Truth is descriptive of the appropriate movement of the mind and heart towards this Divine Person, just as receiving Christ is descriptive of the appropriate movements of the mind and heart to him as the great Teacher, Expiator, and Lord. He receives the Spirit of Truth who receives his testimony in his Word, and yields to his influence on the heart. Now, our Lord says, 'the World cannot receive him.' 'The World' here is a general name for mankind in their natural state, unchanged by Divine influence; such men, while they continue such, cannot receive the Spirit of Truth; they are under the Power of the Spirit of Error, and so long as they are so, they cannot receive the Spirit of Truth. While a man believes a lie, he cannot believe the truth in direct opposition to that lie. It is not that it is impossible for a worldly man to become a spiritual man, but it is impossible for him, while a mere worldly man, to receive the Spirit. It is not that there is any physical impossibility in the case — that the man wants any of the faculties which are necessary to the apprehension of truth, or to a correspondent state of feeling — but that it is morally impossible for a man to love falsehood and truth at the same time on the same subject. The teaching of the Spirit was never welcomed by a worldly man. So I will close, hoping I have not offended you in writing this letter to you. So I remain your brother and servant,

“WILLIAM WATERBURY,
“Barrack No. 26.”

Now this is the *Spirit* of “The Highest Criticism!” and verily we would accept the *original* of this humble letter as *verbally* inspired rather than reject the Bible as uninspired! God is the same yesterday, to-day, and forever, and may He bless Brother Waterbury, and give us all the riches of his wounds and poverty, rather than the poverty of the World's riches; and may he hasten the day when “the set time” having come, His Spirit shall elect to move upon the Universal Heart of Our Race to “inquire of” Him “to do” what He has promised, so that the Gospel may begin its wider and far grander work amid all other races flowing also to Jerusalem!

A PRACTICAL ILLUSTRATION.

* * * An unknown correspondent (Dr. S. S. W.?) signing himself “More Anon,” favors us with the following remarkable annotation upon the LEVIATHAN (Job. XLI.). As conceived and treated there cannot be found a more wonderful parallel even in that superlatively wonderful book of the man of Uz. Verily as

may now be seen, inspiration hath couched its wisdom from of old in terms so familiar, in its description of Leviathan, that one would think he was reading some ode unto a modern Man-of-War so named! Whence came such imagery as this in a book some 4000 years old, except it came from revelation pure and simple?

LEVIATHAN.

"I will not conceal his power, nor his parts, nor his comely proportions."—Job. XLI. 12.

"Scales—Shut up together, a close seal, no air can come between—stick together, cannot be sundered.

"There is evidently a mistake here, for the Anglo Saxon root from which our word scale is derived means to divide or separate; hence, if these parts of a Leviathan cannot be separated, this word does not express the idea of the Hebrew. We naturally expect all scales to 'scale off.' The error is of the translators. In the 23d verse the description of flakes seems to identify with or in some way connect them to the words '*aphimagen*,' rendered scales, but meaning literally strong shielding or protecting—adjective forms—limiting flakes.

"The Hebrew word in this 23d verse rendered by 'firm' has this meaning only when used in connection with metal; as firm casting, etc.; while in I. Kings VII. 23-30 (and elsewhere) the same form is translated molten; the root literally means 'to pour out' as molten metal, and is frequently rendered, to cast, as rings, etc. (Exodus XXV. 12, etc., etc.).

"Out of his nostrils goeth smoke, as out of a seething pot or caldron."

"Steam is the vapor of boiling water, not smoke.

"Sneezing is modern English for 'neezing' and is from 'sneeze,' a violent ejection, chiefly from the nose, with audible sound. Therefore steam is ejected from his nostrils, and with sounds of sneezings.

"Out of his mouth go flames and smoke and sparks of fire."

"There is no authority for the rendition 'burning lamps'—lappid, literally means flames or torches.

"His breath kindleth coals." Air, upon entering the lung, gives to the blood its oxygen, the essential element in combustion, and receives therefrom carbonic acid gas, a non-supporter of combustion; in fact, the indispensable constituent of all forms of chemical fire-extinguishing apparatus.' Oxygen not being a creator, *de novo*, of combustion cannot kindle or set on fire coal, but it will sustain combustion in 'burning coals' the literal meaning of the word rendered 'coals.' If the Leviathan had breath, that is, inhaled or exhaled (or in one word respired) air, he did not have blood, nor blood producing organs,

nor a blood circulating medium. (The Hebrew word translated 'heart' literally means 'hollow.') Therefore he is inorganic, hence inanimate.

"The whole is equal to the sum of its parts."

"A simple problem in addition; the author is truthful, the parts are not concealed.

"Can you open the doors of the face of his garment? beware his terrible teeth, on every side. His strong protecting sheath is metallic; his molten plates are so closely joined together that not even air can get between; they are fastened so firmly that they can neither be moved nor separated.

"His cavernous interior is stanch and stout; yes as solid as the rocks beneath. The air he breathes feeds the burning coal; and flame and smoke and sparks of fire leap out of his mouth; while the steam from his seething caldron escapes through his nostrils, and a light, like the searching rays of the dawn shines out. When he appears above the horizon, even the mighty are afraid and on account of his destructiveness, hasten to purge themselves of contempt and implore arbitration.

"To him arrows, darts, and slingstones are chaff and stubble. He sneers at swords and spears, and even stronger weapons.

"He causes the deep to bubble up like a pot. In his wake a shining path, the foaming billows like a giant phantom (hoary) follow. He is higher than the highest, a king over kings.

"Thus we have not only the parts but the elementary principle (*verbum*) of his power, and glory of his eminence.

"Nothing has been concealed. All knowledge is of our Creator who has told us from the beginning and revealed these things by HIS wisdom. MORE ANON."

THE TIMES OF THE GENTILES.

* * * "Please answer this question in some of your editorials or News Leaflets: Should we not measure Seven Times in both Lunar and Solar years from the burning of Solomon's Temple (A. D. 70*) rather than from the era of Nabonassar, to reach the final consummation of the Times of the Gentiles? The *beginning* was consummated in that destruction of the Temple, we will not reach the *consummation* of the end of this age, *i. e.*, of the Times of the Gentiles, till 2520 years from *that* date. If not, why not?—M. L. S."

Reply. The Historical answer and full discussion of this Query will be found begun in Study No. Eleven, now with the printer, and to issue, *D. V.*, very shortly. In the meantime a brief reply is in order. The Times of the Gentiles are the *Times of the Treading down of Jerusalem!* These times began

* Really A. D. 69.—C. A. L. T.

long before Titus destroyed the City! The Saviour's very remark to the effect that Jerusalem was to be trodden underfoot until those times were over, *recognized an actual fact even then in existence!* for were not the Romans quartered in the city! and was not a Roman, Pontius Pilate, its Governor? Who was Herod the Great but a Roman King, made even so by the Senate at Rome? And so reverting back through the preceding years to Nabopolassar himself, we find that, actually or nominally, Palestine and Jerusalem were continuously under the foot of some foreign power.

After paying tribute to Egypt, at the death of Josiah, they paid it to Nebuchadnezzar and his successors, then to Cyrus and his successors. Next they came under the power of Alexander and his successors, and so on down to the general Conquest of the East by Pompey, Julius Cæsar, and finally by Augustus Cæsar. The fall of Cleopatra was in reality the fall of Greece, and at that time the treading down was fully transferred from Greek to Roman feet. The destruction of the City itself by Titus was merely a phase of the Jewish *eclipse* and was related to quite another series of Chronological prophecies than those covered by the "seven times," two of which were then nearly complete (3377 to 4067 A. M. = 690 years, *nearly* 2×360 !)

Our correspondent holds that "the times of the Gentiles are the times during which the dominion is taken away from the people of Israel, the houses of Joseph and Judah, on account of their willful persistence in sin, and given into the hands of the Gentiles." And so do we, but we distinguish the house of Israel (or Samaria) from that of Judah (or Jerusalem) and separate the beginning and end of their respective captivities by 132 years, found to be a very potent number! Thus, from 3284 A. M., when *Samaria* fell, to 3416 A. M., when Jerusalem was destroyed by Nebuzaradan, there extend 132 years, and the same number extend (inclusive) from the birth of Augustus Cæsar in the year 3936 A. M., when Pompey captured the city, to 4067 when Titus destroyed it.

It must be remembered that we have several independent lines of Chronological prophecy which bear with remarkable weight upon the proper location of the "time of the end." The 2520 (Solar and Lunar) years, the 2300 "mornings and evenings," the 6000 years (Lunar, Consolidated, and Solar), the Riddle of Esdras, etc., etc. Now none of these can be interpreted independently of the others. All must harmonize in the result; to ignore any one of them is as fatal to the solution as to omit one of the conditions of a problem in mathematics.

This is in fact a mathematical problem demanding the most careful expression of its conditions before any sort of a

solution can even be fairly approximated. Then, too, there are collaterals which bear upon the matter. The "Signs of the Times," which though non-chronological in one sense are strictly so in another, in that we are expressly told to watch for them as the specifications of the final generation!

Are not these signs about us? Why, four years ago when we began this little effort and declared, as we were led to do by calculation and by books, that they were due, the whole world ridiculed our anxiety and called us mad, and yet to-day they have no room in their papers for what we offer because their columns are crowded to overflowing with the record of the very facts following each other faster and faster, while editorial after editorial now appears discussing phases of the chaotic situation in terms to which our own were mild!

What then? Shall we commence to count at 4067 A.M., when Jerusalem fell, and, by adding thereto 2520, make up our minds the world must wait until 6587 A.M.=2588 A.D. before the Dawn of Zion's Day? May God forbid! Why, give the increasing powers of ill a lease of life like that, and we verily believe that ere a "time" of it had fled Faith would be as dead as Lot's wife *and the very salt have lost its savor!*

No, there seems to be every reason for believing that 637 A.D. marked the bisection of the "Seven times," and that since then the Mohammedan abomination has been running its allotted 1260 years, now almost full! We have not long to wait ere we shall know, for the 20th century is nigh at hand!

THE OUTLOOK.

* * The following, from a letter written by an author and a fellow-student of the Identity, will be of interest to all.

"I am certain that the interest in this subject is rising in many parts of the land. The schools have no answer for our arguments, but they are against us, and while that is the case, the rank and file of the ministers will be non-committal. The people, however, are reading our works. The Higher critics, also, are pushing the Apologists hard. The latter will yet have to take our position in self defense. They are already scoring Dr. H—r, of Chicago. He claims to be an expert in everything relating to the Hebrews, although he has not yet learned the alphabet of Hebrew history. While he was lecturing on the Prophet Jeremiah, in Philadelphia, a few years ago, I asked him if Jeremiah used the terms 'Judah' and 'Israel' as synonymous, and he said, before the whole class, that he did not know, he had never noticed. I shall have something to say about such ignorance in my supplement. I don't expect the school men will like it very well, but we have thrown down our gauntlet to them all; let them take it up if they dare. Their policy is silence.

They are like the Irishman who fell over a bank; his comrade called to him, 'Jamie, air ye kilt?' 'Oi'm not kilt, but oi'm spachless,' was his reply.—T. R. H.—TT."

FACT *versus* RIGHT.

*** Query:* "You represent, that, after the death of the three sons of Zedekiah, and upon the death of their father, the two daughters of Zedekiah constituted the 'Royal Remnant'—the only persons then living entitled to the sceptre and throne of David—the 'only hope' of their perpetuation through the ages until Christ came the second time to claim them.

"Your theory is that the two daughters, together with Jeremiah, fled from Egypt and landed finally in the north of Ireland; that the younger daughter, Tea Tephii, carried the sceptre with her, and in her marriage with Heremon, perpetuated the throne and sceptre through their descendants, down to Queen Victoria.

"Now, as I see it, some 170 years AFTER the daughters left Egypt, *i. e.*, to the return of Judah from the captivity, *Zerubbabel*, under the name of Sheshbazzar, is mentioned by Ezra as a 'Prince of Judah.' In the descending scale of genealogies of St. Matthew, and in the ascending scale of that of St. Luke, Joseph and Mary are traced down and up to *Zerubbabel*, through his two sons, Joseph to Ahud, and Mary to Rhesa.

"Now, since *Zerubbabel* was of the tribe of Judah, of the House of David, and a 'Prince in Judah,' at least 170 years *after* the daughters left Egypt, how could these daughters have been the *only* 'Royal Remnant' living, while there were, without doubt, representatives of David's Royal line *left behind them*—a branch of David's family that centered in *Zerubbabel*?

"Is there 'no chance' in *Zerubbabel* 'for Judah's sceptre, nor for David's tottering throne'?

"In *Philosophy of History* (p. 185), you say, 'It is to St. Luke, who leads the genealogy *via*. quite another line [from that of Joseph in St. Matt.] and brings it down to Mary, that the actual trace of *David's blood* descends to Christ, but NOT HIS SCEPTRE, for Christ does not assume the Sceptre until He comes again.' That brings us back to the point I made,—to *Zerubbabel*, in whom the two branches of Joseph and Mary met!

"Now, if the Sceptre did not descend to Him in the Royal line of Mary, *why* did it not?

"My difficulty, you see, centres around the question—Was there not a larger 'Royal Remnant' left (*a*) in Palestine, and (*b*) subsequently in Babylon during the Captivity, for *considerably more than a century after* the flight of the King's daughters from Egypt—a 'Royal Remnant' that *did* transmit David's kingly blood, which, so far as *this* goes, makes Christ

seemingly sure to us, but leaves Him without David's Sceptre, for that had been carried to Ireland, *centuries* before He came? Is this true in fact?—J. C. D."

Reply: Your difficulty is, I think, merely a superficial one. The Sceptre as a Fact, and the *Right* to the Sceptre, are two very different things. Zerubbabel never held a sceptre, nor did any of his descendants. Even Christ still sits at the right hand of God until his enemies become his footstool. What I think, and intended to make clear is this, that via Zedekiah's line to Tea Tephi, and so across into Zarah's, and down the western line came the FACT of a visible, ruling, and Davidic line among men—still ruling. Yet David had many other men, to wit, Zerubbabel and all of his descendants, whose *de jure* right it was, had they been enabled to secure it! But Throne (Jacob's pillow-pillar), Sceptre, regalia, etc., all go together, so that the Eastern line waits until "He comes whose right it is," by virtue of their right, to "take" or assume it. No man of David's line ruled in Jerusalem as a king (no man ever claimed by Davidic blood even the right so to rule, save Christ), no, not from Zedekiah, or Zerubbabel, down to this very day! Hiatus, as a fact, from Zedekiah to Christ, we cannot escape; hiatus from Christ to now, in his own line, we cannot escape. Yet only in abeyance, for he has no successors, and though dead, he is alive again! Here is a case unique in the annals of succession—When he returneth, who shall dispute his right! Yet, in the other line, the matter is an equal fact, for they do rule. What, then? Well, let a simple diagram explain it, as on page 15.

The Sceptre did not descend as a fact, but the right to it did so descend to Jesus Christ! It was his both by blood descent and by right, but he did not take it "yesterday," and "to-day" he still tarries. When he comes again, "to-morrow,"* he will take it by right, reverting to original claims. You mistake me in saying Jesus had no right to the Sceptre. He had every right he ever will have, so far as I can see, but did not press them. It was not then time. There is order in all things. He will never receive it by blood descent through Zarah or Tea, for they were not his ancestors, but must claim it through the lines set forth by Matthew and Luke (Zerubbabel, etc.)

Finally, the matter stands thus: when Zedekiah's kingdom fell, the daughters of Zedekiah alone remained in Palestine in visible freedom, and Jeremiah alone knew the whereabouts of the royal regalia. Johanan (after the Ishmael affair) took Jere-

*The Scale here is as 1000 years to one day. He said, "Behold, I cast out devils and do cures, to-day and to-morrow, and the third day I shall be perfected."—3377-4377 A. M., "to-day"? 4377-5377 A. M., "to-morrow"? 5377 to 6377 A. M., "the third day"? If this be any one, then we have but little more than 520 years to come down into the current day 5377 + 520 = 5897 A. M., in order to cover the full 2520 years.

miah, and Tea, and the royal remnant, to Egypt. Later, Jeremiah took Tea and the royal regalia to the Isles afar off, where they and their descendants still are, ruling *de facto*, and until disturbed, *de jure*, as it were. Meanwhile, David, through Jehonias, had men enough to rule, but none of them did rule, and at last, Christ came among them, whose full right it is to rule, and who will assume it in due time.

Get the Fact *vs.* the Right, clear. Both lines had the blood. Christ's had the right also. The other had the fact and still retains it till He comes.

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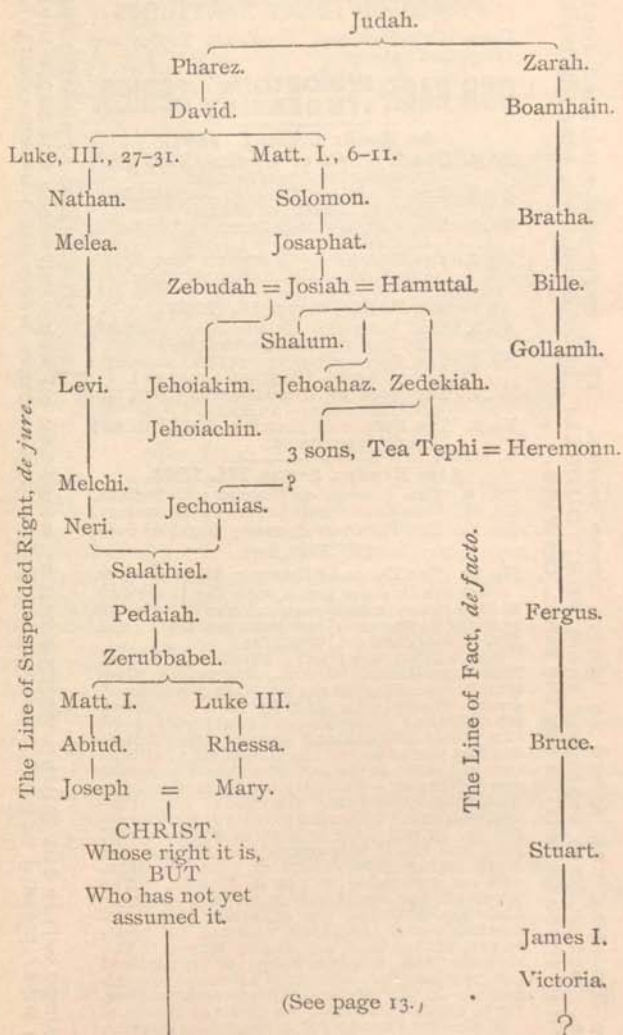
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