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# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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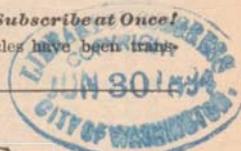
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TO

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# ANSWERS

TO

## NUMEROUS IMPORTANT QUERIES.

Historical, Chronological and Otherwise.

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### HOW TO USE THE HARMONIZED SCALE.

\* *Query.* "Will you kindly explain the use of the 'Harmonized Scale' given in Study No. Ten so that the simple-minded may employ it?"

*Reply.* But few, as yet, appreciate the full value of this Measure of History, but we hope to afford them an insight into its utility very soon. Mumber Eleven is now with the printer, and will be issued (D.V.) before April. In that volume we shall use the Scale much as one would a yard-stick, and have no doubt that our fellow students will soon become as familiar with its employment as we are. In the meantime, to such as are already desirous of employing it to locate and adjust historical data, we invite attention to the following rules and suggestions. The chief object of Chronology is to set History in log-book order, and the aim of the Harmonized Scale is to facilitate the undertaking. Hence as "Time" had its natural Beginning at Creation, since when only there have been human minds to reckon it, it is manifest that the A. M. Scale of years is the backbone of the Harmonized Scale—for it records the "Age of Adam and his posterity," at any point along the line.

(a) Now, Hebrew History, down to 4067 A. M., may be squared to "Time" by reference to this Scale.

(b) As the Olympiads began in 777 B. C., or a year earlier than common reckoning, all Greek events recorded in their terms must be located by means of the Olympiads *themselves*, and not by the common B. C. dates cited by modern authors. For instance, Censorinus tells us that the year in which he wrote was the 1014th year of Olympia; find it on the Scale (page 112), and note that, as he says, it was also in the year 991 A. U. C., he must have been writing between April 21st and the July new moon of 238 A. D.

(c) As to dates given by Roman authors, first determine what scale they use (Varronian, Polybian, or Fabian), then find the year upon the A. U. C. Scale.

(d) Locate all ancient records of Eclipses, according to the Scale on which they are *recorded*. Thus, Ptolemy employs the Nabonassan era, and gives us, for instance, an eclipse in "225 Nab.;" our rule is, *Put it there!*

(e) As to modern verifications of the ancient eclipses, they are given either in terms of the Julian Period, or B. C. Era; locate them strictly as determined, and according to the weight of authority of the calculator. They may be verifications or not. Take them as facts until disproved; but not necessarily as verifications unless they actually coincide with the original records given in terms of the ancient Scales! The foregoing will suggest numerous other details whereby the rectification may be made more and more perfect.

With such a Scale you are practically independent of the so-called modern authorities. For instance, modern historians will tell you that Rome was sacked and burned by the Gauls after the battle of Allia in 390 B. C. Turn to page 49 and put your finger on that number. It is *wrong!*

Why? Because Livy, who is a far better authority, quotes the speech of Camillus, made that very year, in which he says, "It is now, Romans, the 365th year of the City"—"*Trecentesimus sexagesimus quintus annus urbis, quirites, agitur.*" (Livy, Lib. v. c. 54). Hence you look in the column headed A. U. C. and down to the bottom of the page thereof you will find the year 365 A. U. C., no part of which covers 390 B. C., but eight months of which do cover 389 B. C., which is correct, *i. e.*, 4325 J. P.

It is interesting to note in this connection that at this very 365th year of Rome (a year of years!) the increasing years of the Olympiads, and the decreasing years of the B. C. Scale *cross each other*—*i. e.*, are severally 389! We place the end of the 7 months' siege of Rome in September, 389 B. C., or *exactly midway between* the first Olympic Stadium (won by Coræbus) and the beginning of the Christian Era (Jan. 1, 1 A. D.). Camillus destroyed the Gauls a few weeks later; not one escaped to carry the news to their countrymen! This was probably in December 360 Nab. = 389 B. C. = 389 Olypm. = 365 A. U. C. All of these numbers are remarkable for Chronological significance! They are not the result of chance, nor of human ingenuity. We cited this example not to bring them out but merely for the sake of a familiar illustration, and all who can use this Scale will stumble, as did we, upon similar and more surprising beauties.

#### AN ACROSTIC.

\*\*\* One of our little constituency, T. B. Howe, Esq., of Newark, Ohio, writes to us as follows: "Some time since the

following acrostic suggested itself to me, and it is significant to say the least:

**"I SHALL REDEEM AN EDEN LOST.**

"It is to be true of ISRAEL, and, read with Gen. XXXII. 28, may be properly so interpreted. What think you?"

We think the presentation very happy, and it is to be literally true of Israel, her KING of course, in the van! The name of "Israel" first appears as God-given when he said to Jacob, "What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but ISRAEL; for as a prince hast thou *power with God, and with men, and hast prevailed.*" Now, to his descendants has this name in preëminence above all others come to honor, and unto them pertain all the temporal blessings of the Race, though as yet they be but a tithe of what is still in store. It is explicitly promised that "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. XXVII. 6). Yea, the idea is a delightful one to Inspiration, and in many forms it returns thereto: For instance, "The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. XXXV. 1). We may indeed rejoice that we are found at last, so that the debt *we*, more than any other Race, owe to the Redeemer, may be plain to us, and our devotion to His cause fixed with eternal purpose. Verily, we owe a double debt unto our God. Were we not once on trial in the land? And came we not so far short of righteousness with our "back-slidings" as to be cast out? Yet hath he sought us, lo, this second time in the northern wilderness, with new and better covenant. What then have we whose eyes *are* open any more to do with idols? Verily, the very meaning of our *name* itself, is full of promise and promises fulfillment. Let us then, with God's help, be "Israel indeed!" and never forget our Name or its acrostic significance. Let us wrestle with the Man whom we have met on this side of the River, even as our father Jacob did, while the night lasts, even to the breaking of the day, nor let Him go until He blesses us; for our ancestor prevailed and so may we, whom the same One hath come to seek!

#### THE 69 WEEKS PUNCTUATED.

\* \* \* \* \* Another correspondent, Wm. G. Shedd, Esq., of Denver, Colorado, broaches an interesting phase of the Chronology of Daniel, as follows: "I have never yet seen an attempted explanation of the reason why the 69 weeks of Daniel IX. 25, were divided into 7 weeks and 62 weeks. There certainly must have been a reason for so doing, in their first application, and such fact ought also to have a bearing as a factor in the second

application you make on the 60th Jubilee; and, if so, may help you to arrive at correct conclusions in some direction or other."

The conclusions of our fellow Israelite are sound, and we may be pardoned for anticipating some of the data in Study No. Twelve by briefly citing the reply History and Chronology have to make to his very natural query. The 69 weeks began, Solarwise, with the Ezran date 3544 A. M.; Lunarwise, with that of Nehemiah, 3558 A. M., and regularly with the first Post-Exilic Jubilee, 3536 A. M. Now the Solar Scale is  $49 + 434 = 483 = (7 + 62) \times 7$ ; and applies as follows:  $3544 + 48 = 3592$  A. M.;  $+ 434 = 4026$  A. M. The year 3592 A. M. was the one in which the Samaritan schism was consummated, and the Temple, or at least altar of Gerizim, finished by Sanballat. Manasseh was its first High Priest and Samaria became an asylum of all malcontented Jews. A mixed population followed these additions, called Samaritans in general. They came to be more and more abhorred by the Jews of Jerusalem, who would not eat, traffic, nor marry with them. The Ezran date is, in reality, a *double* one, 3543-44 A. M., and so is this Samaritan one, 3591-92 A. M., being the years involved in the Samaritan matter; and so, too, is the terminal date, 4025-26 A. M., the one pertaining to John, and the other to Jesus.

In the case of the regular Sabbatic Scale the dates come out as follows: 3536 = 1st Post-Exilic Jubilee; hence 3537 is the 1st year of the 490 comprised in Daniel's 70 weeks. 3585 A. M. is thus the 49th, which, when finished, lands us at 3586 A. M. It was the 365th year of the Olympiads, which is its chief point of interest. Nor is that a minor one, for we expect to demonstrate in Study No. Eleven that the Olympiads were so over-ruled as to have positive significance in the History of Our Race (see Study No. Eleven, page 72). Now as the 65th year of the Olympiads will there be shown to have marked the fulfillment of Isaiah's prophecy to Ahaz, so here again, in the 365th year on that famous Scale we fall upon a second accentuation, and that at an interval of 300 years, a period not unfamiliar to Biblical students (see Study No. Eight, page 148).

As to the Historical emphasis upon the Lunar Scale measured from Nehemiah, we are not yet so sure. It was the 11th year of Artaxerxes Longimanus, and something there must be therein related to Jerusalem's affairs. But it may, after all, be chiefly of an arithmographic nature related strictly to the Calendar, and that is remarkable enough to hold attention. Thus: Nehemiah finished the Wall as 3557 A. M. ran out; that is, on the 25th day of the 12th month (Elul). Hence, we may, for convenience, commence the Lunar count so as to make 3558 A. M. practically its first throughout. Now the Lunar Scale from Nehemiah is a *measure* without reference to actual

lunations, and its 49th "year" (unit) ends and its 50th begins in the middle of 3605 A. M. Here we again meet with the *digits* 3, 6, 5, of the Solar year. But on the Olympiads we find the Scale to read 384, which are the reversed figures comprised by the 69 weeks themselves, 483! Nor is this all, for on the Roman Scale we find ourselves in 360 A. U. C., which voices the digits of the prophetic year! While upon the Nabonassan Scale the year is 354 which puts the stress upon the Lunar Measure! All of these *beautiful* Chronological facts will be seen at a glance by turning to page 49, Study No. Ten, and lead pencilling off the horizontal space between the middle of 3605 A. M. and 3606 A. M. The surprises that await an earnest, honest, and faithful (for the three have got to go together) study of God's Inspired Word, are innumerable and full of genuine reward.

#### 1900 A. D., OR 2000 A. D., WHICH ?

\* \* *Query.* "May I ask you the important question whether, in your opinion, the Millenium commences in or about the year 1900 A. D., or the year 2000 A. D.? I have always taken it from your clear dates as far as I could, that we were to date the 2d Advent from the former. But in Mr. Dallas' book, which I am now reading, it is stated, 'in the natural and regular order of things we do not suppose that Satan's dominion will last longer than 6000 years. It is to be succeeded by the Sabbatical 7th thousand, which will be the reign of Christ. If this be so, not much more than a century remains to fill up the measure of the World's wickedness and rebellion against God.'"—W. H. Peters, Lymptone, Exeter, England.

*Reply.* Mr. Peters has grasped our own idea as set forth. We have not seen the argument of Mr. Dallas, but his Chronology seems to be accurate. As a literal fact, to us, taking this year to be 5892 A. M., there remains 108 years yet before the literal 6001st Solar year is reached. But for this very reason we ourselves regard the dawn of the Saviour's reign as much nearer *this* end of the 109 years, than the other. We find that the opinions of most all sound, old fashioned Christian teachers, and Bible expositors, agree as to the Millennial Reign of the Saints, 1000 years, and that they are related as the 7th to a sequence of 7, 1000s. This is a fundamental idea, and a primitive one; indeed it is as old as Enoch, and was recognized by Jude and the Church for 300 years.

But to our own mind all this is qualified by many other texts and interpretations, new light on which has necessarily modified our expectations, the gist of which is that the close of this 19th century should see the preliminaries fully inaugurated. We believe that there are two battles of Armageddon,

one shortly to occur, and one at the end of the "little season" that is to succeed the Millennial Rule. The first, just ahead of us, and for which the whole world is blindly arming and preparing, is, as it were, to take place in the physical plane—a literal war between dissected Christendom, ultimately centering around Palestine, and arranging itself between Anglo-Saxon armies and those of Gog, with their several sets of allies. Its objective point is Jerusalem and the Holy places which have now been trodden under Gentile dominion for nearly 2520 "years." The other and far more dreadful Armageddon takes place at the *close* of Satan's "little season." It will be in higher places and against God's City and people. With the latter we now have little to do; the controversy of Zion, the solution of the Eastern Question, is the world's immediate concern, for this really underlies all far-reaching human policy. It looks to us, as it has to some of the greatest military minds of modern times, as if the Plains of Esdrælon would be the final battlefield and Russia's Waterloo. But the center of disturbance is everywhere, the Human race was never in such straightened circumstances; for as things are always to be judged relatively they must be weighed against the brilliant background of modern increased knowledge. This is not a repetition of history, it is unique in man's annals, but the mood in which men are now framed is a *repetition* which has never failed to shatter existing institutions. It is hard to conceive of things getting much worse, but the limit of human elasticity is an indeterminate quantity and human patience still seems to have a surplus!

But to return to the original question: The present age of Adam's posterity is 5892 years. This would seem to imply that there are yet 108 years before the 600st, or 1st year of the Millennium! But it must not be forgotten that the "Times of the Gentiles," beyond which Jerusalem is not to be trodden under foot, began in 3377 A. M. at the earliest. Hence,  $3377 + 2520 = 5897$  A. M.—a date only 5 years off! But if they are thus to be reckoned from this, their earliest beginning, how do they, or *can* they fulfill, our faith as to the 6000 years? Now we have several times explained how they *can* so do, and afford a merciful yet literal satisfaction to prophecy, and will briefly cite it yet again: From Joshua's Long Day back to Adam was 2555 long Solar years of 365+ days each, and from Joshua's Long Day to 5897 A. M. is 3445 Lunar, or short years, of 354+ days each, such as the Jews kept, and according to which, without any sort of intercalation, some of Daniel's own "times" actually do run out. Now we think that the Long Scale applies up to that remarkable and double day, and that the short one reverts back to it! The matter is to get at an accurate astronomical expres-

sion of 6000 "days," or years, a part of which shall be scientifically shortened. Hence:

Adding the <i>number</i> of "years" up to Beth-horon,	2555
to the <i>number</i> of "years" since Beth-horon,	- 3445
we have the requisite number,	- - - - 6000

Now, for many such reasons I feel confident that Palestine will cease to be trodden under Gentile feet by the end of this century, after which I look for Him whose Right it is to Rule! I cannot conceive that the full 6000 years will be run on Solar time. A "shortening" *must* be allowed for, and we believe it will turn out to be a scientific one. If we are right in our conception and interpretation of this important matter, then this "shortening" began long ago, even from the very origin of our national existence as the independent conquerors of Palestine! Of course, the thing becomes apparent only at the end, *i. e.*, at this end of the line, nor may it be fairly objected that we cannot add such dissimilar things as Solar and Lunar time together, for the units of both are "days," even as the common units of gold and silver dollars are cents. The privilege is entirely on God's side, and we are the debtors. The debt is 6000 years. If God is willing to accept 2555 of them in Golden time, and 3445 in Silver time, and so hasten the Desire of all Nations, who shall criticise the act? But note that we do not say what *will* be; we only hope this *may* be! And at the same time we aver that such a solution would be above any scientific criticism, while at the same time it gives 2520 full Solar years of probation to the Gentiles, and shortens Judah's oppression in the fiery furnace of affliction to just 2520 Lunar ones from the time that Evil Merodach let Jehoiachim go free!

We firmly believe that Jesus Christ will reign with his Saints on earth 1000 years, full Solar ones. But we cannot escape the necessity of locating them so that their termination shall fall short of the 7000 comprehended in the week of millenniums, so as to leave some space beyond them for the "little season" of Satan's release. Now it is a further and remarkable fact that this particular Soli-Lunar solution of the 6000 years leaves just about a century,  $103 \pm$  years, at the other end, for the dread scenes that lead up to the 2d Armageddon; now, for this, no former solution has made any sort of an allowance; nor should we slight the additional fact that to allow the "little season" to encroach upon time beyond the 7000 years would be to run it into that great "Eighth Day," on the Scale of thousands, the which, as we believe will, usher in eternity! Surely the "little season" of Satan's freedom would be as much out of place in the first day of the second week, as in the Millennium itself! and it seems necessary to us that such a solution of the matter is

required as shall agreeably satisfy all the conditions with full justice to all concerned.

We certainly are far advanced into the time of the end; we can demonstrate it by so many tests that to us it is self-evident. Meanwhile the world is not to be expected to awaken to the issue. Only a few are to know the time of visitation. This is a solemn thought, and that at best one can do little more than strengthen the brethren and be strengthened by them and their prayers is a corollary thereunto. A thief does not notify the householder. He comes, takes what he will, and goes. In this mansion Satan is the usurping householder, and in spite of apparent vigilance his servants are with one consent asleep! Now the rightful owner is about to enter the premises with a search warrant. Will he serve it? Not unless detected! for he cometh as a thief. Will he be detected? Blessed indeed are they who shall detect him!

## AN ANTITHESIS.

CHRIST

*versus*

ANTICHRIST.

Comes from above, John iii. 31.	Comes from below, Rev. xvii.
Not in his own Name, John v. 43.	In his own name, John v. 43.
Humbling Himself, Phil. ii. 8.	Exalting himself, II. Thess. ii. 4.
Despised of men, Isa. liii. 3.	Admired by all, Rev. xiii. 3, 4.
Under subjection, Mark xiv. 36.	With unbridled will, Dan. xi. 36.
Glorifying God, John xvii. 4.	Blaspheming God, Rev. xiii. 6.
A Good Shepherd, John x. 11.	Idle shepherd, Zech. xi. 16, 17.
The Desire of Nations, Hag. ii. 7.	Destroyer of nations, Jer. iv. 7.
The Covenant, Isa. xlii. 6.	Truce breaking, Psa. lv. 20, 21.
Horn of Salvation, Luke i. 69.	A little horn, Dan. vii. 8; viii. 9.
The Righteous Man, Isa. xli. 2.	The Wicked One, Isa. xi. 4.
Beautiful, Sol. Song vi. 4.	Fierce countenance, Dan. viii. 23.
The Lord of All, Mark ii. 28.	The King of Babel, Isa. xiv. 4.
Priceless, Matt. xxvii. 9.	Vain and worthless, Zech. xi. 17.
Son of God, Luke iv. 41.	Son of Perdition, II. Thess. ii. 3.
Without Sin, Heb. ix. 28.	The man of sin, II. Thess. ii. 3.
The Burden Bearer, Psa. lv. 22.	The Oppressor, Isa. ix. 4.
Morning Star, Rev. xxii. 16.	Lucifer, Isa. xiv. 12.
The Nazarene, Matt. ii. 23.	The Assyrian, Isa. xv. 25.
The Messiah, John i. 41.	The Antichrist, I. John, ii. 18.
The Lamb, Rev. xxi. 23.	The beast, Rev. xiii. 1, 2.
King of Kings, Rev. xvii. 14.	The king, Dan. xi. 36.
The Man, John xix. 5.	A man, Rev. xiii. 18.
Jesus, 777, Matt. i. 21.	??? 666, Rev. xiii. 18.

## THE YEAR OF 360 DAYS EXPLAINED.

\*\*\* Query. Where do you obtain the Prophetic form of the year, 360 days? and how is it related to Chronology, Sacred and Secular?

*Reply.* It was an old form of the year as used in both Babylon and Egypt; 73 of them making 72 *vague* years; thus,  $73 \times 360 = 72 \times 365$ . 72 is the first *Star number*, it being the angle of the Pentalfa, or 5-pointed Star;  $5 \times 72 = 360^\circ$ . But to circumscribe the pentalfa, at 73 years to the angle, required  $5 \times 73 = 365$  years, which was a fourth of the Canicular or great year of the Egyptians (1461 *vague* years of 365 days each = 1460 of our Julian years). In the meanwhile,  $360 \times 72$  years = 25920 years, which was a form of the "Pleiadic Cycle" or *Annus Magnus*, the true value of which is perhaps a year of normal human lives, at 3-score years and ten plus the gestation period each. In round numbers, this was somewhat less than  $(365.242 +) \times (70\frac{3}{4} -)$  years = 25827 to 25841 years (see Study No. Six, page 247).\* The 360 measure is implied in the dimensions of the Image set up by Nebuchadnezzar on the plains of Dura,  $60 \times 6 = 360$ ; and the height being 60 cubits, at about 21 inches each, gives us 1260" or  $360 + 720 + 180 =$  "Time, Times, and Half a Time" (see Study No. Ten, pages 285-6). But, coming down to simpler facts, the relation of the Prophetic Scale (whose unit is taken at 360) to the Solar and Lunar, commonly employed in Calendric work, may be set forth as follows:—

$$\begin{array}{r} 7 \times 354 = 2478 \\ 7 \times 355 = 2485 \\ 7 \times 365 = 2555 \\ 7 \times 366 = 2562 \end{array} \left. \begin{array}{l} \text{True value in between to wit:—} \\ 354.367 + \\ \text{True value in between to wit:} \\ 365.242 + \end{array} \right\}$$

$$\text{Added} = 10080 = 28 \times 360;$$

$7 \times 360$  being the well known number 2520. Now,  $2520 \times 2 = 5040$ , which is the famous "Geometric Number" of antiquity,  $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$ , which number is divisible by all the digits. We shall point out the dominance of this remarkable number (and of its harmonious fragments) over history, in future Studies of the Our Race Series; for all the reliable facts of prominence *on record* crystallize chronologically in terms related thereunto. They are relations which *cannot be forced, but must be found*; that is, *as might be expected*, they crop out where *least* expected! And this perpetual recurrence of time and other factors is one of the most conclusive arguments as to *design* in the universe. The law is universal, and the wise man finds it everywhere. For instance, the leaves of plants are so arranged as to expose the greatest surface to the sun's rays, the number of leaves per spiral turns before a leaf stands directly above the first leaf being as follows: grasses  $\frac{1}{2}$ , sedges  $\frac{1}{3}$ , cherry  $\frac{2}{5}$ , Holly  $\frac{3}{8}$ , white pine cones  $\frac{5}{13}$ , larch cones  $\frac{8}{21}$ , pine cones  $\frac{13}{34}$ . Now, the very same law governs the comparative periods of

\* See next Memorandum.

revolution of the planets successively taken by pairs; for instance, that of Uranus being  $\frac{1}{2}$  of Neptune, that of Saturn  $\frac{1}{2}$  of Uranus, of Jupiter  $\frac{2}{3}$ , the Asteroids  $\frac{1}{3}$ , Mars  $\frac{5}{13}$ , (Earth  $\frac{8}{13}$ , Venus  $\frac{11}{13}$ ),  $\frac{5}{7}$ , Mercury  $\frac{11}{14}$ . We may call this the Law of Light, the first created thing, and it the result of motion (Gen. i. 1-5) and therefore naturally resulting in *orderly motion!*

#### THE ANNUS MAGNUS.

\*. At the winter solstice of 1846, D. T. Glazion, Esq., communicated to the Astronomer Royal, as an important discovery, and as the result of calculation, "that the Sun revolves around the planets in 25748.40 years, in consequence of the combined attraction of the planets and their satellites, and that the Earth revolves around the Moon in 18 years and 228 days (see Notes and Queries, Feb. 1894, C. S. Gould, Manchester, N. H.) Now, all motion is relative, and as Chronologists we need have little concern with the question of absolute motion, but with "duration" we have legitimate work to do. The first of the above periods seems to be a very close approximation to the *Annus Magnus* or Precessional period, but as a matter of direct calculation, this period cannot be obtained accurately, until all the elements of the Solar System are positively known. That this is not yet the case is evident from the fact of the continued discovery of new asteroids. Many consider these to be the remnants of a planet called "Lucifer," which was disrupted at some cosmic catastrophe in the eons of the past. In his "Origin of the Stars," Ennis gives the Precessional period as 25,868 years, while Parker in his problem of the Three Bodies, places it at "exactly 25,000 years, but with an overlap at the end indicative of another revolution that will take over 13,000,000 to fulfil."

#### THE MILLENNIUM, AND THE TRADITION AS TO 6000 YEARS.

\*. *Query.* Whence is the tradition as to 6000 years before the Millennium?

*Reply.* "The following cyclical quotation from Elias, the prophet (Rom. xi. 3) is found on pp. 31-32 of the 'Book of Enoch,' translated by David Murray, London, 1836.—He (Fabricius) says: 'I will not, like Varro, divide the whole of time into that which is unknown, fabulous and historic; but I will substitute for this division the ancient tradition of the house of Elias, so celebrated among the Jews, according to which the duration of the world is divided into six millenaries; so that there should be two thousand void, or before the Law of Moses; two thousand of the Law; two thousand of the Messias!'" "Literally," says Notes and Queries, "the words of the tradition are as follows: 'The declaration of the progeny of Elias: Six

thousand of years, this is forever; two thousands without order; two thousands, the covenant; and two thousands shall continue the Messias."

Now, in our opinion, this prediction is founded upon chronological facts, couched in a complex parable. It does not reveal its secret on the surface, yet there are hidden scales which justify its past facts and future possibilities. For instance, we are now in the 5892d year A. M., or the 5893d of duration from creation. Abraham was born, and his era begins in 2007 A. M., and this sufficiently covers the first part of the riddle. The Christian Era has been so settled that 3999 A. M., or 4000 Astronomical years, marks our recognized 1 A. D. Hence, in spite of all disputes, the "*common reckoning*" places Messias at the end of the 2d division of 2000. Hence, in fair, round numbers, we have, the Patriarchal age from Adam to Abraham (2007 years), and the Law from Abraham to Christ (1993 years), and the sum, 4000 years. The overlaps (or small displacements) result from other arithmographical *requirements* which cannot be set forth in so brief a generalization as the tradition embodies, nor can they be explained short of an analysis of the entire Sacred scheme of time. For instance, we know little as to the actual era spent by Adam in Paradise. If it was just a week of years, and if he circumcised himself in sin upon the eighth day or year, then from that time to Abraham was just 2000 years; and yet the whole time to the beginning of the Christian era, comprehends the first 4000 years of duration. But to arrive at the terminal mark of the scale, we have to go more deeply into *scientific* Chronology, and that we *have* to do so renders the solution far more wonderful than if it lay plainly upon the surface of time. Briefly, the matters to be kept in mind are as follows: (1) The 6000th *Solar* year of duration will be 5999 A. M. = 2000 A. D., this is still 106 years ahead of us! (2) The 6000th *Lunar* year was roundly 1819 A. D., or 75 Solar years ago! (3) The 2555 Solar years to Beth-horon, and the 3445 Lunar years *thereafter* (3343 Solar), will fetch us to 5898-9 A. M., which will be 6000 on the *consolidated* Scale, and run out between the lunar and solar terminations above referred to. Hence, allowing for all unknown overlaps, we may say, generally: *It is possible* that the close of this current century (A. D.) will verify the prophecy or tradition handed down the generations of Our Race, as to the 6000 years (*in all*, or "forever"), two of whose articulations have been already notably fulfilled. *If so* (and we leave that *perforce* to the future!), it will be strictly and chronologically true that there were "Two thousands without order," "two thousands to the covenant," and "six thousands of years for all." From Adam ('s fall?) to Abraham, 2000 Solar years! From Creation to the Christian Era, 4000 Solar years.

From Creation to the End, whatever that may be, 6000 *consolidated* years.

If the foregoing be rejected, even as a mere possibility, then, seeing that no other scheme of time offers any satisfactory solution at all, the objector is relegated into a region of utter indecision, and is welcome to his state of mind. In the meantime, as for ourselves, we prefer to have a reason for our faith, and to correct it, if necessary, as often as more light shall be let in upon the Origin and Destiny of Our Race. Finally, if our explanation stood alone, it would be weak; but as it is a mere collateral in a system that has a thousand and one far more wonderful fulfillments, it certainly is worthy of attention and elaboration.

“THE MEASURE OF A MAN.”

Rev. xxi. 17.

*\*\* Query.* “Do not all of the Commentators consider the 62 weeks of Daniel IX, 26 to be the same as those of verse 25? By what authority, then, do you antagonize so universal an interpretation?—CONSERVATIVE.”

*Reply.* Yes, the common agreement of our predecessors, with but few exceptions, is undoubtedly as “Conservative” implies, but this fact has put no admitted seal of preëmption upon our own judgment! Their very agreement in error has reduced their solution to an absurdity. It is a solution that has never satisfied even its own advocates. It does not fit the case, and no fresh mind ever accepts it without a struggle, and then only by virtue of familiarity with an effort to accept it—evil communications corrupt good *judgment*, and we have lain too long among the pots! Why not come out into the light of the Seven lamps?

The 62 weeks of verse 26 cannot be the same as the 62 of verse 25, because those of the latter end at the “anointing,” whereas those of the former end at the “cutting off.” Now, as these two things were *not* accomplished together, but with an interval of more or less length, it follows that the 62 weeks of verse 26 *begin at the anointing*, and move on and into the subsequent life of the Anointed! Hence we must get down to small units, for 62 new “weeks of years” are clearly absurd, 62 years equally so, besides not being “weeks” of any degree; 62 weeks of months are little better, because this would demand a ministry of five years and two months, which no possible stretching of the records will stand. Hence, there is nothing left but a recognition of the literal fact.

RE-MEMORANDUM.

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Issued Monthly by C. A. L. TOTTEN.

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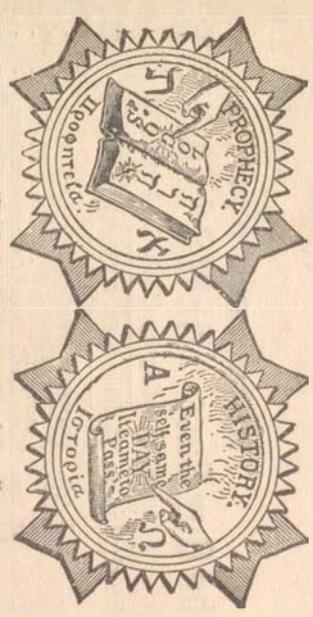
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THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

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JUNE  
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## SATURDAY *versus* SUNDAY.

### THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM.

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\* \* We continue to receive queries and exchanges touching upon the Sunday and Christmas questions, *i. e.*, relative to the claims of Sunday *vs.* Saturday, and of December 25th for the Nativity, *vs.* some other day which the writer "thinks" to have been "more appropriate," and for which an array of reasons are advanced. There are reasons on both sides of each question, and we believe that myriads of good men and women have held them severally, and that without any prejudice to saving faith. They are not questions whereon such sharp lines of division and secession should be drawn, and as are being "burned in" continually deeper, by dogmatic agitators upon *each* side of the controversy. Christianity is not a question of one day in seven, but of every day and all days!

We hold, primarily, that the gospel was sent to the Gentiles, who never have been under the Mosaic Law, and least of all under the Sinatic Sabbatic Law. This message to the Gentiles was a free proffer of grace, to any who would, to come freely unto Christ. Nevertheless, it was sent to the Gentiles with a full knowledge that in the Gospel Age they would not accept it! Their acceptance thereof is the theme of prophecies that refer to quite another age — that of the Restitution or Millennium yet to come!

But why was it sent to the Gentiles, knowing and foreseeing this? Why, simply because *Our Race*, "Israel," *Ten Tribed Israel*, was blindly wandering among them, and deemed herself to be one with them! Now, God's gathering of a "peculiar people" out of the Gentiles, was, in fact, a regathering of this blind people; not a gathering of all of them, but of such as would come, as from among the Gentiles. Israel, in this lost condition, quite as much as the Gentiles, is thus absolutely free from the Sinatic and Sabbatic law, for she certainly received a bill of divorcement at her captivity! Yet none the less she was never to be found without *a* Sabbath, it was to be an identity! In her Christian state she has come back to a partial knowledge of the truth of her identity, but not yet nationally. The peculiar people is "of Israel," but not "all Israel," and the laws

they are under are those of freedom as it is in Christ, rather than of bondage to Moses and the Law, albeit we recognize them as our schoolmasters.

We do not believe that the apostles fixed either a Sabbatic or a Sunday observance upon the primitive church, certainly not upon the so-called Gentile part thereof. If they did, we ask for the *texts* and references as to clear commandments. Nevertheless, we grant that the primitive Jewish Christians may have retained the Sabbath just as they did circumcision and their feasts and fasts. But we also have testimony that the Christians generally met by custom upon the *first* day of the week to break bread, and that Paul specified it as collection day, no doubt because of their habitually congregating upon that day in particular! To them, in so far as they felt drawn to rest from all labor for one day in seven, we are satisfied the claims of the first day were regarded as preëminent, and shall advance our reasons in their proper place.

It is to small purpose, as weight in the argument, to cite Paul's custom of entering the Synagogues on the Sabbath day to argue with the Jews. He would have entered them to no purpose on any other, for they were empty. He did not go there to *meet* Christians, but to *MAKE* them, and so liberate them from the whole Jewish ceremonial law, which, as he preached, had been fulfilled in Christ!

Now, it is one thing to observe a custom, but quite a different thing to enforce it upon others! This man honoreth one day, that, another; while to some, all are alike. We criticise neither the Sabbatarian, nor the keeper of the first day of the week, both classes feel called upon to rest one day in seven, but neither class has any *Christian* right to interfere with the other, and we use the word *interfere* in its most comprehensive sense! My neighbor may keep one day in three, or none of the seven; that is purely his affair, unless he interferes with Cæsar's laws. He is limited then by a positive commandment!

But this is a free republic, and a nominally Christian one, and in it the majority, acting in the capacity of Cæsar, have elected that the "*first*" day shall be the *dies non*, the seventh day of the Sabbatic sequence, and one of rest in so far as business is concerned; a holiday, if not a holyday. If any class of Christians prefer to keep another day, they have and should have the freedom. If any section of the land denies it to them their appeal is to the Supreme Court, and the issue is certain. Yet, they can hardly expect that their freedom should open the banks or shops of those, who, forming the majority, elect to close them; and *vice versa*!

If then, thou hast Christian scruples upon any point, they are a law unto thee; but thy law doth not convey the right of

encroachment upon my liberty, nor mine on thine! The Mohamedans keep Friday. What wilt thou do in Mecca? Thou shalt surely keep it too, in so far as the law of Mecca is concerned, or violate it at thy peril; yet, thou canst keep any other day thou wilt, but keep it unto thyself, and so thou art quiet therein, thou doest well. And if persecuted, what further Christian commandment is there than that thou shalt reckon it for a service to the Master? But if there be legal privileges in Mecca, thou canst avail thyself of them; such as the Turk enjoyeth here, for he keepeth Friday if he so elect; and openeth his booth on Sunday without let or hindrance. We do well if what we do is done as unto God, and ill is to him only who doeth aught to the contrary.

Yet, there be some, who, even in a land of general franchise, hold that Christians should not exercise any of the secular privileges of citizens! They conform but negatively to any of the secular laws; they holding themselves to be aliens, in that their citizenship is of the heavenly kingdom. Shall, then, the laws that be conform to them? certainly not, if they be not citizens, for they dwell among us as avowed strangers, and if they do not help to make, and to enforce, surely they have still less right to resist!

Now, there is no such negative law in true Christianity; its foundation is a golden law of action, one of *doing* rather than not doing, and of doing what they would have others do. We regard the Sunday institutions of this Anglo-Saxon land as civil ones, made to insure *the privilege* of rest, in so far as may be, to all who elect to take it, and to prevent any usual *enforcement* of secular work, or ordinary civil process. As the will of the majority when couched with fair regard to the minority, these institutions express the Law of the Land, but are always subject to change for cause, and this change may be towards relaxation, or stringency, according as the will of the majority shall elect, without exceeding the limits of the Constitution.

The Sabbatarians complain of the stringency of our *civil* "Sunday laws;" are we, therefore, to dream that if they were in the same majority, their Sabbatic laws would be more liberal? Hardly so; for if the persistence of their aggressive measures is any index of the true spirit which actuates them, we fancy it would have been more tolerable for one who exercised his Christian liberty in ancient Palestine, than in a modern Sabbatarian State!

Now, this is not an attack upon any one, it is merely a parry to avoid a thrust, and a reply to those who seek to know our position. It is briefly this: We believe in the Sabbatic law. *i e.* in the observance of one day in seven. (1) Because, God worked six days, and rested on the seventh day. *What day of the week*

that actually was, the Sabbatarians have no calendar to show, nor have they any system of chronology whereby any such extravagant pretension as they advance can be maintained.

(2) Because our ancestors, both literal and spiritual, honored one day in seven. (3) Because nature reflects "the law of weeks" throughout her courses, and the phases of plant and animal life, run in a septiform chronology. But, for well known reasons, as among the several days, we, with the enormous majority in all ages, conceive the whole spirit of the requirement to be kept when we honor the day on which the Saviour arose from the dead, and became our Rest from Sin.

It is the same with Christmas. The majority have elected to make it a holiday, the minority must abide thereby. But the law requireth of no man more than this; therefore, use it as thou wilt, but interfere with no other who enjoys an equal privilege. But is it the right day? That is neither here nor there in the eye of the law, which is the will of the community on a purely secular plane. Chronologically however, we believe it is the right date, and that for reasons already shown, and more to come up in future Studies. That it was not generally observed until the middle of the second century, was because then only did it become generally known. It seems to have been discovered by searching the records of Augustus Cæsar. Papal Rome had nothing whatsoever to do with it; the fact was known throughout christendom 167 years before the "little horn" had become identified by the plucking up of three, and appears to have been known to the *primitive* Roman Christians from the very beginning.

Look at it in another light: a great benefactor arises, be it for any race whatsoever; his life passes into history, and his acts to the credit of the posterity of the generations benefited. At last, in easier times, descendants bethink themselves of how to honor him the more, and so when old asperities are well worn out, and the true philosophy of a great emancipation has begun to dawn on all concerned — it may be a generation, a century, a year of years, that matters little, sooner or later, the birthday of the man is discovered, and put upon the calendar. We have a case in point right in our midst. Who shall say that future generations of the Colored Race will not come to keep the birthday of Abraham Lincoln? We say they will on general principles, and hazard naught in saying so, and we say, too, that they will search the records before it is too late, and get the right one, no matter when it falls. The origin of Christmas was the same, and we find no flaw at all in the testimony that it was on December 25th that the *Life* of the INCREASER began the Record of His Victory over Sin and Death.

St. Chrysostom shows that when he wrote in 386 A. D., though it was but lately introduced in the Eastern Church, the observance of Christmas was old, and primitive in the West because to them "it was known from the beginning." We have little need of more than this, and little need of more than the collateral evidence of fact upon the parallel Sunday question. No matter what the Jewish converts kept, as to two days, or one, the Gentile Christian Church has in all ages kept Sunday sacred, for a reason, as the one in seven on which to rest. *We believe it is the original Sabbath by sunsets, BY VIRTUE OF JOSHUA'S DOUBLE DAY WITH BUT ONE SUNSET.* And at any rate, fifty million martyrs kept it—it is safe to be in such an army—and there were few, if any, martyrs, relatively speaking, who believed in any other way than we do, upon Sunday and the Nativity question. As a matter of Christian faith we believe that both are absolutely non-essential, since to follow Christ in the heart and life, and to keep every day in the week as a day of rest from evil, and as one of renewed Christian birth is, after all, the sum of the whole matter. Henceforth, therefore, let no man disturb you as to "days" and dogmas, and let us see to it that *we* disturb no man! Yet the question itself is a legitimate matter of chronological concern for historical purposes, and we shall therefore continue to search the Records for the Facts, no man having power to hinder us!

\* \* But, as a mere matter of "*Judaizing controversy*," what saith Saint Paul unto us upon the Sabbath question?

"Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath: which are a shadow of things to come; but the body is of Christ. \* \* \* Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"—Col. II. 16, 17, 20.

\* \* Now we are either of Gentile origin or we are not. Some Sabbatarians think we are Gentile. If so we cannot be bound by the Law, and have the authority of the first Christian Council therefor (Acts XV. 24)! If, on the other hand, we are Israel, as even some Sabbatarians admit, then we are divorced from the law (Hos. I. 9 II. 2) and from the whole of it, long before we heard of Christ, how shall that knowledge bring us back to bondage?

But how then, will some say, do we have even a Sunday-law? Why, simply by our own election. It is merely the natural result of accepting Christianity. We have it because our Anglo-Saxon ancestors always had a "week," and a chief day of the week. On becoming Christians they saw new reasons for retaining it, and for giving all of it to Christ. In fact the Saxons had the rudiments of the whole Decalogue in their laws

and customs, and were wise enough to see that the nearer any nation lives thereby the happier will be its children; so they merely drew closer to it at their own best interpretation, as out of Gentile conditions, but as we believe, in perfect freedom. None the less, however, did this become a sign unto them of their origin!

\* \* \* One hundred and twenty years ago this land was just as quiet one day in every seven as ancient Palestine. Manasseh then kept his Sabbaths, and the whole spirit of the decalogue was honored as he understood it, and had had it from the ancestors of Our Race—more than this, its letter was fulfilled according to the consensus of Christian opinion and practice down the ages, and, albeit he knew it not, he had stumbled, we believe, upon the true Sabbath of creation!

In adopting the Sabbatic law upon becoming Christians, one day in seven was set aside for rest, for religion, and for the Redeemer who is Lord of all the days; and less than this, we contend, could not have been done, and that more than this was unnecessary and impracticable is patent from the fact that it would have involved an endless adoption of collateral requirements, and a reversion to Hebrew practices and restrictions which even the Saviour himself resisted. The Anglo-Saxons brought *their* "week" into England, and honored one of its days above the rest before they reached it; where did *they* get this week, seeing that it is the general claim of Historians that the ancients did not observe the heptade of days? And what ground is there for affirming that their "Sunday" was not correctly related to the original Sabbath *by coincidence*? The Britons were already Christians with an organized church when they arrived, and that they honored Sunday for the day of rest is patent from the fact that, in their contention two or three centuries later with Augustine, they offered no exception to his Sabbath, although they did object to his Easter (see Leaflet No. 1.). Now the mission of Augustine was to these Saxons rather than to the Britons, and whether through him or not, their conversion was effected with but little need of altering their calendar. Shall we say that they were "Israel," and deny in the same breath that this detail was not set in order by Providence itself? Do we not know that they left Media, and originally started for Arsereth purposely to serve God (II. (IV.) Esdras XIII. 41-46) and that God himself drew them (Ezek. XX. 36-38) according to his purpose as set forth in the whole book of Hosea?

Now, to whomsoever they owed their conversion to Christianity, it is patent their current Sunday was acceptable as a day of rest, within the purview of the Christian custom; for in coming to Christ as *Gentiles* they came not at all as unto the

Law, but as freed from it,—yet, of course, under a law unto themselves, as are all communities. And in honoring Sunday for Christ, they dishonored it for whomsoever in their Gentile blindness and heathen backslidings they had set up during that long overland journey. Their week must have been just one day displaced from the modern Jewish one if the transfer was thus easy, and hence we have come to regard Sunday as the first day of a week running back in an unbroken sequence to Eden. Now, without delaying along intermediate history, it is known that our own forefathers came to this land of Manasseh with this same Sunday honored for three reasons, to wit: It preserved an ancient waymark; it satisfied the Law of rest "One day in Seven;" it honored the Founder of the Covenant into whose *bond* they had been brought (Ezek. XX. 37).

As to whether or not the day thus set apart was the First or the Seventh of the *true* sequence, what means had they of *knowing*? And when Stephen Mulford, one of my own personal ancestors, came to this land, a generation later, as its first Seventh-day Baptist preacher, and began to disturb Newport, R. I., what means had he, or his teachers, for knowing, that the day he advocated for Rest, was the straight septenary successor of the First Sabbath in Paradise? Could the one side have had any better ground than the other? and did not both rest upon the very same assumption? each taking it merely for granted that our week is the original week? But in falling back upon their own interpretation of the Law, have not his Sabbatarian successors, be they Baptists or Adventists, added to the assumption by presuming to take out of the Law only whatsoever they have found convenient and practicable? Have they dreamed of adopting any of the collateral Sabbatic requirements as to years, and weeks of years, or of accepting the definitions of the writers from Daniel to Christ as to its observance?

\* \* \* Had it not been for our own conviction as to the Identity of Our Race with Lost Israel of the Ten Tribes, the effort with which we are now identified would never have been made. We accepted the Identity "on sight," from purely Scriptural reasons, paralleled by patent Anglo-Saxon facts. We believe that the mind which is shut to them would have been shut to the Identity of Jesus Christ nineteen centuries ago, because the cases, arguments, prophecies and fulfillments are parallel in origin and kind.

The conviction arising from our Studies naturally incited us to reëxamine History with a view to establishing the conviction, and clinching the proof from the secular standpoint; for we wished to convince others, both from the Bible and from History. The Truth widened as we proceeded, and the absolute necessity of a brand new scheme of universal History next

became apparent—one that should be related to this Identity as the central fact.

The matter of chronology thereupon became of paramount importance, because a log-book, properly paged and dated, was essential to any satisfactory progress towards such an end. The study of Chronology, begun with this general aim and end in view, soon led us to perceive the paramount importance of the Second Advent, and its hastening, both by the signs and because of the discovery of the Identity, and from our calculations.

Thus Chronology enables us to discuss History in a scientific manner, and voices the nearness of the Advent; while the consensus of the complex argument must certainly have established the truth of this Identity, in the minds of our fellow students also.

In Study No. One we went over the field generally and adduced sixty-nine reasons whereby we considered this primary fact as satisfactorily established; and in all our subsequent Studies we have never lost sight of this main contention.

We take it for granted, therefore, that our readers are quite as much convinced by overwhelming facts and arguments as we ourselves that the Anglo-Saxon Race was hewn out of Lebanon for this purpose, and is to be henceforth known as Israel; that it has all of the Identities, and none of the contradictions that may be fastened upon any other Race (if there were any!) that could set up a counter claim, to oust us from this birthright now fully discerned (see Study No. Nine, Objections Answered).

But all this being so it follows that one cannot escape *any* of the "marks" whereby we are to be recognized! No, nor can any opponent successfully belittle them, nor slight their weight; yet it is to be expected they will attempt it, if perchance some special "sign" whereby we, Our Race, are to know ourselves as Israel, and are to be known, is opposed to some dogma of their own peculiar cult! Now the "Sabbath" was established as a "Sign" over Israel forever. It was to be "a perpetual covenant," "Verily my Sabbaths ye shall keep,"—whether or no, that is the force of this,—because it was set between God and us as "a sign forever" (Exod. XXXI. 12-18; Levit. XXVI. 2; Deut. IV. 13, V. 14).

What then? Why, our position is just what it was when set forth on page 119 in Study No. One. Identity 34! As we are "Israel" we cannot escape the Sign! We keep one day in seven, and more than this it must be that we keep the *right* day! and the Jews the *wrong* day! and hence that the Sabbatarians (who are so vainly agitating this latter day disturbance of a matter that God himself overruled, and are advocating a change, *from* a day which, from time immemorial, has been

fastened upon Our Race, and *to* a day known commonly as Saturday, but for which as the original Sabbath, or 7th day of Eden, or of Sinai, they do not, and cannot, advance a solitary astronomical or chronological argument, nay, nor a consecutive historical demonstration for their contention) are but adding confusion to themselves and to the Church by their persistence.

Now we summons them to Moses and the Prophets in support of our position. The Mosaic references we have given above, and our position is this; Israel *must* keep God's Sabbath, for it was to be a perpetual sign! Our Race is Israel, by any number of identities that may be demanded, and *we* have always kept Sunday as the Sabbath. Therefore, Sunday must be God's Sabbath; and if it be not sufficient that it is "one day in seven" and so fulfils the spirit of the law, then it follows that it must be *the Day* in Seven.

Come now to the Prophets. Take Ezekiel XX., which deals particularly with the Sabbath question. In it we have a general survey of our rebellious history. From the 1st to the 9th verses we have the situation up to the Exodus. From the 10th to the 26th the violation of the Sabbath in the wilderness. From the 27th to the 31st our resistance in the land, and verse 32d our *determination to be heathen*. The whole matter, and its outcome, is set forth in Hosea. Read it from beginning to end. But what saith the Lord? Ezekiel XX. 33, goes on and tells us! He swore that he would cast us out, as he did, into a greater wilderness! and so we went! But that still he would rule over us (verses 33-34), and plead with us face to face (35), just as he did when we came out of Egypt aforetime (36), and *cause us to pass under the rod and bring us into the bond of the Covenant!* Then, in the Gentile, heathen, wilderness condition!

What covenant, if not Christ? and when was this begun if not centuries ago, as the whole book of Hosea shows? And what then, seeing that this whole chapter of Ezekiel circulates around the Sabbath, but that the day the Saviour arose from the dead (which day has ever been the Anglo-Saxon Sabbath), is the pledge of the bond, and the conviction of the Sign upon us! And as all this is a National ordinance, though one not kept by all the people, except nominally, the chapter ends with the fact that God will judge Israel yet further, and will weed out the rebels (38) before the return, and that his ordinances will be honored by the remnant in the Land (39-44).

Now as the bulk of this nation rests one day in seven, although but nominally for religious purposes, we are that far right; but as the Sabbatarians have aided and abetted the dishonoring even of that day (Sunday), whereby the mere physical and natural rest of one day in seven has been in danger of legal

encroachment (by attempting to effect the withdrawal of the legal privileges and civil closures put upon it by our ancestors before the constitution was framed, and which they enjoyed in England before even the Magna Charter was written), and as this Sabbatarian agitation deliberately helped to keep the late Columbian Exposition open on Sunday without gaining anything for the closing thereof upon any other day, we cannot but charge the Sabbatarians who flooded the land with literature adverse to the honor of an "ancient landmark" of Our Race, with encouraging the breaking of the Sabbath law *in toto!*

It is ridiculous to maintain that this Nation is not a Sabbath-keeping people according to their own understanding of the matter. It is equally contrary to facts to maintain that the Columbian Exposition was not a national effort. As it was national, and supported by the national funds, the majority were in duty bound to see that these were employed consistently with the fundamental Sunday laws of the Land which still voice the faith of that majority. And to have assisted at all towards the breaking of these laws has been upon the part of the Sabbatarians a non-rendering unto Caesar of what was his, in addition to a violation of the whole spirit of the fourth commandment.

Did they in all of this controversy advocate and demand with equal anxiety the absolute closure of this national exposition upon Saturday, which they maintain is the true Sabbath? No, they avoided all this by taking the position that the whole topic was constitutionally beyond the domain of State supervision! But upon this principle the Government would be debarred from making a defensive proviso in an appropriation for educational purposes, as for instance, that none of the funds should be employed for sectarian purposes or schools! The fact of the matter is, this land is a Christian land, held in fee simple by a Christian people, who live upon it as a family or tribe in Israel, and they *must* hedge in their ancient privileges by just such provisos, or relapse into chaos and give over the control of their affairs into the hands of those who are strangers to any of their inherited institutions!

\* \* But let us drop the mere argument for the present, and put a few questions which the Sabbatarians, if they have knowledge as to their own foundations, should certainly be able to answer with sound reasons consistent with their contention.

- (1) Is the modern Saturday the original Sabbath day of Eden; and if so, how do you know?
- (2) Where does it begin as to the modern hours, and why?
- (3) Where as to Longitude does the Sabbath primarily begin, and why?

(4) What do you measure by, sunsets or 24-hour periods; and if not by sunsets and from the primary meridian of Eden, why?

(5) If the Creator worked 144 hours, separated by six sunsets, at Eden, and rested 24 hours to the next sunset, and if that particular sequence is the Sabbath measuring rod, by what authority do you employ any other, as for instance a local one?

(6) What day of the week was the 17th day of the 2d month of Noah's 600th year, when the Flood fell, and the 27th day of the 2d month of his 601st year when "the earth was dried." And if you don't know and don't believe any one knows, or don't care, how can you pass the original Sabbath measure over the Deluge?

(7) If you are contending merely for the Sabbath as measured from its enunciation at Sinai, how do you account for its observance before Sinai was reached? (Exod. XVI. 23-29).

(8) How do you know that the Sabbath observance was not instituted as a memorial at this very time, which was the 54th day of the then new Mosaic Calendar?

(9) Can you point out any Sabbaths between the one sanctified at Paradise, and the one on which no "manna" fell, and if so, by what astronomical or chronological method do you establish them?

(10) Reckoning from the proper hour on Saturday, April 7th, 1894 A. D., Washington mean civil time, how many weeks ago was that first Manna Sabbath, and how many to the primeval Sabbath at Eden?

(11) By the way, how do you know that such part of April 7th, 1894 A. D., was any even multiple at all of  $144 + 24$  hours, as measured from the Standard Sunset?

(12) The modern Civil day begins at Greenwich, "midnight," the Astronomical day at Greenwich, "midday," of the same date; does the modern Hebrew week day have the same designation as that date, or is it one day earlier, or later, and why?

(13) And the original Hebrew day, how about its dates as related to these dates, all either reversed to or squared on the 1st Julian year, 45 B. C.?

(14) We are not asking you to work out *ex post facto* calculations, but to produce the astronomical and chronological grounds whereon you have raised this controversy. This is a question of "days" and "weeks," as measured from Eden, raised at your own instance. Have you merely assumed the current week to be agreeable to this standard, or did you fortify yourselves before agitating it? If the latter, show us the calendar.

(15) What if the Jews are themselves wrong by a day, in their own count, as some of their scholars fear, and what if there be a date which they celebrate on a double day so as to be surely right?

(16) What about the "lost day" of chronological controversy? Surely these things should have a positive settlement in such a confident system as you claim to have.

(17) What about Joshua's Long Day? what will you do with it, anyway? If the sun stood still about a whole day in the mid-heavens of Beth-horon, what week day part of the standard measure (144 + 24) hours, was it? Certainly, TIME, *as to duration*, PASSED, while Joshua pursued his enemies. If your measure strictly adheres to the Standard 168 hours, then the modern Sunday, according to your premises, must correspond to the Sabbatic count by Sunsets! Whereas, if the count goes on by sunsets, then you violate your own standard of 144 + 24 hours, and those who keep a "Sunday" as the Seventh day, and can reverse to Creation, @ 24 hours per day, and that through all the Biblical dates, do not violate it.

(18) Now, we, who allow but 24 hours to the "day measure," but who give two of them to Joshua's Long Day, are enabled to see that our Sunday is really a Sabbath by the Sunset count, whereas you, who hold the day before it for the Sabbath, cannot go by the same method back to Eden. That is, we simply challenge you to string all the Sabbaths of the Bible upon a single strand of time and stretch it down to any Saturday in the current year and not be 24 hours short!

(19) The Saxons had a "week," and its great day was dedicated to the Sun; how do you know that it was not *their* Seventh day, or Sabbath, or that it was wrong?

\* \* \* But how did Martin Luther view this question? Manifestly as one of mere days, and to be condemned so soon as forced into any prominence as an ordinance. He evidently took St. Paul's view of the matter (Col. II. 20), as from his Table Talk a Boston theologian and historian makes this quotation: "If anywhere anyone set up the day on Jewish foundation to be observed for the day's sake, then I command you to work on it, to ride on it, to feast on it, to dance on it, to do anything whereby *this encroachment on Christian liberty may be removed!*"

There is no uncertain ring to this, and by it myriads of martyrs and persecuted Christians walked! Surely Christ blotted "out the handwriting of ordinances that was against us, which was contrary to us [*i. e.*, to our liberty], and took it out of the way [*i. e.*, the handwriting of the whole Jewish Law], nailing it to his cross" (Col. II. 14; compare Ephes. II. 15). Now if we be not free *from every phase* of Judaism, wherein are we liberated?

But if the Sunday observance be one of mere election, and now of old custom, and if, in reality, all legislation thereon be merely of civil enactment, to secure a privilege, rather than to enforce a duty, then certainly the will of the majority and the honor of ancestral inheritance is that which chiefly lends the sanctity to the day observed among us, for to that end any other day had served as well. And furthermore, we are advantaged by such a closure of unnecessary secular work, in that those who are so minded may employ it as particularly set apart for God. But we maintain it is a civil setting, and while our own mind is to hedge it in and guard it for a host of reasons, we criticise no man's employment of it under his own vine and fig-tree, nor his employment of any other day.

But as a civil ordinance in Anglo-Saxon lands, it is according to its intent, and the purpose of its enactment binding upon the community, aye, and even more binding than the Jewish ordinances which are nailed to the cross. This even Paul *consistently* enforced (Rom. XIII. 1-9), and Peter also (I. Pet. II. 13-16), but the modern Sabbatarians stumble at it, in that the logic of their open hostility to the civil Sunday laws of our land arrays them against the powers that be! Now, wherein do they find the Sabbatic Law, in any phase at all, in Paul's enumeration, as given in Romans XIII. 9?

The fact is, we Anglo-Saxons inherited the "week" from our own ancestors, while the custom of observing its best or head day for religious purposes meetly came in with Christianity. That is all there is to it; it is a mere civil matter, as to legislation, and we fail to find any sacred New Testament legislation whatsoever as to days, and their observance, either by Gentiles or those who regard themselves as such. Meanwhile, Providence has overruled *our* selection so as to seal us with a perpetual "sign," and it will be difficult for the Sabbatarians to show that it was any day but Sunday, or that He who placed it on us was mistaken?

Yet, as we are open to conviction, bring forth your strong reasons.

[TO BE CONTINUED.]

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