

BF 1783  
08



# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. III.

DECEMBER.

1893.

**Edited** monthly, or oftener, by C. A. L. Totten, New Haven, Conn.

**Entered** at the Post Office, New Haven, Conn., as second-class matter.

**Copyrighted**, 1893, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for CONTEMPORARY PUBLICATION in the columns of the Secular and Religious Press are referred to the Our Race Publishing Company, New Haven, Conn., with whom all future articles will be Syndicated.

**Published** by the Our Race Publishing Company, New Haven, Conn. Price \$1.00 for XII. Numbers. Ten cents each.

**For Personal, Direct, and Mutual Service. Subscribe at Once!**

N. B.—All unused subscriptions for newspaper articles have been transferred to these Leaflets.

CONTENTS :

More Light on the Crucifixion Date,

## A FEW FUNDAMENTAL FACTS

RELATING TO

# "The Acceptable Year of the Lord."

*More Light on the Crucifixion Date.*

By C. A. L. TOTTEN, New Haven, Ct.

\* \* \* "It is stated in many histories that the Christian faith was received in Britain during the very early years of the Church. Theodoret and Sophronius affirm that St. Paul was there, and preached the Gospel after his first imprisonment at Rome. Nicephorus and others report that Simon Zelotes came to Britain as the first messenger. And it has been asserted that St. Philip, the Apostle of the French, sent over twelve preachers, the chief among them being Joseph of Arimathea, the one who buried the body of our Lord. These are said to have arrived in the year 63 of our Christian era, and to have had a place of habitation assigned to them, where Glastonbury afterwards stood. Twelve hides of land were given to them, which were subsequently known as the Twelve Hides of Glastonbury (formerly called Avallonia). But it is said that Paganism prevailed, and that there was no public recognition of the Christian religion except in Wales." *J. J. Bond.*

Now it was these very Welsh Christians, (who had thus inherited their Christianity from the promulgators of "the Faith once delivered to the Saints," who so flatly withstood St. Augustine, and one of the chief obstacles they interposed to him was their own method of keeping the anniversary of the Crucifixion. They followed the Eastern method, and stoutly resisted the introduction of the Roman, which all now follow!

\* \* \* "The Welsh differed from their Roman visitors in the manner of Baptism, and the time of the observance of Easter. St. Augustine prayed the Welsh to give to him but three things—to administer baptism and to observe Easter according to the Roman manner, and to assist him in preaching Christ to the Saxons. But the Welsh said they had then (already) an Arch-

bishop of Caerleon, and their opinions (as to baptism and Easter) had long since been allowed by Eleutherius (171-184 A. D.) Bishop of Rome."

"The letters of Popes Pius and Victor on the subject in the 2nd Century serve to show that the Western churches observed the Sunday after the 14th day of the moon. The Council of Nice in the year of Rome 1078 = 325-6 A. D., issued the following announcement in their epistle to the Church of Alexandria, preserved by Socrates, the ecclesiastical historian (born at Constantinople towards the end of the 4th Century). 'We also send you good news concerning the unanimous consent of all in reference to the celebration of the most solemn feast of Easter; for this difference also has been made up by the assistance of your prayers. So that all the brethren in the East *who formerly celebrated this festival at the same time as the Jews*, will in future conform to the Romans and to us, and to all who have of old observed our manner of celebrating Easter.'"

\* \* \* Now in the above quotation we have italicized the phrase to which we wish to call attention. Here it is expressly stated that the Roman method is *not* the ancient Jewish method, nor the method inherited *from them by the EARLY EASTERN CHRISTIANS!* Hence *our* modern method inherited by us from the Romans (rotten fruit from the wild olive tree!) is the result of a concession, or far *worse!* by means of which we have absolutely lost the true chronological count! It will stand to reason, among all unbiased modern seekers after truth, among such as are earnest to return to the ancient land-marks themselves, and to none others, that the *anniversary* of a lunar festival, derived from the Jews themselves, and commemorating the Resurrection of their Greatest Prophet, can be correctly kept in no other way than by their own most ancient calendar! Now modern chronology is dominated by two Roman systems, the Pagan system of Julius Cæsar, and the Papal one of Nice. We get our civil time from the one scale, and our sacred time from the other, and the worst *anachronological* feature of the whole matter is that by the effrontery of *reversing* the latter (later) method, back to the Saviour's time, it has been made actually to supplant what certainly was the ancient Jewish system of his own day, and which he actually came to fulfill! How on earth can the anniversary of the 17th day of the Vernal Moon of A. D. 29, which that year fell upon Sunday, March 20th, be kept every year on a Sunday? We had much better keep the monthly date out and out, March 20th, as we do in matters of age, etc., than always force our anniversary to a specified week day, the first Sunday after the first calendar full moon that must follow a specified day of the month (March 21st) and that a wrong one,

One might as well keep his own birthday always on the first Monday following the second Calendar New Moon of the Julian Year, because forsooth February 3rd, the actual day of birth in 1851 A. D., happened to fall upon that day of the week. To do this would be to keep neither *solar* nor *lunar* time, but to flounder into a mongrel confusion of times and seasons.

\* \* Nevertheless let it be noted that as usual with whatsoever the enemy has sown, there is wheat amid the tares of the Nicene Rule, or rather it sowed tares amid the true wheat that it left: SUNDAY *certainly was the week-day of the Resurrection, and the eve of the Vernal Equinox was also its ACTUAL SEASON!* The Romans had preserved that much of the TRUTH but mixed it with arbitrary error, and it was to that recurring fact (a Sunday Vernal Equinox in so far as mere *Solar* chronology is concerned) that they might have been justified in particularly honoring at least every 28th year, for at this interval dates actually do repeat their week-day in each century. Again, in a Passover Week, faithfully kept according to strictly lunar time, and it can be kept correctly on no other scale) there must always be one Sunday which could have been honored as the High day of the "Passion" feast, in that it was the weekly anniversary of the original fact. But to enforce a yearly *luni-solar week-day* anniversary! was to mix wine and oil and water, and spoil all together with all else that the mixture moistened!

\* \* When we reckon from 753 A. U. C. for the beginning of 1 A. D., we find January 1st of the year 33 A. D. falling in the latter part of the year of Rome 785 (from January 1st to April 21st of the Julian form (J. P.) of the year) with year letter D for the Calendar (*i. e.* indicating January 1st as Thursday) and April 5th belonging to Sunday of the 36th *Anno Christi*.

But when we reckon from December 25th, 750 A. U. C. (at which time the *Nativity* actually took place, and at which time the *Anno Christi* count properly begins) we find the beginning of 33 *Anno Christi* falling to the latter part of 782 A. U. C. (from December 25th to April 21st of the Julian (J. P.) form of the year) and usually taken by chronologists to correspond to 4743 J. P. with a year letter A for the calendar (*i. e.* January 1st = Sunday) and the 9th of April belonging to a Sunday of A. D. 30.

All of which, by going back just one year along the calendar, brings the beginning of 32 *Anno Christi* to the latter part of 781 A. U. C. (December 25th to April 21st of the Julian form of the calendar) with the year letter B to indicate January 1st as Saturday, and the 17th of March belonging to a Thursday of A. D. 29, it also being the 14th of Nisan, and thus Nisan

17th being Sunday the 20th of March at and on which, in the 16th year of Tiberius Cæsar, we believe, and believe that we can prove, the Resurrection of the Son of God took place.

As a matter of fact, to be shown in due season, the Saviour died at the exact age (so near as may be expressed in years) of  $31\frac{1}{2}$  years of age, *i. e.* in his 32nd year. He was "30 years old" in the first quarter of the 15th year of Tiberius Cæsar, and of course entering in upon his 31st year as to current time. He died in his 32nd year, and two days before the end of the 7th month of the 16th year of Tiberius.

Any one may count this matter for himself upon the Harmonized Scale of Time, Study No. Ten, pages 88 to 91, and so long as he agrees that 4714 J. P. is equivalent throughout to 1 A. D. he can arrive at no other result. And if those who dispute the assertions (yet to be further proved) that the Ministry of the Lord was but one year long, and that his vocation as a Priest was but 62 literal weeks in duration, and still agrees with us that the year 30 A. D. was the equivalent of 4743 J. P., but insists on placing the crucifixion *there* because of placing the death of Augustus in 14 A. D., then it must follow that if in future Studies of the Our Race Series we shall set forth an overwhelming array of testimony to the fact that Augustus died one year earlier, *i. e.* in 13 A. D., it will also follow that he must then run the date of the crucifixion back one year, and so agree with us that it did occur upon the 29th year of the Christian Era, and on Thursday, March 17th.

\* \* The letters B. C. indicate the years prior to the Dionysian commencement of the Christian era, and show that the date so designated is to be reckoned before the fixed point in time (Jan. 1st Julian period 4714, in Olymp. CXC.V. 1 or 777 Ol., in 748 Nab., and in 3999 A. M.) to which all eras have been adjusted by Christians since the introduction (A. D. 532) of the "Era of the Incarnation," according to the reckoning of Dionysius Exiguus.

\* \* It is not to be supposed that these matters can be understood without closely applied thought, nevertheless the object of Study No. Ten, was to put before our readers a ready Scale of Time, so perfectly adjusted to the years of different eras, that they can verify for themselves all the statements made concerning Time. We are satisfied that *anyone* who is fairly accurate, and can perform the "Four ground-rules of arithmetic," can open that Study at page 88, and follow us, forward or backward, from the line dividing B. C. from A. D. Don't say, and don't think, you cannot until you have actually *tried*, and even persisted in the effort. It is much simpler than you think!

\* \* \* For instance: The Saviour was born in December 3996 A. M. That was in 4 B. C., *i. e.* towards the end thereof, as one may see by glancing across the page (88). Now, When must he have been "30 years old?" This is easily determined by counting forward thirty Decembers, and the count will inevitably bring you to the year 4026 A. M.—*if you can count straight*—suppose you try it. What follows? Why, simply this, that December 4026 A. M. at which Jesus Christ was "30 years old," and soon after which he was baptized by John, must have fallen in the 15th year of Tiberius Cæsar, which Tiberian year began on the preceding August 19th, and therefore in 4025 A. M. Now put your finger just above September 4025 on the scale and say "The 15th of Tiberius Cæsar begins here." Now where did the 1st of Tiberius begin? Why, count back and you will perceive that the 1st of Tiberius must have begun in August 4011 A. M., *i. e.* in 13 A. D., as many (most) old school chronologists maintain!

\* \* \* Now if your own count verifies what we claim, don't let any one disturb your mind hereafter, unless they can show grounds wherefore our scale of time is erroneous, and if any one attempts to do so demand his reasons. See whether he agrees that 1 A. D. was 4714 J. P., and that 1 *Anno Christi* (Nativity) began in 750 A. U. C., etc. Finally if you cannot detect the fallacy of his argument send the elements of his contention on to us. We are making a collection and will add the objections to our file to be duly answered in turn, and when and where necessary.

\* \* \* Let us now consider the Nativity:—  
 "And it came to pass in those days [the 25th 'Octavian' year, 3993 A. M. = 7-6 B. C.] that there went out a decree from Cæsar Augustus that all the world should be taxed" (enrolled, in the 28th year = 745 Nab.). Now this taxing was *not actually enforced* until Cyrenius was governor of Syria, in 11 A. D. which was the "37th of Augustus." Nevertheless all went to be taxed (*enrolled!*), every one unto his own city (as directed). "And Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David), to be taxed, with Mary, his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered" (Luke II. 1-6). Now this enrollment took place in 750 A. U. C. for the 28th year of Cæsar, on the "Octavian" scale, *i. e.* from the actual date of the Battle of Actium (Sept. 2 B. C. 31) would fall in 750 A. U. C. Note now that the Dionysian Reckoning, (*i. e.* the Common Christian Era now in use), *erred* in making the 28th year fall in 754 A. U. C. by reckoning from the 1st

year of the era of "Augustus" (727 A. U. C.) when the Emperor adopted the name of Augustus, in place of that of "Octavianus," in the 5th year of the "Octavian" era, thus choosing a year which was actually *four years later (after) than the true date as observed by the Early Christians*. It is on this account that we have the common year, 1 A. D. of the Dionysian era, placed four years after the date which agrees with the Gospels—and this, too, is fruit from the wild olive tree! And it is on this account, and upon other counts, that we have raised the cry, "Back to the ancient landmarks! Back at whatever cost! Back at once, and way back!" We can never stand upon a firm Chronology until we do this, and we shall so stand just as soon as we do. We are moving thither, and remembering Lot's wife!

\* \* "Tertullian, Julius Africanus, Hyppolytus, Lactantius, the Computus Paschalis, Augustin, in short, all those writers who assign the Crucifixion to either of the years 29, 30 A. D. 15th, 16th of Tiberius, must of necessity have supposed that from the Baptism to the Passion was but one year, or little more. It is needless, therefore, to search their writings for express testimonies to that effect." *Brown's Ordo Sæclorum*, p. 83.

\* \* "The fact that the full moon of March 18th A. D. 29 preceded the Vernal Equinox by about three days, to our view only renders it the more suitable as the (antitypical) Paschal date, since it brings the Resurrection and the Vernal Equinox into close proximity. What more probable than that the NEW year, dating from the Vernal Equinox, and the NEW ERA, dating from the glorious resurrection took place in the morning before sunrise, and if in this month, but some hours before the sun entered the equinox of Spring." *Guinness*.

\* \* "The nearer the bone the sweeter the meat." "Treating of his Passion," says Clement of Alexandria (one of the early Christian writers who flourished towards the end of the Second Century A. D.), "some say that it took place in the 16th year of Tiberius Cæsar." Now note that, as St. Luke says, the Preaching of John and the Baptism of the Saviour occurred in the 15th of Tiberius Cæsar, the short time for the ministry was a very early matter of belief, and by no means one of our own origination. Clement also makes mention of the 25th of Phamenoth (about March 21st) in this connection, and the Resurrection was, so near as may be, just before the date at which we, in our own much confused solar scale of time, locate the Vernal Equinox. It was fitting to all the teachings of "the Gospel in the Stars," and the lore of the Magi of all primitive nations that the *real* birth (as well as the

2nd birth = resurrection) of Him who is the Beginning of the Creation of God should occur at just this season!

\* \* \* Now Clement further states in "Stromata," Book 1, ch. XXI., as follows: "Our Lord was born in the 28th year, when the first census was ordered to be taken in the reign of Caesar Augustus (750 A. U. C. = Olymp. 194.2 = 774 Ol.) and to prove that this is true, it is written in the Gospel by Luke as follows: 'And in the 15th year, in the reign of Tiberius Caesar, the word of the Lord came to John, the son of Zacharias,' and again in the same book — 'and Jesus was coming to his Baptism about 30 years old' (Luke III. 2, 3, 23 and so on) AND THAT IT WAS NECESSARY FOR HIM TO PREACH ONLY A YEAR! This also is written, 'He hath sent me to proclaim the acceptable year of the Lord' (Isa. LXI. 1, 2). This both the Prophet spake, and the Gospel. Accordingly in 15 years of Tiberius, and 15 years of Augustus, so were completed the 30 years *till* the time (of his Baptism at the end of the 69 weeks of lunar years, which began with Nehemiah, after which) he suffered" for 62 literal weeks, and then became our Passover!

\* \* \* From the expression "The acceptable year of the Lord," in Luke IV. 19, many of the ancient fathers, including Origen, arrived at the conclusion that his ministry lasted but one year. Prophecy required this. Our Saviour is called "Christ our Passover" (I Cor. V. 7) and is looked upon as the true Paschal Lamb; consequently, it was *not only necessary that he should be sacrificed at Jerusalem, on the 14th day of Nisan, but that he should be a Lamb without blemish, and of the first year (Exod. XII. 5) which would inevitably indicate that his active ministry was to last but one (full solar) year.* Wm. M. Page, "New Light from Old Eclipses," page 180.

\* \* \* The 62 literal weeks of the Saviour's Ministry, elucidated in Leaflet No. One, opened with his Baptism on January 8th, A. D. 28, which was also the 22nd day of Tebeth in the 4026th year of the Genealogies of the Sons of Adam. Now this noteworthy event was "immediately" followed by the forty days of retirement in the wilderness. They date from January 8th and end on Tuesday, February 17th, which was also Tuesday the 3rd of Adar. The next 26 days (making 66 in all or 10 weeks less 4 days) are silent ones, undoubtedly of rest and peaceful contemplation, for Satan had forsaken Him, and Angels ministered to all His needs. Their termination brings us to the Sunday, March 14th A. D. 28th, which was also the 29th of Adar, *i. e.* the last day of the Ancient Hebrew Luni-Solar year.

Now it was upon this very day that the Jews sent Priests and Levites unto John, asking him, Who art thou? And he



faithfully bare record that he was only a Herald, crying, "Preparation!" in the wilderness (Matt. III. 11-12; Mark I. 7-8; Luke III. 15-18; John I. 19-28). And all this was at Bethabara (*The Place of Passage! The Fording Place!*), *beyond the Jordan*, and the date, and the place, and all the circumstances were thus in perfect keeping with the unfolding of Eternal plans; for then and there "the old order," that of "The Law and the Prophets," which "were until John," went out with him. That there was a brief overlap is of no consequence in that the new beginning was at hand.

Now "the next day," Monday, March 15th, was the 75th day of the Solar Leap year, 28 A. D., and was also Monday the 1st of Nisan of the New Sacred Year, the 67th day of the 62 literal weeks (*i. e.* of the 434 days from Messiah's "anointing" to his "cutting off"), and upon it John, seeing Jesus coming to him, bore open witness unto all that He was THE CHRIST! (John I. 29-34).

And "on the morrow" which was the 68th day the 62 weeks, to wit: Tuesday, March 16th, (the 76th day of the Roman Solar Year, *i. e.* the 2nd of Nisan) John again saw Jesus, and said to two of his own disciples who stood near, "Behold the Lamb of God," and they followed him (John I. 35-51).

Now "on the 3rd day," of course of Nisan, which was the 69th day of the 434, to wit, Wednesday, March 17th (the 77th day of the Julian form of the year as we now reckon) the Marriage at Cana took place, and then and there did Jesus make a public "*beginning* of Miracles," and "manifested his glory. And his disciples believed on him" (John II. 1-12). And it was a fitting day Chronologically, on which to thus begin the brief course of his public work, for 434-69 is 365! There were thus left to Him just 52 weeks and 1 day, a single solar measure, with the termination of which the 62 weeks were also ended!

We cannot here disclose much of the harmony and fitness as to time and season with which the whole, and all the parts, fitly joined together, of this remarkable period, ran on and out, but must move directly to its termination. Three hundred and sixty-five days forward from Wednesday, March 17th A. D. 28, fetch us to Thursday, March 17th A. D. 29, which was also Thursday the 14th of Nisan, the Day of Preparation for God's Own Passover!

Here the 434 days of the Saviour's personal Vocation and the 365 of his actual Ministry terminated. It was just 360 days from the date of his arrival at Jerusalem the year before, and 354 days from his interview with Nicodemus. The situation, alas! had sadly changed, or rather, since all these things were duly ordered in the counsels of Jehovah, events had moved

with unalterable certainty unto their "set time" as of old laid out, and the dread day of wrath, whereon the Lamb of God was slain for Our Salvation, was at hand!

And now at once, even as it was written, (Dan. IX. 26) "after 62 weeks," was "Messiah cut off, *but not for himself!*" Even upon that very Thursday, midway (*i. e.* at 3 P. M.) between the two evenings (*i. e.* 12 M. and 6 P. M.) the whilst mistaken Judah, having groped her way home from that dread scene, was busy perpetuating a worn-out custom in that she had herself unwittingly fulfilled the type itself.

Verily there is no escape from the import of these wonderful figures, they are simply irresistible and take full possession of the understanding heart. Before them we can well afford to cast away all preconceived, and misconceived, ideas, and join the host of the faithful, in all ages, who are taught of God, in humble gratitude unto the Giver of all good things, and the wonderful Forgiver of all evil ones!

And verily all such as do resist conviction here, upon the ground of fancied difficulties based upon the tangled conditions of a school no two of whose disciples ever gave an identical interpretation of all the chronological matters involved, nor could offer a sound reason for the faith they vainly strove to fix on facts that would agree along the whole line of time, aye, verily, verily, do all such forego far more of joy than can be measured.

Now the array of similar facts *which we have yet in store*, against the set time of their disclosure, makes so complete a mosaic of proof, clothed with such rounded fullness, and so beautiful in harmony, that we promise those who will have patience with us until we can present it to them, a full and perfect continent whereon to stand thereafter in the perfect satisfaction of conviction.

\*\* This chronology is further confirmed by the line of the 2300 years cycle. For instance the exact time of passover new moon in 1844 A. D. was as follows: Astronomical time of true new moon at Jerusalem, Tuesday, March 19th, 2h 39m. Phasis by the *modern* Jewish Calendar, Thursday, March 21st, First of Nisan. *New moon* thus fell on March 19-20 in 1844, and by the 2300 years cycle, it fell on the same date in the year 457 B. C. (3542 A. M. Date of Ezra Artaxerxes 7th). To this be it added, that if the Supreme Passover was on March 18th A. D. 29, the Resurrection day was March 20 (O. S.) With this month of Nisan, and Resurrection day, and Vernal Equinox, what a grand series of dates begins! (Compare *H. Grattan Guinness*, "Approaching End of the Age," page 535). "This was the month of Israel's Exodus from Egypt, of Abraham's departure from Ur 430 years before. In this month the Tabernacle was first reared,

In it Israel crossed the Jordan. The fact is volumes could not contain what could be written here in demonstration that the heart of the focus of the Eternal cycles receives and sends out the seasons at this point of Spring.

\* \* Those who contend in one breath for a 14th of Nisan with the Sun in the "sign" of Aries (ignoring altogether the Constellations from which the shifting signs derive their name and significance) and in the next breath place their original Easter (better call it Wave-Sheaf Day) way down in April (long after the actual Vernal Equinox!) are surely unequal in their judgment as to the fitness of things. If Spring means anything; if there be any fitness in seeking for the Messianic date of Resurrection at its eve or "first point;" if the groping after truth of even the Nicene Rule, itself, which hugs to March 21st (why?) means anything, what have we to do with April anyway? However, April is bound to come out upon a Lunar calendar at times. But this is the very reason why we insist, for mere fitness' sake, that the actual date commemorated was not in April, and maintain that we are naturally to look for it as near the Vernal Equinox as possible. On general principles then we find "an April moon" to be traditionally objectionable, distasteful in all of its associations (April 1st—"April Fool's Day," the Pagan era A. U. C. beginning April 21st, the original Easter of Papal Rome being April 9th for A.D. 30, and April 17th for A.D. 29). We do not believe the eternal law of fitness has any exceptions.

Aside, then, from cool calculation, merely verifying that of predecessors and based upon an answerable array of facts, the gist of our position is this: That of several dates offered for selection, all other things being equal, the human mind will inevitably fix upon that one which satisfies the *whole* "Law of Fitness," so soon as it appreciates the full force of the several co-ordinate elements involved. For ourselves, then, who do not recognize the possibility of any accident; who have found "The Law of the Lord perfect," and who scan the Heavens and study the Cycles for the philosophy of their declarations, knowing with David that "in them hath He set a TABERNACLE for the sun," we look to the House of Spring, even the beginning and the end of the circuit of the Sacred Year, to the very eye or eve of the Vernal Equinox, for the Gethsemane Sign of the Son of Man. If anyone finds a satisfactory stopping place in April and so ceases his search thereat, we must part company, as we shall move further East, even to the point where the Magi saw His star at its rising, and to the corresponding region in the *interior* celestial Heavens from whence the Hosts thereof perceived Him *coming back* to the glory which was His with God at the Beginning!

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**.

## Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

### OUR RACE ITS ORIGIN ITS DESTINY SERIES.

#### On Hand: Series I. 1891.

- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons.
- No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Ahaz.
- No. 3. THE PHILOSOPHY OF HISTORY; Tea Tephi, Jeremiah's Ward.
- No. 4. THE SECRET OF HISTORY; The King's Daughters—Flight of David's Line.

#### On Hand: Series II. 1892.

- No. 5. THE RENEWAL OF HISTORY; Eochaidh the Heremonn—The "Scarlet Thread."
- No. 6. THE FACT OF HISTORY; The Deluge and the Advent—Proof and Guarantee.
- No. 7. THE HOPE OF HISTORY; The Crisis, and the Millennium—At Hand!
- No. 8. THE RIDDLE OF HISTORY; Saint Paul and Daniel Interpreted.

#### Also Ready: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Objections.
- No. 10. THE MEASURE OF HISTORY; Chronology.

#### Next Issue.

- No. 11. THE TRUTH OF HISTORY.
- No. 12. THE

They are in close touch with the times and answer the momentous questions: *What think ye of the SAXONS? Whose Sons are they? and How do they fulfil the PROPHETS?*

New edition now ready. Studies of 1891 and 1892 consolidated, 8 vols., 2520 pages, illustrated, price 75 cents each. \$2.00 per series of 4 vols. Special offer, \$3.65 for the consolidated set of 8 vols. These works contain the gist of a whole lifetime, and the consolidated offer enables you to secure the published results of two full years at the rate of a penny a day for one! NOTICE:—Subscription to forthcoming (11) series (1893) \$2.00. We offer to liberal investigators the following extraordinary opportunity, to wit: On receipt of \$5.00 we will mail you the 10 volumes now ready and the forthcoming (1893) Studies (2 vols.) on issue, and we guarantee to you a FEAST. "The proof of the pudding is in the eating," and we ask you to examine these remarkable and absorbing volumes for yourselves, rather than assent any longer to the ridicule and condemnation of prejudiced critics whose only object is to prevent investigation. Judge "righteous judgement" rather, for in verity there stands a Crisis at the door.

N. B.—Send stamp for circulars, or 50 cents for a sample volume.

OUR RACE PUBLISHING CO.,  
New Haven, Conn.

These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of his latter day testimony.