

THE OUR RACE

NEWS-LEAFLET



"The King's business requires haste."

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N.B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

CONTENTS:

ODDS AND ENDS.

What We Think About Matters.

WE TOLD YOU SO.

March 20.

We are trying to catch up.

This year, 5895 A.M. = 1897 A.D., is sure to be important.

Watch its Quarter days—*i. e.*, the Solstitial and Equinoctial dates. Great events, on certain scales, always agree with these punctuations, and, as to the numerical sequence of the years, follow the measure of History (Studies Number Ten and Fifteen) and the Canon of History (Study Number Seventeen). They are correct, no other system is correct, because no other will harmonize with the records. When you fail to receive your Leaflet or Study on time go back and review one of the former Studies or Leaflets. No end of times did we revise them; we guarantee that every time you review them you will catch a new idea, or improve one of ours. Send us the improvements. This is your work as well as ours. Yea and moreover, altogether yours. We are merely suggesting brand new and grandly true outlines.

* * *

The Rev. George M. Cox, of Tuscarora, Ontario, sends us the following Dialogue, and a set of Twelve Dilemmas, in which the denial of Israel's deportation involves its advocates.

His letter of transmittal is as follows:

THE PARSONAGE, TUSCARORA, }
CO. BRANT, ONT., February 18, 1897. }

DEAR MR. TOTTEN:—I venture to write you in regard to the attacks now being made by Wellhausen and others on the theory of the expatriation of the Ten Tribes B.C. 721 and subsequently.

There appears to be an effort to confine the deportation to the 27,800 odd whom Sargon the Later speaks of on his inscription as taken away on the fall of Samaria, B.C. 721.

Without going into authorities, I send you some of my ideas as to what this new (?) theory appears to require and involve.

It was raised by President Robert Ellis Thompson, S. T. D., Philadelphia (a sociological writer), in the Sunday School Times, in a signed article (which I have not been able to see) of 23d May, 1891; but recently he has characterized the Loss of the Ten Tribes as a fiction of the Middle Ages.

I wrote to the editor of that largely-circulated paper, but he appears to leave it in the hands of President Thompson, who maintains his position.

I have written to "Oxonian" about the matter, and he says the contention must be met and that he will look into it.

Having much faith in your ability I send you the enclosed, and should be glad of any suggestion from you, as the position taken by Prof. Thompson is virtually a general challenge to the world.

I invited his attention to subsequent deportation under Esarhaddon, but he says he knows of none, and that Prof. Pinches (British Museum), LeNormant and Sayce know of none.

I send an extract from Prof. Pinches. If you have not time, or do not care to use what I enclose, kindly return it, if possible, with your opinion, long or short.

I am, dear sir, yours faithfully,

REV. G. M. C.

Theophilus G. Pinches, M.R.A.S.:

In 727 Shalmaneser IV., in consequence of Hoshea's alliance with So, King of Egypt, began the siege of Samaria in 724, but as he died in 722 it is supposed that the city was taken under Sargon, the later king of Assyria, who carried its inhabitants, 27,280 souls, into captivity.

The rest were allowed to retain possession of their land, however, seemingly under Assyrian governors.

Prof. Pinches says that the capture of Samaria might easily have taken place in the reign of Shalmaneser however, especially if the siege had been begun in 724 B.C. In this case Fried Delitzsch would be right in reading Samaritan (Heb. Shomron=Samaria), instead of Sabarain, in the Bible Chronicle.

A DIALOGUE.

(SCHOLAR AND PEDAGOGUS, conversing).

PED.—Israel (the Northern Kingdom mind)

Was not deported. No! 'twas left behind.

SCHOL.—What! *left*.

PED.—Aye, *left*. The S. S. T. hath said it,
(May Ninety-one, Day 23) I hope you've read it?

SCHOL.—Yes, — but the Bible!!

PED.—Friend! be not contorted.

The Bible's in a Polychrone condition,
Taken to pieces. Suffering a transition;
H—p—t and H—t, will have a new edition.
With snap and style,

Will take the present "thing of rags and patches,"
Elohistic screeds, and Jehovistic snatches,
Combine them, braze them, solder, stick and rivet,
And give ye something tighter than a trivet.

SCHOL.—But Israel *not deported!* Seer and sage and prophet,
Have warned and wept their fate and told us of it—
In Chronicles and holy Kings we read,
That Israel was borne away indeed.
Josephus and the Talmudists are certain
They passed beyond the dark Assyrian curtain.
Ravaged by crime and honeycombed and eaten,

By Tiglath, Sargon, Shalmaneser beaten;
 Swept by the latter broom of Esar-haddon,
 With sword and fire—the pictured arras madden
 The amazed spectator of their woes and weeping;
 In Khorsabad behold the horses leaping
 Like "evening wolves" upon the trembling prey
 —Read well the rune how Israel went away.
 For three long years the hordes of Sargon plundered
 The famished land (by Jeroboam sundered),
 'Mid falling walls and smoking towers of dust,
 'Mid shrieks and groans and crimes of blood and lust,
 The withered remnant shackled, cursed and scarred,
 Forth on their age enduring journey fared.
 In Britain's treasure house—the bricks and stones
 Dug out from burnéd beams and calcined bones
 (Plate 70 and Esar-haddon's roll)
 Reveal what these colossal burglars stole.
 And it's a dream. The S. S. T. hath said it
 In their Notes Sociological. I read it.
 Poor Edersheim and Farrar Smith and Porter,
 And many another ancient and exhorter,
 Your works, alas, I fear are so much jargon,
 'Side of the S. S. T. and stone of Sargon.
 And oh! Josephus, what wast thou a thinkin',
 Of what narcotic, Jew! wast thou a drinkin',
 That with thy stylus, reed or calamus
 Thou must of Israel's history make a muss?
 Bewail Josephus! and historians Modern
 Another set of 'Tinkers now are sodder'n'.
 Burn up your books, retract, confess, repent,
 Draw in your horns, read S. S. T. Assent.

The foregoing is excellent. Knowledge verily will perish
 with the *Sunday School Times*. We venture to add the fol-
 lowing:

Greater than Dan'l? wall, I vum!
 Not heard that Dan'l's race is run?
 Subscribe at once; nor money, only, but your sense,
 Unless to Wisdom thou'dst give fell offense.
 The Higher Critics now are in full sway,
 The reign of *Faith* hath had its day;
 Once more on Shinar's plain men build their fane,
 'Tis fashionable now to worship Cain.
 Come, children, and be catechised,
 The Sunday School's reorganized,
 An' teachers must be up to snuff, er
 They will ne'er be priests of Nuffar.

But aside from doggerel, pardonable ^{***}surely in the face of such dogmatic stuff and presumption and now passes for conclusion, Mr. Cox resumes the burden of impregnable defense as follows:

WHAT THE DENIAL OF THE DEPORTATION OF ISRAEL 721 B.C.
(*circa*) APPEARS TO INVOLVE.

Twelve Dilemmas.

1st. It involves the necessity of ignoring, twisting or belittling some of the plainest and most lucid historical statements of the Bible.

2d. It traverses the consensus of opinion contained in the extant writings which have emanated from the literati and professed teachers of the Palestinian Jews, and those of the Eastern or Babylonian Diaspora (see Edersheim, *Life of Jesus the Messiah*).

(a) As to the deportation of the Ten Tribes.

(b) As to the ethnology of the peoples who succeeded them B.C. 721 (*circa*) in the land of the Ten Tribes. (Writings of Ezra and Nehemiah *vs.* the Samaritans).

3d. It fails to account for many extraordinary facts, such as:

(a) The subsequent prevalence of wild animals in this once well-cultivated land.

(b) The attitude of the Samaritans to the Jewish High Priest and temple.

(c) The disuse of genealogies.

(d) The constant use of the name "Cuthim," applied to the Samaritans.

4th. In the teeth of prophecy and history it implies that the Northern Kingdom dwindled away and in time became extinct on its own land.

5th. It fails to account for the disappearance of "Ephraim" (as the name of a commonwealth) from the Jewish writings sacred and secular at or before the downfall of Judah B.C. 606 and subsequently down to the present time.

6th. It fails to explain (1) why Jesus virtually denied that the Samaritans had the oracles of God, "ye worship ye know not what," "Salvation is of the Jews," to *whom* "were committed the oracles of God" (Rom. iii. 1). (Note also Acts viii. 9). (2) Why Jesus, when expressly sending his disciples to the lost sheep of the house of Israel, cautioned them against going to the Samaritans (Matt. x. 5). (Antagonism of Ezra and Nehemiah to Samaritans).

7th. It totally fails to apprehend the state of weakness, wickedness, crime and anarchy to which the Northern King-

dom had been reduced before the siege of Samaria, as vividly and overwhelmingly depicted in the prophetic indictments, and also the successive depletions of the land by deportation and exaction. (See Farrar on the minor Prophets; Edersheim on Samaria, etc.)

8th. It ignores the well-known policy of the Assyrian Empire, especially of its later days.

9th. It requires the narrowest literal reading of the monuments, building a large theory on a small fact, taking as final statements which may be easily explained, reversed, or supplemented, by further discovery, and which in any case are too short and vague for the decisive construction given to them.

10th. By a venturesome assertion it defeats, as far as I can see, effaces the whole trend of Prophecy regarding the future of the Northern Kingdom, treats the prophets in effect as a set of meaningless, incoherent babblers, ties the stone of Sargon about their necks and sinks them to the bottomless pit of unbelief.

11th. It refuses to profit by the light thrown by the analogies of history, not only in the cases of Oriental despotisms, but in those of modern civilizations, as to the effect of conquest followed by the colonization of the countries conquered.

12th. It directly controverts the grand mass of opinion, emanating from a thousand and more of the ablest and honestest minds, contained in cyclopedias, dictionaries, commentaries, histories, essays, monographs, paragraphs, and all manner of dissertations as to the expulsion and scattering or loss of the Ten Tribes and cesser of the Northern Kingdom not only politically but actually.

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COMMENTS.

13th. We find little to add to this array of fact save of course our own endorsement. The original objection of Professor Thompson has already been discussed in Study Number Nine (pages 340-343). It is founded upon a confusion of the terms "Jew" and "Israelite;" upon a failure to see that there were several deportations (II. Kgs. x. 32; xv. 29; xvii. 6) as consecutively set forth in Study Number Three (pages 130-153), and in a perfectly reckless disregard of the accord of all the first-class evidence, and of the agreement of all the cloud of witnesses down to this very generation. Surely the adversaries of truth show that they are in a bad way by renewing this attempt to *nolle* the case of Lost Israel altogether, and by their resort to experts (sic!) and to gerrymandering in order to escape inevitable discomfiture. The testimony of Josephus (Antiq. B. IX. c. xiv. 1; B. X. c. ix. 7) and of Esdras (II. (IV.) xiii. 40-

50) is not to be set aside by such transparent *nonsense*; the plain statements of the Bible are not to be contravened by any kind of special preaching. The Higher Critics apparently know that they have a very weak case all around, and are merely repeating history (Matt xxvii. 5-9, 60). If they "win out" on such methods we win in!—*fiat justitia, ruat cælum*; we can stand if they can. Finally the Philadelphia *Sunday School Times* is welcome to the constituency that submits to such stultification of history, not to say to those who agree to such deliberate denial of the Scriptures themselves. The time is at hand when those who have suffered at the hands of all such "Doctoring" of the truth, will be forced to pay them double, and render back according to the motto "*de causa ventis*—none given, none given."

* * *

It has been said, because of gravity that "What goes up must come down." Yes, but there are two ways of looking at everything, consequently it is equally true that "what goes down must come up." There is a first resurrection (according to our grasp of the philosophy of Revelation) to all things—else how could there be a restitution of all things. Well, then, and if so, there is a doctrine of Hope that is not to be disconcerted by the short sight of the few, but is to be buoyant with the hope of all. We know there is a second death—and its position is a deep one—but ere that we all live again in the gladness of Christ, who is the seed promised to Eve. We all die in Adam, it is equally true we must all live in Christ, not necessarily always and forever after that first restitution, but for awhile—and under the rod—"judgment" is the Greek word *Krisis*, not "damnation." And when judgment is in the earth "righteousness shall abound." Now all this may be foolishness to many, but it is surface-reading and that is safe; for mercy aboundeth more and more and over all—and all are condemned that He may exercise it unto all. What therefore goes down must come up—at least once. Thank God, some things never go down a second time, Truth, for instance, must rise, who shall destroy it a second time? And in so far as our work is in line with truth it must die in order that it may rise unto its *increase*!—it follows the law of seeds, and it has a body for to-morrow, which the Lord will provide.

A REQUEST.

"My subject, as leader of our Christian Endeavor meeting, is 'How to Strengthen our Faith in Christianity.' and the reference given is St. Mark ix. 14-29. I would like to have views other than my own on this subject to read before the

meeting, and herewith ask you to briefly give yours, with permission to quote your name, and oblige.

"Most Respectfully,

"H. E. S."

THE ANSWER.

Dear Mr. S.—I am old-fashioned in my beliefs, and take "the Bible as written and for the purpose written." I believe in a personal devil with all that this implies, and in "principalities and powers"—his legions against whom we contend. If I disbelieved in "obsession" and "possession" I would have to disbelieve in all else in the New Testament. It is a modern "fad" of disbelief to explain away "made up" difficulties. I find no difficulties in the texts referred to, and take them as solid facts, necessary facts, and I repudiate any explanation that apologizes for such cases as being cases of something else than what they purport to be. "Devils" existed, and *exist*; "possessed" and *still possess!* Not a few now-a-days are worse than those we read about. The man who reads the papers between the lines will come across numerous cases, where, had he lived 1900 years ago, the interpretation would have been a direct assignment of the effects to the *Devil* as a cause. They were right, we are not, in our avoidance of the issue.

The next step is to deny God and his angels, and it is a natural step for those who deny the devil and his train; there are spirits and unclean spirits, angels and devils, and they contend for souls to-day as they did in Bible times. This is not spiritualism—I have no faith in that—all of its paid and professional manifestations are demoniacal.

Generally therefore I see nothing to-day on the text save to hear it and accept it—and to pray with fasting lest we too enter into similar contentions. Strengthen your faith in the Bible by having faith in it as written.

MR. RUSSELL.

A brother writes us on the date of November 18, 1896. "By the way, have just ended a long correspondence with Russell; he has had to throw up the sponge on both the 3½-year Ministry and Friday Crucifixion." We are very glad to hope this is so, and to trust that Mr. Russell is awakening to his responsibility and to the great good he can yet do by a fair review of the entire Chronological field. We have no animus whatsoever against Mr. Russell, and had never taken up the dispute with him had it not been for his initiatory challenge which was based on wrong premises.

"666"

Query: "I have heard that the ominous number 666 appears upon the *present* Pope's crown. Is this so? and does it not prove him to be Antichrist?"

Answer: It is not so, nor is any such evidence necessary; but an inscription to this effect, "*Vicarius filii Dei*," "The Vicar of the Son of God," was once (and perhaps is yet)? over the Vatican gate. Its numerical value is $V + I + C + I + U, + I + L + I + I, + D + I, = 5 + 1 + 100 + 1 + 5, + 1 + 50 + 1 + 1, + 500 + 1 = 666$; moreover Pagan Rome lasted 666 years, and the term has always dominated the Chronology of Rome, and of the Papacy. It also measures the name of the man Romulus who founded Rome, and of the wild olive or Latin Church in Greek. There can be no doubt but that 666 fits the papacy.

Romrith (Heb.) = 666; *Romanus* (Heb.) = 666; *Latinus* (Greek) = 666; *The Latin Kingdom* (Greek) = 666. Some say the motto *Vicarius filii Dei* is still on the Pope's mitre. We do not know as to this.

THE POINT OF VIEW.

A stranger writes to us that "he *dosent* like our literary style." We do not find from our records that he has pursued it very deeply. However we have no complaint to make as to another man's preferences. As to our style we cannot help it, it comes with the goods. It is very much like our hand writing. We were once way up in chirography, but all the temper has been taken out of it by over-work, and as we once wrote a friend, has been put back without oil. There is temper enough left in our pen to cut chalk, and that is above the average in these days. Meanwhile our compliments to this particular correspondent whose own style is certainly polished! And in general a word: the Lord did not ask the first Christian century its opinion of classic style when he selected a few fishermen and publicans to bear evidence as to facts. He chose common men, for he chiefly desired to reach the bulk of those whose minds are also simple, or common, and thus unbiased. So in these days when "hunters" and not fishermen are chosen to be "hunters of men" and not "fishermen," style is of small moment. Our style was long ago (Study Number One, page 258) pronounced too enthusiastic, *i. e.*, we wrote as if we believed in our theme! Alas! what a ridiculous mess some people make of active faith in anything; as if one could dry up his thankfulness for truth and desiccate it as if it were a codfish. These people take offense at "old truths in new faces," and shut their eyes to "more light," as if it were a novelty, *i. e.*, they are not

open to conviction, and condemn this state of mind in others. Bah! Rats!

* * *

The New York Sun of March 2, 1897, editorializes as follows: "The Rev. Dr. Cuyler, representing the Presbyterians at the semi-centennial anniversary of the Calvary Baptist Church on Sunday, spoke thus with reference to the Bible:

"I congratulate you that in an age of destructive criticism you have adhered unwaveringly to the Word of God as written in this Bible. Christianity has got to sink or swim, survive or perish, by that blessed Book."

"Undoubtedly the basis upon which Christianity rests is faith in the inspiration of the Bible as the infallible Word of God. But how can that essential faith remain, with nominally orthodox theologians teaching that the Bible is a book of fables; as, for instance, the story of Jonah and the whale!"

WE TOLD YOU SO.

Now the foregoing is a "parry and a *riposte*."* That is, the New York Sun is agnostic (not to say, out and out, *antagonistic*) in its religious position. It takes advantage, therefore, and very wisely, of the accursed Judas-kissing spirit that is betraying "Faith" in these latter days, and voices the natural, common-sense conclusions of all independent thought as to the eventual outcome of an admission of Mr. Abbott's merely echoed views. Down goes the inspiration of the Bible, and, with it, down goes any well-founded Hope, if Fables are to take the place of Facts. The New York Sun arrogates unto itself the motto, "*If you see it in the Sun, it's so!*" The Sun of this world is naturally clearer in its day than the light of those who claim to see it in the Son of Righteousness, and yet put out that Sun—in that they deny the light, and Moses, and the prophets, and the literal resurrection, and the return, and the restoration, and the literal inspiration of Bible itself. They do lie, and their lie deceives only those who love darkness. It is now many years ago since we anticipated what has come to pass. The nominal church is the very worst foe to faith that there is, because it is a *traitor* to the faith once for all delivered to the Saints. We had just as lief follow the teachings of Socrates or Buddha, or of John Smith the Mormon, or those of Claude Falls Wright, the self-made Theosophist, as those of them who deny the literal fulfillment of an actual Moses, in a supernatural Son of Mary by the Spirit of the living God; when this tenet fails count us out.

**I. e.*, as we say in fencing, a parry and a return thrust.

SAMPLE LETTER FROM A NEW FRIEND.

February 22, 1897.

"DEAR BROTHER:—Enclosed * * * * *. Your works have removed from my eyes the veil that for years have kept me from seeing the light that the Bible now throws across my pathway, and they are doing the same for others in the railway shops. But very few of the ministers in this part of the State want anything to do with them. I hope that their eyes may be opened soon, as only yesterday the Rev. James Harwood, of Los Angeles, told me that the News Leaflet on the Genealogy of Mary (which I lent him), had given him a new view of Matthew 1st chap., and that he thought it was the only true view of that chapter. As soon as I can I will send for some more studies, but at present I have not the money. May God bless and prosper you, my brother, is the prayer of yours in Christ.

W. H. C.

FURTHER CORRESPONDENCE.

"There are, as you say, many causes of discouragement. I have spoken to many on the great subject and have met with blasphemy, mockers, triflers, and others who say we will hear you again at a more convenient season (which never comes), for the cares and the riches and the pleasures of this world choke the seed and it bringeth forth no fruit. These people are all in the church, for I have spoken to Israel only, and chiefly to the Scribes and Pharisees and they believe not. The people, as you say, will not stand sound doctrine, but prefer the cunningly devised fables of the high criticism or some equally foolish delusion. But there are yet many thousands in Israel who have neither bowed the knee to Baal, nor burned incense to Astaroth. There is hidden in the church a strong undercurrent for the faith once and forever delivered to the saints, which the initiated cannot fail to recognize. For instance, I know a priest of the church who is a thorough believer in Israel found, and rarely lets a Sunday pass without declaring the truth in one of its many forms" (D. W.)!

But a real source of disaster to our cause is the unfairness with which it is advocated in some quarters, for it does seem unfair that those who know our needs, and really owe their knowledge of the truth to the fact that they are in many cases our pensioners, should deal more honestly with us. For instance here is a case of which we have many:

"They seem afraid to mention your name. A little fact came to my knowledge of late illustrating this thing. A _____ist minister read a paper before the Monday Minister's meeting on the Identity of the Anglo-Saxon race with the Lost

Tribes of Israel. It was cribbed entire from Number One of the Our Race Series, without a word of acknowledgment. It was considered an able paper and excited considerable interest. One of my friends, a layman, and a firm believer in the Identity, who was present, afterwards asked him why he did not call the attention of his hearers to Professor Totten's works. His reply was, that if he did so their prejudice would be aroused and that they would ridicule him. This was a case of dishonesty and cowardice from a source whence we ought to expect better things" (D. W.). Well we suppose his name was Nicodemus and have faith that he will assist at the "last rites" with better and more generous grace.

Another writes: "You feel the general depression, but I cannot believe your work is without interest to any who have once been interested in it. I wish I could give you assistance, for I appreciate the sacrifice you have made" (S. W. B.).

And another: "I certainly wish you God speed in this work, and only wish I could give you a check of \$2,000 instead of \$2.00. Surely the time is hastening rapidly on and if ever the world needed this knowledge it needs it now. Certainly the fault will not be yours that they will not have it" (W. D. P.).

Another who has stood by this effort from the start writes: "It is neither flattery nor folly to say that your work is phenomenal in this phenomenal period of the world. You are a loud witness, both against a world that lieth in wickedness and a church criminally indifferent to present and startling truth. Such witnesses uniformly suffer for their fidelity, but have never failed of an ultimate substantial reward. Your work, as it stands, is not to be thought of in dollars and cents, needful as dollars are for floating it onward. The marvel to me is that such a work has not been done long, long ago, and that its achievement has been left to this late day. Anyway it had to be done, though under difficulties, and if the honor of doing it, under such difficulties which you know only too well, has fallen to your lot, shall it not have a prophet's reward" (J. R. L.). We hope so, but are willing to discount some of it for means to make the working balance larger. Were some of the rich whom we have at least interested as generous as the poor our difficulties would be over. For instance here is an anomaly: "My sister went to a lunch party a week ago, and found three wealthy women who are interested in your works, but were not even subscribers. We are going to call on them, and it will be strange if their names are not added to your list" (L.). To our mind it would have been stranger if this friendly effort had resulted in the addition of these names to our list.

A friend and editor of a Western paper, who has carried gratuitously for us an advertisement of our various works for

somewhat over a year writes: "I shall have it soon again in a prominent place in my paper with remarks and comments. As I wrote you before I have not had a call for a solitary book, but that will not discourage me. The little *Star* has an influence, even though not greatly perceptible. It shines in every State capitol, on the tables of governors, secretaries of State, United States senators and congressmen and prominent editors, as also with editors and statesmen in Europe. The peculiar nature of the subject-matter of my paper does not exactly suit the common people here, and so I get little home patronage, in fact not patronage sufficient to make it pay for itself" (M. H. S.). We have any number of similar testimonies. In half a dozen weekly and monthly publications friendly editors have carried copious advertisements of the *Our Race Series*, and so far as we or they know, not a solitary call for the books has resulted from them. We think that extracts and reading notices might bring better results, or an occasional article on the topics we are defending. The people have been misinformed; we cannot secure even a fair review of our works.

Another laborer writes: "Have tried long and hard to enlist others in your work with but little success so far as inducing them to pay for the books. The churches lock out the truth of Moses and the Prophets. One prominent preacher here, with the largest congregation in town, who has become tired of preaching to empty pews at evening services, has seriously proposed to secure magic lantern exhibitions to draw audiences Sunday evening, and it meets with favor among many formalists" (S. McG.). We would advise pulpits that are thus at the verge of discouragement to preach the truth awhile "as written." Let them look up the Anglo-Israelite facts and relate them fairly, and we warrant them a never-ending source of interest and audience gathering; and let them justify us in the ears of their congregations if they find they owe ought to us in the line of truth. We have ample testimony as to this being a fact. In one city, three clergymen are open and avowed advocates of this topic, and fill their churches. It needs but a candid presentation to win the heart.

But occasionally a new recruit writes as follows: "Having found a copy of your *Our Race Series* in our public library and read Numbers One and Two with great profit and pleasure, I think it but right to add my testimony to that of others. These readings have been a time of refreshing to a hungry soul. The word of God has become precious and living, and real, and its Christ has become that of myself and of my house. I have found in your works what I never found in the churches, that is, a real personal Saviour as well as a King in Israel" (H. S. G.). That is aside from all sentiment which comes from

preaching upon mere texts this writer has discovered that the foundation of the Bible is literal truth, its prophecy is discovering itself fulfilled in History, and has taken on a new and active phase to be.

MISCELLANEA.

We quote the following from a leading editorial in the New Haven *Register* and endorse its tone:

"The determination of the Greek Government not to be unfairly and brutally bulldozed by the European powers is justly attracting the respect and moral support of the civilized world. * * * More than that, it has put the Powers to their wits' end. It is not possible that the government of Great Britain will dare to enforce its part of the program. The people of that kingdom regard with awe the possibility of an international conflict with its awful consequences, but even with that staring them in the face their consciences will not permit them to deny the righteousness of Greek demands, be the consequences what they may. * * * So much for a controversy in which right and justice are all on one side. Hurrah for brave little Greece!"

And as to consequences? Jehovah Himself is a "man of war," and he will take care of them! If this Cretan affair is to initiate the controversy of Zion and to open the way to a final settlement of the Eastern Question we shall soon know it. It is not our province to predict, but we look with interest upon the facts. Chronology focuses its rays on this year and forwards 637-40 A.D. + 1260 = 1897-1900. The times of the Turk are up, and we believe he will soon be forced out of the Holy Places of Our Race. So also are the times of the Gentiles up, 3376-80 + 2520 = 5896-5900 A.M. All eyes on the East for the Sun-Rise of a day of wrath.

* * * Our readers will take notice of the sudden and phenomenal growth of Theosophy in the United States, and for that matter in the world over. Here in New Haven its membership has increased 150 per cent during 1896. The order has just dedicated a temple in San Diego which is to cost at least \$500,000, and at the ceremonies government officials and men and women of note, nominally Christians, took active and conspicuous part. This is an ominous sign of the times; it shows that the Christian faith of the land is being shaken to its very foundations, and that the undermining it has had at the hands of the higher critics is beginning to reap its harvest.

* * * To believe in something is a necessity for the average human mind; and as the *old* Mosaic foundations have (apparently) been more undermined in our generation than ever before by the fast and loose religious principles of faith of the

so-called Christian ministers and Theological professors, the people themselves (under the daily influence of a still more sensational press, that literally out-Herods the Heretics) are in rapid motion, first *out* of the church and next *into* the folds of all sorts of other and strange gods. This is a startling sign of "the end of the age." We know of churches where the attendance and pew-rent has fallen off of late with such startling rapidity that the gravest fears are to be had for the future. Churches in fact, where the unadulterated truth and faith is preached according to their light, but whose congregations nonetheless having caught the spirit of the age all through the week, have lost all zest for a form of preaching that is founded upon a book of "Fables" and of "post-exilic Babylonian Collections."

* * We tell you, friends, the nominal faith of this day is a very thin veneer. The most serious phase of the whole matter is the utter absence of any apparent anxiety to preserve it on the part of the laity, or of ability on the part of the clergy at large to prevent the retreat. There seems to be no willingness on the part of the general pulpit even to investigate any of the efforts and arguments whereon they might stand, and stem this rout that their own theological superiors have themselves excited. The fact is many of the clergy have conformed to the age, and like Aaron have already set up the golden calf; verily, there is a bitter reckoning at hand, and it will be the fault of the nominal teachers themselves if they soon find their churches without any faithful congregations!

* * One thing is sure, to wit, that there is no room in the Temple of the Living God of Abraham for an altar to any other god whatsoever, nor in the college of his Prophets for the priests of Baal. To attempt to recognize the "Elohim" of the gentiles or their teaching, in the same system of religious philosophy with the "God of Moses," is a hopeless incongruity; the human mind will inevitably drive one or the other out. There is no other name under heaven whereby we may be saved than that of Jesus the Anointed Son of David, and its dignity and saving strength stand or fall with the essential truth of the Old Testament as written and for the purpose written. This is certainly the logic of the argument set forth in the Bible, and we thank God that he has opened the eyes of many in Israel to the grand and fundamental lines of proof whereon it can be defended against all comers. It is from now on that the true Chronology is to be a wall of strength. It fits History in the past and enables us to adjust all the records to the motions of the Lights that were set to measure them ere any actors came upon the scene, and these histories agree with the body of Biblical philosophy so minutely that when the mind grasps both—the

seal and the die—it hath at last substantial reason for its faith, and can give it. Hold fast, and stand fast, and work fast!

* * * "Will you please tell us where to find a queen spoken of in the Bible that shall reign sixty years and be called Victoria" (H. H. K.). We know of no such prophecy. A consultation of the Concordance will settle all such cases; look, for instance, under "years," "sixty," "Queen," etc.; but primarily when such a statement is made demand book, chapter and verse.

* * * "I have only to criticize one point: viz. that Thursday, March 17th, was the day of the Crucifixion instead of Friday. You remember the passage in the Gospel where it speaks of breaking the legs of the two malefactors to avoid their hanging upon the cross on the Sabbath day. This seems to prove Friday was the day of the Crucifixion and not Thursday" (A. H. B.). On the contrary, it merely proves that that day (Friday) was "a High day," as elsewhere stated, or in other words was a day of Rest (*i. e.*, a Sabbath); and of course it was, for if Thursday was "the day of preparation for the Passover, Friday was the *Passover day* itself or the 15th day of Nisan, which was always reckoned as a Sabbath (Levit. xxiii. 7). The weekly Sabbath is not referred to, but the "*Feast day*." There were in fact two Sabbaths that week, the one the Feast day Sabbath of Nisan 15th, and the next the regular weekly Sabbath (Saturday); all of this has been fully explained in the Our Race Series (*vide* Study Number Fifteen, pages 114, 123, etc.). Hence we read in the Greek *plural*, "after the *Sabbaths*" (Matt. xxviii. 2), *i. e.*, after both the yearly and weekly Sabbaths were over, etc. (*vide* Study Number Fifteen, page 132).

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