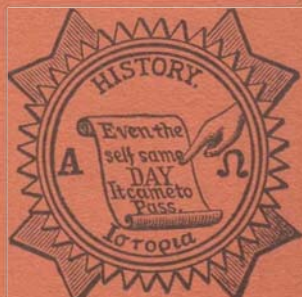
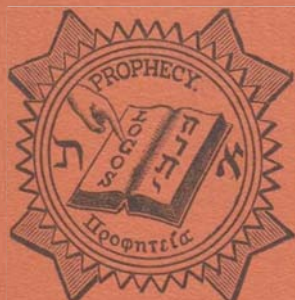


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No. LXXV.-VI.

Sixth Set. 10-11.

SEPT., 1897.

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

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Published by the Our Race Publishing Company, New Haven, Conn. Price, \$1.00 for XIII. Numbers, Ten cents each, except in specified cases.

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FRANK U. DOWNING.

WITH BRIEF COMMENTS,
CHARLES A. L. TOTTEN.

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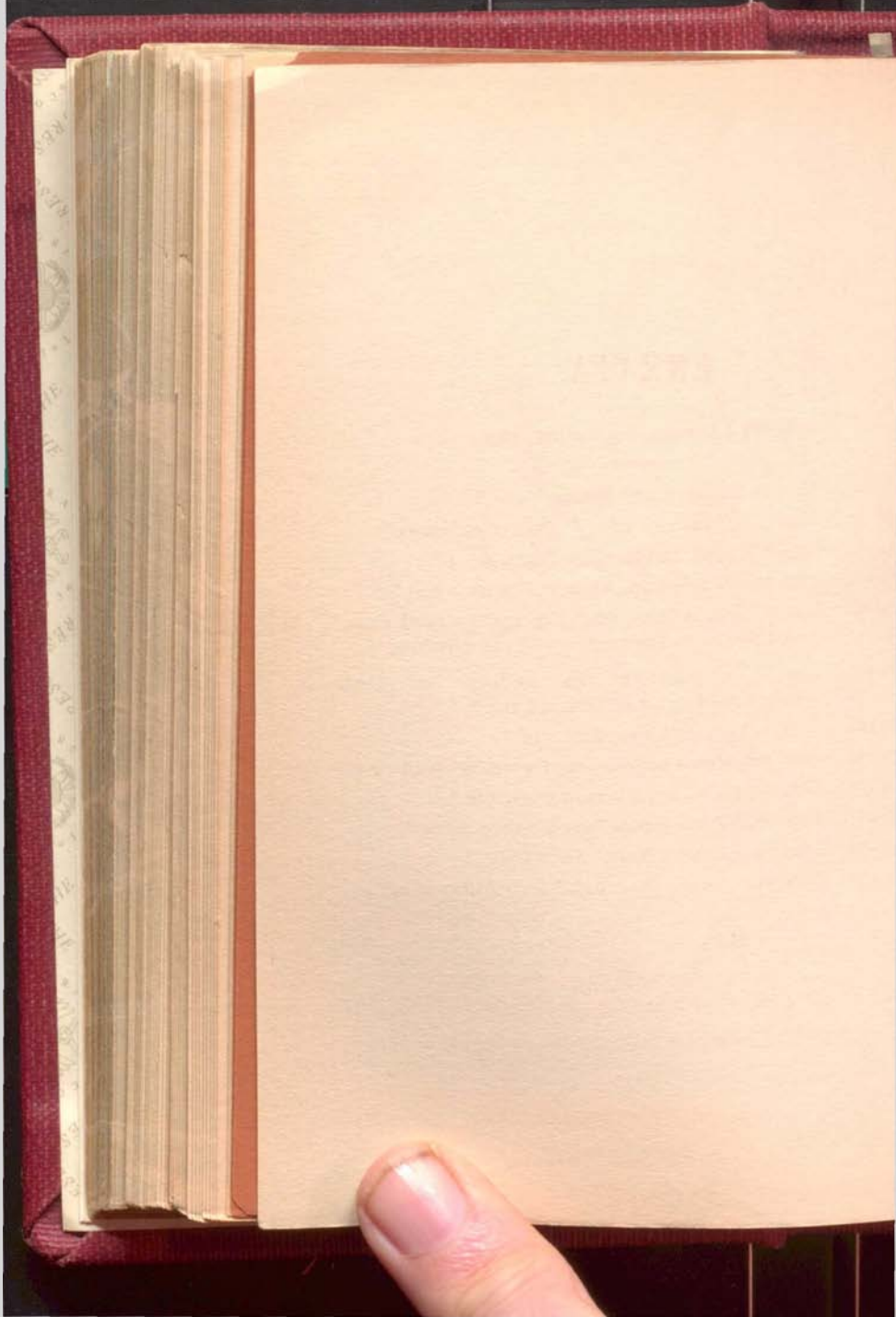
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These works have been written and edited by Professor Totten himself, and contain all of the essential data he has given to the PRESS during the entire course of his latter day testimony. Events themselves are rapidly verifying his deductions.

ERRATA.

NEWS LEAFLET, September, 1896.

- Page 156. Line 13, insert "the" before "one."
- Page 157. Line 9, ', ' instead of " ; " after " warnings."
- Page 161. Line 4, at end, insert " See Psalm xc. 4."
- Page 161. Line 10, from bottom, omit ", " after " but."
- Page 161. Line 8, from bottom, omit the words " read thus," and the quotation marks (" ") that follow.
- Page 168. Line 17, for " and the new 'Andover' or " substitute " the Higher Critics and the."
- Page 168. Bottom line, strike out first " of."
- Page 176. Next line above bottom one, for " 2000 " read " 200."
- Page 180. Line 10, for " fearful " read " terrible."
- Page 181. Line 28, for " it comes " read " they come."
- Page 183. Line 20. Read " Kalif " for " Calif."
- Page 183. Line 21. Read " Araunah " for " Auraunah."



SIGNS OF THE END,

BY

FRANK U. DOWNING.

WITH

BRIEF COMMENTS,

BY

C. A. L. TOTTEN.

“Edom [Turkey] is the End of the Age, and Jacob [Judah]
is the beginning of that which cometh after.” — *Esdras*.

SIGNS OF THE END.

(6) "And ye shall hear of wars and rumors of wars; See that ye be not troubled; for all these things must come to pass, but the end is not yet."

(7) "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places."

(14) "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

(24) "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

Matt., 24th chapter.

(1) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

(2) "Speaking lies in hypocrisy; having their conscience seared with a hot iron;

(3) "Forbidding to marry, and commanding to abstain from meats,"

I. Tim., 4th chapter.

(1) "This know also, that in the last days perilous times shall come.

(2) "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

(3) "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

(4) "Traitors, heady, highminded, lovers of pleasure more than lovers of God;

(5) "Having a form of godliness, but denying the power thereof."

II. Tim., 3d chapter.

(4) "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; Many shall run to and fro, and knowledge shall be increased."

Dan., 12th chapter.

INTRODUCTION.

As an observer on the summit of a mountain looks far out into the dim distance, and through a powerful telescope sees objects near the horizon utterly invisible to the dwellers in the valley below, so to God's prophets of old, endowed by Him with amazing foresight into the future, were afforded glimpses at events and tremendous changes in the world's condition which were to come long after their day; while to the great mass of mankind the order of things then existing seemed fixed for all time. The history of those ages, whether delivered by tradition, inscribed in documents, or carved in stones and on edifices, constantly exhibits to us the establishment of institutions and founding of empires, which were expected to endure as long as the solid earth.

So, also, to-day, the great majority of our race seems to have forgotten both the experiences of the past and the limitations of the present, and, dazzled by the achievements of this wonderful century, has easily reached the mistaken conclusion that the present age, with its characteristic improvement, progress and development, is to continue indefinitely. As Nebuchadnezzar, while proudly contemplating the mighty city and empire which his genius had built up and adorned, probably imagined that it would stand forever, so men now, with as great confidence in the future, and as little real knowledge of it as he possessed, are boldly planning and inaugurating vast enterprises which would require many years for their completion; apparently supposing that the structures which they erect will outlast Time itself. Vain illusion! If they would but judge of the future by the past they would see that omnipotence is no more man's heritage now than it was in the morning of the world's existence, and that even to-day the handwriting recorded on the wall more than twenty centuries ago, is proclaiming to

us the approach of the end, just as to the terrified Belshazzar it announced his doom. Wise, indeed, are those who heed the warning and who build not for time only, but also for the endless æons to come beyond!

This little essay is offered in the interests of truth. Its writer does not claim any special originality for his views or for their mode of expression; he merely wishes to lift up a voice of warning which may direct the attention of some of his fellow beings to to-day's ominous Signs of the Times. If this result is accomplished, he will feel well rewarded. An earnest and thankful acknowledgment is here made of the great value of the works of Rev. James H. Brookes, Mr. G. H. Pember, Rev. Joseph A. Seiss, Rev. M. Baxter, Canon Faussett, Lieut. C. A. L. Totten, Prof. Piazza Smyth, and other able investigators in this field of Prophecy; to them the student is referred for a more detailed view of this subject.

That our Lord's servants, whether Pre- or Post-Millennialists, may be enabled more than ever before to "work while it is day, for the NIGHT cometh, in which no man can work," is the earnest prayer and hope of the author of this essay.

FRANK U. DOWNING.

SIGNS OF THE END.

The whole 24th chapter of Matthew, together with its parallel passages in the Scripture record, has always attracted the attention of thinking men; but within the last few years it has been subjected to a more earnest and prayerful scrutiny than ever before. The interest thus manifested continues to increase rapidly; which is certainly surprising, when we consider that only twenty-five years and more ago the prophetic portions of the Bible seemed to occupy a decidedly secondary place in the estimation of the majority of Christian writers and thinkers, as compared with its historic, dogmatic and morally practical parts. It is unnecessary to ask why this change of mental attitude has occurred; as to the fact there is no dispute.

Of course there is a great variety of opinions held with reference to this chapter. Hostile criticism has done its utmost here, as well as elsewhere, to break down and destroy man's faith in our Lord's utterances; and even among those who profess to be His followers there are two principal well-defined schools of interpretation whose conclusions are wide asunder.

The first class of students, who may be called Post-Millennialists, insist that all of this chapter, except those verses which directly and avowedly refer to our Lord's Second Coming, has been fulfilled in the fall of Jerusalem and its attendant events, and that if such predictions as those in Matt. xxiv. 29, 30, 36, 37, 38, 39 and 44, are yet to be literally realized, it will be after the entire conversion of the world to Christianity and the completion of the Millennium. In many other instances, also, these writers claim that the 29th verse, together with others like it, is only "Spiritual," or "Symbolic," in its meaning and fulfillment; and thus they deprive it of its vitality and power. They base these opinions on their own views of Matt. xxiv. 34, and of II. Thess. ii. 2, 3; on their own construction of those passages of the Bible which predict the universal reign of righteousness on the earth, and finally on what they believe to be the present hopeful aspect of the world. For, they imagine that Matt. xxiv. 34 limits the entire fulfillment of its accompanying prophecies within the lifetime of those who heard it spoken, and they also insist that our Saviour's repeated orders to His followers to "Watch for the coming of the Master of the House" do not point to His literal personal advent, but only

require us to be ready for "His coming to us individually by our death." For they regard a constant state of expectancy of His literal arrival as inconsistent with II. Thess. ii. 2, 3, which passage, in their opinion, postpones His "day," and hence his "coming," to a time indefinitely located beyond the Millennium, or at any rate, far from our present era.

But, as has been ably shown by Dr. James H. Brookes in his book "Maranatha," and by others, the word translated "generation" in Matt. xxiv. 34 is elsewhere rendered "times," "ages," "race," and "nation," and the English word "generation" itself means not only persons of the same age or period, but also a "family," a "race," and this signification of "tribal" or "race" nationality appears to be one used here, evidently referring to the Jews, who, it is thus asserted, will be still existing on the Earth as a distinct people when our Lord comes again, this being also in fact clearly shown in many places elsewhere in the Bible. Also, the Greek word translated "is at hand" in II. Thess. ii. 2, is in the perfect or past tense, and is equivalent to the incorrect commercial phrase "to hand," often used in correspondence, really meaning "has already arrived" or "is present"; the verse thus merely asserting that at the date of its writing the "Day of the Lord" had not yet begun, but by no means postponing that epoch indefinitely.

Besides all this let it be noticed that Post-Millennialists make a great mistake, thereby causing endless contradictions and confusion, by not perceiving that Christ's Second Advent is undoubtedly to take place in two stages or divisions; that is, in His approach to the earth He, in the first stage of the journey, comes *for* His people, suddenly summoning them by a "Shout" or "Call," both the living through translation and the dead through resurrection, to ascend and meet Him in the distant regions of Space or "Air" (see I. Cor. xv. 51, 52, and I. Thess. iv. 14, 15, 16, 17, in which last passage the word "prevent" has its old meaning of "come before" or "precede"). After this event, and perhaps at a considerable distance from it in time, it seems that, in the Second Stage or part of His advent, He will descend upon the earth, appearing *with* a vast multitude of His redeemed and triumphant followers in His train in order to inflict terrible judgments upon His and their enemies, as is shown in Rev. xix. 11, 12, 13, 14, and elsewhere in the Bible. The first stage of His coming will be unheralded by any attendant signs, being sudden, like a flash of lightning, as stated in Matt. xxiv. 27, 42, 44, and elsewhere in the Record, but the approach of the whole Second Advent, and especially of its last Stage, inaugurating that epoch or period of judgments called by the names, the "Day of Christ" in II. Thess. ii. 2,

"Day of The Lord" in II. Peter iii. 10, and "Day of God" in II. Peter iii. 12, is asserted to be preceded by alarming indications, clearly described not only in Matt. xxiv. but in many other places in the Bible. These portents the great unthinking majority of this world's inhabitants will fail to observe intelligently; without doubt either ignoring them entirely or else considering them as ordinary events of the time, and therefore disregarding their threatening significance; just as the Antediluvians gave no heed to Noah's warnings; and as the Sodomite sons-in-law of Lot scoffed at him as at a mocker when he announced to them their danger (see Matt. xxiv. 37, 38, 39; Luke xvii. 26, 27, 28, 29, 30; Gen. xix. 14). By keeping in mind this distinction between the two stages of the Second Advent, the Student will see that there is no conflict between those Scripture passages which assert that our Saviour will come suddenly and unannounced *for* His people, therefore requiring them to watch for His return, and those which mention and call attention to events and signs which will precede and herald His approach and appearance *with* His followers to punish His enemies.

If it be objected to this view that the effect of the resurrection and translation must be so terrifying to men as thereby to bring them savingly to a sense of their danger and of the nearness of the end, it is sufficient to reply that God only can so influence human souls as to accomplish such a result. Fear is one thing and genuine repentance decidedly another; persons in an instant of danger often implore Divine help and forgiveness, and, when all risk is past, relapse again, frequently at once, into sin. Terrible events of various kinds have transpired in the past and are constantly happening now, yet their moral effects on the great mass of mankind are and have been only transient; things soon settle down into their normal state. Why then should the resurrection and translation, particularly under their attendant circumstances, be any exception to this rule? For it is not declared that this two-fold occurrence will be public, or that comparatively many will be so fortunate as to share in its experiences, but the intimations appear to be that it will be a sudden and secret departure hence of the *just only*. We are led to infer that the living who at that time are found prepared and in a state of watchfulness for their Master's return will quietly vanish from their places in the world, while the resurrected righteous dead, escaping silently and, to ordinary human observation, invisibly, from their graves or other temporary resting places in land or sea or elsewhere, will leave behind no explanation of their departure. Both classes of these persons, rising in "Spiritual" bodies, will probably abandon the "corruptible," or grosser ingredients, once constituting a

part of their "natural" physical structures; leaving such elements buried in the earth or sea, scattered in the air, perhaps even blended into other human or animal corporeal organizations, or else possibly consumed and caused to vanish entirely in the lightning-like process of transformation. We see in the ordinary world of nature and art processes and events analogous, though often imperfectly so, to this; the butterfly forsakes, as a useless wreck, its shrivelled and broken chrysalis; in Schiller's matchless "Lay of the Bell" the melted metal, after burial in the earthen mould, in due time emerges therefrom a beautiful brazen bell, rising aloft out of the scorched and shattered tenement in which it was born, and St. Paul, in I. Cor. xv. 36, 37, 38, 42, 43, 44, grandly points out to us the golden grain springing forth into new life, beauty and fruitfulness, from the dying and decaying seed hidden in the ground.

Under this view of the case Man's material structure is seen to be compound; one class of its elements being of such a refined or "Spiritual" nature as to constitute an identity or essence undiscoverable by chemical or other tests, and remaining permanently individually distinct; while the other, "natural" or "corruptible" class, although by some mysterious law temporarily associated with the first, is yet perceptible by the ordinary senses, and by scientific analysis; also, as physiologists claim, it is constantly undergoing change and renewal by diminution or accretion. Finally, the "last trump" and "shout" or call to Christ's people, summoning them hence, may be clearly audible to them alone; the rest of the earth's inhabitants may either not hear these signals at all, or else so indefinitely as to mistake them for an ordinary roll of thunder after the lightning flash, or for any other common natural sound. Instances corroborating this view of the case are shown in Dan. x. 7; in John xii. 28, 29, and in Acts ix. 3, 4, 5, 6, 7, in which last instance Paul's companions saw a flash of light but did not hear the voice distinctly or see Him that spoke. If what is here advanced be conceded, most, if not all, of the difficulties raised by unbelievers at this point vanish.

It is therefore not a hard matter to perceive how the skeptical and irreligious men and women of this age, when hopelessly sunk in the abyss of worldliness and materialism, can ignore or try to account for the perceptible features and concomitants of this twofold event on "natural" grounds. Evidently the unexpected and strange absence of those persons translated when alone or unobserved would be too much like the unexplained disappearance of individuals now to escape this process of logic, and if what has been suggested with reference to the physical features of the resurrection and translation be verified by the facts it will undoubtedly be asserted

that such discarded human remains as may after this event be found scattered here and there are simply what is left of those who have been killed by lightning or some other ordinary cause. This claim would assuredly be made in the case of the translation of individuals in the presence of others left behind untaken; sudden death would be alleged as the explanation of it all. Of course the simultaneous occurrence of so many instances of this kind would momentarily astonish and shock the world, but it would probably be regarded after all as a mere coincidence or as an extraordinary exhibition of the widespread destructive energy of electricity or of some other subtle force of nature. I have given considerable prominence to this subject here because it has so long been, and is now, a stumbling-block in the path of skeptics, at which they have raised countless difficulties and objections, most of which, by the way, are supremely puerile and absurd. But whatever may be the course of human inquiry or conjecture, the fact remains that the Almighty Maker of us all can and will solve this problem in His own good time, and that the reward of those who stand firmly and loyally on the platform of His promises and declarations will be both sure and transcendently glorious. He is not bound by finite conditions of what may seem to us physical probability or facility, for He made Nature itself; "The Earth is The Lord's, and the fulness thereof; the World, and they that dwell therein!"

Furthermore, Post-Millennialists do not seem to notice that alongside with Bible prophecies exhibiting universal peace and purity on the earth, which, they fondly hope, will be realized in the total conversion of the world to Christ by the ordinary means used now, aided by its improvement through present moral, commercial and scientific agencies, are other predictions pointing to terrible disasters and convulsions, political, religious and physical, to be visited upon the earth before any millennium can dawn upon it; and their precedence in order of time before that peaceful age is indicated throughout Scripture. This class of thinkers also seem blind to the fact that the Bible nowhere predicts the total conversion of the human race to Christ before He comes, but merely indicates, as in Matt. xxiv. 14, the "preaching of the Gospel for a witness [or testimony] among all nations" prior to the arrival of the end. Finally, what they regard as the present hopeful aspect of the world will, upon a close examination, prove to be most decidedly the opposite; and at this special point it may be safely asserted that no arguments like this, based merely on human views or wishes, ought to be allowed any weight in this discussion against the direct statements of Scripture; especially with those who assert the Bible to be their authority and guide.

But another set of investigators is at work in this field of research and has been gaining steadily in power and earnestness during the last twenty-five years. However widely they may have differed among themselves about special unessential points at first, they have of late become far more unanimous and emphatic in their testimony, and are now, with greater energy than ever before, lifting up their voices in the wilderness of this world and proclaiming aloud to mankind what they believe to be the truth. These Students of Prophecy, whom we call Pre-Millennialists, are found in both the clergy and laity of all evangelical denominations, and their common expectation of our Lord's Coming has drawn them closely together. Although at present a very small minority in the Christian world, their absolute number has yet become so large as to give strong emphasis to their claim for a hearing.

These students, while varying from each other in their views about minor details, are mostly agreed and stand firmly upon the following general platform of belief:

(1) The present "Age" or "Dispensation," and not the physical earth or globe, is meant by the word "Aion" or "Æon" where it occurs in such passages as "the end of the World" in Matt. xxiv. 3; the Greek words denoting the material earth or system being "*gē*" and "*kosmos*"; and this present æon or age must end in terrific judgments on the wicked, instead of gradually vanishing into a Millennium by the total conversion of the human race to Christianity simultaneously with the improvement in its condition effected by ordinary humanitarian and scientific means, such as the diffusion of Education, the growth of free political institutions, the refining influence of art and the progress of invention and discovery.

(2) The resurrection of the righteous dead and translation of the ready and faithful few who may be then living here to meet Christ will occur on some date prior to the final day of this age.

(3) At some time after this resurrection and translation our Lord's literal, personal and visible arrival with His people, to inflict judgments on the living nations and to establish His millennial kingdom, will take place.

(4) Then will follow His personal reign over the earth for a thousand years, during Satan's imprisonment and consequent inability to trouble humanity.

(5) At the end of this interval will come Satan's temporary release, followed by a revolt and overthrow of apostate men, by the final judgment of all the wicked dead and by the reward of those just who may have died during the millennium; likewise then, will come the physical transformation of the earth by conflagration. The millennium appears to be the period called

"The Day of the Lord," being both opened and closed by judgments, and is in all probability mentioned in II. Peter, iii. 8, being said in the Lord's sight to be "as a thousand years," and the "thousand years as one day."

(6) Then comes eternity, being the "Ages to come."

(7) The end of the present age and the Second Coming and "Day" of our Lord are both near at hand and rapidly approaching.

On this platform the present writer stands, and not being able now to discuss every portion of it exhaustively he asks the earnest attention of the reader to its seventh clause; also, in corroboration of it, to Matthew's entire twenty-fourth chapter, with special reference to its four verses first quoted here at the outset.

We are living in an age of unprecedentedly rapid advance and development, it is said. This is indeed true, but very few seem to realize that this progress is double, being both upward and downward; for improvement and expansion are going on in one direction, while at the same time appalling degeneration and demoralization are doing their fatal work in the opposite one. Of the cause of this state of things it is not necessary now to speak; as to its *reality* there need be no question; the sober judgment of thinking men and women has forced them to give abundant testimony to these facts. Everywhere it is asked, "To what will all this lead?" "Where will it end?" "Whither are we drifting?" As Pre-Millennialists we must answer in accordance with the platform just given, that no development of the Millennial Age from the present one by any gradual physical, moral or religious improvement of the human race's condition through the combined agency of Science and the Church, is to be expected; but that on the contrary, as Dr. James H. Brookes well says in his book "Maranatha," "Both the Church and the World are hurrying forward toward a deeper, darker night than ever known in the past." By the word "Church" is here meant the whole great body of external professors of Christianity; the term "World" needs no explanation. As has here been previously said, attempts have been frequently, but, we believe, ineffectually, made to limit the scope of the greater part or of the whole of Matt. xxiv., and of other parallel Scripture passages read thus: "to the fall of Jerusalem, with the events preceding and immediately following it."* Avoiding this mistake, we would now ask the reader's attention to the fact that these prophecies, like many others in the Bible, appear in many instances to have a double, or even a multiple fulfillment, and hence not only to include the Roman

*Personally we qualify this whole matter as set forth in "The Olivet Discourse," Leaflet xxxv.-xxxvi., June, 1895. C. A. L. T.

capture and sack of the Holy City, but also to point to far more terrible events which are yet future, and of which Jerusalem's misfortunes and fall are probably types. We are truly told that "History repeats itself"; so, also, does the realization of Prophecy; that is, of History antecedently recited. In four of the verses selected and quoted at the outset various events are mentioned and are asserted to be signs or indications of judgments to come; we need only appeal to History in order to learn that what this chapter predicted should occur at and before the fall of Jerusalem actually took place; and in accordance with this principle of double fulfillment we must expect the far more fearful realization of these predictions in that future which, we feel assured, is now rapidly approaching. Let our friends compare this entire chapter, and especially its four verses here first quoted, with the following partial list of what seem to us to be signs already given, announcing the Coming of the End. Let it be also noticed that these indications have followed each other in closer and closer succession within the last few years, and that events are now evidently hurrying on toward their climax with greater rapidity than ever before.

Since 1855 this world has been visited in an unprecedented degree by the following afflictions:

(I.) Wars and rumors of Wars.

(II.) Famines, pestilences, earthquakes and other physical convulsions.

We have also seen:

(III.) The amazing progress of missions among the heathen; and the steady diminution of the territory unvisited by the propagators of Christianity, there being but few lands now left in which the Messengers of Christ have not delivered their testimony.

(IV.) The alarming growth of the influence of numberless pernicious infidel doctrines and forms of false philosophy, both Secular and Spiritual, and the rapidly expanding demoralization effected by them: also, the appearance, in steadily-increasing numbers, of Mock Christs and false prophets of various kinds, whose deceptive powers are in many instances so great, subtle and successfully used, as to defy scientific explanation. Not the ignorant and poverty-stricken alone, but many persons belonging to the educated and financially well-placed classes are ensnared by these deceivers, whose teachings generally contain artful mixtures of truth and deadly error.

(V.) The widespread demoralization of Society in all its ranks and grades, and the appalling increase of crime.

(VI.) The amazing increase and rapidity of human travel and transportation in all directions, and enlargement and im-

provement in facilities therefor, even higher rates of speed being now everywhere demanded. Also, the astounding progress of invention and knowledge in every department of Science.

A list of some particulars included under the general heads is hereto subjoined:

(1.) *Wars and Rumors of Wars:*

- The Crimean War of 1856.
- The Sepoy outbreak in India.
- The Anglo-French War against China.
- The Franco-Italian War against Austria.
- The war between the American States in 1861-1865.
- The war between Mexico and France.
- The Austro-Prussian War against Denmark.
- The war between Spain and Chili.
- The war between Peru and Chili.
- The war between Brazil and Paraguay.
- The war of Prussia allied with Italy against Austria.
- Carlist outbreaks and other troubles in Spain.
- The war between England and Abyssinian tribes.
- The war between France and Germany.
- The war between Turkey and the Danubian provinces.
- The war between Russia and Turkey.
- Wars among the Central American States.
- The wars of England against South African negro tribes and Dutchmen.
- The wars of England in Egypt and the Soudan against North African Arab tribes.
- The wars of England against the natives of Burmah.
- The wars of Italy against Arab tribes in Africa.
- The wars of France against Arab tribes in Africa.
- Wars of England against various tribes in India.
- Wars and outbreaks among the Danubian principalities.
- Repeated revolts of Indians against the United States.
- Civil wars in the Island of Hayti.
- Revolution and civil war in Brazil.
- Wars of England against West African negro tribes.
- Wars of France against West African negro tribes.
- War between Japan and China.
- War between Italy and Abyssinia.
- Revolts of Cubans against Spain.
- Revolt of natives in the Philippine Islands against Spain.
- Revolt of Cretans against Turkey.
- War between Greece and Turkey.

These wars have cost the loss of countless human lives, the outlay of fabulous amounts of money and labor, and have caused untold suffering, social and political demoralization and destruction of property. Next can be properly mentioned

ceaseless rumors of impending wars, causing nations everywhere to maintain and augment constantly the impoverishing load of immense standing armies and military and naval equipments, such as arsenals, forts, fleets, etc; anxiety and alarm resulting from this state of things, which is rapidly becoming unendurable.

(II.) *Famines, Pestilences, Earthquakes and other Physical convulsions:*

Repeated famines in India and China in past years.

Famines in Ireland arising from crop failures.

Partial famines in Kansas and other Western States in America, caused by crop failures and the ravages of grasshoppers and other insects.

Severe famine in Russia.

Awful famine in India, asserted to be the worst since men lived on this earth, causing the death of millions, in 1897.

Visitations of cholera and other pestilences in past years in China, India, Turkey, Egypt, North Africa and Southern Europe.

Visitations of cholera and yellow fever in Cuba, South America, Mexico, and in New Orleans, Memphis, Nashville, Savannah, Jacksonville, Galveston, Mobile, Decatur and other cities in the United States; also in the West Indies.

Earthquakes in Asia Minor and Turkey in Europe.

Repeated earthquakes in South America, wrecking entire cities and causing the death and maiming of multitudes of persons.

Numerous earthquakes in Central America, destroying buildings and killing and wounding great numbers of persons.

Earthquakes at Agram in Hungary and elsewhere; at Casamicciola in the island of Ischia; in the islands of Chios and Sicily; in Andalusia, in Switzerland, and in many other localities and districts of Europe and its islands, accompanied by great loss of life and property.

Awful earthquakes, accompanied by volcanic outbursts and tidal waves in and near the island of Java, being, probably, the most stupendous convulsions on record. Wholesale destruction of property resulting therefrom; vast tracts of land being inundated, and many square miles of what had been deep sea made shallow by the rising of the bottom and, in some places, by the quantities of lava poured into it. Ashes carried by the wind 300 miles from their sources, obscuring the sky by their immense quantity. The number of human lives lost variously estimated to have been from 33,000 to 100,000.

Earthquakes and volcanic eruptions in the Sandwich Islands and elsewhere in the Pacific Archipelago.

Terrible earthquakes at Charleston, Somerville, Columbia, and other cities all over South Carolina, with simultaneous shocks in North Carolina, Georgia and Alabama on the night of August 31, 1886. Vast amounts of property destroyed or damaged, and many persons killed and wounded. In Charleston several conflagrations resulted, also a number of railroad accidents were caused by these convulsions. Similar disturbances have occurred since in these four states (though not in so violent a degree) sometimes accompanied by rumbling sounds and in a few cases in North Carolina by loud detonations.

Disastrous earthquake in China; the ground opening and throwing out *red colored water*; immense damage inflicted on towns and villages, and number of lives lost estimated at 15,000.

Great earthquakes in Japan, destroying and damaging various villages and towns, and in one case alone causing the death of 900 persons.

Frequent light earthquake shocks all over the world; being in some instances nearly simultaneous at points widely distant.

If in answer to this showing it is alleged that earthquakes have occurred all through the past, and are therefore not to be regarded as specially significant now, let the following table, extracted from the *Prophetic News* and based upon the best authorities accessible, be examined by the reader. It will show that the 37 years measured forward from 33 A.D. and including the fall of Jerusalem made up a remarkable season of earthquake activity, both preceded and followed by 37-year intervals of comparative quiescence; thus exhibiting the first fulfillment of a part of the prophecy in Matt. xxiv. 7. It also is evident that we have entered upon another such season of earthquakes, which probably began in or about 1789, and which, in both the number and the disastrous results of its convulsions far transcends all recorded experience; showing, in our belief, the same prediction's second fulfillment progressing. Special attention is invited to the increase in the number of disastrous shocks.

		Total.	Disastrous.	No. of Years.
Earthquakes recorded before	4 B.C.	58	4	1602
" "	4 B.C. to 33 A.D.	3	2	37
" "	33 A.D. to 70 A.D.	13	3	37
" "	70 A.D. to 107 A.D.	3	1	37
" "	107 A.D. to 900 A.D.	178	9	793
" "	900 A.D. to 1500 A.D.	532	44	600
" "	1500 A.D. to 1800 A.D.	2804	100	300
" "	1800 A.D. to 1850 A.D. to end of the year	3204	53	51
" "	Jan. 1, 1851, to Apr. 3, 1881	{ Probably over } { 2000 including } { minor shocks. }	49	30½

No complete list of these disturbances during the interval

from the end of 1850 to the date of writing is at hand; but the reader can see that most of the examples cited in our partial list have occurred since the last date in the table given,—April 3, 1881; and he will also notice the great increase in their destructiveness. Are not these indeed portentous "Signs of the Times?"

The following are a few of the other physical convulsions which have been specially prominent during late years:

Cyclones, tornadoes and destructive storms in many portions of the United States, especially in Illinois, Iowa, Missouri, Kansas, Indiana and Ohio, often exhibiting awful violence. Vast amounts of property have been destroyed, whole towns and villages being sometimes wrecked, and thousands of persons have been killed and wounded by these visitations. They are now constantly dreaded, and appear to have increased greatly in destructive energy during the last few years.

Tornadoes in the Atlantic Islands.

Typhoons in the Indian Seas.

Frequent destructive lightning strokes, resulting in death or injury to thousands of persons, and often causing conflagrations.

Floods in the United States and Europe. Unprecedented rise of the Ohio, Mississippi and Missouri rivers in the United States, also of the Danube in Austria and of various streams in France and Spain. Vast amounts of property, including growing crops, destroyed, and multitudes of lives lost.

Appalling freshets and inundations in Maryland and Pennsylvania in June, 1880, causing immense loss and damage to property. A reservoir bursts near Johnstown, Penn.; the water crushes whole cities and villages before it, piling up an immense mass of wreckage against a bridge and drowning vast numbers of persons. The debris thus heaped up takes fire and multitudes of others, who are in or upon it, are burned to death. The number of lives lost estimated to be over 6,000, and millions of dollars' worth of property destroyed.

Terrible repeated inundations of the Hoang-Ho and other rivers in China, drowning probably over 100,000 persons and submerging whole districts.

Frightful blizzards in Dakota and other western districts in the United States, apparently increasing in severity steadily; the most fearful one known in all American history occurring in Pennsylvania, New Jersey, New York and New England, beginning on the night of March 11th, 1888. Vast amounts of property destroyed or damaged and many lives lost in these visitations.

Dreadful conflagrations in Chicago, Boston, Brooklyn, New York and other cities in the United States, and in Vienna,

London and various other cities in Europe, destroying thousands of human lives and untold amounts of property.

Shipwrecks and marine disasters without number all over the globe, swallowing up multitudes of persons and untold amounts of property.

Terrible railroad accidents, increasing in number and disastrous results to life and property, in Europe and the United States.

(III.) Progress of Missions, and of other forms of Christian Work:

We are now witnessing a sublime spectacle in the religious world. All classes of earnest Christians, whether Pre- or Post-Millennialists, are apparently inspired by a constantly increasing energy, prompting them to "work while it is day, for the night cometh." An utterly unprecedented amount of money and of effort is to-day poured forth by Churches, Missionary and Bible Societies, Sunday Schools and Young Men's Christian Associations in forwarding the "Preaching of the Gospel among all nations for a witness," and but few districts are now left which Missionaries have not reached. Also earnest preaching and abundant revivals are heard of everywhere; new churches and Sunday schools spring into existence daily. A conviction that the Lord's literal and personal Second Advent is now near at hand, and that the age's end is fast approaching, is growing rapidly among both clergy and laity; and within the last few years the unanimity and power of belief and testimony on all points of prophecy relating thereto has become more and more evident. The very scoffing of infidels and others against Second Advent prophecy is regarded by Pre-Millennialists as an indication of its near fulfillment; see II. Peter iii. 3, 4. Men are everywhere delivering in substance the warning, "Behold, the Bridegroom Cometh!"

(IV.) Alarming growth of the influence of Infidel Doctrines and of the teachings of false philosophy:

Here we see a part of the dark side of the picture. As has been intimated before in this essay, while on one side the light is brightening and broadening, on the other the Darkness heralding the approaching Storm is also spreading, becoming blacker and more ominous as the evening of this Dispensation comes on. He whose eyes and ears are open can certainly not ignore among the indications of rising danger the frightfully rapid advance of Atheism, Pantheism, Positivism, Agnosticism, Rationalism, Materialism, Secularism and of other forms of Infidelity; nor can he fail to perceive the rapid contamination and poisoning of the literary and scientific world thereby.

During this century and the preceding, the destructive and depraving work of Spinoza, Hobbes, Bolingbroke, Volney, Voltaire, Rousseau, Thomas Paine, Hume and Gibbon has been carried on toward its completion by Baur, Büchner, Feuerbach, Haeckel, Schopenhauer, Renan, Strauss, Comte, Tyndall, the Darwins, Huxley, Herbert Spencer, John Stuart Mill, Harriet and James Martineau, Matthew and Edwin Arnold, George Eliot, George Henry Lewes, M. D. Conway, Charles Bradlaugh, Gerald Massey, Max Nordau, Frederick Harrison, Robert G. Ingersoll, and numerous others. These writers represent all grades of antagonism to Christianity, ranging from subtle and politely expressed unbelief to blatant and daringly blasphemous opposition; and their books and lectures are causing the increasing demoralization and infection of both clergy and laity, as the examples of Colenso, Beecher, Frothingham, Howard McQueary, Heber Newton, Swing, and the New "Andover" or "Progressive Theology's" advocates show. Clergyman after clergyman has in a greater or less degree become contaminated by Evolutionism, and vast numbers of the rank and file of the church membership are imbibing or have already wholly adopted this same poisonous doctrine. Scoffers are everywhere heard affirming with renewed boldness the "Uniformity of Nature" and "Inflexible Supremacy of Law," while denying the existence of a Personal Author of Nature and Lawgiver, or else relegating Him into the background as "Unknowable" and rejecting the Supernatural as the "Inconceivable" or Impossible. Pointing derisively at the failure of previous merely human predictions of Christ's Second Advent, and forgetting the terrible lessons taught by the Deluge and by other Cataclysms mentioned in History and Prophecy, they in substance scornfully ask, "Where is the promise of His coming? For since the Fathers fell asleep, all things continue as they were from the beginning;" thus ignorantly and unintentionally fulfilling the prediction of II. Peter iii. 3, 4, and thereby showing that we are indeed living in the "last days." Illustrative examples of this class of scoffing remarks may be found scattered throughout modern scientific, metaphysical and critical literature.

But a still more portentous Sign of the Times appears in the alarming progress of the influence and power of that great and mysterious System of Philosophy known under the names of Buddhism, Theosophy or Esoteric Doctrine, Occultism and Spiritualism; exhibiting itself under and through such phenomena as those of Mesmerism, Clairvoyance, Hypnotism, etc. These manifestations, hitherto in most instances regarded as mere tricks of imposture or as evidences of abnormal states of the nervous systems of their victims, are now admitted by

many sober and unbiased thinkers to be largely supernatural; and if this view be accepted, we are led to the conclusion that they are transactions belonging to Modern Sorcery or unlawful intercourse with evil preternatural beings or demons. The erroneously low estimate so often placed upon these phenomena is greatly due to the general belief that the power of working miracles, if it exists at all, is limited to and exercised by the Almighty alone, either directly or through His chosen agents; but never has there been a greater mistake, as Scripture itself, in II. Thess. ii. 9, Rev. xvi. 14, and in parallel passages testifies. In these portions of the Bible and their contexts it is predicted, that multitudes will to their own utter destruction, put faith in wonders worked by "devils" or "demons" in the support of a lie; let us therefore be careful not to say, "The age of miracles is past." Two principal features of this philosophy are, the enforced practice of celibacy and abstinence from animal food by the students of and adepts in its inner mysteries. These requirements are in I. Tim. iv. 1, 3, stigmatized as "doctrines of devils" (or "demons"), and are predicted to be embraced by Apostates from Christianity in "the latter times." The fulfillment of this prophecy is proceeding before our very eyes; great multitudes are abandoning their Christian profession and giving heed to such "Seducing Spirits." Many of their adherents, while permitting marriage to persons of ordinary or commonplace mental ability, yet degrade it to the level of a mere secular contract to be made at will or broken at the convenience of the parties; while others promulgate doctrines still more depraved and vicious.

Aside from the countless multitudes of Asiatic Buddhists, those who either partially or wholly believe in these teachers of evil are now asserted to be more than *twenty millions* in number, distributed all over the Earth; having multiplied to this extent since 1848, in which year Spiritualistic phenomena became publicly prominent in the State of New York. Among these people can be found great numbers of those who are eminent in social, political or literary life; their writings would now fill libraries, their periodicals are numerous and flourishing, and vast sums of money have been expended by them on the means and implements used in propagating their philosophy, such as temples, halls, lecture rooms, etc.

There is also a steady advance both in the frequency and in the appalling marvellousness of the manifestations of these "mysteries of iniquity;" for we are now promised feats to be soon exhibited on the open stages of public halls and in the audiences' full view, such as have heretofore required the aid of cabinets and other apparatus. These Demoniacal signs and lying wonders are now staggering and confounding the most

incredulous minds, and often utterly defy scientific explanation. Various Pantheists and Skeptics of other varieties have embraced this modern creed; so also have a number of such scientists as Crookes and Wallace, whose religious views appear to have been far from orthodox. In fact, the ultimate identity of the foundations of Buddhism and Pantheism has been before this shown by thinking men; and antagonism to Christianity is itself a bond of union strong enough to hold together the adherents of these Philosophies.

Sham Messiahs and False Prophets are now also coming in numbers to the front; the newspapers constantly record their appearance and their surprising feats, such as the extraordinary curing of complaints, revelations, etc. Sacred images and shrines, such as that of "Our Lady of Lourdes" in France, and "Our Lady of Guadalupe" in Mexico, are also now very well known; thousands of persons make pilgrimages to such places in order to be healed from disease. Of course, all this is as was predicted, and is likewise a modern revival of what occurred long ago, as reported in Ancient History. The shrines and temples of Isis, for instance, were favorite resorts of those who asked her for relief from sickness, and it is not difficult to-day, for the earnest student to see through the nominally Christian disguise of the "Virgin Mary" the real outlines of the pagan Nature-goddess of antiquity!

(V.) *The reader's attention is now asked to the widespread demoralization of society in all its ranks and grades, and to the increase both in the variety and in the amount of crime.*

Humanity has always been corrupt, it is said; and this remark is frequently uttered in reply to any complaints against the present state of morals among civilized nations. Of course, savage races are supposed to be on the same plane now as formerly; hence it is easily concluded that man is no worse to-day than in the past, but rather that he has improved in every way under the civilizing and enlightening influences of our time; it is also believed that this progress is to be indefinite, both in duration and in degree.

If this could be admitted in its entirety, Post-Millennialists would still have great difficulties to surmount before establishing their theory; but unfortunately for them, facts show the contrary, when we take into consideration a principle which all must acknowledge as true, viz.: that responsibility increases with the amount entrusted. If our forefathers of the last century were required to improve their five talents of enlightenment, we certainly have more than ten in our charge. And what have we done with them?

The answer is a sad one. In spite of this century's enormous gains in the direction of knowledge, physical comfort and freedom, both political and religious, the prince or god of this world seems to have obtained complete control over the masses of men, and a sordid materialism is now the distinguishing characteristic of the time. Last century's slow and steady progress to a competency has in the realm of industry and business given place to to-day's mad struggle for wealth and power, and in this fearful contest the brutal maxims are, "Every man for himself," and "The weakest goes to the wall." The talents of knowledge, physical and mental strength, and all that these bring are perverted from their proper use, and are devoted to the service and pursuit of Health, Fashion, Pleasure, Political, Social, and Intellectual Distinction, these being the idols worshipped in this age. As a result, it is not surprising that the restraints of Divine and human law are broken through incessantly; "Iniquity abounds, and the love of many waxes cold." Even Patriotism is now giving place to greed, and political warfare is ceasing to be a contest of principles, or even a competition of rival aspirants for public favor, but is degenerating into a mercenary combat of interests; men vote for candidates who will by official means protect, and if possible benefit the pockets of their constituents. The worst phase of this state of things is, that so many unblushingly acknowledge the sordidness of their motives, asserting that "Every man has his price," and thus admitting their own venality and baseness; while brutally scoffing at and reviling as hypocrites or fools such as act in accordance with and claim to be governed by a Higher Law. What wonder is it, then, that dreadful breaches of trust on the part of men standing high in the Church, in Society, in Political or Business Circles are becoming more and more common; so that officers and employees of public and financial institutions are now often loaded down with bonds extorted from them by Fidelity Insurance Companies, in order to make certain their integrity? What wonder is it, that these examples of crime have their demoralizing effects on the poorer classes, so that among them also, robbery and other acts of outrage abound? What wonder is it, that intemperance continues to ruin in both body and soul, its hundreds of thousands of victims, and that in numbers of the cities and towns of our and of other civilized lands, Sunday is openly and unblushingly desecrated, thus leading to still greater demoralization and destruction of popular morals, to say nothing of popular religion? What wonder is it, that we constantly see and hear of depravity in all the forms mentioned in II. Tim. iii. 1, 2, 3, 4, 5, previously quoted? And finally, what wonder is it, that "As it was in

the days of Noah," so it is now; "The Earth is filled with violence?"

But, coming down to particulars, let our Post-Millennialist friends look at the following showing of facts, and see if they indeed indicate the peaceful and gradual approach of the Millennium.

Let the Reader, in the first place, note the continued expansion and concentration of immense amounts of wealth into the hands of fewer and fewer men; many of whom are endowed with great executive ability and shrewdness, but have an utter lack of business honor or moral principle, to say nothing of Christian Character. They are constantly forming combinations which are called by various names, such as "Trusts," "Corners" and "Monopolies," and are, like gangs of pirates, organized against the general mass of mankind; aiming at complete control of wealth and its sources; raising the prices of commodities and creating artificial scarcities of them by holding them back from sale and by discharging employees engaged in their production, while at the same time cutting down, often to the starvation point, the wages of the workers retained in service in order to increase the profits thus extorted from the public. But worse still, these combinations or "cliques," in order to carry out their schemes more completely, procure legislation in their behalf, and crush weaker competitors by underselling them or other means, or else compel them to join the ranks of their oppressors and thus aid in plundering the outside world. Business and trade are becoming more and more demoralized by these proceedings, so that workmen, farmers, merchants, and many others of small or moderate means find it constantly harder and harder to earn a subsistence. That these are facts, cannot be denied.

But an old proverb says, in substance, "Those who are to be destroyed are first made mad," and although it is not cited here as an authority, it yet seems certain to be verified as a result of all this trouble, not very far hence in the future. If those who are thus acquiring riches, social station and political power by oppression would intelligently observe the outlook, they would see many reasons for halting in their career; but unfortunately for them, their eyes seem blinded to the fact that patience has its limits, and that after the calm comes the storm. For in the second place, please observe that the vast laboring population is growing increasingly restive under this state of things, and is with louder and louder voice demanding relief; also not in words alone is its discontent expressed. Of course every possible advantage is taken of this by the promoters of dissension and of civil strife; therefore we need not be surprised when the newspapers report the continually in-

creasing numerical growth and activity of Nihilists, Communists, Socialists and Anarchists, both as individuals and as organizations; also the expansion of other combinations allied with them, as opposed to Government, Law, Capital and Religion, which are regarded as associated forces. It is not difficult to see that rapid poisoning and contamination of the working classes by the ideas and doctrines disseminated by these persons and associations must result; and with all this, the growth and spread of discontent and hostility to Law and Capital among the ignorant and poverty-stricken. As a consequence, Nihilistic and Socialistic plots, culminating in terrible riots and convulsions in both Europe and America have already occurred, and are likely to be followed by worse outbreaks in the future. Along with all this may be observed an increasing hatred against governmental officers, since they are regarded as the representatives of Law, Capital and Religion, and therefore pledged to their protection. Let the following incomplete list tell what Anarchy's partisans have already effected:

Fearful Communistic Rebellion in Paris, accompanied by Murders, Robberies and Conflagrations, after its evacuation by the Germans.

Great Strikes of Workmen in the United States in 1877, accompanied by riots, incendiarism, assaults, robberies, murders and other outrages, especially in Pittsburg, where awful scenes of violence and conflagration, resulting in vast destruction of property occurred.

The German Emperor William twice shot at in Berlin.

President Garfield shot in Washington by a disappointed politician.

Attempts, partially successful, to blow up the Czar's "Winter Palace" in Russia.

The Czar Alexander murdered in St. Petersburg by nihilists.

Attempts, partially successful, to blow up the Tower of London and other buildings in that city.

Anarchist plots constantly forming all over Europe, especially in Austria, Italy, Spain and France.

Terrible Anarchist riot, accompanied by explosions of dynamite bombs, at Haymarket Square, Chicago; many persons killed and wounded. Arrest and execution of several men for complicity in this affair.

Later Strikes in the United States; also numerous dynamite plots and countless rumors about them; constant alarm and anxiety of the public mind in consequence. Arrest of various men charged with participation in these schemes.

Constant attempts, in Ireland and America, by workmen

and others, to compel concessions to their demands by conspiracies commonly called "boycotts," by which means they have frequently tried to combat Law itself.

Later strikes, accompanied by riot, outrages and bloodshed, in Belgium, France, Italy and elsewhere in Europe; also repeated threats of violence everywhere by socialistic leaders and periodicals. This party shows its strength by electing its avowed representatives to membership in the legislative bodies of Europe.

Socialistic riots in Trafalgar Square and elsewhere in London, accompanied by murderous assaults and other outrages.

Repeated explosions of dynamite bombs and other engines of destruction in various European cities, evidently being the outcome of Socialistic plots.

Great strikes of workmen, accompanied by bloodshed, incendiarism and various outrages, at Homestead, Penn., Buffalo, N. Y., Briceville, Tenn., and Cœur D'Alene, in the Rocky Mountains mining country, all within a few weeks. Bodies of soldiers employed in order to suppress lawlessness and protect life and property at these places, thus signaling the final resort to arms by the parties engaged in this struggle.

Assassination of the French President, Carnot, by an anarchist.

Attempt by another anarchist to murder the King of Italy.

Great strike of workmen in Chicago and its vicinity, accompanied by murders, incendiarism and other outrages during several days. Illinois State Militia and United States soldiers interfere, thus coming into collision with the mob. Great amount of property destroyed during this outbreak and several men killed.

Organization of thousands of workmen into various associations in Europe and America and repeated avowals of their intention to use their power politically; their hostility to corporations and rich capitalists is openly declared.

Significant steps taken by the Romish Church towards a future alliance with the laboring masses; the Pope refuses to put the ban of censure upon certain workmen's organizations, and the priest, Dr. McGlynn, strikes hands for a time with the skeptic, Henry George.

And, in general, it may be said that there is rapidly growing discontent, rage and envy, on the part of the laboring population, excited by the advancing encroachments and grinding tyranny of Capital, whether organized or not, and fear and hostility on the part of capitalists, caused by the increasing threats and violence of combinations of laborers, while sober and thoughtful men, standing neutral in this controversy, are becoming more and more alarmed, and are pre-

paring stringent legislation in order to prevent, if possible, the industrial war seemingly almost inevitable, and which, it is feared, will convulse and destroy the whole structure of Society and Government, whether Labor or Capital is victorious. In fact, there is a growing conviction that Law and Government are now called upon to face problems unprecedented in History, for which new provision must in some way be made.

It is useless for us to ignore these facts, or in an optimistic spirit to expect that "these labor questions will settle themselves." When they *do* the adjustment will probably be a far more fearful one than many imagine. "History repeats itself," "Revolutions never go backward," are two proverbs applicable here, and their language is portentous. As an illustration of the first, observe that nearly a century ago an awful fulfillment of a part of Matt. xxiv. 6, 7, in the shape of the French Revolution and its attendant European wars, occurred; and that the same moral, industrial and political causes which produced that outbreak are now preparing to bring forth another like it, but far more terrible. The second finds its verification in the constant aggressions made by both Capital and Labor in their present controversy; neither party being satisfied with the gains already won. If a strike fails a cut in wages or some act of oppression, inflicted as a punishment, often results; if the strike succeeds, further concessions from Capital are frequently demanded. It is therefore evident that everything thus far done in the way of arbitration or compromise has been only a temporary expedient; a postponing of the evil day. There can be no real peace between the contestants in this strife under this state of things; and a skeptic some time ago sadly predicted to the writer, as the inevitable result of it all, that either Capital will ultimately subjugate and utterly enslave Labor, or Labor will overthrow and destroy Capital. Of these two frightful alternatives which, think ye, is the worst? Does not all this show the *absolute necessity* for the interposition of a higher power than man's in order to end this controversy with justice to both sides?

(VI.) *Attention is now invited to the amazing increase of human travel, transportation and delivery of news between distant localities, and to their high rates of speed, soon to be made higher still in answer to the popular demand; also to the astonishing advances made in invention, discovery and knowledge generally during the past few years.*

Here there is no dispute. These facts are the proud boast of this age, and on them are partly founded the godless world's hope of a golden future. Men are everywhere singing

the praises of the mighty locomotive, as with its loaded train it flies like a meteor over its track of steel; they point with admiration to the great steamship, as with its burden of passengers and freight it plows its way through the sea, traversing in six days distances which once consumed the slow sailing of weary months; they look with amazement at those wonderful triumphs of inventive skill, the telegraph, the telephone, the phonograph and the blazing electric lights, almost by their glare transforming night into day; and they exalt science and her discoveries generally (whether *real* or not), as if in all these and in similar manifestations of human intellect and energy were to be found the moral and physical redemption of the race. Sad and utter is the mistake. Experience ought to tell us, whether we heed Scripture's warnings or not, that Man can be saved and perfected by nothing ranking below him, and that when he turns away from his Almighty and All Wise Maker and seeks the fruition of his hopes entirely in this world's knowledge, power, ambitions or pleasures, he grasps at a shadow. Let us not depreciate Science and her triumphs, nor underrate the progress of this wonderful age, but at the same time let us not elevate either them or their votaries to the throne which God alone should occupy. Do we not really see in all these facts the fulfillment of Dan. xii. 4? Undoubtedly nothing ever known in the past can parallel many of the achievements of to-day, and if this prediction is not here and now in course of accomplishment, the time for that process is certainly not far off.

But side by side with these evidences of human progress we also see facts foreshadowing a decidedly different future for our race. People thoughtlessly boast of the immense increase of the Earth's human population, but fail to notice that this rate of expansion is so great as to demonstrate our globe's utter inability to support or even contain under present conditions, the countless millions who are expected to inhabit it. Worse still is the fact that our world's physical resources, under to-day's tremendous drain on them, are steadily vanishing, and the question may well be asked, "How are those who succeed us here to live?" Simple calculations will easily show that instead of a millennium of expansion being open to humanity under its present status, probably three centuries more at furthest must close its existence on this planet as a result of overcrowding and starvation unless some tremendous change in the present condition of things occurs. Here are a few facts: The population of the United States, at its present rate of increase, will by 2080 be about five times that which the entire globe holds to-day, and in 2000 years more many thousand times as much; and if at this last date this multitude could be

distributed over the entire Western Continent there would be barely room to contain it! In four centuries England's coal supply will vanish, and in twenty years men say that our petroleum will be gone and that our natural gas cannot be expected to last even that long; besides all this, the earth's forests are fast disappearing. Can these facts indicate a very hopeful state of the world?

Here then, we believe, are fulfillments of our Lord's prophecies, and they seem to be coming in closer and closer succession as the days go on. Here also are indications of the Coming End deduced by ordinary human reason, but yet well worthy of attention. The outlook, in the judgment of sober men, many of whom are outside of the Christian Church, is steadily growing more ominous and alarming. "Coming Events cast their shadows before;" everywhere we see signs of the approach of greater trouble than any yet known. All Europe is in a state of armed readiness for a tremendous war. The organizations of Labor both there and here seem to be preparing for a death struggle with those of Capital. Atheists, Agnostics, Pantheists, Theosophists, Spiritualists, Nihilists, Anarchists, Communists and Socialists, are banding their forces together for a deadly onslaught against all forms of religion, especially Christianity; they also threaten the destruction of Government and Society, spreading with frightful rapidity their poisonous doctrines in the minds of all classes of men. Strange creeds and "New Departures" are demoralizing the Christian Church, and numbers of both her clergy and laity are deserting to the enemy. Such is the dark prospect before us; but like the cloud's silver lining, we behold earnest Christian men and women, animated with the energy of a noble purpose, holding high the Saviour's Standard and trying to uphold His kingdom by the best means at their command. Churches, Sunday Schools, Young Men's Christian Associations, Bible, Tract and Missionary Societies are all putting forth their strength in this cause. Thus, then, we see everything preparing for the end.

Perhaps it may be claimed that the events which have been here mentioned have no prophetic significance, because dreadful wars, famines, pestilences and earthquakes, with other convulsions and troubles have desolated the Earth before. This reasoning, however plausible it may seem, loses its force when it is remembered, that these miseries in general came singly, or at most, two or three together, in the past; but in Matt. xxiv. 6, 7, a fearful accumulation and combination of them all, with other events equally portentous, and into one comparatively brief period of time, is predicted; and of this state of things we have already received premonitory warnings. It may also with

truth be declared, that not only have many of these experiences in our time completely transcended any like them recorded in history, but, as has been intimated, the future threatens worse afflictions to come.

Yet the surprising truth is, that the vast majority, even of the most intelligent men, do not at all realize what these facts mean, but under a strange fatuity speak, write and think of the present order of things as permanently fixed for many centuries to come. They of course see the enormous strides of invention and knowledge which characterize this age, and the vast changes which human science, skill and energy are constantly effecting, very often with amazing rapidity; they expect yet greater and more astounding progress of this kind to be realized in the future, and are also aware of the swift and immense increase of the Earth's human population; but they do not see that all this expansion has limits which are even now fixed, and which we are fast approaching. What excuse can there be for such blindness? Of course, the great bulk of mankind give these matters no thought, except to say in substance, "After us, the deluge," as if sure of such a postponement; but from thoughtful men and women we might well expect better things. Certainly from those who bear the Christian name, we have a right to ask a sober consideration of what is here set forth. But alas! Our Saviour predicted that His Day should take the world by surprise, and we see that it will be even so; the great majority of the rank and file of the Church have given their adhesion to the "Spiritualizing" view of the Prophecies so common in this age, and, it must be confessed, have fallen into the World's channels of thought in consequence. Yet, with the facts as shown, staring us in the face, can we afford to follow this pernicious example of neglect, and take the risk of ignoring the "Signs of the Times," thus falling under our Master's censure? Shall we resemble the faithless ones of His time, or be like the "people of the whole Earth" on whom He says in Luke xxi. 35, that His "Day" shall come as a snare? If we indefinitely postpone His arrival here, and thus practically ignore His warning to us to prepare, *not for death*, but for His literal and personal Advent, can we hope to merit His approval by our indifference? May we not expect to suffer a penalty of *some* kind for our remissness? We beseech you, brethren, to give this matter heed before it may be too late. Open your eyes and see the dangers closing in around you! See the sky of the future growing darker and darker, and as Dr. Brookes in his "Maranatha" says, listen to "the moanings of the gathering storm through the darkening gloom!" Let us awake from our slumber and prepare for what is coming, watching earnestly for the Master's Advent, and "working

while it is day; for the NIGHT cometh, in which no man can work!" If we do this we can well afford to be indifferent to the epithet of "Pessimists" when applied to us, and can meet any charge of "dishonoring God" by our belief; for we may expect our vindication to be complete when the time comes. Let us therefore pray that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

And what shall we say to the outside World, indifferent, careless and unbelieving as it is? Are there more terrible words than these that follow?—

"But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not until the flood came and took them all away; so shall also the Coming of the Son of Man be" (Matt. xxiv. 37, 38, 39).

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke xvii. 28, 29, 30).

Men and Brethren, these words are true, having been spoken by God Himself manifest in Humanity. For the sake of all you hold dear, for the sake of your soul's eternal salvation, give these predictions heed. Go, before it is too late, to Jesus, and in prayer to The Almighty, ask in Christ's name forgiveness of your sins and grace to live new and better lives, and your petitions will be heard when offered in sincerity. "He that cometh unto Me I will in no wise cast out," He says. Seek shelter, then, in His fold, before the storm comes!

APPENDIX.

Since the foregoing was written events have moved swiftly onward toward their climax. Here in the United States a Financial Stringency, begun during Mr. Cleveland's administration, has steadily increased in severity and danger until the present Congress and President are taxed to the utmost in trying to devise measures of relief. Of course, as a result of this state of things, the sufferings of the great masses, especially of the workmen and those dependent on them, continue to grow worse and hence these multitudes are becoming desperate. The number of unemployed persons is now appal-

ling, and how they are to be fed and clothed no one seems to know! Meanwhile satanic emissaries are busily engaged among them, like Kadmos sowing the "dragon's teeth;" what direful crop may come therefrom the wisest fear to predict. At this hour a strike of thousands of coal miners in various Northern States is in progress, and although much has been said about "Arbitration" and other such schemes for settlement, the trouble yet continues.

Crime of every kind and demoralization also are progressing at a fearful rate: the daily papers are filled with their record. Violence and outrage especially we see reported in fearful amounts; *lynching* being an ordinary punishment for certain classes of offenses. Suicides, murders, breaches of trust, breaches of the marriage contract, incendiarism, robberies occur in such numbers as to prompt the query, "Is the World going mad?"

At the same time Spain and the United States are on bad terms, in consequence of Spanish atrocities in Cuba; and complications between Japan and the United States are feared, as a result of the proposed annexation of the Sandwich Islands by the latter power. In Europe international relations are even in a worse state. An armistice between Greece and Turkey is as yet in force, but its rupture may occur at any time; and Turkey's demands as the price of peace, coupled with her stubborn retention of Thessaly, have exasperated the leading European Governments and threats of a resort to arms by them in order to compel Turkey to do their bidding, are now often heard. If this crisis arrives, to what will it lead?

Even the very forces of Nature, as if in sympathy with this state of things, are apparently breaking loose from control and exhibiting destructive energy. Aside from the physical convulsions already mentioned, unexpected and unprecedented "Signs in the Stars" have appeared; such for instance as the new star in the Constellation Auriga and the sudden increase in the brilliancy and change in the appearance of Holmes' comet;—a phenomenon which has confounded and taxed for its solution the ingenuity of Scientists.

All this is only a tithe of what might be said here, but surely the few facts presented, when compared with Scripture Prophecy, do everything to confirm, and nothing to confute the belief that this age's end is near at hand, and that "The Judge standeth before the door." Does what has here been brought forward lead us to put faith in that "peace and safety" which optimists delight in proclaiming? Most assuredly *now*, if not before, the state of affairs has arrived which urgently requires us *at once* to awake, trim our lamps, and prepare to meet The Bridegroom! May we be ready when He comes!

COMMENTS.

Our friends will recognize the author of this Leaflet as the brother to whom we are all indebted for independent and indefatigable proofreading, and for the verification of all the mathematics contained in our Studies and Leaflets (in so far as accurate deduction from their own premises is concerned). To Brother Frank U. Downing we are all more indebted than pen can express, and we are personally glad to publish his own ideas upon matters of mutual interest to us all. In his letter transmitting corrected "proof" to us he says:

"As the general situation is now rapidly changing, like the figures of a kaleidoscope, and as I suppose your intention to be to use this essay for the September Leaflet, I would recommend to you to add such notes and supplementary remarks of your own as you deem necessary, so as to bring this book up to the date of printing. You could therein include the murder of the President of Uruguay, the Afghan outbreak against the English, the threatening declaration made by President Kruger in the Transvaal Republic, the Russo-French alliance now proclaimed, the St. Louis labor convention." (Assassination of Canovas! etc.)

To this we reply, To what purpose shall we add any more? Enough has been adduced to prove the case, and while the very type are in press, and ere the Leaflet reaches all of its readers, events will happen whose import our readers themselves will perceive as well as we. No pen, not even that of a daily editor, can nowadays keep pace with the news of signs and of fulfillment. Our readers must draw their own conclusions, and upon the basis set forth must add data as it comes to hand.

But it does seem good to us to refer to some matters that appear supreme in import, now that we all admit the burden of the general outlook. Without further comment, therefore, we shall scan the matter from a novel point of view—one that is of recent and immediate revelation by virtue of facts.

Our readers will recall frequent references in these studies to the prediction that "Edom [Turkey] is the end of the age, and Jacob [the Jews] is the beginning of that which cometh after." They will also recall the thirteenth chapter of Study No. One, "The Shaking of an Olive tree," and will do well at this juncture to review it.

In the meantime we now invite their *particular* attention to a "Sign of the Times" which we ourselves are constrained to regard as one of the most notable in the entire preparatory

category. It is a *final* one, so to speak, and one enunciated by the Saviour himself as such. It is found in the Synoptic Gospels (Matt., Mark, Luke), and we shall consolidate their testimony. It is a parable whose import is for our own enlightenment (that of this generation!); hence we do not hesitate to interpret it between the lines for the benefit of such as you to whom it is given to know His voice; and may God bless you and hold you in the knowledge and wisdom of His truth.

The Synoptic parable is as follows:

"Behold now, learn, consider now, a parable of the Fig tree [Judah] and all the trees [the Ten Tribes], when her [Judah's] branch is yet tender, and putteth forth leaves [and] they [Israel's grove] now shoot forth, ye see and know of your own selves that Summer is now nigh at hand [Spring long ago is over!]; so likewise ye, when ye shall see all these things come to pass, know ye that He, the Kingdom of God, is nigh at hand, even at the doors. Verily, I say unto you that this generation [*i. e.*, of the Fig tree and all the trees] shall not pass away till all these things be done [fulfilled]" (Matt. xxiv. 32-34; Mark xiii. 28-31; Luke xxi. 29-32).

The point is this: A Tree is a *Nation*; Nebuchadnezzar's empire was so represented: its stump, banded, formerly, with copper (Greece) and now with iron (and pretty rusty iron—Rome) still stands in our presence (Dan. iv.).

It was the *Fig tree* (as a specific type of *Judah*) that the Saviour visited three times in vain, and a fourth time to no purpose (Luke xiii. 6-9). All this was a plain and intended type of *JUDAH*, and it is given for us to understand. So, likewise, a day or so before his crucifixion he came ahungered to a *Fig tree* (always the type of that same nation), and finding naught thereon but leaves condemned it to bear no fruit during *this age* (note this well; consult the Diaglot, the original, and the margin). There can be no doubt but that *JUDAH* is the *Fig tree*. She has borne no fruit until this century, but in it she has sent more converts to Christ than in all the previous seventeen centuries since the fall of Jerusalem. But this is not all, "all the [other] trees" (Israel's *ten tribes*) have budded forth into Christian effort, relatively far more in this particular nineteenth century than ever before, and now in particular are in phenomenal activity. New buds are colonies, efforts expansions, evidences of life of all sorts; even nominal indications swell unto the fulfillment.

Now during August, 1897, we have visited several camps of Adventists and pressed this point, for it has been pressed upon our own minds by the daily journals themselves. *We* have magnified it, for it was and is magnified at the hands even of the secular newspapers.

Who cannot see, therefore, in the late convention of Judah (the Fig tree) at Basle, Switzerland, a "bud" (*i. e.*, a colonial effort) of gigantic and phenomenal proportions? Who cannot see in this effort to recover PALESTINE by purchase a surprising *anti-type* of Jacob's purchase of the Birthright of Esau? Turkey is in possession of the Land, but is at her wits' end for funds. The Jews offer her a pot of red pottage (gold) therefor; the fact is, long ago Esau's modern sons sold it to the Rothschilds, and the mortgage (some \$450,000,000) is understood to be upon the very point of foreclosure (1898-9 A.D.). We are indeed, thank God, at a terminal in these our days. There need no longer be any doubt as to the times! Verily, they ARE *ending!* It is about 2,520 years since Babylon began. It is about 1,260 since Turkey took possession of the Holy places. Verily, Edom is the End of the Age, and the Fig tree is putting forth buds.

The very *date* of this Jewish convention at Basle is significant: On August 29, 30 B.C., Rome instituted the Era of Actiac in honor of Augustus. It ran 666 years, or to August 29, 637 A.D., when the Calif Omar stood upon *El Sakhrak* (Aurannah's field). Behold upon this August 29, 1897 A.D., on which the Jews opened the most significant convention they have ever held, the measure of 1,260 years runs out to the day! The date and anniversary will be notable forever! But this is not all. Our readers are invited to consult Study No. Sixteen, page 379, where they will see (cal. vi. 5896 A.M.) that August 28-29, 1897, is Tishri 1st or the *first* day of the true Lunar year! Of all this the modern Jews are as ignorant as the modern nominal Christians are of the true chronology. But what of that? The times of God move with Astronomy and the Bible is written safely upon times that never fail.

Verily we are at momentous dates. Watch the events of the Solar Autumnal Equinox September 21-23. The Bell has rung on time at every Quarter Season of this year. We have no doubt whatsoever that the seasons will continue to be *punctuated* from now on year by year, at these times (Lunar and Solar) in particular.

As to Russia, she is simply playing fast and loose with Germany and France, according to instructions (*vide* Peter's Will, sections 6, 10, 13, 14). See your neighbor and awaken him, for the times are hand, no matter how long they require for consummation (*vide* Obadiah 1-21)!

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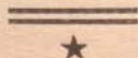
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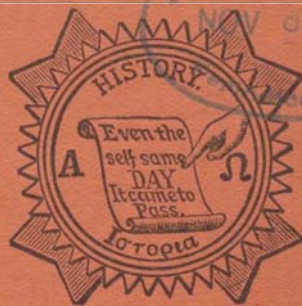
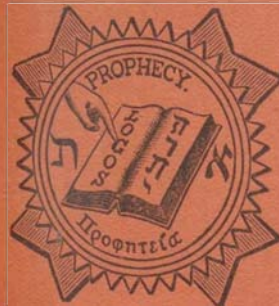
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