

OUR · RACE



ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-15.



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THE RIDDLE OF HISTORY.

A

CHRONOLOGICAL VINDICATION

OF THE

SCRIPTURES.

BY

C. A. L. TOTTEN, M. A.

WITH AN APPRECIATION BY

The Rt. Rev. James Theodore Holly,
BISHOP OF HAITI.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth,
and mighty above all things" (Esdras); "Buy the Truth and sell it not"
(Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?"
(Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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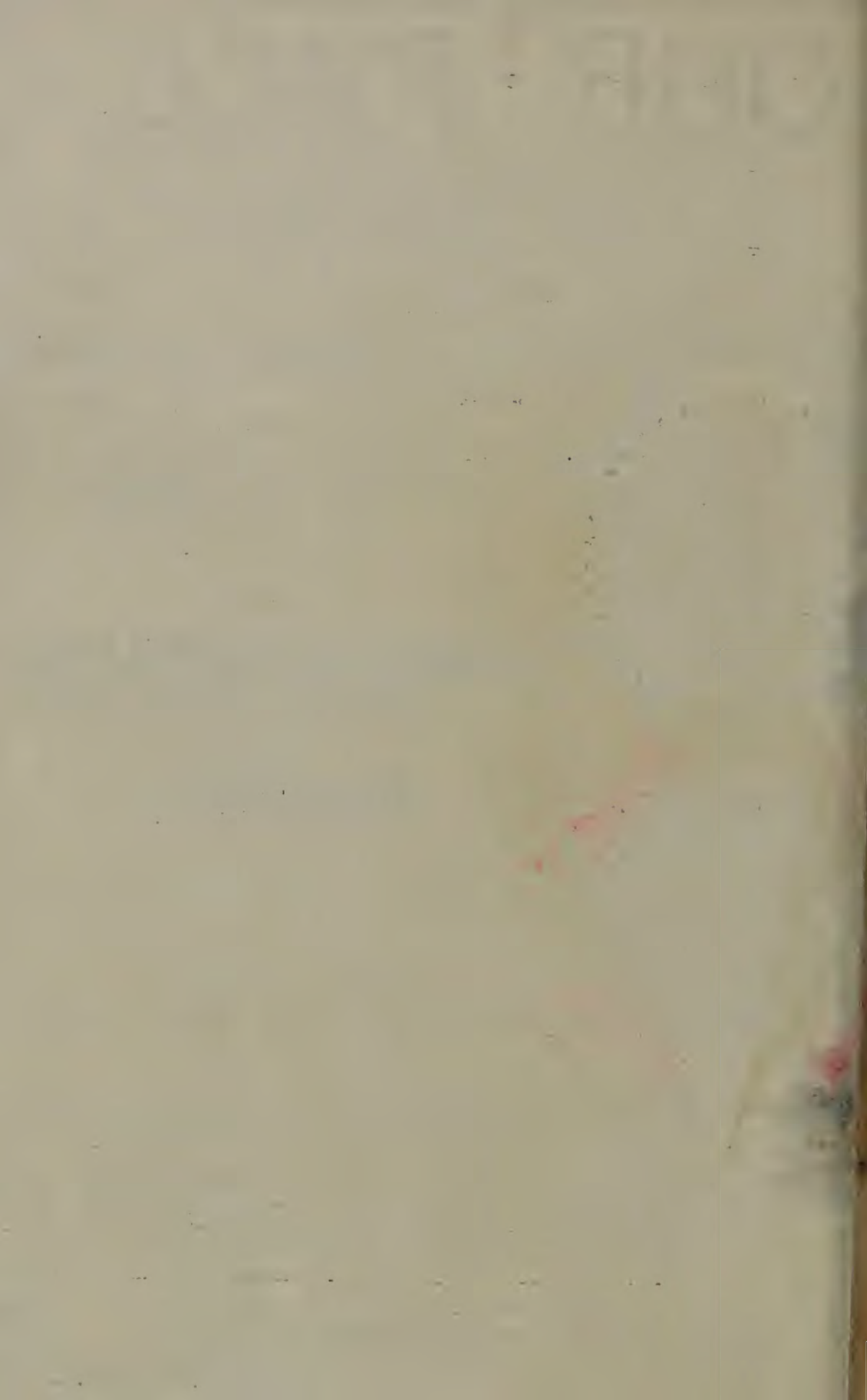
THE EDITOR OF "OUR RACE,"

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—◆— "H, too, am of Arcadia." —◆—



With
Feb. 1. 1892

THE RIDDLE OF HISTORY.

A CHRONOLOGICAL ITINERARY

THROUGH

The Period of the Judges

TOGETHER WITH OTHER

Biblico-Literary Excursus.

BY

C. A. L. TOTTEN, M. A.

EDITOR, OUR RACE SERIES.

WITH AN APPRECIATION BY

JAMES THEODORE HOLLY,

THE RT. REV. BISHOP OF HAITI.

'Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?'—Prov. xxii. 21.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY,

1892.

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BY
CHARLES A. L. TOTTEN,
(*All rights reserved*),

TO
MY FELLOW BELIEVERS
IN THE WORDS OF
“MOSES AND THE PROPHETS;”
—AS WRITTEN,
AND
FOR THE PURPOSE WRITTEN—
THIS SOLUTION OF
THE RIDDLE OF HISTORY
IS
FRATERNALLY DEDICATED.

“ Commit thy works unto the Lord, and thy thoughts shall be established.”

“ A man’s heart deviseth his way : but the Lord directeth his steps.”

Prov. xvi. 3, 9.

STUDY No. 8

OF

THE OUR RACE SERIES.

The Riddle of History.

TOTTEN.

“The preparations of the heart in man, and the answer of the tongue, is from the Lord.”

Prov. xvi. 1.

STUDY NUMBER EIGHT.

THE RIDDLE OF HISTORY.

A CHRONOLOGICAL ITINERARY

THROUGH

The Period of the Judges,

TOGETHER WITH OTHER

Biblico-Literary Excursus.

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“ Every word of God is pure : he is a shield unto them that put their trust in him.

“ Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

Prov. xxx. 5-6.

PREFACE.

IF Saint Paul blundered in Chronology (Acts xiii. 31) what criterion have we as to his Theology? and herewithal shall we give heed unto his Logic, although he argue never so wisely? Yet in what do we lighten this dilemma if we accept Saint Paul, and place the burden of a Chronological blunder upon the Book of Kings? (1 Kings vi. 1.) Either both the books of Kings and of Acts, are inspired, or neither of them are, and to demonstrate a deliberate error in the one, or the other, is equally fatal to the traditional definition of Inspiration.

But may there not have been a clerical error, or a mistranscription in the one case or the other? This possibility no well-informed student of Biblical history can deny, for Providence has certainly *permitted* many notable misprints and mistranslations, in the transmission of the Scriptures. But in all such premises it is mainly a question of fact, and one that is subject to evidence, which must be produced in court.

However, presumptive evidence based upon what may perhaps be shown to be a mere misunderstanding of a writer's meaning, or the significance of a

text, does not guarantee a subsequent alteration to suit a preconceived or fancied theory, any more than it renders inert a fatal objection against the substantial inerrancy of the Scriptures. With the wisest of men (Prov. xxx. 6) we recognize the possibility of human interference with the Word of God, even as it was recognized both by Moses (Deut. iv. 2, xii. 32) and by one still greater (Rev. xxii. 18-19); but that is not the contention in the matter now at issue. Chronologists have been greatly divided as to the question of accuracy in the texts under consideration, and disbelievers have found no little cause for rejoicing at their apparent disagreement. To the latter it has mattered little which was right, while the former can have derived little satisfaction in accepting either and rejecting the other.

It is on this account that we have found it more profitable to reopen the subject *de novo*, with a view to harmony, and so, by solving the Riddle of History, avoid both horns of the dilemma, and produce and verify another Vindication of the Word of God. As the result of our investigations we submit this Study to Our Race, and regard it as one of the most important Chapters of its inherited Chronology.

C. A. L. TOTTEN,

NEW HAVEN, CONN.,

Nov. 4th, 1892.

“APPRECIATION.” *

“ IN the Biblical and Historical Studies contained the several publications of the Our Race Series, Professor Totten, the author, does not come before the public under any false or suspicious colors. He does not pretend to be a prophet or the son of a prophet. He lays but little or no claim to originality. He appears principally as the verifier, the systematizer, the simplifier and the vulgarizer of the deep researches of others who have preceded him in that portion of Biblical and Historical Studies which are of the most momentous importance to the generation in which we live, but of which the world takes but little note, and to which (saddest of all), the Church manifests a Laodicean indifference.

“ By the special task which Professor Totten imposed upon himself, from God-given convictions of necessity, the researches of his predecessors have

* Instead of writing our own Introduction to this closing Study of the Second Series we gladly yield the place of Honor to the accompanying voluntary testimonial from one who, as a scholar and a general Christian investigator, has few if any compeers among men of God, and it is a marvel unto us that we have found no greater appreciation, no not in Israel ! (Matt. viii, 10 ; Acts viii, 27.) C. A. L. T.

been carried forward to the most complete exactitude in their minutest details. His books bear on their face the palpable evidence of immense labor and careful painstaking, which necessitated long study and patient perseverance in order to arrive at such a masterful handling of the subject therein displayed. He shows himself, thereby, to be a man of rare and exceptional qualifications to deal with the subject thus taken in hand.

“To assume the responsibility under the most disadvantageous circumstances, of issuing, with the sympathy of a handful of friends, these publications in a popular form without any previous guarantee of support from the public, shows a lofty trust, and a self-sacrificing spirit, which proves that he has the courage of his convictions. He has thereby placed the Church and the World under the most solemn responsibility to bestir themselves to prepare for the coming events already foreshadowed in the days in which we live; but which it is to be feared, they will not realize by the needed forecast, until the last dread judgments of our closing dispensation shall be upon them. Of these coming events he has become by all odds the most noted herald and exponent among his contemporaries.

“The all-important and all-absorbing subject of these volumes is treated under such manifold phases, and with such multiform details, and wealth of illustration, as to defy summarizing in a mere passing notice. The books of the Author must be

read and deeply pondered in order to form any just conception of the same. This much, however, may be said, *viz.*: that the work has been thoroughly done from every conceivable point of view germane to the subject taken in hand for elucidation.

“ JAMES THEODORE HOLLY,

“ PORT AU PRINCE,

“ Bishop of Haïti.”

“ April 20th, 1892.”

} Y. M. C. A. Library *
} New York, April 5, '92.

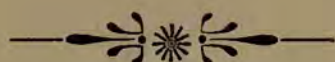
"And it happened in the 480th year of the Exodus of Sons of Israel, from Egypt, in the year the fourth, in the month the second of reigning the King Solomon over Israel." From Hexaglot Bibles, Greek of Septuagint. The Vatican Codex is substantially the same as the fac-simile. The fac-simile † is in the Greek text (Sept.) not the Hebrew.

"Yours truly,
" R. P. POOLE."

* The foregoing letter upon 1 Kings vi. 1 was written in reply to a query as to the testimony of the Vatican Codex on one of the Chronological disputes of the day.

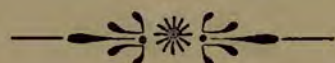
† *Vide* Photographic Copy (of the oldest MSS. of the Bible found at the Vatican of Rome) now in the possession of the Y. M. C. A. library in New York City.

The Riddle of History.

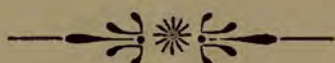


PART I.

THE PERIOD OF THE JUDGES.



Exodus to Saul's Coronation;
Thence to Foundation of Temple.



A CHRONOLOGICAL ITINERARY.

“ And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month,” (“in the second day of the month,” 2 Chron. iii. 2,) “that he began to build the House of the Lord.”

1 Kings vi. 1.

THE RIDDLE OF HISTORY.

SECTION VIII.

THE PERIOD OF THE JUDGES.

IT is with this "Period" perhaps that Chronologists have experienced more difficulty than with any other in the Sacred Canon, although the whole of the confusion has been of their own creation. It seems chiefly to have arisen from misunderstanding a passage in Acts (xiii. 20) in which St. Paul's summary apparently demands a period of about 580 years from the Exodus to Solomon's Fourth year, instead of the 480 recorded with such Chronological explicitness in 1 Kings vi. 1.

The *latter* passage is as follows:—

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

Now it is manifest that, were it not for the passage in Acts, which is cited as contradictory, the foregoing statement would have been unquestion-

ingly received "as written." It is, moreover, partly corroborated in 2 Chronicles iii. 2, where we read of Solomon that "he began to build in the second day of the second month in the fourth year of his reign." With both of these passages St. Paul as a student of Gamaliel, must have been thoroughly familiar; and if his words appear to conflict with such plain historical statements, *it can only be from our own misunderstanding of what the Apostle intended to convey.* In all such cases it is the duty of the Chronologist to *reconcile* the texts, rather than to repudiate either of them as erroneous; and as we have pursued this method with unbroken success throughout these Studies, we doubt not our readers will agree with us in the solution we shall offer.

In the first place, we take both of the foregoing statements as literally correct. They occur in two Historical Books, mutually strengthen each other, and are literally verified by the astronomical cycles which run through all the other calculations we have made. We also have upon our side the independent testimony of the Jews themselves, who certainly are to be accredited as principal witnesses in matters of their own Chronology which are unmixed with any questions of religious dogma; while, moreover, we are supported in our position by at least the weightier authorities in the Christian College of Chronologists.

In this connection we quote the following from McClintock and Strong's Biblical Encyclopedia.

under article "Chronology, in order to show that in agreeing with the historical statement as recorded in 1 Kings vi. 1, we are by no means in an isolated group of students.

"The statement in 1 Kings vi. 1, is accepted by Hillel, the author of the modern Jewish Chronology, who makes the 480 years one of the elements for the construction of his Mundane Æra; by Usher also; by Petavius, (who, however, dates the period from the Eisode,) and by many others. In more recent times Hengstenberg, (*Authentie des Pentateuchs* ii. 23, e. g.); Hofmann, (in the *Studien u Kritiken*, 1838); Thenius, (on 1 Kings vi. 1); Tiele, (*Chronol. des A. T.*); Gehringer, (*Ueber die Biblische Ære*), and Niebuhr, (*Gerch. Assurs u Bab.*) uphold the statement as Historical.

"But though this measure, by bridging over the interval from Moses to Solomon, enables the Chronologist, when he has founded his mundane series down to the Exode, to assign the year *anno mundi* of 4 Solomon, and so of 1 David, or having traced the reckoning B. C. up to 1 Solomon to give the year B. C. of the Exode, the whole tract of time occupied by the Judges" (Book of Judges?) "is still loose at either end" (?) "and needs much management," (*granted*) "to define its bearings."

McClintock and Strong, however, do not seem to agree with us in accepting the 480 instead of the 580 years; they sum the matter up as follows, and to our mind leave the reader still in doubt.

“So far as the evidence of the numbers goes, we must decide in favor of the longer interval (580 yrs.) from the Exodus to the building of the first Temple, in preference to the period of 480 (Hebrew) or 440 (Septuagint) years.”

But they add—“The evidence of the Genealogies may therefore be considered as probably leading to the rejection of all numerical statements, *but as perhaps less inconsistent with the 480 or 440 years than with the rest.*”

In our own discussion of this question, we appeal from all secular authority whatsoever, and base our contention upon the strict analysis of the Bible itself. We regard the statement in 1 Kings vi. 1, as Historically and Chronologically the truth, the whole truth and nothing but the truth, and whatever *appears* to disagree therewith must be studied until an unantagonistic solution has been reached.

With this statement of our position and intentions, let us now examine Paul's remarks; and let it be clearly discerned that these remarks were made by invitation, and in full view of the Historical facts we have just enumerated, and with which his audience must have been even more familiar than are we.

“And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

“Then Paul stood up, and beckoning with his

and, said, Men of Israel, and ye that fear God, give audience.

“The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

“And about the time of forty years suffered he their manners in the wilderness.

“And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

“And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

“And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.” (Acts xiii.)

Now it is manifest that a superficial reading of the foregoing results in a summation that is contradictory to the primary records in Chronicles and Kings, the which purport to be express and exact Historical statements couched in Chronological terms. It is on this account, we maintain, that the superficial reading has misled those who claim a disagreement between Paul and the Chronicles of his

people. For in that they insist upon this incongruous understanding of Paul's meaning, and thus array the two authorities against each other, they leave themselves no alternative but to reject one or the other. Their own understanding of Paul's Chronology is about as follows :—

40 years	In the Wilderness, Verse 18,	
7	“ At least, to the Division, “	19,
450	“ For the Judges, “	20,
40	“ For Saul, “	21,
40	“ For David, “	22,
3	“ To the Fourth of Solomon.	
Total <u>580</u>	“ instead of 480 !	

Now even a school-boy who felt confident that both records were right, and believed that each witness was inspired, would unhesitatingly conclude that the above calculation *must* contain a hundred years too much, and certainly the Chronologist is in duty bound to seek out some more satisfactory explanation of Paul's meaning—for there is but one possible construction to be placed upon the statement found in the Book of Kings !

If both are inspired, the latter must stand intact, and Paul's words must be moulded (*telescoped!*) to conform to the facts as set forth therein. This can only be accomplished by careful analysis, and by an appeal to collateral texts.

We shall, therefore, unhesitatingly sweep the foregoing calculation from our slates and minds, for it

cannot be that it sets forth *what the Apostle meant!* and albeit his method must have struck even his own audience as quaint and original, I doubt not they appreciated that it concealed "much learning" and replaced the facts in a novel light even before them. What then did Paul mean?

The explanation, which we have already given in study Number Five, page 149, (see also pages 17-22), is as follows:—

With the death of Moses the period of Joshua's sole Judgeship began. It lasted 20 years, or to 2573 A. M., when Joshua died, 110 years old. But it is to be noticed that the "*Period of the Judges*," as such—i. e. *as an era!*—strictly commences with their appointment by Moses himself, according to Jethro's advice, in 2513 A. M., or in the Second month after the Exodus! (See Exod. xviii.) *From thence to 2963 A. M., when David removed them, or superseded them by making his own sons chief rulers in their stead (2 Sam. viii. 14, 15-18), is exactly 50 years as recorded by Saint Paul.*

The facts of the case are comprehended in the realization that the several eras given by Saint Paul *overlap!* He knew of what he was speaking when he spoke as he did, the writer of Acts must have understood him, and we are bound to believe that his very audience caught the idea perforce. For instance, as one example of this *overlapping*, it is manifest that the several years expended in conquering and dividing the land were a part of Josh-

ua's personal Judgeship, and therefore also formed a part of Paul's 450 years, as in effect did the whole period spent in the Wilderness, the reign of Saul, and about 13 years of David's reign. It is also patent that all of Samuel's 58 years of Judgeship must have been included in Paul's 450 years. But Samuel judged Israel all his life and did not die for 38 years after he had anointed Saul, which is another *overlap!* But we have collateral evidence to show that David understood the matter, for the prophet Nathan refers (2 Sam. vii. 11) to the original appointment of the Judges as by Moses himself, and by his very converse with the King brings their period down and into David's own reign, therefore *overlapping*, just as Paul did, both the Wilderness (40 years) and Saul's reign (also 40 years) and some 13 years of that of David!

Upon this basis—the correct one—these 93 years must come out of Paul's 450, thus leaving 357 for the *duration* between the Passages of the Jordan, 2553 A. M., and the accession of Saul, 2910 A. M., the which the facts themselves prove, for $2553 + 357 = 2910$ A. M., the year of Saul's coronation!

Thus the sentence in which Saint Paul sums up the several Chronological eras of Israel's opening history is seen to be a very complex one, and the absolute facts should have been brought into court before the misconstruction should have been accorded any special weight. But better late than never. The confusion surrounding this discussion

ems to have been Providential, and, on the principle that all things work together for good in the furtherance of God's plan, this very error has been overruled in that it has conspired to keep the world in willing ignorance of his counsels until these closing days of Gentile rule!

Finally, the "Period of the Judges" may be broadly understood as extending from their creation of Moses in 2513 A. M., to 2963 A. M., when the *book* of Samuel ends, rather than to that prophet's birth or death, or to the beginning or end of his judgeship! Nor could Samuel himself have been the one who wrote the conclusion to his own literary works.

Now this method of solution is not to be controverted by an appeal to the so-called First and Second Books of Samuel in our version. For these are neither Books of that Prophet in their entirety, but but the result of a later compilation from *his* book, from that of *Gad*, and also from that of *Nathan*, (Chron. xxix. 29,) the *originals* of which must be produced before we will admit of either Paul or the more ancient chronicler being in error.

The usual method of explaining the assumed discrepancy is to claim a mistranscription by some ancient scribe, who is supposed to have carelessly written a Hebrew 4, instead of a 5, and so made 450 out of an original 550, in 1 Kings vi. 1. Now the tattery of such an argument is easily turned upon those who unmask it, for it is quite as probable

that some early careless Christian scribe mistook a Greek 300 for a 400, and so made 450 out of an original 350 in Acts xiii. 20! This in fact is the chief argument of Premier Chronologist Dimbleby himself, who discusses the matter as shown in the following extract.

"The Apostle Paul's reference to the 'Period of Judges' is given in Acts xiii. 17 to 21.

Verse 17, 2513 The Exodus.

" 18, 40 In the Wilderness.

" 19, $\frac{2553}{7}$ } Division of the land, which was
2560 } 7 years afterwards.

" 20, 350 Stated to be 450.*

2910 Saul made king after Sam'l.

40 Was judge 20, Saul's 40.

2950 Ascension of David.

See the Recapitulation, including A, B, C, E, on pages 193-9.

*Mr. Dimbleby says further on this point.

"I have inserted 350 because 450 looks like an error made by a man copying from the original, for it is evident that 480 mentioned in 1 Kings vi. 1 and this 450 cannot both be correct, while those living near the 'Period of the Judges' would know the correct number of years. But when we investigate the matter we see where the error has risen. *I have shown that it is really not with the 480 years, for if we allow more than that number of years from the Exodus to the foundation of the Temple, not one*

the subsequent and numerous Scripture dates would fall into their places on the solar cycle in respect to the date of the month and day of the week. In addition to this, the eclipses and transits could not occur where they do, and their testimony must stand all dispute. Let me further say that it is easy to see that the 450 should be 350. When I first pencilled 350, I saw in a moment that the totals came right, agreeing with those of the other Sections." (For which see the Recapitulation, on pages 93-9.)

"This is the only part of Scripture," remarks Mr. Dimbleby, "where I have in any sense departed from the words or meaning of the text. I see that in the Revised New Testament the translators have transposed the sentence: no doubt from their consciousness of the difficulty; but the original Greek does not warrant the transposition."

We are not prepared to agree with our preceptor (Professor Dimbleby) on this point, but, on the other hand, are rather disposed to welcome this particular rendering in the Revised Version, (which is said to agree with the critical editions of the Greek text based upon the best manuscripts,) *because it ends at once the controversy as to whether 1 Kings vi. 1, and Acts xiii. 20 contradict each other or not!* From the standpoint adopted by the Revisers it seems possible that a transposition may have occurred in the King James Version, and that Saint Paul's 450 years *may* refer to a period *before* the Judges (*i. e.* those enu-

merated in the *Book of Judges*!) and not after! In this case Saint Paul's meaning is as follows: "The God of this people chose our fathers (and exalted the people when they dwelt as strangers in the land of Egypt; and with an high arm brought he them out of it, and about the time of 40 years suffered he their manners in the wilderness) and when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot *after about 450 years*! And he gave unto them Judges until Samuel the prophet."

Now, if upon final approval it turns out that this rendering is the correct one, it will not only be agreeable to our chief contention—to wit: that the Bible is not inconsistent with itself—but will leave our arguments and demonstrations as to the 480, 450, and 430 years, herein discussed, untouched! For we find in the *true* Chronology just such a period of "about 450 years," plainly preceding the Destruction of the Seven Nations (2553–8 A. M.) and the subsequent Division of their land (2559–60 A. M.), although we must not forget that this Division actually *began* as early as 2553 A. M. upon the other side of the Jordan! that is, that we have a whole "week of years" covering the Destruction and Division, and *forcing* Saint Paul to qualify his figures by the word "about."

In speaking of the "fathers" *as of more than one*, Saint Paul must have started at least with the birth of Isaac, 2107 A. M., and so come down 446 years to the

destruction and Division begun upon the other side Jordan, (2553 A. M.) ; or 450 years, to the closing war (2557 A. M.) of the War of Destruction ; or 451, to the Division at Gilgal, (2559 A. M.) ; or 452, to that at Shiloh, (2560 A. M.) ; or perhaps 453, to the Sabbatic war, (2561 A. M.), which followed the final Division and found Israel in full possession of the land and therefore just ready to begin her Jubilee count ! the average of which is "about 450 years."

"There is, however, one sense," adds Mr. Dimbleby, "in which 450 will read correctly, and it was my first opinion of this singular passage. If we take the period from the institution of Judges by Moses in 2513 A. M., to the full establishment of the Jewish Kingdom by David, when he made his sons chief rulers in 2963 A. M., as recorded in 2 Sam. viii. 14-15, the time would then be 450 years. The record then is in the *Book of Samuel* instead of to the death of that prophet. But this part of Scripture was formerly called the First Book of Kings. See the Septuagint. Readers, however, who do not like to think that some early transcriber of the original text has erred, may consider that there is a two-fold reference, but that for brevity's sake only one has been given."

Here Mr. Dimbleby's position is strongly taken, or if there be an error of transcription in *either* of the apparently conflicting texts, then the weight of credibility certainly belongs with the purely historical 480 years, *to which the consensus of Jewish testi-*

mony assents! And in looking for a reason, *in loco*, which shall go to show that Paul and the writer of Acts may have *originally said* 350 (instead of 450) let us call attention to a fact, which so far as we know, has never been advanced. It is this:—

In the verse immediately *preceding* the disputed text in Acts, Paul refers to the division of the land, “by lot,” but gives no figures, “after” which he assigns a period to the Judges which is under discussion. Now the actual date of the *final* Division of the Land by lot, at Shiloh, is 2560 A. M., and this is *not* in dispute. But if we add 350 (instead of the 450) to *this* date we obtain 2910 A. M. for the first year of of Saul, which is absolutely demanded by the 480 years from the Exodus to the fourth year of Solomon!

Hence, we agree with Mr. Dimbleby without hesitation, as to the existence of the 350-year period he points out, though we adhere to Paul’s 450 years at the same time; and whether our effort to harmonize the two texts *as now written in our Bible* is considered conclusive or not, the very fact that we *do* adhere to the 480 years of 1 Kings vi. 1 has the effect of forcing a 350 just where Mr. Dimbleby places it!

Moreover, another argument, *in loco*, to show a reason for a deliberate change of 350 to 450 by some mistaken scribe in copying Acts is that if we suppose for a moment that all the *numbers* down “to Samuel” found in the Book of Judges are consecu-

ive we have 450 instead of 350! as is clearly shown in Dr. Smith's "Old Testament History," on page 337.

But the numbers are *not* consecutive, and as most people think they are, an early and mistaken scribe might have thought that he was correcting an error, (not of Paul, but of some intermediate scribe,) and so have made the change on his own authority.

Yet in this case we ought to find *some* ancient versions with the 350 unaltered, and possessed of sufficient authority to settle the controversy!

Now the conclusive argument against there having been any *accidental* alteration of the "figures," 580 to 480, in Kings, or 350 to 450, in Acts, is found in the fact that it was not a mere question of taking one figure for another *but, as the numbers are all written out in words**, it is a question as to there having been a deliberate alteration of the text or *not*. That such a liberty was taken in either case, we are not disposed to entertain, so that having passed all the main arguments in review, we accept the numbers in each case "as written" (480, and 450) and proceed to our task:—

The duration of the "Period of the Judges" is an admitted riddle—The Riddle of History—and as already stated, we prefer to employ a Key which shall suit every tumbler in its lock rather than file away any part of it—and one thing is sure, if we must *file* we shall certainly reduce the 450 down to

* *i. e.* Hebrew or Greek *letters*, for they had no Arabic figures.

350 rather than attempt the impossible "mechanics" of filing 480 *up to* 580!

The fact is, the final appeal is to Chronology itself, and that appeal we make: for in the present Study we propose to take the testimony of the Scriptures themselves, reference by reference, and to follow the trail across the years that stretch from the setting up of the Tabernacle at Sinai to the dedication of the Temple by Solomon.

Paul's "Period of the Judges" must be in between the Exodus and Solomon's accession, hence our route will take us by all of the disputed Chronological localities. There is only one way to make an accurate *reconnaissance*; we must take *back sights* as well as front ones. The good engineer knows this quite as well as the soldier, and the Chronologist may learn of each.

As a preliminary reverse view let us therefore write a brief of our own national history in a paraphrase based upon Paul's bold sweep across that of Israel's early years.

(1) Now the seven aboriginal nations continued in the land about the space of 128 years, when the God of this people of Manasseh chose our pilgrim Ancestors and exalted the people when they dwelt as strangers even in this so-called mother country, and with a high arm brought he them out of it.

(2) And about the time of 156 years suffered he their manners in the wilderness.

(3) And when he had led them through the Con-

ederation he divided their rights to them by lot in the Constitution.

(4) And after that (verse 1) he gave them Governors about the space of 272 years, until Moody the Evangelist.

(5) And afterwards (verse 3) they desired a President and God gave them Washington and his successors down to Cleveland, by the space of 96 years.

(6) And when he had removed him, he raised up Harrison, who administered the Constitution down to the Columbian era.

(7) And the New World, by the space of about 100 years, ceased to be a desolate heritage, although its rightful heirs at this writing have dwelt therein but sixteen times as long as our forefather Joseph dwelt in the tents of Jacob.

Let him who thinks Paul's meaning plain unravel the foregoing Riddle as he does the one in Acts, and see if it comes out according to American facts; and if not, *then let him interpret Paul as he must interpret the above, in order to arrive at the author's meaning, within the limitations established by collateral knowledge!*

To show that we are not alone in our conclusions, and that they are based upon collateral evidence of strictly scientific character, we quote the following from "All Past Time," in which Mr. Dimbleby, the Premier Chronologist, writes upon the mistakenly alleged "Chronological Gap" in the "Period of Judges";—

Book of that name! We read of this *institution* in Exodus xviii. 13-26, as occurring in 2513 A. M.; therefore, the 450 years of the *period* will carry us to its end in 2963 A. M., a year in which David established the kingdom and seems to have superseded the Civil Judges by military rulers. (See 2 Sam. viii. 14-18 and xx. 23-26.) It was 30 Solar cycles of 15 years each ($30 \times 15 = 450$) from Table I, 2513, to Table I, again, in 2963, (see Ancient Hebrew Solar Cycle, page 72, Study Number Six.) The words 'until Samuel' (Acts xiii. 20) refer to the *Book* of Samuel and not to the *prophet* himself."

Thus the "Period of the Judges" extends from their formal *Institution* by Moses (2513 A. M.) at the instance of Jethro (Exod. xviii.), to their *Supersession* (2963 A. M.) by the sons of David (2 Sam. viii. 14-18 and xx. 23-26), and is a duration of 450 years ($2963 - 2513 = 450$), as is recorded by St. Paul (Acts xiii. 17-20).

In order therefore to arrive logically and Chronologically at the precise era of their INSTITUTION, review the whole period, and so effect a perfect splice with the sections which precede and follow this one, let us recapitulate the Itinerary of the Children of Israel in their March out of Egypt, and continue it down through the Book of Samuel, the prophet, in so far as we have it, to David's 13th year and thence to the 4th and the 11th of Solomon.

THE HEBREW (LUNAR) MONTHS.

[Autumnal Equinox, New Moon, The *Civil* "Revolution of the year."]

Civil	Sacred	Length	Names	Agreement
1	vii	30	Tisri, Tishri Enthanim,	Sept.-Oct.
2	viii	29	Marchesvan, Bul,	Oct.-Nov.
3	ix	30	Casleu, Kisleu, Chisleu,	Nov.-Dec.
4	x	29	Tebeth,	Dec.-Jan.
5	xi	30	Shebat,	Jan.-Feb.
6	xii	29	Adar,	Feb.-Mar.

[Vernal Equinox, New Moon, The *Sacred* "Beginning of Months."]

7	i	30	Nisan, Abib,	Mar.-Apr.
8	ii	29	Jiar, Zif,	Apr.-May.
9	iii	30	Sivan,	May-June.
10	iv	29	Tamus, Panemus,	June-July.
11	v	30	Ab. Lous,	July-Aug.
12	vi	29	Elul,	Aug.-Sept

[Intercalary, once in *Three* years, "Days," "The end of days," "Many days," etc.]

13	—	34	Ve-Adar,	Aug.-Sept.
(35 on 9th year)				

N. B. At the end of every 3d Cycle of 15 years (*i. e.* at the end of a 45th year) they dropped 1 week (7 days) out of Veadar, making it 27 days instead of 34. This rectified their agreement with the true Solar measure, save a small remaining fraction which grew into another week at about every 1260th Eclipse! A careful Chronological analysis of the dates recorded in the Scriptures shows that all of their intercalations were accurately made, any particular test resulting as did our Flood Calculation. (See page 180.)

A CHRONOLOGICAL ITINERARY

FROM THE EXODUS TO SAUL'S CORONATION.

2513 A. M. 1483 B. C.

Table I, the 12th of the Ancient Solar Cycle.
(See Calendar, Page 72, Study Number Six.)

I. Sacred, or 7th Civil, Month.

WE are now ready to commence our Chronological Itinerary across the block of years which constitutes The Riddle of History, and the pilgrimage will take us by all the disputed landmarks, and through each of the several subordinate periods which have lain in Chronological Chancery for so many years.

In threading such a labyrinth we must hold the Calendar constantly in hand. It is the key to the situation. A few final words of explanation are, therefore, now in order :—

Moses must have employed a System, and we contend that this System has been rediscovered by the British Chronological Society and that its dominant Cycle is now in the hands of our own constituency. Our readers should experience no more difficulty in consulting and employing it than in verifying a

date assigned to a certain week day upon a last year's almanac !

Assisted by a Calendar containing all the Sabbath days of each month of any particular year, or Cycle of years, one would experience no difficulty in determining the day of the week corresponding to his birthday or to any other event whose day of the month was known.

It will be an equally simple matter to verify the dates in the following Chronicle. In Study Number Six, the *Sabbaths* of each year in the Ancient Hebrew Solar Cycle will be found upon page 72, and upon page 74 the years corresponding to Table *a* (the *First Year* of the cycle) are given. By knowing these, the position of any intervening year in the cycle can be readily determined, and with it all of its calendric relations. Thus: the Chronicle now under discussion opens with the 7th *Civil* (I. Sacred) Month of the year 2513 A. M. This is not tabulated in the list of First Years above referred to, but upon examination the year 2502 A. M. will be found in that list.

Hence 2513 A. M. can be found on the Cycle by counting forward from *a*, taken for the time being as 2502 A. M., which brings us to Table *I* for 2513 A. M., the 7th Civil Month of which has its Sabbath days given as 5, 12, 19, 26. The month therefore began with Tuesday. N. B. The reader will also note that this particular year, 2513 A. M., being Table *I*, or the 12th of the Cycle, is an *Intercal-*

ry year; *i. e.* it has 13 months instead of 12! This
 st month (Veadar) consisting of 34 silent days.

By keeping Study Number Six open at page 72
 and remembering one's place upon the Cycle, our
 work can be verified line by line, the only other
 book of reference needed being the Bible itself.

(Exod. xii. 2.)

Henceforth, and at this time, this month was
 ordered to be kept as the *first* month of the Sacred
 year. Up to it the Genealogies are kept on Civil
 time, even by Moses himself. After it, the Sacred
 alendar is consistently employed. In order to
 secure a straight unbroken record, we have elected
 these Studies to cling to the original Civil scale,
 and to translate all Sacred dates into Civil time in so
 far as years of the world are concerned. (Exod. xii.
 2.) (Compare Study Number Five, pp. 131-156.)

Tuesday the 1st.

Wednesday " 2d.

Thursday " 3d.

Friday " 4th.

Sabbath " 5th.

Sunday " 6th.

Monday " 7th.

Tuesday " 8th.

Wednesday " 9th.

Thursday the 10th. Lamb selected, Exod. xii. 3-5

Friday the 11th.

Saturday " 12th.

Sunday " 13th.

Monday the 14th.

Pascal lamb slain between the two evenings; *i. e.* at 3 P. M., midway between noon and sundown, at which latter time the day ended. (Exod. xii. 6-28.)

Tuesday the 15th.

Passover in the "Evening," (Exod. xii. 29, 30.) The March out of Egypt on the "Morning" of the same day, (Exod. xii. 31-51, xiii. 1-16). (See Numbers xxxiii. 3.) There are three very important dates on the 15th of this month, *viz*:—the departure of Abram from the city of Ur in 2082 A. M.; the March out of Egypt by the Israelites in 2513 A. M., "while the Egyptians buried all their first-born which the Lord had smitten among them," (Num. xxxiii. 4); and the first day of REST of the Saviour IN THE GRAVE, whom the Lord smote for our transgressions either in 4027 or 4029 A. M. Discussion reserved.

The crucifixion was of course upon the 14th of Nisan, the day *before* and "not *on* the feast day"; the type and antitype *must* and *DO* agree!

The first of these dates is obtained from being "the selfsame day" of the week, and date of the month as the date of the Exodus, which formed "the *end* of the 430 years" mentioned in Exodus xii. 41 and 51. The three dates are found respectively on Tables *a*, *l*, and either *k* or *m*, of the Solar Cycle. *Length of Ministry* decides the date of Passion!

Wednesday the 16th.

The escaping hosts reached, mobilized and encamped at Succoth sometime after the sundown

with which this day began, and so ended the first day's journey. (Num. xxxiii. 1-5, Exod. xii. 37-38). At this stage they were still in the Land of Egypt, this side of the great "wall of Egypt" which stretched from Port Said (Pelusium, or Sin) to Suez on the Red Sea. The wall was equally well known by the names of Shur and Etham. Now there were three roads through it out of Egypt: (1) the first, by "the way of the Land of the Philistines," was in the far north, a day's journey, and led straight to the Promised Land; (2) the one by "the way of Shur," *i. e.* out through the centre of the wall (Shur), the exit being due east of Succoth; and (3) "the way of the Red Sea," a forced day's journey to the south. Moses, of whose generalship we have already discoursed, had thus rallied his hosts at an important strategic point in selecting Succoth, as either "way" was open to him against the morrow morning. After a brief rest that night they departed "in the morning" of the same day and began the second day's journey, in a due easterly direction, thus indicating to all concerned that "the way of Shur" was the selected route. It was the quickest way to escape from the Egyptian Furnace, and that was probably the uppermost thought in Israel's mind.

Thursday the 17th.

And so they came to, and pitched at, Etham, (the wall,) which is by the edge of the Wilderness (Numbers xxxiii. 6; Exodus xiii. 17-22) of Shur

(the wall). But they were still within the wall itself and between it and Lake Timsah. Resting that night they again took up their march (the 3d day's journey) and removed from Etham and turned again (*i. e. down*) toward Pi-hahiroth, which is before Baal Zephon. In thus doing they rejected the way of Shur while at its very gate! and there are but two alternatives to the military criticism of the astonishing move now undertaken. (1) The first was shared alike by the undisciplined columns of Israel, and by Pharaoh and his generals to whom the move was duly reported. (*a*) Israel saw no sense in such an unnecessary forced march as would be required to reach the *gate* to the southern road, and also felt that Moses had recklessly jeopardized their chances of escaping. (*b*) While Pharaoh, from a military point of view, exclaimed: "They are entangled in the Land," *i. e.* have cut themselves off from the two most direct routes and are lost among the Bitter Lakes and Gebels of the wilderness! And so to human calculation they were, for with the wall itself on one side and an army on the other, Pharaoh's hardened heart expected to crush them as between two millstones. His own plans were, therefore, quickly taken. So he gave orders at once and sent his fleetest chariots and horsemen by a short cut down toward the way of the Red Sea, naturally expecting to intercept them before they reached its gate, and then and there dispute with them, at least at the expira-

on of their third day of grace. (2) The other alternative was that the movement must have had a deeply-planned military design, and Pharaoh's own experience with the Captain of *that* Host, (and Israel's for that matter,) should have led him to weigh his resolution with the greatest caution.

In the meantime, the columns of Moses pushed on to the south and no doubt passed near the gate by the way of the Red Sea without knowing it, under the Cloud that led them.

Friday the 18th.

And they pitched by the sea before Migdol that evening. (Num. xxxiii. 7; Exod. xiv. 1-9.) Thus their "Three day's journey" ended in one sense most advantageously, for it left them with the whole of Friday, the natural "day of preparation," in which *to prepare* for the Sacrifice that they had been directed (Exodus v. 3, viii. 27) to offer, and which would therefore appropriately fall upon the next, or Sabbath day. But most disadvantageously had they dreamed of Pharaoh's resolve.

Sabbath the 19th.

This would undoubtedly have been recorded as a great Feast Day in the annals of Israel—it being the first Passover Sabbath—had not other incidents, probably not, however, interruptions of its actual sacrifice, occurred to mar its after-festivities, for it was upon this day that the Hosts of Pharaoh arrived upon the scene, much to the consternation of the fugitives. (Exodus xiv. 10-18.) The context

of Exodus xiv. 1-18, and of what follows, warrants us in placing the arrival of at least the vanguard of the Egyptians toward the end of this day, *i. e.* late in the afternoon, or at any rate after noon.

Sunday the 20th.

The Angel of God, and the Pillar of Cloud, moved at sunset and came between the camps, and Moses stretched out his hand, and the Lord caused the sea to go back by a strong East wind, all that night, and the waters were divided. (Exodus xiv. 19-21.) And in the morning the children of Israel went into the midst of the sea upon the dry ground. (Exodus xiv, 22.) Late in the day the Egyptians pursued, evidently following close in their wake, and taking the same route now open to them (Exodus xiv. 23) and mayhap not knowing whither they went, for Pharaoh was kicking against the pricks, and befogged in a Cloud he did not understand!

Monday the 21st.

So all that night the Egyptians pursued until the Host of them reached the midst of the sea. And it came to pass in the morning watch, that the Lord looked upon the Egyptians, and troubled them, and when the morning appeared He overwhelmed them so that there remained not so much as one of them. (Exodus xiv. 24-28.) But the rear-guard of the Children of Israel, and the Angel, and the Pillar, continued their journey through the sea and came up from the midst thereof unscathed. (Exod. xiv,

). Thus the Lord saved Israel that day, and the people feared the Lord, and believed on Him, and His servant Moses. (Exod. xiv. 30-31.) The passage through the sea ended late in the afternoon; *i. e.* they were about twelve hours going down, twelve going through, and twelve coming up—a morning, an evening, and a morning, (we must not forget the numbers in the column!) and at this nightfall the head of Israel's column was one day's journey into the Wilderness. (Num. xxxiii. 8; Exod. xv. 22.) Thus ended the last day of the Feast of Unleavened Bread and of the treat from Egypt.

Tuesday the 22d.

And what a sunset therefore ushered in this *oc-
casion* of the Feast of the Passover! (Exod. xii. 1-14.) Then sang Moses and the Children of Israel the famous Song of Deliverance, while Miriam and the women went out with timbrels, and with dances. (Exod. xv. 1-21.) The hosts rested but little in their bivouacs that night, and in the morning continued and completed their second day's journey into the Wilderness beyond. (Numbers xxxiii. 8.)

Wednesday the 23d.

But it was useless to make any regular encampment, for they found no water, (Exod. xv. 22,) so, after another bivouac that night, they again took to their march in the morning and pressed on into the Wilderness of Shur, or Etham, for the Gebel et

Teah continued the wall with natural bulwarks, and they were still between the mountain and the sea. At last, at the end of their third day's journey (Exod. xv. 22) they pitched their camp at Marah (Num. xxxiii. 8), but found the water full of disappointment (Exod. xv. 23). Here, however, they seem to have abode a week and the incidents took place which are enumerated in Exod. xv. 24-26.

Thursday the 24th.

Friday " 25th.

Sabbath " 26th.

Sunday " 27th.

Monday " 28th.

Tuesday " 29th.

Wednesday " 30th.

And they moved from Marah and came to Elim that night and encamped there about a week. (Num. xxxiii. 9; Exod. xv. 27.)

II. Sacred (8th Civil) Month.

Thursday the 1st.

Friday " 2d.

Sabbath " 3d.

Sunday " 4th.

Monday " 5th.

Tuesday " 6th.

Wednesday " 7th.

And they moved from Elim and encamped by the Red Sea for about a week. (Num. xxxiii. 10.)

Thursday the 8th.

Friday " 9th.

Sabbath the 10th.

Sunday " 11th.

Monday " 12th.

Tuesday " 13th.

Wednesday " 14th.

And they moved from the Red Sea and encamped

Thursday the 15th

te that "evening," that is, after sundown, in the Wilderness of Sin; hence it is recorded that they came thereto upon the 15th day of the 2d month after their departing out of the land of Egypt. (Num. xxxiii. 11; Exodus xvi. 1.)

Friday the 16th.

And the whole congregation murmurs. (Exod. vi. 2, 3.)

Sabbath the 17th.

The Lord speaks unto Moses and he unto the people. (Exod. xiv. 4-12.)

Sunday the 18th.

Quails at even, *i. e.* sunset; manna in the morning (Exod. xvi. 13-19). They move that day from Sin to Dophkah. (Num. xxxiii. 12.)

Monday the 19th.

Some stale manna (Exod. xvi. 20-21) in the morning.

Tuesday the 20th.

Wednesday " 21st.

And they departed from Dophkah and encamped at Alush. (Num. xxxiii. 13.)

Thursday the 22d.

Friday the 23d.

The 6th day of the week, they gather twice as much manna as usual, (Exod. xvi. 22-23,) and store some of it for the morrow,

Sabbath the 24th,

as Moses bade, for there was no manna in the field that, "the Sabbath," day (Exod. xvi. 24-36), although some sought for it; nevertheless, that which they had saved was still sweet and good!

Sunday the 25th.

And they moved from Alush and encamped at Rephidim (Exod. xvii. 1), where there was no water for the people to drink. (Num. xxxiii. 14.) Hence when they chode with Moses he called unto the Lord, who directed him to take The Rod, and go on before the people with the Elders of Israel. And "Behold," said the Lord, "I will stand before thee upon The Rock in Horeb and thou shalt smite The Rock and there shall come water out of it that the people may drink." "And Moses did so, and he called the name Massah and Meribah because the people asked, Is the Lord among us or not?" (Exod. xvii. 2-7.)

Without enlarging here upon arguments reserved for another Study, it is convenient merely to note that "THE Rock" so explicitly mentioned here was "Jacob's Stone," itself! Its very presence in their camp should have forbidden their question, and have convinced the people that God *was* in their midst, (Genesis xxviii.)—even Christ, the Angel of

ovah (1 Cor. x. 4). Students of this Series of studies are already sufficiently familiar with the story of this remarkable Stone to perceive the force of the incident thus related. It is also to be noted that although they were encamped at Rephidim, the Lord calls the location Horeb.—The fact that they were now in the region where Jethro dwelt, with which Moses was already personally familiar. The entire district was called the “Wilderness of Sin,” its strictly mountainous region “Horeb,” its chief peak “Sinai.” The children of Israel appear to have entered this rugged heart of the desert through the wadys *El Fieran* and *El Sheikh*, to have been encamped at *El Watiyeh* (Rephidim) near the base of *El Sufsafeh* (Sinai), which they had yet to pass in order to reach their next twelfth station, the broad valley or wady *El Arafah*, beyond, and where they were to sojourn so long. In fact, we doubt not that it was upon the high hills of Sinai itself, called Horeb here, and at the base of which Rephidim itself lay ensconced, that the temporary Tabernacle containing the ark and the muniments of Israel was then pitched. So that when Moses and the Elders went out before the people, who were encamped about these high hills, they must have stood in their midst, and the Lord (in the Pillar!) have descended and stood upon the Rock,” in full sight of all concerned.

Monday the 26th.

Then came Amalek, and fought with Israel in

Rephidim. But Moses sat upon "Jacob's Stone, and was supported upon either hand by Aaron and Hur, until the going down of the sun, while Joshua fought, and God discomfited Amalek. (Exod. xvi 8-16.)

Tuesday the 27th.

The day after the battle, while still at the temporary camp of Rephidim, near Horeb, Jethro, his father-in-law, came from his place near by to visit Moses, who went out to welcome him. He brought with him the prophet's wife and children, and the resulting interview was a notable one, and the day terminated with a great sacrifice and feast in which all the principal men of Israel took part. (Exod. xviii. 1-12.)

Wednesday the 28th.

We now come to the most important incident of this visit. And in that it marks the *INSTITUTION of the Judges themselves*, and bears so directly upon the Chronological section of Israel's history not under special discussion, we quote the matter full.

13¶ And it came to pass on the morrow, that Moses sat to JUDGE the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to inquire of God:

6 When they have a matter, they come unto me ; and I JUDGE between one and another, and I do make *them* know statutes of God, and his laws.

7 And Moses' father in law said unto him, The thing that thou doest *is* not good.

8 Thou wilt surely wear away, both thou, and this people, *it is* with thee : for this thing *is* too heavy for thee ; thou art not able to perform it thyself alone.

9 Hearken now unto my voice, I will give thee counsel, and I shall be with thee : Be thou for the people to God-ward, that thou mayest bring the causes unto God :

10 And thou shalt teach them Ordinances and Laws, and thou shalt shew them the Way wherein they must walk, and the work that they must do.

11 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness ; and thou shalt set *such* over them, *to be rulers* of thousands, *and rulers* of hundreds, *rulers* of fifties, and *rulers* of tens :

12 AND LET THEM JUDGE THE PEOPLE AT ALL SEASONS : and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall JUDGE : so that it be easier for thyself, and they shall bear *the burden* with thee.

13 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also return to their place in peace.

14 So Moses hearkened to the voice of his father in law, and did all that he had said.

15 And Moses chose able men out of all Israel, and made them heads over the people, *rulers* of thousands, *rulers* of hundreds, *rulers* of fifties, and *rulers* of tens.

16 AND THEY JUDGED THE PEOPLE AT ALL SEASONS : the hard causes they brought unto Moses, but every small matter they THEY JUDGED THEMSELVES.

In view of Saint Paul's reference to the "Period of the Judges," it is astonishing, perhaps beyond any of the other instances of Chronological blindness that have marked the Study of the Scriptures, that this incident, so explicitly recorded here, and several other times referred to, should have escaped the prominence it deserves. But it simply marks the *civil* institution of the Judges, for the reader will particularly note that Moses at this time and of his own volition merely follows the good advice of Jethro in the premises. It was not until a later date, as we shall see anon, that the Lord Himself recognized these Officers, and at a still later one that He consummated their institution by officially confirming their appointment. This institution, therefore, (in fact each of the several stages which lend authority to their commission, all falling within the space of thirteen months upon the calendar,) marks the beginning of the Era of the Judges referred to by Saint Paul as being "about 450 years" long, and from the very fact that the period does have several initiatory stages we perceive the force of Saint Paul's indefiniteness as indicated by his use of the word "about."

Thursday the 29th.

The last day of the month. So it is recorded that "Moses let his father-in-law depart; and he went his way into his own land." (Exod. xviii. 27.) The aged chief and chief priest of Midian had difficulties enough of his own to attend to, and as

Israel was at the same time breaking camp, his stay was brief. Nevertheless, a son of his appears upon the scene about as many days after Israel left their permanent camp at Sinai as his own departure was in advance of their reaching it, and it will also be noticeable, when we reach that date for discussion, that the circumstances again bring the institution of the Judges into *final* prominence!

The Israelites appear to have journeyed this day out through the pass, around the base of Sinai, and into the wilderness beyond, and so to have come into the broad and enclosed valley of *El Rahah* after sunset. Hence it is recorded that:—

III. Sacred (9th Civil) Month.

Friday the 1st.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” (Exod. XIX. 1–2.)

They were now alone with God, and about to be separated *from* all other peoples for the purpose of conveying a special blessing *unto* all other peoples! It was a “day of Preparation,” and the Sabbath drew on apace, so they encamped before the Mount of God.

But as our purpose is Chronological chiefly, we cannot pause to relate the incidents in the interesting way that their philosophy suggests. Our readers must fill in the story for themselves and content themselves by verifying it with their open Bibles;

indeed, the only profitable way to follow these Studies is with Book in hand.

Sabbath the 2d.

Moses goes up to God, receives a gracious message, returns from the Mount to deliver it, and sends out a summons to the Elders (Judges) to meet him on the morrow. (Exod. xix. 3-7.)

Sunday the 3d.

He lays the matter before the assembled Elders, and all the people accept the words of the Lord. So Moses returns their answer unto the Lord, receives final instructions as to "to-day," "to-morrow," and the next ("third") day, and goes down to enforce them. (Exod. xix. 7-15.)

Monday the 4th.

The day referred to above as "to-morrow." (Exod. xix. 10.)

Tuesday the 5th.

The day referred to above as "the third day." The "*Season* of Pentecost" begins with this, the 50th day from Passover itself! At its sunset beginning God descends upon the Mount in Fire (and abides upon it six full days). In the morning Moses is called up and sent back immediately, even with haste, to give extra cautions to the people, for who is able to abide His presence? So the leader hastens down, and remains with Israel while God delivers the Decalogue, *i. e.* utters the TEN WORDS OF THE LAW! The people, terrified, withdraw from the Mountain. Moses, however, draws near unto it,

and God speaks unto him concerning the Judgments, and finally directs him what to do on the morrow. Moses thereupon returns to the people, rehearses the words of the Lord, gives the proper instructions, and writes down the record of the day. (Exod. xix. 16-25.; xx.; xxi.; xxii.; xxiii.; xxiv. 1-4, part of.)

Now at this point, since we are also discussing Paul's knowledge of Chronology, it is fitting to cite him in collateral evidence, for in his careful Epistle to the Galatians he connects the very day now under Calendric discussion with another 430 years before it! ($2513 - 430 = 2083$ A. M., *q. v.*)* at which Abraham was accepted of the Lord in an unconditional Covenant,—which Paul truly says not even the Laws of Sinai could disannul that it should make the promise of none effect! No, nor does even the tragedy at Golgotha sweep aught aside of that Covenant—until by jot and tittle it is consummated. The Saviour came but to fulfil the Law and the Prophets, and his Blood is the very Seal to the Covenant. Paul, therefore, understood that portion of the Chronology over which he threw so long a span, and as he limits the interval to 430 years between Abraham and Moses he certainly leaves no room for those to stand on who maintain that the actual sojourn of Jacob within the walls of Shur was itself a period of 430 years! For there were clearly $215\frac{1}{2}$ years from the Call of Abraham to the descent of Jacob,

* Study Number Six, pages 42-46.

and thus there are but $215\frac{1}{2}$ left for the stay in Egypt. Nor is Stephen's testimony one whit adverse to this interpretation (Acts vii. 6) for they *were* in strange lands, and in bondage, and entreated evil, 400 years *in all*—even from the weaning of Isaac (Gen. xxi. 8, 9, 21) to the Exodus ($2513-400=2113$ A. M.)—so far as the Lord's Chronological outline to Abraham is concerned (Gen. xv. 13-16), and they never had a land that was their own until the Spies ate grapes in Eshcol,* and they did come again according to the promise "in the fourth generation," Jacob^o, (Levi¹ Kohath² Amram³) Moses.⁴

Wednesday the 6th.

Moses rises early, builds an altar, sacrifices, *sends* peace-offerings unto the Lord, sanctifies the people, and goes up to the Mountain with Aaron, Nadab, Abihu and seventy of the Elders of the people (now the Judges!). There they see God, feast, and yet live! After which they all return unto the camp. (Exod. xxiv. 4-11.) This was God's semi-official recognition of the Judges already appointed by Moses himself at the instance of Jethro. And so the second of the six days ended.

Thursday the 7th. (3)

Friday " 8th. (4)

Sabbath " 9th. (5)

* Even the forty years' delay did not affect Caleb, who had already eaten fruit at Hebron and it was made legally his by gift the day after he returned. If the Bible had been written to suit all people's whims the world itself would not have held its volumes!

Moses receives special instructions against the seventh day of the Lord's presence, (Exod. xxiv. 12).

Sunday the 10th. (6)

Pentecost "fully come" (*i. e.* the 50th day after the morrow following the Sabbath of Pascal week). Moses gives special instructions to the Judges, referring them in his prospective absence to Aaron and Hur in matters which are beyond them. And so the sixth day of God's presence ended. (Exod. xxiv. 14, 16.)

Monday the 11th. (7)

The 50th day from the seventh day of Unleaven bread, the last day of the "*Season* of Pentecost."

"And the seventh day," He called unto Moses out of the midst of the cloud. (Exod. xxiv. 16, 17.) And Moses rose up, and his minister Joshua, and Moses went up into the Mount of God (13-15). And Moses went into the midst of the cloud, and gat him up into the Mount, and Moses was in the Mount forty days and forty nights." (Exodus xxiv. 18.) He went up in the morning, (in the sight of all Israel), which morning therefore counts as the "first" day of the "forty days and nights" of his absence.

These minute points are of the utmost importance to the Chronologist, as the *result* always shows whenever the Bible is critically examined. Joshua was 50 years old at this time. During these 40 days and nights God disclosed His counsels to Moses, and the latter took full notes and transcribed them day by day. The details are briefly set forth in the seven succeeding chapters, (Exod. xxv. xxxi. in-

clusive,) which for good reasons we shall distribute over the whole period as follows :

THE FORTY DAYS AND FORTY NIGHTS.

			Night.	Day.		
Mon.	the	11th.	————	1st	Ex. xxv.	1-9
Tues.	"	12th.	1st	2d	" xxv.	10-22
Wed.	"	13th.	2d	3d	" xxv.	23-30
Thurs.	"	14th.	3d	4th	"	31-40
Fri.	"	15th.	4th	5th	" xxvi.	1-6
Sab.	"	16th.	5th	6th	"	7-14
Sun.	"	17th.	6th	7th	"	15-25
Mon.	"	18th.	7th	8th	"	26-30
Tues.	"	19th.	8th	9th	"	31-32
Wed.	"	20th.	9th	10th	"	33-37
Thurs.	"	21st.	10th	11th	" xxvii.	1-8
Fri.	"	22d.	11th	12th	"	9-15
Sab.	"	23d.	12th	13th	"	16-17
Sun.	"	24th.	13th	14th	"	18-19
Mon.	"	25th.	14th	15th	"	20-21
Tues.	"	26th.	15th	16th	" xxviii.	1-5
Wed.	"	27th.	16th	17th	"	6-12
Thurs.	"	28th.	17th	18th	"	13-14
Fri.	"	29th.	18th	19th	"	15-21
Sab.	"	30th.	19th	20th	"	22-25

IV. Sacred (10th Civil) Month.

Sun.	the	1st.	20th	21st	Ex. xxviii.	26-29
Mon.	"	2d.	21st	22d	"	30
Tues.	"	3d.	22d	23d	"	31-35
Wed.	"	4th.	23d	24th	"	36-38

		Night.	Day.		
Thurs.	the 5th.	24th	25th	Ex. xxviii.	39
Fri.	" 6th.	25th	26th	"	40-43
Sab.	" 7th.	26th	27th	Ex. xxix.	1-14
Sun.	" 8th.	27th	28th	"	15-18
Mon.	" 9th.	28th	29th	"	19-28
Tues.	" 10th.	29th	30th	"	29-30
Wed.	" 11th.	30th	31st	"	31-37
Thurs.	" 12th.	31st	32d	"	38-44
Fri.	" 13th.	32d	33d	"	45-46
Sab.	" 14th.	33d	34th	{	Ex. xxx. 1-10
					" xxxii. 1-3
Sun.	" 15th.	34th	35th	{	" xxx. 11-16
					" xxxii. 4
Mon.	" 16th.	35th	36th	{	" xxx. 17-21
					" xxxii. 4
Tues.	" 17th.	36th	37th	{	" xxx. 22-33
					" xxxii. 4
Wed.	" 18th.	37th	38th	{	" xxx. 34-38
					" xxxii. 4
Thurs.	" 19th.	38th	39th	{	" xxxi. 1-11
					" xxxii. 4
Fri.	" 20th.	39th	40th	{	" xxxi. 12-17
					" xxxii. 5. N. B!
Sab.	" 21st.	40th			

END OF THE FORTY DAYS AND FORTY NIGHTS.

It is noticeable that God's last commandment to Moses, given on this 40th day and night, referred to the Sabbath and fell on a Sabbath, which Moses was destined to find his people desecrating on his descent from the Mount (Exod. xxxi. 17). "And

He gave unto Moses, when he had made an end of communing with him upon Mt. Sinai, two Tables of testimony, tables of stone, written with the finger of God." (Exod. xxxi. 18.)

Meanwhile the people below in the camp "rose up early on the morrow, (*i. e.* this Sabbath,) and offered burnt offerings and brought peace offerings, and the people sat down to eat and drink, and rose up to play," before the Golden Calf. (Exod, xxxii. 5,6.) This was just 50 days ($7 \times 7 + 1$) from that first gracious Sabbath after their arrival at Sinai (*Vide* 2d day of previous month), and although they had since then heard the Ten Commandments thundered from the Cloud, yet here they were perversely violating them in plain sight of the Shekinah!

The Lord, therefore, informed Moses of the situation, and directed him to go down from the Mount. Moreover, in the quaint phraseology of inspiration—the which encompasseth every possible condition, and yet knoweth the end from the beginning—He threatened to destroy Israel, and even tried Moses himself by offering to make of him a great nation. But Moses would not let Him alone (verses 7-13); hence, as it had been foreseen in the counsels of Jehovah, and as the Prophet withstood the test, it is recorded that "the Lord repented of the evil which He had thought to do unto His people." (Verse 14.)

The prophet therefore turned and went down from the Mountain. The next twelve hours, *i. e.*

from sunrise to sunset, which closed the day, are divided into three parts of about four hours each, the events of which are correctly paragraphed in the Authorized Version.

First—the conversation of Joshua and Moses during the long descent from the Mountain is briefly summarized (Exod. xxxii. 15-18). They arrive near the camp at about 10 A. M.

Second—during the middle of the day, 10 A. M. to 2 P. M., Moses, equal to the occasion, occupied himself in the executive work which required his own immediate and personal activity, in the face of such an emergency. His acts covered the breaking of the Tables of the Law, the destruction of the Calf, the casting of its bitter powder into the stream of water still flowing from The Rock near by, and his angry interview with Aaron (Exod. xxxii. 19-24).

Third—and finally, he called for agents to assist in quelling the mutiny in camp, and the Sons of Levi responded with zeal and energy. This ended the eventful day at sunset. (Exod. xxxii. 25-29.)

Sunday the 22nd.

“And it came to pass on the morrow that Moses said unto the people, Ye have sinned a great sin, and *now* I will go up unto the Lord, peradventure I shall make atonement for your sin,” and Moses returned unto the Lord, who, although he granted him a brief interview, (Exod. xxxii. 30-34) still plagued the people for their transgression (verse 35). And

the Lord sent Moses back with general instructions as to the conquest of Palestine, and particular ones with reference to the mutinous situation in the camp. So he came down to them again and the people mourned at the evil tidings, and stripped themselves of their ornaments at God's command. And Moses moved the Tabernacle and its treasures from its central place, and pitched it without the camp, after which the Cloudy Pillar came down and stood at the door of the Tabernacle—where the Rock was probably located—and there the Lord talked with Moses. And again it was a gracious interview, for the Lord spake unto him as one doth unto his friend, and even hid him in a cleft of The Rock, (which of course had been moved out with the other heirlooms), while his glory passed by him in review. Meanwhile the people worshipped, every man in his tent door. Finally the Lord directed Moses to hew two tables of stone like unto the first, and to "be ready in the morning, and come up in the morning unto Mount Sinai and present himself"—this time alone! So he returned again unto the camp, but his servant Joshua, the son of Nun, relatively a young man, (though 50 years old,) and a trusty warrior, departed not out of the Tabernacle. (Exod. xxxiii. xxxiv. 1-3) So Moses hewed two tables of stone like unto the first.

Monday the 23d.

"And Moses rose up early in the morning and went up unto Mount Sinai" as the Lord had com-

anded him. And then the Lord—who changeth not!—descended in a cloud, and talked with him there and proclaimed his *Name*, and made an *unconditional* covenant with Israel—which is still in force! We shall not review its details, but stowed away in its provisions there is one note of vast chronological import, which may not be slighted. We refer to the institution of the “Feast of Ingathering at the year’s end”—or at “the revolution of the year,” as the Hebrew text puts it. This was the Feast of Tabernacles, at the end of the *Civil* year, or after the *Autumnal* Equinox. It moved upon the OLD calendar, which for more strictly religious purposes had just been set aside for the sacred one instituted at the Exodus itself. It is thus seen that the old Civil calendar, upon which the years of the generations of Adam run—the A. M. (*Anno Mundi*) years,—are here recognized, since with *their* revolution we can reverse to Eden, while with those of the Sacred Scale we can only go back to the birth of Abraham. The two calendars splice upon each other, not at the Exodus, as some suppose, but rather at the Call from Ur, which as we have elsewhere pointed out, was given Tuesday, the 1st of the 7th Civil month, on the Patriarch’s 76th birthday, (*i. e.* when he was “75 years old”). Hence the calendar can be just as easily reversed to the 1st day of the 7th Civil month of 2007 A. M. on which Abraham was born, it also being a Tuesday—and therefore “self-same” in the sense often

employed by Moses ! All the dates repeat upon the Hebrew Calendar after 120 years.

Returning now to the log-book (Exodus)—and what a perfect one it is !—we find it recorded that Moses “was there with the Lord” this second time “forty days and forty nights,” the first of which “days” is covered by the “morning” of the one under consideration. (Exod. xxxiv. 4–28.)

THE SECOND FORTY DAYS AND FORTY NIGHTS

Monday,	the 23d.			1st day.
Tuesday	“ 24th.	1st night,	2d	“
Wednesday,	“ 25th.	2d	“ 3d	“
Thursday,	“ 26th.	3d	“ 4th	“
Friday,	“ 27th.	4th	“ 5th	“
Sabbath,	“ 28th.	5th	“ 6th	“
Sunday,	“ 29th.	6th	“ 7th	“

V. Sacred (11th Civil) Month.

Monday,	the 1st.	7th	“ 8th	“
Tuesday,	“ 2d.	8th	“ 9th	“
Wednesday,	“ 3d.	9th	“ 10th	“
Thursday,	“ 4th.	10th	“ 11th	“
Friday,	“ 5th.	11th	“ 12th	“
Sabbath,	“ 6th.	12th	“ 13th	“
Sunday,	“ 7th.	13th	“ 14th	“
Monday,	“ 8th.	14th	“ 15th	“
Tuesday,	“ 9th.	15th	“ 16th	“
Wednesday,	“ 10th.	16th	“ 17th	“
Thursday,	“ 11th.	17th	“ 18th	“
Friday,	“ 12th.	18th	“ 19th	“

Sabbath,	"	13th.	19th night,	20th day.
Sunday,	"	14th.	20th "	21st "
Monday,	"	15th.	21st "	22d "
Tuesday,	"	16th.	22d "	23d "
Wednesday,	"	17th.	23d "	24th "
Thursday,	"	18th.	24th "	25th "
Friday,	"	19th.	25th "	26th "
Sabbath,	"	20th.	26th "	27th "
Sunday,	"	21st.	27th "	28th "
Monday,	"	22d.	28th "	29th "
Tuesday,	"	23d.	29th "	30th "
Wednesday,	"	24th.	30th "	31st "
Thursday,	"	25th.	31st "	32d "
Friday,	"	26th.	32d "	33d "
Sabbath,	"	27th.	33d "	34th "
Sunday,	"	28th.	34th "	35th "
Monday,	"	29th.	35th "	36th "
Tuesday,	"	30th.	36th "	37th "

VI. Sacred (12th Civil) Month.

Wednesday,	the	1st.	37th	"	38th	"
Thursday,	"	2d.	38th	"	39th	"
Friday,	"	3d.	39th	"	40th	"
Sabbath,	"	4th.	40th	"	sunrise.	

"And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the Mount, that Moses wist not that the skin of his face shone while he talked with him." (Exod. xxxiv. 29.)

But the people were afraid to come nigh him, until he called them, so Aaron, and all the rulers

returned unto him, and he talked with them, and afterwards all the children of Israel came nigh. And after he had related all that the Lord had spoken and commanded, he veiled his face—which veil he seems henceforth to have worn save when he went in before the Lord. (Exod. xxxiv. 30-45.)

But returning to, and continuing the recital, (after the foregoing explanatory note,)—the account goes on that Moses gathered all the children of Israel together and closed this notable Sabbath by rehearsing in the ears of all the people the Commandments of the Lord, commencing with a reiteration of the one referring to the Sabbath itself!

But the chief topic of the conversation related to the plans for the construction of the Tabernacle, the work upon which was to begin at once, so having directed all the wise-hearted among them to put their hands to the work, he suffered the children of Israel to depart for the night. (Exod. xxxv. 1-20.)

The date of that Sundown must have forever reminded Moses of the Sabbath eve six months before (but reckoned on the Civil calendar, *i. e.* the 6th of the 6th *Civil* month), which found him so recently “called” to the task, (now so well progressed,) and ready on the morrow to start from Jethro’s house upon his mission to Egypt! From his 80th birthday which was Friday the 5th of the 6th *Civil* month, to this Sabbath’s close, *i. e.* the even of Sunday the 5th of the 6th *Sacred* month, was exactly 176 days, so that

Sunday the 5th

with which the new week now began was the 177th day from his summons as Israel's Deliverer ! That, but half of a Lunar year ($354 \div 2 = 177$) had transpired, when Israel began to work upon its Tabernacle in this same Wilderness of Sinai ! It is the discovery of such facts as these, which yield their secrets, one after another, only to the student of the *true* Chronology, that enforces faith in its exactness in the case of Moses as an annalist, and in the infinite accuracy of inspiration. So once again I bear witness to my own surprise and admiration at such consummations to my work, for I testify this day (Sept. 6th, 1892) that not until last Sunday, the 5th of September, at which time I began "by books" the regular course of reconstructing this particular portion of the itinerary from a strict analysis of the record, did I dream of falling upon any such result ; and lo ! its discovery on the 5th of this very month, in our modern calendar, which precedes, as that one did, the Autumnal Equinox, intensifies the force of my surprise ! In fact, we may say in round numbers, and within the latitude necessary for a broad comparison of the several calendars concerned, (the Sacred and Civil Hebrew, and the Modern,) that 377 years ago to the day, reckoning from last Sunday the 4th, did Moses and the children of Israel commence work on the Tabernacle. For the next record on the log-book of the Exodus concerns this very day and is as follows :—

“And they came every one of them whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord’s offering to the work of the Tabernacle of the congregation, and for all his service and for the holy garments,” (Exod. xxxv. 21-29) and in the same spirit still may any enter the service of Jehovah ! (Exod. xxxv. 21-29.)

But some he calleth, as of yore, “by name,” and unto them, beloved, we all do well to heed ! (Exod. xxxv. 30-35.) And so it came about that “Bezaleel and Aholiab, and every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, wrought, according to all that the Lord had commanded,” (Exod. xxxvi. 1-7) and at the end they won their merited reward. (Exod. xxxix. 43.)

But as for the work, it was hastened in order to obey the commandment of the Lord against a set time which he himself had appointed. (Exod. xl. 1-16.)

In order, therefore, to enable the student of the Bible to review the work Chronologically and in a systematic way, and so the better to arrive at its magnitude, we give the following scheme of this and the next eight months according to our own judgment only, for the record now leaps through some five chapters without surface dates.

During the rest of this VI. Sacred and 12th Civil month, the preliminary work was set in order and no little of its handiwork begun. (Exod. xxxvi. 8-30.)

13th Civil (*Intercalary*) Month.

This month has only a silent place upon the Sacred Calendar. It was called Veadar and was inserted when due at the end of the Civil year (not at that of the Sacred, as is generally supposed,) in order to float the Lunar Calendar upon Solar time. It came at "the revolution of the year," when in the course of keeping but 354 days to the calendar, it was found necessary to drop a group of weeks in order to recover the proper Solar count. The year of the Exodus, 2513 A. M., was such a year, *i.e.* *Intercalary*, (see 13th month, Table *l*, or the 12th on the 15-year cycle, page 72, Study Number Six.) It consisted of 34 days through which the Sabbaths ran without a break, and at its termination the keepers of the record resumed their suspended count as if there had been no delay. It is of the utmost importance for the Chronologist to grasp these details, for without them the study of both Hebrew history and *prophecy* are wellnigh fruitless! During this intercalary month, with which the Civil year of the Exodus thus ended, the work upon the Tabernacle may be regarded as covered by Exod xxxvi. 31-37.

2514 A. M. 1482 B. C.

VII. Sacred (1st Civil) Month.

The new Civil year now commenced, as near the autumnal Equinox as its place, the 13th, upon the Hebrew 15-year calendar, allowed. Its first week-day was on Wednesday, and all of its Sabbaths are found by consulting Table *m* of the Ancient Hebrew

Solar Cycle (page 12, Study Number Six). Tabernacle work, Exodus xxxvii. 1-16.

VIII. Sacred (2d Civil) Month.

Tabernacle work. Exodus xxxvii. 17-29.

IX. Sacred (3d Civil) Month.

Tabernacle work. Exodus xxxviii. 1-20.

X. Sacred (4th Civil) Month.

Tabernacle work. { Exodus xxxviii. 21-31;
" xxxix. 1-7.

XI. Sacred (5th Civil) Month.

Tabernacle work. Exodus xxxix, 8-29.

XII. Sacred (6th Civil) Month.

Tabernacle work. Exodus xxxix. 30-43.

This was the final month, and the work in its complete form was brought unto Moses, even all of it. "And he inspected it and behold, they had done it as the Lord had commanded, even so had they done it and Moses blessed them."

With this inspection, and the setting of the parts in convenient order against the set time of erection the first year (an exact *Sacred* one) of the Exodus ended—but the Civil year 2514 was only half completed, the actual time being nigh to the Vernal Equinox, even to the new moon thereat.

I. Sacred (7th Civil) Month.

Friday the 1st.

And it came to pass in the first month, in the second year, on the first day of the month (even Friday "the day of preparation" for the Sabbath) that the Tabernacle was reared up and all the host of it was

set in order and anointed. And the lamps were lighted, and sweet incense was burned upon the altar. And Moses offered the burnt-offering and the meat-offering as the Lord commanded. And Moses anointed Aaron and his sons, and they began their week of consecration, abiding at the door of the Tabernacle. Then also brought the Princes of Israel their combined offering, and the chief Prince, (Nahshon, Prince of Judah,) made his special offering, and the Lord directed Moses to accept these gifts. Now the details of this eventful day are scattered through the books of Exodus, Leviticus and Numbers. (Exod. xl. ; Levit. viii. ; and Num. vii. 1-18 ; ix. 15, 16-23.) And it came to pass that when the work was fully set in order, "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the Tabernacle." (Exod. xl. 34, 35, and compare Num. ix. 15, 16-23). Here then the Inspired Writer makes a natural annotation to this effect :—

"And when the cloud was taken up from over the Tabernacle the children of Israel went onward in all their journeys. But if the cloud were not taken up then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the Tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their

journeys." (Exod. xl. 36-38.) And here endeth the Book of Exodus, every date of which has thus been minutely accounted for, and verified, upon the true and only system of Chronology, even the one that still records the cycles as ordained of old!

"So Moses finished the work" (Exod. xl. 17-33) with the setting sun, and as the "Pillar of Fire" took the place of the "Cloud" over the tent of the Testimony for the first time, behold, it was

Sabbath the 2d.

Its evening is to be counted as the *first* "night" of Aaron's consecration, and its morning as the *second* day thereof. It was also the *second* of the twelve days during which the Princes made their special offerings, Issachar's day! (Num. vii. 18-23) for it must be clearly noted that the dates of Aaron's consecration, and of their offerings, run with that of the month itself, although those of Aaron's sanctification overlap upon each succeeding one for their "nights."

Sunday the 3d.

"On the *third* day Eliab, the son of Helon, Prince of the children of Zebulun," did offer, *et cetera*. (Num. vii. 24-29.) *Second* night, *third* day of Aaron's consecration. (Levit. viii. 31-36.)

Monday the 4th.

"On the *fourth* day Elizur, the son of Shedeur, Prince of the children of Reuben," did offer, *et cetera*. (Num. vii. 30-35.) The *third* night and *fourth* day of Aaron's consecration.

Tuesday the 5th.

“On the *fifth* day Shelumiel, the son of Zurishadai, Prince of the children of Simeon,” did offer, *et cetera*. (Num. vii. 36-41.) The *fourth* night and *fifth* day of Aaron’s consecration.

Wednesday the 6th.

“On the *sixth* day Eliasaph, the son of Deuel, Prince of the children of Gad,” offered, *et cetera*. (Num. vii. 42-47.) The *fifth* night and *sixth* day of Aaron’s consecration.

Thursday the 7th.

“On the *seventh* day Elishama, the son of Ammiud, Prince of the children of Ephraim,” offered, *et cetera*. (Num. vii. 48-53.) The *sixth* night and *seventh* day of Aaron’s consecration. Up to and including this day Moses had personal charge of all the sacrificial work. He stood in the place of the Angel and his functions were both initiatory, and for the purpose of practical instruction in the complicated ritual thenceforth to be followed. The Lord taught Moses, Moses, the *typical* Mediator, taught Aaron and his sons, and henceforth the latter were to enter upon the full exercise of the priestly functions, yet (even after all this week of object lessons) not without serious, and even fatal blunders, as we shall see anon.

Friday the 8th.

“On the *eighth* day Gamaliel the son of Pedahzur, Prince of the children of Manasseh,” offered, *et cetera*. (Num. vii. 54-59.) The “evening” of this

day completed the seven days and nights of Aaron's consecration, so that with sunrise he was ready to enter upon his duties. Hence we read: "And it came to pass on the *eighth day* that Moses called Aaron and his sons and the Elders of Israel," and notified them "to-day the Lord will appear unto you." He therefore directed them to offer sacrifices and peace offerings for themselves, and for all the house of Israel. So they brought them, and the congregation drew near, and Aaron assisted by his sons sacrificed for himself, and brought the people's offering for sin, and raised the wave-offerings, as Moses commanded. Then he lifted his hand toward the people and blessed them, using for the first time, (upon this hitherto auspicious "even" of the day of preparation for the Sabbath,) that beautiful form already prescribed:

"*Jehovah* bless thee and keep thee.

Jehovah make his face to shine upon thee; and be gracious unto thee:

Jehovah lift up his countenance upon thee; and give thee peace."—(Num. vi. 22-27.)

So he came down from the altar; "and Moses and Aaron went into the Tabernacle," "and came out and blessed the people," "and the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat; *which* when all the people saw they shouted, and fell upon their faces." (Levit. ix.)

At this juncture the first incident that marred the day occurred. It was due to the drunken officiousness of Nadab and Abihu, the sons of Aaron, who, in the confusion of the moment presumed to offer strange fire to *Jehovah*! And there went out fire from the Lord and devoured them, and they died before the Lord. Then Moses reminded Aaron that God had fully warned them in advance, and Aaron held his peace. And Moses called the sons of Aaron's uncle and bade them take the dead bodies of their brethren out of the camp. So they wrapped them in their coats and obeyed. We shall meet these "bearers" seven days hence (8th + 7 = the 15th, which is the Feast Day of the Passover). Meanwhile returning to the stricken parent and his other sons, it is to be noted that Moses forbade them to interrupt the ceremonies for any purposes of mourning, or to leave the sanctuary, for he reminded them that the seven days and seven nights of their sanctification had barely expired, and that the anointing oil of *Jehovah* was upon them. Nevertheless Moses ordained that the whole house of Israel should do the mourning.

The ceremony then continued, but its festive character was gone. Aaron and his sons and his daughters simply could not eat, so they burned the parts that were their due, not daring to leave them, and fearing the Lord, so they seem to have continued the sacrifice to consummation. This Moses discovered toward the close of the day, and he was

wroth at it, and at other ceremonial lapses. But Aaron's plea contented him. (Levit. x.)

Sabbath the 9th.

"On the *ninth* day Abidan, the son of Gideoni, Prince of the children of Benjamin," offered, *et cetera*. (Num. vii. 60-65.) And Moses warned the people as to the Passover (Num. ix. 1-5), for on the morrow they must begin the preparation therefor.

Sunday the 10th.

"On the *tenth* day Ahiezer, the son of Ammi-chaddai, Prince of the children of Dan," offered, *et cetera*. (Num. vii. 66-71.) In the meanwhile all the people selected their Paschal lambs according to the commandments. (Exod. xii. 3; Num. ix. 2.)

Monday the 11th.

"On the *eleventh* day Pagiel, the son of Ocran, Prince of the children of Asher," offered, *et cetera*. (Num. vii. 72-77.)

Tuesday the 12th.

"On the *twelfth* day Ahira, the son of Enan, Prince of the children of Naphtali," offered, *et cetera*, (Num. vii. 78-83,) and so the dedication of the altar was completed.

Wednesday the 13th.

And when Moses was gone into the Tabernacle he heard the voice of One speaking unto him from the Mercy Seat, upon the Ark, between the Cherubim. And after calling his attention to a detail in the ceremony that Aaron may have been neglecting, the Lord spake concerning the Levites, whom

he directed to be cleansed at once and set apart as his own peculiar Passover, "for all the first-born of the children of Israel are mine," saith the Lord, "I have taken them instead of the first-born of the children of Israel." (Num. vii. 89; viii. 1-19; i. 47-53; iii. iv.)

Thursday the 14th.

"The Day of the Preparation" for the Feast of the Passover. The Paschal lamb slain (Num. ix. 1-5-14) *between the two evenings* (see margin Exod. xii. 6), *i. e.* midway between the sixth and the twelfth hours from sunrise, as the Hebrews counted, which locates the ceremony at the ninth hour, even that at which upon "the self-same day" the Saviour, (whether 1513 or 1515 years later,) gave up his life. (Matt. xxvii. 46-54.) But, reverting to the particular date now under consideration, it came to pass that the Feast of Unleavened Bread drew on apace. Now it coincided, even seven days, with the ceremonies connected with the sanctification of the Levites (Num. viii. 20-21.) So God chose them instead of Israel's first-born, and later on, in the days of his own good pleasure, he provided a Lamb for himself—even his own beloved son—and so let all go free! (Num. i. 47-53; iii, iv, vi.)

Before leaving this important date its Chronological significance should be pointed out. 2514 A. M. to 4029 A. M.=1515 years, *i. e.* exactly 101 Soli-Lunar cycles (of 15 years each) upon the Ancient Hebrew Calendar. Hence it is manifest that *all*

the dates of the year (4029 A. M.) are "*self-same*" repetitions of those of this second year of the Exodus (2514 A. M.) now under consideration! and we may leap, with unerring accuracy, to the fact that if the Saviour yielded up his life, upon the 14th day of Nisan, (whether upon the year *m* or *k* of the cycle,) it MUST have fallen on a *Thursday* as did this one!

Friday the 15th.

The "Feast Day" itself of the Passover, and "the Preparation" for the *weekly* Sabbath, so on each account an High Day! Its ceremonies began at sunset with the Hebrew reckoning, and the whole Feast of Unleavened Bread (7 days) therefore lasted to the sunset closing of the 21st of Nisan.

Now it came to pass that those who had buried Nadab and Abihu, the sons of Aaron, whom fire from the Lord had slain, could not keep the Passover on this day, for their week of purification did not expire until the morning thereof. Hence they abode without the camp until *their* "week" was fully over. Then they returned into the camp and they came before Moses and Aaron on that (*i. e.* this) day and stated their case. So Moses inquired of the Lord, and he granted a *special* Passover for them (and for others who might be in a similar strait thereafter, or perchance involved in a long journey,) even the 14th day of the *second* (Sacred) month, and the same became a law in Israel. (Num. ix. 6-15.)

Now the faithful sons of a faithful father should perceive, (even were there no other Chronological reasons(!) for the special feast celebrated by the Saviour himself, in *contemplation* of *his* prospective journey into the Grave !) that the Institution in the latter case must have been equally warranted by the Maker of the Law.

We consider the Supper instituted by the Saviour upon the night he was betrayed, to have been a special Feast *and not the Passover!* Indeed, the Saviour expressly indicates *his regret that he could not* celebrate with them the next day's Feast (St. Luke xxii. 15) because he said unto them, "I will *not* any more eat thereof *until it be fulfilled* in the kingdom of God" (St. Luke xxii. 16). Now as He Himself was the Lamb provided for that very feast, all this is plain, for as the *archetype* of THE PASSOVER itself he spake of the fulfilment ordained for the morrow! So he merely gave *to them* "a foretaste" of the flesh that had come down from heaven for the sake of all who will. Surely the Lamb partaketh not of its own Sacrifice, else how could it be eaten by others?

The remarks of the Saviour recorded in Luke xxii. 15-16, have reference, therefore, to the approaching Feast of the Morrow and not to the Supper then being eaten!

Finally, in respect to the particular Feast Day under consideration here, the First of Unleavened Bread, it was itself called a "Sabbath," or a "Day

of Holy Convocation," (as were similar days, Levit. xxiii. 25-32,) and was sanctified by a Sabbatic law (Levit. xxiii. 4-8; Num. xxviii. 16-19; John xix. 31). Hence as *its* "Preparation day" was the day *before* IT, therefore *the* Sabbath that St. Luke remarks "drew on" (Luke xxiii. 54) was this very day of Holy Convocation itself, *i. e.* the anniversary day of the first day of the Sinaitic Feast! Therefore St. Mark, in Chapter XV. verse 42, refers to Thursday the 14th and Friday the 15th days of Nisan and not to the *weekly* Sabbath, which was Saturday the 16th of Nisan! And we have Matthew's testimony, to the same effect, for he speaks of this Feast Day as "the *next* day that followed the Day of the Preparation," (Matt. xxvii. 62,) upon which day of preparation the Saviour was certainly crucified, (Mark xv. 42; Luke xxiii. 54,) and NOT on the feast day itself, although upon these years (2514 A. M., 4027, 4029 A. M.) of self-same dates, it, too, was a *preparatory day*, *i. e.* to the weekly Sabbath. (Matt. xxvi. 5.) Finally, St. Matthew's use of the *plural* "In the end of the Sabbaths, as it began to *dawn*, the first (*dawn*) of the *week*," (Matt. xxviii. 1,) shows that there were at least *two* Sabbaths in the "three days" covered by the Saviour's sleep!—and therefore the *first* Sabbath must have been a day of preparation to the *second* and have been preceded itself by *its own* "day of preparation!"

In fact, a strict analysis of the calendars (Tables *m*

and *k*) of 2514 A. M., 4027 and 4029 A. M., establishes the agreement of the type and antitype beyond all controversy, save that of obstinate denial based upon unreasoning prejudice. The confusion has arisen from misunderstanding the word "*Sabbath*"—which in all cases but one (Matt. xxviii. 1, who refers to *both* the weekly and the yearly ones) means, the first day of the Passover—the Sabbath of the Holy Convocation, which was the first or High day of the Feast of Unleavened Bread, and not "the 7th day" of the week!

It was upon the self-same Friday anniversary of this first day of the Feast, that the High Priests besought Pilate to make sure the tomb, for *they* even feared that the disciples would steal the body on the morrow, the weekly Sabbath! They reckoned Thursday, Friday, Sabbath, 1st, 2d, 3d day! as faithlessly as does the modern Church, which reckons Friday, Saturday, Sunday as 1st, 2d, 3d, and forgot the strict Chronological details of "three *days* and three *nights*" which required at least parts of a Thursday-Friday, Friday-Saturday, and a Saturday-Sunday for accurate vindication. It was toward the first dawn of the week, and before the sunrise, that the Angel rolled away the stone, so that most of "the evening" of Sunday the 17th of Nisan, which was the "first day of the week," counts in the reckoning, as well as the latter part of "the morning" of the 14th day, which was Thursday, the fifth day of the week, as we have just seen.

Our readers will perceive that such a digression as this is of too much importance for apology. In fact, this is the proper station on the trunk line of time, at which to point out the absolute parallelism between the type and the antitype, for this year in particular is where we should expect to find a Chronologically perfect TYPE.

Finally, another important argument, swept into the case by *suggestions* arising out of the special law for the second or auxiliary Passover established this very year! (Num. ix. 9-14) is the following: The friends of Jesus who handled his dead body in preparing it on Thursday for the grave (John xix. 38-42; Matt. xxvii. 57-61; Luke xxiii. 50-55) were necessarily debarred from keeping the first Passover, so there was nothing illegal in the fact stated that the women returned home and prepared spices and ointments on Friday, although it was the Feast Day. They were legally bound to keep the second Passover only, for as the dead may bury the dead, they incurred no penalty, since that Passover was *not* the feast in so far as *they* were concerned! They stood before God as stood the sons of Aaron's uncle in the year under consideration, and were free that Friday (although it *was* a yearly Sabbath) to obey the special law, and hence to enjoy (?) all of its collateral *immunities*! Yet they rested on the next day, the *weekly* Sabbath, as another, even primeval, law required, besides the law of worn out nature!

Sabbath the 16th.

The regular weekly "7th day." The second day of the Feast of Unleavened Bread, and of the sanctification of the Levites. And the self-same day over which the women rested 101 cycles later (Luke xxiii. 56).

Sunday the 17th.

The Third day of the Feast! and of the sanctification of the Levites. And on "the self-same day" 101 cycles onward, "toward dawn," "the first *dawn* of the week," even "very early in the morning while it was yet dark" and "before sunrise," did the Angel of Jehovah burst the portals of the tomb! It was Wave-Sheaf Day, the morrow after the Paschal weekly Sabbath! which could only come on "the third day" of the Feast on particular years of the 15-year cycles (*i. e.* only on two years, the 11th and 13th! This year, the 13th, 4027 A. M., the 11th! 4029 A. M., the 13th). It is true the Wave-Sheaf Day began not to be celebrated until they came into the Land, yet even herein do we have the Chronological strength of both the type and the antitype foreshadowed in a glare of light (Levit. xxiii. 9-14). Jesus Christ *our* "Wave-Sheaf," whom the Lord God hath accepted for us, arose "on the first day of the week," even as recorded, and, if so, it must have been "on the morrow after the Sabbath;" but if this be so, (and if he was slain upon "the Day of the Preparation," Nisan 14th,) which all agree was a *Thursday*, then

the first day of the feast must have been a Friday and he must have arisen "on the third day" of the feast *itself*! With the calendar before us all this is plainer still, and herein we see the vitality of the calendar we employ as the Metron of the True Chronology, for not only do such beauties come to the surface in this particular case, *but in all cases*, for it is one and the same sequence, only, that strings them all upon the same scale without a solitary lapse.

Now this particular day at Sinai, Sunday, being "the morrow after the Sabbath" and prospectively the Wave-Sheaf Day of future ages, affords us a means to determine when the Pentecost "was fully come," even the 50th day forward, which would necessarily and always be a Sunday, *i. e.* a first day of the week. But the "season" of Pentecost began with the 50th day from the Passover itself, and was seven days long and started according to the morrow after the week-day of the first day of the feast. Thus, referring to the previous year (2513 A. M.) that of the Exodus, the 50th day from Passover brings us to Tuesday, the 5th of the third month, upon which, as we have seen, *the Law* was given from Sinai. This *began* the "Season" of Pentecost, which did not "fully come" (*that year*) until Sunday, the 10th of the third month, on which, preparatory to his ascent of Mount Sinai, Moses gave final instructions to the *Judges* whom he had appointed!

Monday the 18th.

The fourth day of the feast, and of the purification of the Levites.

Tuesday the 19th.

The fifth day of the feast, and of the purification of the Levites.

Wednesday the 20th.

The sixth day of the feast, and of the purification of the Levites.

Thursday the 21st.

The seventh and last day of the feast, and of the purification of the Levites. In this seventh day they also kept an Holy Convocation; that is, it was by them kept as a *Sabbath*! (Levit. xxiii. 8), and 50 days forward from it the "season of Pentecost" ended.

The Chronological duration of the "season of Pentecost" was thus seven days, because on any day of the "seven days of unleavened bread" the *weekly Sabbath* might fall, 50 days forward from the morrow of which brought about its "fulness" (Levit. xxiii. 15), whereas 50 days from the so-called "Sabbaths" with which the feast *began and ended* gave the calendar keepers two other dates from which to interpret the Law as to Pentecost (Levit. xxiii. 15). Thus it was at the *close* of the "season of Pentecost" in 2513 A. M. that Moses ascended the Mount of Sinai and commenced his first 40 days' and 40 nights' sojourn! (See calendar and record for last month.)

Friday the 22d.

The Levites now commence their regular work about the Tabernacle. (Num. viii. 21-26.)

Sabbath the 23d.

The whole ritual fully set in order.

Sunday the 24th.

Monday " 25th.

Tuesday " 26th.

Wednesday " 27th.

Thursday " 28th.

Friday " 29th.

Sabbath " 30th.

The month of the Dedication of the Tabernacle ends with the celebration of this Sabbath.

II. Sacred (8th Civil) Month.

Sunday the 1st.

The census of Israel taken (Num. i.) and the camp organized. (Num. ii.)

Monday the 2d.

Tuesday " 3d.

Wednesday " 4th.

Thursday " 5th.

Friday " 6th.

Sabbath " 7th.

Sunday " 8th.

Monday " 9th.

Tuesday " 10th.

The Paschal Lamb chosen for the Secondary Feast of the Passover by the sons of Aaron's uncle

and such others as fell under its provisions, (Num. x. 6-14.) This permission must have been utilized by those who buried the Saviour 101 cycles later!

Wednesday the 11th.

Thursday " 12th.

Friday " 13th.

Sabbath " 14th.

Secondary Paschal Lamb slain (Num. ix. 9-14).

Sunday the 15th.

The second Passover Feast day. Feast extended to include the 21st, before which, however, (on the 20th,) they break camp.

Monday the 16th.

Tuesday " 17th.

Wednesday " 18th.

Thursday " 19th.

Friday " 20th.

"And it came to pass on the twentieth of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the Testimony and the children of Israel took their journeys out of the Wilderness of Sinai." Now the Cloud's first resting-place was when they reached the Wilderness of (Little) Paran, a march of three days as due north-east as the passes allowed, but not without rests at night. (Num. x. 11.) (N. B. Please consult and compare with several open Bibles all the references given at the close of these interpretations.)

The first day's march seems to have been a mere straightening out of the column, whose rear parts,

when they bivouacked, seem to have reached a place which Moses named *Taberah*. This march may have begun at nightfall, as some of them seem to have; at any rate, by the sunset closing they necessarily halted in column for 24 hours, for it was the even of the Sabbath. (Num. x. 11-13; 14-28; xi. 1-3; Deut. ix. 22; Num. ix. 15-21-23.) It was at the beginning of this journey that Moses had his interview with *Hobab*, [the son of Raguel, (or Reuel, who is Jethro), the Midianite, his father-in-law,] and it is believed persuaded him to act as their guide, *for it was their purpose to reach Kadesh in eleven days of actual marching*, and he knew the way. Dr. Smith in his *Old Testament History*, page 186, calls this route "the Gordian knot of Topography;" so it is of *Chronology*, but the true system solves both, and without resort to force.

Topographically they went out *via* the *Wady esh Sheik*, *i. e.* around by the North-east through the Mountains of Horeb. This was the first day's journey, and it found the head of the column almost due north of Mt. Sinai at the southern edge of *Debbet er Ramleh*: next almost due North-east, across the valley *Debbet er Ramleh*, to the pass which leadeth into the enclosed desert valley of *El Ain*, which was the *second* day's journey; and finally forward, still North-east, till they came to the neighborhood of *El Ain*, in the centre of the said valley, on the third day's journey, where they rested in a pitched camp many days. *This left eight days of the actual*

marching required to complete the journey still before them, but at first they were much delayed, as we shall see. A good map will assist the student following this matter—any good map of Sinai and the Wilderness. We hope in time to prepare an accurate Itinerary of this entire journey, so as to make these Chronological notes even more intelligible, and when it shall have been completed we shall identify all whose names are upon our lists, (Num. x. 36; Judges i. 16).

Returning, however, to the end of the first day's journey out of Sinai, they bivouacked that night against a temporary delay, for the morrow was

Sabbath the 21st.

A day of rest, and of Holy Convocation for such as had kept the secondary Passover. This immediate rest, so soon after starting, was also correct upon purely military and logistic grounds. They had been in camp at Sinai a year, a month and nineteen days—they were thus unused to marching. It was strictly in accordance with able generalship (and than Moses none other has been a better master of logistics!) to halt thus quickly, as it were "to adjust packs," find places, and thus the better prepare for the ten remaining days of hard forced marching still before them. The intention was manifestly to fetch *Kadesh-barnea* as early as possible in the III Sacred month. This plan would have allowed two necessary halts of a day each (*i. e.* the sabbaths, 21st and 28th). The journey could not

have been made by them in less than twelve days, because at least *one* Sabbath had to be dropped from the actual march, which required eleven upon the road.

Hence it was *wise* to secure that rest as near the start as possible, even though it brought a second Sabbath (and thus thirteen days) into the journey seven days later, all of which Jehovah's plan compassed, for after all He it was who went as Captain of that Host! Had this plan been seconded by a faithful people, a well-disciplined army, they would, by a little *extra* effort, have come to Kadesh on the anniversary of their arrival at Sinai! And I believe would have conquered Palestine by rolling it up from South to North! That was their chance, but they failed to profit by even their first halt, for at once this stiff-necked people complained, and the Lord heard it. In his displeasure he sent a fire which burned in the uttermost parts of the camp, way back in rear perhaps, and among the unorganized horde of the "mixed multitude" that formed Israel's camp-followers, still loitering near Sinai. But at the prayer of Moses the fire was quenched. The lesson of this experience is that "a separated people" should dwell strictly alone! (Num. xi. 1-3.)

Sunday the 22d.

The second day's journey. The head of the column crosses the valley *Debbet cr Remleh* and reaches the pass leading into the small enclosed valley beyond; they were thus at the edge of (Little) Paran.

um. x. 11-13-33.) The special name of this resting-place, a mere bivouac, for they pitched not till they came to *Kibroth-Hattaavah*, (Num. xxxiii. 16,) may have also been *Massah* (Deut. ix. 22), for Moses seems to have had trouble at each of the last three, aye four, stations (Tabera, Massah, Kibroth-Hattaavah and Hazeroth!)

Monday the 23d.

And they marched again, the third day's journey, through the pass, *into* (Little) Paran, the valley beyond *Ramleh*, and North-east thereof; for they continued due North-east after making the pass, and creeping up the *Wady Zulakah* they came to *El Ain*, and there that night they pitched a regular camp. (Num. x. 12-33.) They were now at the centre of the wilderness of Little Paran, a secondary plateau at the base of the *Jebel er Tih* mountains, with the Gulf of Akabah, Gulf of Sinai) some 12-15 miles East of them. This was an important station for many reasons, so by nightfall they had pitched their tents, and with the setting sun,

Tuesday the 24th,

the "mixed multitude" again fell to lusting, and the people complained of the manna and asked for meat. And Moses heard the weeping out of every tent, so he was again displeased, and God himself was wroth. The strait was too much for Moses; the Judges had no "power," no force of authority, so he consulted the Lord (Num. xi. 4-15).

Now the Lord had two immediate remedies. In

the first place he directed Moses to bring the 70 Elders (whom he knew to be elders, since he had made Judges of them at Jethro's instance) to him before the Tabernacle, and to tell the people to sanctify themselves against *the morrow*, when they should eat flesh, not for one, nor two, nor five, nor ten, nor twenty days, but for a whole month, even until they loathed it. The latter promise seems to have staggered even Moses' faith, but the Lord assured him that *His* arm had not waxed short!

So Moses did as he was commanded, and when 68 of the *de facto* Judges appeared before him, the Lord came down and ratified their commissions, and put his spirit upon them so that they prophesied, *and did not cease*; aye, even to the jealousy of Joshua, the son of Nun. The other two, who had not left the camp, were sought out by the Spirit and given this *de jure* power. *This was God's ratification of the Institution of the Judges, and it needeth not the "much learning" of Saint Paul* (Acts xiii. 20) to have kept the matter in much better Chronological grasp through all these latter years! (Num. xi. 16-29.)

Immediately after this Moses and the Judges gat themselves into the camp, and a wind from the Lord brought quails from the sea. They fell within the limit of a day's journey upon either side of the camp, and the people gathered them all that day, (*i. e.* the "morning" of the 24th). (Num. xi. 30-32.)

Wednesday the 25th. (1)

And all that night and all the next day (*i. e.* the evening" and the "morning" of the 25th.) that gathered the least secured 10 homers (from [Rabbinists] to 100 [Josephus] bushels!) So, to the word of the Lord, they eat flesh "on the morrow," and as they ate in the same greedy way in which they had gathered, they were all sickened and many of them unto death! (Num. xi. 33.) This was the first day of "the month of rains." It lasted 29 days in all, (the number of days in the current month). "And he (Moses) called the name of that place *Kibroth-Hattaavah*, *i. e.* The graves of lust, because there they buried the people that lusted." (Num. xi. 34.)

Thursday the 26th. (2)

40th day after the 17th of Nisan, anticipative date of the ascension; "self-same" date!

Friday the 27th. (3)

Sabbath " 28th. (4)

Sunday " 29th. (5)

III. Sacred (9th Civil) Month.

Monday the 1st. (6)

Tuesday " 2d. (7)

Wednesday " 3d. (8)

Thursday " 4th. (9)

(1) The 450th day from Nisan 1st, 2513 A. M., on which day Moses instituted the Sacred calendar.

(2) The beginning of this day marks the end of the 13th day from the date (20th ult.) on which

they left Sinai, and had there been no delay along the route they *would* have just reached Kadesh-barnea (*i. e.* a 11 days' march with 2 days' rest). The total delay amounts to 36 days.

Friday	the 5th.	(10)	{ Season of Pen- tecost begins. }	(1)
Sabbath	"	6th.	(11)	(2)
Sunday	"	7th.	{ Pentecost fully come. }	(3)
Monday	"	8th.	(13)	(4)
Tuesday	"	9th.	(14)	(5)
Wednesday	"	10th.	(15)	(6)
Thursday	"	11th.	{ Season of Pen- tecost ends. }	(7)
Friday	"	12th.	(17)	
Sabbath	"	13th.	(18)	
Sunday	"	14th.	(19)	
Monday	"	15th.	(20)	
Tuesday	"	16th.	(21)	
Wednesday	"	17th.	(22)	
Thursday	"	18th.	(23)	
Friday	"	19th.	(24)	
Sabbath	"	20th.	(25)	
Sunday	"	21st.	(26)	
Monday	"	22d.	(27)	
Tuesday	"	23d.	(28)	

" And they departed from Kibroth-Hattaavah *due North* up the Wady *El Ateeyah*, across the valley of little Paran, (which lieth a day's journey wide, on either hand from *El Ain* across the East wind that

loweth from the gulf of Sinai). And so they came to Hazeroth, just beyond the quail region, for it was at the base of the mountains of *Jebel er Tih*—(and at the main pass—facing Kadesh, almost due North and still a week's journey off)—that they encamped that night. Hazeroth was on a still higher plateau above the sea, and thus it was that with this day's journey they got beyond the region of the quails, which flew low even in the lower valley they had left. (Num. xi.)

Wednesday the 24th. (29)

The quails give out. And Miriam and Aaron spake against Moses, and the Lord heard it, and smote Miriam with leprosy. Seven days she remained without the camp (1). (Num. xii. 1-14.) So Israel waited for her.

Thursday the 25th. (1-2)

Friday “ 26th. (2-3)

Sabbath “ 27th. (3-4)

Sunday “ 28th. (4-5)

Monday “ 29th. (5-6)

Tuesday “ 30th. (6-7)

IV. Sacred (10th Civil) Month.

Wednesday the 1st. (7)

Miriam's leprosy healed that night, *i. e.* the “seven full days” of her purification completed, for it appears that God had hearkened at once to the immediate prayer of Moses (*else she had been kept out even days longer!*). So she comes again this day,

and the camp moves North up through the Pass and out on to the second terrace of the Sinaitic Peninsula, and so they bivouacked that night upon the edge of "THE GREAT AND TERRIBLE WILDERNESS," of (Greater) Paran (Num. xii. 15-16; Deut. i. 19). This was the 5th day's journey, a mere climb up to the higher level, and there remained 6 days' journey to reach Kadesh. Moses was too good a General to waste unnecessarily any more time on the *rest* of the march that *now* confronted him! every military principle required him to *force* it, and the very silence of the record, save as to the stations and the time required, and the fact of their arrival (Deut. i, 2, 19; Num. xii. 16; xiii. 1-20) is sufficient proof that it was direct and broken only by a single Sabbath. Their course lay about as due North as it can be drawn on the map, between the meridians $34^{\circ}20'$ and $34^{\circ}30'$ east longitude (Greenwich). One can hardly fail to sketch it out by following any good map of the Sinaitic Peninsula.

Thursday the 2d.

The 6th day's journey, and the 1st of the 6 forced marches over the Great Desert of Paran. Their route lay at right angles across the usual road followed by the Modern Egyptian pilgrims to Mecca (who take the ancient "Way of the Red Sea.") Israel reached this road by sunset and camped at Rithmah (Num. xxxiii. 18), modern *Bireth Thimeh*, near *Turfer Ruku*, about 30 miles west of *Ezion-gaber*, at the head of the Akabah or Sinaitic Gulf.

Friday the 3d.

The 7th day's journey, the 2d forced march; and they left Rithmah and pitched at Rimmon-parez (Num. xxxiii. 19) West of the South end of *Jeb el Tih*, in the Desert.

Sabbath the 4th.

And they rested that day at Rimmon-parez.

Sunday the 5th.

The 8th day's journey, the 3d forced march, *i. e.* they left Rimmon-parez and pitched at Libnah (Num. xxxiii. 20).

Monday the 6th.

The 9th day's journey, the 4th forced march; *i. e.* they removed from Libnah and pitched in Rissah (Num. xxxiii. 21)—probably in the *Wady el Lussan, Lysa!* Dr. Robinson's Itinerary shows that he camped in this very locality on April 9th, six days after leaving *El She Rafeh* (April 3d) and coming by a much longer route than did the Israelites from the real Hazeroth. But Robinson had already settled upon a *wrong Kadesh-barnea* (the one in the Arabah) and so was not aware of the secret treasures of the fort-like *Azazimeh*, which he simply marks as "mountainous region" upon his map. It was left for the Rev. John Rowlands and Dr. H. Clay Trumbull to rediscover the true "place of arms," from whence Israel spied the Promised Land!

Tuesday the 7th.

The 10th day's journey, the 5th forced march; *i. e.* they journeyed from Rissah and pitched in Kehel-

athah (Num. xxxiii. 22), *i.e.* in the Wady el Areesh South-east of *Jebel Helal* and opposite the mouth of *Wady Qades*.

Wednesday the 8th.

The 11th day's journey and the 6th and last forced march. They turned to the right (East) and went up the *Wady Qades* to *Kadesh-barnea*, which lieth at the northern edge of the Wilderness of Paran and underneath the southern slope of "the Mountain of the Amorites," which is Mount Shapher (Num. xxxiii. 23), *Ain Esh Shehabe*.

We have thus arrived in a military and topographical manner at one of the most important dates and stations in the Exodus, and one never before attained upon any satisfactory Topographico-Chronological basis. The fact is, there is but one such foundation, a literal adherence to God's Inspired Word, and we thank Him for ourselves and our constituents that another so-called "knotty chapter" of the Chronology of Israel has been unsealed! For from this date we can unlock the whole problem surrounding Caleb's age, and the Division of the Land 45 years further on! Note in the first place that 45 is equal to 3 times 15; hence the table showing the Calendar for $(2514 + 45) = 2559$ A. M. must be the "self-same" as that of 2514 A. M. itself (the one we are now in) and both be Table *m*, page 72, Study Number Six! But of this anon.

Thursday the 9th.

"And the Lord spake unto Moses saying, Send

you men, that they may search the land of Canaan, *which I give unto the children of Israel!* of every tribe of their fathers shall ye send a man, every one a ruler among them." (Num. xiii. 1,2.) So Moses picked them out that day (verses 3-15) and his name for Oshea the son of Nun, was Jehoshua, which is that Joshua at whose command the Sun stood still!

Now it was the time of the first ripe grapes when they started out; about July 1st, at any rate the 10th of this current Sacred month (the 10th Civil of the 2d year, 2514 A. M., of the Exodus). "So they went up and searched the land" 40 days. (Num. xiii. 20-25.)

It was Mount Shapher itself whose southern slope they scaled! (Num. xiii. 17.) They were fully instructed by Moses (verses 18-20.) So they went up from the Wilderness of Zin unto Rehob as men came to Hamath, and they ascended by the South and came to Hebron, etc. (verses 21-22) and so they returned from searching the land after 40 days. (verses 23-25,) which are as follows:

THE FORTY DAYS OF SPYING CANAAN.

Thursday	the	9th,	1st day.
Friday	"	10th,	2d day.
Sabbath	"	11th,	3d day.
Sunday	"	12th,	4th day.
Monday	"	13th,	5th day.
Tuesday	"	14th,	6th day.

Wednesday	the	15th,	7th day.
Thursday	"	16th,	8th day.
Friday	"	17th,	9th day.
Sabbath	"	18th,	10th day.
Sunday	"	19th,	11th day.
Monday	"	20th,	12th day.
Tuesday	"	21st,	13th day.
Wednesday	"	22d,	14th day.
Thursday	"	23d,	15th day.
Friday	"	24th,	16th day.
Sabbath	"	25th,	17th day.
Sunday	"	26th,	18th day.
Monday	"	27th,	19th day.
Tuesday	"	28th,	20th day.
Wednesday	"	29th,	21st day.

V. Sacred (11th Civil) Month.

Thursday	the	1st,	22d day.
Friday	"	2d,	23d day.
Sabbath	"	3d,	24th day.
Sunday	"	4th,	25th day.
Monday	"	5th,	26th day.
Tuesday	"	6th,	27th day.
Wednesday	"	7th,	28th day.
Thursday	"	8th,	29th day.
Friday	"	9th,	30th day.
Sabbath	"	10th,	31st day.
Sunday	"	11th,	32d day.
Monday	"	12th,	33d day.
Tuesday	"	13th,	34th day.
Wednesday	"	14th,	35th day.

Thursday	the	15th,	36th day.
Friday	"	16th,	37th day.
Sabbath	"	17th,	38th day.
Sunday	"	18th,	39th day.
Monday	"	19th,	40th day.
Tuesday	"	20th,	41st day.

Caleb's Birthday, 40 years old, and on it "they returned from searching the land *after* forty days," — a day for every year of Caleb's life! — *i. e.* on the 41st day (Num. xii. 21-25) determined as to Caleb's age, by moving forward three cycles ($3 \times 15 = 45$ years) to 2559 A. M., where we find a "self-same" anniversary, which Caleb himself declares to be his birthday and on which he was "four-score and five years old!" (Joshua xiv. 6-15.) Every student of Chronology, or rather every *earnest* and *honest student of the Bible*, should perceive the vast importance of this solution of what has heretofore been a question of stumbling and a date of offence. There was no need of this, for as the reader will also perceive, the Chronological problem has been solved without resort to any reference-book save *One*! But to return to our task. What happened upon this eventful day? Alas! the record is of no credit to our fathers. They brought a fair report and *sealed it with evil*! all save Caleb and Joshua (Num. xiii. 26-33).

There is a Chronological beauty connected with this true exegesis, which has never before this been pointed out, and which we are now enabled to

reveal only by virtue of the possession of the true scale of time! The revelation will also be a guarantee, to the "wise" among our readers, that our method and system is correct, at least down to the point at which we have arrived. The question for exposition concerns the forty years, even "a year for a day" which Israel at this time was *sentenced* to complete. (Num. xiv. 34.) These are correctly measured in *Solar* time from Nisan, 2513 A. M., (the year of the Exodus,) to Nisan, 2553 A. M., (the year of the Passage of the Jordan).

But the question to be settled is the relation of *Kadesh-barnea* to the "40 years," for *there* and then it was that the penalty was incurred! Now 40×365.2422 days (*i. e.* full Solar years) = 41.27×354 days (*i. e.* Lunar *calendric* years) = $(40 + 1.27) 354$ days. But $1.27 \times 354 = 450$ days. Hence it is thus clear that the 40 *calendric Lunar* years commence 450 days *after* the institution of the Sacred scale. (Exod. xii. 1-2.)

Now as before intimated (page 46) we believe that the counsels of Jehovah had provided for obedience in spite of his foresight of Israel's disobedience! and we have also stated our belief that had Israel not murmured upon that first Sabbath out of Sinai or during the trip to Kadesh, it would have been made in the requisite 11 marching and 2 resting days; *i. e.* in 13 days. Now this would have brought Israel to Kadesh in just 450 days from the Egyptian 1st of Nisan (2513 A. M.), and hence the surprise for the Chronologist is the fact that Israel's 40 years of

andering due to the *sentence*, were really calendric *lunar* years and began at the date upon which Israel ought to have made Kadesh! (Page 74.)

The proof of this (and it verifies the Calendar, and our own work at the same time) is as follows:—From the official setting up of the Sacred Calendar (Exod. xii. 2) to the setting up of the Tabernacle (Exod. xl. 17) was not only a period of 354 days, but of 34 additional or *silent* days (Veadar, the intercalary month, page 55.) Add to these the 30 days of Dedication, and the 19 spent at Sinai thereafter, and we have $354 + 34 + 30 + 19 = 437$ days. The next day is therefore the 20th of the Sacred Month, on which they began what should have been a 13 days' effort. Hence $437 + 13 = 450!$ *which was to be proved!*

God's ways are not man's ways; these Chronological secrets do not reveal themselves upon any system save the *true* one! (They cannot!) Moreover, not even on it do they shine forth unless one applies the scale to the *literal* Word in absolute faith that it is *the truth, the whole truth, and nothing but the truth*,—i. e. takes it as written and for the purpose written. But to return to the camp at Kadesh-barnea. "And all the congregation lifted up their voice and cried and the people wept *that night*." (Num. xiv. 2.) Which shows that the Spies arrived early "in the evening," i. e. just *after* sunset of the 40th day, as it is written, and therefore strictly *on* the 41st day, as we have interpreted and written. The peo-

ple now murmured, and looked about for a captain for to go back to Egypt! Surely there was wrath in store! So no wonder it is recorded that "Moses and Aaron fell on their faces before all the assembly!" (Num. xiv. 1-5.) But two of the Spies were faithful, even Caleb and Joshua. Nevertheless the congregation would have lynched them, stoning them with stones, had not the Glory of the Lord appeared. Dire judgment followed. Again God tested Moses, and offered to make of him a mightier nation while he smote Israel and even disinherited them. But Moses, equal by the grace of the same Lord God to the occasion, besought him, and he was besought, although "these ten times" the Race whom he had chosen was a demonstrated failure! (Num. xiv. 11-24.)

They were visited at once with a plague, the ten renegade Spies were slain, and the whole house of Israel rejected by the very census! They were also ordered to turn back "on the morrow" in order to complete the tale of years until they numbered 40, even a year for a day, according to the days just wasted. They wanted to go back, and so God drove them back, and thereupon again they murmured greatly. (Num. xiv. 25-39.)

Verily the "chosen people" are a paradox among the nations!

Wednesday the 21st.

So, with a show of repentance, whose mistaken channel disclosed its disingenuousness, they rose up

early in the morning of the "next day" to fight their way North. But the Ark abode in the camp, and Moses, and the Angel of Jehovah—who was Captain by Authority!—went not with them. It was another case of mutinous disobedience, and they fell before their enemies even unto Hormah. (Num. v. 40-45.)

In their ambitious effort to capture Palestine without the help of the Lord they took "the way of the spies" up over Mt. Shapher, but the Amalekites came down and smote them. This was the *first* battle North of *Naqb el Yemen*, which lieth midway on a South-west line from the Dead Sea to Kadesh-barnea.

Thursday the 22d. (1)

Then they returned to camp and wept there before the Lord, *but the Lord would not harken unto them*. So they abode there in disobedience to the command (Num. xiv. 25), *after having returned* thither (Deut. i. 45), "many days," even 38, according to the days that they abode there. (Deut. 46.)

Friday	the 23d,	(2)
Sabbath	" 24th,	(3)
Sunday	" 25th,	(4)
Monday	" 26th,	(5)
Tuesday	" 27th,	(6)
Wednesday	" 28th,	(7)
Thursday	" 29th,	(8)
Friday	" 30th,	(9)

VI. Sacred (12th Civil) Month.

Sabbath	the	1st,	(10)
Sunday	"	2d,	(11)
Monday	"	3d,	(12)
Tuesday	"	4th,	(13)
Wednesday	"	5th,	(14)
Thursday	"	6th,	(15)
Friday	"	7th,	(16)
Sabbath	"	8th,	(17)
Sunday	"	9th,	(18)
Monday	"	10th,	(19)
Tuesday	"	11th,	(20)
Wednesday	"	12th,	(21)
Thursday	"	13th,	(22)
Friday	"	14th,	(23)
Sabbath	"	15th,	(24)
Sunday	"	16th,	(25)
Monday	"	17th,	(26)
Tuesday	"	18th,	(27)
Wednesday	"	19th,	(28)
Thursday	"	20th,	(29)
Friday	"	21st,	(30)
Sabbath	"	22d,	(31)
Sunday	"	23d,	(32)
Monday	"	24th,	(33)
Tuesday	"	25th,	(34)
Wednesday	"	26th,	(35)
Thursday	"	27th,	(36)
Friday	"	28th,	(37)
Sabbath	"	29th,	(38)

With this day the *Civil* Year ended! and Israel awoke to the necessity of obeying the command of Jehovah; in other words, their hearts smote them and they yielded. It is our belief that the Pillar of Cloud and Fire had indicated God's displeasure throughout the whole of these 38 days of disobedience by hovering above, not resting on the Tabernacle.

2515 A. M. 1481 B. C. (1)

So that it came to pass that on Sunday the 1st day of the New Civil Year [*i. e.* of the VII. Sacred, 1st Civil) Month thereof] the Pillar moved in response, and so they turned away from Kadesh-barnea and began the long pilgrimage that intervened before the passage of the Brook Zered. *Even 38 full years, a year for a day according to the 38 days of their delay!* (Deut. ii. 14.) Thus the years of this weary pilgrimage *run with the calendar* and form a notable "block" upon the true Chronology! During them "the generation" of those who were guilty of the original rebellion fell in the wilderness. There are many interesting points connected with the itinerary and history of these years, but it is a noticeable fact that Moses bridges them with the solitary Chronological reference (Deut. ii. 14), save that he gives us incidentally the dates on which Miriam and Aaron died. But even these fall in the 8th year itself and are so located as to enable us to verify the count. Let us therefore hasten to it in the proper way.

2516 A. M.	1480 B. C.	(2)
2517 " "	1479 " "	(3)
2518 " "	1478 " "	(4)
2519 " "	1477 " "	(5)
2520 " "	1476 " "	(6)

Salmon born. He was the son of Nahshon, the Prince of Judah. Now Salmon begat Boaz, and Boaz Obed, and Obed Jesse, and Jesse begat David. This date is determined by "backing up" the record, from the Harvest Home festival at which Boaz married Ruth, assisted by the arithmography of the sacred numbers. We break the sequence of these silent years for its introduction because of its vast importance as an era in the Davidic Chronology! The long lives of Salmon, who was 91 at the birth of Boaz, who was 99 at the birth of Obed, who was 100 at the birth of Jesse, who was 110 at the birth of David, form a remarkable parallel to those of Levi, Kohath, Amram and Moses (Ex. vi. 16-20) and furnish one of the many independent lines of time by which the "Period of the Judges," rightly understood, is rigidly held to its written value, 450 years. (Acts xiii. 20.)

2521 A. M.	1475 B. C.	(7)
2522 " "	1474 " "	(8)
2523 " "	1473 " "	(9)
2524 " "	1472 " "	(10)
2525 " "	1471 " "	(11)
2526 " "	1470 " "	(12)
2527 " "	1469 " "	(13)
2528 " "	1468 " "	(14)

2529	A. M.	1467	B. C.	(15)
2530	" "	1466	" "	(16)
2531	" "	1465	" "	(17)
2532	" "	1464	" "	(18)
2533	" "	1463	" "	(19)
2534	" "	1462	" "	(20)
2535	" "	1461	" "	(21)
2536	" "	1460	" "	(22)
2537	" "	1459	" "	(23)
2538	" "	1458	" "	(24)
2439	" "	1457	" "	(25)
2540	" "	1456	" "	(26)
2541	" "	1455	" "	(27)
2542	" "	1454	" "	(28)
2543	" "	1453	" "	(29)
2544	" "	1452	" "	(30)
2545	" "	1451	" "	(31)
2546	" "	1450	" "	(32)
2547	" "	1449	" "	(33)
2548	" "	1448	" "	(34)
2549	" "	1447	" "	(35)
2550	" "	1446	" "	(36)
2551	" "	1445	" "	(37)

We have made no attempt to follow the wanderings of Israel during the foregoing 37 years. Moses himself is absolutely silent on their history! They had but 12 camps, more or less permanent (Num. xiii. 24-5), during them, and Mr. Trumbull thinks (perhaps rightly?) that they were rather Tabernacle stations than general encampments, and that the

12 tribes themselves were in reality "*dispersed*," with *Kadesh-barnea* or the *Azazimeh* region as a sort of headquarters. It became at least a rallying point at the end of the period, and this most naturally; *i. e.* the scene of the original sin, *one of another trial!*

We fancy that it was upon the whole more of a dispersion and scattering in order to exist than a concentration with any view to conquest. Nevertheless the integrity of Israel was certainly not lost, and where the Tabernacle was there as surely was the centre of their camp, no matter how dispersed, and of their tribal government. Nor could it have been at *Kadesh-barnea*, from whence for sin they had been turned backwards! It is most probable that all of these localities will eventually be found and identified among the *Wadies* of the River of Egypt, which in reality fans out over the entire *Et Teeh Beni Israel*, and that, hedged in by the wall of Shur in the West, and by the Arabah—equally forbidden—in the East, shut off from the *Negeb* in the North by the ban of Jehovah, and limited by the mountains embraced by the two arms of the Red Sea in the South, they actually dwelt South of *Kadesh-barnea*, and between Egypt and the Arabah, as had Abraham before them, and as do the Arabs at the present day.

2552 A. M. 1444 B. C. (38)

This year, throughout its whole calendric extent, is, therefore, the last one pertaining to "that gener-

tion,' which was sentenced at Kadesh-barnea 37 years before. In his final summary of the matter, Moses hides the secret in a most subtle manner by comparing the "many days" of their delay during which they abode (38 days) at Kadesh, with the "many days," this time 38 years, during which they wandered in the Wilderness. But with the interpretation thus revealed by a strict application of the correct Chronology, the "wise" may now read this summary with thankful understanding. (Deut. i. 45-48; ii. 1.) They appear to have been encamped at *Exodus-gaber* (Num. xxxiii. 36) when in the XII. Sacred (or 6th Civil) month the Cloud finally lifted and pioneered them back to Kadesh, in such a manner as to bring the whole congregation into the desert of Zin, which is the Kadesh-barnea region, in the

I. Sacred (7th Civil) Month.

And it is written that the people abode in Kadesh, and that Miriam died there, and was buried there (Num. xx. i). This being now the Sacred year, it is the 40th and last from the Exodus, and its completion, twelve months hence, will find the hosts of Israel "lodging" on the banks of the Jordan, ready to cross and keep the Passover! Let us therefore return to our task and briefly review the events which crowd the record.

As Miriam appears to have died from the effects of this last journey, and immediately, the whole of this first Sacred month just gives the 30 days during which Josephus tells us they mourned for her (Ant.

iii. 2, Sec. 4, 6; iv. 4; Sec. 6). The corroboration is interesting as it exactly fits the Calendar, this month having 30 days on the Cycle.

II. Sacred (8th Civil) Month.

And the people murmured for lack of water and chode with Moses and Aaron, who appealed unto the Lord. (Num. xx. 2-6.) It is not to be supposed that "the Rock which followed them" in all their journeys had withheld its supply, but rather that this new generation was waxing like the former one, and therefore was in need of a severe lesson, in that Israel had never lacked anything else! (Deut. ii. 7!) So the Lord directed Moses to take the Rod, and merely *speak* unto the flowing Rock.

But Moses was wroth, and, having gathered the assembly together before The Rock, not only presumed too much for himself and Aaron, but with hasty words lifted his Rod against it and presumed to *strike* it, and that *twice*! Of course the water flowed abundantly, the very earth burst forth in springs that well up to this day! So they were satisfied, but the Lord condemned Moses and Aaron, and, for their sin, doomed *them also* to die in the Wilderness. (Num. xx. 7-13.) I unhesitatingly date Moses' solitary act of disobedience upon Tuesday, the third day of this month. There remained thus 26 days, which with the 30 days of the III. month, the 29 of the IV. month, the 30 of the V. month and the 5 of the VI. month, gives us 120 days to the day of his death!

This is a notable example of some subtle Numerical law by which God evidently governs men, for *every thing* is "weighed, measured and numbered," aye, even "the very hairs of our head!" And thus it came about that, as the *years* of the days of Moses were an hundred and twenty years (Deut. xxxiv. 7.; xxxi. 2; compare Gen. vi. 3) so too it was provided that the *days* of his years ran out in a final probationary period of exactly one hundred and twenty days!

III. Sacred (9th Civil) Month.

Moses now sent messengers to the King of Edom for permission for Israel to go across their country, *i. e.* East by a short cut, perhaps *via* Petra, but in spite of all protestations Edom refused. (Num. xx. 14-20.) The fact is, it was already evident that Israel needed further schooling, and so another long and weary march eventuated. In the meantime the effort to go by the Way of the Spies might yet be made and was attempted.

IV. Sacred (10th Civil) Month.

So when Edom came out against the Israelites with much people, they evacuated Kadesh and came to Mount Hor, undoubtedly *Jebel Madurah*. Here, the Lord directed Moses to warn Aaron to prepare for death, and provided for a successor. (Num. xx. 20-23.)

V. Sacred (11th Civil) Month.

So Moses did as the Lord commanded, and on

the first day of the month they went up into Mount Hor in the sight of all the people. And he stripped Aaron of his garments and put them upon Eleazar, his son. So Aaron died there in the top of the Mount in the *fortieth* year after the children of Israel were come out of the land of Egypt, in the *first* day of the *fifth* (Sacred) month. Now it was the *Sabbath* day, according to the Calendar, and when Israel saw that Aaron was dead they mourned for him *thirty* days, even all that month, for thus the calendar *agrees!* (Num. xx. 27-29.) In the meantime Arad, the Canaanite, hearing of Israel's approach by the Way of the Spies, came against them the *second* time, and took some of them prisoners. (Num. xxxiii. 40; xxi. 1.) The battle seems to have been fought upon the anniversary of the first one, to wit, Friday the 21st, and to have been at the same place (*vide* page 91) *i. e.* to the North of but near Jebel Madurah.

It was thus clearly demonstrated that Israel could not reach the Land of Promise either by the direct eastern routes, *i. e.* neither through the passes of Mount Seir nor El Ghor; nor yet by the Way of the Spies *via* Hebron, so they retreated to the southwest by the way they had come, and repassed Mount Hor in their retreat to the strongholds of the *Azazimeh*. But Israel vowed a vow against Arad and they kept it later on in their history, (Num. xxi. 1-3,) and so they rested briefly at Mosera, *again*, ere the final move was made.

VI. Sacred (12th Civil) Month.

Beginning with Monday, the 1st, Israel was at last ready for the final march. The Way of the Spies, to the left of the Dead Sea, was more than ever impracticable; that of the *Ghor*, by the right hand thereof, appears to have been likewise closed, and Edom was still obdurate. Now there was no escape but the southern one to compass *another* Mount Seir, so they journeyed southwesterly from Mount Hor to make a junction with "The Way of the Red Sea" (that leads from Suez to the head of the Sinaitic Gulf) and the soul of the people was discouraged because of the way. (Numbers xx. 4.) They probably struck this road near their old station of *Berith-Themeh* (Rithmah) and turned East. It was grievously familiar to them down as far as *Ezion-gaber* and *Elath*, where at length they camped, thinking possibly to stay there another term for discipline.

But there at once the Lord spake unto Moses, saying, "Ye have compassed this mountain long enough, turn you *northward*." (Deut. ii. 2-3.) So they turned out to the North and passed up the eastern borders of Edom, which is Mount Seir, to the Wilderness of Moab. (Deut. ii. 8.) In this month they had sundry bitter experiences: *First*, with the fiery serpents, until Moses set up the Brazen one (*Nehushtan*) as a banner of salvation (Num. xxi. 5-9.) But this emblem became an object of idolatrous worship in due time, so when $365 + 360 = 725$ years

had sped, even in the year $2553 + 725 = 3278$ A. M., Hezekiah destroyed it. (*Vide* Study Number Five, page 72. ; 2 Kings. xviii. 4.) And so the month drew on, and ended, and behold they stood upon the borders of the brook Zered. Now all the men of war were dead who 38 years ago had rebelled at Kadesh, so as the day and month closed, (Monday the 29th) and the sunset beginning of another dawned, the conquest of Palestine was in order!

13th Civil Month, *Veadar* (Intercalary).

It seems, from other Chronological reasons, that the passage of the Zered was made on Tuesday, the 1st of this *silent* month (See Calendar, page 72, Study Number Six). So the Lord bade Israel "Rise up and get you over the brook Zered," and they went over. (Deut. ii. 9-28.) With this act the civil year officially ended, since for good reason we find few, if any, Scriptural dates explicitly set down in the Intercalary periods. Now Moses had sent a truce to Sihon, King of the Amorites, asking free passage through his land, but he refused and came out to fight. So Israel met him on that day and smote him, and took Heshbon and all his cities. (Deut. ii. 26-37.) From this time do we date the 300 years mentioned in Judges xi. 26 ; 2552 A. M. + $300 = 2852$ A. M., for in the end of that year ended the Amorite oppression in Jephthah's day, and by means of the record (Jud. xi. 26) we thus have another span thrown across the "Period of the Judges!"

2553 A. M. 1443 B. C.

VII. Sacred (1st Civil) Month.

And at *that time*, continuing the conquest, they also turned and went up to Bashan and defeated Og, and took all his cities. And Moses gave the land to the Reubenites and the Gadites and to half of the Tribe of Manasseh (Deut. iii. 1-17), but at *that time* he also pledged them to fight in Israel's battles on what was then the thither side of Jordan, now the hither side. (Deut. iii. 18-20.) And at *that time* he counselled Joshua and strengthened him (Deut. iii. 21-22); and finally at *that time* Moses prayed to be forgiven for his sin, and God forbade him to mention the matter any more, but to charge Joshua, his successor, and encourage him, for God assured Moses that he must die at Pisgah. (Deut. iii. 23-29.)

VIII. Sacred (2d Civil) Month.

Then came the incident of Balak and Balaam (Num. xxii. xxiii. xxiv.), and they both arose and went their way. So too did Israel, *Our Race*, to bear out Balaam's involuntary prophecies, now (5891 A. M.) about to attain to their fulfilment!

IX. Sacred (3d Civil) Month.

And Israel abode at Shittim, and joined himself unto Baal-peor, for they sinned with the Midianites, whose women tempted them at the instance of Balaam. So the anger of the Lord was kindled against them. "And Moses said unto the *Judges* of Israel, of whom there were sixty-nine besides

Joshua, "Slay ye every one his men, that are joined unto Baal-peor" (Num. xxv. 1-15). Thus throughout the forty years in the wilderness do we find frequent references to these officers, and perceive new force to Saint Paul's summary of the "period" ("about 450 years") during which they held commission.

And, in this connection I am "led" to date the act of Phineas (the son of Eleazar who made atonement for the children of Israel, Num. xxv. 6-15) as having occurred upon Sabbath, the third of this Civil (IX. Sacred) month, the which was 450 days from the beginning of the thirty-eighth year out of Kadesh-barnea! Thus $354 + 34$ (intercalary mo.) $+ 30$ (1st Civil) $+ 29$ (2d Civil) $+ 3d$ of this month = 450! We shall meet with other cases similar to this, and in fact may be certain without further study, that Saint Paul's 450 years have subtle references *never to this day even dreamed of by mere—"theologians."*

X. Sacred (4th Civil) Month.

"And it came to pass *after* the plague that the Lord spake unto Moses and unto Eleazar, the son of Aaron, the priest, saying: Take the sum of all the congregation of the children of Israel from twenty years old and upward that are able to go to war." So they took the census and, behold! there were 601,730 men, and of the Levites (males a year old and upwards) there were 23,000. But among all these there was not a single man whom Moses and

Araron had numbered at Sinai, for God had said of *that* generation," "they shall surely die in the wilderness."

Also at the time of this latter census, whose figures are so remarkably close to those of the former one, the daughters of Zelophehad appealed to Moses, and the Lord recognized "Women's rights" in Israel. (Num. xxvi. xxvii.) Now at this time the Lord warned Moses of his approaching death and directed him to make Joshua his successor, which Moses did when the time arrived. (Num. xxvii. 12-21.) At this time also, Israel sent 12,000 men against the Midianites at the Lord's command, and they smote them, and Balaam also among them. But they returned on Friday, the 21st day of the month, with sin upon them, so Moses directed them to complete their work, and thereafter to remain without the camp for seven days and purify themselves (Num. xxv, 16-18, xxxi).

Sabbath	the	22d	(1)
Sunday	"	23d	(2)
Monday	"	24th	(3)
Tuesday	"	25th	(4)
Wednesday	"	26th	(5)
Thursday	"	27th	(6)
Friday	"	28th	(7)
Sabbath	"	29th	

So the men of war returned to the camp and the month ended. (Num. xxxi.)

XI. Sacred (5th Civil) Month.

“And it came to pass in the *fortieth* year, in the *eleventh* month, on (Sunday) the *first* day of the month, that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them.” (Deut. i. 3.) This whole month was devoted, at intervals, to rehearsing the matter now written in Deuteronomy.

That Moses himself regarded the “Period of the Judges” as commencing with his own INSTITUTION thereof at Jethro’s instance, and with God’s approval some months later, is borne out by his pointed allusion to them in this closing address, in which he says: “And I charged your JUDGES *at that time*, saying, Hear *the causes* between your brethren, and JUDGE righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in JUDGMENT, but ye shall hear the small as well as the great, ye shall not be afraid of the face of man: for the JUDGMENT is God’s: and the cause that is too hard for you, bring it unto me and I will hear it.” (Deut. i. 16–17 and 9–15 as to *time* referred to.)

The above clearly demonstrates that both Moses and his audience held that the existence of the Judges had been a matter of some 39 or 40 years, standing at the date (2552 A. M.) of this final address, and it is equally clear that Saint Paul must have been justified in assigning such a duration to their period as would include the Wilderness!

The book itself is a piece of mosaic, made up by the Leader in person, and out of Laws that had been received at sundry times, (Deut. i. 1,) interspersed with important Chronological and other notes, made parenthetically (), while Israel was upon her first march northward (first to Kadesh and then back to Ezion-Gaber and so around to Moab).

In this way the existence of such odd interpolations as that of Deut. x. 6-7, which break into the continuity of the story, become of the utmost value to the chronologist. The explanation in this particular instance is as follows: Aaron had died at Mt. Hor on the first of the V. Sacred Month, as we have seen, and after mourning that month Israel, (*then* encamped on the *South* of the mountain,) had started *North* by the Way of the Spies. In the meanwhile, Moses, satisfied that he must die upon his final journey, had begun to set his remaining literary notes in order. They resulted in the Book of Deuteronomy. He wrote at such times as were convenient during the march, and here in particular, having come back in the course of the retreat from the battle with Arad to Mosera or Mt. Hor *again*, he saw fit to make (as we would say in modern brackets) right on the face of his scroll the interpolation referred to. (Deut. x. 6-7.) View it in this way, O reader, searching after truth. Put in the modern brackets [] and note that the topic of the 7th verse is continued in the 8th after passing the parenthesis. There will *then* be no future con-

fusion as to the bearing of these particular verses on the authority of the Scriptures, and it will also be perceived that their very existence not only demonstrates the Mosaic authorship of the Book, but is a veritable "way-mark" as to the progress of its manuscript and literary "make-up," by the time that Israel reached and rested at *Mosera* the second time! *The Book was written on that march!*

The main body of the book seems to commence at Chapter IV and to have been started probably at Mt. Hor. Chapters I to III inclusive were undoubtedly the literary Preface, written after the composition of the main portion, which ends at Chapter XXXI. The whole book was written, or at least "made up" during the six months which preceded the month of delivery, and we believe that a strict analysis of its internal structure will reveal the very dates (within that month) at which its various sections were delivered! This task we bequeath to others, or reserve it for a more convenient season! But there remains to relate the circumstances in which the Book itself, and the Mission of this great man, were closed.

XII. Sacred (6th Civil) Month.

Tuesday the 1st.

Moses now completed that portion of the Book of Deuteronomy that bears the stamp of his own authorship, drew up the final *notes* whereby his successor could appropriately write out its conclusion (xxx. xxxi. xxxii. xxxiii.) and, busy with his final

preparations and instructions to Joshua, with solemn thoughts awaited the final summons.

Wednesday the 2d.

Thursday “ 3d.

Friday “ 4th.

Sabbath “ 5th.

The Birthday of Moses, 120 years old. He was born upon the *self-same* day, Sabbath, the 5th of the 1st month, in the year 2433 A. M. (*q. v.*) 2553—2433—120, and the same is correct by the calendar and to the day. It was also 120 days since Moses sinned at Meribah-Kadesh. And it was a solemn day! These incidents are best studied in the Book itself. (Deut. xxxi. xxxiv. *Here endeth the book of Deuteronomy.*) They consisted of the confirmation of Joshua as his successor, in the sight of all the people, as he had been commanded, (Num. xxvii. 18–23 ;) the delivery of Deuteronomy (and perhaps a complete and correct version of the preceding four books which with it form the Pentateuch) to the Priests, (Deut. xxxi. 9–11,) and he commanded them to read every Sabbatic year. Then Moses rehearsed his Farewell Song or Psalm in their ears (Deut. xxxii. 1–43) and added counsel to it.

And it came to pass that “the Lord spake unto Moses *that self-same day*, saying, Get thee up into this mountain Abarim, Mount Nebo, which is in the land of Moab, (even Mount Pisgah,) that is over against Jericho; and behold the land of Canaan which I have given unto the children of Israel for a possession, and

die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor and was gathered unto his people. Because ye trespassed against Me among the children of Israel at the waters of Meribah-Kadesh in the wilderness of Zin, because ye sanctified ME not in the midst of the children of Israel.

“Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.” (Deut. xxxii. 48--52.)

So Moses blessed OUR RACE before he went, and behold, the words and the prophecy thereof are written in Chapter XXXIII. of Deuteronomy, and the fulfilment thereof is being written in the facts about us!

Then Moses went up to the top of Pisgah and the Lord showed him the goodly land he might not reach. So Moses, the man of God, died there in the land of Moab, and he buried him in a valley over against Beth-peor. Nor hath the place of his sepulchre been discovered unto this *our* day! (Deut. xxxiv. 1-7.)

Sunday the 6th, (1)

“And the children of Israel wept for Moses in the plains of Moab thirty days. (Deut. xxxiv. 8.)

Monday the 7th, (2)

Tuesday “ 8th, (3)

Wednesday “ 9th, (4)

Thursday “ 10th, (5)

Friday “ 11th, (6)

Sabbath	the	12th,	(7)
Sunday	"	13th,	(8)
Monday	"	14th,	(9)
Tuesday	"	15th,	(10)
Wednesday	"	16th,	(11)
Thursday	"	17th,	(12)
Friday	"	18th,	(13)
Sabbath	"	19th,	(14)
Sunday	"	20th,	(15)
Monday	"	21st,	(16)
Tuesday	"	22d,	(17)
Wednesday	"	23d,	(18)
Thursday	"	24th,	(19)
Friday	"	25th,	(20)
Sabbath	"	26th,	(21)
Sunday	"	27th,	(22)
Monday	"	28th,	(23)
Tuesday	"	29th,	(24)

I. Sacred (7th. Civil) Month.

The month of Nisan, and the beginning of months, as established by the Lord at the Exodus forty years before. (Exod. xii. 2 ; 2553 A. M.—2513 M. = 40.)

Wednesday	the	1st	(25)
Thursday	"	2d,	(26)
Friday	"	3rd,	(27)
Sabbath	"	4th,	(28)
Sunday	"	5th,	(29)
Monday	"	6th,	(30)

"So the days of weeping and mourning for Moses

ended," (Deut. xxxiv. 8.) Joshua closes the Book of Deuteronomy and commences his own. (Josh. i. 1-9.) He then commands the officers of the people to pass through the host and warn them to prepare their rations, as he intended to cross the Jordan within three days; and he sent out two spies from Shittim to Jericho (Josh. i. 10-11; ii.). One of these men seems to have been Salmon, who later on married Rahab, the daughter of the Innkeeper. He also reminded the men of war of the Reubenites and Gadites, and the Half Tribe of Manasseh, of their compact with Moses, which they agreed to keep, and kept. (Josh. i. 12-18.) The spies are almost captured, but are hid by Rahab and escape *that night*.

Tuesday the 7th, (1) (2)

And Joshua rose up early in the morning and they removed from Shittim and came to Jordan, and lodged there before passing over.

Wednesday the 8th, (2) (3)

Thursday " 9th, (3).

The spies recross to Joshua as the day is closing (they were, of course, late because of their adventure). In the meantime the officers again pass through the host with final instructions on this their third day of duty. And Joshua said unto the people, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." (Josh. iii. 2-5.)

Friday the 10th.

"And Joshua spake unto the priests, saying,

Take up the Ark of the Covenant and pass over before the people,' and they took up the Ark of the Covenant and went before the people. And the Lord said unto Joshua, 'This day will I begin to magnify thee in the sight of all Israel.' And the waters were cut off, and the priests that bare the Ark of the Covenant went on and stood firm on dry ground in the midst of Jordan, and all the Israelites, following after, passed over by them on dry ground until all the people were passed clean over Jordan." (Josh. iii. 6-17.) Then Joshua built a memorial of twelve stones in the midst of Jordan in the place where the priests stood that bare the Ark, and they are there unto this day. (Josh. iv. 1-9.) So Joshua was magnified by the Lord in the sight of Israel that day, "and they feared him as they feared Moses." (10-14.) "And when the priests that bare the Ark were come up out of the midst of the Jordan, behold the waters thereof returned unto their place and flowed over all his banks as they do all the time of the harvest." (iv. 15-18; iii. 15.)

"And the people came up out of Jordan on the *ninth* day of the *first* month, and encamped at Gilgal in the east border of Jericho." (Josh. iv. 19.) And all the people chose their Paschal lambs.

Sabbath the 11th.

"And those twelve stones which they took out of Jordan did Joshua pitch in Gilgal" (Joshua iv. 19), for they were lodged this night with the men who were with them (verse 8) and in the morning of that Sab-

bath did he consecrate them for a memorial even in the midst of the camp. (Josh. iv. 3, 8 ; 20-24.)

Now at *this* time only those who had been born in Egypt, and who were *now* at least 40 years old and under 59 (for there were none older save Joshua and Caleb only !) had been circumcised ; so the Lord charged Joshua to prepare at once to perform the rite for all the rest.

Sunday the 12th.

The which he did on the morrow, the first day of the week, the rite being performed in each household by the fathers thereof, and so they were again covenanted to the Lord and ready for to celebrate the Passover ; for their reproach was rolled away at Gilgal. (Josh. v. 2-9).

Monday the 13th, (1)

Tuesday “ 14th, (2)

The Paschal lamb slain, for “the children of Israel encamped in Gilgal and kept the Passover on the 14th day of the month at *even* in the plains of Jericho.” (Josh. v. 10.)

Wednesday the 15th, (3) (1)

The Feast Day of Passover and the first of unleavened bread, “The Third Day” of Purification.

Thursday the 16th, (4) (2)

“ And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the self-same day.” (Josh. v. 11.)

Friday the 17th, (5) (3)

“And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.” (Josh. v. 12.)

Sabbath the 18th, (6) (4)

The Paschal Sabbath. And it came to pass that the Angel of the Lord appeared to Joshua as the captain of the Host of the Lord, and Joshua worshipped him. (Josh. v. 13-15.) And the Lord gave him directions as to the siege of Jericho, for the city had closed its gates and they were shut. (Joshua vi. 1-5.)

Sunday the 19th, (7) (5) (1)

The siege of Jericho begins (Josh. vi. 6-11) and continues seven days, as the men of war who had been circumcised were now purified and able to assist.

Monday the 20th, (6) (2)

Tuesday “ 21st, (7) (3)

The last day of the Feast of Unleavened Bread. In Holy Convocation, and “the third day” of the siege. (Josh. vi. 12-14.)

Wednesday the 22d, (4)

Thursday “ 23d, (5)

Friday “ 24th, (6)

Sabbath “ 25th, (7)

The seventh day of the siege. The Ark borne round the city of Jericho *seven times*, a full day's

march, and at the going down of the sun the walls of the city fell, (Josh. vi. 15-20) and they assaulted the city around about it, each man went straight up.

Sunday the 26th.

And they took the city and burned it with fire, and Joshua cursed it, but he saved Rahab and her father's household and all that she had. (Josh. vi. 20-27.) But Achan, of the tribe of Judah, took and concealed a wedge of its accursed gold. (Josh. vii. 1.)

Monday the 27th.

And Joshua sent spies to Ai to view the country.

Tuesday the 28th

And they returned with a favorable report. (Josh. vii. 2-3.)

Wednesday the 29th.

So he sent up thither about 3,000 men and they fled before the men of Ai, who smote of them about six and thirty men, wherefore Israel's heart became as water. And Joshua rent his clothes and fell upon his face before the Ark of the Lord and lay there until the eventide, (he and the Elders of Israel, *even the 70 other Judges with him*, (Josh. vii. 5-9,) and at even-tide, (*i. e.* just before the sun was set) the Lord spake unto him, related the cause of the disaster, and directed him what to do against the morrow morning. (Josh. vii. 10-15.)

Thursday the 30th.

"So Joshua rose up early in the morning" and

judged Israel for the sin that hid among them, and sought the matter out by lot, and behold it fell on Achan, the son of Zerah. So they took him, and his household and all that he possessed, and stoned them with stones, and burned them with fire, in the valley of Achor, and they raised a heap of stones over him for a memorial. For the Lord turned away the fierceness of his anger, and so Achor became to them a door of hope. (Josh. vii. 16-26.) Here endeth the Chronological record of the first month of the 41st Sacred year after the Exodus, and by means of it, having reached it in due Chronological order, we are enabled to splice the record on to other sections of our work already published. From now on, therefore, we shall deal more briefly with events and stop only at the main Chronological stations in the Period of the Judges.

2554 A. M. 1442 B. C.

The first Sabbatic year spent in the land. (*Vide* Study Number Five, page 150.)

2555 A. M. 1441 B. C.

The battle Beth-horon. Joshua's Long Day, Tuesday-Wednesday, 24-25 of 4th Civil (X. Sacred) month, at the first Winter solstice of the 365th Sabbatic cycle from Creation. One sunset *lost*, one week-day of 24 hours (*vide* Study Number Two) *gained*! Hence, while the next 24 hours was, and still is reckoned as

Thursday the 26th

by the Calendar, it is clear that from henceforth

the week-day designations are ahead of the rigid *sunset reckoning by one sunset!* The Jews, as do we, hold to the former, *i. e.* the calendar, for their week-day designations, and for the regulation of their Sabbath, while we of Israel having in later days, (no matter from what cause,) been led to keep the anniversary of the week-day of the Resurrection, even Sunday, as Sabbatic, and so having moved forward one sunset, are true to the more primeval law by the Sabbatic sunset count! But all days are alike unto the Lord, who is Lord also of all. Sanctify thou, therefore, each unto Him; honor the seventh day, *if you know it!* but see that thou doest good only upon each, and then only shalt thou be in Covenant relations with thy God.

2556 A. M. 1440 B. C.

Israel at war with the Northern tribes of Palestine.

2557 A. M. 1439 B. C.

Israel still at war but waxing careless. Her old oppressor, the XIXth Dynasty of Egypt, passes out of existence about this time.

2558 A. M. 1438 B. C.

The XXth Dynasty of Egypt commences under Amenmes. Length of reign unknown. Dynasty lasts about 283 years, which were contemporary with a portion of the "Period of the Judges." Speaking with reference to the XXth Dynasty, the Premier Chronologist of the British Chronological Society says,— "An astronomical ceiling in the

ancient palace of these kings indicates an (isolated) date, 2730 A. M.; and the eclipses mentioned by Assyrian monarchs, as well as the determination of the dates of the month on the ancient Hebrew Solar Cycle, a splendid astronomical line of time, show that the XXth and XXIst Dynasties could only have existed between 2558 and 3029 A. M. We cannot now move any part of Egyptian history without also moving Hebrew history, and that again cannot be disturbed without rejecting the Assyrian records." In this connection we may also remark that—thanks be to God!—the discovery of such a scale of time as the one we are now studying, and which enables us to minutely verify and emplace every essential date of Sacred History, secures the Bible, and assures the minds of the "wise" against any further doubt as to its integrity and inspiration!

2559 A. M. 1437 B. C.

The discovery of the exact date of the return of the spies to Kadesh-barnea, (*vide* page 87,) made since the publication of the former Studies of this series, enables us to speak with positive proof in the premises at which we have now arrived. We therefore correct the annotations written against the block of years (2557–2560 A. M.) heretofore printed, please correct in former editions of Study Number five, page 151,) and announce this (2559 A. M.) as the year in which the Division of the Land *began* officially at Gilgal. (The Gilgal in the North, near Its. Ebal and Gerizim.) (Josh. xiv. xv. xvi. xvii.)

Referring now to our anticipatory remarks under the year 2514 A. M., (see page 87,) we note again that the calendar of this year, 2559 A. M., is "self-same" with that in which the spies returned, because Caleb makes his age now to be 85 and then to have been 40, hence the 45 years of difference are exactly three cycles, ($3 \times 15 = 45$). Caleb's appeal to Joshua was delayed until his actual birthday, (Tuesday, the 20th of the V. Sacred, 11th Civil, month). The daughters of Zelophehad received their inheritance at the same time. Judah, Ephraim, and the (Eastern) Half Tribe of Manasseh (Joseph) were the only Tribes that were involved in this Division at Gilgal, but Gad and Reuben and a Half of the Tribe of Manasseh had already received their inheritance from Moses himself (Num. xxxiii. xxxiv.). Now at this present time, an Angel of the Lord went from Gilgal to the camp of the dilatory tribes and chided them for disobeying his commands, so they repented and wept before the Lord and named the place Bochim. (Judges ii. 1-5.) And the land was subdued before them.

2560 A. M. 1436 B. C.

And the whole congregation assembled at Shiloh for to set up the Tabernacle there. And there remained of Israel these seven tribes which had not yet received their inheritance. So Joshua cast lots for them in Shiloh, and there he divided the land according to their lots, even to Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan. And

they gave Joshua the city of Timnath-serah in Mount Ephraim as he desired. "So they made an end of dividing the country." (Josh. xviii. xix.)

Hence reckoning from the lots cast by Moses for Reuben, Gad and Manasseh, 2553 A. M., to those cast by Joshua at Shiloh, 2560 A. M., there are seven years for the Division of the Land—although but two of the final six, and these the last two (2559 and 2560 A. M.) of the seven, and upon "this side" of the Jordan were the active years! And they appointed the Cities of Refuge this year (Josh. x.), and the Cities of the Levites (Josh. xxi.). And Joshua sent home the armies of Reuben, and Gad, and the Half Tribe of Manasseh, (Josh. xxii.,) and they departed and built Ed (*a witness*) at the passage of the Jordan.

2561 A. M. 1435 B. C.

"And the Lord gave them rest round about." (Josh. xxi. 44.) This was the 2d Sabbatic year spent in the land, but it was the first one actually spent in their own possessions. (*Vide* page 152, Study Number Five.) During 2561 Salmon (41) marries Rahab (21). It is undoubtedly a gross error to call Rahab "the Harlot." She was *an innkeeper*, as the text implies, and the spies (Josh. ii. vi. 25,) naturally put up at her father's tavern. It is immaterial how many other children, sons and daughters, were born to this couple. Boaz was the youngest, and, as the supremacy in the tribe of Judah had gone to Caleb, Salmon's descendants were reckoned as of

small official account in Bethlehem, although they became very wealthy and at last the peers of all. (See "Royal Genealogies," James Anderson, D. D., London, 1736.)

2562 A. M. 1434 B. C.

An "eighth" year, they sow and reap, and with it the Jubilee count begins. (*Vide* page. 153, Study Number Five.)

2563 A. M. 1433 B. C.

2564 " " 1432 " "

2565 " " 1431 " "

2566 " " 1430 " "

2567 " " 1429 " "

2568 " " 1428 " " Sabbatic.

2569 " " 1427 " "

2570 " " 1426 " "

2571 " " 1425 " "

2572 " " 1424 " "

2573 " " 1423 " "

Death of Joshua at the beginning of the year, aged 110, after judging Israel 20 years. (Josh. xxiii. xxiv. *Vide* page 155, Study Number Five.)

Death of the "elders" who outlived him, and of Phineas, the son of Aaron, *during the next six months! or by the end of the Sacred year.* (Josh. xxiv. 29-33.) Discussion hereafter (pages 123-127).

Here endeth the Book of Joshua, and the Chusan period of oppression begins. (It is 8 years in duration, to be summed up anon. $2573 + 8 = 2581$ A. M. *q. v.*).

RECAPITULATION.

The Exodus on Tuesday, 15th, of I.
 Sacred Month, "the morrow after
 the Passover," Num. xxxiii. 3, . . . 2513 A. M.
 They eat "old corn of the land" on
 "the morrow after the Passover,"
 (Josh. v. 11,) 40 years 2553 A. M.
 Joshua died, aged 110 years, after judg-
 ing 20 years (Josh. xxiv. 29.) Death
 of Phineas and the elders (Caleb, etc.)
 who outlived him by "the morrow
 after the Passover" 2573 A. M.
 Years *thus far* covered by "Period of the Judges" 60.

THE *BOOK* OF JUDGES NOW BEGINS.

Its first two chapters are preliminary and lap back
 over Joshua's days, and the last nine chapters have
 to be analyzed carefully, for they too overlap other
 portions of the Chronology, as we shall see. From
 Judges iii. to xii. inclusive, a period of 310 years is
 covered in a straight sequence. This, with 7 years
 for Eli and 20 for Samuel, which project beyond
 them and are to be explained hereafter, give us 337
 years. These, with the above 60, which make 397 to
 Saul, give us, with his 40, and "about" 13 of
 David's reign, $397 + 40 + 13 = 450$, *i. e.* "about," as
 Saul correctly qualifies it. Let us, therefore, con-
 tinue our study Logically and Chronologically.

The second chapter of Judges, from the 7th
 verse, gives a summary of the Book proper, acting

as an Introduction thereto. It seems to have been written last by the compiler, probably Samuel himself, way down in the latter days of Saul. The 7th verse is the one which has given Chronologists the most trouble, in that it seems to authorize the introduction into the count of more or less of a full chronological generation of "elders who out-lived Joshua," and whose "years" are therefore to come into the count before the Chusan Oppression.

This arises simply from a misunderstanding of the case. But facts settle it as a question of a few months, not of years! The age of the generation of those who "had seen *all* the great works of the Lord that he did for Israel" was between 40 and 59 at the passage of the Jordan in 2553 A. M., (see page 114,) and those of them who survived Joshua's death must *then* have been between 60 and 79 years old. There could have been but few at most, particularly among the "Elders," and the mathematical conditions imposed by *other* elements entering into the *whole problem* justify our placing the demise of the very last of such of them as were numbered among the "Elders" (*i. e.* Judges) *in the same year that saw the death of Joshua himself!*

That is, we place the death of Joshua at the beginning of the Civil year 2573 A. M., and that of his few surviving "Sanhedrim" *companions* by the beginning of the Sacred year, *i. e.* the *middle* of 2573 A. M. This necessity is no more strained than

the one which absolutely required the death of all the *former* generation, either by the time of that Miriam (page 97), or within the succeeding 6 months (page 102). Even the youngest of those whose census was taken at Sinai could not have been older than $58\frac{1}{3}$ at *their* death, for all of them were dead before the passage of the brook Zered, and a parallel necessity (minus it is true the express fiat of Jehovah) but involved in the facts of the same hardships and the commission of parallel iniquities (and in view of Judges ii. 7-23; iii. 1-7) certainly authorizes no more than 20 additional years to fill the average measure of this *second* generation!

We therefore place the demise of the "elders" (Caleb among them!) and perhaps of most of the generation, within the six months that succeeded Joshua's death, and date the beginning of the Chusan Oppression at the opening of the current sacred year, to wit, Nisan, 2573 A. M. The incidents of the intermediate 6 months are detailed in the first chapter of Judges, in so far as their initiation concerned, but we do not regard the Chusan oppression as necessarily extending into the parts involved, or, at any rate, not until the home troubles in those quarters, were set at least in *quasi* order. It was at this time that Israel took vengeance upon Hormah and God helped them in memory of their vow. Numbers xxi. 3. (which is a *note* to Numbers, added probably by Othniel.) Jud. i. 17; Chron. iv. 30.

And it should also be fixed in the mind that the death of these particular "elders" did not leave permanent vacancies on the Bench! But the Sanhedrim (Seventy,) as a ruling body, does not seem to have been called together very often after the death of Joshua, though successors to the individual Judges were locally appointed, and continued to exercise their proper functions as well as they could during such unsettled days.

Israel's sins of backsliding were always committed quickly. (Jud. ii. 17,) and her punishments began upon the spot. To have failed in perceiving this is to have read her history with eyes that see not and with hearts not open to wisdom.

So upon the death of Joshua, (Judges ii. 8,) and that of the strictly contemporary "elders" of his own experience! (Josh. ii. 7-10, iii. 7) Israel sinned at once, and immediately God sold them into the hands of the King of Mesopotamia, whōm they served for 8 years. $2573 + 8 = 2581$ A. M., *q. v.* (Jud. iii. 8).

N. B. The first five verses of Chapter II refer to the incidents succeeding the division of the land at Gilgal (Josh. xiv.-xvii.) and the 6th verse to what followed the final division at Shiloh. (Josh. xviii.) We must accord to a Sacred author the same privileges that we extend to a Secular one, *i. e.* he certainly has the natural literary right to refer to the preceding events so as to arrive at his own special task in an orderly manner, and it is due to the

reader's own obliquity if he misunderstands the situation.

In a similar strain of analysis, when the *Chronologist* arrives at the final chapters of Judges (xiii.-xxi.), he finds them to consist of a series of appendices or separate recitals belonging, here and there, along the period already traversed, and he must, therefore, go back and interpolate them where they belong, *taking care, however, not to add their years to those already purposely introduced into the annals for Chronological purposes!* The very object of appending these particular recitals, rather than of incorporating them where they actually occurred, was to protect the general Chronological count from unnecessary confusion! To recapitulate, therefore, our analysis of the Book of Judges: its first two chapters are preparatory, and cover the same Chronological ground, or year, referred to in Joshua xxiv. The body of the Book extends from chapters III. to XII. inclusive, and all the rest is explanatory addenda of the nature of Appendices—moreover, in the Jewish Canon the Book of Ruth itself has often heretofore formed one of these very appendices!

And finally, to recapitulate the Chronological events of the year (2573 A. M.) under consideration: its last Civil month—death of Joshua; Caleb's exploits in the South; followed by his own death (perhaps he was the last of the "elders" to outlive Joshua); and that of Phineas, as the Sacred year ended;

Chusan Oppression Begins with the Sacred year, Nisan. Therefore, $2573 + 8 = 2581$ A. M., *q. v.*

2581 A. M. 1415 B. C.

So when they cried unto the Lord, he raised up a deliverer from among the Judges, even *Caleb's* (!) younger brother Othniel, and he judged Israel, and went out to war, and God delivered Chusan into his hand. And so the land had rest for forty years, $2581 + 40 = 2621$ A. M., *q. v.* (Jud. ii. 15 ; Jud. iii. 9-11).

2597 A. M. 1399 B. C.

The incidents related in Judges xvii. xviii. refer to the lawless years leading up to this year, in which the foraging party of the tribe of Dan captured Laish and named it, as their manner was, after their father (Judges xviii. 29). The year—[for the 6th on the 15-year calendar was an intercalary one, and the intercalary days of its 13th month (Veadar) are clearly connected with the incidents which led to the first Civil War that occurred in Israel]—was that in which Benjamin was nearly blotted out as a Tribe. These intercalary days are referred to in Judges xix. 1. It was during them that the Levite's concubine went home, arriving at New Year's tide. (Verse 2.)

The event opens up the Calendar of a complete Civil year, to wit, 2598 A. M., which we shall now briefly analyze, as it affords another powerful example of the strength of the true Chronology, and

shows with what accuracy the Bible is written for the benefit of the "wise."

2598 A. M. 1398 B. C.

The "four whole months," dating as in the Hebrew [see margin, where it reads "days, four months," or "a year (floated) and four months" from the preceding intercalary period, at the end of 2597 A. M.,] cover the first four months of the current year, at the end of which the Levite went after the damsel, arriving on the first day of the 5th month, which was Sunday. (Judges xix. 1-3.) In the next verse the "three days" are the first three of this 5th Civil month, Sunday, Monday, Tuesday. The fourth day" (verse 5) was Wednesday; he abode that night and arose in *its* "morning" to go, as he was anxious to be in the house of the Lord on the Sabbath. (Verses 6 and 7.) But as his father-in-law urged him, he abode there again, which was the night of the 5th day, Thursday (verse 7).

But in the morning thereof, he was persuaded to remain till "the afternoon" and dine (verse 8) after which he actually started and reached Gibeah by sunset (verses 9-14). Friday, the 6th day, now began; the occurrences of its "evening" are then detailed (verses 15-26) and of its "morning" in the next two verses (27-28). The afternoon of the same day finds him at home in time for the Sabbath ceremonies, though probably with little heart for them! On Sunday the 8th, he sends his grim gifts to the tribes of Israel, then soon to come together to cel-

celebrate the Passover (verses 29-30). This occurred 9 weeks forward (14th of the 7th Civil month) from which we date the incidents set forth in Judges xx., xxi.

As soon as the feast of Unleavened Bread was over (Judges xx. 1-11), Israel sent messengers to ask Benjamin to deliver up the guilty men of Gibeah; they went throughout the cities, but got no redress (Judges xx. 12-13). This negotiation probably consumed the month. The first three weeks of the Second month were spent by both parties in mustering their hosts and preparing for the war, (verses 14-17) and their termination found Israel encamped at Shiloh, on Friday the 22d.

On the morning of the Sabbath, the 23d, Israel consulted the Lord, who directed Judah to lead in the assault on Gibeah (verse 18). So they rose up early Monday morning, 24th, set the battle in array, and were defeated with loss, (verses 19-22). They therefore repaired at once to the Lord and consulted again, (verse 23) who ordered them back. So they went the second day, Tuesday the 25th, and were again, defeated, (verses 22, 24, 25,) and returned to fast before the Lord until even (verses 26-28).

This time they received a direct promise for the "morrow," so they went up "the third day," Wednesday, 26th, captured the city by stratagem and utterly routed the Benjamites (verses 29-46). And they "turned again" the next day, Thursday the 27th, and smote them city by city (verse 48) save the 600

men who had escaped "the third day" of the siege and were now in the Wilderness. Then they returned late on Friday the 28th, and abode at Shiloh, keeping over the events of the week. (xxi. 1-3.) And it came to pass on the morrow (Sabbath, the 29th and last day of the month) that the people rose early, built there an altar and offered burnt-offerings and peace-offerings." (xxi. 4.) On the same day the fugitive Benjamites were rallying at the Rock of Immon, where they "abode four months," that is to the end of the Civil year. (III., IV., V. and VI. Sacred months, Jud. xx. 47.) In the meantime Israel was mustered, the men of Jabesh-Gilead found missing, and a detachment sent to destroy it. By this means they secured 400 suitable wives for the 600 Benjamites, and at the end of the year the latter came again in peace. (Jud. xxi. 5-14). The Chronicle of this matter now closes with a reference which carries us forward a few days into the next year.

2599 A. M. 1397 B. C.

The New Year's tide of this year was a sad one (Jud. xxi. 15) and Israel repented bitterly at the trait into which Benjamin had come. So the "Elders" (*i. e.* the 70 Judges, note this!) consulted together and at last bethought themselves of the Feast to be held at Shiloh, as was the yearly custom at the New Year's tide. This was the Feast of Tabernacles, or its equivalent if the Shilohites were aliens. (?) Thus what they had sworn not to *give* they were generous enough to advise the 200 men

to *seize*, and they guaranteed to them immunity (Jud. xxi. 15-25, particularly verse 19). So Benjamin began to recover strength. They were to be the light-bearers of Israel and God purged their House !

2611 A. M. 1385 B. C.

The first Jubilee year. [Passage of the Jordan 2253½ A. M.; add ½ year to float into Civil year 2554 A. M. This was the first Sabbatic year. 2554 A. M. = 2555 of Astronomical Duration = 365×7 ; therefore it was also Sabbatic from Creation. Hence $2554 + 7 = 2561$ A. M. was Sabbatic. But the previous year, 2560 A. M., saw the completion of the Division of the Land at Shiloh. Now $2561 + 7 \times 7 = 2610$ A. M., Sabbatic. Add therefore 1 to reach the Jubilee, which always followed a 7th Sabbatic year, and we have as above 2611 A. M. for the first Jubilee spent in the Land after the Division thereof.]

The beautiful story of Ruth centres about incidents originating in this year, for in it Boaz was born, his father, Salmon, the sire of a short but a long-lived line, being 91 years old, and his mother, Rahab "the Innkeeper," being 71 years old ! (See 2520 A. M. and 2709 A. M.) Many modern parallels.

2621 A. M. 1375 B. C.

And when Othniel died, Israel turned aside from God, so he sent Eglon, the King of Moab, against the land, and he smote Israel, who served him eighteen years. $2621 + 18 = 2639$ A. M. *q. v.* (Jud. iii. 11-15.)

2639 A. M. 1357 B. C.

But when Israel cried, the Lord raised up another deliverer from among the Judges, even Ehud, who slew Eglon, and defeated Moab. So "the land had rest fourscore years." $2639 + 80 = 2719$ A. M. *q. v.* (Jud. iii. 15-30.) Shamgar, the son of Anath, was a mighty deliverer in those days and one of Ehud's successors during these 80 years. (Jud. iii. 31.) Meanwhile, after the death of Ehud, Israel waxed evil and at the full end of the term (see 2719 A. M.) their punishment came. It will be noticed that the chronological count does not go by the actual years of Ehud, but by the "rest" the land obtained, through his victory over Eglon. It is on this account that the years of his successor are omitted. Our calculations give Ehud about 60 years of Judgeship, and place his death at about 2699 A. M., thus leaving Shamgar the final 20 of the 80 years of rest from war.

2660 A. M. 1336 B.C.

The 2d Jubilee year, the 21st of the "fourscore years" of rest given to the land after the defeat and death of Eglon. Boaz 49 years old. He seems to have been married, but to have had a family of daughters only, previous to his bereavement and her marriage with Ruth.

2699 A. M. 1297 B. C.

Ehud died at the beginning of the year, having judged Israel for 60 years. He was succeeded by Shamgar, whose 20 years of judgeship complete

the 80 years of rest from war that followed the defeat of Moab (Jud. iii. 30-31.) But the opening years of this decade were by no means propitious ones, for "when Ehud was dead Israel again did evil in the sight of the Lord." (Jud. iv. 1.) It was not however until the full 80 years were completed that they were sold into the hand of Jabin (verse 2). Meanwhile the Lord varied his judgments and sent a sore famine on the land. So at the time when the barley harvest failed, Elimelech sold his patrimony and went down to Moab, with his wife Naomi and his two sons, (Ruth i. 1, 2,) and they dwelt there about ten years (verse 4). $2699 + 10 = 2709$ A. M. See also 2704 A. M.

2704 A. M. 1292 B. C.

About this time Elimelech died, and Naomi was left alone in Moab with her two sons, who thereupon took wives of the women of Moab. (See 2709 A. M.) Ruth probably about 14 years old.

2709 A. M. 1287 B. C.

The third Jubilee year dawned with better prospects for Israel, and the famine was stayed. But in Moab, Naomi's disasters culminated in the death of her two sons, "so she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab, how that the Lord had visited his people in giving them bread." (Ruth i. 5-21.) As it was "Redemption year," she also hoped to recover the lands of her husband, and thus at least, by their immediate re-sale,

cure a moderate income upon which she and her young daughter-in-law, Ruth, might manage to exist.

And so it came about that they returned in poverty "to Bethlehem in the beginning of the barley harvest." (Ruth i. 5-21-22.) The Jubilee year was at this time half over and Naomi's title may have lapsed, as it was Nisan and near Passover. This however they were in time to keep, but immediately afterwards Ruth, in poverty's strait, begged Naomi to allow her to glean after the reapers, who had now begun their work in earnest. It was upon the 22d of Nisan, which fell that year upon a Friday, that her accidental (Ruth ii. 3) meeting with Boaz took place, and she found favor with him "at first sight." (Ruth ii. 1-22.) So she kept fast by the maidens of Boaz to glean unto the end of the barley harvest, and of the wheat harvest," (*i. e.* from Passover to Pentecost) and dwelt with her mother-in-law." (Ruth ii. 23.)

The harvest closed with the festivities of Pentecost, when it was "fully come," and which was the Hebrew time of "Harvest Home." So, at Naomi's instance, Ruth repaired to the festival attired with special care. (Ruth iii. 1-6.) Now the Pentecostal Feast Day itself, (although always a Sunday, and, therefore, a first working-day of the week,) was an high day, in which no servile work could be done. It was devoted to the Lord and to good works, but the winnowing commenced immediately at its sun-

set ending, and was continued late into the following night, amid no little merriment. And so it came to pass that the incidents so delicately ordered and related (in Ruth iii. 7-18) took place. This was, of course, on Tuesday "evening," and on the following "morning" (still of the same week-day designation, it being the 51st day of the Passover-pentecostal season in the year of Redemption), Boaz *redeemed* the land of Naomi by purchase and took Ruth unto himself. (Ruth iv. 1-22.) Boaz was at this time about 98 years old, and Ruth not more than 20. (Parallel cases in our day, 1892 A. D.)

2710 A. M. 1286 B. C.

Obed born; the son of Boaz and Ruth. (Ruth iv. 13-17.) In enumerating the generations of special lines it was sometimes the Hebrew custom to omit several unimportant intermediate links. This is generally assumed as to have been the case in the matter of David's line (!?) Now the succession is plainly given as Salmon, Boaz, Obed, Jesse, David, in four places in the Bible (Ruth iv. 18-22; 1 Chron. ii. 12-15; Mat. i. 5-6, and Luke iii. 31-32). But many Commentators regard the list as "incomplete," (McClintock and Strong,) and, because of the only reference to a famine found in the book of Judges, (Jud. vi. 3-6; compare Ruth i. 1,) place the era of Boaz and Ruth at about the centre of the gap. (2779-2796 A. M.) They consider that four generations followed Salmon and *preceded* Boaz, and that four others *succeeded* Boaz and preceded Jesse !!!

Now if there be such a gap (?) the circumstances of the story of Ruth require them all to have succeeded Boaz, for the story of Ruth is no more incomplete as a Sacred romance without Obed than that of Salmon and Rahab would be without Boaz. The ancestors of David were of a long-lived, righteous stock, the record is explicit as to the advanced age of Boaz (Ruth iii. 10), and even more so as to that of Jesse (1 Sam. xvii. 12), and those who are familiar with the vital statistics of Our Race even in these latter days, will find no difficulty in accepting our well-founded estimates, based as they are upon the plain genealogical requirements of the Scripture as written. At any rate, upon such a foundation we reject, without hesitation, the interpolation of *extra* (!) generations into this carefully recorded "family-tree," and prefer to abide by the testimony of the four sacred witnesses above cited.

It is immaterial whether Boaz and Obed had many or few children, or whether their brethren were sons or daughters; that is, whether the line itself enumerates heirs and first-born sons or not; in fact, David himself, in whom the whole line culminates, was the youngest of eight sons, yet he became the head of the family. (Jesse seems to have been Obed's youngest son.) It is merely a question of accurate Genealogy, and as such we accept it.

2719 A. M. 1277 B. C.

Israel's sins again culminated, and the Lord sold them to Jabin, the Captain of whose hosts

was Sisera. This was the Canaanite Oppression, and it was mightily exercised for twenty years. $2719 + 20 = 2739$ A. M. *q. v.* (Jud. iv. 1-3.) Now, during this score of years Deborah judged Israel, and it is implied that Barak was a contemporary "Elder." (Gideon fought valorously in this war, but to no avail save as to personal reputation, of which more anon.)

2739 A. M. 1257 B. C.

And Deborah, the Prophetess, sent Barak (one of the regular "Elders," or Judges of Israel) with an army against Sisera and his host. And the Lord discomfited the Canaanites, for of Sisera's host there was not a man left. But a woman, Jael, slew Sisera, and the children of Israel prevailed until they had destroyed Jabin, King of Canaan. So Barak and Deborah praised the Lord, and the land had rest for forty years. $2739 + 40 = 2779$ A. M. *q. v.* (Jud. iv. 4-24; v. 1-31.) It was in this war that Gideon added fresh laurels to his military honors, and became most widely noted as a man of renown.

2758 A. M. 1238 B. C.

The 4th Jubilee year. $2562 + 4 \times 49 = 2758$ A. M.
The fifth from the Exodus, $2562 - 49 = 2513$ A. M.

2779 A. M. 1217 B. C.

And again the children of Israel did evil in the sight of the Lord, who sold them into the hands of Midian for seven years, $2779 + 7 = 2786$ A. M. *q. v.* (Jud. vi. 1-5.) During these years of oppression the

presence of hordes of invaders created a scarcity of food, but it was not a "famine" in the strict sense of the word, nor do we consider it the one referred to in Ruth i. 1. (See 2699 A. M.) It was rather "an era of high prices" and of scarcity due to abnormal over-population by alien non-producers.

2786 A. M. 1210 B. C.

So Israel cried unto the Lord, who sent a prophet unto them, and an Angel unto Gideon. Now this Gideon was already famous as a mighty man of valor, so that even the Angel saluted him as such. But he was, withal, (in so far at least as that one virtue is concerned,) even a meeker man than Moses—in that although he was so mighty he took absolutely nothing upon himself throughout his whole career, but rather the reverse, and always gave the chief credit of his deeds to others; aye, and even declined to be a ruler (Judge) in Israel, and stood by the refusal!

At the time under consideration, (2786 A. M.,) he was well along in years, for he seems to have been already of mature age and a famous warrior in the army when Barak defeated Sisera forty-seven years before! During the forty years of quiet that succeeded the Canaanite Oppression, (page 138) Gideon (greater man than Cincinnatus!) had returned to the peaceful arts of husbandry, and so it came about that, forgotten as it were, of all save God, we do not actually meet with him until the very end of his Midianite Oppression. Indeed, his career itself

ends with the very year that brings him into special notice!

It is only from comments introduced into the story, and the final description of his estate, and from collateral evidence, albeit mostly circumstantial, that we gather what we do, save that *the several* chronological spans cast across the "Period of the Judges" bear out the mathematical necessity involved in our own interpretation.

It is thus, at already "a good old age" that at the opening of the year now under consideration, we find him greeted by the Angel with the expression "The Lord is with thee, thou mighty man of valor." Yet in the ensuing conversation, this unassuming man disclaimed even his natural gifts and said, "O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my Father's house."

The three chapters devoted to the story of Gideon almost entirely concern the defeat of Midian, which God brought about through his agency. He is brought prominently upon the scene for a single purpose, and for nothing else, and the Republic fully proved the proverb of ungratefulness. (Jud. viii. 35.)

Nevertheless it is recorded that in the immediate outburst of enthusiasm just after the campaign, Israel offered him the actual rulership for three generations. But he declined it, accepting only a paltry gift, which rather than appropriate for himself,

he devoted to the honor of his own city, and to the enrichment of the Altar he had erected to Jehovah-malom, (Jud. vi. 24.; viii. 22-27). Then he returned home, and dwelt in his own house the rest of that sacred year, and died at its close! (Jud. vi. 5-40, i.; viii. 1-32.)

The "forty" years referred to in Chapter VIII. 28, preceded the "week" (seven years) of the Midian oppression, (else in Gideon's days there would have been 80 years of quiet instead of 40) and they refer to the same period mentioned in Chapter V. 31. This is indicated in the marginal references of the Bible itself. (Yet even the references seem confused and great, as the marginal dates demonstrate!)

Moreover, the British Chronological Association, while they agree in assigning the two references to the same and the same period, place the Midian Oppression immediately after the Canaanitish one, (probably to allow for the development of Gideon's family?) This, however, is not at all necessary, and we think that in so doing they wrench somewhat the sequence of affairs as written. (Jud. v. 31. vi.)

However, the Chronological total remains the same whether we add 20, 40 and 7, or 20, 7 and 40 together, but we certainly have no authority (in the very face of Gideon's own recorded declination, Jud. ii. 23) to consider him a Judge in Israel, nor need we make a mountain out of a mole-hill, because Jether, his first-born, is called a youth at the close of the campaign, (viii. 20,) while at his death,

a few months later, the census of Gideon's family gives him legitimate sons enough to have formed a full Sanhedrim! (Verse 30.) Joshua at 50 years of age was also called a young man, (Ex. xxxiii. 11,) and so was Benjamin, although he had ten sons when he went down into Egypt. (Gen. xlvi. 21.)

All of the sons of Gideon, who was Jerubbaal, were born long before the battle, yet even the eldest was, compared with him, a young man in arms! and the rest may have been nearly of an age, (the children of many wives) and all were certainly grown, since Jotham, the youngest, was by no means a stripling (Jud. ix. 5.)

The general impression now abroad, and gathered from the consensus of exegetical literature on this era of Israel's history, seems to be that the Judges, in a single line, succeeded each other very much as Kings and Popes do. Nothing, however, could be more contrary to the actual facts. We believe it to be a patent requirement of the Scriptures that the Judges of Israel were a body of never intentionally less than 70, the original and constituted number. None were younger than 30 years of age, and all were constituted for life. Vacancies occurred in the body and were filled, as in similar bodies, as for instance, in our own Supreme Court. Of the eldest, or at any rate of the most prominent Judge, we naturally hear the most, and just as naturally all Israel frequently repaired to such as were the most famous.

Meanwhile those charged with keeping the Chronicles of Israel only made whatever use they could of such a sequence and frequently found it convenient to refer to the years of the Chief Justice in their count. But certainly not always, for one Judge only—Deborah (though Barak was probably one) is mentioned during any of the terms of oppression, although the civil policy of Israel (then entirely conducted by Judges—note the plural) just as certainly did not cease during such terms! Thus from Shamgar, (Jud. iii. 31,) down to Tola, (Jud. x. i,) a period of at least 70 years, but one person is mentioned in so many words as judging Israel, and she a woman not among the “rulers”! For it must also be remembered that Abimelech set himself up for, and was recognized by Israel, as a “King” and not a Judge, and that Gideon declined all honors!

Nor must we suppose that this one woman represented the “College of the Judges” as such. *Her* judgments were given out by virtue of her prophetic office only, and common-sense requires the existence of the 70 contemporary civil rulers, performing their continuous functions here and there from Dan to Beersheba and down to the Captivity. Indeed, even after the return from Babylon we find the shadow of the august bench revived in the Sanhedrim, itself only a shadow of a predecessor which was formed in David’s day and fully organized by Solomon.

To recapitulate therefore the actual Chronology of Gideon's story, which commenced with the first Civil month of the year under consideration (2786 A. M.), we submit the following without further comment.

VII. Sacred (1st Civil) Month.

Thursday	the 1st	Judges vi.	11-24	(1)	
Friday	" 2d	" "	25-32	(1-2)	
Sabbath	" 3d	" "	33-37	(2-3)	
Sunday	" 4th	" "	38-39	(3-4)	
Monday	" 5th	{	" "	40	(4-5)
			" vii	1-8	(5-6)
Tuesday	" 6th	{	" "	9-25	(6-7)
			" viii	1-21	(7-8)
Wednesday	" 7th	" "	22-27	(8-9)	
Thursday	" 8th	" "	28-29	(9-10)	

I. Sacred (7th Civil) Month.

Sabbath the 1st, Judges viii. 32. (30-31)

"And it came to pass as soon as Gideon was dead, that the children of Israel turned again" and made Baal-Berith their God! That is, they went back to their own vomit—"neither shewed they kindness to the House of Jerubbaal, *i.e.* of Gideon according to all the goodness which he had shewed unto Israel." (Jud. viii. 33-35.)

Abimelech's usurpation followed at once, *i. e.* same year, 2786 A. M.—1210 B. C., for with a piece of silver each, he hired seventy assassins to slay his seventy brethren. Yet one escaped. Then the house of Millo made Abimelech "*King*," and Jotham

cursed him. Yet he "*reigned* three years over Israel." $2786 + 3 = 2789$ A. M. *q. v.* (Jud. ix. 1-22.)

2789 A. M. 1207 B. C.

And in the third year the curse of Jotham began to work and the crisis came quickly, for he was slain at the end of the Sacred year. (Jud. ix. 22-57.)

And after Abimelech Tola defended Israel twenty-three years, $2789 + 23 = 2812$ A. M., *q. v.* (Jud. x. 1-2.)

But they were troublous times.

2792 A. M. 1204 B. C.

Eli born. [N. B. At the age of 58 he began to Judge in the South-west of Israel ($2792 + 58 = 2850$ A.M., *q. v.*) and died at the age of 98. (2890 A.M. *q. v.*)]

2807 A. M. 1189 B. C.

The 5th Jubilee year. ($2562 + 5 \times 49 = 2807$ A. M.)

2810 A. M. 1186 B. C.

Jesse born, youngest son of Obed, now 100 years old! (See 2920 A. M.)

2812 A. M. 1184 B. C.

And after Tola, Jair rose up and judged Israel twenty-two years. $2812 + 22 = 2834$ A. M., *q. v.* (Jud. x. 5.)

2813 A. M. 1183 B. C.

The Angel of the Lord appears to Manoah and his wife (Jud. xiii. 1-23). With this year begins the forty years of partial servitude mentioned in this chapter. It extended over the South-west only, and does not form a part of the "line of time" recorded in the Book of Judges, *i. e.* it overlaps it as a special period, with special stories. ($2813 + 40 = 2853$ A. M.)

2814 A. M. 1182 B. C.

Samson born (Jud. xiii. 24-25). He eventually judges Israel in the South-west. Jephthah was born at about the same time. He was a contemporary of Samson. His reign of Judgeship was in the North-east. (Jud. xi. 1.)

2833 A. M. 1163 B. C.

Some details concerning Samson's prowess (Jud. xiv.) and which led up to his Judgeship in the South-west.

2834 A. M. 1162 B. C.

Death of Jair. (Jud. x. 5.) And Israel again did evil, so the Lord sold them "that year" for eighteen years, into the land of the Philistines. $2834 + 18 = 2852$ A. M. *q. v.* (Jud. x. 6-9.)

Samson's twenty years "in the days of the Philistines" date from this year. (Jud. xvi. 31.) ($2834 + 20 = 2854$ A. M., *q. v.*) There is another reference to this same twenty years, (Jud. xv. 20). They overlap four years into the Judgeship of Eli. The events detailed in Judges xv. took place in this year. Now Samson was 20 years old, and he judged Israel until he was 40 years old. $2834 + 20 = 2854$ A. M., *q. v.*

2850 A. M. 1146 B. C.

Eli began to Judge Israel in the South-west (see margin, 1 Sam. iv. 18) for forty years, $2850 + 40 = 2890$ A. M., *q. v.* He was 58 years old at this time, (1 Sam. iv. 15). Eli's years overlap those of Samson, Jephthah, Ibzan, Elon, and Abdon, by whose

sequence of years the Chronicles are kept and not by Eli's, save that the last seven of Eli extend out beyond Abdon's eight, and so form the connecting span to reach Samuel's Judgeship. This will all appear in the notes that follow.

2851 A. M. 1145 B. C.

Hannah's interview with Eli (1 Sam. i. 1-19,) about Nisan, at the feast of Passover.

2852 A. M. 1144 B. C.

This is a most important era in the Chronology *and its incidents verify the accuracy of our record of the "Period of the Judges" down to the year under consideration!* In it the children of Israel cried unto the Lord and were chided by him. So they put away their strange gods and then the Only God had compassion on them. (Jud. x. 10-18.)

Then came the children of Ammon against Israel, for they wished to celebrate the Tri-Centennial of the loss of Heshbon ($2852-2552=300$; see page 102, and compare Jud. xi. 17, 13, 26) by recapturing it and all of their former possessions. But again with strange romance in the story, but in absolute keeping with all his counsels as repeated in the facts of human life, God had raised up a man equal to the occasion, even Jephthah.

There is a beautiful Chronological record made in Jud. xi. 4, which serves to fix the particular year in question. The expression "in process of time" clearly refers to the intercalary days at the close of this year; the Hebrew expression is "after days."

It was at this time that Jephthah was sent for, (verses 4-11), and came to the assistance of Israel. Now it is further recorded that Jephthah died after judging Israel (of course only in the North-east) for six years. We take it that these years are full ones and run with the calendar. Strictly we should measure from this silent month, Veadar, the last of the current year, thus 2852 + 6 = 2858 A. M. *q. v.* (Jud xi. xii. 1-7.)

Samuel also was born in this Civil year, 3d or 4th Civil month. He was but 3 months old at the next Passover (2852 A. M.) so Hannah decided to wean him before going up to Eli to deliver him to God forever. (1 Sam. i. 20-23.)

Jephthah's first message to the children of Ammon, and their answer, dates with Veadar, the last month of this year. The whole correspondence refers to the 300 years which had just expired (20 calendric cycles,) and the express citation of this period settles the first year of Jephthah beyond all question, for Heshbon fell in the intercalary days of 2552 A. M., *q. v.*, the year before the passage of the Jordan.

2853 A. M. 1143 B. C.

At the commencement of the Civil Calendar Jephthah completed the victory over the Ammonites, for he smote Ammon with a very great slaughter, and punished Ephraim at the fords of the Jordan in the same year. At the same time the 40 years' oppression (partial, see 2813 A. M.) of

the Philistines comes to an end. (Jud. xi. 14-40 particularly 26; xii. 1-8.) The "two months" referred to in xi. (37-39) probably closed the Sacred year.

2854 A. M. 1142 B. C.

Samson's death at beginning of the year (New Year's Feast). (Jud. xvi.) The termination of his Judgeship does not affect the Chronological count, which is kept by the years of Jephthah's administration.

2856 A. M. 1140 B. C.

The 6th Jubilee year ($2562 + 6 \times 49 = 2856$ A. M., the 7th from the Exodus, $2513 + 7 \times 49 = 2856$ A. M.)

2858 A. M. 1138 B. C.

And after Jephthah died, Ibzan of Bethlehem judged Israel 7 years. $2858 + 7 = 2865$ A. M. (Jud. xii. 8-9.) Again we caution our readers to remember that he was only *one* of the full bench of 70 Judges. He is mentioned for Chronological purposes only, and we fancy he was the presiding officer, the *eldest* of the "Elders"! for nothing else is recorded to make him prominent.

Samuel weaned, and at Passover season Hannah returns what she had "asked of the Lord" (1 Sam. i. 24-28). This was Eli's 8th year of Judgeship. Samuel succeeds him 32 years later at the age of 38. The history of Israel during these 38 years is summed up by Samuel in 1 Sam. ii.

2864 A. M. 1132 B. C.

Samuel called of God at the end of this year, 12

years old, (Josephus says 13,) it may therefore have been at the beginning of the next Sacred year? (1 Sam. iii. 1-18.)

2865 A. M. 1131 B. C.

Ibzan died. Then Elon of the Tribe of Zebulun judged Israel for 10 years, $2865 + 10 = 2875$ A. M., *q. v.* (Jud. xii. 11-12). Noticed merely for Chronological purposes. (Chief Justice.)

2875 A. M. 1121 B. C.

And after Elon, Israel was judged by Abdon for 8 years, $2875 + 8 = 2883$ A. M., *q. v.*, (Jud. xii. 13-15). And here also endeth the straight count as recorded in the Book of Judges. The rest of the time, *i. e.* after 2883 A. M. and up to Saul, has to be made out by calculation, or as Premier Chronologist Dimbleby says, by "dissecting other parts of the Bible," as we shall see. But first let us finish the count, as plainly written on the face of the Book of Judges, by going to the year of Abdon's death, (2883 A. M.).

2882 A. M. 1114 B. C.

Samuel having grown in favor with God and man, attained the legal age of 30 at the close of the year, and was again called of God. "And all Israel from Dan even unto Beersheba knew that Samuel was established to be a prophet of the Lord," (1 Sam. iii. 19-20).

2883 A. M. 1113 B. C.

Abdon died, and the last seven years of Eli, who had been governing Israel for 33 years in the South-

vest, carry us to $2883 + 7 = 2890$ A. M. The proof will be submitted later. (See recapitulation, p. 193-9)
2890 A. M. 1106 B.C.

The beginning of this year found Israel encamped against the Philistines at Eben-ezer. They had just been smitten in a severe battle, so had sent for the Ark of the Lord, and it arrived on Sunday, the 1st day of the year. Now the Ark had been at Shiloh since 2560 A. M., (*i. e.* for 330 years, since 2560 throughout counts as 1) and it was captured by the Philistines as soon as it arrived at Eben-ezer.

It remained in the land of the Philistines 7 months, that is, until Thursday, the 1st of the 8th Civil (II. Sacred) month of this year. (1 Sam. iv. 1-11; v., vi., vii.)

When the news of the disaster was brought in (1 Sam. iv. 12-14) the shock killed Eli, he being 98 years old, and having judged Israel, in the South-west, for 40 years. (1 Sam. iv. 15-22.) Samuel succeeded Eli at once, *i. e.* at the beginning of this Civil year (1 Sam. iii. 19; iv.) as the *de facto* Chief Justice in Israel, and began his Chronicles in a separate book. The Book of Samuel ("otherwise called the 1st and 2d Books of Kings," see caption in A. V. Bibles) is not Samuel's but compiled from his and *Gad's*, and Nathan's, now lost !]

When the Ark was returned it was guided to Kirjath-jearim, where it remained for the full 20 calendric years (1 Sam. vii. 1-2) over which Samuel's *de jure* Judgeship extended. Samuel's 20 years

have a *double* origin, just as do the years of Saul's reign (and of David's). Thus, from the taking of the Ark to his anointing of Saul at the intercalary days of 2909 A. M. are 20 years. And from the recovery of the Ark, seven months later, to Israel's *renewal* of the Kingdom of Saul, are also 20 years. $2890 + 20 = 2910$ A. M., *q. v.* Nevertheless, though succeeded then by Saul, it is to be noticed that Samuel continued to *Judge Israel* all his life, or 38 years longer; which is an important fact as showing that the Institution of the Kingdom *by no means annulled the commissions of the Judges!* From which it also follows that the "Period of the Judges," as such, continues on into that of the Kings! Note: Samuel was a "Circuit" Judge, (1 Sam. vii. 16-17) and in this capacity a purely civil officer—this in addition to his prophetic office. He seems to have been if not the eldest, at least the presiding Justice on the bench.

The return of the Ark effected a Reformation in Israel, and the children of Israel put away Baalim and Ashtaroth, and served the Lord only.

So Samuel gathered them all to Mizpeh, where the Philistines came again and were defeated with great slaughter. In commemoration of this event Samuel set up the memorial stone "Eben-ezer," and the Philistines came again no more unto the Coasts of Israel during the days of Samuel. (1 Sam. vii. 3-17.)

2905 A. M. 1091 B.C.

The 9th Jubilee year. [$2562 + (7 \times 49) = 2905$ A. M. From the Exodus the 8th.]

2908 A. M. 1088 B. C.

About this time, Samuel, being 56 years old, made his own sons judges over Israel; that is, associate Judges at Beer-sheba (1 Sam. viii. 1, 2). But they perverted judgment and became notorious throughout the land before a single year was over.

2909 A. M. 1087 B. C.

"Then all the elders (*i. e.*, regular Judges) of Israel gathered themselves together and came to Samuel at Ramah," at the middle of the year (Passover) and complained of Samuel's sons; and they demanded a King, that they might be like the other nations. After warning them against their resolve, and in God's direction he finally acquiesced, but, pending the selection, he sent them home against the coming New Year festival. (1 Sam. viii. 4-22.) In the meanwhile he anointed Saul, (1 Sam. ix; x. 1-) and soon after summoned the people to Mizpeh, at the close of the year. The anointing and the summons seem to have occurred in the intercalary days with which the present year closed. (See Cycle, Study Number Six, page 72.)

THE PERIOD OF THE KINGS.

(*But that of "The Judges" projects into it by the space of about fifty-three years!*)

2910 A. M. 1086 B. C.

We have now arrived at a period of the Chronology of Israel, with which we are already familiar, (see Study Number Five, pages 7-80.)

It covers the "Reigns of the Kings of Israel and Judah," and begins with the New Year Feast of the present year, at which Saul was presented to the people and acknowledged by them, nevertheless some of them scorned him (1 Sam. x. 17-27). After his victories over the Ammonites, however, all opposition was overcome, and so the people went up to Gilgal, and there they renewed the Kingdom and made Saul their ruler *de jure* (1 Sam. xi. 1-15) between Passover and Pentecost (1 Sam. xii. 1-25). He reigned 40 years, or from the beginning of 2910 A. M. to the end of 2949 A. M.

From now on, therefore, we shall confine ourselves to certain of the more important dates only, both with a view of pursuing our special study of the "Period of the Judges," and of bringing out other Chronological matters of moment on the general scale. It is important, however, to note here that the Ark drops completely out of sight for 49 years, or during the entire reign of Saul, and for 9 years of David's!

The attack of the Ammonites upon Jabesh-gilead above referred to, seems to have had the reseizure of the Ark in view; but although they were defeated, the people from that time forth consulted no more before the Lord at the Ark until David bethought himself of it. (1 Chron. xiii. 3.) It is on this account that it drops out of the Chronology for 7 "weeks of years," and hence it came about that it actually remained in the house of Abinadab for al-

most an entire generation (69 years!) *i. e.* the full 20 of Samuel's special Judgeship, the 40 of Saul's reign and the 9 of David's reign, during which it was forgotten!

2912 A. M. 1084 B. C.

"Saul reigned one year," (*i. e.* 2910 A. M.,) "and when he had reigned two years over Israel," (*i. e.* 2910 and the Sabbatic year, 2911 A. M.,) "Saul chose him three thousand men of Israel, etc. (1 Sam. xiii. 2; 3-23.)

2920 A. M. 1076 B. C.

David born. "And there was a great trembling in the host, in the field, and among the people: the gar-
son, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling" (Hew, *a trembling of God!*) (1 Sam. xiv. 1-15). He is the youngest son of Jesse, who was reputed "an old man in the days of Saul." Jesse was at this time 60 years old. David's birth was 400 years from that of Salmon (2520 A. M.), and the 8th Jubilee, which was kept in the 5th year of his reign, 2954 A. M.) was 400 years after the first Sabbatic year (2554 A. M.) spent by Israel after the passage of the Jordan. Take 2553½ A. M.; add ½ year to reach the Civil Calendric scale, 2554 Sabbatic throughout; add now 7 years to reach the second Sabbatic year, *i. e.* the one *succeeding* "the Division of the Land," *i. e.* 2611; add now 7 × 7 years + 1, to reach the *first* Jubilee year, 2611 A. M.; add now 7 Jubilees (*i. e.* 7 × 7 = 343) to reach the one celebrated in David's reign,

2954 A. M., Q. E. D. Again; Salmon was 91 when Boaz was born in 2611, the first Jubilee; and Boaz was 99 years old when Obed was born, in 2710 A. M. and Obed was 100 when Jesse was born in 2810 A. M. and Jesse was 110 when David was born in 2920 A. M.

Now David was 30 years old when he began to reign in 2950 A. M.; and when he had reigned 4 full years (*i. e.* to the end of 2953 A. M.) the Jubilee 2954 A. M., began. Q. E. D.

Our reasons for assigning the "great earthquake" *to this particular year* are similar to those of Archbishop Usher. He makes it *circa, i. e. about* 31 years before David's accession (see margin of the Bible) while we make it 1076 before 3996 A. M., or 30 years before David's accession. Now David was "30 years old" when he began to reign, and therefore we are justified in placing ourselves within the same limits assigned by Usher's "*circa*," or "about," and locating the event *at his birthday!* But, and moreover, there is manifest *fitness* in the result itself, and the Earth seems to have appreciated the situation! Astronomical *philosophy*, also, is agreeable to the hypothesis, for the event was, so near as may be broadly estimated, $101 \pm$ perihelia of Saturn, or $250 \pm$ of Jupiter ago. That is, reckoning from this current autumnal Equinox, 1892 A. D. (5891 A. M.) it was 2971 solar years ago, and Saturn and Jupiter were in similar commensurate relations to the earth *as at the present time!* (See Study Number Seven, pages 177 to 233, particularly page

6, etc.) It was at the centre of a periodic *Cycle* when earthquakes always abound!

2946 A. M. 1050 B. C.

Saul instigates Israel's long period of sin by failing to slay Agag. (1 Sam. xv.) Israel's sin continues to increase for 360 years, *i. e.* one "Time." They are then (3306 A. M.) cast out into Media and condemned to be "lost" for 2520 years; but "fishers" and "hunters" are promised (Jer. xvi.); yet *est* they are to be punished "double," *i. e.* 2×1260 years = 720 years, *i. e.*, twice as long as they had sinned from Saul's day down to their Dispersion; $3306 + 720 = 4026$ A. M., at the which time Daniel's 69 weeks ran out, and Messiah the Prince, and the Fishers appeared (Mark i. 17). Add now the remaining 5 "Times" ($5 \times 360 = 1800$) and we reach 5826 A. M., since when the "wise" in Israel have been growing in knowledge as to their Origin and Destiny, in that many "hunters" have been hunting for them now almost "a generation," 70 years. But the nation must be "born in a day," which day is thus the length of David's life, one day" on the Pleiadic Cycle or the "*annus magnus*," *i. e.* on the "cycle of the precession of the Equinoxes" ($365 \times 70 +$) years, which latter mark the return of the lesser years of human events, *i. e.* of Chronology as such (see Study Number Six, Appendix G., page 241). About this time (5826 A. M.) the 100 Lunar years from the Expulsion end. (Gen. iii.

So God rejected Saul, and when Samuel continued to mourn for him, God sent him to the sheepcote and chose David in his stead (1 Sam. xvi.) and his Spirit left Saul and dwelt with David. Then an evil spirit troubled Saul, so he sent for David to comfort himself with music, and David became his armor-bearer! (1 Sam. xvi.)

Now this year, 2946 A. M., is an important one, and is used as "an Era," or date from which to measure "times and seasons." Thus, not only are the 360 years of Israel's sin measured thence to 3306 A. M. and the "double" time of punishment (720 years) stretched thereafter to 4026 A. M., but even the year of Absalom's rebellion (2986 A. M., *q. v.*) is seen to be dated therefrom! (2 Sam. xv. 7.)

2947 A. M. 1049 B. C.

War with the Philistines. David comes to camp. Slays Goliath. Is honored above Saul by the women of Israel. Saul becomes jealous of him. Seeks his destruction. David's life becomes a burden, but Jonathan and David make a compact (1 Sam. xvii., xviii., xix. 1-7).

From now on the Chronology is so interesting that we shall analyze it more closely, although lack of space prevents us from submitting more than a mere abstract of the matter. In the meanwhile we ask our fellow-students to follow us with an open Bible, (cheap edition,) and to cross out with a lead-pencil, reference by reference, whatever they

lify herein. In this way, page after page of the wonderful Book we are studying will be found embodied in our own results, and the Bible as a whole will be understood as never before. It is absolutely accurate log-book—inerrant!

12th Civil (VI. Sacred) Month.

The year closes with another Philistine war, in which David's success excites Saul's jealousy, so he sends assassins to kill him. But Michal saves David and deceives the Messengers, (1 Sam. xix. 8-17). David reaches Samuel at Ramah, and Saul, learning his whereabouts, sends 3 groups of spies after him, and finally goes down himself and meets with a similar adventure! The order of incidents is as follows:—

n.	23d,	David to Ramah (1 Sam. xix. 18-19)		
on.	24th,	{ First Messengers		
		{ prophesy, . . .	Verse	20
es.	25th,	{ Second Messengers		
		{ prophesy, . . .	Verse	21
ed.	26th,	{ Third Messengers		
		{ prophesy, . . .	Verse	21
urs.	27th,	Saul "all that day,"	Verses 21-24	
i.	28th,	{ "and all that night,"		
		{ David escapes, . . .	Verse	24
b.	29th,	{ and comes to Jona-		
		{ than. "To-morrow is		
		{ new moon,"	1 Sam. xx. 1-23,	

2948 A. M. 1048 B. C.

1st Civil (VII. Sacred) Month.

- Sun. 1st. "New Moon." The Feast. 1st Day, . . . 1 Sam. xx. 24-26
- Mon. 2d. The Morrow "which was the second day of the month," "yesterday nor to-day;" Saul *versus* Jonathan; . . . Verses 27-31.
- Tues. 3d. The third day "in the morning" Jonathan and David part. Then David goes to Ahimelech, the priest, refers to "these three days," obtains bread and the sword of Goliath and flees "that day" *i. e.* this one, verses 35-42, xxi. 1-9.
- Wed. 4th. Comes to Gath, feigns insanity, is shut out, verses 10-15.
- Thurs. 5th. David departs from Gath. (1 Sam. xxii. 1.)
- Fri. 6th. And reaches Adullam. (1 Sam. xxii. 1.) In the Autumnal harvest-time (2 Sam. xxiii. 13-39.)

2d Civil (VIII. Sacred) Month.

Here his family gather, and all who are in distress, or debt, or discontent, and so by the end of the month he begins to be the Robber Chief (a Robin Hood) of some 400 picked men (1 Sam. xxii. 2; 2 Sam. xxiii. 8-12, etc.)

3d Civil (IX. Sacred) Month.

David goes to Mizpeh of Moab, and places his

ed parents under the King's care, (they were connections by marriage,) where they remain while David is in the hold (1 Sam. xxii 3-4). Tradition says they were treacherously murdered. (Josephus) so, it accounts for David's vengeance in Moab a later day.

4th Civil (X. Sacred) Month.

The Prophet Gad directs David to leave "the field," so he and his men go to the forest of Hareth (1 Sam. xxii. 5); Saul hears of it; Doeg betrays David, and at Saul's command slays all the priests, except Abiathar, who escapes "after David." Nob, the city of the priests, smitten (xxii. 6-20). At this time David saves Keilah (1 Sam. xxiii 1-5) and while there Abiathar arrives (verse 6; see also 1 Sam. xxii. 21-23). Saul discovers David's refuge (1 Sam. xxiii. 7-8). David consults the Lord, receives counsel and escapes into the Wilderness of Ziph with about 600 men. So Saul forbears to go to Keilah, and seeks David in the Wilderness every day, but the Lord protects him, and Jonathan comes and makes a covenant with him before the Lord. Thus ends the first of the three months during which David flees before his enemies. (1 Sam. xxiii. 9-18.)

5th Civil (XI. Sacred) Month.

David's second month of flight. The Ziphites betray David to Saul, who goes to Ziph and David leads his men to Maon, on the other side of the very same mountain. But Saul's men compass the

mountain and are just about to capture them, when the invasion of the Philistines creates a diversion in David's favor. While therefore Saul pursues the Philistines, David escapes to Engedi. (1 Sam. xxiii. 19-29.) Saul at length returns from driving in the Philistine outposts, or scouts, and then hearing of David's new place of refuge goes down against him with 3,000 chosen men, and here he has his adventure in the cave. (1 Sam. xxiv. 1-22.)

6th Civil (XII. Sacred) Month.

David's final month of flight. Samuel dies, aged 96, after having judged Israel for 20 years up to Saul's coronation and for 38 years thereafter, *i. e.* 58 years in all, for the Judgeships of Israel had not yet been abolished, and there were Elders, *i. e.* Judges, in every Tribe, who administered the laws, so that even Saul sought honor before them. (1 Sam. xv. 30.) All Israel gathers to bury Samuel and laments for him throughout this month. David takes this opportunity to escape into the Wilderness of Paran, from whence he sends Messengers to Nabal, who treats them in a surly manner. David marshals his men and starts for Carmel to chastise Nabal. In the meantime Abigail learns of the matter, and on his approach, meets and pacifies him. (1 Sam. xxv. 1-35.)

7th Civil (I. Sacred) Month.

Abigail returns on the 1st day of the month, which Nabal was celebrating with a feast, but he was too drunk to be interviewed, so the next morn-

ing she relates her adventure, and Nabal, whose heart dies within him, becomes as stone, and on the fourth day he dies, (1 Sam. xxv. 36-38,) whereupon Abigail becomes David's wife, (verses 39-44) probably the next

8th Civil (II. Sacred) Month.

The Ziphites again betray David to Saul, and toward the end of the month he comes against him with his 3,000 picked men. This leads to David's final meeting and adventure with Saul, after which the latter returns to his place. (1 Sam. xxvi.) David now resolves to escape into the land of the Philistines, so having made all the preparations, (1 Sam. xxvii. 1,)

9th Civil (III. Sacred) Month,

he passes over with the 600 men that were with him, and their households, to Achish, King of Gath, with whom he abides in the royal city this month. Saul gives up the pursuit (1 Sam. xxvii. 2-4)

10th Civil (IV. Sacred) Month,

after which Achish gives David Ziklag, where he dwells during the rest of his stay (1 Sam. xxvii. 5-6) and here occurs a Chronological reference, which serves to verify our work, and fix the year as correctly placed upon the Hebrew Solar Cycle, to wit, And the time (Hebrew, *the number of days*) that David dwelt in the country of the Philistines, was a full year (Hebrew, *a year of days*) and four months (verse 7, see margin). This is a clear reference to the intercalary year we are now discussing (2948 A. M.)

and to the one (2949 A. M.) which follows it. By consulting the calendar (page 72 Study Number. Six) it will be seen that 2948 A. M. ends with a *silent* Veadar, whose introduction floats the Lunar and Solar years together into fulness. The four months meant, are the 9th, 10th, 11th, and 12th. The 13th does not count and is always omitted in the Hebrew measure of duration. Its existence, however, allows for David's stay at Gath, previous to his more permanent move to Ziklag, and at the same time it demonstrates our analysis, and proves our yearly count to be correct; for otherwise we would have to move up or down the Cycle at least 3 years either way, in order to reach another intercalary year, the which is out of the question, for such a move would throw the whole system out of gear. The fact is it must be patent to "the wise" that we are now securely entrenched upon the correct scale of time, at the proper place, and that the voices of the 2948 years, to which we have thus far listened, testify in concert to the impregnability of our position.

Before this year expires, David gives Achish reason to believe in his protestations (I Sam. xxvii. 8-12) and so the year closes [11, 12, (13) Civil months, Saul's 39th year]

2949 A. M. 1047 B. C.,

and the new one, Saul's 40th, begins, the whole of which David spends quietly in Ziklag, but growing in strength (I Chron. xii 1-14) until the very

nal week thereof. This week we will now analyze, an additional guarantee of our methods and of the absolute accuracy of the Bible. Its proper understanding, moreover, is essential to the correct chronological exegesis of the years of the Kings of Israel and Judah. (See Study Number Five, pages 80.)

Toward the end of the year the hostile preparations of the Philistines are consummated and the war set in order. Achish and David come to an agreement (1 Sam. xxviii. 1-2) and the latter joins the invading army as it passes Gath, and so they come to Aphek (1 Sam. xxix. 1-2; 1 Chron. xii. 19). Here they encamp on Sabbath, the 22d of the last 12th Civil (VI. Sacred) month, and on this day the lords of the Philistines find fault at David's presence. So, late that afternoon, Achish dismisses David as courteously as possible, and orders him back to Ziklag as early as he can get away the next morning (1 Sam. xxix. 3-10).

Sunday the 23d, (1)

"So David and his men rose up early to depart the morning to return into the land of the Philistines, and the Philistines went up to Jezreel" (1 Sam. xxix. 11).

Monday the 24th, (2)

David is joined by others as he goes (1 Chron. xii. 10-22).

Tuesday the 25th, (3)

David arrives at Ziklag on "the third day," only

to find that it has been smitten by the Amalekites three days before; so, after fully venting their grief, his people even speak of stoning David! In his distress he encourages himself in the Lord his God, and, calling Abiathar, consults the Oracle and follows God's directions. Starting in his pursuit of the foraging party they first come upon an Egyptian slave whom the enemy had abandoned, and, having revived him, with his assistance they overtake the careless invaders by sunset. They were encamped near by and revelling over the spoil (1 Sam. xxx. 1-16).

Wednesday the 26th.

David loses no time, for he smites them from twilight (all that "evening" and the next "morning")

Thursday the 27th,

even into the evening of the next day, *i. e.* of the 27th, but 400 escaped. So they rest that night from the pursuit, and in the morning collect their spoil, and, with all their recovered possessions, and wives, return to Ziklag, (1 Sam. xxx. 17-26,) where they abide two days, (2 Sam. i. 1,) sending out gifts to their friends (1 Sam. xxx. 26-31).

Friday the 28th, (1)

The Philistines encamped at Shunem, and Saul with Israel at Gilboa (1 Sam. xxviii. 4). Saul in his fear, having consulted the Lord in vain (verses 5 and 6) sends his servants in search of a wizard. They find one at Endor (verse 7).

Sabbath the 29th, (2)

So on the evening of the Sabbath, *i. e.* its opening hours, after sundown, he comes disguised, and consults the witch. There the vision of Samuel appears to him and sentences him, for Samuel said, "The Lord hath rent the Kingdom out of thine hand and given it to thy neighbor, even to David, because thou obeyedst not the will of the Lord nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day." And he furthermore told him that on "the morrow" he and his sons should be with him. Now Saul had not eaten for nearly 24 hours and he fainted; but his servants, and the woman, revived him and prepared a hasty meal, which he was compelled to eat, after which they went back that same night. (1 Sam. xxviii. 8-25.) In the morning, it being still the Sabbath and the last day of the year, nothing was done in Israel, and the Lord restrained the Philistines, and so "the morrow" drew on apace,

2950 A. M. 1046 B. C.

1st Civil (VII. Sacred) Month,

New Year's day, Sunday the 1st, (3)

and with its morning, the battle in which Saul's fate was settled, began (1. Sam. xxxi. 1-7) and ended. Now it was "the third day" since David had returned from his own adventure with the Amalekites, and, as he still abode at Ziklag, uncertain what to do, behold the news of the disaster was brought to

him, by the self-seeking messenger, whom David slew; and he mourned for Saul and Jonathan (2 Sam. i. 1-27).

Monday the 2d.

"On the morrow" after the battle the Philistines find the body of Saul, and his three sons, and dishonor them. (1 Sam. xxxi. 8-10). In the meantime, David consults the Lord, and is directed to go up to Hebron, (2 Sam. ii. 1,) which he does at once.

Soon after this the valiant men of Jabesh-gilead go to Bethshan by night, secure the bodies of Saul and his sons, burn them, and bury their bones at Jabesh, where they fast 7 days, *i. e.* probably the second week of the year, Sunday the 8th to Sabbath the 14th. (1 Sam. xxxi. 11-13.) David was all ready to move from Ziklag, and no doubt arrived at Hebron by the middle of this first week of the year. (2 Sam. ii. 2-3.) Here he settles; and at the beginning of the Sacred year the men of Judah come up and anoint him King *de jure* (2 Sam. ii. 4). He thereupon immediately sends greeting to the men of Jabesh-gilead (verses 5-7).

Abner, in the meantime, makes Ishbosheth king in Saul's place, *i. e.* over "all Israel" (ver. 8-11). Soon after this the tournament occurs, in the sequel of which Abner kills Asahel in self-defence (verses 12-32). These events open the long war that ensues, in which David waxes stronger and stronger to its end (2 Sam. iii. 1). But the crops fail, and famine more or less severe, follows, for the state of the situ-

tion was hostile to agriculture, and there was sin in the land!

2951 A. M. 1045 B. C.

The last year of the Hebrew Cycle, David's 2d. Ishbosheth falls out with Abner, who makes overtures with David. Joab treacherously slays Abner, and David curses his house. This leads to the downfall of Ishbosheth, who is slain at the end of the year by two of his own captains, whom David hereupon executes. The famine still continues, for the crops are again insufficient. (2 Sam. iii. 6-39; iv. 1-3, 5-12.)

2952 A. M. 1044 B. C.

David's 3d year, the 1st of the new Hebrew cycle. All Israel now comes to Hebron, and David makes a league with the "Elders" (Judges), and they anoint him King over Israel. (2 Sam. v. 1-3, 4-5]; 1 Chron. xi. 1-3.) It was now the 3d year of the famine, so David inquires of the Lord as to his cause, and makes amends for the sin against the Gibeonites. (2 Sam. xxi. 1-9.) This was about the barley harvest, just after the Passover, and follows David's final coronation, as the first act of the new king over the reunited people! It is noted in the first appendix to the 2d Book of Samuel, Chapter XXI., and is displaced by the sacred writer for obvious literary, and other reasons. Now Rizpah guarded the bodies until the autumn rains (verse 10). In the meantime, David had saved the life of Ishbosheth (2 Samuel xxi. 7) the son of Jonathan

(2 Sam. iv. 4) for he inquired concerning Saul's house, diligently, and had found him (then only seven years old) in charge of one Ziba, a servant of Saul. (1 Sam. ix. 1-4.) It was not, however, until the child was older, and David had become settled at Jerusalem, that he seems to have taken him into the royal family. At the close of the year, Rizpah's devotion is reported to David, who gives a decent burial to the remains of Saul's unfortunate family, "and after that God was entreated for the land." (2 Sam. xxi. 11-14.) And so the year ended, and the *Sabbatic* year drew on!

2953 A. M. 1043 B. C.

David's 4th. A Sabbatic year. He employs it in organizing his kingdom, and defeats the Philistines; 400 years since the passage of the Jordan (2 Sam. v. 17-21; 1 Chron. xiv. 8-12).

2954 A. M. 1042 B. C.

The 8th Jubilee Year ($2562 + 8 \times 49 = 2954$ A. M. the 9th from the Exodus, see 2920 A. M.) and David spake unto the Lord a famous song which is found in the second appendix to 2 Sam. (see Chap. XXII). Organization of the Kingdom continues. Preliminary treaty with Hiram. David defeats the Philistines again (2 Sam. v. 22-25; 1 Chron. xiv. 13-17).

2955 A. M. 1041 B. C.

David's 6th year. The organization completed, and preparations made to change the Capital.

2956 A. M. 1040 B. C.

David's 7th year. He and his army now capture

Jerusalem, and the citadel, even Zion the city of David; settle there at once, and begin to build "round about from Millo and inward," and Hiram assists (2 Sam. v. 4, 5, 6-12, 13-16; 1 Chron. xi. 4-9, 10-12; xiv. 1-2, 3-7). Mephibosheth (12 years old) is brought to Jerusalem (2 Sam. ix. 5-13). But at the end of this year David falls into a grievous error, for he insists upon taking a census of all Israel, with a view probably to military conquest. Joab opposes him, but is at length overruled. The matter is described in the final appendix to the 2d Book of Samuel (Chap. xxiv). It is displaced for various reasons, but belongs in these early days of David and during the life of Gad the Seer, who succeeded Samuel. (2 Sam. xxiv. 1-4; 1 Chron. xxi. 1-4.)

2957 A. M. 1039 B. C.

So Joab and the captains of the host went out to number the people at the beginning of the year, and they returned to Jerusalem at the end of 9 months and 20 days (that is, late on Wednesday, the 10th of the 10th Civil month), and made their report (2 Sam. xxiv. 5-9; 1 Chron. xxi. 5-8). Now David's heart smote him that night, Thursday the 11th, and he confessed his sin, and when he was up in the morning Gad, his aged Seer, was sent to him to propose one of three methods of atonement. (2 Sam. xxiv. 10-13; 1 Chron. xxi. 9-12.) David, who had already experienced two of the three afflictions, preferred to fall into the hands of the Lord, whose mercies are great, so he left the matter

thus, and the Lord at once, from *that morning*, sent a three days' pestilence—Thursday-Friday, 22d; Friday-Sabbath, 23d; Sabbath-Sunday, 24th. Now the angel stood over against Jerusalem by the threshing-floor of Araunah, and David and the "Elders" (Judges) fell upon their faces, and David prayed unto the Lord, who stayed the angel's sword (2 Sam. xxiv. 14-17; 1 Chron. xxi. 14-17).

Then Gad, at the Lord's command, directed David to rear an altar where the angel stood, and he went up to do so. Now Araunah and his sons were threshing wheat, and when they saw the angel they hid themselves, but when David arrived, Araunah came out and bowed to him, who finally purchased the floor with all of its belongings for 600 shekels of gold, and 50 shekels of silver, "and David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel," for "the Lord commanded the angel and he put up his sword again into the sheath thereof" (1 Chron. xxi. 18-27; 2 Sam. xxiv. 18-25). Now the Tabernacle at that time was at Gibeon, in the high place, and the Ark at Baal-ah, even Kirjath-jearim, and David durst not go before it to inquire of God, for he was afraid because of the sword of the Angel of the Lord (1 Chron. xxi. 28-30). From this time forward, therefore, David resolved to bring up the Ark to Jerusalem, and to build a Temple to the Lord upon

ount Moriah (1 Chron. xxii. 1). This year was
 intercalary, VI. on the Cycle.

2958 A. M. 1038 B. C.

So David consulted with his captains, and they
 went abroad, all over Israel, and gathered together
 to bring up the Ark. And they started on the
 Sabbath, the 29th of the 9th Civil month, but got
 no further than the house of Obed-edom, the Gittite.
 And there the Ark remained for three months, even
 to the end of the year. For God smote Uzza, but
 blessed the house of Obed-edom (1 Chron. xiii. ; 2
 Sam. vi. 1-11). Now it was reported to David that
 God had blessed Obed, so he made great and more
 orderly preparations for to bring the Ark to Jerusa-
 lem (2 Sam. vi. 12; 1 Chron. xv. 1-24) in accord-
 ance with the original programme. So the hosts
 again assemble and the year closes.

2959 A. M. 1037 B. C.

Then David and the Elders of Israel (even the
 seventy Judges who were the princes thereof) went
 on Friday, the first day of the New Year, and
 slowly, even six paces only at a time, with great
 care and ceremony, to conduct the Ark to Zion.
 And David danced before the Ark, and praised the
 Lord in a notable psalm. And he feasted the people,
 probably three days, Friday, Saturday, Sunday).
 And so it came to pass that as it rested in its place
 at David had pitched for it, behold it was the
 Sabbath day! (1 Chron. xv. 25-29; xvi. 1-43; 2
 Sam. vi. 13-19.) But Michal, still bitter for the

misfortunes of herself and family, despised David in her heart, and openly insulted him, so he not only repudiated her (2 Sam. vi. 20-23), but caused her to live in retirement unto the day of her death. Now this moving of the Ark was in the 400th year since Joshua had set it up at Shiloh, since 2560 A. M. counts as 1.

2960 A. M. 1036 B. C.

Sabbatic year. David determines to build a Temple, and is encouraged by Nathan (who now succeeds Gad), but afterwards limited by the Lord, who sends Nathan back with certain important communications. First, an unconditional promise as to the perpetuity of his line of successors; second, a reference to the "Period of the Judges"; third, the promise of a place where Israel was to be permanently planted; and, finally, that the house of God should be built by David's son after the death of the former. Then David went in unto the Lord, and rendered thanks, and the "Covenant of Salt" was made (2 Sam. vii; 1 Chron. xviii.). Note particularly verses 10, 11, in each chapter, as to the "Judges," *then* in the 448th year of their existence (2960—2513 = 447, and inclusive 448th).

2961 A. M. 1035 B. C.

David makes war upon the Philistines, the Moabites, Hadadezer, and the Syrians, to establish his Eastern boundary. He devotes the spoil to the "Temple fund." (2 Sam. viii. 1-8; 1 Chron. xviii. 1-8.)

2962 A. M. 1034 B. C.

Toi, the king of Hamath, sends his son as an ambassador to David with gifts and congratulations. The latter completes the conquest of Edom, and returns full of honors to Jerusalem. (2 Sam. viii. 1-13; 1 Chron. xviii. 9-12.)

THE PERIOD OF THE JUDGES ENDS.

2963 A. M. 1033 B. C.

David in his thirteenth year now re-establishes the *regime*, and confirms his family in their royal rights by conferring the rank of judgeship upon his sons, so that they should severally hereafter come to princely age.

The "Period of the Judges," as such, endeth either here or in the next year. (2963 [or 64] — 2513 [or 14] = 450 years, as in Acts xiii. 15-22.) 450 years are thirty ancient Hebrew solar cycles of fifteen years each, hence the calendars of these two years (2963, 64 A. M.) are the "self-same" with those of 2513, 14 A. M. There seems to be a relation of "a year to a day" between these 450 years, and the 450 days that should have brought Israel to *Kadesh-barnea* (page 88) had there been no delay. (2 Sam. ii. 14-18; 1 Chron. xviii. 13-17.)

At the beginning of this same year, 2963 A. M., David sends messengers of condolence to the new king of Ammon, who dismisses them with insult, so David sends an army under Joab to chastise him. This having been quickly accomplished, Joab returns

to Jerusalem. But the Syrian allies rally from their defeat and return to the onset, so David himself takes the field successfully. (2 Sam. x. 1-19; 1 Chron. xix.)

2964 A. M. 1032 B. C.

And it comes to pass in the New Year season that David sends Joab with an army against Ammon, and they besiege Rabbah. But he himself tarries at Jerusalem and falls into grievous sin with Bath-Sheba and compasses her husband's death! After this Joab's efforts are redoubled, and when the city of Rabbah is ready to fall David goes down with the rest of his forces and reaps the victory. But he nearly paid for it with his own life, for it was in the assault of this city that, heart-faint with the consciousness of unforgiven sin, the slayer of Goliath met another of the same race girded with a new sword, and had succumbed to it but for Abishai.

This incident leads to Israel's oath that David should not thereafter go personally into battle (2 Sam. xxi. 15-17) for his sin was not yet discovered, and they knew not that he had been shorn of virtue. Out of the spoil of Rabbah David appropriates for his own State use the famous crown "Milcolm" (whence Malcom) of the fallen king and returns to Jerusalem. Bath-Sheba's period of mourning having in the meantime expired, David takes her to wife, and her child is born about the end of the year (1 Chron. xx. 1-3; 2 Sam. xi. 1-25; xii. 26-31; xi. 26-27.) But the thing that David had done displeased the Lord, and he sent Nathan the Prophet

unto him, with a severe sentence and unmeasured condemnation. So, after having foretold the death of the child, Nathan departed (2 Sam. xii. 1-14 and first sentence only in verse 15). Note that the child lived to be about 7 years old. In this interim Bath-Sheba bore three other sons to David, which are all *intermediate* between this particular child and Solomon, who, although he was Bath-Sheba's youngest son, was not born until a year or so after the premature death of her first one! (See 2971 A. M.)

2965 A. M. 1031 B. C.

David's 16th year. Saph the Giant, slain at Gob. (2 Sam xxi. 18; 1 Chron. xx. 4.)

2966 A. M. 1030 B. C.

David's 17th year. Goliath's brother is slain at the second battle of Gob. (2 Sam. xxi. 19; 1 Chron. xx. 5).

2967 A. M. 1029 B. C.

Sabbatic; David's 18th year. The last brother of Goliath is slain at Gath by Jonathan, the son of David's brother Shimeah, (2 Sam. xxi. 20-22; 1 Chron. xx. 6-8).

MEMORANDUM.

Now from the time of David's conversation with Nathan, relative to the Temple he desired to build, (2960 A. M.,) unto the day of his death, the collection of material progressed (1 Chron. xxii. 2-4) and the birth of Solomon gave it a new impetus. (1 Chron. xxii. 5.) David had already settled upon the site for the edifice, even Mt. Moriah, Araunah's threshing-floor, which was the Second "Bethel" (1 Chron. vii. 1) and had doubtless received the vision of its model at an early date. This he bequeathed in due time to his son. We must

therefore regard these central years of David's reign as peculiarly devoted to the furtherance of this controlling object, and should find no cause of surprise that, save the circumstance of Solomon's birth, the Chronicles are so devoid of incident for more than a decade (2967-2977 A. M. inclusive). With the close of the latter year, however, we reach the story of Absalom, which we are able to locate Chronologically by backing the years up from 2986 A. M., which was the 40th from 2946, at which Samuel had anointed David. (2 Sam. xv. 7.) This story now deserves our attention :

2971 A. M. 1025 B. C.

David's 22d year. And the Lord struck the child that Uriah's wife had born of David's sin, and it was very sick. During the past seven years the boy had no doubt grown into the hearts of all concerned, a love that we may be sure was tinctured with the deepest solicitude upon the father's part! David recognized the summons and besought the Lord, and fasted; but in vain, for in a week the agony was over.

Then David arose and having purified himself, went into the Tabernacle and worshipped the Lord, after which he returned to his own house and ate, which thing surprised his servants, whose successors still misunderstand the true philosophy of human life! (2 Sam. xii. 15-24) And David comforted Bath-sheba.

2972 A. M. 1024 B. C.

Solomon Born. (Jewish tradition makes him to have been in his 18th year when he ascended the throne. $(2972 + 18 = 2990$ A. M., *q. v.*) Now the Lord loved him, and he sent by the hand of Nathan the prophet and called his name *Jedidiah*. (2 Sam. xii. 24-25).

2977 A. M. 1018 B. C.

Amnon falls in love with Tamar, Absalom's sister.
(2 Sam xiii. 1.)

2978 A. M. 1018 B. C.

Intercalary year, at the end of which "two full years" float together. David's 29th. Amnon listens to the evil advice of David's nephew and the sad story of Tamar is the result. But Absalom meditating vengeance, prepares for a sheep-shearing feast, at which his servants are to murder Absalom, Jonadab being privy to the matter, and so the "two full years" end together, (2 Sam. xiii. 23) by virtue of the intercalary days whereby the Lunar year is floated onto Solar time.

2979 A. M. 1017 B. C. (1)

Now the feast of Absalom was manifestly a thing of vast magnitude and ambitious outlay, so much so that David would not countenance it with his presence, and was loath to let any of the Royal family add to its expense by their assistance. But at Absalom's repeated and urgent instance he finally suffered all the King's sons, and Amnon the Chief Prince, to attend the feast. The plot succeeds and in the confusion Absalom escapes and flees to Talmai, son of Ammihud, King of Geshur, with whom he abides 3 years. (2 Sam. xiii. 24-39.)

2980 A. M. 1016 B. C. (2)

2981 " " 1015 " " (3)

Toward the end of this year Joab, seeing David's grief at Absalom's absence, contrives by a stratagem

to cause David to lift the ban of banishment. His efforts being successful he repairs to Geshur to persuade Absalom to return. (2 Sam. xiv. 1-22.)

2982 A. M. 1014 B. C.

We have now arrived at one of the most interesting years, Chronologically speaking, in the Chronicles of Israel, and at one whose secret would have been lost were it not for the double reference to "two full years" *i. e. intercalary years!* contained in the story of Absalom, (2 Sam. xiii. 23; xiv. 28,) with "three" (calendric) "years" between them (2 Sam. xiii. 38,) *one of which must also have been an intercalary year*, since every group of three consecutive years upon the Hebrew Cycle must contain such an intercalary year! This forces us, speaking in full view of the requirements of the Hebrew Cycle, to admit the existence of a flaw in our entire system of interpretation, *or else to furnish an explanation equal to the occasion!* Because, if we are correct in maintaining that every case in which the expression "two full years," or its equivalent, occurs in the Bible, is a mere Chronological reference to fix *an intercalary year*, we are placed in the serious dilemma of having to account for three such years in a straight block of five, whereas three in seven is the greatest number that the calendar seems able to admit—unless there be a special intercalary year which must be introduced at the end of a certain number of cycles!

Now this is exactly the case with reference to the

year under consideration. The Hebrew Calendar, within the limits of its own genus, was similar to our own. It had its *regular* intercalary periods every three years, just as ours does every four (*i. e.* on leap years.) But it is well known to those who are familiar with the principles of our own system, that we have a special rule with reference to the Centurial years, *i. e. by exception* we regard but 1 in 4 of them as "Leap years" although they are all divisible by 4! Thus 1900 A. D. is divisible by 4, nevertheless not by 400, and therefore it must be laid off as but 365 days long upon our current system!

Similar *exceptional* intercalations necessarily occurred upon the Hebrew system, and must occur upon any system that we can devise. This is easily explained. Their cycle consisted of 15 years, kept strictly Lunar at 354 days each, save that an additional month was added after every third year. This gave 5 intercalary years, 4 of which (the 3d, 6th, 12th and 15th) consisted of 34 days each, while 1 (the 9th) consisted of 35 days, and gave to the cycle (15×354 days) = 5310 regular days, and 171 intercalary days, making a total of 5481 days.

Now the only object of the intercalary days was to *float* "Lunar" onto "Solar" time, in order to *hold* the record of "All Past Time" as truly as possible to the count *by and at the Equinoxes!* This, however, their normal calendar did not compass any more than does our own! They therefore resorted to an intercalary cycle of a higher degree, in order

to correct a marginal difference which otherwise would have, in time, actually reversed their year.

The proof of this is as follows. We have seen that the whole cycle contained 5481 days and was regarded as 15 Lunar floated up to 15 Solar years. But upon dividing this by 365.2422+ we discover a remainder of 2.36+ days, by which amount at the close of every cycle, they got beyond the true (solar autumnal, equinoxial) new year day. This would amount to 28.4+ days, or a little over 4 weeks in 12 cycles (*i. e.* in 180 years) or (barring the small residual error which leads to an intercalation of a still higher degree,) to 8 weeks in a "Time" (*i. e.* in 360 years) or one week in 45 years! It would have amounted to 199.164 days by this time had it not been duly provided for in the system! At intervals along the line of the cycles, therefore, the calendar keepers of the ancient Hebrews must have *dropped* a number of days out of the intercalary month, or else have dropped the month itself at longer periods. (Thus at the end of every 15th cycle they *could* have dropped *Veadar* entirely.)

What the actual method of effecting the higher degrees of intercalation was we do not positively know, but that "Israel" possessed a most accurate method, regularly applied, the results demonstrate. It is our opinion, however, that the 15-year cycle was corrected by the special dropping of a single week out of *Veadar* at every 15th return thereof, dating of course, from the origin of the cycle, *i. e.*

that at the end of every 45th year the intercalary month, ordinarily 34 days long, was taken as only 27 days long. Hence, on such "accommodation" years the agreement with the equinoxial point, and true solar reckoning also, was as accurate as possible, although the small residual error (of .113 of a day at each) still remained to necessitate in time yet another accommodation of a still higher degree.

Now as the Ancient Hebrew Solar cycle began with 1722 A. M., it is a noticeable fact that by the beginning of the year under consideration, 2982 A. M., there had been exactly 1260 years encalendared. That is, one-half of the significant cycle of 7 Times, or 2520 years, had passed through the Chronologists' record books. But 1260 years are 84 cycles of 15 years each. Therefore 2982 A. M. was the first year of the 85th cycle, and the form of its calendar is in all respects similar to that of the initial year itself. (1722 A. M.)

But there is another important point to be noticed before proceeding with our investigation. No calendric method has been devised whose cycles are without a residual "error" that demands special intercalation at long intervals. From the nature of the motions of the heavenly bodies the solution tends only at infinity. Hence, there must have been a "residue" at the time (1722 A. M.) when the Antediluvian (7-year) cycle was succeeded by the 15-year cycle of the Ancient Hebrews.

Following the method already employed in Study

Number Six (pages 81-120) we find that this *residue* amounted to 4.164 days. This remained unprovided for by intercalation (not yet due) at that date, and of course had to be carried over (as an inheritance) to the new cycle.

That is, the solar count was *ahead* of the true count by 4.164 days when the Antediluvian Cycle gave place to the one that marked Heber's initial year.

But the later calendar tended to fall *behind* the true solar count at the rate of .113 days every 3d cycle or 15th Veadar, as we have seen above; hence in 28 periods of 45 years each (1260 years) it must have fallen 3.164 days behind, and thus have balanced the inherited error to within exactly 1 day ($4.164 - 3.164 = 1$)

The year under consideration (2982 A. M.) was therefore a pivotal one, not only in that it was marked by the special omission of one week in Veadar, but because the intercalation thus effected reduced the inherited error to the amount of but one round day, by which the count was still too early.

To completely reduce the error to zero 398 + additional *years* are required and bring us to the beginning of 3380 A. M., (3381 Astron. = 49×69 . See Study Number Two, page 156; also "Discussion of Daniel's Times," page 315). It is also noticeable that except for the special omission of a week every 45 years, the ancient Hebrew cycle would have acquired an error of just 398 + *days* at the end of 2520 years!

The disclosure of such subtle Chronological beauties as the foregoing affords consummate proof of the rhythm with which the times and seasons of God are regulated, and encourage the student in his vigils wherein he hunts them down.

We are now, therefore, fully equipped to understand the *double* reference to "two full years" in the story of Absalom, and to perceive that the 1st (2978 A. M.) and 5th (2982 A. M.) years of a particular block (2978, 79, 80, 81, 82 A. M.) were intercalary so well as the 4th (2981 A. M.) The situation arose from the fact that 2981 A. M. was the last year of a third cycle," or of a 45-year period, at which Adar was reckoned at 27 instead of 34 days, which had the apparent effect of making both 2981 and 2982 intercalary in common estimation, for the week that ordinarily would have been held "silent," at the end of 2981 A. M., became *active*, as the first week of 2982 A. M. The common mind will consider 1900 A. D. as a Leap year out of which it has been cheated of St. Valentine's day, and to the Chronologist it will still be *intercalary*, though in a negative sense!

In such a negative sense, therefore, do we regard the year 2982 A. M. as an intercalary one, in which "two full years," a Solar and a Lunar, were floated together in a special way, and as the one spent by Absalom in Jerusalem, after his return from Geshur, and before he saw his father's face (2 Sam. xiii. 38, iv. 28). Absalom returned at the beginning of this

year. When it was over it completed "two full years," because it was practically considered as an intercalary year. Toward its end Absalom sent for Joab, but he would not come to him (2 Sam. xiv. 23-29).

2983 A. M. 1013 B. C.

So Absalom sent a second time to Joab, and waited until it was hopeless, for Joab failed to pay any attention to his summons. It was thereafter that his servants set fire to Joab's field of barley; hence this season must have been at the end of the 6th Civil month, near Nisan, at which time only would barley be ripe enough to burn. This reckless piece of strategic brutality brought Joab at once, and the only wonder is that such an inflammable nature as Joab's was not itself ungovernably excited. The interview led to a reconciliation between David and his son at about Passover Season (2 Sam. xiv. 29-33).

2984 A. M. 1012 B. C.

Having deeply laid his plans Absalom now commences to steal the hearts of Israel from David. He had forfeited his judgeship, by his own acts, and though complaining thereat, his schemes looked to far greater dignity. (2 Sam. xv. 1-5.)

2985 A. M. 1011 B. C.

Absalom's intrigues continue until he wins Israel and his plot is ripe for rebellion. (2 Sam. xv. 6.) This was the 40th year from 2946 A. M., at the beginning of which Samuel anointed David.

2986 A. M. 1010 B. C.

“And it came to pass *after* forty years,” etc., that Absalom’s conspiracy came to a head. He rallied Israel at Hebron, and David went into voluntary exile across the Jordan. In the single decisive battle which quickly followed, treason came to its just, and dismal end, and Absalom paid the penalty of his sins. (2 Sam. xv. 7-37; xvi.; xvii.; xviii. 1-32.) But the king’s grief turned the victory into mourning, until at Joab’s insistence David suppressed his sorrow and appeared before the people. His triumphant return to Jerusalem soon followed, and his clemency to his enemies went into a proverb. But there remained much bitter feeling between the two factions of Israel and Judah. It culminated about Passover in Sheba’s rebellion, which was soon put down by Joab, and before the year was out the kingdom was reorganized. (2 Sam. xviii. 33; xix., etc.)

2987 A. M. 1009 B. C.

The Kingdom apparently recovers its tone, and David begins to set his affairs in order, for the heroic days of Israel were on the wane, and a new era stood at the door.

It is proper here to allude to the cycle of Prophetic years referred to in Ezekiel i. 1 and iv. We have already discussed the matter in Study Number 10 (see page 156, opposite 3381 A. M.) in its typical form; but, as the sequence of the several years is usually typified by Ezekiel’s 390 days for “Israel,”

and 40 days for "Judah" begin at the date we have now reached, it is in order to anticipate the unrolling of the scroll at once.

The year 2986 A. M. had just witnessed the revolt of Absalom and that of Sheba, and the current one, 2987 A. M., marks only an enforced curbing of Israel's rebellious spirit, which, in 390 years, is duly punished. Israel's period is divided into 30 and 30 years. The first 30 expire in 3016 A. M., at which time Solomon begins to sin with Ashtoreth. The personal sin culminated in 3020-21 A. M. (1 Kings xi. 33.) Thus 3017 A. M. is the first of Israel's remaining 360, which run out with 3376 A. M. Judah's period of 40 years commences with the next year, 3377 A. M., (see Study Number Two, page 155,) and the first 30 fetch us to the Captivity year, 3406 A. M., (see Study Number Two, page 161-2). The 10 remaining years begin with 3406 A. M. and fetch us through 3416 A. M., which marks the beginning of the Desolation, (see Study Number Two, page 166,) and terminates the Hebrew Cycle!

It is between the years 3406 A. M. and 3416 A. M. to wit, in 3410 A. M., that Ezekiel goes through his typical siege, (see Study Number Two, pages 164-5,) and, by dating his Book of Prophecies in the "30th year," (see Ezek. i. 1,) connects with type and antitype in a most intricate manner. (See Study Number Two, page 156). We have merely outlined this matter here and with a view of illus-

ting the accuracy and minuteness with which the Chronological Inspiration of the Bible is bonded to one harmonious whole. The Period of Desolation commences with 3417 A. M., the first year of New Cycle, and its 70 years carry us forward through 3486 A. M., (the 4th of Darius Hytaspes, Zech. vii.,) and thus to 3487 A. M., at which a Sabbath and Jubilee Count begins and progresses in an orderly manner down to the "Day" of Messiah the Prince!

The Bible contains meat for all manner of men due season, and, while it requires the exercise of the keenest patience and application to appreciate such points as the foregoing, we cannot refrain from presenting the matter to such as may relish it, by means of this very sequence, we connect at once with Daniel's "times and seasons" and thus cast another net over the whole matter of Chronology as such. (See pages 315-328.)

2988 A. M. 1008 B. C.

Sabbatic year (2988 A. M. = 2989 Astr = 427 + 7) David calls Solomon, announces his intention to make him his successor, charges him to build the temple, and outlines the plan, together with the ways and means (1 Chron. xxii. 6-16).

2989 A. M. 1007 B. C.

David's 40th year, reckoning from the death of Saul and his going up to Hebron. But his 40th, reckoning from the time he was anointed by the men of Judah, does not begin until the Passover Sea-

son, *i. e.* 7th Civil month. David being old (1 King i- 1-4) Adonijah takes advantage of the opportunity to usurp the kingdom. (1 Kings i. 5-10.)

2990 A. M. 1006 B. C.

Nathan reports the matter to Bath-Sheba, who goes to David. The latter summons Zadok, Benaiah, and Nathan, and sends Solomon with them to Gihon, where they anoint him, and blow the trumpet. This disturbs Adonijah's feast, disperses its guests, and sends the usurper himself to the horns of the altar (1 Kings i. 11-53; 1 Chron. xxiii. 1.)

David, assisted by his associate Solomon, now revises the organization of the entire kingdom, filling up vacancies, and even seeking out men whose reward had been delayed for years (1 Chron. xxvi. 31; xxiv., xxv). This accomplished, he summons all Israel, its Princes and Levites, to a more ceremonious coronation of his son, and to give them his final instructions (1 Chron. xxviii. 1-8; xxiii. 2, 24-27; xxix. 1-5; xxii. 17-19). They come together at once, bring gifts, (1 Chron. xxix. 6-9,) and at the ensuing feast, he publicly charges Solomon with the kingdom (1 Chron. xxviii. 9-10) and gives him the Patterns of the Temple (verses 11-12). After which he and all the congregation bless the Lord, and worship Him (1 Chron. xxix. 10-20). The next day they sacrificed, and burnt offerings, and feasted before the Lord with gladness, and on that day they made Solomon, the son of David, king the *second* time, and anointed him to be the chief governor

justice !) and Zadok to be priest. This was David's final abdication in favor of his son, (1 Chron. xxix. 1-25,) for he soon perceived that his days were numbered, so with a few parting instructions to his son (1 Kings ii. 1-9) and a final Psalm to Israel (2 Sam. iii. 1-7) he is gathered to his rest at about the beginning of the 8th Civil month. It was a month of Sabbaths, (1st, 8th, 15th, 22d, 29th,) and the Rest that David then entered hath not yet been broken ! (1 Kings ii. 10-11 ; 1 Chron. xxix. 26-30.)

Thus Solomon sat upon the throne of David, his father, and his kingdom was established greatly (1 Kings ii. 12). Adonijah's plot to reappear upon the scene is nipped in the bud, he and Joab slain, and Abiathar sent into retirement. At the same time Shimei is sent for, and his limits closely drawn, (1 Kings ii. 13-46). Soon after this Solomon visits Bezonien, probably at Pentecost season, and God gives him wisdom in excess of all who went before him, followed after, for as the Chief Justice of a new *prime* he had prayed to be endowed with righteous discernment (2 Chron. i. 11-12). Commerce, industry and enterprise, marked his Reign of Peace from its beginning, so, as soon as he returned from his journey, he put his hand in earnest to the pursuits of a Golden Age. (2 Chron. i. 13-17.)

2991 A. M. 1005 B. C.

Solomon's 2d year of total, 1-2 of sole reign, 10th year of the cycle. Shimei returns from Gath in the New Year tide and is executed (1 Kings ii. 39-

46). The expression "many days" (1 Kings ii. 3) refers to the preceding intercalary days, which ended a "*three-year period*" on the cycle. Solomon now marries Pharaoh's daughter (1 Kings iii.), organizes his kingdom (1 Kings iv.), makes a compact with Hiram (1 Kings v.) and begins to prepare the final details for building the Temple (2 Chron. ii. 1-18).

2992 A. M. 1004 B. C.

($2 \times 2 \times 2 \times 2 \times 11 \times 17 = 2992$.) The busy hum of peace resounds throughout the land, and the preparations for the founding of the Temple are consummated. But Solomon rejected the antique Stone which Zadok proposed for a foundation to the edifice, and proved how short is mortal wisdom, after all when measured by Immortal guage!

2993 A. M. 1003 B. C.

12th year of the Cycle. The 480th from the Exodus; ($2513 \text{ A. M.} + 480 = 2993 \text{ A. M.}$); the 4th year of Solomon's total reign, the 3-4 of his sole reign. In it the Temple was FOUNDED, even on Friday the 2d day of the XI. Sacred (8th Civil) month. (2 Chron. iii. 2; 1 Kings vi. 1; verified and vindicated with full justification to St. Paul, Acts xiii. 14-22.) From here on see Chronology of the Reigns of the Kings of Israel and Judah, which table overlaps onto this one so as to effect a perfect splice. (Study Number Five, Pages 1-80.)

In discussing this matter, Mr. J. B. Dimbleby, Premier Chronologist of the British Chronological Association, remarks as follows:—

“It is proper to give the ☉ Eclipse test of 480, the years which 1 Kings vi. 1, says elapsed between the Exodus of the Israelites, and the laying of the foundation of the Temple by Solomon.

☉ 2513 was exodus year.

397 added.

☉ 2910 Saul anointed king.

“Now as the solar cycle proves that the Exodus can be placed in no other year than 2513, A. M., and also that Saul was made king in 2910 A. M.; and as several astronomical tables place Eclipse No. 1 of the Sun in the years specified, we are absolutely certain of the 30 years ending in 2993 A. M.”

That the above is correct may be proved in a simple manner, thus: Between the *end* of 2513 A. M. and the *beginning* of 2910 A. M. there are exactly 396 years. But 22 eclipse cycles at $18.0287 \pm$ years each = $396.63 \pm$ years. Therefore, it must be evident to the merest tyro that the eclipse era overlaps, and hence that a *repetition* of some eclipse or other was absolutely necessary. Now it was Eclipse No. 1, and reoccurred in January, 1879 A. D., for the 186th time since the year of Exodus, and will repeat again early in 1897 A. D. for the 187th time.

RECAPITULATION.

With the exception of the order of events from Deborah to Abimelech (the sum totals being the same) the Premier Chronologist of Great Britain

gives "the following as the Chronological order of the Book of Judges. The first column to the right is the number of years mentioned in Scripture, except where no Bible reference is given on the left. The column on the extreme right is the year of the World from Adam's Creation, which is simpler than giving the year before Christ, inasmuch as it shows an unbroken and consecutive line of history; but the true B. C. year for any of the years can be found by deducting them from 3996, which was the true year of our Lord's birth. To find the Biblical B. C. year they must be deducted from 4004. The sign ☉ represents the eclipse line of time, which is an unalterable factor and is the total eclipse of the sun. Line 1., No. 1., or the first eclipse in the chart of 18 years, the occurrence of which is regularly noted in the 'List of Astronomical Years.'

SECTION A.

				A.M.
Num. xxxiii. 3.	The Exodus on Tuesday,	15th of		
I.	Sacred month,	2513	☉	2513
Deut. i. 3.	Forty years in the Wilderness	40	MORE	2553
Joshua died aged 110,	after judging 20 years.	20	"	2573
Jud. iii. 8.	The Chusan Oppression period.	8	"	2581
Jnd. iii. 11.	Othniel delivered Israel, and forty years of rest followed.	40	"	2621
Jud. iii. 14.	Moabite Oppression by Eglon, who was slain by Ehud.	18	"	2639
Jud. iii. 30.	Eighty years of rest.	80	"	2719
Jud. iv. 3.	Canaanite Oppression. Deborah and Barak deliverers at its termination.	20	"	2739
Jud. v. 31.	Forty years of rest.	40	"	2779
Jud. vi. 1.	Midian Oppression.	7	"	2786
<i>Forward</i>				273

Bronghi forward . 273

Jud. ix. 22. Gideon, (Jerubbaal) delivers (Jud. vi. 7-40; vii., viii., ix.) and Abimelech usurps.	3	MORE	2789
Jud. x. 2. Tola was judge.	23	"	2812
Jud. x. 3. Jair was judge (Samson 20 years.)	22	"	2834
Jud. x. 8. Amorite Oppression; end of 300 years in 2852* (Jud. xi. 26.)	18	"	2852
Jud. xii. 7. Jephthah a judge in North-east. (Eli in S. W.) See sec. B.	6	"	2858
Jud. xii. 9. Ibzan a judge in North-east.	7	"	2865
Jud. xii. 11. Elon " " (Eli in S. W.) See sec. C.	10	"	2875
Jud. xii. 14. Abdon a judge in North-east. (Eli in S. W.) See secs. B, C.	8	"	2883
Eli judge in South-west; his last 7 years. See secs. B, C, E. (overlap.)	7	"	2890
Samuel succeeded Eli in 2890, and after ruling his first 20 years, anointed Saul king in 2910. Secs. B, C, E.	20	"	⊙2910
Acts xiii. 21. Saul died in 2950, having reigned 40 years, during which Samuel was priest 38 years, as he died about 2 years before Saul. See secs. B, C, E.	40	"	2950
Sam. v. 4. David succeeded Saul in 2950 and reigned 40 years.	40	"	2990
Kings vi. 1. Solomon succeeded David in 2990 and after reigning three years, laid the foundation of the Temple in his fourth.	3	"	2993
Total of years	480		2993

" Thus from the Exodus in 2513, to the Foundation of Solomon's Temple in 2993, are the 480 years mentioned in 1 Kings vi. 1. 'In the 480th year after the Children of Israel were come out of Egypt, in the fourth year of Solomon, the House of the Lord began to be built.' That the years 2513 and 2993

* The conquest of Heshbon was in 2552, the year before entering the Promised Land, therefore the 300 years ends with 2852. See Numbers xxi. 25 and 32.

are correct, we have a host of proofs, but the Solar Cycle, which is astronomical time, determined also by eclipses and transits, sets the question at rest. Table I (Study Number Six, page 72) of the Ancient Hebrew Solar Cycle gives Tuesday, 15th of 1st Sacred (7th Civil) month for the Exodus, and Friday, 2d of 8th Civil month, 2993, (*also Table I,*) for laying the Foundation of the Temple. We cannot alter these dates without displacing the orbs of the solar system.

SECTION B.

	A. M. 2850 Eli began to rule.	
1 Sam. iv. 18.	40 Eli ruled 40 years	
	2890 Eli died.	Sections. A, C, E
Sam. I vii. 2.	20 Ark at Kirjath and Samuel judge.	
" vii. 13.	2910 Philistines subdued and Saul made king.	"
Acts xiii. 21.	40 Saul reigned, and Samuel judge 38.	
	2950 David succeeded.	"
2 Sam. v. 4.	40 David's reign.	
	2990 Solomon King.	"
1 Kings vi. 1.	3 His 3d year ended.	"
	2993 4th year, Temple begun.	

"We are certain that the Temple of Solomon was Dedicated in the year 3000 A. M., because the days and dates do not accord with the form of any

ther year than Table *d*. See Dedication of Solomon's Temple in the 1st month, called VII. Sacred of that year, as shown in Study Number Five, pages 2-27. We are told that the building was finished in 4 years (1 Kings vi. 38), therefore, to find the year when Eli began to rule, and thereby complete the reach in Section A., we have only to tabulate the available references.

"As Eli lived 98 years (1 Sam. iv. 15), and ruled 40 (verse 18), he was 58 when made a Judge, and could be born in 2792.

"We shall, by continuing to use the A. M. year, see how all these facts are consecutively worked out by other Sections, and find, as he died in 2890, that his last 7 were.

SECTION C.		Sections.
2834 Death of Jair.		A.
16 of the 18 Amorite Opp.		
—— and Samson judge.		
2850 Eli made judge.		B.
2 Last 2 of Oppression.		B.
2852 Jephthah N. E. judge.		A.
38 Remainder of Eli's 40.		
2890 Samuel after Eli.		A, B, E.
20 Samuel's first 20 years.		
2910 Saul anointed king.		A, B, C.
Acts xiii. 21. 40 Saul's 40; Samuel		
died in 38th yr.		A, B, C.
(Forward) 2950 David succeeded.		A, B, C.

		Sections.
(<i>Bro't for'd</i>)	2950 David succeeded.	A, B, C.
2 Sam. v. 4.	40 David's reign.	
	<hr/> 2990 Solomon succeeded.	A, B.
1 Kings vi. 1.	3 Solomon ended his first 3 years.	
	<hr/> 2993 Solomon began his 4th year, Temple founded.	

"Samuel was born at the end of the intercalary year 2852, (see Table *f*.) and died aged 96.

SECTION D.

2834 Death of Jair. See Section A.

20 Samson's 20 years "in the days of the Philistines."

2854 Eli succeeded Samson, but, as intimated by Usher, as a civil judge, only, at first. Note that Jud. xvi. 31 is *not* another 20!

"Usher places the commencement of Samson's rule in 2843, but in that case there was no Chief Judge in Israel after the death of Jair, in 2834, (up to which period the line of chief rulers was complete,) to 2850, when Eli began to take authority. It is evident from Judges xv. 20, that Samson's twenty years were during the Philistine domination, which rose with that of the Ammonites when Jair died. It was a fitting period for a man of Samson's powers to annoy the alien rulers.

SECTION E.

Line of time without North-east Judges.

Judges x. 3.	2834	Death of Jair	A, C, D.
	16	of the 18 Amorite Opp. and Samson judge.	
	2850	Eli's rule began.	B, C.
Sam. iv. 18.	40	He ruled 40 years.	B, C.
	2890	Samuel succeeded.	B, C.
	20	Ruled his first 20.	
	2910	Anointed Saul.	A, B, C.
Acts xiii. 21.	40	Saul reigned 40, dying 2 years after Sam'l.	A, B, C.
	2950	David succeeds Saul.	
Sam. vi. 1.	40	David's reign.	
	2990	Solomon succeeded.	
		Counts as 1 through- out.	
	3	Added to reach.	
	2993	Solomon's 4th year."	

SECTION F.

RECORD BY LOG-BOOKS.

The Book of Exodus	2513½	to	2553½	A. M.	40	years
" " " Joshua	2553½	"	2573½	"	20	"
" " " Judges	2573½	"	2890	"	316½	"
st " " Sam'l.	2890	"	2950	"	60	"
d " " "	2950	"	2987	"	37	"
st " " Kings as far as chap. vi. 1	2987	to	2993½	"	6½	"
Total	2513½	"	2993½	"	480	years

GENERAL SUMMARY OF THE TRUE CHRONOLOGY.

Finally from Adam to the Flood was 1656 years (Gen. v.), for the detailed Chronology of which see Study Number Six, pages 7-24.

And from the Flood to the death of Terah was 427 years (Gen. xi. xii. 4; Acts vii. 4), for the detailed Chronology of which see Study Number Six, pages 25-42.

And from the death of Terah to the Exodus was 430 years (Exod xii. 41; Num. xxxiii. 3), for the detailed Chronology of which see Study Number Six, pages 45-49, and Study Number Five, pages 81-156.

And from the Exodus to the Founding of Solomon's Temple was 480 years (2 Chron. iii. 2; 1 Kings vi. 1), as set forth in this present Study, pages 23-202.

And the total as above is 2993 years, 7 months, and 2 days, even from Sunday, the 1st day of the 1st Civil month of the year 0 A. M., to Friday, the 2d day of the 8th Civil month of the year 2993 A. M., which was in Solomon's 4th year.

[Now the Temple was Dedicated in the 11th year of Solomon's reign, in the 7th year of the building, which was the year 3000 A. M., or 996 B. C. (1 Kings vi. 37-38; vii., viii., 2 Chron. vii.) and in it the stone which the builders had refused—even Bethel "the House of God"—became the Head-stone of the finished human effort!]

But the Period of the Kings of Israel and Judah

vers 507 years and splices onto our present table the 4th year of Solomon.

Its detailed Chronology will be found in Study Number Five, pages 1-80, and Study Number Two, pages 141-200.

This brings us down *to* the year 3445 A. M., or years into the Period of the "Desolation of the Land," and leaves us the interesting number 2555 years! (365×7 ! See Study Number Two!) yet to be considered. ($6000 - 3445 = 2555$.)

The table upon page 172, Study Number Two, will be seen to end with the year 3444 A. M. It was a Jubilee year; the 18th. This is proved by applying the rule found on page 154, Study Number Five, $3444 - 2561 = 883$; $883 \div 49 = 18 + 1$,) Q. E. D.

Again: From 3444 A. M. to 5894 A. M. are 2450 years, *i. e.* 50×49 . Hence 5894 A. M. is also a Jubilee, and the 68th from 2561. Thus $5894 - 2561 = 3333 = (8 \times 49) + 1$.

Therefore, from the Exodus (2513 A. M.) to 5894 A. M., which is our own 1895-6 A. D., it is 1 more Jubilee, which brings us to the 69th Jubilee.

Now our preliminary discussion of "the times and seasons of Daniel," as set forth in this current Study, (pages 315-327,) is our guarantee that, with God's help and man's patience, we can also set this remaining block of seven *Solar* "Times," (2555 years) in order. Aye, and by virtue of having been permitted to unseal the final vision of Daniel (page 324) we can stretch the calendar prospectively through *to* the

year 6001 A. M. and so cover the first six "days," of a full week of the Days of God, which are 1000 years apiece! ($3406 + 2520 + 30 + 45 = 6001$ A. M.)

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," ($3406 + 1260 + 1335 = 6001$ A. M., Dan. xii. 12) for having seen the first he may see the last of that blessed 7th thousand days! (6001-7001 A. M.) which is

THE MILLENNIUM.



THE RIDDLE OF HISTORY.

PART II.

BIBLICO-LITERARY EXCURSUS.

Signs in the Heavens.

The New Star in the East.

The Nature of the Midnight Cry.

Chronology and the Advent.

Daniel's Last Vision Interpreted.

The Columbian Eclipse.

A National Responsibility.

Nov. 4th, and Daniel's 2,300 days.

“ And there shall be signs in the Sun, and in the Moon, and in the Stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.”

S. Luke xxi. 25-26.

BIBLICO-LITERARY EXCURSUS.

SIGNS IN THE HEAVENS.

DURING the springtide of the current year (1892) will be remembered that the heavens contained several notable conjunctions and stellar configurations, which (together with the recurrence of unusually brilliant displays of the northern light, and other of sun spots and coincident phenomena) verified our general forecast as set forth in the Second series of the Frank Leslie Articles.* From among the numerous "interviews" which were begotten of this concert of Celestial events we select a few from the February papers and digest them here, not merely in order to recall the events themselves but more particularly to serve as an Introduction to the full text of a Lecture delivered during that season at Music Hall in Boston.

Many assertions made in the Second Series of the Leslie articles ("The Coming Crisis") seemed to indicate our belief in Astrological indications as such, *i. e.* without any qualification. It was to correct a possible misapprehension in these premises that the following interview was granted to a representative of the *New Haven News*, on the 1st of February.

* See Study Number Seven, pages 179-223.

"Your last series of articles in *Frank Leslie's Illustrated Weekly*, Professor, seem to have had rather of an Astrological leaning," said the *New* man. "Do you believe in Astrology?"

"In a proper sense, yes, or else I would have to reject the story of the Magi and much else in the Bible. Daniel, for instance, was a finished Astrologist; so was Joseph."

"If such is the case, you certainly ought to see something important in the configuration of the heavens this year which you make out to be such an important one."

"And I do; the heavens are full of 'signs,' and they will succeed each other to the very end of the century. You can see a beautiful and most significant sign any night by looking in the west an hour after sundown—the present conjunction of Jupiter and Venus*—I believe it is one of the signs of the approaching Advent."

A RARE PHENOMENON.

"But have not similar conjunctions often occurred before?"

"Yes and no. As a phenomenon, such a *close* conjunction in such a significant section of the Zodiac is certainly a rarity. Those of Jupiter and Venus, however, have been more frequent than any others. Since the days of Luther some 21 such planetary groupings within a very limited area of the heavens, have occurred. The most remarkable of

* The reader will bear in mind the date Feb. 1st to 6th, 1892.

were in Luther's own lifetime (1507, 1511, 1524 and 1544 A. D.), when Mars and Saturn, and once Mercury, were also within noticeable proximity.

"There is no exception to the fact that these events have always synchronized with terrestrial matters of historical importance, and I believe they always will. They were originally set in the sky for signs and seasons, and have been true to their mission ever since the days of Adam. But understand me here: while we cannot predict in advance what they signify, we can almost always look back and point out what they synchronized with.*

"For instance:—The earliest record we possess of occurrence of this kind is of Chinese origin. It related that a conjunction of Mars, Jupiter, Saturn and Mercury, in the constellation of Shi, was assumed as an epoch by the Emperor Chuenhio, and has been found by M. M. Desvignoles and Kirch that such a conjunction actually did take place on February 28, 2446 B. C.,† between 10 and 18 degrees Pisces.

* It is one thing to believe in the accuracy of a chronometer, it is quite another to consider it as the "governor" of Time! Thus I believe in the agreement of the Celestial phenomena with mundane events, but I do not accord to them the ruling dominance over these events, nor do I believe that dabsters at mysterious thresholds can interpret them, *even after the events!*—to say nothing of their inability to find their meaning in advance! I worship the *Creator* of the universe, and believe that it harmonizes with His plan, date by date, but I look only at *ex post facto* interpretation as reliable in these premises.

† $2446-8 = 2438$ B. C. True Chronology, $3996 - 2438 = 1558$ A. M. v. Study Number Six, page 20.

“This year, upon the true Chronology, was 155 A. M., or the year Shem was born. The Moon also came into the group, and all of its elements were within an arc of 12 degrees. I believe that the Chinese era dates from Shem, (Shi) who was the son of Fohi or their Noah.

“Take another instance:—At the autumnal equinox of 1186 A. D., Mercury, Venus, Mars, Jupiter and Saturn were in conjunction between the wheat-ear of Virgo, and Libra. The Waldensian persecution was just then at its height. This was the real beginning of the Reformation. Their persecution began in 1179 A. D. Thence a Lunar ‘year of years’ forward (354 years) brings us to 1533, and finds Luther with the ‘Little Book’ unsealed. His Bible translated was published the next year (1534 A. D.), and thence, forward a Solar ‘year of years, (365 years,) brings us to 1899 A. D.

THE STAR OF BETHLEHEM.

“The important thing in all of these conjunctions is the place, *i. e.* the celestial locality where they occur. These were anciently called the Houses, but are now the Signs of the Zodiac. For instance, a conjunction in the constellation of Pisces is a forerunner of Spring, and has always been looked upon as a premonition rather than a harbinger of events to follow. The disrepute of Astrology has arisen out of a misunderstanding. The school presided over by Daniel never pretended to tell ‘fortunes’ or to cast ‘horoscopes,’ but I am satisfied

that it could read tendencies as readily as 'phrenologists or graphologists do.'

"The present conjunction of Venus and Jupiter takes place in Right Ascension 23h. 27 $\frac{1}{2}$ m., or nearly at the equinoctial point; it occurs in the constellation of Aquarius, where it overlaps the original constellation of Pisces, in fact, peculiarly in both by this very overlap. It will be on a meridian passing through the constellations of Cassiopea, Andromeda, Cepheus and Pegasus in the North, and Phoenix in the South, all of them significant in fable and of deep Biblical import in such an Astrological sense as Daniel and Joseph understood, but which now is practically a lost science.

"Take for instance Cassiopea: many of us are expecting the reappearance of the so-called Star of Bethlehem in this constellation or on its colure. It is the most splendid celestial body ever recorded, and may now shine forth at any moment. It was seen by Loviticus in 945 A. D., again by Jean in 1264 A. D., and finally by Tycho Brahe in 1572 A. D. It is believed to reappear in alternate periods of about 308 and 319 years, and consequently may be looked for from now on.* When it begins to shine, it will become brighter than Jupiter in the course of a few weeks. Tycho Brahe was one of the most eminent astronomers of his day, and he

* The true period seems to have been lost, and until the star reappears we can only form conjectures in the premises. See Study Number Two, page 115.

describes the last appearance of this star as very sudden. He says that on returning home on the evening of November 11th, 1572, he was surprised to find a group of country people gazing at a star which he was sure did not exist half an hour previously. It was then as bright as Sirius, which is the largest star in the heavens, and could be seen during the day. It continued to increase in brightness until it surpassed the planet Jupiter. Its brilliancy did not diminish until December, and so continued until March, 1574, when it wholly disappeared. As it had no sensible parallax, it must have been far more distant than Neptune; its light was at first white, decreased to yellow, became ruddy and finally a livid white.

SIGNIFICANT OF CHANGE.

“Its reappearance may be looked for on the meridian belt marked by the present conjunction of Jupiter and Venus, and it is this in particular that makes the conjunction significant—in fact, it is a real ‘sign in the heavens’ to such as can accept it, because it occurs in the last Hour into which astronomers have divided the heavens from time immemorial. Mercury, significant of ‘Change,’ comes appropriately to the same colure about a month later, and who shall predict what Spring will witness?”*

*It is needless to give any summary of the notable events which have intervened between last Spring and the revolution of the year, (Autumnal Equinox,) for we are confident that our readers have followed them quite as closely as ourselves. (Heb. x. 37!)

“But do you believe, Professor, that this is the original Star of Bethlehem, *i. e.* this variable star in Cassiopea?”

“No. This star received its name in modern times, and its periods do not warrant that belief. They reverse, however, so as to mark the year in which Omar captured Jerusalem, 637 A. D. My own belief as to the real Star of Bethlehem is that it was an extraordinary and phenomenal body—a light that moved and went before the Magi. But these Wise Men were forewarned to look for it by other Astrological facts which preceded its appearance.”

“In what way?”

“Well, it is somewhat of a story. Briefly, the event that first placed them on their watch was a conjunction of the planets Jupiter and Saturn. Kepler believed that this conjunction itself—similar to the one now drawing to a focus—was the very “star” of Bethlehem so-called. He calculated that Jupiter and Saturn came into conjunction three times in the year 747, A.U.C., and that in the last half of this same constellation, Pisces! He accordingly placed the birth of the Saviour in 748, A.U.C. Ideler, pursuing Kepler’s calculations, verified them, and later Encke furnished us with the following data to determine these three remarkable conjunctions. The first took place on the 29th of May in 21 degrees Pisces, when the planets were visible in the East before sunrise and Jupiter and Saturn were only a degree apart; the second, on October 1, in 18

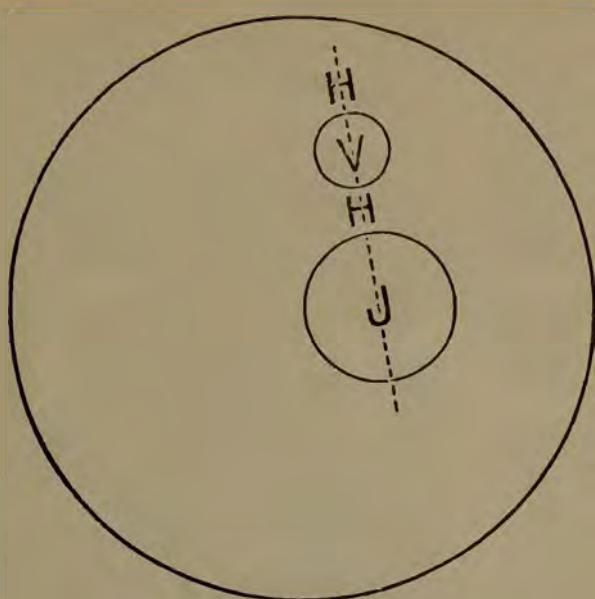
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CHRIST AND HIS BRIDE.

"You see then," continued the Professor, "that we have the ablest astronomers involved in legitimate speculations concerning just such a conjunction as is now about to recur in plain sight and in the same sign and constellation (by overlap); so the sneer of ridicule that ignorance always launches at anything serious is disarmed beforehand. However, that is neither here nor there; the present conjunction of Jupiter and Venus is as far more significant than that of Jupiter and Saturn at the Nativity as the Second Advent will be more momentous than the First.

"As I read the matter Astrologically, the present conjunction is in the "Sign" of Marriage—the Planets may stand for Christ and His Bride, the conjunction or marriage appropriately occurs in the old constellation of Spring, and all Adventists believe that the Signs of Spring are patent all about us. You newspaper people call them the signs of the times, and find plenty to keep your columns newly loaded every day—they are all predicted in the Bible; you can find suggestions for your very display lines there if you look sharp.

"But to return to the conjunction of Jupiter and Venus:—On the 6th of February, at about 10 o'clock P. M., these planets will come to within less than a degree of each other, almost touching. The astron-



omers of Australia will obtain a magnificent view of this spectacle. Venus will be just above Jupiter, with a small strip of heaven between them. And now let me point out a very startling 'coincidence'—for so I presume you will call it. You probably remember that last Spring* I called attention to the fact that the Jewish year, then beginning and now ending, is the 5651st on their calendar, and is represented by the Hebrew letters H. V. H. A., which I pointed out "*suggested*" H. V. H. J. (A being 1 and J being 10.) Now these letters read backward, as the Hebrews do, spell out the Word Jehovah! So also does this conjunction write this very Name upon the vault of Heaven, for, reading the *acrostic* of the "Sign" upwards, we have Jupiter, Heaven, Venus, Heaven, or J. H. V. H., and reading it downwards, by its Hebrew numerical suggestion, we have 5651, the number of the very year now dying!"

* See Study Number Seven, page 20.

A VERY CRITICAL YEAR.

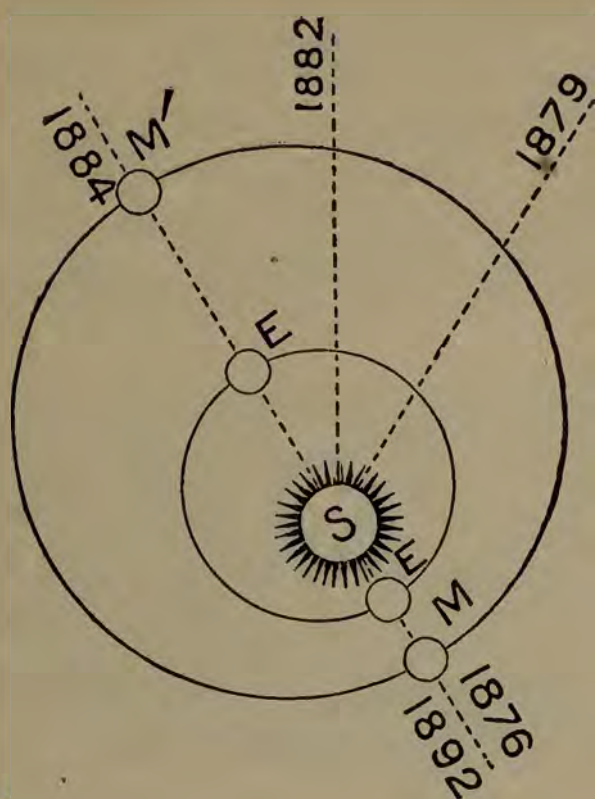
"But you don't attach any significance to this, do you?"

"Of course I do. Everything is significant to the watchers; I have a friend who reads, and reads accurately, a correspondence to the current spirit of the times in the wings of a butterfly, or a blade of grass—all things now portend 'Change.' Do you suppose that the activity of Nature is not reflected through her own realm, or that Mind fails to mould everything in its own sphere? You may rest assured that those skilled in the art of reading between the lines (of everything), find harmony where some of us least expect it."

"Do you think that the great conflict among nations will break out this year?"

"That is hard to say with any authority. I think that it must come soon; moreover, the year 1892 has been the year looked forward to by most European nations as the one by which their reorganizations and armaments must be completed—the year is here, and Russia, the great disturber of the nations, is already announced as prepared. I think that 1892 is to be a very critical year, and that Mars, in whose month (Janus) we are now talking, will have much to record. As far as my best judgment goes, I think this year will mark the beginning of The End, no matter how prolonged."*

* Aside from foreign military movements of the rumor quality, our own experience has been unique during the past year. It is safe



“Do you read this also in the stars?”

“I read nothing but suggestions. Don’t imagine that I set up for an Astrologer in the current acceptance of the term. I do not believe in ‘Judicial Astrology.’ Nothing that I might fancy I perceived would influence my judgment or control my acts. I will say this, however, that *when* the rumors of war of the past decade break out into FACTS, the very heavens will agree. This is preëminently a year of Mars. The planet will be within reach of our telescopes throughout the year. It and the Earth will

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In concluding this interview, Prof. Totten said:—"I am after the truth in this discussion; I ask no quarter and I give none, because I no more want to be wronged myself than I care to lead my neighbor astray. I am merely a searcher for the truth and will investigate anything. When I have formed my own judgment it is the best I can do in the premises."

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A few days later the matter was again broached in another paper, for the subject was of general interest. The result was an interview, of which the following is the gist.

Concerning the coming conjunction of Venus and Jupiter, Lieut. Totten was asked to-day why he attached so much significance to it, since it had occurred before. In reply he said:

"It is a rare occurrence instead of a frequent one. It always coincides with notable events. These planets are for signs and seasons. They never fail to mark them. Some 21 have occurred since Luther's time. I will refer only to the last. On July 20 and 21, 1859, there was a conjunction of

Jupiter and Venus which closely resembled the coming one. Now this conjunction followed the regular law and preceded historic events of the utmost moment. They give warning to the watchers exactly as the conjunction which preceded the nativity by several years warned the Magi of coming events.

“The conjunction of 1859 of course preceded the year 1860. Let us see what occurred in 1860 and whereabouts. It is perhaps needless to mention the American war, an unparalleled strife. But the world was in the throes of war at the same time, for all the world has hitherto revolved about Rome. It was in 1860 that Victor Emmanuel led the insurrection in the papal states, September 8. The Sardinians entered, September 11. Defeat of the papal troops at Castel Fidardo, September 18. Taking Arcona, September 17–29. Victor Emmanuel took command of the army and entered the kingdom of Naples, October 15. Garibaldi defeated the Neapolitans at Volturmo and greeted Victor Emmanuel as King of Italy, October 26. He entered Naples as king on November 7. This campaign was as short as the Franco-Prussian war.

“In the far East affairs were likewise significant in religion. The massacre of the Christians by the Druses was from May 29 to July 1. The Mohammedans massacred the Christians at Damascus—3,300 slain July 9. English and French governments interfered in August; four thousand French soldiers

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“Note now that these September dates, both in Moslem lands and in Italy, struck together. Note however, a more significant fact: From the Mohammedan capture of Jerusalem, A. D. 637, to the Syrian massacre, followed by European intervention, and to Victor Emmanuel’s success in the Western hierarchy, are exactly 1260 lunar years ($= 1222.5$ Solar ones; $637 + 1222\frac{1}{2} = 1859\frac{1}{2}$ A. D.).

The next seven years were loaded with religious dates of vital diplomatic import and ended with the 1335th solar year from Justianian. All know the events of the succeeding years, for the decade closed in 1870, or 1260 years from the celebrated decree of the Emperor Phocas, and the temporal power of the pope was, at least for a little season, over.”

“Take again one more illustration, a brief one. I have no time for more. I believe the Advent season actually dates from 1828. This was exactly 2,520 years from Israel’s captivity.* I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three-score years and ten to at least the lunar beginning of the climax, be that what it may, and be the crisis how long soever. Now Miller’s day comes in between. Historians will

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ever forget those days of excitement. Venus and Saturn came into conjunction in the same field of the telescope on December 19, 1845, and marked another of those coincidences which never fail."

"When do you expect the end of the world, Lieutenant?"

"My answer to that is, the world endureth forever. I have never put my mind at work to solve so outrageous a problem. The end of the Age is a different thing. My belief is that *it* ends with the generation now living. The Saviour's advent is imminent at any minute."

THE BOSTON LECTURE.

Soon after the publication of the foregoing, and closely following the issue of Studies Numbers Five, Six and Seven, the writer fulfilled an engagement to lecture upon Advent matters at Music Hall, Boston, and there was *Providentially* set for him a topic that was closely in touch with the times, as well as in harmony with our present Studies.

Not the least remarkable feature in the train of circumstances, leading up to its preparation and delivery, was the date of the latter, which, although entirely in the hands of the Boston committee, was fixed by them for the 20th of March—the *very* date, as will be perceived, of the astonishing event discussed—one that, practically speaking, will never have an anniversary, and that certainly was not the repetition of a similar event in the past of man's story!

As it was far beyond the ability of the average reporter to digest the matter presented in such a way as to convey the lecturer's meaning to the public, the significance of what we treated was entirely lost, and the public press is to this day referring to Professor Totten's "new Star in the East *that failed to materialize!*" and otherwise ridiculing the matter, whereas had they taken due diligence to secure the truth they would have found it just where he did—in their almanacs for 1892, and in the heavens according to the facts!

The opportunity itself was of considerable importance in the annals of the Our Race effort, as it drew an audience of some 3500, among whom were quite a number of the clergy and prominent men of the city, and from the reception of the Lecture itself it is certain that our cause made many friends. Indeed, it found many already prepared to welcome any earnest effort in behalf of Truth, and nothing demonstrated this better than the applause that greeted the Rev. Dr. Gray's introduction, which closed with the following:—

"I want to bear my testimony that I stand where Lieutenant Totten stands with regard to the Bible believing not that it *contains* the Word of God, but that it *is* the *Word* of God, and I am looking and longing for the appearance of the coming King."

The Music Hall lecture was as follows:—

A NEW STAR IN THE EAST.

It is admitted, that "For many centuries before

ist, so far as we have any ancient uninspired history, the myth of Atys and Cybele, the sun-god and moon-goddess, respectively, to Phrygia, had enjoyed continued existence.

Briefly the myth ran thus:—

Atys (1) made a voyage in a ship;

(2) He was nailed to a tree, and represented by a lamb;

(3) He was three days and three nights in the grave;

(4) He arose again from the dead at the Vernal Equinox, and

(5) He was both the seed of the woman, Cybele, and her Bridegroom.

So, too, Indra—the sun-god of Thibet—was actually depicted as nailed to a cross and having five hands.” And we could cite indefinitely such parallels; they swarm in the classics and traditions of all ancient peoples, and are not only pre-Christian but even pre-Mosaic.

But what of it? There are certainly two sides to every question, and while admitting the facts, we by no means have to follow the disbeliever in his disbelief.

The infidel refuses to believe the events detailed in the Gospels, on the ground that Christ and the twelve Apostles are a mere figure of the Sun in his passage through the twelve Signs of the Zodiac. He consistently accounts for this by alleging that Christianity is a copy, a mere transcript of the

sufferings of Atys, Osiris, Bacchus, Orpheus, Indra
et hoc genus omne.

There is but *one* reply to this, the answer Saint Paul, and it *crushes* the argument in the heat to wit:—

The *resurrection* of Jesus Christ, according to the Scriptures, is a literal *fact* and *fulfils* these very myths, while without this fact, they would forever have remained mere fables; moreover, the resurrection of no one else is yet a fact, nor can it ever become one until He who *alone hath had IMMORTALITY as a gift from the Father*, returns to confer it upon them that are His, be they among the living, or asleep.

Moreover, if the dead rise not man's future is a vacuum; for it is written that "the dead know nothing at all"—"are as though they had never been"—"that all their thoughts perish"—that a flesh goeth unto one and the same place—to the "*dust*" from whence it came—that we brought *nothing* into the world and certainly we can take nothing out—not even our *own identity*!

This is strictly orthodox, from the Book, and naught else is orthodox. Behold I tell to you a serious thing and it is plainly written on the face of the Scriptures—there is One *only* that hath Immortality—he hath given it unto his Son, who reserves it to confer the gift upon them only that are his at his Coming, unto which promise our twelve tribes instantly serving God day and night, hope to come

for which hope-sake, men and brethren, I now stand before you.

But how, after all, shall we account for the origin of these myths?

THE MYTHS.

We have two alternatives. The first one is that Paganism was a prophecy of Christ; an evolution, the Theosophist would say—first the thought, then the philosophy, and finally the fact!

This preposterous proposition is one that every Christian must perforce reject. It is a case of figs gathered from thistles; therefore, a forgery! The fruits of Paganism are its all-sufficient condemnation; and, I speak to the wise and to the earnest of our race and countrymen—the fruits of any tree indigenous to this Western soil, and which has been watered by the blood spilt in the cause of Anglo-Saxon liberty, is also ashes at the core, and, in my opinion, its very trunk encumbereth the ground! It should be hedged in by strong legal barriers lest its seeds possess the fields, and its harvests fill the barn!—*verbum sap!*

The other alternative is that the myths are the inverted copies of some very ancient *inspired* prophecies of Christ.

The fact is, it can be proved, and has been to the satisfaction of the willing and the wise; that the Word of Truth is all in all; its measure, number and weight are universal; and that particularly in the configuration of the constellations of the Zodiac,

and the passage of the sun and planets through them, we have the very first and most perfect Bible known to men—the one that preceded the Mosaic Scriptures and was the handbook of such men as Enoch!

The true religion came out of Eden, and the myths sprang from it by means of human rebellion. They retain the form without the spirit, although often in their last analysis they corroborate the truth, and even prophesy the future.

I have a case in point to offer for your consideration this afternoon.

One year ago I had occasion to lecture in the City of Churches, upon the "Infinite Accuracy of Prophecy." * I chose a text out of an odd book—the IVth of Esdras. It is not enumerated as canonical—nevertheless, as in my own studies it had been shown to me that there is "nothing common or unclean," and that even the myths have method in their madness, I was moved to the selection, nothing loth, for with it, even to the "self-same day," I was able to verify former and numerous other calculations, by the solution of that riddle.

To-day I shall take a parallel text by selecting a topic from an even older and odder volume—to wit: the Vedas.

As an apology for founding what I have to say thereon, I shall merely refer to the Saviour's statement:—

* For full text of this Lecture see Study Number Seven.

it could read tendencies as readily as 'phrenologists or graphologists do.'

'The present conjunction of Venus and Jupiter takes place in Right Ascension 23h. 27 $\frac{1}{2}$ m., or nearly at the equinoctial point; it occurs in the constellation of Aquarius, where it overlaps the original constellation of Pisces, in fact, peculiarly in this by this very overlap. It will be on a meridian passing through the constellations of Cassiopea, Andromeda, Cepheus and Pegasus in the North, and Phœnix in the South, all of them significant in the Bible and of deep Biblical import in such an Astrological sense as Daniel and Joseph understood, but which now is practically a lost science.

'Take for instance Cassiopea: many of us are expecting the reappearance of the so-called Star of Bethlehem in this constellation or on its colure. It is the most splendid celestial body ever recorded, and may now shine forth at any moment. It was seen by Loviticus in 945 A. D., again by Jean in 1544 A. D., and finally by Tycho Brahe in 1572 A. D. It is believed to reappear in alternate periods of about 308 and 319 years, and consequently may be looked for from now on.* When it begins to appear, it will become brighter than Jupiter in the course of a few weeks. Tycho Brahe was one of the most eminent astronomers of his day, and he

The true period seems to have been lost, and until the star reappears we can only form conjectures in the premises. See Study Number Two, page 115.

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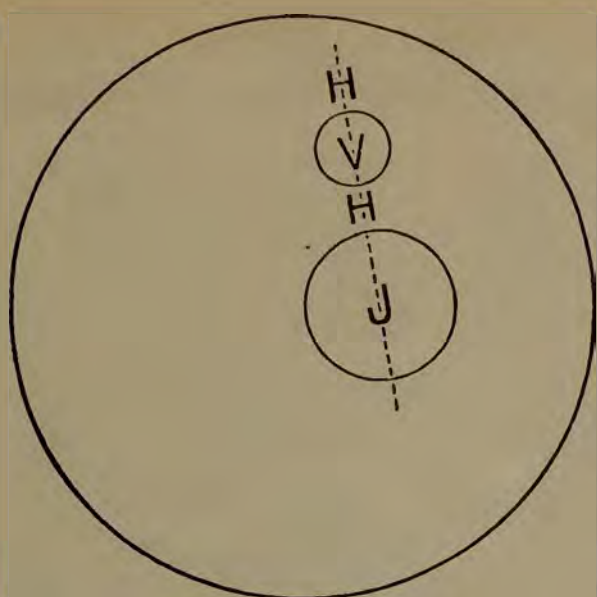
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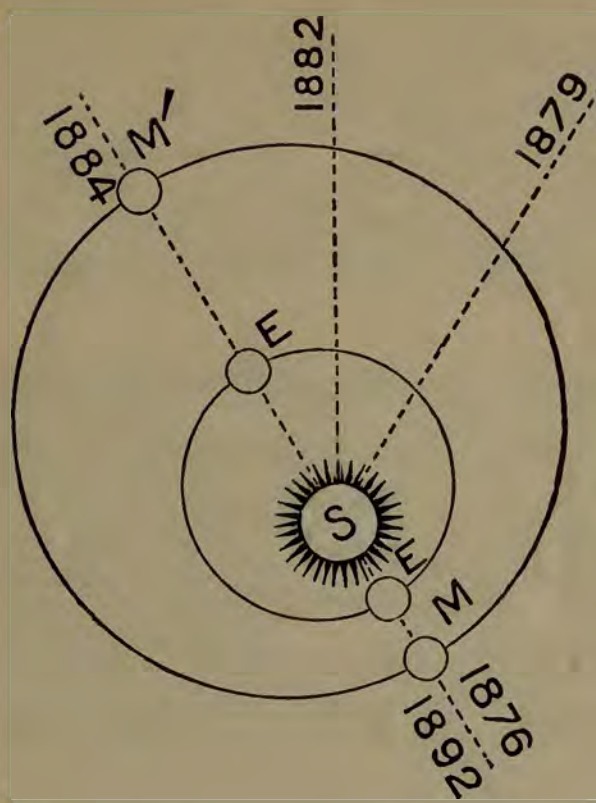
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"When do you expect the end of the world, Lieu-
tant?"

"My answer to that is, the world endureth for-
r. I have never put my mind at work to solve
outrageous a problem. The end of the Age is a
erent thing. My belief is that *it* ends with the
neration now living. The Saviour's advent is im-
nent at any minute."

THE BOSTON LECTURE.

Soon after the publication of the foregoing, and
sely following the issue of Studies Numbers Five,
and Seven, the writer fulfilled an engagement to
ure upon Advent matters at Music Hall, Boston,
there was *Providentially* set for him a topic that
s closely in touch with the times, as well as in
mony with our present Studies.

Not the least remarkable feature in the train of
umstances, leading up to its preparation and
very, was the date of the latter, which, although
entirely in the hands of the Boston committee,
s fixed by them for the 20th of March—the *very*
e, as will be perceived, of the astonishing event
cussed—one that, practically speaking, will never
e an anniversary, and that certainly was not the
etition of a similar event in the past of man's
ory!

As it was far beyond the ability of the average reporter to digest the matter presented in such a way as to convey the lecturer's meaning to the public, the significance of what we treated was entirely lost, and the public press is to this day referring to Professor Totten's "new Star in the East *that failed to materialize!*" and otherwise ridiculing the matter, whereas had they taken due diligence to secure the truth they would have found it just where he did—in their almanacs for 1892, and in the heavens according to the facts!

The opportunity itself was of considerable importance in the annals of the Our Race effort, as it drew an audience of some 3500, among whom were quite a number of the clergy and prominent men of the city, and from the reception of the Lecture itself it is certain that our cause made many friends. Indeed, it found many already prepared to welcome any earnest effort in behalf of Truth, and nothing demonstrated this better than the applause that greeted the Rev. Dr. Gray's introduction, which closed with the following:—

"I want to bear my testimony that I stand where Lieutenant Totten stands with regard to the Bible believing not that it *contains* the Word of God, but that it *is* the *Word* of God, and I am looking and longing for the appearance of the coming King."

The Music Hall lecture was as follows:—

A NEW STAR IN THE EAST.

It is admitted, that "For many centuries before

ist, so far as we have any ancient uninspired history, the myth of Atys and Cybele, the sun-god and sun-goddess, respectively, to Phrygia, had enjoyed continued existence.

Briefly the myth ran thus:—

- Atys (1) made a voyage in a ship ;
- (2) He was nailed to a tree, and represented by a lamb ;
- (3) He was three days and three nights in the grave ;
- (4) He arose again from the dead at the Vernal Equinox, and
- (5) He was both the seed of the woman, Cybele, and her Bridegroom.

So, too, Indra—the sun-god of Thibet—was actually depicted as nailed to a cross and having five wounds.” And we could cite indefinitely such parallels ; they swarm in the classics and traditions of all ancient peoples, and are not only pre-Christian but even pre-Mosaic.

But what of it ? There are certainly two sides to every question, and while admitting the facts, we by no means have to follow the disbeliever in his disbelief.

The infidel refuses to believe the events detailed in the Gospels, on the ground that Christ and the twelve Apostles are a mere figure of the Sun in his passage through the twelve Signs of the Zodiac. He consistently accounts for this by alleging that Christianity is a copy, a mere transcript of the

sufferings of Atys, Osiris, Bacchus, Orpheus, Indra
et hoc genus omne.

There is but *one* reply to this, the answer of Saint Paul, and it *crushes* the argument in the heart to wit:—

The *resurrection* of Jesus Christ, according to the Scriptures, is a literal *fact* and *fulfils* these very myths, while without this fact, they would forever have remained mere fables; moreover, the resurrection of no one else is yet a fact, nor can it ever become one until He who *alone hath had IMMORTALITY as a gift from the Father*, returns to confer it upon them that are His, be they among the living, or asleep.

Moreover, if the dead rise not man's future is a vacuum; for it is written that "the dead know nothing at all"—"are as though they had not been"—"that all their thoughts perish"—that a flesh goeth unto one and the same place—to the "*dust*" from whence it came—that we brought *nothing* into the world and certainly we can take nothing out—not even our *own identity*!

This is strictly orthodox, from the Book, and naught else is orthodox. Behold I tell to you a serious thing and it is plainly written on the face of the Scriptures—there is One *only* that hath Immortality—he hath given it unto his Son, who reserves it to confer the gift upon them only that are his at his Coming, unto which promise our twelve tribes instantly serving God day and night, hope to com-

and for which hope-sake, men and brethren, I now stand before you.

But how, after all, shall we account for the origin of these myths?

THE MYTHS.

We have two alternatives. The first one is that Paganism was a prophecy of Christ; an evolution, as the Theosophist would say—first the thought, next the philosophy, and finally the fact!

This preposterous proposition is one that every Christian must perforce reject. It is a case of figs gathered from thistles; therefore, a forgery! The fruits of Paganism are its all-sufficient condemnation; and, I speak to the wise and to the earnest of my race and countrymen—the fruits of any tree not indigenous to this Western soil, and which has not been watered by the blood spilt in the cause of Anglo-Saxon liberty, is also ashes at the core, and, in my opinion, its very trunk encumbereth the ground! It should be hedged in by strong legal rails lest its seeds possess the fields, and its harvests seize the barn!—*verbum sap!*

The other alternative is that the myths are the perverted copies of some very ancient *inspired* prophecies of Christ.

The fact is, it can be proved, and has been to the satisfaction of the willing and the wise; that the Word of Truth is all in all; its measure, number and weight are universal; and that particularly in the configuration of the constellations of the Zodiac,

and the passage of the sun and planets through them, we have the very first and most perfect Bible known to men—the one that preceded the Mosaique Scriptures and was the handbook of such men as Enoch!

The true religion came out of Eden, and the myths sprang from it by means of human rebellion. They retain the form without the spirit, although often in their last analysis they corroborate the truth, and even prophesy the future.

I have a case in point to offer for your consideration this afternoon.

One year ago I had occasion to lecture in the City of Churches, upon the "Infinite Accuracy of Prophecy." * I chose a text out of an odd book—the IVth of Esdras. It is not enumerated as canonical—nevertheless, as in my own studies it had been shown to me that there is "nothing common or unclean," and that even the myths have method in their madness, I was moved to the selection, notwithstanding, for with it, even to the "self-same day," I was able to verify former and numerous other calculations, by the solution of that riddle.

To-day I shall take a parallel text by selecting a topic from an even older and odder volume—to wit: the Vedas.

As an apology for founding what I have to say thereon, I shall merely refer to the Saviour's statement:—

* For full text of this Lecture see Study Number Seven.

Cassiopea, the whole world would be thrilled into a profound excitement.

In the meanwhile, the conjunction of Venus and Jupiter, *which all the world has just seen*, has warned the "watchers" to look for an *aftermath*, that from the serio-astrological standpoint is still more significant, and it is to this in particular that I am leading up, for I announce the thing to be a fact to-day, *this very day, and that the long-sought Star is hiding behind the Sun at this minute, and will be new to-morrow morning at Jerusalem.**

To-night, 3733 and 1894 years ago, Aquarius is the Sign of Jacob and of Jesus.† Those who would make ready for the Feast of the Passover are still told to go into the City, where a man shall meet them bearing a pitcher of water—and to follow him.‡ (Mark xiv. 13; Luke xxii. 10.) Now the late conjunction of Jupiter and Venus in the Sign of Pisces, and the Constellation of the Water-bearer, repeats this myth, and it is the man (the planet Jupiter) that the Magi are to follow. He went into the upper chamber, even the Sign of Spring, of Aries the Ram—let us, therefore, follow him, with the Sun.

* I referred to Jupiter, then New Morning Star. See almanacs for 1892.

† 2167 A. M. and 3996 A. M. See Chronological tables in Former Studies.

‡ *Aquarius*, the water-bearer, see almanacs,

KALKI AND KALIGUGA.

But on the way let me relate a little more of the Magian lore.

Under the head of *Vishnu*, in their Biblical Dictionary, McClintock and Strong admit that "There is a remarkable identity between the Hindoo belief and that of the Hebrew, as to redemption from the sinful state by a Messiah," and agree that "both the Hindoos and Hebrews are now in lively anticipation of the coming one."

Indeed, the most significant sign of the times is the anxiety with which all the tribes of men are looking for the Advent of a Champion, who is to fulfil the prophecies of their own Magi.

It matters little by what particular name the Coming One is designated in their several traditions, the essential element is a common one, and the consensus of humanity is that whoever he may be, and for whatever end approaching, He is nigh aye, even at the door.

Even the Indian tribes upon our own frontier have come beneath this universal anticipation, and born of whatever cause, the wave moves on, rather, rises from beneath the sea of consciousness that sways the thoughts of all mankind. The Mussulman is looking throughout Islam for the appearance of the fifth and final *Imaum* or *Mahdi*; the Brahmin for *Kalki*, the final Avatara of *Vishnu*; the Aztec, at each sunrise for the return of *Quetzalcoatl*, who is to be their final *Monarch*.

ruma. With equal anxiety does the faithful Jew arrange a place at his Passover for *Elijah*, and certainly the Christian world is deeply impressed with the nearness of the *Second Advent*.

That a singular state of mind possessed mankind in the Augustan Age, just previous to the Christian Era, and that it materialized at the manger of Bethlehem, is an historical fact, and if coming events cast their shadows before, then the unanimity with which this same thought, born anew, now gathers an increased intensity, demands at least a sober thought.

As a matter of fact, and under intense contrasts, history is repeating itself before our eyes, and the question is—*What does it mean?*

THE POINT OF VIEW.

Upon the present occasion I propose to close the discussion and view the climax from an Eastern point of view, for there *are* other Sheep that are not of our Fold, for whom the Creator has avowed His concern, and whom He certainly hath not left without meat in due season nor without Magi to administer it. In fact, those among all peoples who are *faithful*, severally to their own traditions, have, separately, light enough, e'en in the darkest places, to point unto a dawn believed to be already far advanced beyond the twilight stage, and certainly in India, where the *Brahmins* or the Magi of the East, are all children of *Abraham* by Keturah, as they themselves admit, we should expect to find some special light whereby to read the truth.

The Indians or Hindoos worship the Supreme Being under the name of Vishnu, and a library could be filled with volumes which are specially charged with pointing out the parallelisms between their beliefs and ours. Stripped of what we denominate as error, there is still truth enough concealed beneath the tenets of their cult to lead them to the Light. Their Magi pioneered the way to Bethlehem, and as I pointed out in *Frank Leslie's Illustrated Newspaper*, on June 6, 1891,* the descendants of these very "wise men" are again expecting a star which shall announce the advent of the final impersonation of Vishnu—a Star!

It is the appearance of this very "Star" that I am now commissioned to announce!

"VISHNU'S INCARNATION."

"The most remarkable thing about Vishnu, as god, are his Avatars, or incarnations, in which he presented to us as the champion of gods and men. The myths concerning these arose from the idea that whenever a great physical or moral disorder disturbed the world, Vishnu descended in a small portion of his essence to set it right and thus preserve creation.

"Such descents of the god are called Avatars (Sanskrit *ava*, from, and *tri*, to descend), and consist in Vishnu's being supposed to have either assumed the form of some wonderful animal or superhuman

* Study Number Seven, page 96.

being, or to have been born of human parents in a human form but possessed of miraculous powers.

“Some of the Avatars are of an entirely cosmical character, while others are probably based on historical events, the leading personage of which was gradually endowed with divine attributes until he was regarded as the incarnation of the deity itself. They are *ten* in number, and with the exception of the last belong to the past; the tenth is yet to come.” The usual enumeration is as follows:

I. *Mateya*, The Fish. II. *Kurma*, The Tortoise. III. *Varaha*, The Boar. IV. *Narasingha*, The Man-Lion. V. *Vamana*. The Dwarf. VI. *Parasu Rama*, The Battle-Axe. VII. *Ramachandra*. VIII. *Krishna*. IX. *Buddha*.

All these are past; there is but one future Avatara. According to the Hindoo myths, we are now in ‘the fourth or last age of the *Maha* (or great age of Iron, according to our Western classics)—nearing its end.”—McClintock and Strong.

It began about 70×70 years ago—a generation of generations—or so near as I can estimate, about the year 986-7 A. M. This year witnessed the translation of Enoch. The date was mystical in every sense of the word: it was 100 times the square of the circummetric ratio (3.1416), and as closely related to the year number (365.242) through the age of Enoch himself. †

† See Chronological table, Study Number Six, page 18.

AN ANCIENT PROPHECY.

Now by a strange sequence of circumstances, my attention was called to the matter of this future Avatara, *via* Germany, by a well-known scholar from India, who wrote among other things as follows: "The X. and only future Avatara is the Kalki, or the *White Horse* Avatara. This is to take place at the *end* of our present age—(the so-called Kaliyuga) in which the Vedas,—*i. e.* the Scriptures—have lost their authority—when the Higher Criticism has come to the full, and when injustice and the love of money are all prevalent, and when the age of men will be but 33 years (about our present Insurance limit). *IT is to end when the Sun and Moon shall rise near the planet Jupiter.*"

Now the Indians have been waiting for this event with its accompanying concomitants, for centuries or centuries—and *it is here!* My advices from India excited my curiosity at once, but I did not even have to calculate the era—I simply turned to the almanacs for 1892 and found it just where I expected to, and where my hearers may easily verify the final fact, and before even the Magi of India can be informed of the discovery; for the earnest man who wrote to me did not dream that the astronomical conditions were so soon to be realized.

ITS FULFILMENT.

If my listeners will examine their almanacs on returning home they will see that the Sun, speeding toward conjunction with Jupiter, entered Aries, th

diacal Sign of Spring, last night at about 10.25 P. M. which was just (22 min.) before sun-rise for Jerusalem, *i. e.* as to the local time for the Holy City was at about the first hour of the ancient Hebrew "morning" upon the 20th day of March.

Now at 7 minutes past 11 o'clock *to-night* (Boston, Sunday, March 20), *the sun will catch up to, and be in absolute conjunction with the planet Jupiter*, which has already preceded him into this same upper chamber of the sky. For Jerusalem the local time of this conjunction will be about 22 minutes past 11 A. M., March 21st, 1892.

Moreover, and equally remarkable to relate, next Sunday, at 9.40 P. M., or at dawn for Jerusalem on the 28th of March, *the Moon herself will be in absolute conjunction with Jupiter*, who will have just crossed the celestial equator, and so have also entered the upper dome of the heavens. Eleven hours later the Moon will be in Perigee, or nearest to the earth. *Thus upon the first day of Spring! Jupiter "rises with the Sun" and becomes "the Right and Morning Star" at Jerusalem, with Saturn in direct opposition as the New Star of the Night, while eight days later, i. e. about 24 hours before the end of the last day of the current Hebrew Sacred year, which with good reason I have denominated to be prophetic! and "the last year of faith" or "grace," this same Star is appropriately in line, i. e. in conjunction, or "rises" with the New Moon.*

All of these conjunctions occur in that portion of

the calendar which is strictly the intercalary arc—*i. e.* during the 10 days which stretch between the first day of Spring (Solar Time) and the first day of Nisan (Lunar Time). To the ancient Chronologist and to the Magi they would have been considered as simultaneous, while below them in the decans of the sky they would have noted the constellation of Phœnix, indicative of a new era rising from the flames.

As a matter of fact, therefore, and as actually recorded in our modern almanacs, *there hid behind the sun, JUPITER is at this moment becoming "a new Star in the East," "a New Morning Star," and "The New Star of the New Spring—at JERUSALEM.*

THE BIRTH OF PHŒNIX.

From out of this solar focus he will emerge like Phœnix from his funeral pyre, built this time almost at the Vernal equinoctial point—itsself the most important spot in all the sky for astronomical and loftier purposes.*

I have deferred the announcement of this remarkable occurrence until its very last preceding moments, in order to give any one else the chance to point it out; but none have noticed it, and none but the wisest of the wise will even now perceive that *all of the conditions for which the Magi of the East have sought for centuries on centuries are now, to-day, to be fulfilled upon the Eastern skies!*

* See Appendix G, Study Number Six, "The Pleiadic Cycle" page 241.

When now, additionally, we bear in mind the close relation between the Solar and Lunar years—to preserve which the Hebrews intercalated so carefully—it must be perceived how remarkable beyond any parallel is the present double conjunction, and will CHALLENGE the Astronomers and Astrologers, and all the Magi upon earth, to point out any other year, either in the past or in the future, whereat a similar configuration of the four bodies concerned, was or will be duplicated, for there are many other relations equally beautiful involved in this Celestial concert which we have no time to note.

THE MYTH FULFILLED.

What then ?

It is the star of the Xth Avatara, or of Kalki, and the question which the earlier “Wise men” asked, will be the order, *in at least an equal length of time*, for hastening, at this moment, toward India, *via* Germany, whence the question came to me, this answer and solution of the myth is on its way.

Of course, when absolutely “New,” *i. e.* at the astronomical instant thereof, a star not only “sets” with the sun at some particular place, but “rises” with it at the antipodes—thus Jupiter becomes the new morning star at Jerusalem with the dawn of Spring!

To prove this to your own satisfaction, examine closely some familiar and easily accessible almanac, as for instance “Ayer’s” or the “World Almanac,” for these particular dates (March 19th, 20th, 27th,

28th, 29th). You will perceive against them certain hieroglyphics, which mean that Jupiter, itself new, *will be in conjunction successively with the Sun and Moon when both are also new*—and in the “intercalary” arc of the heavens, *i. e.* the eleven days between the 365 day (solar,) and the 354 day (lunar) years as measured at the vernal equinox this very year!—*hence the two latter will “RISE TOGETHER NEAR JUPITER,” as demanded by the Avatara prophesied by the ancient Magi centuries ago!*

FINALLY.

This conjunction is variously given, over a limit of at least a week in different almanacs, a matter of no consequence in the issue, for the whole sequence occurs during the intercalary part of the year—the Soli-lunar epact—which is really “silent” in the calendar; that is, regarded as a *single* Chronological “point.”

The Nautical Almanac, however, settles the matter. Jupiter is in conjunction with the star Omega Piscium on the 7th, enters the Sign of the Fish on the 15th, and conjoins the Moon and Sun so as to make a triple rising as the Solar and Lunar Jewish Sacred years (5651) end.

Astrologically, as the Chaldee College over which Daniel presided would have explained it, this double conjunction holds good for 15° before and after its central moment. It will be invisible the world around, and, save unto the “watchers,” and to such as read this statement, or shall hear of it, *it will pas*.

noticed—as but a watch upon the dial of the
orn!*

The conclusion of the matter is that the late conjunction of Jupiter and Venus in the Sign of the
shes was of deep significance, and that the
esent double conjunction, or the rising of the
Sun and Moon near Jupiter," at the equinoctial
int in the first upper chamber of the Sky—so
ng anticipated in the wisdom of the East—is
ually so, as both are literal and additional "Signs,"
on the vault of Heaven, and they prophesy that
hough "the Coming," may delay, may tarry, it
ll surely come, and that at most, thank God, 'tis
ry nigh!

We shall see what we shall see, but ere the cur-
nt century shall end, unless *all* signs fail, and every
lculation comes to naught, I dare to state, with all
e positiveness of a *fortified* belief, that what we
e will be quite enough to put our *faith* in the ex-
angers' hands, and turn it into FACT!

AN ITINERARY.

An author engaged in the prosecution and publi-
tion of such Studies as those engrossing us, can
rdly be expected to have much time left for out-

*The Press comments for the next month demonstrated this.
ne of the Journals seemed to catch my meaning, and all were filled
h ridicule as if I had predicted the outshining of some new star!
will be perceived that I simply pointed out the occurrence of a
njunction whose double aspect had been the desire of Eastern Magi
centuries.

side work. Nevertheless, at the urgent request of many interested friends we took a short vacation this summer for the purpose of visiting several Advent Camps that had expressed a desire to look into the matter of the true Chronology.

The first of them, Camp "Bethel," (significant name!) at Tylerville, Conn., was the first religious Camp-meeting in active operation, that we had ever visited in our lives, and the experience gained was of the deepest and most pleasant character. The same may be said of the continued enjoyment derived at the other two stations (Greene, R. I., and Plainville Conn.,) of our very brief itinerary.

It is patent to us that these annual Feasts of Tabernacles, the custom of which is inherited from our Israelitish Ancestors, are productive of the utmost good, and we look forward with much anticipation to the day when a longer rest from the more urgent occupation which now demands our constant time, late often beyond the smallest hours of the night, will enable us to repeat the pleasure and speak more often one to another with those that fear the Lord and converse about his Coming and the "blessed Hope." (Mal. iii. iv.)

Hence it is, that with the satisfaction of one who receives an unlooked-for reward, we quote the following from the official report published in the "*Herald of Life and of the Coming Kingdom*" (Sept. 7th 1892)—the organ of our Tylerville brethren.

“In no message given at Camp Bethel, however, was there more interest manifested than in the two addresses of Prof. C. A. L. Totten, delivered Sunday, Aug. 21. Much desire had been expressed to hear him, and no one was disappointed. Not that his opinions exactly coincided with the views entertained by us, as a body—this was not expected—but for the depth of conviction that breathed in all his utterances the people heard him gladly. Nor was the general interest satisfied in listening to his addresses, for he was constantly besieged by interested questioners during the entire time of his stay at camp, and was parted with regretfully when the hour of his departure came.

“In the close of the evening meeting he gave as his parting words the sweet words of Ruth to Naomi—‘Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God.’ They fell like a benediction upon the assembled company from the lips of one whom all recognized as a messenger who had received his commission from above, and was about his Master’s business. May he still speak warning words to the world in the power of the Holy Spirit, and be led into *all truth* and understand perfectly things that are to come. From Camp Bethel he was to go to the Greene camp-meeting, R. I.; and from thence to Plainville, Conn.”

The address delivered at this camp was a long one, and occupied the morning and part of the afternoon

sessions of the day of our visit. It is given below in full. Our object was to establish the importance of the line of Biblical investigations upon which we are engaged, and to show that as the only reliable foundation upon which to study Prophecy is History correctly written, so CHRONOLOGY as such, and then an accurate exegesis thereof, can be the only substantial basis upon which to study History.

As a proposition this statement is almost axiomatic; nevertheless, its full appreciation as the only consistent "Rule of Work" has not yet dawned upon the Christian world. This in its own desultory library clearly demonstrates, in that its authors instead of rigidly formulating their Skeleton of Time upon the Bible first and only, *as the most authentic volume in the world* and our only hope of another, and so rectifying the Skeleton of Secular history thereat, the process has been the very reverse.

So long as the prejudiced and clashing interests of secular historians (whether ancient or modern) form the only basis upon which the recognized Chronology is founded it will be ruled by *confusion* and no two volumes can agree as to the matter of Prophecy and its exact Chronological fulfilment since there will be no scale recognized by all, and against which the results may be measured *without appeal*! It is on this account chiefly that we have undertaken our own present line of study—our primary object being to string the events of Scrip

ral History upon a single strand of astronomical years ; as it were, bead by bead—and not until this shall have been indisputably accomplished can we hope to prosecute our investigation into collateral fields !

The realization of such a system—one which consistently fits every reference in the Holy Writ as a fundamental *sine qua non* of credibility—is our aim, and if, with God's help, we shall even attain only unto its rudest outline we shall have much cause for rejoicing, while in that our results already promise far more than this ! our cause for gratefulness is surely magnified !

In the meanwhile we trust those who are accompanying us in these investigations will follow them with *critical and relentless scrutiny* ! Our purpose is to get at the true system, not to magnify our own labors, and wherever our own later discoveries or outside assistance shall enable us to correct the assignment of dates we shall not hesitate to do so, although it shall require the remelting of every plate we have electrotyped and the casting of new ones. But it is only just to the ends in view to state, that captious or purely individual interpretation can have but little weight in any revision. The dates of scripture are parts of a most complicated whole. The principal ones are related to each other by cycles and epicycles of which the ordinary student is necessarily ignorant. They are fixed points of reference. But there are many others scattered here and

there, in the location of which human judgment may be exercised, and as we have incidentally located them with our own judgment only, we shall certainly accord honest weight to that of others. Our chief concern is lest others will neglect to verify our work and by accepting it without question or examination fall short of meriting their own share in the reward for rebuilding the Tabernacle of Time.

With this long introduction we proceed to the Tylerville Lecture.*

THE NATURE OF THE "MIDNIGHT-CRY" CHRONOLOGY.

I rejoice in my ability to meet with you to-day upon the only foundation which securely understays a vital Christianity—a mutual faith in the actual return of its founder to the earth—the return being understood as pre-millennial. As this is the substance of our common hope, we are friends at once. We may, perchance, have minor differences as to the object, method, and its final outcome—such as arise from different educations, lines of thought, and bent of mind—but on the blessed anticipation of this speedy Advent in order to restore the Sceptre to Israel and assume its sway over a regenerated world, we certainly are not at variance, nor are we earnest students of the Bible, as written and for the purpose written, need we fear that those who share this glorious prospect can possibly confer together

* Repeated at Plainville, Ct., Aug. 28, 1892.

all in vain, or fail to feel the Spirit of his presence in their midst.

I am here for a double purpose ; to sum up some of the results of my own investigations upon our common theme, and to sit at the feet of elders in the Advent School, both hearing and asking questions on collateral topics.

My own studies have been chiefly upon matters of fact—History, Chronology and Astronomy, from the standpoint of Prophecy—and not so much upon those of Doctrine, although the two blend necessarily together, and, of course, unite at length in wise men's hearts. I am willing to learn of any doctrine, and to try it by the rule of faith delivered as a guide in the beginning. But the chief thing now before us is the Advent itself.

WHAT OF THE NIGHT?

In the twinkling of an eye he is to come when the set time shall arrive, and when here will make short work of the promised Restoration. But I do not believe it will be the instantaneous act that some expect, save in one or two of its opening phases. All down the ages there have been those whom he has prepared to act as special agents in the new *regimé*, and for them the matter will, no doubt, be quickly consummated, be absolute and final, but not with the rest of men.

I look upon the world as really young—*i. e.* relatively young, not yet a week old in days of God, which are 1000 years apiece—its resources, natural

wealth, possibilities of physical and commercial development are still in an infant state. It is stored with good things which can only be appreciated by beings of our nature. Nor do I expect for it an end, a burning, if you will, until its strength and vigor have been thoroughly exhausted.

It is not to be successfully contended that he who bade his disciples gather up the fragment that nothing be wasted, will recklessly destroy the treasures of the everlasting hills or the precious things of the earth and the fullness thereof, until together with those of the heaven, and of the deep and of the deep that coucheth beneath, they shall have all come down for once, at least, upon the head of him to whom of old the birthright appertained, even upon him that was separated from his brethren, *i. e.* upon the descendants of Joseph.

OUR RACE.

I presume you know, my friends, most of you at least, that one of the chief beauties I profess to preach out of God's Word is its literal message to the literal sons of Isaac—The Ten Tribes who were Lost, and whom I maintain, with quite a growing school of willing investigators, are none other than the Anglo-Saxon Race—born for a purpose, scattered for its prosecution, and yet to be regathered and acknowledged for its consummation. The oath of the God of Abraham is without revocation; his promise endureth forever, and there is more

the future than is dreamed of, even in the philosophy of the most liberal Adventist.

I grant you that the Kingdom of *Heaven* will be tenanted by a peculiar race, by human beings advanced, as it were, to some higher degree, changed in some unknown senses; but for the kingdom of Man, of Israel, of the Millennium, I also still expect a flesh and blood foundation here below, developed to *perfectness*, advancing toward God's ideal along every line, and satisfying the desire of all men and all ages. The world has never yet enjoyed its Golden Age. The Eden state was far too brief, its tenants far too few to have realized any such condition—it is all in the future, and for them that escape out of the rest of men, for a remnant other than those who are "elected" during this Gospel age, I am satisfied there is to be a physical future not handicapped by any of the Devil's wiles.

The fact is, such a world is what I contemplate will be the *earthly* part of the "Millennial" one—and it will form the *subject* to be governed by the Iron Rod. There can be no other object for binding the powers of evil, there can be no other field wherein the agency of those *elected* out of our age can be exercised!

There are several parties to the kingdoms of the future—in that of Christ we shall have the King, his agents and the *subjects to be governed*!—and in our broader converse upon themes like this we must be liberal-minded. We know but very little even

of the present as God views it, all but nothing of the future save as dim revealed ; but, my friends, I beg of you, in contemplating these grand topics, not to forget that in our Father's house there are to be *many mansions*, tenanted by human beings of all sorts of grades ! And while his Son has gone to prepare a place for you, if ye be chosen and elect, he *may* be coming back to prepare a place for *other sheep*, not of a flock that generally enter into our counsels ! *We must not leave the subjects of these coming kingdoms out !*

With this mere hint at doctrine worthy of your deeper and most liberal thought, for God has many covenants awaiting literal consummation besides those with them who believe themselves to be merely the spiritual sons of Abraham, I turn to other and collateral themes.

INCONGRUOUS METHODS.

If one had gone to Jerusalem and measured Solomon's temple with a *yard-stick* expecting the result in yards to agree with the number of recorded *cubits*, he would have had his pains for his folly and been justly laughed at as devoid of sense.

But this illustration is a picture of what all former generations of Chronologists have done in studying the time prophecies of the Bible.

For instance : Daniel's prophecy of the seventy weeks began in its strictest sense with the edict to build the walls of Jerusalem issued to Nehemiah in the twentieth year of Artaxerxes, 3557½ A. M. In

first sixty-nine weeks ran out at Autumnal Equinox of 4026 A. M., in a period of $468\frac{1}{2}$ solar years, instead of 483, as we shall see. Thus, misunderstanding the result, and deeming that the missing $14\frac{1}{2}$ years resulted from some gap in secular history, Chronologists have, in every case, done one of two things, either proceeded to introduce the $14\frac{1}{2}$ years arbitrarily, or else to take some other *origin* and *end* for the prophecy, than this edict, and the Saviour's Baptism. Both have been equally fatal to whatever scheme they adopted. The eclipses for instance will not reverse through any such doctored system, nor without confusion irremediable will history synchronize upon it.

THE SCIENTIFIC METHOD.

But you don't mean to say, remarks some astonished objector, that your so-called true $468\frac{1}{2}$ years between Nehemiah and John the Baptist's testimony as to Jesus Christ, satisfies the sixty-nine weeks or 483 years of Daniel, do you? Figures are figures he tells me, and you disprove your own case!

Not so, my friend— $468\frac{1}{2}$ *yards* may be 483 *cubits* upon the proper scale! and this is the veritable solution of the matter.

It is a remarkable discovery of the true Chronology, that most of the important time prophecies run out upon a shorter scale than the one we moderns have inherited through ROME! If we are going to measure History as a test of Prophecy we must first

be sure that our Historical years are Astronomical, then that the events are written against them in their proper place.

It is only *after* this that we can test the accuracy of Daniel and Revelation, nor even then have we any chance of arriving at the truth *unless we employ the proper scale!*

Surely the God of accuracy—HE who hath weighed, and measured and numbered all things, in his own terms, is not going to disclose their mysteries to laborers who have brought their tools away from Babel!

But, as it is the glory of God to conceal a thing, *so is it to the honor even of kings to search a matter out.* . . .

The deeper the problem, the more care we should exercise in its solution, and no one can expect an accurate answer who is satisfied with half-stated premises and conditions!

In any scientific discussion of the Bible it need scarcely be mentioned that I believe in a logical and fearless statement of the literal truth. In order to solve a problem we must accept every condition imposed, and no result is worth a straw, mathematically, that has left any such element out of the calculation, or taken it spiritually—*i. e.* to get rid of it!

Now in this sense, if the Bible be the Inspired Word of God, and if Prophecy be History foreseen, then the "Times" set forth therein, no matter how

occultly, must agree absolutely and without any sort of apology with Astronomy itself, and to the events of History to which they refer.

In my discussion of the Flood as the Great Fact of History and a guarantee of the Second Advent, I have shown to the echo that such agreement goes down to hours and minutes and seconds, and in the Joshua calculation that it can be run out to ninths. Indeed, I have shown, and no man can overthrow the figures, that even the apochryphal riddle of Esdras—a prophecy as I believe of both the first and second advents—is infinitely accurate and must have been overruled by Providence even as was my own solution thereof.

A QUERY AND REPLY.

“But where,” will some man say, “has all this boasted wisdom been obtained? And in what manner doth it come?”

The answer is: We make no boast of occultly received wisdom, and such information as we may have in these premises may be acquired by any one who will devote the same amount of time and earnestness to obtain it “by books.”

This is the day when “knowledge is increased,” and while I have drawn some of it from a fountain that is free to all, I have simply bottled a portion for the convenience of such others as may likewise thirst for truth. I have but followed in the footsteps of many predecessors—the matter of surprise to me—aye, of deep concern—is that in this so-

called age of Bible students, so few of them desire to sample what is labeled genuine; and not only is not drawn from the muddy Nile, or slimy banks of Babylon, under the falsely so-called scientific auspices of the "Higher Criticism!" but disclaims all relationship to it!

In order to give honor to those to whom honor is due, let me state the secondary source of my knowledge, for the primary one is Holy Writ itself!

CHRONOLOGY BORN ANEW.

Some dozen years ago there was humbly born in the suburbs of London, an association, the results of whose labors are still destined to revolutionize the whole subject of Biblical Chronology. I shall not attempt to give a detailed history of this society: suffice it to say that it fell to the lot of the British Chronological Association to fight the same hard battle against prejudice and bigotry that always meets the efforts of those who search for truth—particularly if they find it and essay to set their light upon a house-top. There were few, if any, great names, connected with its founders, and no government patronage encouraged its laudable endeavors. I doubt if even a single First-Lieutenant graced, or disgraced, his profession, in the eyes of the Scribes, Pharisees and Hypocrites of our modern times, by lending it his sympathy. Nevertheless it wrought in earnest on the sure foundation of implicit faith in God's Word as its fundamental premise, and in due time began to publish its inves-

gations. Here and there a disciple gathered to its standard, and strengthening its stakes and lengthening its cords, it grew in stature and began to realize a foretaste of its mission.

But the ways of Providence are obscure. "*Trust though thou canst not trace!*" how difficult the task! The mission was a brief one; adverse criticism and lack of financial support soon exhausted its means of prosecuting the work beyond the issue of the Almanac containing the fundamental principles, and so far as I can now determine, the Association failed and its printing stopped.* Such has been the past experience of more than one great effort—a life is given for a single seed, but thank God, the seed survives!

It was in 1885 that a copy of one of these volumes fell into my hands. Familiarity with a somewhat similar experience may, perhaps, have induced a willingness upon my part to study its avowed discoveries in an unbiassed spirit; at any rate, I did so, and arose from the perusal with a satisfied conviction that the claims were just, and so the seed took root. The next step, as it appeared to me, was to attempt the vindication of these newly-discovered, or rather re-discovered, ancient Lines of Time upon purely independent ones, both with a view to lending them additional credence, and of calling atten-

* And it will be the fault of *our!* constituents if this present (Our race) effort comes to a similar end; and the responsibilities cannot weigh too heavily on all concerned.

tion to the True Chronology upon this side of the Atlantic.

Since then the results of my labors have all been published and the readers of the Series of Studies I have issued are familiar with the vindications thus far made. Within these Studies I have also republished and explained the four principal Chronological tables which constitute the basis of the System, and by means of which the whole scheme of Biblical Chronology unravels without hitch or halt.

Without the previous labors of the British Chronological Association I should probably have been unknown in Advent circles, and certainly four of the seven volumes* now within your reach would never have been issued.

It was the discovery of this true system of Chronology that gave a vertebral column to my Historical studies, already of long standing, and which also vindicate the Bible, and tell the members of Our Race the story of the Rock whence they are hewn and of Sarah who bore them! But no sooner has the history of a chosen people begun to articulate itself about an irrefragible line of time, than the *Prophecies* of the Seers of this same dominant Race began to assume proportions which put all other considerations into the shade.

The result has been an overwhelming conviction founded upon an array of testimony never before a man's command, that the Day of the Lord God

* With this one, eight.

sts is at the door, and it is for fearlessly and anxiously announcing this wherever, whenever, and wherever I can, that I stand condemned throughout my own land as a crank, or worse, albeit, day by day, by every journal that condemn me by name, bear witness—though blind—to more than I have ever seen as to the signs of the times in which we live.

INCONSISTENT OPPOSITION.

An unbroken front of adverse criticism has been arrayed against me. My books have been condemned, unread; no opportunity for ridicule has been afforded, and all the powers of evil have conspired to bring my work to none effect—they have almost succeeded, but they will surely fail. It is God's work, not mine, and against it man's weak efforts are in vain.

But the strange part of the situation is the attitude of the avowed Adventists. It was from them in particular that I had a right to expect at least investigation and perhaps support, substantial aid, for such work needs funds, and there comes a time when even the most reckless purse must fail, if not replenished by the sale of the oil it has elaborated from crude material, to those who need it. It is passing strange that the avowed adherents of pre-millennial doctrines have been too lukewarm in their interest even to examine and finally to support this effort to arouse the sleepers.

And what are the reasons?

Expense? Surely my neighbors can afford a

part of one *day's* wages to examine a topic so important, if the laborer himself values all he has per year as of small account against his duty to prepare it. No, it cannot be the modest expense of the little volumes, for to admit that is to belittle our professions!

2. It is due somewhat to lukewarmness in our hosts; to a deep-seated disbelief, or sort of hopelessness, lack of faith in the possibility of even at last arriving at the correct solution of Biblical Chronology; in some quarters it is due to disingenuousness, or a fear that some pet theory will be wrenched from our embrace.

3. But chiefly it is due to a misunderstanding of the importance of Chronology, itself, as the chief support to Messianic hopes!

THE MIDNIGHT CRY.

It was on Chronological grounds alone that William Miller took his lamp and with his followers went out to meet the Bridegroom. The "night" had already set in, and it has grown darker ever since! It is true they were disappointed, and because the Bridegroom tarried fell on sleep. But now see that they might have anticipated his delay for it was clearly implied in the parable itself! And so the night sped on, until its *Midnight Hour* arrived—this is a Chronological parable, my friends—and the cry that has already sounded has been *on time*. All about us the virgins are awaking, and in the trimming of your lamps and their replenishment you

oil," I ask if it is not your own manifest duty to spend a little of the *literal* "midnight oil" in posting yourselves upon these premises?

If I should arouse you at "midnight" according to agreement, is there one of you who would fail to look at the CLOCK? Do you not see, therefore, that the study of Chronology is the one thing lacking in the Advent attitude of the present day? Why, then, this hesitation now? Are you consistent? Leave your own judges!

I preach the Advent upon a Chronological basis—plain and simple. If I am right, it is your duty to examine the "Times" as Miller did, so as to be *able to justify your Faith and arouse others*. If I am wrong, let God's name go to sleep again—but mind you, regardless of the hour, I warn you that a little more slumber, a little more folding of the hands in sleep is a dangerous thing at this juncture. Read the parable again—The Bridegroom doth not tarry twice! And *once* awakened from *one* slumber the parable moves on to a speedy consummation! That alone is proof sufficient that the hour has come, and also that you have time to do your duty decently—but no time to spare!

Although it is midnight, it is by no means dark to those who are supplied with lamps and oil, and the chief object of my own studies has been to supply the means for all who wish to draw it for themselves. I believe it is to be drawn from the well only, and by each one for himself. My

studies are merely offered as guide-books in the premises, for true oil is *faith*, and faith must have a substance to be the foundation of a hope assured; else it will have no more real potence than a belief in the infallibility of the Pope. A saving faith must be founded upon facts for which we can give a reason—and a *sound* one! How many of you, my friends, believe in the Bible because of your digested knowledge of its harmonies? How puerile the quibbles of a *dis-sected* Christendom appear beside the duties of the day and hour, and, so far as I can judge from several Advent journals, there are relatively quite as many divisions in our ranks as in the Church itself! I had rather have a lodging in some vast wilderness, where I could dwell alone with that one Book upon a sylvan altar, than dwell in the best chamber of the divided house, so soon to topple to the ground. The Church of God, wherever two or three are gathered together in His Name. It is enough for us as individuals to be members of some such group of two or three, for the Lord himself knoweth where his thousands are even to the sevens.

WAYS AND MEANS.

But where already even is the faith once for all delivered to the saints? Will he find it when it comes? Who will, forsooth, if He cannot? And what was its prime essential but a faith in "*Moses and the prophets?*" And if this be truly so, do you not again perceive that the *Chronology* and *His-*

“Israel,” whose times and seasons blend into our own, are matters without compeers in the whole range of Messianic investigations? Jesus Christ will settle all matters of doctrine, at least all that the Bible leaves really dark; concern yourselves, my Christian friends, about the duties of the present hour and let to-morrow go—for *IT is the Millennium!*

Oh, that I could induce each separate one of you to go homeward from this Feast of Tabernacles, which custom you have inherited directly from the patriarchs, your ancestors, and recommence the study of our *own* history and the warnings of *our* peers—for they were the literal progenitors of the Anglo-Saxon Race—at the fountain-head, and in the proper way and spirit, and oh, that I could sit beside you at the task, for there are many tangled races whose threads are easily unravelled when two or three can work together at the knot.

But in spirit we may indeed labor together, for I make bold in my anxiety to get other laborers in the field, to ask you to sample the fruit that I myself have gathered into baskets, and I do this for two reasons; principally that by swelling the number of co-laborers in the Chronological field there may be still more accomplished in this over-laden harvest, and secondarily, because thereafter the burden will not fall so heavily upon a single pair of assisted hands.

WHAT IS PROPHETIC SLEEP?

But let me give you a few reasons why the study

of Biblical Chronology, which, as a topic of special interest, most Adventists have neglected ever since the followers of Miller fell asleep, is of such prime importance.

In the first place, I believe that the condition of slumber, implied in the parable, is nothing more nor less than a neglect of that very subject, CHRONOLOGY, that he and his followers made so prominent—for it is a patent fact that it is only upon Chronological questions that Adventists have been asleep during the Jubilee (1845–1895) now drawing to close! If “slumber,” therefore, has been particularly *a lack of concern as to the passage of prophetic time*—and the illustration of sleep just fits the case—*to awake is to be conscious of it and resume its study in dead earnest!*

There never was a day in which earnest Bible study was more necessary than the present one, nor was there ever a day in which so rich a harvest stood ready for the reaping. Most religious people are literally afraid to investigate the Bible—and what they may be if the canons of the “Higher Criticism” are to guide their study. Most of the laymen consider it to be beyond their sphere, and so far as “Moses and the Prophets” are concerned, even the clergy almost entirely neglect them.

I readily grant that Sin, Repentance, and the Gospel of a Saviour are the vital “ends” of apostolic work. Nevertheless, I hold that Christ and His Resurrection *cannot* be successfully preached in a

Age upon the undermined foundation left by the Higher Critics. It is well for them if they can hold their own souls within the fold; I question it; but be this as it may, it is the *rest of men* that are the ones whom Christ desires to save, and *they* have logic left, and cannot be savingly reached by any other means than a logical exegesis of the whole Bible, and a satisfactory explanation of its Inspiration as such, upon the basis that it is "*the truth, the whole truth, and nothing but the truth.*" For, not although one arose from the dead, will men *believe*, unless they likewise are taught to *believe* implicitly, and are made to *understand* "Moses and the Prophets." I simply quote the highest Authority!

It is the Bible that atheists and infidels attack—the Old Testament chiefly—for they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed in Agnostic sermons, the which than even listen to I had rather *fish* upon the Sabbath day! Hence this Old Testament is our one and only bulwark of defense, and the Romance of its History will make of him who reads "Moses and the Prophets," in the light of Anglo-Saxon facts, a Gnostic indeed, and one who can fully show whereon he stands, and *why* he "knows."

THEOLOGICAL INCONSISTENCIES.

I maintain that it will not do to preach Christ and deny Moses—any part of Moses, for if my neighbor can deny a part then I the whole! Nor will it do

to doubt the universality of the Flood, and ask men to accept a Saviour who alludes to it ! It will not do to doubt Joshua's Long Day, with the sun and moon poised in mid-heaven while he fought, and yet stultify our hearts with hopes of a LONGER DAY when even sun and moon will not be needed ! If the story of Eden and the Deluge, of Jericho and Jonah and Joshua are myths, or fables, and no literal facts, then, to the still *rational* mind, all that follows them is equally so, and faith once lost in those who foretold his first advent, can never be savingly and logically found again in Christ and his apostles; nor will we listen to any who endeavor to determine the times and seasons of his second coming.

If, therefore, we are ever to resume our place militantly among the noble army of those who have already testified for Jesus Christ with their lives and works, we must repudiate *in toto* this iniquitous school of criticism, and recapture, somehow or other the Ararat redoubt, replace the Long Day in our scientific Chronology, believe Moses rather than the Moabite stone, and the Bible rather than a sun-burned brick dug up at Babylon.

As the study of prophecy was impressively recommended by the Saviour, we must *study* it, which involves Chronology and History both Sacred and Profane, and we must labor at the task until we understand it ; but in no wise may we dare to alter it " jot or tittle ! " or consider any part of it as unimpo-

ant—the skilful accountant dreads an unbalanced penny quite as much as many *pounds*!

THE BASIS OF PROPHETIC STUDY.

William Miller would have been a flaming mouth-piece to the rectified Chronology which is now within the reach of all who hold his memory in honor, and if you will only receive it and so *awake*, you will perceive that it has a momentous bearing upon the prophetic times which yet remain—and whose abrupt ending is now apparently so imminent.

The only foundation upon which to understand either History or Prophecy is a correct Calendar of the “Times and the Seasons,” or rather *the* correct Calendar, for, from the very nature of *Time*, which is the record of astronomical motion, there can be but one sequence to it, and that will be a sequence through which the cycles of heaven (all of them!) will reverse accurately. Upon such a system we can fairly hope to work successfully, and upon no other. And upon it we must know not only the dates *at* which the Chronological Prophecies of Scripture were uttered, but the dates *from* which they are to be estimated.

It is only upon this basis that we may ever hope to determine the dates *to* which they refer and *toward* which they *must* progress without shadow of turning. Upon no other basis may we in any sort of confidence even attempt to interpret the “*sure word of prophecy*” aright. If the times are

worth dividing at all they are worth dividing with a rigidly mathematical pen.

All the trouble heretofore has been a natural resultant from our doubt upon each one of these points. Hence the vast labors of the whole college of Historico-Prophetical students have been *wasted*, because they have started out with "mere approximations" and of course have been landed in greater ones—for they have simply *multiplied* the errors! There could have been no other logical result. It stands to reason that if we consider the predictions as "mere generalities" we shall simply increase our confusion by studying them. On this account failure has been piled upon failure, and "the Church," which has waited nervously upon these foolish efforts, has grown weary of the topic, and almost closed the canon in despair. Meanwhile, the world has laughed itself into a slumber from which you cannot hope to rouse it.

Stripped of all charity, and exposed to the cold justice of facts, the whole process of former Chronologists is thus seen to be at least a deliberate *blunder*, for were it not that the intentions were good, I should characterize it as an insult to both *human* reason and Divine!

Had these calculations (founded contentedly on a lack of absolute faith in God's infinite accuracy) come true, then they would have made God himself a liar, for to have verified them he would have had to *change* his own eternal counsels to suit thei

inconveniences, and have lent himself to their dishonoring of his Name,* which is Chronology itself!

THE STARS IN THEIR COURSES.

Again, my position is this: the sequence of the years, and days and weeks, and cycles which runs through a true system of Chronology, must begin with that Sunday (the first day of the first week of the first Luni-Solar year, with all else that this astronomically involves) which the inspired Moses and the Prophets after him, as Chronologists, fixed upon as the dawn of *Adamic time*, and it must have run onwards without break into our modern almanac and thus *be running* on toward a certain future!

In perfect concert all the stars in their courses have sung this single anthem since the morning stars opened the chorus at Eden, and their testimony will unerringly condemn any system of History that does not take them into accurate consideration, and surely no system of Chronology can dare to call itself perfect that does not even attempt to touch their keys. Not one of them, only, but play upon them all, not the eclipses only, or only one or two, but all, and not only that but the transits of Venus, and of Mercury, the Equinoxes, and every astronomical function in the vast machinery of the

* H. V. H. J.; 5660; H. V. H. A.; 5651; Man. (Ish 113) Cain (Shanah 355) $355 \div 113 = 3.14159!$ "Even Jehovah." Since Elohim (ALHIM) "written in a circle" is 31415; and the Hebrew value of "Light" is 20612, while a form for the word Jehovah is 6561, whence $20612 \div 6561 = 3.141592$ etc.—See Study Number Six, page 18.

Universe that the great Creator set at the beginning for times and for seasons and for night and day.

When now it begins to dawn upon us that God, *in his infinite concern for his OWN honor* has likewise spread over this so-called *natural* order of the cycles, an entirely independent one, and that too a perfect network of inter-related periods, terms, times and seasons (I refer to the super-added Prophetic Scale with all its intimate harmonies and relations), it becomes manifest to any mind open to logic, that a double "*check*" has been provided for the guidance of human reason (if it be willing in the day of his preparation) to trace its way back through the labyrinth of time in order to arrive at Adam's day in such a spirit as to believe there was one, without any obeisance to the Darwinian hypothesis.

But so ignorant are we in general as to the *perfectness* of this secondary system of "*Sacred Chronology*," that few dream of it save as the disjointed sequence of a few isolated predictions.

THE SABBATIC SCALE.

For instance: outside of Daniel, and Revelation few consider that there is much Chronology at all upon the sacred scale, and they regard the "times" given in these volumes as covering "the latter times" alone, and devoted to a specific, and rather problematical purpose after all.

Not so. The sequence of the Sabbatic years for instance, runs systematically throughout the whole

f Adamic Time, and spans it off into periods of even years each, that ring chimes all along the line. The very first Autumnal equinox that Israel spent after passing the Jordan ushered in her first literal recognition of this Sabbatic Scale; nevertheless while that year (2554 A. M. = 2555 of the world's astronomical duration) began the literal count, the net-work runs back to Adam himself, $2555 = 365 \times 7$ and therefore *was Sabbatic from Creation*. Just think of it; a Sabbatic year for every day in the solar year!

It was upon such an august anniversary of time that Israel stopped work and rested after Jericho and Ai. For a whole year they neither planted, reaped, nor fought! In the providence of the Lord God, who was the Captain of their hosts, and whose banner still hangs above that same people wherever they are scattered! their very enemies kept *that* whole year Sabbatic too, although they knew not why! And so they kept a year of Sabbaths for the 'year of Sabbath years' that lay behind Our Race.

Do you wonder that such beauties (cropping out wherever one pauses along the rectified system of Chronology) fill the heart with wonder and admiration? And should you wonder when I tell you that it wellnigh choketh me to know so few can be induced to share this joy, and spread the knowledge to the rest?

But "five of them were wise and five were foolish"—not many at the most!

It is the constant discovery of such truths as this, whole volumes could not contain them, that greets the student of the cause I represent. For three long years I have vainly conjured my fellowmen to come unto the feast. There is enough for all. It is inexhaustible—meat, milk, corn, wine and honey—and still they love to feed on husks and call dyspepsia *faith*!

THE JUBILEE SCALE.

So, too, the Jubilee Scale, which so few understand, comes down to our date, 1895-6 A. D., which will be the sixty-ninth from the Exodus out of Egypt—the sequence hitting accurately all the intermediate ones, whether celebrated or not! The fact is this sixty-ninth Jubilee will end the four hundred and eighty-third week of years since the passage of the Red Sea! Now both 69 and 483 are numbers redolent with prophetic associations to the student of Daniel!

Let us also pause to think of these a moment. God's word is inexhaustible, its seasons of refreshment repeat upon ten thousand scales. Who hath entered into all his counsel? or of his "days" and "weeks of days" dare say that such and such of them have come to final end? They run, wheel within wheel, whithersoever he goeth, and the echo one unto another, world without end, Amen. Aye, though there is neither speech nor language, yet their voice is heard among them, and forever and forever do they sing! From world to world

our Scripture must pass on—it is the Word of the Eternal God!

It is on this account that with many predecessors in the School of the Interpreters, I look with glowing interest upon the year 5894 A. M. (which is our A. D. 1895–6, reckoning from September to September). It is to be the last anniversary of the Jubilee in this Century, and the fact that it will be the sixty-ninth from the Exodus—from Israel's great day of liberation—is certainly of moment! But to what end, it will be time enough to see when it arrives, so be it in the meanwhile we prepare for *anything* from day to day. Take no thought for to-morrow what ye shall put on; study the day in which you live, the Chronology of its hours; the virgins did not have to change their *garments* when they awoke!

From Jubilee to Jubilee there extended a week of Sabbatic years, *i. e.* $7 \times 7 = 49$ years. It has been a gross error to consider the constant interval as fifty years. But this is not the place to explain what has been already fully set forth in my published works. It is sufficient to say that the Sabbatic count by sevens keep straight on throughout all the Jubilee periods, and that a Jubilee is *always* the year following a seventh Sabbatic year! Upon a proper scale, therefore, the Jubilee fell "*a week of weeks*" apart, and still stood number fifty in each count; just because they severally followed a forty-ninth year!

THE ADVENT JUBILEE.

Deeper students of prophecy have always felt certain that there was to be some subtle connection between the Jubilee Scale and the era of the *Second Advent*. Such, I understand, was also one of William Miller's contentions. As a matter of fact he was probably right, although in the matter of judgment, and application to the incorrect Chronology of his day, some of his calculations seem to have failed, indeed, all of them, as he and others, when disheartened, came to think. But did he wholly fail?

It may be a "dark saying," yet it is none the less true, that a man may fail, miscalculate, and still be right. For instance, William Miller's entire ministry kept "times and seasons" that he wot not of. But this was upon the true scale of Chronology which *we* are now discussing, and which was not then discovered. In the meantime, with the rude tools of his own day he was laboring at the very cycles which in certain senses he fulfilled.

It was about 1837 A. D. that he first took his lam and pioneered the virgins who went out to seek the Bridegroom. They expected to meet him in 1843, because, reckoning 2300 years from Ezra's going up from Babylon, which in the margin of the Bible is placed at 457 B. C. according to our Version, the year was indicated by his method. Thus $2300 - 457 = 1843$. Now I shall not discuss the several errors innocently made in this misjudgment, or even the

utter of a misapplication of the 2300 years. As a tale, and as an astronomical one of no small moment, as Dr. Guinness has shown, he was fully justified in employing it. Now if we arbitrarily cut off "490 years from 2300 years, as many do, we have 1810 left, and if we add this as a period to 4026 B. C., which was the year of the Saviour's Baptism and manifestation, we obtain 5836 A. M., which is 1837 A. D., and found Miller hard at work.

DANIEL'S SIXTY-NINE WEEKS.

Let us now read in connection with the Jubilee tale the famous Messianic prophecy of Daniel. It is fulfilled at the First Advent on a scale of seven years to "a week." Who shall say it may not be more gloriously verified at the Second Advent and on a scale of 7×7 , reckoning from the commandment that originally started Israel toward building the walls of the Salem of Melchizedek! It reads:

'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks (*i. e.* sixty-nine in all): the street shall be built again and the wall, *even in troublous times.*" Now the question is--Will History repeat itself on some great scale? upon the true Chronology?

The seven weeks of Jubilees reckoned from the Exodus ($2513\frac{1}{2}$ A. M.) fetch us to the time of Phthah, just after the termination of the 300 years

of Amorite oppression, and the sixty-second Jubile thereafter will land us at the tenth day after the September equinox of 1895 A. D. Thence, forward for one year will Israel's times again keep Jubile before the Lord.

It is also a solemn thought, in this connection, that if the Jews shall find themselves rebuilding their city at that time—which is by no means improbable—it will literally be in the “troubled times” already settled down upon us all.

Again the count by *sevens of years* is 483 such Sabbatic periods of *seven*, which is just the number of full Solar years from the edict leading to Ezra's going up, to the Saviour's Baptism.

Now the only thing for which I contend in the illustration is the fact of the cycle, and the possibility of its application on a larger scale. I do not pretend to say that *all* the features of Daniel's prediction will find thereat a parallel, or that any of them will, and least of all do I suggest it as an assured date for the Second Advent, or even for the cutting off of the two witnesses yet to come. Many will so regard it, *and many more maintain that I do, and this in spite of all that I can say, as ye shall bear me testimony!*

But to return to our general topic:—

Time as a measure, in its relation to human affairs, and our duty as Adventists to awaken to its import!

We have thus seen that History, Chronology and

astronomy stand intimately related to each other in preserving intact the record of human duration. When correctly understood they bid absolute defiance to those who would belittle the accuracy of the infinite and infallible Word of God as "it is written." But, and moreover, *within* this infallible Word of God we have the *Sacred* History and independent Chronology of a chosen people, so woven in and out the other three, by means of still another the *Prophetic* skein of time—that their united testimony is literally unimpeachable on a scale which surpasses them all!

The fact is, the beauty and accuracy of the True Chronology, which is Biblical Chronology when rightly understood, is beyond the compass of human language to extol. It absolutely exhausts our finite means of numerical expression and dwarfs the ken of even the sublimest intellect.

To the minds of the faithful this realization will be welcomed with the keenest satisfaction, and in that it redounds to the glory of Jehovah, they will gladly render additional homage to him who by every new discovery in the fields now open shows himself to be faithful and true forever and forever.

THE END OF THE AGE.

In the Bible we find several expressions bearing upon the final chapters of Chronological Prophecy. For instance: "The Latter days," "The time of the end," "The seventieth week," "At that time," "the day of the Lord," "the Thousand Years," etc., etc.,

not to enumerate many specific periods, such as "the seven times," (having independent applications to Israel, to Judah and to Gentiles! a fact but little understood,) and the 1260, 1290, 1335 days, etc., etc.

Now I will not admit, for one moment, that any of these times are *approximate* periods, and that they may be "fudged" and "monkeyed" with.

I accept the Bible as God's *Inspired* Word, and years of study have convinced me that it is accurate to the last ultimate. Many of my own calculations are before the world and as yet unanswered. As challenges they must stand until thrown down, and may the God in whose cause they have drawn swords defend them! They are all based upon exactly the same system, the one I have described. But if one of them falls they need not all fall, nor the system with it.* I am only inspired with the earnest spirit of investigation. I fancy even Dare made many fruitless calculations! I am, however, at work at this system all the time, and never yet have gone to it in vain for the purpose of solving any special and *legitimate* Chronological question. Some of these have been published for several years. I have spiked one to the girdle of the earth, and God willing, there are more to come!

In the meanwhile, there is no element of compromise in my position. The Chronological prophecies of the Bible are "the truth, the whole truth and

* Unless it is an integral part of the system itself and not a dependent incident thereon.

thing but the truth," and there can be but one only that will open their whole combination. I stand to reason that when such a key shall have been discovered it will have the credentials and authority of Truth and be worthy of investigation. It is on this very account that I conjure you as Adventists and Bible students to examine the claims and comprehensive elasticity of the system that I now advocate.

CRITICS AND REVIEWERS.

I do not receive many reviews that are fair either in the spirit, or the actual results of my labors, but I do obtain a few. For instance, while preparing this hasty sketch the *Pacific Medical Journal* reaches me by post. In it the editor himself reviewing the *Our Race Series* remarks as follows: "Lieutenant Totten has succeeded in presenting a perfect Chronological harmonization of Bible History in which not a single link seems missing." Certainly this is independent and unbiassed testimony, and I would to God that such evidence of interest from without might excite at least the jealousy of those within the fold to look into this matter too!

Let me point out the *force* of this admission. It is from a standard, secular and scientific paper. It is in an editorial, therefore not the paid and probably prejudiced opinion of the average critic! Now granting that my claims *are* right, and that this professional thinker appreciates their justice, what has been accomplished and what else may be

expected? Why, in the first place it is in our power at last to read Hebrew History in a straight sequence to perceive its hidden harmonies and to synchronize its data and events. But far more than this, we can now locate its Kings, and Priests, and *Prophets*; ay, and more than even this, its *Prophecies*, where they belong!

And what then? Why then, for the first time, we have a sure basis upon which to measure, and against which to stretch out the cords of Chronological prediction! Here we may lay the square at a beginning, and yonder hold up the plummet to an end. Why, the mere rumor of the discovery of such a system should have at least *awakened* Christian interest. Must I forever find it only in the secular Press? Alas! I bear testimony against the *high places* of the Religious World and Press, where, on full seven times, and particularly for these last 1260 days, (three years and more at Yale,) I have generally knocked in vain for mere admission; and even when admitted, or in Papal terms been "tolerated," have more often received scorn for my temerity than any sort of welcome for my wares. Oh! I have filed away rich editorials, and reviews, clipped from religious advertising sheets, that prove but the echo that the entire dial must be shrouded in the midnight shades!

But shall we care for this? No! rather let us devote it to the cause for our rejoicing, for had it been otherwise it were not night, much less at Midnight!

our—it had been daylight abroad, and Messianic hope in vain.

I sometimes believe that the Christian Kingdom presented by the parable of the Virgins has in reality not yet awakened. This surmise has nothing to do with the “hour,” nor the “cry” gone forth, but it does have much to do with the *condition* of the lazy bridemaids. It is “midnight,” before the “cry,” and the *cry* must sound before it can *arouse* the sleepers! It can hardly be that we are more than rubbing our eyes as yet, *i. e.* if a full knowledge and appreciation of the face of the clock, or the true attitude of listening to the strokes of its sonorous tongue, are really necessary!

THE MORNING CRY.

In the growing darkness of a former dispensation a watchman was once anxiously questioned, What of the night?

His reply was a peculiar one, “The morning cometh;” he might have stopped there, but he added, and also the night!

That is, there was a whole era about to be ushered in, an era with its own period of light and darkness. It was, and is the “day” in which we live—the Gospel day.

How otherwise *could* the morning come and also the night? Manifestly it was only by coming in succession, as the orderly parts of another dispensation, and as in fact it literally did come and has been almost spent.

In the same way a certain watchman tells the present generation in reply to this same question that the morning cometh—and also the night—that is, the *true* Millennium is at hand—first its Morning finally its Night, for the coming Dispensation is not to be the final one, and history repeats itself!

To those who used the old Hebrew system of Chronology the significance of such an answer was far more pointed than to us, who have changed the “day spring,” to the midnight and the midday hours. With them the halves of the *daily* “unit of time,” were rightly divided by the setting and the rising sun, and consistently they commenced the Civil year at the Autumnal Equinox, while the Sacred calendar commenced with the Vernal one.

We shall all, my friends, return to *God's* Chronology in time, and only when we do so individually to-day, do we stand any chance of solving with accuracy some of the most important problems which concern the present generation of those watching for “the world to come.”

But to return to the day primarily concerned with the question we have cited:

The Saviour was its “bright and morning Star” and it was with his *first* Advent that our “Morning” came! Tabernacled in the flesh he has already appeared in the Synagogue as the “Alpha” of the Dispensation, and read the first half of a text whose ominous completion is to mark the midnight hour now on us. For Behold! as our “Omega,” he is

even at the door, and as the Evening Star of this Dispensation, he will light them who are waiting into a better day and be its Morning Star!

In Greek the letter Alpha stands for 1 or 1000 and Omega for 800.

Jesus Christ announced himself to Saint John, in his Revelation which God gave him in order to enlighten the Churches, about the close of the first century, as both "Alpha and Omega!" in the *sum* of which not a few deep students of God's mysteries have perceived a hidden prophecy of the 1800 years now waning amid such startling portents, and actually disturbed by what we take to be the veritable Midnight Cry!"

At any rate, the cabalistic significance of this suggestive possibility joins in the Chronological concert proclaiming what we preach, and you believe—the nearness and the certainty of what to all believers is the "Blessed Hope"—the only Hope!

"The Morning Cry" is supposed to have lasted for about three and one-half years, the period of the Saviour's personal ministry. In a peculiar sense they may be called Days of Grace, "acceptable," and have been succeeded by a stretch of some 1861 years, about twice as long as Adam's day (2×930).

It is a notable fact that one of God's days, 1000 years, diminished by one of Adam's, 930, gives us one of David's, 70 years—the which he called a generation, and of whose potence I have elsewhere taught.*

* See Study Number Seven, pages 30-41.

The Gospel day has, of course, been of Grace, a day during which Judgment has been suspended. It must be succeeded by a day of Vengeance, the proclamation of which, in the broad sense, I believe has been literally made during the past three and one-half years as "the Midnight Cry"—"prepare ye the way of the Lord, make his paths straight."

THE MIDNIGHT CRY.

In other words, since March 29, 1892, I believe the world has been in the situation of a debtor whose note has come due and gone to protest. The debt is now in the collector's hands, though the process of collecting has but just begun. It may take three and one-half years, and fetch us to the coming Jubilee year, 5894 A. M., equal to our 1895-6, and may stretch on to 1897, if prophecy is to be fulfilled upon the shorter lunar scale, as every Chronological probability suggests.

There was a time during the preaching of Jonah that Nineveh could have repented—it was *her* "day of grace"—she accepted it and the Judgment was delayed. There has also been a day bestowed upon the Christian world—or rather, the so-called civilized world, during which it could have repented the forty-nine years extending from Miller's day to this—but we have scorned to keep the Jubilee; we have rejected our birthright and its responsibilities, and declined to redeem our possessions, *so I conceive that Judgment is even now set in order and that the assize will proceed.*

It requires wisdom of a special order, and experience, together with authority in the premises, to rightly divide the times, to set the stake between their "morning" and their "evening" hours, and to read collateral texts between the lines of the division.

DOUBLE ASPECT OF THE ADVENT.

The duality of the Advent was not understood even by Daniel himself. Progressive interpretation of the prophecies, even in the very School of the Prophets, is one of the plainest teachings of the Bible. The holy men of old were moved by the spirit of God merely to *predict*, and, as Daniel admits, they had to study by books, and that right diligently, ere they determined those times which had been set beforehand by the Spirit, and which were meet for them to know. For they searched in vain into some of these mysteries—as did indeed the very angels—to no purpose.*

Now Daniel *did* find out some of these Chronological secrets, as for instance the termination of the seventy years' captivity previously predicted by Jeremiah, and it was only by dint of prayer and hard study, and the expenditure of literal "midnight oil," that he solved the problem—and even that only just before the "set time" for its fulfilment arrived! Thereby he was enabled to change his faith into knowledge and fill his lamp with facts. You can get them in no other way. In fact, I

* 2 Peter i. 21,

firmly believe that a prime ingredient in the "midnight oil" which men are soon to buy with dread anxiety from those who sell, will consist of the studies of earnest men that now go begging for a reader, and are condemned unopened by the unjust criticism of our age.

Now the Saviour himself was the first to teach this subtle interpretation of *dual* prophecy, when he quoted that significant passage from the Prophet Isaiah. The account is as follows:—

"And he came to Nazareth, where he had been brought up; and as his custom was he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon ME, because he hath anointed ME to preach the Gospel to the poor; he hath sent ME to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised—*To preach the ACCEPTABLE year of the Lord!*' for it was the JUBILEE!

"And he closed the book, and gave it again to the minister and sat down,"—No wonder it continues, "And the eyes of all them that were in the Synagogue were fastened upon him. And he began to say unto them, *THIS DAY is this Scripture fulfilled in your ears!*" It was the year or day 402 A. M. ! he had just been baptized ! conquered Sata

in the wilderness, and was starting out on his ministry.

THE DAY OF VENGEANCE.

One of the most remarkable things connected with this pregnant text is that he had cut it off short, as it were at *Alpha*! Its *Omega* part is falling upon us!

Let us now turn to Isa. lxi. and complete not only the sentence—but the paragraph. It reads on “*and the Day of Vengeance of our God*; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.”

Read the rest of that chapter some time for yourselves, my friends, and perchance those of you who already know the difference between Judah, still in ashes, and Israel of whom ye yourselves are the literal Saxon sons, and to whom only—Lost Sheep of the House of Israel—the Saviour came! will perceive in the whole chapter a *duality* far different from its mere Chronological one!

I would that I had time to preach from that chapter upon my own peculiar mission, which is particularly to turn the hearts of the children to their fathers, and to make my Countrymen and Our Race look unto the Rock whence they are hewn—for they are Lost Israel Found, and it is to them

alone that the part quoted by the Saviour refers—*while the part that I have just quoted I declare is even now fulfilled in YOUR ears!* and that it pertains to Judah now soon to be restored, and the coincident day of vengeance on the Gentiles, and to the final return of him who is the Omega of all prophecy and the King only of such in Israel as look for him.

But I am chiefly here to-day to dwell on Chronological matters and we must hasten.

CHRONOLOGY.

The difficulty of addressing you, or any other Christian gathering, upon the results of my own peculiar line of investigation, is almost insurmountable. I am handicapped at the very start from the fact that the terms I must use, and the data I must employ, are familiar only to those who have actually *studied* them in my own published works. ~~It~~ ^{It} is impossible to explain these fundamental things in a lecture, and have any time left for showing their application to actual History as the fulfilment of written Prophecy.

It is not my fault that even among Adventists I am thus misunderstood, for all that is essential in the true system of Chronology has been within the reach of every one for several years.

I would that it were otherwise, for if my audience was familiar with Biblical Chronology as set forth by the British Association, and now fully vindicated here in America in my own Studies, w

ould arrive at the gist of many new discoveries with much less time and with far greater interest.

Jesus Christ came to fulfil the Law and the prophets, and in his own words gives us to understand that not one jot or tittle of the twain shall pass away till all be fulfilled.

The position therefore taken by the faithful that we must expect a literal fulfilment as such, and ere the covenants are to be considered as fulfilled, no matter how many spiritual applications may perchance foreshadow this final consummation, is beyond all shadow sound. Upon this foundation rests the whole structure of God's reign, and it is sealed with no subordinate earnest, for this alone can comprehend the truth, the whole truth and nothing but the truth.

LITERAL FULFILMENT.

It is absurd to cling to a literal interpretation of one clause in a compact, and to a fanciful and strained construction in a collateral one.

The ways of God are not as ours and His word turns neither to the right nor left. Of *course* it is swathed with the Spirit, but—Heavens and Earth! give it *some* Earth, as well as Heaven, for a *footstool*!

Why, every Messianic prophecy relating to the *first* Advent was fulfilled literally—to the letter—by actual facts. Not one was left to beg for credence on an empty and unsatisfactory quibble. The true Bible student agrees to this without a reservation, and in united concert the whole College of

the Prophets defy the Scribes and Pharisees and Hypocrites of modern theology to produce one single exception in the whole array.

We sweep into this argument everything that the Spirit of Inspiration had foretold as to the facts and the times and seasons of their fruition. They are a volume in themselves; the Church has already enumerated some sixty-nine of the more important ones for use in its argument with those whom it would persuade to accept Christianity, and the very basis of its contention in the premises is their literal fulfilment.*

Since, then, these things are so, by what authority shall any man, accepting the array and standing upon this platform as the Alpha of his faith, presume to contend for a mere spiritual veneering over that part of the Word of God that refers to the Second Advent?

LOGICAL THEOLOGY.

The stream of Sacred History is of course an unbroken one, and whether we could trace it or not its thread winds back to Eden. Along it here and there the collateral branches of the secular historie of all nations unite in the onward flow, and one by one enable us to locate points of junction on the map. Meanwhile the Seers and Prophets of one particular Race, chosen to be the custodians of the *Oracles* of God, have individually and at sundry separate points along the banks, measured the strength of th

* See Study Number One, pages 15-154.

erent, and given forth numerous Chronological
 erances looking to the dispensation of the "latter
 ys." This Dispensation actually stretches across
 e whole of the Gospel Age, as may be shown
 om Apostolic testimony. The alphabet of Christi-
 ity had a *beginning*, which all agree was *literal*
 om first to last and in all its parts! The *Alpha*
 me on time and gathered every foreseen personal
 cumstance into his earthly life. *So, too, it must*
ve a literal termination, at which its Omega shall
pear on time, to close the spelling-book and compass
that yet remains upon the scroll of Messianic
ophecy.

Be this not so then Christianity is vain, and Hope
 fiction without substance.

It was 1895 years ago that his parents took a new-
 orn babe up to the Temple in order to perform all
 ings according to the law of the Lord, and so it is
 ritten that Anna the Prophetess, "coming in *at that*
stant," recognized the presence of Messiah "and
 ake of him to all them that looked for redemption
 Israel."

Chronology all along the line! Prophets at both
 ds! *Interpreters!* if you will, and hard facts at
 set" seasons!

Now you can readily appreciate, my friends, how
 important it is, in such a search for "oil" as can alone
 uip a believer with *light* to shine among his fellow-
 en, how important it is to fix beyond all peradven-
 re the absolute date of the Saviour's *first* Advent.

For from such a time-post we can stretch back the cords of prophecy with unerring accuracy, and in numerous spans, long and short, both rectify and verify the history of former days; and when we have done so how thoroughly equipped we shall be—and only then—to study and search for the more important terminations of the set times that are still future and surround the *hither* end of *this* very Dispensation!

Let us therefore close this long discussion by such a glance backward—only a brief one.

A TERMINAL DATE.

“The Law and the Prophets were until John, who was officially succeeded in the year 4026 A. M. by the Saviour at his Immersion. Soon after this “*the Immerser*” was beheaded and the old Mosai Dispensation was suspended, if not finally closed, as a religious hierarchy. John was thus less than the least in the Kingdom of Heaven, from the very fact that its increase literally began at his decrease.

As already stated, this was the year through which the Saviour himself drew the dividing line of the dispensations, and revealed for the first time the duality of his manifestation. You will also remember that at his Immersion a voice from heaven proclaimed him “My beloved Son.” He was the Christ, the Son of the living God, Messiah, the Prince, and it is therefore *here* that the “sixty-nine weeks” of Daniel end.

Hence we must go back 483 “years” to reach the

origin of several intimately related prophetic scales super-added to the historical sequence of Israel's existence, and it is absolutely essential that in the leap we shall keep upon the immutable lines of astronomy, nor suffer one great fish among the cycles to escape the net—and that it must be drawn unbroken to the shores of time.

But to what kind of years did Daniel refer? And how shall they be reckoned?

Daniel's people employed the Lunar method for reckoning time, while *we* employ the Solar only. Nevertheless the Hebrews had a consummate system of intercalation so as to float the Lunar on to Solar time at stated periods along the scale. Nor is it to be forgotten, in such a discussion, that the Hebrews employed both a Civil and a Sacred scale, the one beginning at the Autumnal Equinox, and the other at the Vernal one in Spring! Each of them was both Lunar and Soli-Lunar!

A QUANDARY.

Hence at the very start you are thrown into a quandary. For here therefore are *four* overlapping and ever shifting scales of years and we are confronted by the question, Upon which of them shall we commence our calculations?

Now, as a fact, it is out of this very confusion that the *Providence* of God has constructed a fourfold cord as tight as the Bands of Orion—a check not to be loosened by any method but the right one, and tied it with a Gordian knot that no Chronological

Alexander can hack to pieces with the blunt sword of a mere approximation! The effort laughs him to scorn and its result lands him in confusion!

Whenever hereafter you open a volume of so called *Chronology*, I ask you to examine its premises very carefully; if they stand upon a full recognition of such facts as these, it is worth your while to study it. But if its author attempts to bridge the gulf of time with an arch, none of whose braces are severally screwed tight, and if the very sections are stanchions rattle at the first and every succeeding step, you had better wait contentedly on this side of the water—or “*go a-fishing!*”

We had better build for permanence, although we never get beyond foundation stones—every good structure will be finished by some one, and those who are to repair the Temple of Time must be skillful laborers and be paid by the day. *The work can not be done by contract nor by aliens to the faith!*

FALSE CHRONOLOGY.

Again, there has always been a dispute as to whether we should estimate the “seventy week” of Daniel from the “going up” of Ezra, or that of Nehemiah, (these journeys were thirteen years apart); or rather whether we should estimate the “weeks” from the edicts themselves that led to these distinct missions—and if so, from which of them? Ezra went up on the first day of the first month of the seventh year of Artaxerxes, and Nehemiah received permission to start upon the first

of the first month of the twentieth year of the same king. The edict authorizing Ezra's undertaking and preparations was issued at the middle of the fifth year of the king, *i. e.* at least eighteen months before he started, as the context and collaterals in the Book of Esther show. But just as fast as I utter these cold facts of record, calculation, and necessity, I make a count, and open a discussion, with some one or other of the numerous systems of confusion falsely called Prophetic and Chronological Studies!

Manifestly they cannot all be right, and just as manifestly only that system can be "*right*," or *anywhere near right*! which grasps every one of these conditions, and several others which I cannot enumerate. I know of none that do, or even can, except the *true* system of Chronology of which I am an apostle; and I say *boldly* that I believe, and believe that I can show, that every other system in the theological library of the present day is an unreliable tissue of errors, inaccurate and misleading because un-Astronomical, therefore not Chronological, and consequently that any system of History, any attempted harmonization of events, based thereon, must necessarily have somewhere warped *Duration*, *i. e.* "Time," and therefore that it is an unreliable basis upon which to prosecute the subsequent study of unfulfilled Prophecy!

Surely, the *Spirit* of Inspiration must be recognized as inerrant, even if human efforts to transcribe

its revelations halt, and the duty of modern student is to receive this spirit and be imbued therewith.

Among Adventists the discussion has at least been honest. They have done the best they could. For as searchers after truth they have merely been "occupied" about the Master's business, and at least by their former solicitude in matters Chronologic have shown their faith and interest to be *active*. But only up to 1843-4, for from that time, finding that all their tools were blunt, they not only flung them away, but have not tried to obtain new, and true, and better ones! That is, they went to sleep, and by the very act let "time" go.

Verily, my hearers, there is no escaping this arraignment, and I shall ring it in your ears until you are aroused and look unto the Clock!

The nominal Church, however, has met every school of Chronologists with equally conservative opposition. It has been openly hostile to every effort to fix Messianic times, and has manifested little interest even in the historical aspect of the discussion relating to the primary dates!

Its dictum has been, "Believe, because I say so!" and ninety-nine out of one hundred of the spokesmen have been admittedly unable to explain a solitary time prophecy upon a scale consistently running through the very Bible they pretended to preach. *What have we to do with these teachers? To your tents, O Israel, and study for yourselves!*

And what is the result upon the Church? Con-

emnation! And I thank God not only that it is
et to be condign! well merited! but that I can
now it single-handed too clearly to admit of fur-
ner dispute.

TRUE CHRONOLOGY.

The time has at last arrived when Biblical
chronologists may be absolutely sure of certain
things and need have no fear that they will ever
have to be moved again. It will be their own
fault and yours if ye continue to slumber and let
this anxious "midnight hour" slip over you un-
needed *Chronologically!* The nominal Church is
not even concerned at the Signs about us. You,
however, cannot afford to take them for your only
guides. Now as already shown, William Miller's
technical error was primarily due to an accidental
one found in the authorized version, *i. e.* Miller
relied upon a marginal date in the Bible in which
an error of two or three years can easily be shown
by appealing to the context against which these
very dates occur.

If you turn to Ezra vii. 9, you will find the mar-
ginal date given as "about 457 B. C." Regarding
this as the origin of the 2300 years, Miller sub-
tracted 457 therefrom, obtained 1843, and for "a
week of years" preached it as "the cleansing time."

The date came and went, we all know with what
result as to the specific effect. The addition of a
single year (in order to span the B. C. and A. D.
junction) was next tried. But 1844-5 passed by

with a similar and still more saddening cloak of sorrow upon Advent hopes, and the whole church practically gave up Chronology.

It is now nearly 7×7 or 49 years since these events, and time to celebrate the Jubilee by explaining the mistake, and perhaps vindicating Miller, at any rate by awakening his followers.

This marginal date of Ezra vii. 9, is an error; should be 461 B. C. or 3543 A. M. even upon Usher's own scale! * (*i. e.* 453 B. C. or 3543 A. M. on the true scale.) The proof of this is as follows:—

The marginal reference to Neh. i. 1, is "about 446 B. C." *i. e.* his 3558 A. M. (*true date* "middle 3557 A. M."). Now the context of Neh. i. 1, refers to the month of Nisan in the king's twentieth year, and that of Ezra vii. 9, refers just as explicitly to the same month in his seventh year. Hence, as $20 - 7 = 13$, the marginal dates ought certainly to yield the same result. But $457 - 446$ is only 11.

That is, the marginal dates plainly disagree with the context, and one of them must be out of place even on Usher's own system. It is true that he places the date "about 445 B. C." opposite the beginning of the next chapter, yet even this gets rid of but one of the missing years. The context is all right, but the margin has perpetuated this peculiar *blunder* for generations. I do not even know that any of my predecessors have ever calcu-

* Not all the marginal dates are Usher's, but all are based upon his system and are Usher's Revised. We say Usher's for simplicity.

attention to it ! Now a still closer reading of the books of Esther, Ezra and Nehemiah will demonstrate that at least $14\frac{1}{2}$ years are needed between the two *edicts*, one of which (Ezra's) appears to have been issued about *Civil* New Year's day in the sixth year of Artaxerxes, and the other (Nehemiah's) during his twentieth Sacred New Year tide—so to speak, and in terms of the Hebrew calendars.

Now the marginal date for Neh. i. 1, "about 446 B. C." is practically correct, for in the years of the world it corresponds to 3557-8 A. M. The *true* chronology verifies it and makes this twentieth year of Artaxerxes to have been 3557 A. M. on the straight sequence of time. At its middle, *i. e.* 3557 $\frac{1}{2}$ A. M., Nehemiah received his edict, and $14\frac{1}{2}$ years before it Ezra his. This was at the beginning of 3543 A. M., *i. e.* the calculation brings us back as *chronologists* to the year 3542 A. M., just ended.

The dates of the edicts are not to be compared with those of the "goings up" to which they led.

And now a few final words in critical analysis of the two missions under consideration—Ezra's and Nehemiah's—and in recognition of their importance in the prophetic scale. The Chronology of the two edicts, and the dates of the two goings up from Babylon to Jerusalem, cannot henceforth be altered. Indeed all of the prominent Biblical dates have been similarly examined, verified Historically and harmonized Astronomically with the cycles; and have been more or less tabulated in the publications of

the British Association, and, during the past three years, in my own Studies—the OUR RACE SERIES.

I do not intend to leave that track—a better than a steel one to Jerusalem, and thence to Eden! If there are *harmonies* in Chronology they must be sought for at the regular stations on the Trunk line of Time!

Here then we have the authentic dates of two important events. Upon them Adventists have been and still are honestly divided, no matter what system they have employed. Some have favored the Ezran date, and others that of Nehemiah, as the true origin from which to estimate the seventy weeks. Clashing schools have stretched the 483 years to the Star of Bethlehem from one or the other, and other clashing schools have extended them from one or the other to the Saviour's Immersion in the Jordan. To do so they have all been forced to put in, or to take out, whole blocks of years, and to the degree of their disagreements have necessarily disturbed the stream of time in other places.

HARMONY AT LAST!

The true system accepts both of them, and uses each to verify the same fact! for I have now to announce the startling news that either may be used to verify this prophecy, and to rejoice that I have discovered the way to harmonize them in time to make the announcement here to-day. I furthermore rejoice that the "foolish virgins," who have condemned all withstood all these Chronological investigations can only reap confusion from the fact.

Let me explain myself: if I owed you a dollar a day for sixty-nine weeks, the debt would amount to 33 dollars. If I paid you in *gold* you would have it in the best possible form of wages, in money that could go farther, last longer, and buy more, under all circumstances.

If I paid you in *silver* dollars your wages would be legally the same, but the money would be of less intrinsic value—short in absolute net worth by, let us say, some eleven cents on a dollar.

Now this is just the difference in days between a Solar and a Lunar year, the one is worth 365 days in the calendar, the other only 354!

Or, if you owed *me* the debt, and it was in the form of a time sentence, it is clear that I might let you off on short, or *Lunar* time, if I wished, in which case you would gain 483×11 days or 5313 days, that is, $14\frac{1}{2}$ years. Or the punishment might be inflicted in its full severity for the first $14\frac{1}{2}$ Solar years, and then, for the rest of the time (or 483 Lunar, *i. e.* shortened years) be of a merely nominal character.

"TWO OR MORE WITNESSES."

Upon this basis we can accurately explain the length of time between the two edicts and understand how each of them fulfilled the prophecy—the former in 483 full Solar years, the latter (which was in reality the REAL edict to build "*the walls of Jerusalem*") in 483 Lunar ones. The difference in time was the perfect "epact," for the period, just $14\frac{1}{2}$ Solar or 15 Lunar years.

The first edict (Ezra) was issued at the beginning of the *Civil* New Year, 3543 A. M., the second (Nehemiah) at the beginning of the *Sacred* New Year, 3557 A. M. The "goings up" were exactly thirteen years apart to the months (Nisan).

The empire of Artaxerxes was of vast dimensions. But a few years before Haman had required a whole year to send his letters throughout its domain; the edict granted to Ezra required at least six months longer to enable those who took advantage of it to be ready to start with him in the middle of 3544 A. M., which was the beginning of Artaxerxes' seventh year.

483 Solar years forward from the Ezran edict of New Year's day 3543 A. M. fetch us to the Autumnal Equinox of 4026 A. M., which (as the Saviour was born on the 25th of the third Civil month of 3996 A. M., *i. e.* Circa Dec. 25) found him (beginning to be about thirty years old) baptized, and ready to start out in his ministry at the following Passover.

But the same result is obtained by treating the date of the king's later edict to Nehemiah in a similar manner on the shorter Lunar scale. Thus 483 Lunar years, equal $468\frac{1}{2}$ Solar ones, which added to $3557\frac{1}{2}$ also brings us to 4026 A. M.

Thus Gabriel's announcement to Daniel (chap. ix. 21-27) was absolutely verified on each scale and from each edict, and ran out at the Baptism of our Saviour in 4026 A. M., even as he himself announced Mat. iii. 14-15; Mark i. 15; Luke iv. 21.

The very date of Gabriel's annunciation to th

origin results from a careful analysis of his prophecy Daniel studied in the light of the seventy weeks, and from this we can determine without error the birthdays of John and Jesus!

And so we could go on forever, exhausting my time and your patience long before we had touched upon a tithe of the beauties that await your willingness to study History as the substance of Prophecy in the light of the true Chronology, into whose newly-discovered fields I now invite you.

They are pastures *green*, beside *still* waters, free for all; beneath their cooling shades the spirit of contemplation strolls with sacred scroll unsealed, and shows its mystic numbers to all earnest students.*

RESULTS AND REPORTS.

That the labors of this brief itinerary bore no little fruit was evidenced by many newspaper reports more accurate than usual, and from among them we select the following from the *Christian Herald*.

It appeared at the Autumnal Equinox (Sept. 21st, 1892) or rather at the New Moon thereof, as accepted by our Jewish Brethren; and as dates are now so important, this one was not without significance to us, for it coincided with the New Year's day of the Jewish Calendar upon which all of our calculations turn! We quote the article in full, though the alterations are ours, and we alter the word *baptism* to *immersion*!

* Here endeth the Bethel lecture.

PROF. TOTTEN ON THE HEPTADS.

AN EFFORT TO SOLVE THE PROBLEM OF DANIEL'S PERIODS AND THE END OF THE TIMES OF THE GENTILES.

Large audiences at Tylerville and Plainville, Conn., and Greene, R. I., and other places, have gathered during the past three weeks to hear Prof. Totten's lecture on the Prophetic periods. The Professor is convinced that he has definitely and exactly fixed the dates of the two edicts for the rebuilding of Jerusalem after the Babylonian captivity. *Those dates, as all prophetic students are aware are the pivotal dates on which turn all calculations of prophetic Chronology, as they are the starting-point of the sixty-nine weeks mentioned in Daniel ix. 25, and the 2300 years in Daniel viii. 14, and are, therefore, the dates from which subsequent periods must be measured.* Prof. Totten says :

"This astounding discovery sweeps all controversy aside. The sixty-nine weeks of Daniel began on solar time (365 days to the year) with the edict issued to Ezra in 3543 A. M., that is 453 B. C., and extend 48 such years to 4026, the Immersion of the Saviour. Fourteen and one-half years later the second edict was issued to Nehemiah, in 3557½ A. M., to build the walls of Jerusalem." This was only 468½ solar years from 4026 A. M., but by measuring on lunar time (354 days to the year) which is exactly 11 day per year shorter, he arrives at the same identical

ate, for $468\frac{1}{2}$ solar are 483 lunar years, or "sixty-nine weeks," that is sixty-nine periods of seven years each.

This solution Prof. Totten maintains is an absolute guarantee of his figures and his credentials to be heard in the premises. He now announces that he has just unsealed the whole Book of Daniel, and that by means of this key it covers and sweeps into its comprehensive scope the straight sequence of time from Adam to the year 6001 A. M. "We are now * at the year 5891 A. M. (our 1892 A. D.)," he adds, "and since March 29th we have been in the final seven years or 'week' of the times of the Gentiles that began ($3377\frac{1}{2}$ A. M.) with Nabopolassar. The half of the week ($3\frac{1}{2}$ years) will bring us to the last 'jubilee' in this century, the sixty-ninth since the Exodus! Here again we have, in jubilees (really only forty-nine years apart) a repetition of Daniel's sixty-nine weeks on a scale of squares of seven, sixty-nine times forty-nine is 3381,—the interval in years between the Exodus and the autumnal equinox of 1895 A. D."

The Professor says that he is firmly convinced that during the jubilee year 1895-6 A. D., reckoning from the September equinox to equinox, the clouds now gathering upon all sides will culminate. "This year," he says, "is the central one of the seven with which the 'Gentile times' close ($1892\frac{1}{4}$ —1895-6—

* Exactly true at the date, Sept. 21st, on which the article came out.

1899 $\frac{1}{4}$.) These 'Gentile times' are the seven times 360 years equal to 2,520 years, extending from 3377 $\frac{1}{2}$ A. M. to 5897 $\frac{1}{2}$ A. M., our 1899 $\frac{1}{4}$ A. D., as in all of his calculations.

The Professor says that he looks upon the period in an odd and strangely significant, and of course original way. Thus he says these Babylonian times are in reality 360 "days" of seven years each, into the last of which we entered on March 29th. Hence the September equinox of 1895 A. D. will be the middle. He will not say whether this is the "midnight" of the "day" or not; but states that the selection lies between that date and the one twenty-one months ahead—the whole of the year 1894. He bases this idea on the fact that seven years are eighty-four months, that the Hebrews began their days at sunset, hence their "midnight" fell six hours later. This, on a scale of seven years to a day, brings us twenty-one months forward from March 29, 1892 A. D. The Professor still declines to appoint "a day or an hour." He has never done so, as all who have read his books and not trusted to reports agree. He says "no man can know them." But that the advent is imminent.

With respect to the pestilences now raging abroad the Professor conjurest he powers that be to spare no vigilance. His warning is "Enter into thy ports and close thy gates about thee, until the indignation is past."*—*The Christian Herald*, Sept. 21, '92.

* A warning that holds continuously until the Second Advent!

Now it happened that we visited New York upon the day in question, and in the course of our business called upon the Editor of the *Christian Herald* for the express purpose of handing him an article upon Prophecy in which the promised disclosures as to the Chronological import of Daniel's last Vision were set forth. This article was gladly accepted by the *Herald*, whose columns are always open to a fair consideration of what purports to be honest work in the field of prophetic exegesis, and was published (Oct. 5, 1892) with the following introduction:

PROF. TOTTEN ON DANIEL'S LAST VISION.

REMARKABLE ARTICLE, EXPLAINING HIS RECENT DISCOVERY OF THE KEY TO THE PROPHETIC CHRONOLOGY OF DANIEL.

A visit was paid by Prof. Totten to the office of this journal on September 20th, when he expressed his gratification at the accuracy of the *résumé* of his lectures printed in this journal two weeks ago, and said that he had prepared an article expressly for *The Christian Herald* that its readers might have the benefit of a full explanation of his discovery of the key to the Chronology of Daniel's prophecies. The confusion in which the subject was involved, he said, which had misled former expositors, arose from the fact that there were two starting-points from which the periods could be

reckoned, and two measures of time which might be used—the solar and the lunar year. He had found that all four might be harmonized with startling results. If we use the earlier starting-point which is that of the Decree granted to Ezra (Ezra i. 1) and the solar measure of time be taken, the result is exactly the same year as we come to if we use the later starting-point—the Decree granted to Nehemiah (Neh. ii. 1)—and measure by lunar time. With this mode of reckoning, the sixty-nine weeks or years (Daniel ix. 25) end at the Immersion of Christ when the voice from heaven was heard, declaring “This is my beloved Son.” And the date is the same whether we start from the earlier year, reckoning in solar time, or the later year, reckoning in lunar time. The latter mode of measurement, the Professor thinks, must be applied to all the later periods, reckoning a prophetic “time” or “year” as 360 years at 354 days each. “I think it is significant,” said Prof. Totten, “that this day when I am giving out my discovery to the world is the day when the Jewish people are celebrating the commencement of the new Jewish year 5653.”

The following is the article prepared for *The Christian Herald*.

DANIEL, THE PROPHET.

As an example of the potency of this system, which has already been explained in *The Christian Herald*, let us study Daniel somewhat closely. He was born in the year 3381 A. M. This was the

7th year of Josiah, and the one which preceded the finding of the Law and the great Passover of Josiah's 18th year. Now the number 3381 is patently resolved into 49 times 69. Thus it was in reality the year which marked the 69th Jubilee in the generations of the Sons of Adam.

Furthermore, when the prophet was in his own sixty-ninth year, *i. e.* in 3449 A. M., Belshazzar came to the throne, and the vision of empire already granted to Nebuchadnezzar under two forms (Dan. ii. and v.) was repeated to Daniel, himself, under another, and with additional details. (Chapter viii.)

Now it is from this latter date (3449 A. M.) that we can sweep unerringly down the stream of time to the last Jubilee in our current century. Thus 2,520 lunar years (at 354 days each) equal 2,445 solar ones (at 365 days each) and 3449 A. M. plus 2445 equals 5894 A. M., which is our 1895-6 A. D. (September to September.)

That this latter year (5894 A. M.) will be a Jubilee and the last one in our century, upon the actual scale established by Moses, is demonstrated by subtracting from it the year of the Exodus (2513 A. M.) which leaves 3,381, or the very number we have just shown (in relation to Daniel's birth) to be equal to 69 times 49!

Daniel's name (Dan-i-el) signifies the "Judge of God," and he is particularly the prophet whose visions concern the Chronological execution of the violated Law of God. Hence, as the Law was found

at the end of Josiah's 17th year, so at the end of Daniel's 17th year the prophet was himself taken to Babylon *to pronounce the sentence!* Seventeen years added to 3381 A. M. brings us to 3398 A. M., which was the first year of Nebuchadnezzar, and from which Daniel dates his own captivity.

Add to 3398 A. M. seventy years, and you have 3468 A. M., which was the first year of Darius the Mede (Dan. v.) in which he took the Kingdom of the Chaldees.

But it is noticeable that the prophet is very careful to state the age of Darius at this time (Daniel v. 31) and the reason is apparent only to the student of the true Chronology. For instance, we are told that "Darius the Mede took the Kingdom, being about three score and two years old," *i. e.* sixty-two years old. Hence, deducting 62 from 3468 A. M. gives us 3406 A. M. as the birth year of Darius. But this was the year of Ezekiel's captivity, and that of the really official Sacred count. Thence, seventy years forward fetch us to 3476 A. M., which was the first of Cambyses, the son of Cyrus the Persian. Now as the reign of the latter was eight years, his first year was 3468 A. M., or the same as that of Darius.

It is now apparent that this discovery is exactly what we ought to have expected, for Darius was a Mede, and Cyrus a Persian, and it was the joint kingdom of this dual kingdom of "the Medes and the Persians," that succeeded the Babylonian "Head of Gold."

No scale but the true one has revealed this secret, nor do I know of any former Chronologist who has ever pointed out, with knowledge of its Chronological import upon the interpretations of Daniel's prophecies, that the first years of these kings were necessarily one and the same. The fact that Daniel refers to the first of Darius and also to the third of Cyrus, has misled them into supposing these kings were successors, though the collateral fact that Darius died in his own third year should have set them back upon the trail.

Let us now examine the official date of Judah's captivity as Ezekiel records it, (from the downfall of Jehoiachin and his own expatriation,) and employs it consistently throughout his prophecies. All of my own calculations show that this was the year 3406, Anno Mundi (or from Adam's creation) and I freely admit that to disturb it from the straight chain of A. M. years as related to Hebrew History is to invalidate the whole of my published work.

JUDAH'S "SEVEN TIMES."

It now turns out that Daniel himself employs this very year as the date from which to sweep down through all the years then remaining ahead of "his people" in order to fetch them into the Millennium, to the seventh thousand (*i. e.* Sabbatic years) toward which the wise of all ages gone have pressed in hope.

Now the year 3406 A. M. not only witnessed the beginning of Judah's seventy years' captivity, but

of her thirty-six times longer period of "punishment," to wit, 2,520 years. Hence, adding to 340 A. M. these seven 'times' (seven times 360 equal 2,520 years), we reach the year 5926 A. M. and by the further addition of thirty, and forty-five, or seventy-five years, we reach the year 6001 A. M. which is the first year of the Sabbatic thousand reckoned on the longest possible, or Solar scale!

Now this method does not allow a single hour for the promised "shortening" of "the latter days" which I have elsewhere shown probably began with Joshua's Long Day. Moreover, as we are at the present moment (Sept. 20-21, 1892, A. D.), only at the end of Solar year 5890 A. M. it would appear that the first year of the Millennium was still about 111 years off! And so it is upon the long or Solar scale, whereas for this very reason, upon the short or Lunar one, it ran out in 1823 A. D., or *fully sixty-nine solar years ago!*

We have therefore just arrived (1892 A. D.) at a most propitious period in the interval between the expiration of the short Lunar (5823 A. M.) and full Solar (6001 A. M.) terminals of the 6,000 years, and in prosecuting our further studies of Daniel's Chronological scale, and while the disclosure I am about to make will demonstrate that the Prophet's system comprehends the whole stretch of Solar years from Adam to the first year of the "Sabbatic Thousand," I still desire to be plainly understood as placing the actual beginning of events which are destined to lead

p to "the restitution of all things," within this current decade (1892—5—6—1899 A. D.) In fact I am convinced that they have already begun:

THE HIDDEN SCALE.

The whole matter depends upon the expiration of the *Babylonian Era*. This began with Nabopolassar's accession in the middle of 3377 A. M., and therefore extends 2,520 full Solar years forward, *i. e.* to 5897½ A. M., or to our 1899¼ A. D. Now I have elsewhere shown upon a dozen or so lines of independent calculation that "the times of the Gentiles," must terminate with this latter date, and it is on this account that I unhesitatingly place the termination of a *hidden scale of 6000 years at this very point*. And here we actually find it, for the only possible way we can measure 5897½ Solar years (with a long solar unit up to a certain point, and the remainder with a short lunar unit) so as to sum up 6000, is to divide the scale at the Winter Solstice of 2555 A. M., (notice that this date is exactly seven times 365!) *i. e.*, at Joshua's Long Day.*

Let us therefore remove the seal from Daniel's Book. To do so I go to the final vision he records. It is comprised in the tenth, eleventh and twelfth chapters, and is dated by the prophet himself as follows: "In the third year of Cyrus (3470—1 A. M.), King of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, *but the time appointed was long*, and he

* See Study Number Two, *Our Race Series*.

understood the thing, and had understanding of the vision." Then follow the sixty-nine verses which comprehend this vision and fetch us to the fourth verse of the twelfth chapter inclusive, and which reads as follows:

"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.

We are to-day at this period, and so sure as "time of trouble, such as never was since there was a nation, even to that time," has already begun for Judah in the Iron Furnace of Russia, so surely are we at the time when Michael shall shortly stand up and Daniel's people be delivered!

For instance, I am satisfied that the New Year Day of 1901 on the true scale, *i. e.* 5901 A. M., will find Daniel himself standing in his "lot." This will be "half a week," or $3\frac{1}{2}$ years, after the year 5897½ A. M., (or after 1899¼ A. D.), which all my calculations make so ominous, and will be exactly 2520 solar years from 3381 A. M., the year of Daniel's birth, and one century short of 6001 A. M.

It is to *each end of this ominous century* that my calculations point with such explicitness.*

DANIEL'S FINAL VISION.

But it is to the interpretation of the *Postscript* to the Book of Daniel that I am leading up—the last nine verses that form the closing paragraph of the twelfth chapter. These cover a vision complete

* Subject to conditions laid down in Study Number Seven, page 322.

n itself, and one that none of my predecessors have been able to solve; indeed Daniel himself declares of it that he "heard but understood not." The reason was that from his standpoint of time the solution was practically impossible, while the situation is reversed from ours. This closing vision is as follows (its date being the same as that of the other parts of the three chapters referred to, to wit: 570-1 A. M., Daniel's age being somewhat over 1 years, *i. e.* $\frac{1}{4}$ of 365!

"Then I Daniel looked, and behold, there stood *other* TWO, the *one* on *this* side of the bank of the river, and the *other* on *that* side of the bank of the river. And *I* said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand, unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be : for thou shalt rest, and stand in thy lot at the end of the days."

THE INTERPRETATION.

This is the vision, and we will now tell the interpretation thereof, before those who are Daniel's people ; for verily they comprehend both the Anglo Saxons (the Ten Lost Tribes) called in Isaac's name ; and the Jews who keep to-day, their New Year's day !

The burden of this matter is CHRONOLOGY, and the River whereon the man stood who was clothed in linen is the dividing line of the times and seasons—the year 4666 A. M.

And in that Daniel saw *other two*, the one on *his own* side of the dividing line, and the other upon *our's*, THE DIVISION WAS MIDWAY BETWEEN THEM.

Now it was Daniel himself who inquired as to the length of this vision, and in that the man clothed in linen raised FIRST *his right* hand to one of the men on Daniel's side of the river, and THEN *his left* hand toward the other, upon *our* side of the river, and both toward heaven, and swore by him that liveth forever that it should be for "time, times, and half a time," he assigned *an equal interval, or 1260 years*

to each of the parts represented by the other two, or seven times to the whole, the which are seven times 360 or 2520 years!

And let it be furthermore related that the man upon the right, or Daniel's side of the river, stood at the official year of the captivity, according to Ezekiel, even at the year 3406 A. M., so that 1260 years onwards brought him to the year 4666 A. M. at which time the daily prayers were abrogated throughout Palestine and the permanent Mosque of Omar set up. (Temporary mosque 4636, elaborate mosque finished in 4690 A. M.)

Now from that time, 4666 A. M., reckoning 1290 years forward on *our* side of the river, brings us thirty beyond the 1260 years (*i. e.* beyond the year 5926 A. M.,) whereat the man stood who was furthest from Daniel, or to the year 5956 A. M.

And as 1335 years are still other forty-five more than were these 1290, it follows that the time at which he who waiteth is to be fully blessed, is the year 6001 A. M.

Thus the vision literally extends 2595 years forward from the date (3406 A. M.) of Judah's Babylonian Captivity, on to the first year of the Sabbatic Thousand which is the Millennium upon the undiminished Solar scale.

But and moreover, in that the vision was thus for 2595 years, and in that at the end thereof Daniel himself was to stand in his own lot, the same may be interpreted as to the prophet himself, but on the

shorter Lunar scale whereby his chief visions are found to be unfolded.

From the birth of the prophet therefore (3381 A. M.) "time, times, and half a time" upon the Lunar scale brings us to the middle of the year 4603 as the dividing of the seven times, and the same repeated or 1222.5 years beyond the stream, bring us to the end of 5826 A. M. Thence 30 added to 45, that is 75 years, fetch us respectively to the years 5856 A. M. and 5901 A. M., which latter is the 1335th year from the dividing line.

The river was thus about threescore and two years wide, which was the age of Darius at the fall of Babylon, as recorded by Daniel himself.*

EVENTS TO BE EXPECTED.

Between 5901 A. M. upon the one scale, and 6001 A. M. upon the other—a hundred years—the work of "the Restitution of all things" must be accomplished, and as "the times of the Gentiles" must close in 5897½ A. M., or three and a half years before the earliest of these dates, it is manifested that we may be nearer the initiation of these momentous events than even the "wise" have dreamed!

I have fully explained what I expect to take place during this decade in my published Studies comprised in the OUR RACE SERIES. During the succeeding century I believe the arduous task of rehabilitation will be consummated, and I anticipate that the year 6001 A. M. will witness a Centennia

* 62 years old, *i. e.* in his 63d year. $4666 - 4603 = 63$.

Celebration of some special event now soon to occur, and so introduce the initiation of the New *Régime*.

Finally, the chief object of divulging the fact that Daniel's system of Chronology sweeps in the first six working Millennaries, and blesses those who enter the Sabbatic one, is now accomplished, in that the interpretation should make it clear to all that we, who enjoy the Blessed Hope conveyed in all these matters, by no means expect the end of the world as such, but only the end of "the Gospel Age" and of the Gentile Times, and that thereafter we expect a Golden one, inaugurated by an Age of Restitution, but that the latter, *in this current decade*, will be ushered in by a period of such unprecedented trouble as to call for Michael's services in behalf of Daniel's people.

Whoso hath ears let him hear, for the wise only can comprehend even what is now so plainly written.

Briefly then, we have already entered into the Period of Trouble. We crossed the threshold on March 29th, 1892, and the gloom grows deeper as the Heptad progresses. Its central year (1895-6, September to September, as the Jews reckoned and still reckon their years,)* we may safely expect to be a most significant Jubilee; it *may* even be honored by the return of Messiah the Prince! This, however, I do not presume to announce as the inevitable result of calculation, but merely give it forth as an

* 5656 A. M. on the current Jewish Calendar, has also a Jehovetic H. V. H, V,

interesting and glorious possibility founded upon the fact of its being the 69th Jubilee year since the Exodus out of Egypt.

Personally I am satisfied that it will at least cover events with whose renown the world shall ring, and I believe they will cluster around the incidents of such an Exodus of Israel and Judah out of the North Country, and out of all countries whither they are scattered, as to put all after memory of the Egyptian one forever in the shade.

I am glad to make this important announcement upon so notable a date as this (Sept. 20-21, 1892, A. D.) as it is not only made remarkable astronomically, by a New Moon at Autumnal Equinox, but marks the beginning of a new year (as manifest from the present festival of the Jews)* on the very scale of time upon which I am working. †

AN IMPORTANT ECLIPSE.

Upon the 20th of Oct. 1892 A. D., the final galley proofs of this Study came to hand, for correction and with them the daily papers. It was noticeable that the latter, in referring to the Lunar Eclipse of this same date, were united in pronouncing it to be of "*no scientific importance!*" Indeed, such was the general impression gathered from reported interviews with the learned (?) Scientists of the day! th

* New Moon Sept. 20 8h. 16m. hence on 21st reckoning by sunset New moon first seen Sept. 21st. Lunar New Year *Sacred* 565 Jewish commenced Sept. 21st at Sunset, 21st, 22nd, Wed.—Thurs.

† End of *Herald* article.

which was so great a matter of surprise to us, that we could not resist the impulse to raise our voice to the contrary. For surely Astronomers are not the only "Scientists," on earth, and *we*, at least, knew of other uses for such phenomena than those which are concerned with mere university theories as to the constitution of the sun, and its fiery envelopes!

For instance: an eclipse is of the utmost value to the Chronologist! and Historian! and in this light the one in question marked so great an Era in the history of the New World that had Ptolemy been alive, he would have devoted a whole volume to its story as related to contemporary events!

It was from this standpoint that we placed our own views on record: and as the interview, which appeared in the *New Haven Register* of Oct. 21st, concerns our topic, we are glad to have it in time to form the postscript to this Closing Study of the series. We therefore quote it:—

YESTERDAY'S IMPORTANCE

AS A DAY IN THE HISTORY OF THE WORLD.

Lieutenant Totten, who is interested in the workings of nature as a Chronologist and who draws results from the same, has found no little food for reflection in the eclipse of yesterday, and the fact that it occurred the day before Columbus Day. In speaking of the lesson of the eclipse, Lieut. Totten said this morning:—

"Instead of yesterday's eclipse being one of 'no importance and of no interest to scientific men,' it

was the most important eclipse since the discovery of America! And why? Because it marks a Ptolemaic era in our history, and is a veritable sign in the heavens. A sign of the Harvest—occurring in Virgo and in the wheat-ear itself.

“To-day (October 21,) is the anniversary of the Columbian discovery of America; therefore yesterday (October 20,) was the *last day* of the 400 years since that event. Now upon the only correct and the original Chronological scale this final current day of the 400 years ended at sunset October 20, and it is a remarkable fact that all of its hours of light were eclipsed upon our Continent! The eclipse began in the Pacific ocean early in the morning and ended late in the afternoon in the Atlantic, striking Washington, D. C., at about high noon (11:56 A. M.)

“In ancient days of pure Astronomy—I mean pure in the sense of perceiving the philosophy of the ‘times and seasons,’ this eclipse would have been carefully recorded and recognized as marking an era in Chronology both on account of its ominous coincidence with the last day of our boasted 400 years of New World History, and because of its great value to the calendar-keeper.

“For instance: speaking in round numbers, 400 years contain 146,097 days. This divides evenly by seven, yielding 20,871 weeks! Hence the anniversaries are upon the same days of the week and month, which accords with History and proves the fact that not one single day of the week or month has been

t or dropped since Columbus reached the New world.

'There are several similar eras of 400 years noted in the Bible, and they are noted there because of their Astronomical bearing in addition to their Historical importance. All such repetitions of the day of the week, and the day of the month, after long intervals, are called 'self-same,' in the Scriptures, and we have a notable instance in the 430 years extending between Abraham's leaving Ur, and the Exodus, which Moses says was at the *end* of the 430 years, 'even upon the self-same day,'—as it was upon the ancient solar cycle.

'Had there been a day lost between the time of Columbus (Oct. 21, 1492, new style) and ours, Oct. 21, 1892 A. D., the latter could not have fallen upon Friday, which was the "self-same" day of the discovery of America.

'In respect to this eclipse, it covers that part of the ancient day which was called the 'morning,' and which ends at sunset. Thus this last eclipsed 'morning' of the 400 years ended last night with the sunset, the Moon being new at 24 minutes past noon on 'central' time, and the Sun being 28 days, 18 minutes and 25 seconds old from Autumnal equinox, at which time, of course, it was also 'new' (Washington time). Moreover, all this occurred on the 294th day of our common A. D. 1892; and on the 29th day of the current sacred lunar year 5653, Jewish.

“ Now it should be evident to Historians, who are *supposed* to be concerned with accuracy, that such Astronomical data as these are worthy of being written down in the plainest language, and upon permanent monuments for the benefit of future ages. It is the record of just such coincidences of Astronomical phenomena with important historical events that makes the canon of Ptolemy so valuable to Chronologists, and now if ever is our chance to record the facts as to the quadri-centennial terminus day of the Columbian era—and to learn a lesson from what we have eyes to see between the lines—from the darkness with which yesterday was clothed. I am no Astrologist in the modern sense, but I do know by books much that Daniel also found by scientific study, and I do not hesitate to reiterate my warning that the end of this ‘age’ draws on with quickening pace, and that as there are no accidents in the record of the universal clock set originally by the Creator for ‘times and seasons,’ so this eclipse is a sign to them who can and will accept it.”

A week later the following article was given to the Associated Press, but, as with few exceptions, only disjointed extracts from it were published throughout the country, the force of the argument was mostly lost. We therefore reprint the material here in its original form, both as a matter of record and for the benefit of those for whom it was set forth.

A NATIONAL WARNING.

TURN OVER A NEW LEAF.

Referring to his peculiar views upon events whose shadows he considers are now being "cast before," Professor Totten said to a reporter of the Associated Press to-day, as follows: It was not upon the first day of the New Era, but upon the last day of the Old one, that the sun was darkened, and that is what to me is significant, although this was by no means that which first directed my attention to the phenomenon; it was the Chronological value of the eclipse that raises it to the importance of that which occurred upon the battle of Actium and marked the beginning of the Augustan Era. I am very thankful that it did not happen to fall upon the 21st instead of the 20th.

But is it not passing strange that the Ptolemaic value of the Eclipse of Thursday the 20th of October was left for me alone to designate? seeing that the scientific world at large had with one consent pronounced the event "of no importance," and had forgotten that the Chronologist and Historian can find a scientific value where even an Astronomer may not.

And should there not, in view of facts like these, be found some journals, in our land of freedom, which are fair enough and sufficiently fearless, to take the case I represent with the dignity it merits? As, they know not what they do, for whether I am right or wrong in my readings of Prophecy by

a strict system of Chronology, they themselves cannot be justified at all in heaping only ridicule upon what certainly is earnest work and the published results of which they will not even read, still less review! I refer to the eight Historico-prophetic Studies I have issued regularly during the past three years.

But aside from its unique Scientific value to the Chronologist and Historian, this Columbian Eclipse of Oct. 20, 1892, let me so call it, has an ominous significance to all who dwell upon the face of the earth, and particularly to us of Manasseh, the Land of Forgetfulness of all our toils, and all our Father's house. (Gen. xli. 51.)

THE HAND ON THE WALL.

Let us look more closely at the picture. It was a gala day! America was clothed in bunting! The red, white and blue streamers decked the land from North to South and from East to West, so that from Heaven it might have looked like one grand panorama of Old Glory!

But those that dwell on High, and rule on Earth look down with keener eyes than mortals ken and tread between the bars; and they can see but little of approval; for a Land that has forgotten its traditions in a single century is certainly far on the road to a crisis proportionate to the degree of its forgetfulness!

And so it came about that the fingers of a Hand appeared upon the walls of Heaven and wrote a

ning to the world in the sight of the assembled
tions—the representatives of none were missing!
r lo! as that Ten Mile Pageant threaded the
oad Avenues of Chicago and entered the Expositi-
n grounds a bar sinister was drawn across the
ne, and an uncanny heraldic mark slurred our
ght escutcheon!

Where were our Augurs then? And where had
niel been had such a thing bestreaked the plains
Shushan at a festival like that? Think you for
e moment that Heaven, which hath recorded the
mber of your very hairs, was ignorant of that
clipse? If so ye do deceive yourselves, for in the
y nature of things there can be no accidents, and
ertainly none like that!

I speak without superstition, and am not an As-
logist. I do but record facts after the event and
ad them! And facts that in the Elder day would
ve been seen as ominous and their meaning have
en earnestly sought for at the altar of whatso-
er faith they venerated most!

What a moment that to sing the National An-
em.

“O say can you see,
What so proudly they saw,
When the nation was young
In its Dawn’s twilight gleaming?”

and what an hour in which to

“Hail! Columbia! Happy Land!”

Bethink you, too, how such a sign in the skies

upon such a day, must have secretly struck the representatives of nine out of every ten of the nation who were gathered to the Celebration! For few of them are modern and broadened in our own presumptive way, and all of them believe as did Nebuchadnezzar of old, that the Kingdom is God's "whose ways are judgment, and those who walk in pride he is able to abase."

Have we so soon forgotten principles so fundamental? I trow we have!

The fact is, there is Sin within the door of the National Temple, and it adds but new iniquity to the trespass to belittle the facts! We cannot be living up to the spirit of the Constitution inherited from our forefathers, and it lies with each man to determine his own share in the responsibility.

What then? Why, a very simple thing, but radical!

THE PRESIDENTIAL ELECTION.

We are about to hold a National Election of momentous import, and there is not a Statesman upon Earth, who does not ponder with misgiving upon what the near future has in store for both the Old World and the New!

It is in view of such concern that I appeal unto my countrymen to cast their votes as lots before the Lord of Hosts. There is individual responsibility in this matter of the gravest order, and there is but one Command that bears upon the issue, "Thou shalt not follow a multitude to do evil" (Exodus

xxiii. 2). I speak without reference to any party and to the adherents of all, and I conjure the free-men of this land to commence the New Columbian Era by voting once at least, and at once, according to their consciences, and so leave the result with the Lord of Hosts himself!

It is only by acting in earnest singleness of heart at this juncture that even we, the most favored People upon Earth, can at all recover strength enough to see just where the Nation stands, and so perchance conserve our resources to meet the coming crisis. For unless all "signs" must go for naught, and the voices of History, Chronology and Astronomy are mocking that of Prophecy, we are already at the edge of days when human hearts will surely melt except they be found upon the side of Right and Justice, and are stayed in those eternal principles that gave our land its pristine glory.

Those who do not believe in a coming Millenium should certainly do their utmost to realize its ideal in so far as possible, and those who do should vote as though the Golden Age were here.

Finally, upon the 4th of November, a day of memory in the Land of Ephraim across the sea, this same moon that on the 20th of October cast its new shadow on the land of Manasseh will rise full, in perigee, and totally eclipsed in turn, but this time only on the Old World of Columbus! The phenomenon will of course synchronize with Historical events by which Chronology at least may again

be fixed for the benefit of ages that mankind expects to come and which I, for one, sincerely trust will also realize the Desire of all Nations!

Finally, to close the comments based upon these two eclipses as "Signs" of moment among those that are steadily crowding the heavens nowadays, we include the following Press-note based upon the Lunar eclipse of November 4, 1892, and pointing out its notable connection with the Heptad in which we have been living since March 29, 1892.

ANOTHER OMINOUS WARNING FROM PROFESSOR TOTTEN.

THE ECLIPSE OF NOV. 4, AND DANIEL'S "230
DAYS."

It is now nearly 1260 days since I began to proclaim "the Truth against the World," for this maintain has been the purport of my message, and so, too, the world, by its very reception thereof has verified my estimate! For had this warning met with any other recognition than what has been accorded to it by the world, its own concern and repentance would have made—to its gain and certainly not to my loss!—my *rôle* similar to that of Jonah himself!

But in that I have cried in vain to Nineveh too large; in that the Church, so-called, has scorned even to examine the presentation; and in that, stranger of all, the Adventists themselves, group by group,

have given so cold a shoulder to the facts that I have "by books" been enabled to add to their own array, the case has been won by foreordained default!

As a matter of fact the burden of this proclamation has gained weight with such only as are by proper definition "wise," albeit by the world termed fools, and so I am content, and vindicated, in that I am classed in the same category!

Now it should surprise no one who takes up such a cause, that the seed he casts to the wind should raise a whirlwind! Yet what manner of judgment is that which condemneth another without a hearing? and wherein do such as even wilfully misrepresent this cause differ from those who stoned them that were sent of old? And again: if one, who merely from a neighborly concern, presents with proof a topic such as this, meets such a reception, because of his unwelcome warning, what, pray, had been the fate of a prophet indeed in such a day as this?

Relatively speaking I have been more generously treated by the secular press than by any other element of modern society—yet not for naught! while on the whole by all classes my efforts and plainest statements have been so misrepresented and ridiculed that comparatively few of those I really aimed to reach have been able to recognize any basis for my persistent warnings.

Let me, however, conjure all fair-minded men and

women to remember that there are two sides to every question, and that it is better to say aye or nay to what a man has really said than to be found in the seat of the scornful, not knowing how to give a reason for the position we have taken. And if even the things of Cæsar have their rights how much more so those of God!

Now the other side of this question, for which so few are found who have even a friendly word, is a momentous one, and that is the side I have tried and still try to present unto my fellowmen. To such then let me solemnly reasseverate my firm conviction, founded upon ample evidence, that the "end of this Age" is at the door, and that it behooves all who call themselves Christians to set their houses in order ere it is too late. To further this in the Name of the Lord, and in so far as in me lies, I will gladly place any earnest inquirer (who, from concern in the premises may desire to learn more of the matter and will communicate with me) in the way of securing and verifying all the information I possess, perchance unto the very saving of his soul alive!

In the meantime let me add a new guarantee to the burden of the credentials which have already been sealed with many proofs, all of which have been freely given unto whomsoever would publish them as written.

During the past three years (1890, '91, '92) I have reiterated, over and over again, from divers standpoints and by every means at my command, the

“time of the end.” Surely, the world itself is my witness that, both in season and out of season, I have not held my peace, and that my wages have been equally true to prophecy—even scorn and derision!

I disavow that any of these “strange coincidences” have been published as or wrought out by what men are wont to designate as Astrology, but that they have been merely the natural and necessary result of working upon the only true scale of time, a perfect Chronology upon which such results cannot help but evenuate.

Again, but lately I have called the attention of the world to the significance of the Columbian Eclipse (of Oct. 20, 1892), both as ominous to the inhabitants of the earth, and of unique scientific value as establishing a Ptolemaic “Era” in American Chronology. Moreover, a few days later (Oct. 30, 1892), I directed attention to the coming eclipse (of Nov. 4, 1892) as of similar import, particularly to the Old World, and now I have an additional fact which should bear out the significance of these events.

It is this: Daniel’s final “week of years” covers 2520 days, and its last 2300 days of course begin 220 later. Now these 2300 days refer to the cleansing of the sanctuary (Daniel viii.) and centre around Jerusalem. If they began on March 29, 1892 they end in March, 1899, A. D. Exactly 2300 year previous to this later date there was an eclipse (No

68 of the regular team of 70) at Athens. It occurred on April 15, 8 hours, 50 minutes, (406 B. C. Common) and was visible at Jerusalem. But 220 years previous thereto fetch us back to 3377 A. M., at which time Nabopolassar, the father of Nebuchadnezzar, rebelled from Assyria and founded the Chaldee-Babylonian Empire, from which foundation the *years* of Daniel's "times of the Gentiles" are to be reckoned, even 2520 years.

Now the remarkable fact to which I desire to call present attention is as follows: March 29 was the 89th day of this current year, therefore November 4 is the 309th day. Hence, they are exactly 220 days apart, and, therefore, the final 2300 days of this "time of the end" begin with the total eclipse of Nov. 4, 1892! and, consequently, the signs in the heavens maintain their ominous agreement, as heretofore, with all ~~that~~ to which I have testified, and I reiterate the warning, "Behold, the Bridegroom cometh!" He that hath ears to hear let him hear!

C. A. L. TOTTEN.

New Haven, Conn.

“ Upon the First Day of the Week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

“ And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

“ And if it be meet that I go also, they shall go with me.”

1 Cor. xvi. 2-4.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES II.

DECEMBER, 1892.

No. 8.

EDITORIALS.

FOR the mere sake of uniformity with previous studies we write the above heading and devote a few more pages to some closing words. There is, however, but little more to say, and, we might truthfully add, even less spirit to indite it! Our work has at last come to both a necessary, and a convenient, point of rest; and, while with thankfulness we admit that it has far exceeded our most sanguine hopes, it is with even deeper sorrow that we also realize, in so far as human calculations go, that its prosecution in the future must be desultory only, if not completely hopeless—unless the Working Fund, and the Subscriptions to the Third Series can be realised at once, either in cash, or pledges, and to a reliable basis!

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It is many days since we began to cast our bread upon the waters, nor has it yet been found again. A portion of it has been duly given unto Seven, and

now also upon the Eighth Study do we bestow what we have left. In all this season of anxiety we have not withheld our hand, for we knew not whether either this or that should prosper, nor whether all we had attempted should be equally good at the end. Our readers will bear us witness that we have laid no claims to "authority," in these premises, and we trust that they have seasoned all of our deductions with the salt of prayer, and of collateral searchings in the Word of God.

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Again; our friends must be fully aware of the circumstances that have conspired to defeat all our efforts to place the subjects in hand upon the plane of honor, where of right they certainly belong. The work has fallen upon evil days; there have been but few to respond, and they, like ourselves, have been able to contribute only widows' mites to a cause that should have had whole mints at its command.

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Verily the generations of Nineveh, and of all the buried mammons of the past, will rise up against our generation and condemn the stint wherewith it has suffered such a topic to expire for want of interest! For we may as well face the inevitable and admit that human means have failed, and that only God can raise up salvation for us in the face of concentrated opposition from without, and the want of active and anxious support from within commensurate with the supreme importance of our theme.

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Our Studies have been sown to the wind, and we have chiefly reaped a whirlwind of contempt;—this even where they had a right to expect at least the charity of Christian hospitality! Yet all of this is well; and we are well content, in that it conveys its own peculiar lesson, and bears out the burden of our testimony, to wit: that darkness covers the earth, and gross darkness the people, and, saddest of all, that the latter love to have it so!

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Not since the days of Adam has there been a topic published so persistently, and with such facility, as the one it has fallen to our lot to foster during the past three years. Surely Providence has afforded us unusual opportunities, and certainly the columns of the Secular Press have been constrained to carry our messages, almost day by day, all over the known world! To have bought the space both in the editorial and in the news columns that has been devoted to our work, would have exhausted the wealth of princes—and yet to what end has' it been vouchsafed? The result of all this unparalleled notoriety has been of the nature of an advertisement for our topic, and had there been the least response in the hearts of the generation to whom the testimony went, not all the presses in our land could have satisfied the demand for these humble Studies that now beg for readers and still more for adequate and assured means of their further prosecution.

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The result is paradoxical! It is vain to condemn the matter as of no interest in the face of the avidity with which the public press has seized upon and spread whatever we have been willing to give to its agents; nevertheless the rapidity with which each succeeding installment has dried up and withered on the stony ground of modern disbelief in all things truly ancient, is one of the most startling signs of the trend of modern thought! With but few exceptions, however, both in the secular and religious press, these publications have elicited chiefly ridicule and sneers, while the *Studies themselves* have rarely been accorded even a discourteous notice!

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Meanwhile the obloquy, incident upon every effort to reëstablish the ancient landmarks of ancestral faith, has been accepted to the full. We admit that we have been casting pearls before those who only trample them under foot and then again to rend us after every strand. And yet we do not feel that we have violated the command of wisdom in the premises, for "to everything there is a season, and a time to every purpose under heaven," and it has been under a constraining sense of duty only that we have judged the present to be "a time to cast away," "a time to rend," "a time to speak!" It was only on the basis of this belief that we have kept our testimony

ominently in the public press, for we hoped hereby to draw investigation to our own corner of the vineyard and so swell our little band of sympathizers.

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Nevertheless, "what profit hath he that worketh that wherein he laboreth?" seeing that "of making of books there is no end," and that "much study is a wearinesss of the flesh"? Verily, we leave that for others to determine, since with us, in the face of what our Studies have revealed, there remained naught but to make the matter known, and then to stand the consequences. Our only present regret is that the ability to continue this work seems to diminish proportionately with the promise of its future importance. For if our readers agree that what has thus far come to light is opportune, they will as readily accord a tithe of truth to our own convictions as to the value of what remains—and what perchance must continue to remain—untold!

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It will be hard to duplicate our experience, and we freely say that we envy no successor in similar premises. It is permitted to know a tree by its fruit, and the quality of the latter by a taste, still it has been ordained that we should eat the whole of what has proved to be both unsavory to the mouth and bitter to the belly, for from the very first it has been apparent that the wares we had to sell were

not remunerative, and that their manufacture could only be continued by the self-sacrificing coöperation of a few as poor as ourselves. Since this is so it is indeed a marvel that our little library has not reached its Eighth Volume, although to close our efforts here is quite as discouraging as to have found them estopped at the end of the first furrow.

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Yet let it not be understood that our labors have been entirely unencouraged. We have found many friends in the byways and hedges of life and to the we pen—what probably will be a Valedictory—with sincere regret.

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It seems hopeless to continue this effort any longer in a systematic manner. Its regular income is not sufficient to maintain the issue of a single book a year, let alone four! nor does the appreciation of the Eight Studies now issued seem to warrant the fulfilment of any further promise of support. We live in a day when nothing can be accomplished without means, and the requisite means to maintain actively such an effort as ours are absolutely wanting.

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The gross expenditures connected with the issue of each one of the eight Studies now in the hands of our constituents has averaged a round \$1000, and if incidentals be added, as they must be, we can account for a total expenditure of some \$12,000.

ring the past three years. Of this large sum there has been borne by the (many less than 1000) regular subscribers only some \$5000. The balance has been applied by ourselves and by a few generous friends to have loaned their gifts unto the Lord. We personally thank them all and trust their names are written in other Books besides our own. Without this support we had long ago come to the end of our efforts, nor even with it could we have at all prosecuted such an undertaking had it not been for our Army pay.

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The Studies themselves have been wrought out at odd hours, and by dint of the expenditure of midnight oil. But this, in spite of some malicious lies to the contrary, has been without any prejudice to whatever professional duties have devolved upon us. The whole realization may be summed up as the result of overwork at late hours, assisted to publication by a very few kindred spirits, and with only just enough means to float the books themselves within the reach of an unwilling public.

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As a business venture the income, from such a showing, is clearly negative. At least \$6000 per year would be required to guarantee its bare perpetuation, even with no one to provide for save the editor himself, who under such circumstances would have to attend, without assistance, to all of its details, from the writing to the mailing of the books!

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In view of all these facts, we cannot be wrong in our estimate of this experience as a sad comment upon the day in which we live, in that although two complete Series have already been published at such sacrifice, we have received, (Nov. 15th) more than 200 subscriptions (*i. e.* but \$350 of the required \$6000) necessary for the Third Series! This, in view of the fact that by the time our constituency shall have read this closing volume there will remain but a few days wherein to decide the fate and character of future efforts. For if they are to go on in a regular manner the Editor, at least, must be, and remain at, the Base of Operations! But upon the first of February he must return to his professional army duties *unless* at least "daily bread" can be *guaranteed* for the prosecution of the work now on hand!

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We venture to say that our experience has been unprecedented in the annals of those who have testified for truth. To judge of this one must contrast modern facilities and opportunities with those of past ages, and should also remember that we live in a day when nominal Christianity is almost universal, and in one whose boasts of liberality, and the broad spirit of investigation, are as misleading to the mariner upon the ocean of truth as a siren's song.

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And what has been this experience? Briefly

follows:—For three full years, both in season and out of season, we have cast into the arena of the public press, warning after warning, with full proof attached. All this in addition to these Studies. The sound thereof has gone far and wide, and had the interest in God's Word, and in the understanding of the Saviour's Gospel been really genuine, our constituency to-day should have outnumbered that of any other journal upon earth. Instead of this, its family is small in Manasseh, and we are verily the least in our Father's house. Aye, worse, in that we are accounted by our outside brethren as mere Syrians, and are, in fact, about to perish!

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In the meantime the World is its own judge of how it has accepted this message—for with at least an echo of an ancient cry has all this earnestness been received! The notorious fact that we have found so few willing to investigate and help us is of itself a disheartening witness of appalling magnitude. The Secular Press has with but few honorable exceptions treated us with scorn and constant ridicule, and the "orthodox" (?) Sacred (??) Journals with positive opposition. Even Advent Journals have been cold in the extreme. The fact is, we have been rejected, and the worst of it all is that this rejection has been without a trial! It is not as if our Studies had been examined and proved to be misleading, for surely it was only a fair hearing that we have sought, and had gladly welcomed. But we have

harvested the very reverse, for, since we have been condemned upon all sides, even those who would have followed any honest leader have been influenced against us !

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Finally, in response to our Midsummer Epistle, "The Pen or the Sword," we fairly hoped to realize enough to guarantee at least a single worker from absolute want. In exchange for an income of some \$2500, which is now secured by the government (and from which no man on earth can deprive us except by due process of law,) we offered to resign and devote our entire attention to the work in hand provided even \$1000 per year could be secured to support the effort. As a matter of fact but \$600 has been thus guaranteed ! for this is the annual interest at 4% on the \$1500 thus far subscribed to the Working Fund !

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What, therefore, is the conclusion to be reached from all these FACTS ! Manifestly, that nothing but a miracle of God can sustain us in our effort ! and that, unless human agency is at once able and willing to supplement what God would bless, we must bow to the conclusion that He will, and should, do nothing in the premises. Our constituency, few and scattered as it is, is *not* too poor to face this issue. But if facts prove anything it is certainly too unresponsive ! This is a work in which it is a shame to expect dollar for dollar, and yet we know enough

values set upon literary work, and the prices of modern books, to know that all who have merely contributed the plain subscription price for these Studies have received in return full measure, pressed down and running over.

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In the meantime, the world at large is far too well satisfied that we are launched upon credulous error to warrant any hope that our Studies can be prosecuted to their legitimate end by help from that quarter! Now we do not pretend to discuss this matter in public, for those to whom this final volume of the Eight now issued shall come, are not the public, and as our own little constituency now have some 2520 sample pages of these Studies in their possession, we do not fear any misjudgment at their hands.

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To demonstrate once more the enormous sacrifice at which these Studies are sold, (and to make it manifest to our very poorest readers that they receive far more than the value of their money at "trade rates," the which if our loss is certainly their gain,) we desire to call attention to the following facts. Of the 2520 pages contained in the eight Studies and two Extras now published, about one-half of the matter is what printers call "double priced," being tabular! The cost to subscribers has been \$4 for the whole, or 630 pages per dollar, and if they will take the trouble to ask the price, at a bookstore, of some "special" work of that number of

pages, printed for a similar small class of readers, and compare the results, we are confident we shall hear no more disheartening complaints of expense! Again: the First Series of Studies contains about 1120 pages, or an average of 280 per Study, while the Second Series aggregates about 1400 pages, which is an average of 350 per Study! The excess of matter in the Second Series is thus 280 pages! or the equivalent of an extra Study! *gained without cost by each of our patrons!*

* * *

We trust our friends will perceive that there is absolutely no margin of profit to such publishing, in that the usual author's-fifth has been given to his constituency out and out. It will be noted, moreover, that this Eighth Study contains some 32 pages in excess of the average, even of the Second Series of Studies! This amounts to two complete "forms," and it should be taken as it is meant—for a full and complete guarantee of our burning anxiety to work while it is day, and so place our humble testimony as generously as possible in the hands of all who will bestow upon it their earnest consideration. We mention this in order to awaken an equivalent, or even more generous, response in this our mutual day of need, and also to show those who have helped us in excess of mere subscription where their gifts, and all of our own rewards have gone—into the work itself, where they belong; for out of our labors we have no desire to reap mor

than the hire of an unmuzzled ox. (1 Tim. v. 18.) It is on the strength of this showing that we do not hesitate to ask our friends to continue to strain themselves to the very limits of their generosity, and to have our needs in constant mind.

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And here we must reiterate that we mean, of course, the needs of the noble Cause our Studies represent. Our personal connection with it is a mere collateral. It is the Cause, only, for which we plead, and were it of less moment we had long ago refrained from any special care as to its fate. Nor do we magnify this Cause. Those whose eyes have been opened to the distinction between "Israel" and "Judah"; who have perceived the truth as to the Origin and Destiny of Our Race; who are awake to the "signs of the times"; who believe in the promise of His coming; who stand upon Moses and the Prophets in the light of a vindicated Bible; who have a Chronology that agrees with History, and squares itself with Astronomy—these, and these only have any sure basis upon which to appreciate the Philosophy of History, and anticipate the trend of current events. This little Quarterly, The Our Race Series, represents all this, and more, and in all the world it is the only active effort to harmonize these several elements upon a rigid Chronological basis. Surely our constituency is quite as responsible as ourselves to make a more determined effort to perpetuate this work, and to do it upon a higher basis than a mere

dollar for dollar return. For if that be the only foundation of a willingness to lend, for Truth's sake, unto the Lord of Truth, in verity we are unprofitable servants, and our talent is buried without even the protection of a napkin ! (Luke xix. 20-26.)

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Our only aim, and chief prayer is to continue this work, and to expand it more and more ; and we are confident that all who have walked with us in spirit during the past three years of difficulty will bear with our repeated solicitations in a kindly spirit, even if they can only help us with their prayers. We need the latter quite as much as gold, for the treasures of the hills belong to God, and we know He has conferred them upon Joseph as a birthright ! It may, therefore, be that the Lord will listen to the prayer of faith, and move some hearts to pay a goodly portion of their gladsome tithes into this now exhausted channel.

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In conclusion then, we say to all, that : What is to be done must be done at once. The OUR RACE PUBLISHING COMPANY has no object but to further this Cause. It is free from all debt, and with sufficient and immediate help we can, and will go on ; without it we must stop ! The Working Fund is now at interest, and the Subscription Fund for the Third Series will also be Banked at the opening of the year. We therefore beg our friends to make a final effort to place both of these Funds upon an independent basis

There is not one moment to spare, for even if we were willing to demean this topic by any further solicitations, the time has at last come "to pluck up that which is planted," for if indeed we overrate its value and the verdict is against us, even in the house of friends, then it is surely time to desist. Were we unhampered by circumstances that would long ago have disheartened us in any other cause, were we free to work as other students do, and able to find as ready a market for our wares as do those who reject Moses and the Prophets, there would be no need of presenting these facts to our constituents. But we are not thus free, nor is there any such market. Our burden is unremunerative, and the practical sympathy of those who feel called upon to share its sacrifice is sadly needed at this final crisis!

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One thing is sure; if we are right in our general interpretation of events, and of their ominous Chronology—*aye, if we are anywhere near right!* and who can doubt it?—then it is a solemn thing to withhold our hand at such a juncture! Our Lord is not austere, nor an hard Man, and it behooveth not his servants to deal with his work as though he were! (Matt. xxv. 26-30).

It is well, dear friends, to face this issue squarely and to acknowledge an individual responsibility; nor is it boldness for ourselves that adds this urgency to our appeal. We have a cornucopia of truth and it is our own duty to strain every effort to pub-

lish it against the day of dismal need not far ahead of us! and ye, who now have opened eyes, do ye not share some of this grave responsibility?

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* *

The time will come, how soon God knows, when the foolish virgins will beg for the oil that they are now so loth to use, though freely offered! But when *that* day comes there will not be enough for you and them! nor will our gold have any value then! In that day, beloved, there will be but one reply to all, "Go ye rather to them that sell, and buy for yourselves." It is against that hurrying day that we ask you to provide, and of your substance, be it small or great, to set aside a portion for the common good! For if ye be ready when the Bridegroom comes, what need is there of more than means to fetch you well occupied unto the hour? while if ye also shall be found still unprepared! perchance some truths will by your present neglect remain unpublished that then, ye, too, would fain possess!

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Take counsel then of God, and, having so done advise us of your personal resolution. And we beseech you, Brethren, by the mercies of a long suffering Providence, to be diligent to usward that, if so be it is God's will, we faint not, with the goal in sight!

The grace of our Lord Jesus Christ, be with you all, Amen.

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 And through the crystal's riven part,
 O Christ, forever shine.
 The Urim and the Thummim be,
 Our breast-plate's fairest gem;
 Give us the pearl of charity,
 O Thou that died'st for men;
 O Lamb of God, look down, we pray,
 And seal us thine, by birth, each day.*

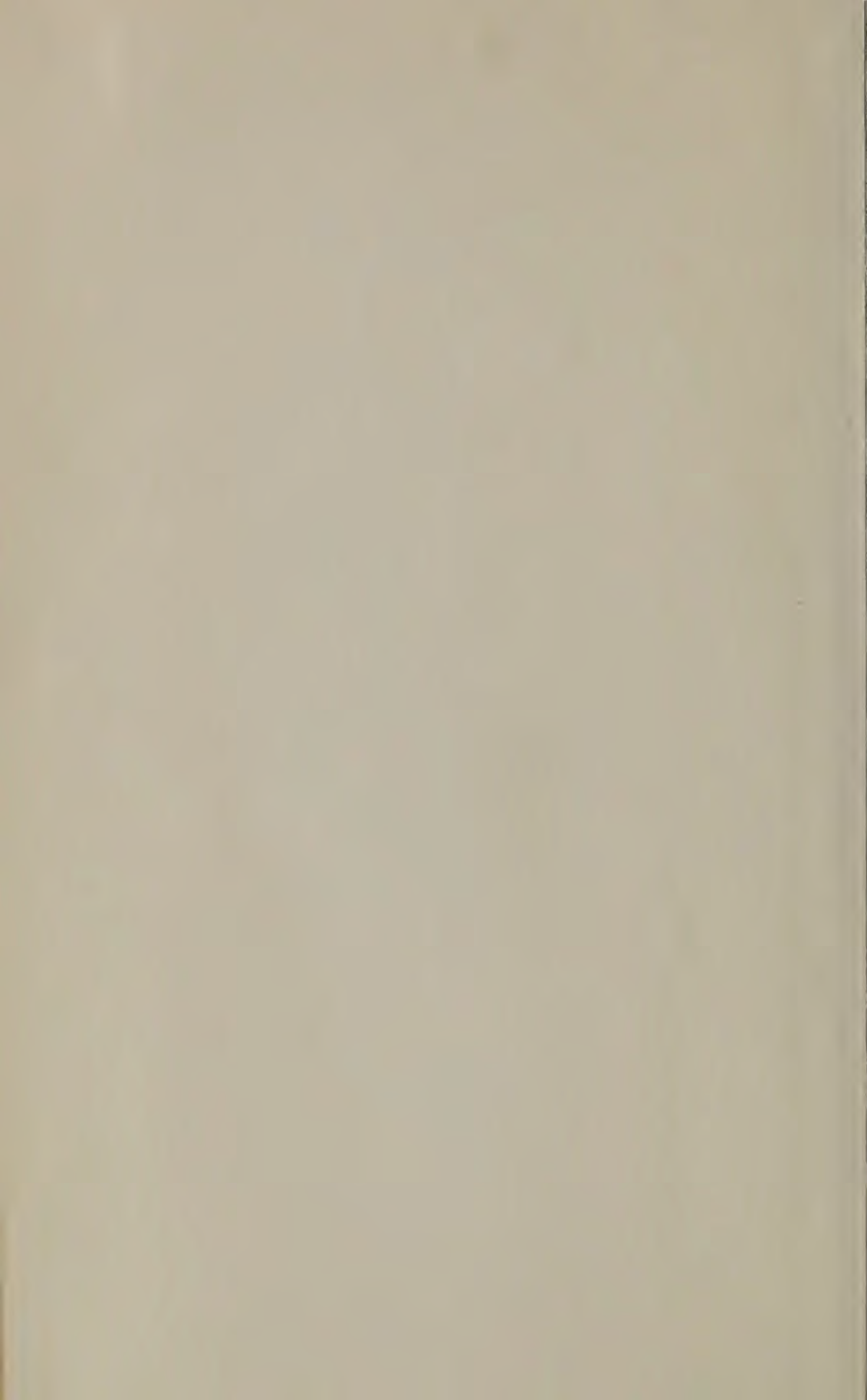
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 Another comes, that God hath blest.
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 As one that saith "Thy will be done !"
 We send to all our New Year greeting,
 Swiftly these days of toil are fleeting :
 With gaze kept steadfast on the sky—
 (Some ears can hear the angels sing !
 Ye know not what one day may bring !)—
 Observe the motto, "OCCUPY !"

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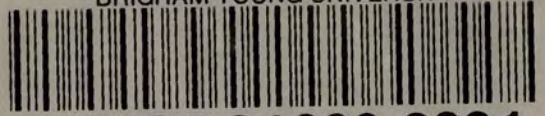
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