

OUR RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Series III., No. 12.

April 7, 1894.

Subscription for Series, \$2.00.

THE HEART OF HISTORY.

12-13

FACTS OF SILVER.

"But I will shew thee that which is noted
in the Scripture of Truth,"

Dan. x. 21.

C. A. L. TOTTEN.

Jer. XXXII. 11-15.

"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).

Send, Address and Advance Subscriptions, to

THE EDITOR OF "OUR RACE,"

P. O. Box 1333.

New Haven, Conn.

New Numbers will be Mailed to
Subscribers as they are Issued.

—◆— "I, too, am of Arcadia." —◆—

Digitized by the Internet Archive
in 2013

DS
131
.087x
12-13

THE HEART OF HISTORY.

SACRED AND SECULAR.

W. A. L. T.
1894

FACTS

OF SILVER.

THE TIMES OF THE MEDES AND PERSIANS.

TOGETHER WITH THE CHRONOLOGY OF DANIEL, EZRA, ZECHARIAH, HAGGAI, ESTHER, ESDRAS, NEHEMIAH, AND MALACHI, MEASURED, VERIFIED AND ARRANGED UPON THE HARMONIZED SCALE OF TIME; WITH NOTES AND COMMENTS; IN PROOF OF PROPHECY; AS CONFIRMED BY HISTORY.

BY

CHARLES A. L. TOTTEN.

"In that night was Belshazzar the King of the Chaldeans slain. And Darius the Median took the Kingdom, being about three score and two years old."—Dan. v 30, 31.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY.

1894.

COPYRIGHTED 1894
BY
CHARLES A. L. TOTTEN.
(All rights reserved.)

THE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

THIS STUDY
OF
THE HEART OF HISTORY
IS
LOVINGLY DEDICATED
TO
MY MOTHER.

*“Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. * * * And Babylon, the glory of Kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah.”*

Isaiah xiii. 17, 19.

STUDY NO. 12.

OF

THE OUR RACE SERIES.



The Heart of History.



TOTTEN.

“How much better is it to get wisdom than gold! and to get understanding [is] rather to be chosen than silver!”

Prov. xvi. 16.

STUDY NUMBER TWELVE.

THE HEART OF HISTORY.

FACTS OF SILVER.

THE TIMES AND SEASONS

OF

MEDO-PERSIA.

CONTENTS.

	PAGE.
PREFACE,	ix
INTRODUCTION,	xi
<hr/>	
THE CHRONOLOGY OF PERSIA,	15
MEMORANDA AS TO BABYLONIAN REIGNS,	18
REGNAL AND GENEALOGICAL TREE,	26
THE CHRONOLOGY OF HAGGAI,	53
THE CHRONOLOGY OF ZACHARIAH,	54
THE POST-EXILIC JUBILEE SCALE,	70
THE CHRONOLOGY OF ESTHER,	95
THE RIDDLE OF ESDRAS,	117
THE POST-EXILIC SABBATIC SCALE,	139
EZRA'S PERSONAL RECORD,	149
THE TIMES OF NEHEMIAH,	165
TABULAR KEY TO NEHEMIAH'S MISSION,	169
THE SEAL OF PROPHECY,	209
CONSOLIDATED HARMONY,	210

APPENDIX.

CALCULATIONS AS TO DANIEL'S TIMES,	241
HARMONY OF DANIEL, EZRA, NEHEMIAH, CHRIST,	262
TYPES AND ANTITYPES OF DANIEL'S WEEKS,	263
THE REGNAL YEARS OF THE PERSIAN KINGS,	265

OUR RACE.

EDITORIALS,	275
MISCELLANEOUS,	307

“ PERES;

*“Thy kingdom is divided, and given to the Medes and
Persians.”*

Dan. v. 28.

PREFACE.

We are merely prosecuting the task begun in Study No. Eleven. The Medo-Persian Empire was the natural successor to that of the Babylonian, and in separating its times and incidents from those of the former we are making a logical subdivision that will facilitate the investigations of our fellow students.

In checking our work the reader is requested to keep Study No. Ten open before him, at the proper page of the Harmonized Scale, and to have Study No. Eleven at hand for reference to all the years between 3221 A.M., and 3463 A.M., inclusive. Of course, the task involves as much or as little collateral study as the reader desires to put upon it, the more the better; but it should be chiefly among the original authorities, and the data should be adjusted to the Scale according to the principles set forth in the Our Race News-Leaflet for May, 1894.

With Chronology thus made easy and interesting on the Log-book system, a foundation is presented upon which any amount of independent and original work may be undertaken. The field is rich, and behold it is before you.

C. A. L. TOTTEN.

EASTER TIDE, 1894 A. D.

“ Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver.”

Job xxvii. 16-17.

INTRODUCTION.

In the present Study we shall attempt to thread the Chronology of one of the most important chapters of Human History, and although it is a region wherein the majority of our predecessors have gone hopelessly adrift, we are satisfied that we shall pioneer our fellow students through it, not only without any loss of reckoning, but with increasing interest as we progress. It is rich in incident, both secular and sacred; its recital is enhanced by the careers of many noble characters, and it bears the seal of Prophecy. We are now really in the Heart of History, for within the brief limits of the Medo-Persian Era is the entire Week of Millennaries bisected! Well into it the years of Daniel's ministry extend; Cyrus and Darius the Mede are bold figures in its opening scenes; Zerubabel and Joshua lay therein the foundations of the Second Temple; Marathon, Thermopylæ, Salamis, and the Peloponnesian war lend it military interest; Zoroaster and Confucius, Herodotus and Meton, Socrates, Xenophon and Philip of Macedon cross its stage; Esther graces its courts; and Esdras, Ezra and Nehemiah punctuate its chronology. And herein, too, begin anew the Jubilees of Judah's Post-exilic Scale, and the Sabbatic years that lead up with unerring accuracy to the Anointed Prince. Surely the mine is full of Silver, to refine which, with God's help, is now our task. Let us, therefore, to it without further prelude.

*“He that loveth silver shall not be satisfied with silver;
nor he that loveth abundance with increase; this also is
Vanity.”*

Eccles. v. 10.

THE HEART OF HISTORY.

The Medo-Persian
Arms and Breast of Silver.

3465-3471 A.M.; +194; 3666-3672 A.M.

DANIEL vii. 5.

*“And he shall sit as a refiner and purifier of silver;
and he shall purify the sons of Levi, and purge them as
gold and silver, that they may offer unto the Lord an offer-
ing in righteousness.”*

Mal. iii. 3.

THE TIMES OF THE GENTILES.

THE ARMS AND BREAST OF SILVER.

Here beginneth the Chronological History of the Medo-Persian Empire. Its *origines* extend over a "week of years," to wit: 3465 A.M. to 3471 A.M., and its duration is 201 years measured in a sevenfold braid, but prominently from its central year 3468 A.M. (see explanation under "Head of Gold," page 91, Study No. Eleven). This Empire was seen by Daniel in the similitude of a Bear, that raised itself upon one side, *i. e.*, lay like Persia on the East and extended all its conquests to the West; and it had three ribs in its teeth, which were Lydia, Babylon, and Egypt; and so it arose and devoured much flesh (Daniel vii. 5). Let us now follow its eventful history.

3464 A. M., 535 B. C.

Cyrus finally returns to Assyria, and leads his army against Babylon. Being stopped by the river Gyndes, he employed his army for the whole Summer, ominously dividing it into 360 parts, one for every day in the Babylonian year! and fulfilling his threat that

women should ford it without touching their knees! (Herod. Lib. L. v.).

3465 A.M., 534 B.C. Thericles Archon. Cyrus now encountered and defeated Belshazzar in open battle (at the close of the 16th year of his reign), who there-upon retired behind the impregnable fortifications that had been built by Nitocris. With the Spring of this year, the 21st year of the Medo-Persian alliance (3445 A.M.) began, and the 9th year since the siege of Sardis (3456 A.M.) ended.

Cyrus now commenced to surround Babylon with broad and deep lines of circumvallation, upon the completion of which—

3466 A.M., 533 B.C., Cyrus divided his army into 12 monthly relays, and ordered them to watch and guard the trenches in turn. The siege and investment of the city of Babylon was thus formally inaugurated about the middle of the year, at which time occurred the death of Amytis, the aged Queen of Nebuchadnezzar and the mother of Nabonidus, *i. e.*, according to Herodotus, some two years before the city fell.

[The inscription-tablet of Cyrus (lately brought to England by Mr. Rassam) puts the death of Amytis, the king's mother, much earlier, *i. e.*, in the 9th year of Nabonidus, which was 9 to 11 years before the Capture of the City (according as this capture is placed in 3466 or 3468 A.M.).

As already set forth in Study No. Eleven (pages 135 to 153), the chronological circumstances surrounding the Fall of Babylon *are by no means solved*, whether by others or ourselves, *i. e.*, the “filling” of the 25

years (26 inclusive) which extend from the accession of Evil Merodach, 3443 A.M., to the first year of Cyrus, 3468 A.M., has yet to be authoritatively established and settled. As for ourselves, we are merely bridging them as best we can pending the discovery of such a system as shall harmonize all the conditions involved.

There are several of our correspondents who are peculiarly fitted for just this task, and we trust they will be led to undertake it. In the meantime, let the rest of us note that whatsoever shall eventuate as the true order of events *within* this doubtful quarter of a century is without prejudice to the chronological emplacement of previous and subsequent events.

The case is similar to the intermediate order of events between the Discovery of America in 1492 A.D., and the Celebration at Chicago in 1892 A.D., which is a matter of 400 solar years to the selfsame day, no matter how the historians agree or disagree as to their interior arrangement. We, therefore, present a tabular view of some of the conditions, and wish to go on record as anticipating that the scheme to the right of the division line will probably be justified; at any rate, it is the basis upon which we should ourselves attempt the "first approximation" towards harmonizing ALL the statements of the ancient authorities (see next page).]

Returning, however, to the matter in hand, 3466 A.M. : —

Nabonidus now wholly retired from even a nominal control, leaving Nitocris, his own Queen and the

mother of Belshazzar, as his representative, and as the First Ruler in the kingdom. Belshazzar was thus the Second Ruler, and the beginning of his sole reign may be dated from these events in his 17-18th year. (N. B. It will be remembered that we have placed Daniel's Visions, vii. and viii., in the 1st and 3d years of his associate reign. See 3449 and 3451 A.M. They may belong in 3463 and 3465 A.M., or even in 3466 and 3468 A.M., according to the true emplacement of the years intended).

In the middle of this same year, Cyrus became associate King of Persia, from which time, the last nine years of his life, and of this special sceptre of his patrimonial kingdom are to be dated ($3466\frac{1}{2} + 9 = 3475\frac{1}{2}$ A.M.).

Tarquinius Superbus, the last king of Rome, ascends, and reigns to the Expulsion, 24 years (see 3490 A.M.).

"LXII. Olympiad. Eryxias, Chalcidean, *Stadium*; in wrestling, Milo the Crotoniate. He conquered in the Olympic games six times; in the Pythian, six times; in the Isthmian, ten times; in the Nemean, nine times." Polycrates usurps at Samos.

3467 A.M., 532 B.C. Anacreon at the court of Polycrates of Samos.

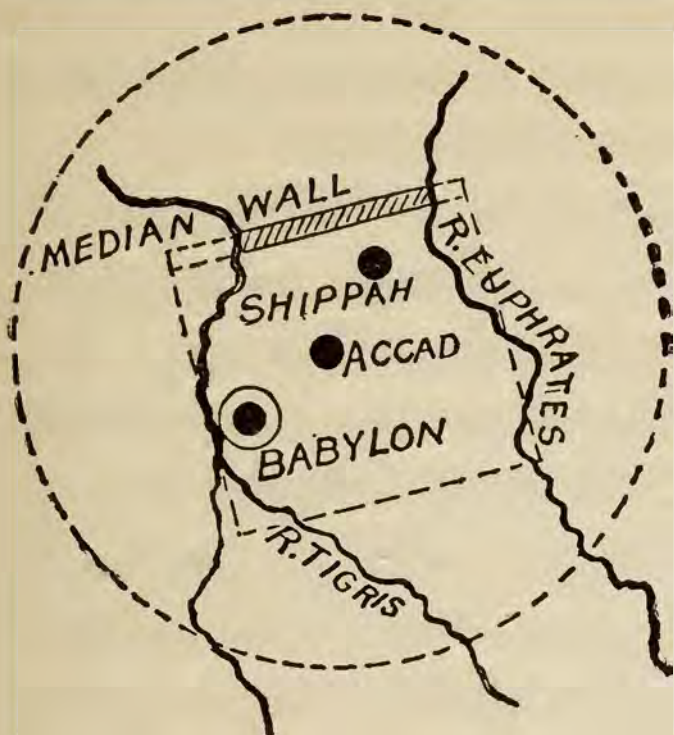
3468 A.M., 531 B.C. Darius, 62 years old; Cyrus, 63 (see 3405 and 3406 A.M.); the 17th year of Queen Nitocris (representing Nabonidus, who was possibly Evil Merodach, in the 26th year of his total reign; or else Nabonidus was his brother in the 20th year of his reign) the 2-3d of Belshazzar's sole reign (19th

total); the 26th year since the accession of Evil Mero-dach (see 3443 A.M.); the 23d year of Darius (see 3445 A.M.).

The second year of the actual siege of Babylon ends with the middle of this year, but before its termination, Providence revealed to Cyrus a stratagem and a fit season for its successful execution. The great Annual Festival of Babylon drew near, at which time Cyrus was informed that the Babylonians gave themselves up to drink and revelry. Profiting by this opportunity, he directed operations for breaking the dams between the river and the canal leading into the great lake (420 furlongs wide) that Nitocris had built, whereby, at the time appointed, the river could be exhausted and the city be entered from opposite sides upon its bed, by two parties of picked men under Gobryas and Gadates.

In the meantime, the Babylonians waxed negligent through over confidence in their safety, and the fatal night of the Great Festival drew on apace. According to the Inscription of Cyrus, Nabonidus was regarded as the ruler of Babylon at the time of its fall, his mother, Amytis, having died some years before (see 3466 A.M.) The King, himself, was at Tema or Teva, a suburb of Babylon, from whence he fled (after the fall of the city) to E-tur-Kalama; thence he fled to Shippah, where he was finally captured and brought to Babylon. The same inscription states that the King's son (Belshazzar) was at Accad, feasting with his soldiers and great men, when the city fell. It was, therefore, at this latter place, and not

at Babylon, that the scenes covered by Daniel v. 1-30, took place. All of these cities seem to have been



within the celebrated “Median wall” which we must regard as forming the extreme northern boundary of the fortified precincts of Babylon, considered as the metropolis, and surrounded, itself, by 25 miles of wall upon each side. According to History, the city of Babylon

was taken by the Persians commanded by Cyrus in person. This was accomplished early in the evening; but the death of Belshazzar seems to have been compassed by a religious conspiracy originating among his own nobles. So soon as the news of the fall of Babylon reached Accad (by midnight) the conspirators, already excited by Daniel’s interpretation of the handwriting on the wall, consummated their purpose, and thereafter revolted to Darius, who thus received the kingdom of Babylon in particular, while Cyrus took that of the entire empire, it being the 21st year since he first marched with Darius against Neriglissar (see 3448 A.M.) and two years after he had succeeded as an associate king with his father, to the Persian Kingdom proper. When Daniel interpreted the handwriting on the wall and was made the third ruler of the Empire of Babylon,

the three were: 1st, Nitocris, the queen mother, standing for Nabonidus; 2d, Belshazzar; 3d, Daniel.

From the Cylinder-inscription of Cyrus, which takes up the history of Babylon where the annalistic tablet leaves it, we extract the following:

“The gods dwelling within them left their shrines in anger when [Nabonidus] brought them to Babylon. Merodach went about to all men wherever were their seats; and the men of Sumer and Accad, whom he had sworn should attend him [besought him to return]. The favor he granted; he came back; all lands, even the whole of them, rejoiced and ate. And he sought after a king to guide aright in the heart what his hands uphold. Cyrus, king of Elam, he proclaimed by name for the sovereignty; all men everywhere commemorate his name. The men of Kurdistan [Gutium] and all the army of the Barbarians [Manda] of Ekbatana he made bow down to his feet; the men of the black-headed race [the Accadians], whom he conquered with his hand, he governed in justice and righteousness.

“Merodach the great lord, the restorer of his people, beheld with joy the deeds of his vicegerent, who was righteous in hand and heart. To his city of Babylon he summoned his march. He bade him take the road to Babylon; like a friend and a comrade he went at his side. The weapons of his vast army, whose number, like the waters of a river, could not be known, were made ready, and he marshalled his forces. Without fighting or battle he caused him to enter into Babylon; his city of Babylon feared; in

a place difficult of access, Nabonidus, the king, who worshipped him not, he gave into his hand. The men of Babylon all of them [and] the whole of Sumer and Accad, the nobles and priests who had revolted, kissed his feet; they rejoiced in his sovereignty; their faces shone. The god who in his ministering raises the dead to life, who benefits all men in difficulty and prayer, has in goodness drawn nigh to him, has made strong his name.

“I am Cyrus, the king of legions, the great king, the powerful king, the king of Babylon, the king of Sumer and Accad, the king of the four zones, the son of Kambyzes the great king, the king of Elam; the grandson of Cyrus the great king, the king of Elam; the great-grandson of Teispes the great king,* the king of Elam; of the ancient seed-royal, whose rule has been beloved by Bel and Nebo, whose sovereignty they have cherished according to the goodness of their hearts.

“At that time I entered Babylon in peace. With joy and gladness in the palace of the kings I exalted the seat of my dominion. Merodach, the great lord [cheered] the heart of his servant, whom the sons of Babylon [obeyed each] year and day. . . . My vast armies he marshalled peacefully in the midst of Babylon; throughout Sumer and Accad I have no revilers. The sanctuaries of Babylon and all its fortresses I established in peace.”

Upon the death of Belshazzar, and his family, the Dynasty of Nebuchadnezzar ended, and the domain

* See genealogical tree, page 26.

of the Babylonian Empire became merged into that of the Medo-Persian, whose Biblico-Chronological origin may, therefore, be specially dated from this year in which "Darius the Mede" took the Kingdom. He (Cyaxares) had already been the King of Media for 23 years (3445-68 A.M., inclusive,) and reigned but 25 in all, or 2 after these new conquests ($3468 + 2 = 3470$ A.M., *q. v.*). As soon as the affairs of Babylon were set in order (Dan. vi. 1-2), Gobryas was left as Governor in Babylon, and Darius returned to Ecbatana to look after his ancient Kingdom of Media, while Cyrus went to visit his own father and mother, then alive in Persia. From thence, Cyrus himself went on to Ecbatana, where he was forthwith married in great state, to the daughter and only child of Darius, thus adding solidity to the bonds which united the Medo-Persian alliance. Darius, and Cyrus with his new queen, now returned in splendor to Babylon, where Daniel's merits soon elicited the special interest of the King (Dan. vi. 3). In this same year occurred Daniel's most important Messianic Vision, that of the 70 weeks (Dan. ix. 1-27) of which, more anon (see 3452 A.M. and 3558 A.M.). Ptolemy makes no record of Darius or Belshazzar, but dates the accession of Cyrus himself from the 17th of Nabonidus, assigning to him (Cyrus) 9 years of personal rule (*i. e.*, from the middle of 3466 A.M. to that of 3475 A.M.) to which, if we add 21 earlier years, we obtain the 30 years' reign assigned him by others, and may reverse to the year 3445 A.M., in the middle of which he originally marched to the assistance of Darius, and became Military King of Medo-Persia.

[In discussing the difficulties surrounding the identification of "Darius the Mede," Mr. Deane says, "It is generally allowed at present, by those who are most competent to judge, that the word Darius is the name of an office, meaning a governor, rather than a proper name. If this is the case, we may with good reason identify him with Gobryas, whom, as the inscription states, 'Cyrus appointed his governor in Babylon.' The text implies that Darius the Mede was not king by his own right, for it is carefully stated that 'Darius *received* the kingdom,' and again, that 'Darius was made king.' He must have received the kingdom from some one who had a right to bestow it; he must have been made king by some one who had a right to constitute a king. Now Gobryas was made a 'Darius' or governor by Cyrus, according to the inscription; why, then, should not the Darius of Daniel be the Gobryas of the inscription?"]

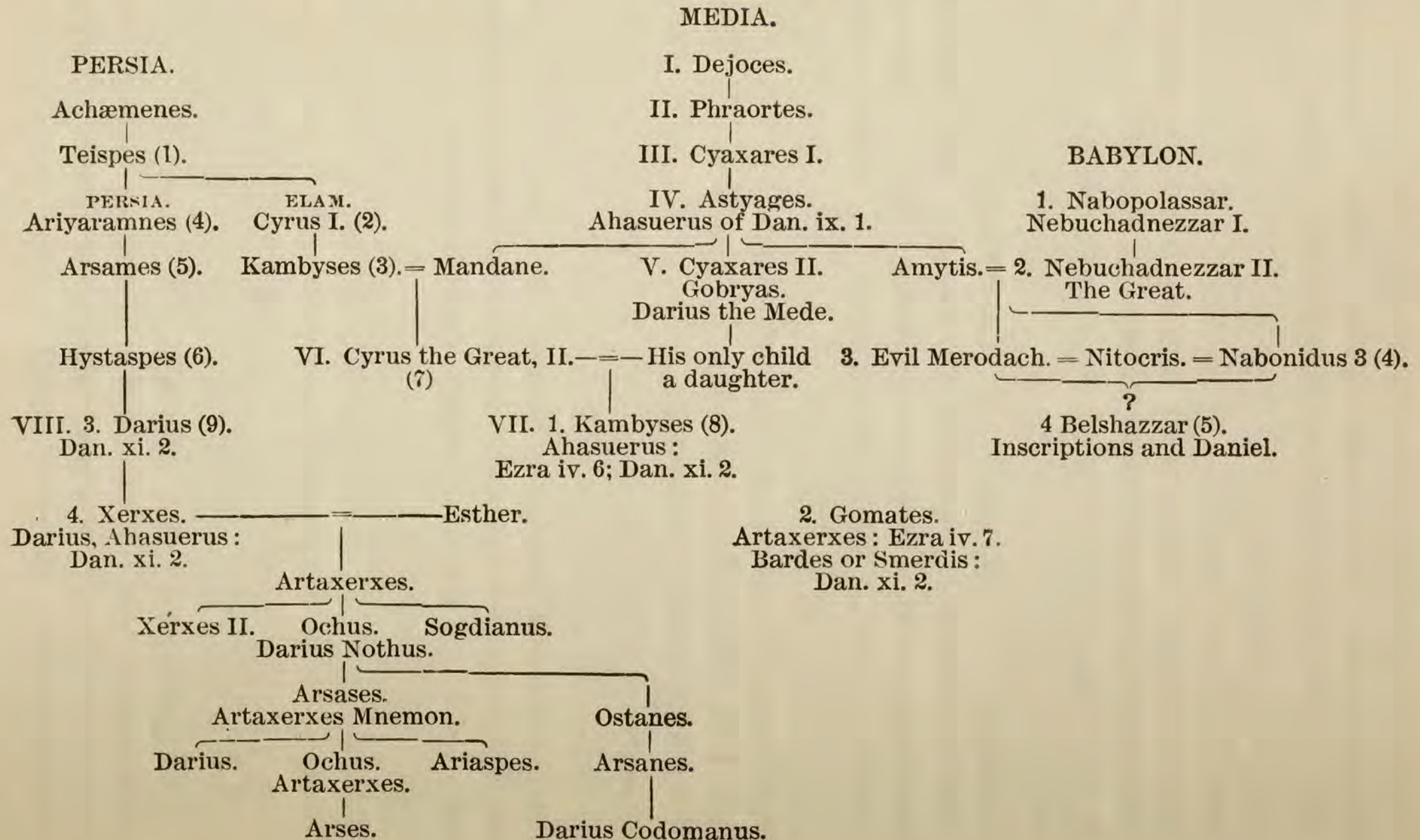
Well, there is no reason *per se* why this may not be the case, indeed, we have a parallel case which may be cited in point, to wit: in the inscription of Xerxes, who calls himself "Xerxes" and "the son of King Darius the Archæmenian," (*i. e.*, of Darius Hystaspes); we also find he calls *himself* "DARIUS the King!" (See page 140)*

* The Septuagint translators were so confused by this promiscuous use of Darius, both as a Proper name and a Regnal title, that they maintain that *Artaxerxes* and Darius are the same person! Artaxerxes, like Xerxes, was a Darius, and so Gobryas, if the son of Astyages, was a Darius, *and may have had the proper name Darius also!*

REGNAL AND GENEALOGICAL TREE OF PERSIA, MEDIA AND BABYLON.

26

THE HEART OF HISTORY



But Josephus maintains that "Darius the Median" was a son of Astyages, and a kinsman of Cyrus; while others identify him with Cyaxares II. There is no reason why they may not all be right, *i. e.*, it is possible that Gobryas was Cyaxares II. or Darius the Mede, *i. e.*, the son of Astyages, who was himself the Ahasuerus of Dan. ix. 1. This latter name is one of similar confusion; for instance, Cambyses the son of Cyrus is called Ahasuerus in Ezra iv. 6; while Xerxes, who also calls himself Darius in his inscription, is called Ahasuerus in Esther (i. 1). It is our opinion that these Persian kings had respectively and severally all of these names, and the best way to set forth the results of our own studies in these confusing premises is to submit a Genealogical and Dynastic diagram covering the whole field, so that others may get to work thereat and verify or disprove it.]

THE EDICT OF CYRUS, 531 B. C. (SPRING).

But the first year of Darius, in so far as the Chaldean realm is concerned (Dan. ix.), was also the first of Cyrus, as now shown in this Chronology (and as intimated in Study No. Eight, page 318), hence this (3468 A.M.) is the year in which Cyrus issued his famous decree for the Restoration of the Jews (Ezra i. 2, 3, 4, etc.). It doubtless synchronized with the 9th day of the I. Sacred, or 7th Civil, month of this calendar year, and thus officially closed the 70 years of "Servitude" ($3398\frac{1}{2}$ A.M.— $3468\frac{1}{2}$ A.M.) as dated from the defeat of Jehoiakim after Daniel's deportation (Dan. i. 1-21; see Study No. Two, page 159), from

which circumstance we may understand the anxiety of Daniel as expressed in Daniel ix. 2-3, etc.*

From the Cylinder-inscription of Cyrus we extract as follows:

“As for the sons of Babylon . . . their ruins I repaired, and I DELIVERED THEIR PRISONERS. For the work . . . of Merodach, the great lord, I prepared, and he graciously drew nigh unto me, Cyrus, the king, his worshipper, and to Kambyzes my son, the offspring of my heart, and to all my army, and in peace we duly restored its front [in] glory. . . . From [the city of] . . . to the cities of Assar and Istar . . . I restored the gods who dwelt in them to their places, and I enlarged [for them] seats that should be long enduring; all their peoples I assembled, and I restored their lands.

“All the gods of Sumer and Accad whom Nabonidus, to the anger of the lord of gods [he] had brought into Babylon, I settled in peace in their sanctuaries by the command of Merodach, the great lord. In the goodness of their hearts may all the gods whom

* Should it eventually turn out that Babylon was captured in 3466 A.M., and that Darius, or Gobryas, whether identical or not, began to rule therein at that time, yet none the less will the year 3468 A.M. be the proper one to assign to Cyrus, who in this case must be regarded as taking the actual reins of Empire at the death of Darius rather than at the Fall of the City. (The year 3468 A.M. is the one in which the confusion as to events between the accession of Evil Merodach and Cyrus terminates, and subsequent events move harmoniously from it, as we shall see).

I have brought into their strong places daily intercede before Bel and Nebo that they should grant me length of days; may they bless my projects with prosperity, and may they say to Merodach my Lord, that Cyrus the king, thy worshipper, and Kambyses his son deserve thy favor."

The decree of Cyrus *closed only the first* of four several periods of 70 years! whose beginnings spread over a period of 19 years.

These were respectively (1) the "Servitude," beginning in 3398 A.M. and now just ended; (2) the "Captivity," beginning in 3406 A.M.; (3) the "Indignation," dated from 3415 A.M.; and (4) the "Desolation" of the Land, which began in 3417 A.M., when Johanan deserted it and fled to Egypt with the Royal Remnant.

It was, perhaps, the appreciation of the fact that probably 19 years yet remained before the desolation of Jerusalem would be fully accomplished (see 3487 A.M.) that drove the prophet to seek the Lord "by prayer and supplication, with fasting and sackcloth and ashes," while his grief would certainly have been increased could he have perceived the additional fact that yet other 70 years ($3487 + 70 = 3557$ A.M.) were also destined to transpire before Jerusalem had sufficiently recovered from her desolation to be allowed to possess a Wall; as a matter of fact, the 70 years of Desolation ended 19 years forward ($3468 + 19 = 3487$ A.M. *q. v.*), or in the 4th of Darius Hystaspes; while, the Vision of the "70 weeks" vouchsafed the prophet, did not even begin to unseal for 70 years after the

anticipated date (3487 A.M.) which he had only just discovered: It is noticeable, also, that 70 years forward from Daniel's actual date (3468 A.M.) brings us to 3538 A.M., in which Artaxerxes Longimanus ascended (in whose reign Ezra and Nehemiah figure so conspicuously). N. B.—The first year of the Return dates from the first of Nisan of this year.

To recapitulate, therefore: In the Spring of 3468 A.M., the Babylonian year of Cyrus and Darius mutually began, and the 70-year "Servitude" of Judah ended by the Decree of Cyrus to rebuild the Temple (II. Chron. xxxvi. 22, 23; compare Jer. xxix. 10; Dan. ix. 2.).

Now, Josephus is chiefly responsible for the widely prevailing idea that this Decree of Cyrus fulfilled Isaiah xlv. 28, and xlv., for the Scriptures themselves (Dan. ix. 2) refer to it, and to him, as fulfilling rather, and perhaps only, the prediction of Jeremiah xxix. 10! and omit all reference to Isaiah!

Isaiah's reference to a Cyrus seems thus far to have been fulfilled only in type, if at all, by Cyrus, the Persian! Certainly, not all of it was compassed by the deeds of that Cyrus, and the careful reader of Isaiah xlv., xlv., xlv., and particularly of xlvii. in comparison with Revelation xviii., will see that the antitypical CYRUS has not yet appeared! He is probably the future leader under whom the Second Return is yet to be made, and in the fuller sense may be the Messiah himself. Doubtful, therefore, as are the identities referring this whole matter to the Persian, still more dubious and unwarranted are those,

self-assumed by men of smaller stature, albeit willingly ascribed in certain modern quarters by misguided followers! "A word to the 'wise' is sufficient."

In so far as the prediction of Jeremiah xxix. 10 is concerned, it came true to the day: $3398 + 70 = 3468$ A.M.; 3468 A.M. $- 62 = 3406$ (Dan. v. 31; ix. 2).

Obedient to the Decree of Cyrus the Persian, Shezbazzar, the Prince of Judah (Zerubbabel), and the Jews who were ready for it by anticipation, probably started to go up to Jerusalem as soon after (about a month) the proclamation as possible, journeying 4 months, *i. e.*, consuming some 5 months in all, and were settled generally throughout Judah (Ezra i. ii.) by the end of the civil year. In the meanwhile, Daniel remained at Babylon, having been retained in public affairs by the new dynasty, and been made the chief president over the 120 Princes set over the whole Kingdom (Dan. vi. 1-3). Indeed, so excellent was his administrative judgment and the esteem in which he was held, that, to the jealousy of his associates, Darius seriously contemplated setting him over the whole realm, and perhaps, to their exclusion.

3469 A.M., 530 B.C. Cyrus 1-2d; Darius 1-2d; as to their Babylonian years. In so far as Medo-Persian affairs are concerned, the year opened with Darius in power at Babylon, and Daniel under the jealous surveillance of his fellow princes.

As to Jewish affairs, it was an important year from its very beginning, for when the VII. Sacred (1st civil) month was come all the people came together

to Jerusalem, and Joshua and Zerubbabel and their companions set up the altar and recommenced the burnt offerings upon its New Years Day, *i. e.*, at Autumnal Equinoctial New Moon (Ezra iii., 1-3, 6). They also kept the Feast of Tabernacles in due order (iii. 4-5) and looked after the laborers who were preparing material for the Temple (iii. 7). But the foundation of the Temple was not yet laid (iii. 6). Now the year under consideration is to be reckoned as 1-2d of the Return, *i. e.*, as the last half of the 1st and the first half of the 2d, which began in Nisan. Hence, Ezra iii. 8-13 refers to the 8th Civil (II. Sacred) month and therefore was in the second year of the Return just beyond the middle of this Civil year, 3469 A.M.

Comparison with Esdras v. 57, locates the date as the 1st of the II. month, *i. e.*, Tuesday, the 1st of Zif, on which the Foundation of the Temple was at last laid by Shezbazzar, who is Zerubbabel (compare Ezra v. 16, *i. e.*, then, Ezra vi. 1-5).

We are now to call attention to certain very important Chronological considerations which are newly sought out and worthy of attention, in that they add their testimony to the truthfulness of the Scale of Time on which we are at work.

As $3469 - 52 = 3417$ A.M., it is to be noted that the Land had lain deserted ever since the death of Gedaliah, *i. e.*, for exactly 52 years, reckoning from and to the respective Civil (Autumnal) New Year feasts of these specified years. Now, the number 52 represents the number of weeks in a year, and the

number of Sabbatic years which had been neglected by both Israel and Judah previously to the time of Gedaliah. Hence as $52 \times 7 = 364$ years, we must go back to the year 3058 A.M. as the first neglected Sabbatic year. This was the 9-10th of Asa, and the 6-7th of Baasa (Study No. Five, page 34) or the 72d Sabbatic year since the first one ever kept in the land ($2554 \text{ A.M.} = 2555 \text{ Ast.} = 7 \times 365$; see Study No. Eight, page 117). Hence, 3051 A.M. (2-3d of Asa, and the last year, 22d, of Jeroboam) was the 71st and last Sabbatic year actually celebrated as prescribed by Moses. Dating, however, from 2561 A.M., which was the first Sabbatic year actually spent by Israel, each man in his own possessions, *i. e.*, after the Division of the Land (Study No. Eight, page 121), the year 3051 A.M. (490 years later!) was thus the 70th! the which they kept; now, after this they dishonored 52 Sabbatic years, or lived in disobedience for 365 years, *i. e.*, through 3416 A.M., as above shown; and so the Land had rest given it for 52 years, even from the beginning of 3417 A.M. to that of this year under consideration, 3469 A.M., when the burnt offerings recommenced!

We are once more on solid ground! However the confusing span of years (3443-3468 A.M.) we have traversed shall hereafter be bridged over by Historians, the year 3469 A.M., in which these notable arithmographic harmonies crop out, is a Pillar sunk down to the "*bed-rock*" of Chronology.

In other words, the mysterious Chronology of Our Race, as now revealed upon a correct scale, is briefly

as follows: Joshua crossed the Jordan in 2553 A.M. and celebrated 2554 A.M. (*i. e.*, 2555 Ast.) as the first Sabbatic year (the 365th from Creation), but 2561 A.M. as the first after Division of the Land. Thence 70 Sabbatic years (70 weeks of years = 490 years) were honored by Our Race, even to 3051 A.M., inclusive. After which we dishonored 52, *i. e.*, as many as there are weeks in a Solar year; and so when 365 full Solar years were thus dishonored, our God, Jehovah, gave the Land a Rest, even exactly 52 soli-lunar years, at the expiration of which, he suffered us again! Thus, to the very day, he once more remembered us in the smoke of a renewed burnt offering; for His mercy endureth forever! Now, in view of facts like these, who shall belittle expectations looking towards 5894 A.M., seeing that from the Exodus 2513 A.M., it is 3381 years, or 483 Sabbatic Eras, even 69 weeks! Of these we actually kept 71 and lost 52, leaving 360 to be accounted for, even $7 \times 360 = 2520$ solar years! since each Sabbatic year demands six other *common* ones!

Now, upon these discoveries alone, we would be quite content to rest our case, in so far as mere Astro-Chronological History is concerned, for no other system has ever dreamed of such results, and until they are, at least, duplicated upon some other system it behooves opponents to be silent. The fact is, all of these remarkable results are beautiful corroborations of the true Chronology, and afford samples of the rhythm and accuracy, as well as the arithmographical significance with which the Sacred

Chronology of Our Race addresses all who are wise enough to see the truth and worship God. The Author of this volume (merely a fellow student with those who read God's Word with him in the conviction that it is the truth, the whole truth and nothing but the truth) submits to all candid investigators, whomsoever, that the foregoing results are, in themselves, sufficient to guarantee the accuracy of the Chronological system upon which we are now working. The factors involved are of notable import in Astronomy and Prophecy, and to find them hidden between the lines of Israel's actual History in this connection, is quite as new to the writer at this very minute, as it will be to his readers when the result reaches them in printed form. With renewed conviction, therefore, that our figuring is more than less correct, and that we have arrived at the exact date of the finishing of the altar by Joshua—even Friday, the 1st day of the 1st Civil (VII. Sacred) month of 3469 A.M. (verified by Table *h*, page 174, Study No. Ten), it being in the latter half of the 1st year of Cyrus, the Persian (to wit: at the Autumnal Equinox of 4183 J. P.; of 3d year of the LXII. Olympiad, *i. e.*, of 247 Olymp.; of 223 A.U.C.; of 217 Nab.; and of 531 B.C. common, as verified in Harmonized Scale of Time, page 35, Study No. Ten)—let us hasten forward, for we are now on sure ground, and Holy ground! in that we are nearing Daniel's dates and are equipped with scales by means of which we *can verify them to the DAY and HOUR!*

In the meantime Cyrus re-mustered his army,

600,000 footmen and 2,000 scythed chariots, and marched it against Syria, which he spent the whole year in subduing, even to the borders of Ethiopia. The year was made further eventful in Babylon by the issue of the golden Darics of Darius. These coins were valued later in all countries, and were worth about \$6.25 each (25×25). It was also the year of Daniel's experience in the lion's den (vi. 4-27) whereby he gained greater honors, and won acknowledgment for the God of Abraham from the Medes and Persians. Towards the close of this year, Cambyses, the King of Persia and the father of Cyrus, died, whereby the latter became heir to one half of the dual Empire.

Meanwhile the rise of Samian power on the Mediterranean dates from 530 B.C.

3470 A.M., 529 B.C. Darius the Mede likewise died early this civil year, having reigned about twenty-four and a fraction years in all, or parts of two calendar years since the fall of the Babylonian "Head of Gold." Now as soon as the news reached Cyrus that his father and father-in-law were both dead, he marched with a strong detachment to Babylon, where he was at once proclaimed the Heir of Media and Persia in undisputed right, being now about 65 years old. The date of his formal accession was soon after the beginning of the Civil year and marks the commencement of his final 5 (and $\frac{1}{2}$) years of personal and sole reign over all the new Empire. It also marks the first year of the total reign of Cambyses, his son, who was now associated with his

father in the Empire. The year is also reckoned as the 2-3d year of Cyrus over Babylon in particular, *i. e.*, as dated from the capture of the City, and hence in its latter half, *i. e.*, after the 3d Babylonian year had begun, we find the Calendric date of Daniel's last vision (Dan. x., xi., xii.), to wit: "In the 3d year of Cyrus, King of Persia, a thing was revealed unto Daniel" (Dan. x. 1). "In those days, I, Daniel, was mourning three full weeks" (Dan. x. 2), *i. e.*, from Sunday, the 4th of Nisan, to Sabbath, the 24th of Nisan, inclusive (see Study No. Ten, page 175, table *i*, which is the Calendar for the year). The mourning is supposed to have been occasioned by the state of affairs at Jerusalem, as detailed in Ezra iv. 1-5, for the adversaries had at last succeeded in frustrating the work, and even in turning Cyrus, himself, against the matter!* At least, the zeal of Cyrus was very negative, so that beyond the faint promise shadowed forth in the original decree, in fulfillment of Jer. xxix. 10, it is now still more difficult to recognize him as the Cyrus of Isaiah! Now "in the four-and-twentieth day of the first month" (Sacred, *i. e.*, *Nisan*, *i. e.*, on the Sabbath), "as I" (Daniel) "was by the side of the great river, which is Hiddekel" (Dan. x. 4), we find the date of this famous closing vision of whose consummate Chronology we have elsewhere treated (Study No. Eight, pages 315-328).

*Compare Ezra iv. 5! a proof that while Cyrus the Great is "the King" of Daniel and Jeremiah, he cannot be the Cyrus mentioned by Isaiah; except perhaps typically.

“LXIII. Olympiad. Parmenides, Camarinæan, *Stadium*.” 529 B.C.

Now it is a remarkable fact, which we shall discuss at due length in its appropriate place, that exactly 525 years later (even to the self-same day of year, month and week, in that it was 35 complete cycles of 15 years each, $35 \times 15 = 525$) the annunciation to the Virgin Mary occurred! and the coincident circumstances enable us to locate all the collaterals, as to the course of Abiah, the births of John and Jesus, and the various other matters of mere Secular History. But all of this in its appropriate place. In the meantime it is more particularly important here to note again that the work now ceased at Jerusalem, and to recapitulate the enumeration of the regnal years; for from now on it becomes especially important to keep them well in hand, so as to avoid the confusion into which former students have, without exception, fallen.

RECAPITULATION AND CONTINUATION.

REGNAL YEARS INVOLVED.

A.M.	NAB.	Darius		Cyrus				Cambyses.	
		(Total	At Bab.)	(Total	Pers.	At Bab.	Sole.)	Asso.	Sole.
3467	216	22		22	1-2				
3468	217	23	1	23	2-3	1			
3469	218	24	1-2	24	3-4	1-2			
3470	219	25	2	25	4-5	2-3	1	1	
3471	220			26	5-6	3-4	2	2	
3472	221			27	6-7	4-5	3	3	
3473	222			28	7-8	5-6	4	4	
3474	223			29	8-9	6-7	5	5	
3475	224			30	9	7	6	6	1
3476	225							7	1-2

3471 A.M., 528 B.C. Death of Pisistratus.

3472 A.M., 527 B.C. Public library founded at Athens by Hippias and Hipparchus.

3473 A.M., 526 B.C. Lacedæmonian War against Polycrates of Samos. Birth of Æschylus. Anacreon and Simonides come to Athens.

3474 A.M., 525 B.C. Resuming, now, the thread of the Chronology with this, the 6-7th of Cyrus at Babylon, his 5th year of sole reign, and the 5th of Cambyses associated rule, we arrive at the year in which Amasis revolted from Cyrus, and Egypt's 40 years of captivity ended. (Ezek. xxix. 10-11; Jer. xlvi. 26; see Study No. Two, page 169; $3434 \text{ A.M.} + 40 = 3474 \text{ A.M.}$). Cyrus ordered Cambyses to begin preparations to subdue Egypt.

“LXIV. Olympiad. Menandrus (Gr. Evandros), Thessalian, *Stadium*.” 525 B.C.

3475 A.M., 524 B.C. In this year died Cyrus, 70 years old, and in the 6th year of his sole reign; the 7th of his total at Babylon; the 9th of his total Persian reign; and 30 years after becoming King of the Soldiers in 3445 A.M. (*i. e.*, in the 31st year thereof). His son Cambyses (the Ahasuerus of Ezra iv.6), now in the 6th year of his associate reign, succeeded to the throne in his own right. Authorities differ as to the cause, and place of Cyrus' demise, and the locality of his burial. Herodotus, Justin, and Valerius Maximus affirm he was slain in battle by Thomyris; Diodorus Siculus (Lib. II.), says that he was taken alive by her and crucified; Ctesias (Lib. II.), that he was wounded by the Derbecans and died three days

later; John Matila has him killed by the Samians in a sea fight, and Xenophon says he died peacefully in his bed in Persia; Curtius, Plutarch, and Arianus agree that he was buried at Passargada in Persia, and Strabo relates that Alexander caused Aristobulus to inspect his tomb—a strange confusion for so great a King! His successor, Cambyses, is enumerated as the first of the three kings in Daniel xi. 2, since Gabriel (compare Dan. x. 18; xi. 1; ix. 1–21) was speaking to Daniel in the 3d year of Cyrus. Now, by Ahasuerus (the equivalent of Xerxes), who is Cambyses, was the work at Jerusalem delayed because of renewed accusations, so that it made no headway during his reign (Ez. iv. 6, 5).

Choerilus first exhibits tragedy.

3476 A.M., 523 B.C. Seventh total, 1–2d sole reign of Cambyses. Fifth eclipse of moon on record, July 16th, 11 P.M. (17th of Egyptian month Phamenoth), observed at Babylon. Ptol. Mag. Synt. Lib. V. cap. 14; 225 Nab.; 4191 J.P.). The 70 years Captivity ends in the middle of this year; $3406\frac{1}{2} + 70 = 3476\frac{1}{2}$ A.M. Also Darius' 62 in 3468 A.M.; $62 + 8 = 70$; $3468\frac{1}{2} + 8 = 3476\frac{1}{2}$ A.M. The above eclipse is referred to by Ptolemy, as follows: "In the 7th year of Cambyses, which is the 225th year of Nabonassar (see Study No. Ten, page 36), between the 17th and 18th of Phamenoth, at one hour before midnight, the moon was eclipsed at Babylon by half the diameter on the north. At Alexandria the eclipse must thus have been nearly 1h. 50 minutes before midnight." The month of Phamenoth is the 7th in the Egyptian year,

and the time of this eclipse was July 16th at 11 P.M., 523 B.C., as determined by Sir Isaac Newton. But he, and others of our predecessors, have erred in not understanding that this was the 7th of his total, rather than of his sole, reign, as the successor of Cyrus! In this year Polycrates was crucified (Herod. Lib. III. cap. 120; Plutarch, Lib. XXXIII. cap. 1). In his second year Cambyses made vast preparations for his descent on Egypt and continued them far into the next.

Polycrates put to death by Orestes of Sardis.

3477 A.M., 522 B.C. The 8th of Cambyses, 2-3d of sole reign. Cambyses completes his preparations against Egypt. For some reason unknown Ptolemy makes this to have been the last year of Cambyses. Not that he omits the Egyptian campaign, but that by assigning but 8 years to Cambyses, and by the summing up of the reigns of his predecessors and successors, the consolidated years of his canon place the last year of Cambyses here. In the same arbitrary way Ptolemy does not begin the reign of Ptolemy I. of Egypt until nineteen years after the death of Alexander! although (without the mere title) that Ptolemy had actually ruled therein up to the year in which he took the title! Now Ptolemy's record of eclipses is remarkably accurate, but his enumeration of the regnal years is, to say the least, confusing, and always subject to explanation. Of course he had a system of classification, but for intelligent use it deserved a better explanation at his own hands, and no Chronologist who seeks to coördinate the years of Universal History can afford to take him as his governing authority.

3478 A.M., 521 B.C. Eclipse of the sun in Asia Minor Dec. 15, 522 B.C., 8h. 48m. a.m.; $11\frac{1}{2}$ digits. The 3-4th of Cambyses sole reign, the 9th of total. In the 4th year of his reign Cambyses made his descent upon Egypt, and at the borders heard the news of the death of Amasis, who had reigned 44 years, dating from his second confirmation by Nebuchadnezzar in the 37th year of his reign (see Study No. Two, page 169, and No. Eleven, 3434 A.M.). Psammenitus, the son of Amasis, succeeded to the throne of Egypt, and prepared to resist Cambyses; but was defeated and captured after a short reign of 6 months. Since that day Egypt has been base, a kingdom always ruled by foreigners. Yet Psammenitus was not slain at this time (see next year). Smerdis excites his brother's jealousy by bending the Ethiopian bow; Cambyses therefore sends him home. Dreaming soon after that Smerdis reigned on a throne reaching to Heaven, he sent Prexaspes to murder him secretly, which was done.

Just subsequent to this murder, the rebellion of Gomates, or Smerdis the Magian, began; but at first only in remote provinces of Media. Its proportions were not sufficient to excite the anxiety of Cambyses, nor did it spread to the capital, and assume a serious aspect, until the fourth year thereafter. It also seems probable from the Behistun Inscription (that Darius Hystaspes (who later on succeeded both Smerdis and Cambyses) came into association with Hystaspes this year, but in their own patrimonial province only. Doubtless Hystas-

pes resisted Gomates more or less; and, at any rate, if Ptolemy is correct in his assignment of the first of the total years of Darius to 227 Nab. (whereby he secures 246 Nab. for his 20th, and 257 Nab. for his 31st) it was from some local event in Median Chronology, rather than one that should be allowed to confuse the entire subsequent regnal scale of the Persian Kings. The point is this:

If the reign of Darius is to be pushed back five years merely at his own instance and the subsequent misunderstanding of Ptolemy, so as to date from this rebellion, then his total reign must be measured so as to span both them and the thirty-six which followed the death of Cambyses and Smerdis, and hence we must accord to him a total rule of forty-one years, but yet a sole reign of only thirty-six years from the fall of Smerdis. This is our position and we are prepared to defend it with collateral facts which are not in dispute, and which force its acceptance as a sheer necessity.

But all in good time; yet to anticipate the objection that we are unwarranted in what our very explanation patently shows is fully warranted, we wish to remind our critic that there are many similar cases in point. To instance but one, the regnal years of Cyrus: he reigned thirty years as Military King of the Persians; he reigned nine years from his association with his father; he reigned seven years as King of the world, *i. e.*, dating from the fall of Babylon; he reigned five years as sole King of Elam, that is from the death of Cambyses, his father, and the

association of Cambyses his son. Now, those who count but thirty-six years in all for Darius Hystaspes, and date them from the Smerdian rebellion, are like one who, ignorant of the facts, might maintain that as Cyrus became King of the World at the fall of Babylon, 3468 A.M., and reigned thirty years in all, he must have reigned to $3468 + 30 = 3498$ A.M. ! whereas the fact is that twenty-three of these thirty years were over when he entered Babylon !

Without, however, anticipating our proof, which properly belongs much further down upon the Log of Time, let us proceed with the affairs of Cambyses and his Egyptian Campaign; and with contemporary events.

The years 521 B.C. and 227 Nab. began together, for the last of a block of four now ending on Dec. 31st of 521 B.C., 228 Nab., began, 1st of Thoth falling thereon. Thus 521 B.C. was all of 227 Nab. and 1 day of 228 Nab. (see Study No. Ten, page 36).

“LXV. Olympiad. Anachus (Gr. Akochas, Tarantinos), Tarantinean, *Stadium*. The Oplites added and Damaretus, the Erean, conquered.” Hecataeus and Dionysius Milesius, the historians, fl. Melanippides.

3479 A.M., 520 B.C. The 4-5th of Cambyses sole (10th of total) reign; in it Psammenitus, for plotting against Cambyses, was finally condemned to drink himself to death in Bull's blood, and so all Egypt submitted to the conqueror in the 5th year of his reign. Thus Cambyses completed the conquest of Egypt, since when, even to this day, it has never

had a native king (Ezek. xxix., xxx.). Plataea places itself under the protection of Athens. Cratinus, comic poet, b. Confucius lived at this time.

3480 A.M., 519 B.C. The 5-6th of Cambyses' sole (11th total) reign. Pindar born. Great earthquake in China.

3481 A.M., 518 B.C. The 6-7th of Cambyses' sole (12th total) reign. $3481 \text{ A.M.} + 2445 + 30 + 45 = 6001$ A.M. ($2445 \text{ solar} = 2520 \text{ lunar years}$, and $2445 + 75 = 2520 \text{ solar years}$). Note also that $3381 + 100 = 3481$.

3482 A.M., 517 B.C. The 7-8th of Cambyses (13th total). In the latter part of this year Cambyses started homeward from Egypt.

“LXVI. Olympiad. Ischyryus, Imeræan, *Stadium*.”

3483 A.M., 516 B.C. The 8-9th year of Cambyses. When he arrived in Syria a herald from Shushan met him and proclaimed to the army that Smerdis, the son of Cyrus, was King. It seems that Patiziches, a Mede and *Magian*, whom Cambyses had left in charge of Persian affairs, had a brother, also named Smerdis, who closely resembled the murdered prince. Now, the Magian, being privy to the murder of the true Smerdis, placed this brother on the throne as Smerdis, son of Cyrus! Cambyses, having examined the herald and Prexaspes, soon discovered the fraud and forthwith ordered the army to march with all expedition against the usurper; but in mounting his horse received a wound in the thigh from his own sword, from which he died at Ecbatana (a small *Syrian* village) at the end of the first civil month and in the 8th year of his reign. Before his death he selected

seven Persian Nobles and acquainted them with the true state of the case and exhorted them to set some Noble Persian on the throne. Cambyses reigned 7 years and 7 months, two of which months were overlapped by the reign of Smerdis, the Magian, who reigned 5 months longer, or to the end of the Sacred year. His reign is usually counted with that of Cambyses, completing it to just 8 years (Newton). He is the king called Artaxerxes by Ezra and by him the work at Jerusalem was stopped (Ez. iv. 7-24).

In the 7th month of his reign (the 6th civil of this year), the imposture was verified by Otanes, and his identity with Smerdis the Magian (whose ears, for some crime, had long before been cropped by order of Cyrus) was also found out. The secret was revealed to six noble Persians who thereupon slew him, and made Darius (the son of Hystaspes, the Prefect of Susa), King of Persia. This was effected in the month of Adar. Darius Hystaspes is the third king referred to in Daniel xi. 2, and the first six months of his reign cover the last six of the year under consideration, *i. e.*, his years run almost with the Sacred Calendar, and, by means of the Solar cycle (page 167, Study No. Ten) and the numerous and specific Chronological cross references, in Ezra, Haggai, Zechariah, and secular history, we are satisfied careful and logical students will be convinced that we have succeeded in adjusting his regnal years (now to be considered) to the Harmonized Scale of Time (page 37, Study No. Ten), with absolute accuracy,—the supreme importance of which task, now, for the first time, consum-

mated, will be perceived as we progress. By laying a straight-edge across the Harmonized Scale of Time at the middle of 3483 A.M., page 37, the commencement of this reign will be located upon all the Scales involved, to wit, Darius Hystaspes came to the Throne of Persia in 3483½ A.M., in 4198¼ J.P., in 261 Olymp., *i. e.*, LXVI. 1; in 237 A.U.C. Varro (=234 Polybius=232 Fabius), in 232 Nab., and in 516 common B.C., *i. e.*, in 513 true* B.C., or 512¾ years before the birth of the Saviour (3996¼—3483½=512¾) the proof of which, in addition to what has gone before, will now follow. In that these references absolutely harmonize they can be supplanted by no others. For, as a straight line is the shortest that can be drawn between two points, and but one such straight line can be so drawn, since all others will

* Common B.C. is reckoned from January 1st 3999 A.M. True B.C. is measured from the Nativity itself. To get this fully in mind turn to page 88, Study No. Ten; put your finger right in the middle of it (between that little 2 and 28). You are pointing at the place of the Nativity on the Harmonized Scale of time. *Backward* from this is *True* B.C., *forward* is *True* A.D. The *common* B.C. and A.D. years are estimated from a point which you will note some three years (±) further down the scale. This was due to an error of Dionysius. In former Studies we have preferred to use the *true* B.C., but as we are now particularly dealing with no little of Secular History, the data of which are available in current time only, we give the preference here to the common scale. This only, however, to enable our friends to compare our own results with those found in the usual Chronological lists (Study No. Ten, page 28). In cases of doubt always refer to the Harmonized Scale itself, then you can see exactly what a reference means.

coincide with it, so there can be laid out but one articulated line of time, giving the shortest distance between two eras, and harmonized to all the intermediate references. It follows, therefore, that if the scheme which we herewith submit fits the case exactly, satisfies all the references, agrees to all the tests, fulfills all the prophecies, and honors History to the letter—it follows then to the praise of God, who has revealed it to your patience, quite as much as to our Studies, that it is the true and only system and worthy of the due consideration of men of every Race and all degrees. Finally, true or not, there cannot be said of it less than that it satisfies History as written, both Secular and Sacred, better than its predecessors. It thus *Swallows* up its predecessors, for all that they pretend to do it has also done, and what none of them can do nor dream of doing—to wit: reveal the arithmographical secrets of Time as hidden in the mystic numerals of Scripture—it has accomplished, for these secrets yield to its combinations at a glance.

Now the monuments come at last to our assistance with no doubtful voice, in that the most remarkable inscription upon earth falls into place upon the Harmonized Scale of Time agreeably to the Chronology we have now established; we refer to

THE INSCRIPTION ON THE BEHISTUN ROCK.

It was this Darius who caused the great inscription to be placed upon the Behistun Rock. It is written in three languages, Persian, Babylonian and Amardian (*Elam*) and begins as follows:

“(1) I am Darius, the great king, the king of kings, king of Persia, king of the provinces, the son of Hystaspes [Vishtâspa] the grandson of Arsames, the Achæmenian.

“(2) Says Darius⁶ the king: My father is Hystaspes;⁵ the father of Hystaspes was Arsames;⁴ the father of Arsames, Ariyaramnes;³ the father of Ariyaramnes, Teispes² [Chaishpes]; the father of Teispes² was Achæmenes.¹

“(3) Says Darius the king: On that account we are named Achæmenians; from ancient times have we been great; from ancient times have our family been kings.

“(4) Says Darius the king: Eight of my family have been kings before me; I am the ninth; in two branches have we been kings.

“(5) Says Darius the king: By the grace of Ormazd I am king; Ormazd gave me the kingdom.

“(6) Says Darius the king: These are the provinces which have submitted to me; by the grace of Ormazd I became their king: Persia, Elam [Suziania], Babylonia, Assyria, Arabia, Egypt, the Maritime countries, Sepharad, Ionia, Media, Armenia, Kappadocia, Parthia, Draugiana, Asia, Chorasmia, Baktria, Sogdiana, Paropanisos [Hindo Kash], the Sakians, (Scyths), the Sattagydes, Arachosia, and Maka, in all twenty-three provinces.

“(7) Says Darius the king: These are the lands which have submitted to me; by the grace of Ormazd they became my servants, they brought me tribute; what was commanded them by me night and day they fulfilled.

“(8) Says Darius the king: In these provinces the man who was a friend I have protected; the man who was an enemy I have punished severely. By the grace of Ormazd this my law has been observed in these lands; as it was commanded them by me so was it done.

“(9) Says Darius the king: Ormazd gave me the kingdom; Ormazd brought me help until I gained this kingdom; by the grace of Ormazd I rule over this realm.

“(10) Says Darius the king: This is what was done by me when I became king. One Kambyes by name, son of Cyrus, of our family, was king here before me. This Kambyes had a brother, Bardes by name, of the same father and same mother as Kambyes. Afterwards Kambyes killed this Bardes. When Kambyes had killed Bardes the people did not know that Bardes was killed. Then Kambyes went to Egypt. When Kambyes was gone to Egypt, the people became wicked; then the lie grew in the provinces, in Persia as well as in Media and in the other provinces.

“(11) Says Darius the king: There was a man, a Magian, Somalis by name; from Paishryânvâdâ he rose in rebellion; a mountain, Arakadrish by name, is there from whence he rose. It was in the month Viyahna [March] on the 14th day that he rose; he lied to the people and said: ‘I am Bardes, son of Cyrus, the brother of Kambyes.’ Then all the people revolted from Kambyes, and went over to him, both Persia and Media and the other provinces.

He seized the crown; in the month of Sarmapada [July] on the 9th day he seized the crown. Then Kambyzes died, having killed himself.

“(12) Says Darius the king: This crown which Somalis the Magian took away from Kambyzes, this crown was from of old in our family. Then Somalis the Magian, deprived Kambyzes both of Persia and Media and of the other provinces; he acted according to his own will; he became king.

“(13) Says Darius the king: There was no one, whether Persian or Median, or any one of our family, who could have dispossessed Somalis the Magian of the crown. The people feared him because of his severity. He killed many people who had known the former Bardes [thinking] ‘that it may not be known that I am not Bardes the son of Cyrus.’ No one dared to say anything about Somalis the Magian, until I came. Then I called upon Ormazd for help. Ormazd gave me aid; it was in the month Bagayadish [Feb.-Mar.], on the 10th day that along with a few men I killed this Somalis the Magian and them who were his chief adherents. There is a fortress, Sihayanvatish by name, in Nisæa, a district of Media; there I killed him; I took from him the crown; by the grace of Ormazd I became king; Ormazd gave me the crown.

“(14) Says Darius the king: The crown which had been taken from our family I restored; I restored it in its place, as it had been before I made it again. The temples which Somalis the Magian had destroyed I restored, and I gave back to the people the

sacred hymn and the ritual (?) and among the [Persian] clans what Somalis the Magian had taken away. I set again the people in their place, both Persia and Media, and the other provinces. As it was before, I restored that which had been taken away; by the grace of Ormazd I have done this; I have labored until I have again restored this our clan to its place; as it was before I made it again, by the grace of Ormazd, as if Somalis the Magian had never dispossessed our clan.

“(15) Says Darius the king: This is what I did when I became king.”*

Confident, therefore, that our fellow students will agree with us that we stand again beneath the shadows of an “Ancient Land-mark” of no mean proportions, and that the Spring of 3483 A.M., 516 B.C., marked the accession of Darius Hystaspes, let us pursue our way into records that serve but to secure our footing; for the Scriptures tell us that not until the second year of Darius (Hystaspes) was the work upon the Temple resumed. Now there are a host of confusing dates to be harmonized in Ezra, Haggai, and Zechariah, and no false system can quit itself with honor in the premises. The Behistun Rock records that Darius became King in the month of *Bagayadish*, which Professor Sayce, and all, agree was February.

Now Ezra states that the work was resumed in the 2d year of this King, and Haggai adds that the

* The inscription continues now, for about five times as much more, to describe the suppression, by Darius, of ten pretenders and rebels, the last of whom was “*Sakunka the Sakian*.”

Word of God came to him in the VI. month, the 1st day of the month, of that year, *i. e.*, in Elul. And it is further stated that Zerubbabel began work on the 24th day of that very month. Let us therefore hasten to the 2d year of Darius, which begins with Adar, and thus satisfies all the initial requirements.

HERE BEGINNETH THE BOOK OF HAGGAI.

3484 A.M., 515 B.C. 6th Civil, XII. Sacred month, the second year of Darius Hystaspes begins (Ezra iv. 24; v. 1). The first specific commandment to resume the work came from the Lord Himself to Haggai on Monday, the 1st day of the VI. Sacred month (table *h*, page 174, Study No. Ten) and is found in Haggai i. 1-11, 12-13; and it is further stated (Hag. i. 14-15), that Zerubbabel and his companions actually commenced the work upon the 24th day of this same VI. Sacred month, which on reference to the Solar Cycle, will be found to have been a Wednesday; compare Ezra v. 2. Now at this same time their adversaries renewed their opposition, but Zerubbabel declined to cease before the matter had been adjudicated by Darius himself (Ez. v. 2-5).

Exactly seventy-three years forward, even to the self-same day upon the Calendar, *i. e.*, from the 24th day of the VI. Sacred month of this year to the 24th day of the VI. Sacred month of (3484 A.M. + 73 =) 3557 A.M., "the man whom the Lord appointed," even Nehemiah, as his name implied, *consummated* (*motsa*) the decree of Cyrus and of Darius, and of Artaxerxes,—that the city should be built, and from THAT *all-important date*, to which we shall arrive in

due time, and which (*D. V.*) we shall analyze to its very ultimates, the Chronological line goes forth that solves the times of Daniel's 70 weeks beyond the possibility, we trust, of any future controversy. In the meantime, let us progress to it in an orderly manner down the Harmonized Scale of Time. Hipparchus, tyrant of Athens, slain at the time of the Panathenæa, by Harmodius and Aristogiton.

3485 A.M., 514 B.C. The 2-3d of Darius Hystaspes. So Tatnai and his companion adversaries sent a letter to Darius (Ez. v. 6-17), to which, in due time, the King returned an answer favorable to the Jews, and a direct command for Tatnai to assist them and forward the work (Ez. vi. 1-12), which he obeyed; and so the work went on (Ez. vi. 13-14). Hence, taking up the specific Chronological references to this year (the first half of which belongs to the 2d of Darius, and the last half to his third year) we find the following: in the 21st day (Monday), in the VII. Sacred (1st Civil) month, the word of the Lord came again to Haggai (ii. 1-9) and promised that the glory of this latter House should be greater than that of Solomon; for in it should "Peace"—"the desire of all nations"—be given unto men.*

HERE BEGINNETH THE BOOK OF ZECHARIAH.

Again, in the VIII. (Sacred) month (of the 2d year of Darius) which was the 2d civil month of this

* This promise shows that we are to reckon the years of the Second Temple *beyond* Herod the Great. That is, the enlargements and improvements instituted by Herod do not have the force of creating a *Third* Temple, as some vainly think. Now

particular calendric year, a cautionary message was sent through Zechariah (i. 1-6) to remind the Jews of the certainty of God's judgments. It is to be noted now that this present year (3485 A.M.) is the 70th after 3415 A.M., a Sabbatic year, and the importance of which we have already shown (*vide* 3469 A.M., page 31). Hence 3485 A.M. is also a Sabbatic year upon the original scale established by Joshua, and in it the 70-year "Indignation," dating from the siege laid against the city by Nebuchadnezzar, terminated, for it began on the 10th day of the X. month (4th civil) of the 9th of Ezekiel's captivity (Ezek. xxiv. 1, 2). This was 3415 A.M., and the date of the expiration of this particular 70-years of course falls upon the 10th day of the X. month (4th civil) in this current year.

Now the Foundation of this Second Temple had been laid by Joshua 16 years before (*i. e.*, in 3469 A.M.). Hence, we are prepared to understand the next message of the Lord, which came to Haggai (ii. 10-19) in the 2d year of Darius, the IX. month

the foundation of the Second Temple was laid in 3469 A.M., and the Temple was finally destroyed by Titus in 4067 A.M., that is 598 years later (599 inclusive), since when not a stone of its superstructure has been left upon another. Our Brethren of Judah must therefore face the two horns of a dilemma, and we do not think they should hesitate very long to make their choice. (1) Either Haggai, and Zechariah were no Prophets, and Zerubbabel's work was vain, or, (2) the Angel of the Lord, even Jehovah, came unto his Temple and they knew it not! If the prophets of Israel spake vainly *then are the Jews*, of all Races, forever the most miserable; if they spake the Words of Jehovah, then must Jesus Christ have been our Elder Brother!

(3d civil) the 24th day of the month (Sunday), and in which the "Jews" were directed to look back (upward) along the Calendar, even to the corresponding date 16 years before, and therefore to a time before even a stone had been laid upon a stone in this temple. They were reminded that these past 16 years had been disastrous ones, full of delay and loss. It was now about December (24th of 3d civil month) which explains verse 19. Nevertheless, the Lord announces that *from this particular day forward* He would Bless them; as he did, for the work upon the Temple from now on, moved rapidly to its completion.

But the date is significant in many ways, for in $490 + 49 + 1$ years = 540 years, came John the Baptist preaching in the wilderness ($3485 + 540 = 4025$ A.M.). The Saviour was born exactly 73×7 years later, *i. e.*, $3485 + 511 = 3996$ A.M., which was the 3997th Astronomical year of the world, and therefore Sabbatic (571×7) from Creation.

Now, to intensify the significance of this particular date, the word of the Lord came again to Haggai (ii. 20-23) even a second time upon it, and we look at this as significant of the *Second* Advent of the Antitypical Zerubbabel whom God hath chosen as a Signet! Thus ends the Book of Haggai.

Now in the X. Sacred month (4th civil) the 10th day of the month, the 70th anniversary of the laying of the siege by Nebuchadnezzar (see Study No. Two, page 166) took place, which enables us to understand the next Scripture reference bearing upon this important (and still 2d) year of Darius, to wit: In Zechariah i. 7

we find a direct note as to the recent expiration of these 70 years of Indignation.

Zechariah, from i. 7 to vi. 15, seems to give a continuous vision, and it will bear close Chronological and otherwise prayerful study. It occurred in the XI. Sacred (5th civil) month, which is Sebat (still in the second year of Darius), upon the 24th day, which was Wednesday. In verse 11, the horsemen report to the Angel of the Lord that they have just come from walking through the Land, and in verse 12 the Angel of the Lord inquires of the Lord of Hosts Himself as to the continuance of "the Indignation," which has already scored off 70 years (3415-3485 A.M.)

So the Lord comforted the Angel of the Lord with good words (verse 13-15) and declared that (verse 16) he had already returned to Jerusalem with mercy. Thus the Indignation was over! Amen.

Now the rest of the Vision refers to the first and to the second Advents, and to Our Race, even Israel and Judah, God's two anointed witnesses, and to other matters of importance; and on this same day did Zechariah crown Joshua, and the four sons of Zephaniah, a type of the Branch and his four Living Companions, whose future rule (verse 13) as Priest and King, is the Millennium.

Here end the Historico-Scriptural references to this important 2d year of Darius Hystaspes, and the year itself ends in the next month, *i. e.*, in the XII. Sacred (or 6th civil) month of 3485 A.M., *i. e.*, we have arrived at $3485\frac{1}{2}$ A.M. = $3486\frac{1}{2}$ Astron.

To recapitulate, therefore, our Chronological route

by means of the Sabbatic Scale, let it be noted that 2561 A.M. was the first Sabbatic year spent by Israel, each man in his own possessions. Thence 70 Sabbatic Cycles, or 490 years, all of which were "kept," carry us to 3051 A.M. Thence 52 "broken" Sabbatic Cycles, or 364 years, fetch us to 3415 A.M., in which the 70-year Indignation began, the next, or 365th year (3416 A.M.), being that of the Consummation; and the following 52 years (from the beginning of 3417 to 3469 A.M.) being reckoned to the land for Rest, because of the broken Sabbaths; and the final 16 years, fetching us from the 2d year of Cyrus to the 2d of Darius and so down to date, *i.e.*, from Zerubabel's establishment of the Altar, on the 1st day of the VII. Sacred (1st civil) month of 3469 A.M., to the XII. Sacred (6th civil) month of the year 3485 A.M., on which the 3d year of Darius Hystaspes begins, *q.e.d.*

As to this third year of Darius, from its beginning to its end the Scripture is silent, but the work went on; for Jehovah was at Jerusalem (Zech. i. 16). Now part of this 3d year runs (on the Sacred Scale) from the middle of 3485 A.M. to its end, and the other part is found in the first five months of 3486 A.M., *q.v.*

Hippias begins at Athens.

3486 A.M., 513 B.C. The 3-4th year of Darius Hystaspes, the first five civil months belonging to the 3d, and the last seven to the 4th year, the latter being enumerated below.

BABYLON'S DAY OF JUDGMENT.

6th Civil, XII. Sacred. The 4th year of Darius begins with the revolt of the Babylonians from Persia. They

resented the removal of the Capital to Shushan, and had been incited to the effort by the other revolutions in Persia, and by the slaughter of the Magians, so they followed their ancient custom and set up a king of their own. But Darius almost immediately laid siege to the city (apparently the 10th civil month), and captured it at the end of about 12-months (see 3487 A.M.).

But the Jews who still dwelt there, being forewarned by many predictions against it (Jer. xx. 11-12, etc.), retired to more secure quarters before the storm came on. Some of them removed to Jerusalem, and not a few to Shushan. The horrors of the siege of Babylon (3486-7 A.M.), self-inflicted by its own inhabitants in order to make the revolt more effective, are paralleled only by those consummated by Jerusalem upon itself some $83 \times 7 = 581$ years later: $3486 + 581 = 4067$ A.M., *q. v.* (6×97 inclusive).

7th Civil. I. Sacred.

8th Civil. II. Sacred.

9th Civil. III. Sacred.

10th Civil. IV. Sacred. Sunday, the 9th day, was the anniversary of the capture of the city (*vide* Study No. Two, page 166, and Eleven, page 122; Jer. lii. 5-11; $3416 + 70 = 3486$ A.M.). The Desolation ended.

11th Civil. V. Sacred. Tuesday, the 10th day, was the 70th anniversary of the Burning of the Temple. Its Desolation ended. The Jubilee Count ABOUT to recommence; $3486 + 1 + 49 = 3536$ A.M. = 1st Post-Exilic Jubilee year, *q. v.*, and for further data as to the resumption of the Jubilee count, see next year, 3487 A.M.

“LXVII. Olympiad. Phannas, Pellenian. He was

the first who gained a triple victory, in the *Stadium*, the *diaulon*, the *oplon*." Hippias at Athens (2d year).

THE POST-EXILIC JUBILEE "COUNT"

BEGINS WITH 3487 A.M.

3487 A.M., 512 B.C. The 4-5th of Darius Hystaspes, the first five civil months as below belonging to the 4th year. N. B.— $3417 + 70 = 3487$ A.M., fulfilling Jer. xxv. 11-13, and a third fulfillment of Jer. xxix. 12 (see 3398, 3468, 3476 A.M.).

The 1st Civil or VII. Sacred month marked the 70th anniversary of the murder of Gedaliah (see Study No. Two, page 195). Here, therefore, the 70 years Desolation of the Land officially ended; hence, a delegation of the Jews from Babylon were sent to Jerusalem to inquire of the Lord, and so it came to pass (in the 4th year of King Darius) that the word of the Lord came unto them, through Zechariah, on Tuesday, the 4th day of the IX. Sacred (3d civil) month, even Chisleu (Dec. 513 B.C.; Zech. vii. 1, 2).

Now, the matter of concern was whether (all the groups of 70 years each having been severally completed) the several fasts that commemorated their initial events should be perpetuated or not? The fasts referred to in Zech. vii. 3, 7, and viii. 19, had been rigorously observed now for 70 years; they were: (1) On the 10th day of the X. month; because on that day Nebuchadnezzar laid siege to Jerusalem (II. Kings xxv. 1; Jer. lii. 4). (2) On the 9th day of the IV. (Sacred) month; because on that day the City was taken (II. Kings xxv. 3, 4). (3) On the 10th day of the V. (Sacred) month; because then the City and Tem-

ple were burnt (Jer. lli. 12, etc.). (4) On the 3d day of the VII. (Sacred) month, when Gedaliah was slain (Jer. xli. 1, 2).

In his reply, the Lord first called attention to the radical selfishness of their fasting, even during “those seventy years” of affliction (Zech. vii. 4-14). He then vouchsafed a long and gracious reply, covered by the remainder of the Book of Zechariah (chapters viii. to xiv. inclusive). Chapters ix. to xiv. are devoted specifically to Messianic topics, and to such as are collateral. Both Advents are plainly discussed, and the literal fulfillment of those pertaining to the first, are the wise man’s guarantees as to what the “signs” about us already promise for the second!

“Turn you to the stronghold,” therefore, saith He unto us (Our Race, Israel and Judah), “ye prisoners of hope; even to-day” (Tuesday, 4th day, IX. Sacred, 3d civil, month; 4th of Darius, 3487 A.M.), “do I declare that I will render *double* unto thee” (Zech. ix. 12).

This word “double” is a significant one, and was rendered chronologically! Thus $(7 \times 77) + 1 = 540$. The student is now referred to Study No. Eight, pages 157-8, where it will be seen that 2946 A.M. marks the consummation of Israel’s Sin, so in 2947 A.M. DAVID appears upon the scene! Hence, $2947 + 540 = 3487$ A.M., which is the year now referred to, and thence “double,” *i. e.*, *repeated*, we have $3487 + 540 = 4027$ A.M., and the SON OF DAVID is lifted up for the Salvation of the Race; and not of Our’s only, but that by its testimony, the entire body of Adam’s Race might flow in due time unto Jerusa-

lem!* A whole Study could be interestingly devoted to the examination of the “doubles” that mysteriously dominate God’s Scale of Time. They crop out where least expected, full of harmony and beauty, and demonstrate the cabalistic truth of ground so sacred.

But it is here necessary to warn all concerned, that these arithmographical features of Jehovah’s Count are to be *sought* amid facts not invented before the fact! That is, the phase of human judgment which preconceives that a “double” ought to be found here or there upon the Scale! and so deliberately disarranges history to agree thereto, is dangerously near to a presumptuous trespass! There are whole systems of Chronology floating in the air to-day which are founded upon just such inventions of men alone. They have based their work upon a violent arrangement of “equalities” arbitrarily balanced about certain ill-digested† dates which have no authority at all beyond their own dictum. Because it is absolutely necessary that History should be adjusted to Chronology, and the latter proved by Astronomy, before Prophecy can be appealed to with any reasonable warrant.

The “wise” man will let all such Chronology alone unless it harmonizes History first, and stands upon the testimony of all the witnesses concerned! Not until then may this branch of science be unveiled,

* Repeating the increment, we have $4027 + 540 = 4567$ A.M., when the Era of Mohammed, and the Turks, begins!

† In that they are not agreeable to Systematic Astro-Chronological History.

and it stands to reason that one unfamiliar with the Science of History is an unsafe guide in these premises ; *verbum sap !*

But it is to the viii. chapter of Zechariah that we wish to call particular attention. It should be read with care, not only by those who look for the *Second* Advent, and the return from the West country (verse 7), but by all who are interested in accurate Historico-Chronological Exegesis of the events of the first Advent, and the return from the East country (verse 7) now under consideration.

Eighteen years (3469–3487 A.M.) had now transpired since the Foundation of the Second Temple (verse 9), but up to date (verse 10) the times had continued “hard.” *From thenceforth*, however, the Lord renewed his blessing, and covenant, with the residue of the people. Things were to be as in the former days (verse 11). The covenant was particularly with the Land, and its Sabbaths and Jubilees were now to date from a NEW beginning! (Zech. viii. 12–17) looking toward even better things!

Hence, the Lord directed that the fasts under discussion should be converted into cheerful FEASTS of Joy and Gladness (verses 18–19) and implied that their measure, properly subdivided and applied, should stretch forth unto Messiah himself, the Jew, Immanuel, upon the skirt of whom, the ten men (tribes) did literally take hold when it ran out and scored its final Jubilee. We do not mean that the Jews omitted to keep the Regular Mosaic Scale of Sabbaths, for we shall see that they did not, and have

already shown that the Law and the Prophets, which were until John, actually moved upon that scale in their fulfillment (see 3485 A.M.) and recognition, but we do mean that a proper appreciation of the Chronological weight of verses 11-12, 19 and 23, establish a hidden scale down to the Jubilee year which Jesus Christ announced as the "acceptable" one, and that from the very date of its establishment, God gave them more than they wrought for, and rendered them double (Zech. ix. 12), though we doubt not that they were ignorant thereof!

The proof of all this will come hereafter, and along entirely independent lines; our only purpose at present is to establish this date (the 4th day of the 3d civil month of 3487 A.M.) as a *terminum à quo*, or point from which to measure toward "the acceptable year of the Lord." For the sake of simplicity, let us indicate its 2 months and 4 days by the fraction $\frac{2}{12} + = \frac{1}{6} +$. Then the origin of measure is 3487 $\frac{1}{6}$ A.M., and the first year extended from 3487 $\frac{1}{6} +$ to 3488 $\frac{1}{6} +$; add now 539 years and it will be seen that the 540th year extended from 4026 $\frac{1}{6} +$ to 4027 $\frac{1}{6} +$. But $540 = 7 \times 7 \times 11 + 1 = 11 \times 49 + 1$, which agrees with the Jubilee law as set forth in Study No. Five, pages 153-4.

Let it therefore be noted that if, as we shall show, the Saviour was born in 3996 $\frac{1}{4}$ A.M., he must have been 29 $\frac{1}{2} +$ years "old" to within a month at 4026 $\frac{1}{6} +$ A.M., which was the actual commencement of this Jubilee of Gladness and Feast of Rejoicing, if we are to date it from the date of *this conversation*. Hence, if he was baptized near this date it was when he was

beginning to be about “30 years old.” Now he was baptized (the 22d of 4th month), *i. e.*, soon after (48 days) this date (4th of 3rd month), or about a fortnight (14 days) after his 30th birthday on the Lunar calendar; so that dating his ministry from the time when he was recognized by John, and, having fulfilled the Law, was anointed by the Holy Spirit and forthwith proclaimed the Messiah by a voice from Heaven, it is clear that fully ten months of this Jubilee (306 days) are contained in his ministry, and fall at the beginning thereof, no matter what we shall hereafter determine its length to have been. In the meantime, to prepare our readers for a revelation, which we shall hereafter (D.V.) establish with incontrovertible Chronological facts, let it be taken in the mind as food for thought, that:

1st. The Saviour could not have been slain in a Jubilee year of “Gladness!”

2d. That he could not have been slain in his 31st year, *i. e.*, in the one in which he was “30 years old” for he had to minister therein—as it was the acceptable one!

3d. But that he might have been slain the next year—not having been himself redeemed!

4th. That as he came to fulfill all things that were written concerning him, he must have fulfilled the types of which he was and is the Eternal Antitype!

5th. That a paschal lamb of the first year, without spot or blemish, has to be “one year old” and cannot be “two!”

6th. And that a High Priest, according to Levit-

ical Law, could be 31 years old but could not be 32, so long as he was *reckoned* "of the first year!"

7th. For instance, the age of one's Priesthood must be reckoned exactly as one reckons his natural age. A child, when born, is of zero age; a priest 30 years old when anointed is also of zero age; at the next anniversary the child is one year old, and so is the priest in so far as his *ecclesiastical* age is concerned!

8th. As with the child, so with the priest, and as with them both, *so with the Lamb!* The Saviour became our Priest and the Lamb of God when he became 30 years old, or in the 31st year of his life, which 31st year covered the first ("acceptable") year of his ministry—but beyond the termination of the 2d year of his priesthood, *i.e.*, of his *age as the "LAMB" of God*, his crucifixion cannot be thrust without doing violence not only to the most significant type he came to fulfill, but to all the Chronological references and scales of time that harmonize around and focus upon the 14th day of Nisan in the 4027th year of the world. But of this anon, and with Facts that do not admit of further argument.

Before, however, leaving this year, we wish to point out that 476 added to 3487 gives us 3963 (regarded as $476 = 68 \times 7$). This was the year in which Jerusalem was captured by Herod, called by Josephus a Sabbatic year, as was also the year 28 ($= 4 \times 7$) years before it (3935 A.M.), preceding the one in which Pompey captured the same City.

The 5th year of Darius began with the XII. Sacred month, Adar, of this (3487 A.M.) year, and, of

course, ran to the middle of the next calendric year (3488 A.M.). But ere its first half ended, Darius reduced Babylon, beat down its 100 gates, and lowered its walls from 200 to 50 cubits (all Historians later than Herodotus mentioning but 50 cubits). Now, in "one day," *i.e.*, the type for 1 year, was Isa. xlvii. 9 fulfilled, as those who will search the facts in History will see for themselves.

Thus the punishment of Babylon kept pace with the restoration of Jerusalem, and this according to Prophecy (Jer. xxv. 11, 12, 13), for, when the 70 years Captivity from the 4th of Jehoiakim (3398 A.M.) were ended (Jer. xxv. 1), Babylon was taken and its King, Belshazzar, slain (3468 A.M.), and Cyrus made his decree for the restoration of the Temple; so when the 70 years of Desolation from the burning of the Temple (3416 A.M.) were expired (3486 A.M.), Babylon's desolation begins with the one-year siege of Darius Hystaspes, while Jerusalem and the Temple are rebuilding; and so the parallelism continues, and alternates, in various ways to be discerned only by "the wise," *i. e.*, the close *readers*, and faithful students, as well as *doers* of the Word—for the two requisites must go together, or we stumble—against which sorrow may Our Father guard us.

Finally, the year 3487 A.M., from beginning to end, is to be taken as the year of *Resumption* on the regular Post-Exilic Jubilee Scale; $3487 + 49 = 3536$ A.M., which is the 50th year inclusive, and was therefore both Sabbatic and the first Jubilee upon the Post-Exilic Scale. Upon this same scale we find the

several A.M. years, 3935, 3963, 4026, and many others; all of which, as we shall see, History itself requires to have been upon the Post-Exilic Sabbatic Scale. And furthermore, by virtue of the 52-year *gap* in the original Sabbatic Scale, caused by its violation, and to which we have already referred (pages 32, 33), it is absolutely necessary that the Jubilees celebrated after the exile shall be found, as they are found, upon a different (*displaced* as it were) group of years than those antecedent thereto; the two Scales are disjointed in so far as their harmonious sequence is concerned, nor do they overlap in heptades.

Nevertheless, by other consummate interrelations, the entire sequence of A.M. years, as bonded together by astonishing prophetic spans, turns out after all to be a harmony even more perfect than it would have been without this break! All this will appear in due time; in the meanwhile we refer the curious student to a brief outline sketched on page 188, Study No. Eight.

3488 A.M., 511 B.C. This year is *the morrow* after the Sabbatic year of Resumption, 3487 A.M. Naturally, therefore, the whole of this (calendric) year is uneventful in so far as specific dates, to be found upon the surface of the Scripture, are concerned; for, although at its springtide the all-important 6th year of Darius began, the solitary date thereon referred to in the Bible does not occur until the XII. *Sacred* month, and therefore near the middle of the next calendric year, to wit: 3489 A.M.

Lack of space, and their very multiplicity, forbids

us to enlarge upon the subjects that present themselves as we progress. For instance, as a mere suggestion, to lead others into fruitful fields of research, note that in 4067 A.M., at the end thereof, was Jerusalem destroyed by Titus, so in 4068 A.M. Zion *again* began her Sabbaths of Desolation! Now, from 3488 A.M. to 4068 A.M., inclusive, are thus appropriately $581 = 83 \times 7$ years.

So too, from Joshua's Long Day, 2555 A.M., to 4067 A.M. is $1512 = 216 \times 7$ years $= 2^3 \times 3^3 \times 7$; again from 2610 A.M., which was the 7th Sabbath of Rest after the Division of the Land, there extend 878 years to 3488 A.M. They are covered as follows, in chronological units, $365 + 360 + 153$; etc., etc., etc.

Expulsion of the Pisistratidæ from Athens. Telesilla of Argos, the poetess, flourished.

Here, however, is the proper place to lay down the measure which, by God's grace, we have been given to understand "by Books," in order to transmit it unto those who serve Him seeking Light.





It will be noted that 2554 A.M. was the first unbroken *Civil* year, reckoned from Tishri to Tishri, passed by Joshua's Hosts after the Passage of the Jordan. That year throughout was Sabbatic from Creation, because $2554 \text{ A.M.} = 2555$ of Astronomical duration, and $2555 = 365 \times 7$! In the same way the whole of 3487 A.M., reckoned from Tishri to Tishri, is Sabbatic upon the regular Scale that succeeded the Return, and the resumption of the Sacred count, hence 3488 A.M. becomes throughout a first year on the resumed Sabbatic Scale. Now, bearing these

POST-EXILIC SABBATIC SCALE.


$$2554 \text{ A.M.} = 2555 \text{ AST.} = 7 \times 365$$

$$93\text{I} \quad 93\text{I} \quad = 7 \times 133$$

$$3485 \text{ A.M.} = 3486 \text{ AST.} = 7 \times 498, \text{ 2-3d of Dar. Hys.}$$

 3486 A.M.  BABYLON'S "Day" of *Judgment*.
  (3486½-87½ A.M.) Jer. xxv. 11-12.

I = 3487 A.M. Restoration and Sabbatic on the
 Post-Exilic Scale.

 "Behold, I renew the covenant henceforth."

3488 A.M. = I. JERUSALEM REDIVIVUS.*

48

50 = 3536† A.M. = 49, 1st Jubilee, Post-Exilic Scale.

+ 7

The 70 weeks.	3543† ₁	3613 ₁₁	3683 ⁱⁱⁱ ₂₁	3753 ₃₁	3823 ₄₁	3893 ₅₁	3963 [*] ₆₁
	3550 ₂	3620 ₁₂	3690 ₂₂	3760 ₃₂	3830 ^{vi} ₄₂	3900 ₅₂	3970 ₆₂
	3557 ₃	3627 ₁₃	3697 ₂₃	3767 ₃₃	3837 ₄₃	3907 ₅₃	3977 ^{ix} ₆₃
	3564 ₄	3634 ⁱⁱ ₁₄	3704 ₂₄	3774 ₃₄	3844 ₄₄	3914 ₅₄	3984 ₆₄
	3571 ₅	3641 ₁₅	3711 ₂₅	3781 ^v ₃₅	3851 ₄₅	3921 ₅₅	3991 ₆₅
	3578 ₆	3648 ₁₆	3718 ₂₆	3788 ₃₆	3858 ₄₆	3928 ^{viii} ₅₆	3998 ₆₆
	3585 ⁱ ₇	3655 ₁₇	3725 ₂₇	3795 ₃₇	3865 ₄₇	3935 ₅₇	4005 ₆₇
	3592 ₈	3662 ₁₈	3732 ^{iv} ₂₈	3802 ₃₈	3872 ₄₈	3942 ₅₈	4012 ₆₈
	3599 ₉	3669 ₁₉	3739 ₂₉	3809 ₃₉	3879 ^{vii} ₄₉	3949 ₅₉	4019 ₆₉
	3606 ₁₀	3676 ₂₀	3746 ₃₀	3816 ₄₀	3886 ₅₀	3956 ₆₀	4026 ^x ₇₀

These are the 70 "weeks" of Dan. ix. 24.

* The Jubilee count begins on Sunday, Tishri 1st. † 1st Jubilee (Sabbatic year). ‡ Ezra. § Nehemiah. || Pompey.
 * Herod. ** The Saviour preaches Redemption in "The Acceptable Year," is Crucified the next, 4027 A.M., after a vocation of 62 literal weeks, and an active ministry of exactly 365.242256 days (so interpreted).

facts in mind, and referring mentally to the numerous preceding considerations, the *Post-Exilic* scheme of Sabbatic Jubilees is given opposite. The Jubilees being in large figures and all the rest of those in the block of 70 being severally Sabbatic.

[We select the year 3488 A.M. for the location of this Table of Sabbatic Jubilees because the count of 49 years strictly begins here. Note, however, that the count of 50 years begins the year before. Thus the 50th year becomes the 49th, in that the two counts end together. A similar peculiarity controls the annual Pentecostal count, the 50th day from the Paschal Weekly Sabbath being the 49th from its "morrow."]

3489 A.M., 510 B.C. The 6-7th year of Darius Hystaspes. The Second Temple was finished, and the Feast of its Dedication began, on the 3d day (Sabbath) of Adar (*i. e.*, of the XII. Sacred, 6th civil, month), and therefore in the last month of the 6th year of Darius* (Ez. vi. 15-17) it being also the end of the 490th year (inclusive) since the Dedication (3000 A.M.; see Study No. Five, page 22) of the First Temple.

Note now, that from the Coronation of Saul at the beginning of 2910 A.M., to the last year of Zedekiah, 3416 A.M., being 507 ($= 13 \times 13 \times 3$) years, so

* The Behistun Rock makes the 10th day of Bagayadish to be that of his accession. *If it ran exactly with Adar, as is probable*, then the 6th year of Darius had but one week to run at this time, which serves to show the accuracy of the Sacred Historians and Prophets.

the similar period, 507 years forward from 3489 A.M. brings us to 3996 A.M. the year of the Nativity! while 507 years backward from 3489 A.M. brings us to 2982 A.M., a year already found to be of supreme chronological importance (Study No. Eight, page 180); while 72 years backward from the latter brings us to the beginning of Saul's reign, 2910 A.M., and 72 years forward from the former (3996 A.M.) brings us to the end of the final siege and destruction of Jerusalem by Titus, 4067 A.M., inclusive, *i. e.*, to 4068 A.M.). To wit: $2910 + 72 = 2982$; $+ 507 = 3489$. $+ 507 = 3996$; $+ 72 = 4068$ A.M. beginning.

Josephus and Esdras place the Dedication on the 23d of the month, which was probably the date of the completion of the ceremony, *i. e.*, from the 3d to 23d inclusive, being three weeks in all as in the case of the Dedication of Solomon's Temple (see Study No. Five, pages 22-27). This we may take for granted, was counterparted in so far as possible, and certainly so as to its chronological requirements, which probably included the purification of the Priests and Levites, so as to anticipate their duties at the coming Passover, for they appear to have arranged this matter (verses 20-21) differently than Joshua, who was pressed for time (see Study No. Eight, pages 114-115).

With the 1st of Nisan, the sacred year (which was also the 7th of Darius) began, and with it the routine work of the Temple was set in order (Ez. vi. 18). The Passover was duly kept (verses 19 and 20-22), the Lamb slain on Thursday the 14th of the month

(see Study No. Ten, page 179, Table *m*), and the feast itself lasted as usual, seven days, *i. e.*, from the “evening” of the 15th to the end of the “morning” of the 21st.

Up to this point (chapters i.–vi. inclusive) Ezra is merely the Historian of the Return, and of the initiatory efforts to reëstablish the Temple and its polity. The events recounted antedate his own connection with the rehabilitation of affairs some 53 years later, 3542½ A.M., *q. v.* Now, what he wrote agrees with what Haggai and Zechariah wrote, and with what Darius sculptured at Behistun, as we have now verified by the Luni-Solar Cycle. Let us, therefore, proceed with confidence.

3490 A.M., 509 B.C. The 7–8th year of Darius. We can imagine that the Feast of Tabernacles of this year (1st civil, VII. Sacred month) was a glorious one, for it was celebrated in the newly dedicated Temple, and on the 490th anniversary since Solomon’s great feast of Dedication of the First Temple, in the year 3000 A.M. (*vide* Study No. Five, pages 22–27). Note now that $3420 + 70 = 3490$ A.M. (see Study No. Two, page 167, and Study No. Eleven, page 126).

The Samaritans now refused to pay any further tribute to the Jews, alleging that as the Temple was finished, they would pay it only to Darius himself. Upon which, Zerubbabel, with Ananias, and Mordecai, two principal men, traveled to Susa and complained to Darius, who sent a royal mandate that they should continue to pay the tribute; nor was there any further trouble in this matter, until the days of San-

ballat, long afterwards (Joseph. Ant., Lib. XI. cap. 4).

This year, Sextus (the son of Tarquinius Superbus, the last to hold the title of "King" in Rome), having ravished Lucretia, was banished with all his family by the people. Thus fell the first "King" (or form of the Ruling Power) of Rome (Rev. xvii. 10*). Its duration from Romulus to and including this 25th and final year of Tarquinius, was 244 years. Here, then, ends the Royal Era of Rome. The "Seven Kings of the Seven Hills," upon which that great city "which reigneth over the kings of the earth" is built, were types of the seven eras of her dominance, and form a remarkable clue to the identifications set forth in the chapter xvii. of Revelation, etc. Rome was next governed by a Senate and two Consuls, chosen annually for 10 + 5 + 42 + etc. years, the first period being 3490-99 A.M., Junius Brutus and Valerius Publicola (the latter substituted for Collatinus) were the first pair of Consuls, their term pertaining to the year 245 A.U.C.=509 B.C.=4205 J.P. This was the 60th year before Virginius slew his daughter.

Ten years later than the expulsion of Tarquin, this new head or form of the Roman government became somewhat confused by the addition of a new officer, called a Dictator, and 5 years later still, by a set of officers called "Tribunes of the People." These extensions of the second mode of government, however, are not to be considered as sufficient changes in the

* There be some who divide the seven heads of Human Empire as follows: 1, Egypt; 2, Assyria; 3, Babylon; 4, Persia; 5, Greece; 6, Rome; 7, Napoleon; 8, Rome revived!

administration to constitute entirely new forms or heads (though sometimes so considered), nor until the *Decemvires* came upon the scene, 42 years after the Tribunes, is any such distinction to be made. Hence, the Consular Head or Form, may be regarded as lasting for 57 years.

“LXVIII. Olympiad. Isomachus, Crotoniate, *Stadium*.” Maritime Empire of the Ægina, 509–500 B.C.

3491 A.M., 508 B.C. The 8–9th year of Darius. He engages in the Scythian War.

3492 A.M., 507 B.C. The 9–10th of Darius. The Scythians retaliate.

3493 A.M., 506 B.C. The 10–11th of Darius.

3494 A.M., 505 B.C. The 11–12th of Darius.

Scylar, the Admiral of Darius, sails down the Indus on a reconnaissance, crosses the Indian Ocean, and sails up the Red Sea, landing at the same port from whence Pharaoh Necho had formerly sent a Phœnician fleet to circumnavigate Africa (which they accomplished in 3396 A.M., *i. e.*, 2100 years before the Cape of Good Hope was discovered (1497 A.D.) by the Portuguese.

“LXIX. Olympiad. Isomachus, the second time, *Stadium*.” Charon of Lampsacus, hist., fl.

3495 A.M., 504 B.C. The 12–13th of Darius.

He invades and subdues India, imposing a yearly tribute of 360 talents, one a day (according to the days of the year then in use). Heraclitus, Phil. Parmenides. Lasus, poet, instructor of Pindar.

Hecataeus, the historian, assists the Ionians at their deliberations. Siege of Naxos.

3496 A.M., 503 B.C. The 13-14th of Darius Hystaspes.

(1) **3497** A.M., 502 B.C. The 14-15th of Darius Hystaspes.

The Ionian confederacy declares war against Darius Hystaspes. They invade Asia Minor and burn Sardis. They were eventually routed, but their Athenian allies escaped, to punish whom, Darius resolved upon the long and famous war against Greece which eventually led to the downfall of his dynasty. Æschylus first exhibits tragedy. Choerilus and Pratinas contend with him.

(2) **3498** A.M., 502-501 B.C. The 15-16th of Darius Hystaspes. Sixth Lunar Eclipse on record (Nov. 19, 4212 J.P.=502 B.C. N.B.—Note that 3498 A.M., while broadly overlapped by 501 B.C. as above, began in 502. See Scale, Study No. Ten, page 38; also remarks under B.C. and A.D., Study No. Eleven, page 28).

This year we have the famous eclipse recorded by Ptolemy as follows: "The second eclipse, which also Hipparchus employed, was in the 20th year of the Darius (who was after Cambyses), in the Egyptian (Nabonassan) month Epiphi (November), the 28th to 29th day, at $6\frac{1}{2}$ Equinoctial hours of the night, at which time the moon was eclipsed on the south by $\frac{1}{4}$ of her diameter and the middle time at Babylon was $\frac{2}{5}$ of an Equinoctial hour before midnight, since half of the night was then $6\frac{3}{4}$ Equinoctial hours nearly; but in Alexandria it was $1\frac{1}{4}$ Equinoctial hours before midnight."

The eclipse occurred at the full moon which pre-

ceded the Winter Solstice, and one month before that solstice, it being at the end of 246 Nab., about November 19th, 11h. 45m. at night, 502 B.C. common.

This eclipse has been a serious bone of contention among modern harmonists. They either misunderstand Ptolemy or else Ptolemy was wrong. But Ptolemy's astronomical emplacement of the eclipse cannot be impeached. This we can make plain to the simplest mind as follows: Epiphi was the eleventh Egyptian month, *i. e.*, Nabonassan month. Now the only eclipse of the moon which, within possible limits, fell upon the 28-29th of Epiphi occurred, according to the unanimous verifications of modern scholars, in 246 Nab. Therefore this must be the one to which Ptolemy refers.

The Egyptian year had 12 months of 30 days each, and an epact of 5 days at the end of the 12th month, after which the vague year recommenced. First, let us locate the 28-29th of Epiphi. From Thoth to Epiphi are 10 months, and $10 \times 30 = 300$ days; to reach the 28-29th of Epiphi add 28-29 days; our sum is thus 328-29. But the year 246 Nab. began with the 1st of Thoth on December 27th; hence, Dec. 31st was the 5th of Thoth: $328-29-5 = 323-24$. Therefore we must go into the next year 323-24 days, which any one may count, and reach November 19-20th. Now the eclipse fell upon November 19th near midnight as agreed by all, and as admitted by us.

What then? "Why," say the school of interpreters whose conclusions we are questioning, "that year

must therefore have been 'the 20th year of the Darius who was after Cambyses.' "

But here we take issue with them: we accept Ptolemy's Astronomy, we reject his History, except as properly qualified. And this because it is a "misfit." For other records, of as purely historical value as his own data is of astronomical weight, place the eclipse in the 15th year of Darius as dated from the death of Smerdis.

Nevertheless, this 15th year was the 20th dating from the year (inclusive) in which Cambyses began his Egyptian campaign! Now Ptolemy omits the block of five years which fall between the 8th of Cambyses' *total* reign and the 8th of his *sole* reign. He is even justified in this by the Behistun inscription itself. For Darius therein tells us that the Smerdian usurpation began at once (see Section 10, page 50). If so, it must have been in the provinces (see 11th Section of the inscription) and need not have extended to the city of Babylon until the 5th year. Be this, however, as it may, it is clear that Darius Hystaspes (for some dynastic purpose) counted his own regnal years (as does Ptolemy, following the Behistun Rock), back to the year in which he is supposed to have accompanied Cambyses to Egypt.

Quite a number of reasons might be suggested as an explanation: (1) He may have been associated locally with his own father (Hystaspes) in their own province in that very year! (2) He may have purposely ignored the Smerdian period of dominance, a

thing by no means uncommon with Kings in the matter of usurpation. (3) We cannot escape the fact that History accords fully 6 years to the Egyptian campaign of Cambyses, which the Behistun Rock purposely ignores, *but which the Chronologist cannot omit!*

In following the inscription, Ptolemy's 20th year is correct, but lacks the chronological qualification that this was the 15th year of his absolute succession, dating from the deaths of Cambyses and Smerdis! Here (the Behistun Rock being entirely silent, and Ptolemy being without additional information, or at any rate ignoring it), is the point of departure from the chronological truth, and all who have followed Ptolemy without this qualification have erred therein.

Now we omit further discussion until we arrive at a date which we intend to establish by incontrovertible mathematics, supported by unimpeachable Historical witnesses, by sound Astronomy, and by accurate Chronology, and of the entire array of which, Ptolemy and Darius Hystaspes were, and the modern school will remain, ignorant, until we divulge it (see 3557 A.M. = 442 B.C. which, as will be shown, must have been the 20th year of Artaxerxes Longimanus).

“LXX. Olympiad. Niceas, Opundian (Gr. Nicaistas, Opuntian), *Stadium*.”

(3) **3499** A.M., 500 B.C. The 16–17th of Darius Hystaspes. In this same year the Tyrians were restored to their privileges by Darius and allowed to have a

King of their own ($3429 + 70 = 3499$ A.M.; *vide* Study No. Two, page 167).

Tyre begins to recover strength and prominence as a commercial agent. Ionic war, 3d year; Aristagoras slain in Thrace.

The 24 Latin cities declared war against Rome, and the Roman Senate was forced to create a supreme officer called Dictator (Magister Populi, and Prætor Maximus), with whom they lodged absolute power for 6 months only. The first Dictator was chosen in the 10th year of the Republic, and his term of office extended over the first half of the 11th year, to wit:

(4) **3500** A.M., 499 B.C. The 17-18th of Darius Hystaspes. Largius Flavius Dictator (1st). Sp. Cassius Master of the Horse.

Flavius dealing privately with the Latins obtained a truce for 1 year, and laid down his authority at the end of 6 months. Cyprus recovered by the Persians. Fourth year of Ionian War; Histiaëus comes down to the coast.

The Autumnal Equinox of 3500 A.M. may be termed the Heart of Chronology and History since the seven allotted Millennaries *bisect* thereat, $7000 \div 2 = 3500$; it being also the central year of Darius Hystaspes, whose reign was so important in the annals of Judah. Note now that $3500 = 500 \times 7$, and thus that the 500 Sabbatic years from Creation end at this Equinox (3499 A.M. $= 3500$ Ast.). Note also that this equinox falls in the year 500 B.C. These figures are remarkable, and the investigation of the collateral

ones upon the Lunar, and Consolidated scales (*circa* 3394-5, and 3409-10 A.M.) will, we doubt not, fully reward the patient student.

(5) **3501** A.M., 498 B.C. The 18-19th of Darius Hystaspes.

Posthumius Dictator; Ebutius Master of the Horse. The Latin cities, totally defeated, sue for peace. Tarquin retired to Campania, where he died aged 90, and Posthumius laid down his authority.

Ionian war, 5th year. Preparations to assault Miletus.

(6) **3502** A.M., 497 B.C. The 19-20th of Darius Hystaspes.

Darius closely followed up his advantage, and in this 6th year of the Ionian war his forces brought it to a termination, capturing Miletus which they burned, and transporting most of the inhabitants to Ampha, at the mouth of the Euphrates, where they continued as a Grecian Colony for many centuries.

“LXXI. Olympiad. Tisicrates, the Crotoniate, *Stadium*.”

Battle of Lake Regillus. The Encyclopedia Britannica states that this is “The first authentic date in Roman History!” Hellanicus, hist., born.

(7) **3503** A.M., 496 B.C. The 20-21st of Darius Hystaspes. Birth of Sophocles.

Miltiades returns to Athens. Phœnician fleet at Tenedos.

(8) **3504** A.M., 495 B.C. The 21-22d of Darius Hystaspes. Æaces restored as tyrant of Samos. Pindar, Pyth. sixth.

(9) **3505** A.M., 494 B.C. The 22-23d of Darius Hystaspes. Mardonius, the son-in-law of Darius, now invades Greece, being sent by Darius to punish the Athenians and Eretrians for burning Sardis. He marched through Thrace into Macedonia with an army, where all the people submitted to him.

The people of Rome now secure additional representation in the government by forcing the Senate to allow them to choose at the *Comitia Centuriata*, certain guardians of their rights, termed *Tribunes of the People*. This was the outcome of a revolt which followed the Latin war.

Now the first Tribunes were made 42 years before the Decemviri. They were five, viz. *L. Junius Brutus*, *Secinius Bellulus*, the two *Licinii*, and *Icilius Rugea*. They and their successors, while in office, were to reside constantly in Rome, and to be unanimous in their determinations. The Commons also, at this time chose two **EDILES** to assist their Tribunes. They all went into power this year.

(10) **3506** A.M., 493 B.C. The 23-24th of Darius Hystaspes. But early in this year, not having carefully secured his camp, the Thracians fell upon Mardonius at night, wounded him and slew a vast number of his men. He thereupon retired quickly to the coast in order to board his fleet. But he only found the remains of it, for in doubling the Cape of Mt. Athos (Capo Santo) 300 of his ships were destroyed by a storm with a loss of some 20,000 of the crew. Mardonius, therefore, retreated into Asia Minor as best he could, and without honor.

“LXXII. Olympiad. Tisicrates, the second time, *Stadium*.”

(11) **3507** A.M., 492 B.C. The 24–25th of Darius Hystaspes. Darius next sent heralds to Greece, who demanded earth and water, the symbol of submission. This was given by many Grecian Cities, but the Athenians and Lacedæmonians violated the Law of Nations and flung one herald into a well and another into a pit,—that they might help themselves to as much of the elements as they desired!

(1) (12) **3508** A.M., 491 B.C. The 25–26th of Darius Hystaspes. Datis and Artaphernes, Persian Commanders, now sail from Samos with 300,000 men in 600 ships and reduce all the Grecian Islands. They then sailed to Attica, and drew up in battle array upon the famous plain of MARATHON, where they were completely routed by Miltiades.

The Battle of Marathon is a Pillar of Chronology. It took place 486 years before the Nativity of our Lord, in the year 4223 J.P. = 257 Nab. = 491 B.C. common (see Harmonized Scale of Time, page 40). Eclipse of the moon (7th) observed at Babylon, April 25th, 491 B.C. ; 2 digits of the southern limb obscured.

In the month of Tybi (the 5th month of the Egyptian year), 257 Nab. (which began on Dec. 24th, in this particular year, 3508 A.M. ; see Nabonassan column, “Harmonized Scale of Time,” page 40), on the 3–4th day of the month (about our April 25–26th, 491 B.C.), as Ptolemy reports, there was at Babylon an eclipse of the moon, half an hour before midnight. See Ptol. Mag. Synt., Lib. IV. cap. 9, where it is writ-

ten as follows: "For the purpose of determining the Node, we have taken the first eclipse observed at Babylon, in the 31st year of Darius I., in the Egyptian month Tybi, 3d to 4th day, in the middle of the 6th hour, in which it is declared that the moon was eclipsed two digits on the south. With this we have compared another observed in the eighth year of Adrian," etc.

Our own verification of the date of this eclipse, agrees with that of Sir. Isaac Newton, and guarantees the accuracy of The Harmonized Scale of Time, which cannot be impugned, and which, when brought down to 1893 A.D., fetches us to 6606 J. P., as shown in Study No. Ten, page 154, and as proved by the Official Ephemerides of Our Race (see the Nautical Almanacs of Washington and Greenwich for 1893 A.D., *q. e. d.*).*

Now Tybi is the *fifth* Egyptian month (*i. e.*, of the Nabonassan Scale), and as we know that the 1st of Thoth in 492 B.C. fell upon Dec. 24th (see Study No. Ten, page 39, 257 Nab.), we can easily calculate the day on which the 3d and 4th of Tybi fell that year, to wit:

	1st month,	Thoth,		hath	30	days.
	2d	"	Phaophi,	"	30	"
	3d	"	Athyr,	"	30	"
	4th	"	Choiach,	"	30	"
Add of the	5th	"	Tybi,		3-4	"
<hr/>						
	<i>i. e.</i> , Total, 123-4 "					

* For commentary on these eclipses see *Chrono-Astrolabe*, by James Bowman Lindsay, pages 75, 80-82; see also H. Grattan Guinness' "Approaching End of Age," page 517, etc., etc.

reckoned from Dec. 24th, inclusive. Or, Dec. 24th to Dec. 31st, inclusive, = 8 days; $123-4-8=115-16$ days; and the 115-16th days of the Julian year are April 25-26th, on which, in 491 B.C., this eclipse is found at 11h. 30m. at night, 4223 J.P., as given by Sir Isaac Newton.

We will gladly stand, barefooted and veiled, before the Scientist, who, with mathematical data and proof, which shall be his "*Commission*" of Authority, can shake this statement, in that any work our successors will be able to do upon this rectified Measure of History, will simply increase its accuracy, and only go to prove more and more, that God is true, and His word sure, albeit every man be found to be a liar.

But referring once more to Ptolemy, whose Astronomy we thus accept, we are constrained to take issue with his History except as qualified by other facts explanatory of his accompanying statement that the year in question was the 31st of Darius! It was the 31st of Darius Hystaspes only by reckoning the years of the latter from 227 Nab., which was the 9th *total* of Cambyzes, the son of Cyrus the Great. Now the latter actually reigned yet five years longer, but he was in Egypt. Meanwhile, the rebellion of Gomates the Magian spread from the provinces to Babylon itself, and when this insurrection (after the death of Cambyzes) was suppressed by Darius, he may have elected to regard his reign as running back and beginning when that of Smerdis did, *i. e.*, back to the year in which Cambyzes left Persia for his 6-year Egyptian sojourn.

This is implied by the Behistun Inscription itself; but the Chronologist must enter these premises with understanding, and cannot afford to be misled into dropping 5 whole years from the Scale of Time merely to perpetuate the pride of a Persian king, or to defend the historical sins of omission of an Astronomer who, equally with ourselves, lived long (even 651 years, or a whole cycle of eclipses) after the events he discussed! Modern Astronomers are certainly his peers, and find that "his ways are equal" in the cycles. But there is reason to believe that modern Historians and Chronologists, if they improve their facilities, may be his superiors! At any rate, we can summon to the Bar of Time a host of witnesses that he did not employ, and of whose testimony we believe he must have been ignorant! We refer particularly to Esther, Esdras, Ezra, Haggai, Zachariah and Nehemiah, who were certainly contemporaries of Xerxes and Artaxerxes, and are far more credible as to merely Historical matters than Ptolemy, and whose records agree with the Harmonized Scale of Time without prejudice to the eclipses which it recognizes and to which Ptolemy testifies.

Following Ptolemy, however, and accepting this as the 31st year of Darius Hystaspes' *total* reign, we note that he reigned 10 years longer, to wit: 5 years to reach the 31st of his *sole* reign, as measured from the death of Cambyses (which 31st year was the one in which his son Xerxes the Great became his associate), and 5 years thereafter, at the end of which 10 years Xerxes, in the 6th of this associate reign, became the

sole king of the Medes and Persians, invaded Greece and came to grief, as come they did 10 years after Marathon in the *Stadium*-year of the LXXV. Olympiad! But let us proceed thither, step by step, noting merely ere we start the following recapitulation and guide to further progress:

3476	A.M.=225	Nab.=	7th of Cambyses' associate reign.
Add 2	2		
3478	" =227	" =	{ 9th of Cambyses' associate; invasion of Egypt; rebellion of Smerdis; 1st of Darius' <i>total</i> .
Add 19	19		
*3497-8	" =246	" =	20th of Darius' <i>total</i> = 14-15 <i>sole</i> .
Add 11	11		
3508	" =257	" =	{ 31st of Darius' <i>total</i> = 25-26 <i>sole</i> ; Marathon.
Add 5	5		
3513	" =262	" =	{ 36th of Darius' <i>total</i> = 30-31 <i>sole</i> ; 1st of Xerxes' associate.
Add 5	5		
3518	" =267	" =	{ 41st of Darius' <i>total</i> = 35-36 <i>sole</i> ; 6th of Xerxes' associate, 1st of <i>sole</i> ; invasion of Greece.

That is, 3518 A.M. is the year of the famous Spring eclipse at Sardis, just before the passage of the Hellespont, and the year in which the *Stadium* of the

* This is an excellent example of the difficulty of expressing in whole year numbers the minute accuracies of Chronology. The reader should turn to Study No. Ten, page 38, and draw a lead pencil line *across the Scale*, just above Dec. 3498 A.M. It represents Nov. 19th, 502 B.C., and falls in 246 Nab. The latter, by its overlap, falls too far below 3497 A.M. to show the place of the eclipse without resorting to the double number, 3497-8 A.M., given in the calculation. The matter is just reversed in 3508, when the eclipse comes early in the Nabonassan year!

LXXV. Olympiad was won! If we have patience, we shall reach it in better shape than the Persians did, and stay longer!

(2) **3509** A.M., 490 B.C. The 26–27th of Darius Hystaspes.

Darius was not discouraged by the defeat of his generals, but rather excited to prosecute his purpose against the Athenians in person. He, therefore, sent orders through all the Persian provinces, and devoted three years to perfecting his preparations for the war.

1 (3) **3510** A.M., 489 B.C. The 27–28th of Darius Hystaspes. “LXXIII. Olympiad. Astyalus, the Crotoniate, *Stadium*.”

2 (4) **3511** A.M., 488 B.C. The 28–29th of Darius Hystaspes.

3 (5) **3512** A.M., 487 B.C. The 29–30th of Darius Hystaspes.

In this year the Magian religion reappeared in Persia, with the arrival of Zoroaster at the Court of Darius. He came from Media, where Hystaspes, the father of Darius, was himself Governor, and where the Cult had been protected since the uprising against Smerdis. Zoroaster was a reformer, in a sense, having incorporated much that was Mosaic, upon the Magian stock, the which he gathered out of the Hebrew Lore left in Media by “Israel” while lately captive there.

Zoroaster presented Darius with the Zend Avesta (the Book of the Fire Worshipers), bound in 12 volumes, each of 100 skins of vellum. Its chief error was the permission of incest, which the Court and

upper classes of Persia, already practiced. So they reaccepted the ancient worship, nor was incest forbidden until Alexander made laws against it, while the fire worship survived until much suppressed by Mohammedanism, there being remnants thereof, even to this day (1894 A.D.).

4 (6) 3513 A.M., 486 B.C. The 30-31st of Darius Hystaspes.

In this fourth year, however, Egypt revolted, giving Darius a double trouble. He, therefore, resolved to divide his forces, and send a part, under his son, Xerxes, against Egypt; while he led the rest, in person, against Greece. To this end, he raised his son Xerxes, to the grade of Associate Ruler in the Empire, with the rank of commander-in-chief of the army. And the latter occupied the first year of his associate reign in preparations for the Egyptian campaign. It was the 1000th year after the Exodus, $2513 \text{ A.M.} + 1000 = 3513 \text{ A.M.}$

(7) 3514 A.M., 485 B.C. The 31-32d of Darius Hystaspes. The 2d of Xerxes associated.

In the Spring of this year, Xerxes marched against and completely conquered the Egyptians, making their bondage heavier than before. League with the Hernicans, and Agrarian Law carried by Cassius, Consul the third term.

“LXXIV. Olympiad. Astyalus, the second time, *Stadium*.” Æschylus gains the prize for tragedy.

1 (8) 3515 A.M., 484 B.C. The 32-33d of Darius Hystaspes. The 3d of Xerxes' associated.

He left his brother Achemenes, Governor of the

Egyptians, and returned to Susa by Spring, *i.e.*, having been gone only a year. Herodotus, "the Father of History" was now born at Halicarnassus.

2 (9) 3516 A.M., 483 B.C. The 33-34th of Darius Hystaspes. The 4th of Xerxes associated.

Zoroaster, having reëstablished his religion in Persia, returned to Bactria as Archimagnus, where he reigned in Spirituals, as Darius did in Temporals, through all the Empire, whereby some have called him King of Bactria. But having endeavored to proselyte Argasp, the King of the Oriental Scythians, and to enforce his argument with the authority of Darius, the Scythian, who was an ardent Sabian, invaded Bactria, defeated the Persian forces, and slew both Zoroaster and Hystaspes, the father of Darius, in 3517 A.M. *q. v.* Gelon Tyrant of Syracuse.

3 (10) 3517 A.M., 482 B.C. The 34-35th of Darius Hystaspes. The 5th of Xerxes associated. But Darius routed the Scythian before he could retreat, rebuilt the Fire Temples he had destroyed, and became Archimagnus, himself, though he enjoyed not the Spiritual dignity above one year, and at his death he ordered it to be engraved upon his tomb that he was master of the Magians or *Head of the Church!*

All of these events had greatly interfered with the plans of Darius, whose religious duties now chiefly occupied his attention. In the meantime Xerxes had gained military prestige, and succeeded in stirring up all the Empire against the realm of Grecia [see Dan. xi. 2, where Xerxes is the fourth king referred to, to wit: When Daniel had this vision, Cyrus, the

Great Persian, was sole ruler of the Medes and Persians (3470 A.M.). The 3 succeeding Kings were (1) Cambyses, (2) Smerdis the Magian, (3) Darius Hystaspes, hence Xerxes is the fourth].

But it was the activity of the 4th, this Xerxes (who was the Ahasuerus of Esther), that finally consummated the matter and brought it to grief! Accordingly Xerxes pushed the preparations for the invasion of Greece to their completion by the Fall of (482 B.C.) 4232 J. P.

War between Veientians and Romans.

4 (10-11) 3518 A.M., 481 B.C. The 35-36th of Darius Hystaspes, 6th of Xerxes associated, and later on the 1st of Xerxes' sole reign.

In the Autumnal beginning of this year Xerxes marched the Persian army to Sardis where he spent the Winter. This was 10 years after the Battle of Marathon. The failing health of Darius prevented his joining the expedition. So Xerxes early in the Spring led his army across the Hellespont upon two bridges of boats.

This army was enormous, 2,317,610 men, having 1207 ships of war besides 3000 galleys, transports, etc. He recruited 300,000 more from the Grecian countries that submitted to him upon this invasion, and added 220 ships aboard of which were 24,000 men.

So that when he reached the Straits of Thermopylæ his army alone numbered 2,641,600 men besides endless camp followers. Herodotus estimates the total number of people who followed him at 5,000,000; which is to be esteemed as just in that he is the most

ancient writer of the war, lived in that age, and in that this best agrees with the monuments, and the general accounts of the ancients, all of whom reckon this army the greatest ever brought into the field.

It was in the Spring of this year (3518 A.M.) that Xerxes left Sardis for Abydos. "At the moment of their departure, the sun, which before gave his full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded." Herod. Lib. VII. c. 37).

This total eclipse occurred at Sardis on April 19th (just two days before the 272d year of Rome, A.U.C., ended) at 6h. 9 min. 13 sec. morn. B.C., 481 common, as verified by Page in "New Light from the Old Eclipses."

It was just at this time that Darius died, and Xerxes, though away, succeeded to the Persian throne, commencing his 21 calendric years of sole reign as commonly measured (to wit: 3518 A.M. to 3538 A.M., parts of each inclusive, but in reality just 20 full solar years). Let us therefore fix the details of this important era, ere we accompany the Persians further.

Xerxes, in the 6th year of his associated reign, and just after the 36th of his father had begun, to wit: on or before Nisan 1st, 3518 A.M. (= 4233 J.P. = 296, Olymp. = LXXIV. 4 Olympiad = 272 A.U.C. = 267 Nab. = 481 B.C. common = $477\frac{3}{4}$ years before the Nativity see Harmonized Scale of Time, page 40), came to the throne and began his sole reign.

"LXXV. Olympiad. Astyalus, the third time,

Stadium (481 B.C.). The Olympiads from the LXXV. to the CXIX. are preserved in Diodorus Siculus (Lib. XI.–XX.). These the learned reader will find it useful to compare with the list here given by Eusebius. In the LXXV. Olympiad Diodorus calls the victor Asylus, the Syracusan,—because Astylus, or Astyalus, though a Crotoniate, professed himself to be a Syracusan” (see Pausanias, vi. 13).

Now, Herodotus further informs us (Lib. VIII. c. 26) that when Xerxes reached Greece the people were celebrating the Olympic games, the which is further verified by the Harmonized Scale of Time, page 40, where it will be seen that the 297th year of the Olympiad Scale was the first year of the LXXV. Olympiad, and that it falls in the proper place against the July full moon of 3518 A.M., *i.e.*, in that of 481 B.C. common.

Another eclipse which took place October 13th in 481 B.C. (but of course in 3519 A.M.!) while the Spartans were working on the wall to protect Sparta against the Persians under Xerxes, verifies these calculations and our Measure of History, while at the same time it demonstrates that the received Olympic Scale has been commonly placed one year too low, as previously demonstrated to the echo by William M. Page in his “New Light from the Old Eclipses.”

How Leonidas, King of Sparta, fell at THERMOPYLÆ, and how the little Grecian fleet under Themistocles destroyed the vast Armada of the Persians, at SALAMIS, which forced Xerxes to retreat in haste to the Hellespont; how Xerxes fled back to Sardis, leaving

Mardonius, with bare 300,000 men, to act as rear guard and retrieve his fortunes if possible; and how, in just about a year, all of his vast army was destroyed except 40,000 men who escaped under Artabazus to Byzantium and thence to Asia, we leave for the Historian to clothe properly upon this skeleton. The Persians never came again into Greece; but in later days a greater than Xerxes led the Grecians into Persian places! (Dan. xi. 3).

5 (11-12) 3519 A.M., 480 B.C. The 7th of Xerxes; 1-2d of sole reign. Eclipse above referred to.

But Xerxes' heavy loss of men was made up by the vast spoils of Greece, and to this he added the spoil of all the Asiatic Temples, save that of Diana, and even wrecked those of Babylon, as foretold by Isa. xxi. 9 (Jer. 1. 2, and li. 44, 47, 52), and so gathered up the treasures of ages in his retreat, which was somewhat slow now, because he was well within his own domain.

Battle of Plataea, Mardonius defeated and slain. Battle of Mycalë. Siege of Sestos, 480 B.C.

3520 A.M., 479 B.C. The 2-3d of Xerxes' sole reign. Xerxes pleaded that his despoiling of the Sabian Temples of Babylon was done because he was a Magian. Ortanes (then Archimagnus) was with him as captain of the army and influenced him to demolish all the Idol Temples on his way (Cicero de Legibus, Lib. II.). Meanwhile the Grecian fleet sailed to the Hellespont to destroy the bridges of Xerxes and found them gone with the storms, but what materials they found they brought to Athens and laid up as

monuments. About this time Æschylus, the tragedian, flourished.

Now Xerxes, while at Sardis, had fallen in love with his brother's wife, and, failing of reciprocation, fell in love with her daughter, Aztayuta, whom he gained. His own Queen, Hamestris, was already noted for her haughty cruelty, and believing that the mother was at fault, begged Xerxes, on his birthday, to have her placed within her power. Xerxes granted the request and Hamestris forthwith mutilated her. Whereupon her husband fled with all his family towards Bactria, where he was governor, but on the road was cut off by order of Xerxes, who thus became a fratricide (Herod. Lib. IX.).

This same Queen Hamestris, at a former time, had caused fourteen noble Persian youths to be buried alive as an offering to the Infernal Gods! She was none other than Vashti the Queen, and Xerxes was the Ahasuerus of Esther, whose story soon begins.

The King was now settled at Susa, with his spoils, and was ready for a reckless species of triumph. So in the 3d year of his reign he made the feast to all his nobles as detailed in the first chapter of Esther (i. 1-22).

Surrender of Sestos. Athenian walls rebuilt. Hiero I. succeeds Gelon in Syracuse.

HERE BEGINNETH THE BOOK OF ESTHER.

3521 A.M., 478 B.C. The 3-4th of Ahasuerus, or Xerxes (9th of total reign).

The Feast of Ahasuerus lasted from the Fall and Winter of this year, even to the Spring, commenc-

ing with the Religious Autumnal celebrations of the year. Upon the Hebrew Calendar its 180 days ran VII. Sacred, 1st civil month, 30 days + VIII., 29; + IX., 30; + X., 29; + XI., 30; + XII., 29 \equiv 177; + 3 days of Nisan = 180. This feast was followed by a special one of 7 days to the people who were at Shushan the Palace—from Nisan 4th to 10th inclusive.

Now Vashti, or Hamestris, also made a feast unto the women during these seven days, and it came to pass on Monday, the 10th, that the incidents recorded in Esther i. 10-22, led to her disgrace, and finally to her divorce.

3522 A.M. 477 B.C. The 4-5th of Xerxes, or Ahasuerus (10th total). Pausanias offers to betray Greece to Xerxes. In the meantime the King began to look about for another Queen (Esth. ii. 1-4); but the measures set on foot occupied no little time as an analysis of the Chronology involved, and clearly set forth in the Book of Esther, will demonstrate.

“LXXVI. Olympiad. Scamandrus, Mitylenian, *Stadium*.

The death of Anaxilaus, of Rhegium. Scyros taken by Cimon. Pindar, Olymp. XIV. Phrynicus victor in tragedy. Simonides at the age of 80 gains the prize.

3523 A.M., 476 B.C. The 5-6th of Ahasuerus, or Xerxes (11th of total reign).

The Lacedæmonians discover the treachery of Pausanias, recall and execute him (Thucyd. Lib. I. 4). In the meantime the harem of Ahasuerus was rapidly filling up.

3524 A.M., 475 B.C. The 6-7th of Ahasuerus (12th of total reign).

I Civil, VII. Sacred Month.

“Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;* who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle’s daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.” (Esth. ii. 5-7.)

2 Civil, VIII. Sacred Month

3 “ IX. “ “

4 “ X. “ “

I 5 “ XI. “ “

“So it came to pass, when the king’s commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king’s house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king’s

* It was Kish who had been carried away captive, not Mordecai.

house: and he preferred her and her maids unto the best place of the house of the women.

“Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it. And Mordecai walked every day before the court of the women’s house, to know how Esther did, and what should become of her.

“Now when every maid’s turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king’s house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king’s chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.” (Esth. ii. 8-9; 10-11; 12-14.)

	2	6	Civil,	XII.	Sacred Month.	
	3	7	“	I.	“	“
	4	8	“	II.	“	“
	5	9	“	III.	“	“
	6	10	“	IV.	“	“
I	7	11	“	V.	“	“

(Esth. ii. 12-14.)

	2	8	12	Civil,	VI.	Sacred Month,
--	---	---	----	--------	-----	---------------

3 9 13 Civil, Intercalary Month.

The political incidents of this year were uneventful in Persia. Esther spent its final nine months in the women's house gaining favor with Hegai. The 300 Fabii put to the sword by the Veientes at the Cremera.

3525 A.M., 474 B.C. The 7-8th of Ahasuerus (13th total reign).

4 10 1 Civil, VII. Sacred Month.

5 11 2 " VIII. " "

6 12 3 " IX. " "

4 " X. " "

Tuesday, 1st day. "Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign" (Esth. ii. 15-16) (14).

Wednesday, 2d day, Esther ii. (14)

Thursday, 3d day, Esther ii. 1st half of 17th verse.

5 Civil, XI. Sacred Month.

6 " XII. " "

7 " I. " "

Owing to the preparations incident and necessary to such an event, the Feast of Esther (ii. last half of verse 17-20 inclusive) probably did not take place before Nisan, and lasted, we judge, like that of

Vashti, for seven days. Her coronation ceremonies may be assigned to Sabbath, the 1st of Nisan of this year, and the festivities to the following six days.

3526 A.M., 473 B.C. The 8-9th of Ahasuerus (14th of Xerxes' total).

Birth of Artaxerxes Longimanus, the son of Xerxes by Esther, on Monday, the first day of the Civil year (so interpreted). He was the last and youngest son of Ahasuerus and succeeded his father in his 13th year.

Themistocles accused of treason by the Lacedæmonians, tried, and acquitted. In those days Mordecai providentially discovered the plot to murder Ahasuerus, which eventually led to his elevation as Prime Minister of Persia (Esth. ii. 21-23). The reference to this event in the Apocryphal Book of Esther (xi. 2) is manifestly mistranscribed by some of the parties mentioned in verse 1, since Esther was not brought before Ahasuerus until the seventh year of his sole reign. The dream and discovery of Mordecai may have been in the Nisan of this year, which would be the second of Esther's queenhood.

"LXXVII. Olympiad. Dandinus (Gr. Dandes Argive, *Stadium*."

3527 A.M., 472 B.C. The 9-10th of Ahasuerus (15th of Xerxes' total). Themistocles, banished from Athens, surrenders at Susa to Xerxes, where he finds protection, and 200 talents as the price of his own head! In the meantime Cimon, the brave son of Miltiades, sails from Athens and conquers Thracians and some of the Persian Island strongholds.

In this year Ahasuerus raised Haman into high

avor, and all men revered Haman. "But Mordecai bowed not, nor did him reverence." This surprised all concerned and led to serious events as time went on (Esth. iii. 1-3).

Mordecai (who would not bow to an Amalekite)! stands here as a significant type of one who later declined to worship the Arch Amalekite himself, and the hidden Chronological reference is perfect. $3527\frac{3}{4}$ (June 21st) + $468\frac{1}{2}$ (*i. e.*, 490 lunar years) = $3996\frac{1}{4}$ A.M. (*i. e.*, Dec. 25th, 4 B.C.)!

3528 A.M., 471 B.C. The 10-11th of Ahasuerus (16th of Xerxes' total). Cimon, continuing his victories, sailed with 200 ships to Asia, where he was joined by 100 sail of the allies. He takes a great Persian fleet manned by 20,000 men, and, landing the same day, defeated a Persian army which was mustered at the mouth of the River Eurymedon for some great purpose. He next destroyed 80 Phœnician ships that were bound to join the Persian fleet, and so returned in joy to Athens.

Now it came to pass when they spake daily unto Mordecai, and he harkened not unto them, that certain of the servants of Ahasuerus, who were envious of his rectitude, reported the matter to Haman himself; and the fact that Mordecai was a "Jew" was also reported. Then was Haman full of wrath; but as he was not yet sufficiently settled in his high estate to risk so sweeping a revenge as his injured pride demanded, he contained himself and laid his plans with that subtle certainty which always overreaches its own aim (Esth. iii. 4-6).

The *Comitia Tributa* appointed through the instrumentality of Volero. It was an assembly of the "Tribes" of Rome, wherein each freeman, rich or poor, had an equal vote in his own tribe, and by a majority of the sentiments of the several tribes, the *Tribunes*, *Ediles*, and *Priests*, etc., were chosen. This body also made the laws, called, *Plebiscita*, punished misdemeanors, but not with death; made peace, but not war, and greatly extended the power of the commons.

3529 A.M., 470 B.C. The 11-12th year of Ahasuerus (17th of Xerxes' total).

Cimon, sailing to the Hellespont, drove the Persians out of the Thracian Chersonesus, and subdued all the countries as far as, but except, Macedonia, for not also subduing which he was tried for his life when he returned to Athens, and narrowly escaped condemnation. This series of losses put an end to Xerxes' thoughts of a Grecian war, and we hear but little more of him in Grecian History, while the special interest centered in the story of Esther, his lovely queen, now reaches its climax, for we read that it was in the first month (that is, the month Nisan, in the 12th year of King Ahasuerus), that Haman's plans were completed.

So in this auspicious month they cast Pur, *i. e.*, the lot, before Haman from day to day, and from month to month to the 12th month, that is the month Adar (Esther iii. 7), the explanation of which is as follows:

Haman had resolved to obtain revenge upon the whole Jewish nation in satisfaction for the insult cast

upon him by Mordecai. He therefore called his diviners together upon the first day of Nisan, which was the first Jewish month, in order that by their lots and conjurations they might determine the most "lucky" day of the Jews' own calendar for executing his design. These magicians went about the matter in a manner very similar to that still pursued by fellows of their ilk.

They assigned a day to each of the 12 Hebrew calendar months, and cast lots upon each day in succession for all the several days contained in each of the months typified. The process took just 12 days during which they cast 354 separate lots, and selected the one which appeared to them the most propitious for Haman, and the most malignant to Mordecai. Thus upon Sunday, the 1st, they cast 30 lots, from day to day, *i. e.*, severally for each of the 30 (see calendar) days it represented; and so on for 12 days, from day to day, and on each day 29 or 30 lots alternately, until one had been cast for each day of the Jewish year, and the results of the whole divination compared, and the selection made, according to the so-called "laws" (?) of those who "peep and mutter."

Now the choice (lot = Pur) fell upon the XII. Sacred month, which is Adar, even upon the 13th day thereof. So Haman was settled as to the day. Hence, Haman sought the king at once, early in the evening, even on Friday, the 13th day of the month, *i. e.*, the one on which his divinations were to be consummated, as he presumed, auspiciously (Esth.iii. 7-11) 3529 A.M.

We shall now present the Chronological scheme upon which the succeeding dates of Esther become intelligible, and prove themselves to be accurate history, leaving our readers to fill in most of the comments as they re-peruse the canonical book itself. It will be noticed that from the 1st of Nisan, 3529 A.M., to the 23d of Sivan (the III. Sacred month), even 82 days inclusive (or 84 to and including the welcome Sabbath, Sivan 25th),* we have a detached sequence of dates, or at least a group of Chronological links, so related as to bind them into one continuous log-book. Bearing this in mind, and noting the reference to periods of days mentioned in the account itself, the reasons of the columns of figures attached to the following almanac of these three months will be apparent to such as desire to follow us minutely.

ALMANAC.

I. Sacred (7th civil) month of 3529 A.M., it being in the 12th year of Ahasuerus (Xerxes) just begun (Esth. iii. 7).

Sunday,	1st,	30	lots	cast†	for the	30	days	of	Nisan.
Monday,	2d,	29	“	“	29	“	Zif.		
Tuesday,	3d,	30	“	“	30	“	Sivan.		

* This whole study of Esther is typical of greater things, for the full 84 days (12×7) being taken as representing 84 years in the past, refers back to ($3529 - 84 =$) 3445 A.M., a year which we have already seen to be of supreme importance on the scale of time (Study No. Eleven, pages 138-142) while 84 weeks of years (12 Jubilee periods— $84 \times 7 = 588$ years), reckoned from 3445 A.M., just fetch us through the 70 weeks (490 years) that measure from Ezra to a most important Sabbatic year.

† Severally, or day by day.

Wednesday,	4th,	29	lots cast for the 29 days of Tamuz.
Thursday,	5th,	30	“ “ 30 “ Ab.
Friday,	6th,	29	“ “ 29 “ Elul.
Sabbath,	7th,	30	“ “ 30 “ Tishri.
Sunday,	8th,	29	“ “ 29 “ Bul.
Monday,	9th,	30	“ “ 30 “ Chisleu.
Tuesday,	10th,	29	“ “ 29 “ Tebeth.
Wednesday,	11th,	30	“ “ 30 “ Shebat.
Thursday,	12th,	29	“ “ 29 “ Adar.

The divinations upon this last or twelfth day began and lasted longer than the rest, for they were not only for the twelfth month in particular, but the comparison of all the lots now took place, resulting in the selection of the 13th day of the XII. Sacred month (which of course fell in 3530 A.M.). As soon as the augurs announced the solution of the fatal Horoscope, Haman repaired to the king and gained the coveted permission, and upon the following day he put his nefarious scheme into operation (Esther iii. 8-13)

The letters (like all edicts) were of course sealed and secret until officially promulgated at some specified date, and from the after context detailing the immediate effect of their official announcement 66 days later, it is certain that it was not published to the people of Shushan before the 18th day of the III. Sacred (9th civil) month, at which time, by post haste, it had reached a radius of at least 1,260 miles (less than 20 miles per day) in all necessary directions (for instance from Susa to the Bosphorus), and so come to the very borders of the most remote provinces of this typical Anti-Christian empire!

Let us now return to the Almanac, and, repeating the 12th day of Nisan, pursue the skeleton of its remarkable chronology towards the critical date in question.

Nisan, the 7th Civil, *i. e.*, calendric, month of 3529 A.M., continued.

1, Thursday, 12th (day $\frac{4}{10}$ gone).

Divination begun early in the morning; completed about 3h. 36 min. afternoon (Esth. iii. 7-11).

2, Friday, 13th, 1.

Haman seeks an evening audience while calling at Court, and is successful; orders issued at once. Scribes come together in the morning and letters written (Esth. iii. 12; 36 days to 18th of 2d month).

3, Sabbath, 14th, 2.

Posts sent out (Esth. iii. 13).

1, 4, Sunday, 15th, 3.

Passover season begins! (but subject to injunction of Deut. xvi. 5-6!).

2, 5, Monday, 16th, 4.

3, 6, Tuesday, 17th, 5.

4, 7, Wednesday, 18th, 6.

Thirty days to Esther's last summons (Esth. iv. 10-17).

5, Thursday, 19th, 7, 1.

6, Friday, 20th, 8, 2.

7, Sabbath, 21st, 9, 3.

Passover season ends (an High Day, but conditioned, Deut. xvi. 5-6).

1, Sunday, 22d, 10, 4.

Wave sheaf day when in Palestine.

2, Monday, 23d, 11, 5.

3, Tuesday, 24th, 12, 6.

4,	Wednesday,	25th,	13,	7.
5,	Thursday,	26th,	14,	8.
6,	Friday,	27th,	15,	9.
7,	Sabbath,	28th,	16,	10.
8,	Sunday,	29th,	17,	11.
9,	Monday,	30th,	18,	12.

II. Sacred (8th civil) month, 3529 A.M.

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

Esther's last visit (by summons) to the King.

28,	Sabbath,	19th,	37,	1.
-----	----------	-------	-----	----

“These 30 days” (5 × 6) begin here (Esth. iv. 11).

29,	Sunday,	20th,	38,	2.
30,	Monday,	21st,	39,	3.
31,	Tuesday,	22d,	40,	4.

32,	Wednesday,	23d,	41,	5.
33,	Thursday,	24th,	42,	6.
34,	Friday,	25th,	43,	7.
35,	Sabbath,	26th,	44,	8.
36,	Sunday,	27th,	45,	9.
37,	Monday,	28th,	46,	10.
38,	Tuesday,	29th,	47,	11.

III. Sacred (9th civil) month, 3529 A.M.

39,	Wednesday,	1st,	48,	12.
40,	Thursday,	2d,	49,	13.
41,	Friday,	3d,	50,	14.
42,	Sabbath,	4th,	51,	15.
43,	Sunday,	5th,	52,	16. 1.

Pentecost, if reckoned from the 1st day of the Feast this year, is a remarkable special case, for the week-day Sabbath, of Passover season, fell the *last* day of the Feast!

44,	Monday,	6th,	53,	17, 2.
45,	Tuesday,	7th,	54,	18, 3.
46,	Wednesday,	8th,	55,	19, 4.
47,	Thursday,	9th,	56,	20, 5.
48,	Friday,	10th,	57,	21, 6.
49,	Sabbath,	11th,	58,	22, $7 \times 7 = 49$.
50,	Sunday,	12th,	59,	23,

Pentecost fully come. By exception, the Pentecost season of 7 days may have really begun here!

Monday,	13th,	60,	24,	1.
Tuesday,	14th,	61,	25,	2.
Wednesday,	15th,	62,	26,	3.
Thursday,	16th,	63,	27,	4.
Friday,	17th,	64,	28,	5.

Sabbath, 18th, 65, 29, 6.

Sunday, 19th, 66, 30, 7.

(Esth. iii. 14-15; iv. 1-3; 4-9; 10-17.)

Upon this 66th day the Decree was published throughout the realm, the posts having been hastened by the King's commandment. (N.B.—Place a period (.) after “commandment” in Esth. iii. 15.) “And the decree was published in Shushan the Palace” (*i. e.*, at this same time), “and the King and Haman sat down to drink; but the city of Shushan was perplexed.”

The whole of chapter iv. belongs to one day, to wit: to Sunday, the 19th day of the III. month. Mordecai was not a man to waste time, or hesitate in the face of great exigencies! And the student will note the parallelism of these four days, with the four that extend from the day of Crucifixion to that of Resurrection, both inclusive, to wit: SUNDAY, Monday, Tuesday, WEDNESDAY, as to Esther; and THURSDAY, Friday, Saturday, SUNDAY, as to the Saviour.

(1) Monday, 20th, 67. The first day of the general 3-day fast for Esther, began with the sundown beginning of this day: day and night, even three days did the Jews at Shushan fast; and day and night, even three days did Esther's maidens fast, and Esther fasted (Esth. iv. 16-17).

(2) Tuesday, 21st, 68. The second day, day and night, even the evening and the morning of the fast of Esther.

1 (3) Wednesday, 22d, 69. The third day, evening and morning, of the general fast of the Jews, and of Esther's maidens. But it came to pass that

in the morning Esther herself put on her royal apparel, and, appearing at Court, obtained favor of the King, who accepted the invitation to the banquet of wine, and sent for Haman *in haste*. So Ahasuerus and Haman came to the banquet. (This must have been a midday feast!). Note the significance of "3 days" and "on the 3d day" as here employed, and compare with the same use of the term with reference to Jonah; and the period from the Crucifixion to the Resurrection.

But Esther deferred her petition until "the morrow," and the King and Haman departed. The latter was again slighted by Mordecai. Zerash therefore advised him to prepare a gallows 50 cubits high ($50 \times 21'' = 87\frac{1}{2}$ feet), and on the morrow to appeal unto the King and secure Mordecai's execution. The gallows was accordingly begun at once at Haman's home, probably upon the roof thereof, the work lasting all night.* Now the 3d day of the Fast ended with sundown† (Esth. v. 1-4, 5-14) of this day, and

* 50 cubits, at 21'' each = 1050'' = $87\frac{1}{2}$ feet, not at all over high as some scoffers are prone to make it; a tall pole erected in the court of Haman's palace would easily have accomplished his object, or, if his palace was 49 to 50 feet high, in that city of lofty walls and buildings, a scaffold of 37 feet would have covered the requirements. The men who raise puerile objections to the Bible are perhaps "fools" who say, in their hearts at least, "There is no God."

† 62 weeks of years later = $62 \times 7 = 434$ years, is in ($3529 + 434 =$) 3963 A.M. Upon the anniversary of this fast, Herod captured Jerusalem, and 27 years before, upon the same anniversary, Pompey captured the city, 3936 A.M.

2 Thursday, 23d, 70th day, with the same sun-down, the great day which was to decide the fates of Judah, Mordecai and Esther, began; and though the "evening" darkened into night, we may be sure that few of those concerned in preparations for the morrow found much sleep. It is particularly recorded that the King himself, finding sleep impossible, sent for the Court Recorders and occupied himself by listening to the official Chronicles of the Realm.

Now in the course of time he fell upon the case of Mordecai, to whom, he was reminded, he owed his life, and upon inquiry he found that no reward had been conferred upon this faithful servitor. We may be sure that the discovery of the King fell at the identical instant of the day which completed the 70 days that had exactly transpired since the consummation of the Divination; and that Haman's early audience with the King was equally true to the expiration of an exact heptade (70 days of 24 hours each to the instant), dating from his first audience on the evening of the 13th of Nisan.

It is recorded that Haman, having come to see the King with reference to the hanging of Mordecai, was found in the court when the King (seeking to honor this same Mordecai) had finished the records bearing on the matter; so by command Haman came before the King (Esth. vi. 1-6).

The tables were now turned. Those who cast "lots" reckon not of the God who overrules the chances, and they are doubly blind who calculate

that evil, plotted against those whom Jehovah chasteneth, will be suffered to prosper beyond the point at which the proper "temper" has been given in the furnace of affliction! Haman, caught in his own pride, was now forced to make all haste and honor Mordecai, his enemy, in the King's name (ceremonies over by 10 a.m.), the King himself knowing him to be a Jew! (Esth. vi. 6-11). Exactly 2300 years later the freedom of London was open to the Jews! (3529 9th month 23 day + 2300 = 5829 9th month 23 day = 1831½ A.D.).

Haman now hastened home and related his misfortunes to his friends who were justly filled with forebodings, and while they were yet talking the King's chamberlain came in haste to bring Haman to Esther's second banquet, set apparently for noon of that day! (Esth. vi. 12-14).

The incidents that wound up Haman's career now rapidly culminated (Esth. vii. 1-10), and Ahasuerus gave Esther all of Haman's possessions, and, Esther having told the King of her relation to Mordecai, the King gave his ring to Mordecai and installed him in Haman's place of favor, while Esther set him over Haman's House! (Esth. viii. 1-2).

Then Esther spake again to the King, and with tears besought him for her people, and the King held out his golden sceptre to her. But, in that a Decree of the Medes and Persians could not be reversed, the King gave Mordecai authority to write a second Decree, by virtue of which the Jews throughout the realm were granted permission to stand for their lives

(upon this day set by Haman for their destruction), and to resist unto the death and despoliation of all who should attempt to enforce the first decree (Esth. viii. 3-8).

“ Then were the King’s scribes called ” *at that time*, to wit: in the III. Sacred (= 9 civil) month, *i. e.*, the month Sivan, on the 23d day thereof (even in the afternoon of this eventful day, thus confirming our arrangement of the Chronology (Esther viii. 9) as herein set forth); and Mordecai had the letters written in the King’s name, and sealed them with the King’s ring; and the busy day ended (Esth. viii. 10, first half of verse).

3 Friday, 24th. But the work went on, pressed by the King’s command. So the posts were leaving all that night, and in the morning the Decree was given out at Shushan the Palace, and Mordecai went forth, clothed in royal attire, and the city of Shushan rejoiced, and the Jews thereof had a day of festivity. And it is recorded also that wheresoever the King’s commandment came the Jews had a feast and a good day, and the fear of them fell upon all concerned. (Esth. viii. 10-17.)

Sabbath 25th. Now the Sabbath closed the week—a welcome day of rest. The story of Esther next moves forward to the XII. Sacred month (eight months in advance, and therefore in the next year, 3530 A.M., the 6th civil month thereof, *q. v.* (Esth. xi.). In the meantime, as we have other important and intermediate Chronological data to set in order, we shall approach the days of Purim more regularly.

IV. Sacred (10th civil) month,

V. Sacred (11th civil) month,

VI. Sacred (12th civil) month,

with which the civil year 3529 A.M. ends, the Sacred year being half over, and it being still the twelfth year (also half over) of Ahasuerus' sole reign.

3530 A.M., 469 B.C. The 12-13th of Ahasuerus' sole reign (*i. e.*, the 18th of Xerxes' total). We have already set forth the importance of the Solar New Year's day of this year (*i. e.*, of its Autumnal Equinox) in a former Study (see "The Infinite Accuracy of Prophecy," Study No. Seven, pages 54-70), wherein we summed up the bearings of the double Messianic prophecy contained in II. (IV.) Esdras xiv. 10-12. It now becomes necessary to present the calculation in its most accurate form, and to set it in its more appropriate place, *i. e.*, at the date to which it refers, and at the one *on* which, as we believe, it was actually received by Esdras.

Hitherto we have been forced to satisfy our readers with several approximations as to the date in question, nor have even these been criticized. It now remains to be demonstrated that the solution afforded by the True Chronology is accurate to the last degree, and that it rivets the conversation of the angel and Esdras to the equinox in question. From our notes, made immediately after completing this calculation, we therefore quote as follows:

"On March 25th, 1891, Mr. C. G. Dixon (a real estate agent, No. 152 La Salle street, Chicago, Ill., room 15) whom I have never seen, wrote me a very

important letter (mailed March 27th, 7 A.M.) calling my attention to the Angel's statement in Esdras, and commenting upon it in general terms as to certain time functions contained in the Bible. At the close of his letter he says: 'I am anxious that some one who has the necessary ability should look into the matter of these hitherto mysterious numbers and publish to the world what the spirit reveals as the truth.'

"I received the letter on Saturday evening, March 28th. I did not read it until Sunday, the 29th (to-day) when I was particularly struck with the character of his data. My several newspapers of the past week were full of Purim stories, particularly the *Jewish Messenger* for March 27th, and, though I am confident that Mr. Dixon was ignorant of the fact, as he makes not the remotest reference to Esther, or Purim matters, I was deeply struck with the very fact that his letter was dated March 25th, 1891, which was the last day of the Feast of Purim for this year.* Hence, I at once turned to Esdras and verified the quotation, recognizing the 10-13th verses as a veritable Chronological riddle of the utmost interest, to wit:

" '10. For the world hath lost his youth, and the times begin to wax old.

" '11. For the world is divided into twelve parts and ten parts of it are gone already, and one-half of the tenth part.

" '12. And there remaineth that which is after the one-half of the tenth part.

* Modern Jewish calendar.

“ ‘ 13. Now, therefore, set thine house in order and reprove thy people, comfort such of them as be in trouble: and now renounce corruption,’ etc.

“ I then turned to the Book of Esther, and formulated the events therein recorded upon the ‘True Chronology, making the accompanying Almanac’ [*i. e.*, the same which we publish in this Study No. Twelve and are now studying *in situ*, or where it belongs]. “After which, I devoted my close attention to the foregoing Riddle, when, to the Glory of God, with His Help, and with devout thanks therefore, I solved the matter to my own deep admiration and astonishment. . . . This calculation verifies the bulk of the Book of Esdras as historically correct, an authentic book, and the deep Messianic nature of the Prophecy—so minutely fulfilled—demonstrates that many of the Jews are right in regarding the body of the book as canonical and sacred.” It was known to Josephus who was severely criticized for following it, and at the end of the Arabic version it is even called the First book of Ezra. The fact is, its yet-to-be authenticated parts could easily have been written by Ezra himself, for the year under consideration, 3530 A.M., was but fourteen years before the 7th of Artaxerxes (3544 A.M., *q. v.*) when Ezra actually went up to Jerusalem.

The Book of Esdras is made up of many separate visions, which, like those of Daniel, are scattered and obscurely dated, much to the confusion of the general reader; but, as in the case under consideration, we are confident that a careful analysis will

always reveal their secret. Without further discussion therefore, we proceed to the solution of the Riddle of Esdras.

DEMONSTRATION.

Let it be noted that the solar year 3996 A.M. of the genealogies of the sons of Adam began on September 22, at x hours before the succeeding sunset. Add now, to the 8 days and x hours of September, 31 days for October, 30 for November, and 24 days and y hours to reach the part of the day beyond sundown of December 25th, at which the Nativity occurred, and we have as a sum total, 93 days and $x+y$ hours, at which, beyond the Autumnal Equinox, the Nativity occurred.

Adam's "world," therefore (which in Esdras' day, the angel said, had "lost its youth"), when reckoned by the years of the genealogies of the first Adam to the birth of the Second Adam—was exactly

(a) 3996 years 93 days and $x+y$ hours long.

Now, the Angel's division of this time or "world" placed $\frac{1}{12} + (\frac{1}{2} \text{ of } \frac{1}{10})$ thereof *before* the date of the conversation, the balance being future. But $\frac{1}{2}$ of $\frac{1}{10} = \frac{1}{20}$, and $\frac{1}{12} + \frac{1}{20} = \frac{5}{60}$. Therefore, $\frac{5}{60}$ of the time covered was in the past, and $\frac{7}{60}$ of it to *come*!

(b) But $\frac{5}{60}$ of (3996 years, 93 days and $x+y$ hours) equals 3529.8 years, 82.15 days and $\frac{5}{60}(x+y)$ hours. Now the Ancient Hebrew year was a Lunar one (taken for calendric purposes at 354 days, just as we take our solar year at 365 days) but its absolute value was 354.3671 days. Hence .8 of such a year equals 283 days, 11 hours and nearly 51 minutes (*i.e.*,

50m. 54s. —), and .15 of a day = 3 hours and 36 minutes, which values, when substituted in equation (b) give us (c) 3529 years, 365 days, 15 hours, 27 min. + $\frac{53}{60}(x+y)$ h. But as 1 Solar year = 365 days, 5 hours, 48 min., 50.885 seconds, this equation can be still further reduced to

(d) 3530 years, 0 days, 9 hours, 39 min. and $(\frac{53}{60}(x+y))$ hours, —50.885 sec).

Without further calculation therefore, it is apparent that the overplus falls into the 1st day of the Solar year, and as much after 3 o'clock a.m. (reckoning from sunset) as the complex fraction at the end exceeds 21 minutes. We have reasons for regarding the value of this fraction as nearer to 11 hours than 21 minutes, and therefore place the conversation at about 3 p.m. of the day in question, though the 9 hours and 39 min. are sufficient to demonstrate that the solution carries the conversation well beyond the Equinoctial instant and therefore into Solar New Years day.

This, on the year in question, 3530 A.M., fell nearly three weeks after the regular lunar calendric New Years day, or upon Sunday, the 20th day of the 1st civil month (so taken); for, as the year was an intercalary one (ix. on the Cycle), the lunar year was that much ahead of the Solar one in its measure of duration, 1,289,306.16 days having elapsed since creation (24 hours being duly added for Joshua's Long-Day, etc., as in Study No. Two, page 60). The significance of this result is heightened when it is noted that we may treat the later date of transcription (II. (IV.) Esdras

xiv. 48), added to the Book of Esdras by some devout scribe, in a similar manner (see Study No. Seven, pages 63 and 147!) It is also noticeable that if we add 120 years to 3530 A.M. we reach 3650 A.M. (10×365 !), whereas if we deduct 120 from 3530 A.M. we reach the significant year 3410 A.M. (see Study No. Two, page 165, and Study No. Eleven, page 117).

Returning to the story of Esther and continuing the log of the months of the year 3530 A.M., we have:

- VII. Sacred (1st civil) month.
- VIII. Sacred (2d civil) month.
- IX. Sacred (3d civil) month.
- X. Sacred (4th civil) month.
- XI. Sacred (5th civil) month.
- XII. Sacred (6th civil) month,

The last month of the 12th year of Ahasuerus.

Wednesday,	1st.
Thursday,	2d.
Friday,	3d.
Sabbath,	4th.
Sunday,	5th.
Monday,	6th.
Tuesday,	7th.
Wednesday,	8th.
Thursday,	9th.
Friday,	10th.
Sabbath,	11th.
Sunday,	12th.
Monday,	13th.

First Decree inoperative by virtue of the second Decree, on which the Jews successfully defend their

lives, ceasing at night (Esth. ix. 1-14). First day in the provinces (Esth. ix. 17, 29).

Tuesday, 14th.

The second at Shushan. Rest that night (Esther ix. 15-17).

Wednesday, 15th.

The Feast-day at Shushan (Esth. ix. 18).

Thursday, 16th.

Mordecai's greatness (Esth. ix. 20-32, and x.).

Here endeth the Book of Esther.

It has frequently been objected that, as the Book of Esther does not contain the Name of God, it should have no place in the Canonical Scriptures. Nevertheless, as Malachi Taylor remarks in his excellent exposition of "The Gospel in the Book of Esther," "it has all the external evidence that the other Books of Scripture have, of a right to its place, and has always been received by the Godly Jews as of the Canon." It now transpires, however, thanks to the remarkable discovery of Dr. E. W. Bullinger, that the name Jehovah is found no less than four times, *concealed* in the Book of Esther in acrostic form, to wit: in chapter i. 20; v. 4, 13; and vii. 7! Now there are numerous similar cases in the canonical books of the intentional acrostic concealment of this mysterious *Tetragrammaton*, J. H. V. H., as, for instance, in I. Kings viii. 42, where it occurs in express connection with the mention (as though a hint) of the "Name." All this is lost in the translation. Dr. Philip Phelps assists the English eye to catch the Hebrew peculiarity by offering the expression "The stranger shall

Learn Of Righteous Deeds," as an acrostic concealment of the word LORD, which is the accepted rendering of J. H. V. H. in our version. Now, just as in this sentence the English reader sees the name Lord, so, as Dr. Phelps remarks, "in that unique Book of Esther, the Hebrew reader sees the name Jehovah twice as in English L-O-R-D, and twice also in reverse order of the letters, as in English D-R-O-L. In two of these instances it is the initials, and in the other two it is the *finals* that spell for us the name. Owing, however, to the Hebrew lack of capital distinctions, the eye does not so readily distinguish the singularity, though it is said that in three ancient manuscripts Dr. Ginsburg has discovered that the acrostic letters are written in larger characters than the others.

"The peculiar manner in which the name was *hid* would indicate the fact that none but the covenant people possessed the Oracles of God; while, at the same time, the peculiar manner in which it was shown, would indicate, according to the teaching of Kings (I. Kings viii. 42) that the stranger was yet to learn it. Hidden for the very purpose of being revealed, first to the Jews alone, afterwards to the Gentiles—and by Him who is the Aleph and the Tau, the Alpha and the Omega, the first and the last, the beginning and the end."*

Now we have frequently called attention to the tremendous import of this wonderful Name of God

* See *Christian Intelligence*, March 15, 1893; "The *Homiletic Review*," August, 1891.

(see Studies No. Two, pages 82, 206; No. Seven, page 112; No. Eight, pages 230-32; No. Four, pages 82-4; No. Eight, page 213; No. Eleven, page 46, and have borne it on the Seals upon our covers from the start. In Chronology the word is one of solemn power, for it dominates the set times and seasons as we have often shown, and far more often discovered in our researches. It is now, therefore, time, in this connection, to disclose another case where this potent factor stamps the guarantee of its authority upon the Chronology we are finding to be true. The reader will see by referring to Study No. Five, page 123, that Moses became 30 years old in 2463 A.M. Thus, 2463-4 A.M. was the *first* year of his Priesthood. Therefore, 4027-8 A.M. was the 1565th (H. V. H. A., *suggestive*, as elsewhere, of H. V. H. J., and arithmographically equivalent thereto!) year thereafter, and marks the first year of the active Gospel preached to the followers of Him whom the Jews were told to look unto as a Prophet like unto Moses, when He arrived! Behold then, the risen man, 1565 years after Moses, who thought it not robbery, being found in the likeness of Jehovah, to be equal to Jehovah, in that he testified that He and the Father were One, and said that "Before Abraham was I AM!"

Now, in that such results are to be expected in a *true* system of Chronology, and in that they flash forth only upon the Scale now, at last, found, and here maintained to be the Biblical System, we leave it to all candid minds to recognize with us, its value,

and cause its renown to be more widely known. To do so will be to Hallow more and more the Name of Our Father who art in Heaven! And we are henceforth justified in seeking to rectify disputed dates by the use of this all potent metron wheresoever it seems to apply.

“LXXVIII. Olympiad. Parmenides, Posidoniate, *Stadium*,” 469 B.C.

Birth of Socrates. Mycenæ destroyed by the Argives. Death of Aristides. First tragic victory of Sophocles.

3531 A.M., 468 B.C. The 13-14th of Ahasuerus' sole reign (*i. e.*, the 19th of Xerxes' total).

After the events related in the Book of Esther, Ahasuerus reigned $7\frac{1}{2}$ years, or to the middle of 3538 A.M., *q.v.* Internationally these years were uneventful in so far as Persia was concerned. It is generally written that Xerxes gradually fell away from the influence of his Queen, relapsing into luxury, lust and ease, whereby he became at last contemptible, the which we do not credit.

But that he met with a disastrous end, as we shall relate, is agreeable to facts. These were the days of Herodotus, of Pericles the greatest Athenian, and his wife, the beautiful Aspasia; of Euripides, the last of the three great tragedians; of Sophocles, the famous dramatist; of Alexander the first of Macedon (not Alexander the Great, who was the III. Alexander) and of Pindar.

In his interesting “Introduction to Ezra, Nehemiah and Esther,” Professor Sayce, arguing, as do we

from other grounds, that Xerxes must have been the Ahasuerus of Esther, goes into the collateral matters with no little pains, and although he accepts the commonly received Chronology (for lack of a better), remarks as follows upon the Book of Esther as canonical:—

“Of late years the historical credibility of the Book of Esther has been attacked by several critics. They have endeavored to show on the one hand that its contents are at variance with what we know from Greek sources of the history of Xerxes, and on the other that they are inconsistent with probability. They ask what room there can be for either Vashti or Esther, since Xerxes had but one wife, Amestris, to whom he was married before the third year of his reign, and who continued to be his wife until the end of it? The answer, however, is simple. Amestris, it is true, was his only legitimate wife, but, like his predecessors and successors, he must have had others as well who were illegitimate. Of these we know nothing from Greek sources; from the Book of Esther we know of two (Esth. ii. 17).

“Again, it is asked how Mordecai can have been ‘next unto king Ahasuerus,’ since Artabanos, the commander of the body-guard, was the favorite and chief minister of the king? But, again, the answer is easy. It was only towards the end of the reign of Xerxes that Artabanos held this position, and we are not told how long Mordecai lived, or whether he retained the royal favor to the end of his life. Equally weak is the objection to the statement that

Ahasucrus reigned over 127 provinces, since it is obvious that satrapies are not meant here, but minor divisions of the empire. That the empire really extended from Ethiopia to India is testified both by inscriptions and by the Greek writers."

3532 A.M., 467 B.C. The 14-15th of Ahasuerus' sole reign, 20th of Xerxes' total. A meteoric stone the size of a cart fell at Ægospotamos in Thrace. Pliny assures us that this stone was preserved in his time; and that another fell at Abydos, and another at Potidæa.

3533 A.M., 466 B.C. The 15-16th of Ahasuerus' sole reign, *i. e.*, the 21st of Xerxes' total reign, it being 25 years since the Battle of Marathon ($3508 + 25 = 3533$ A.M.) and the 25th before the consummation of the Decree of Cyrus, which it was Nehemiah's ordained task to accomplish (3533 A.M. $+ 24 = 3557$ A. M., *i. e.*, the 25th year, inclusive). To state the matter in another way, it being $7 \times 7 = 49$ years, from the year of Marathon, 3508 A.M., to that of Nehemiah's completed work, 3557 A.M., or 50 years inclusive. We are thus explicit and various in our explanation in order that the methods of accurate Chronology may be set before our fellow students. "Well enough," is not accuracy; "approximations" are not fulfillments; the Word of God needs no apologies. Mathematics is mathematics; figures rightly used, and words fitly spoken, do not lie.

A fruitful source of former Chronological errors has arisen from the fact that students of Prophecy,

in their anxiety to make it accord with History, have confused the total and sole reigns of Xerxes, and thus brought his administration of Persian affairs to a termination with this 21st of his total (3533 A.M.) instead of the 20th of his sole reign (3538 A.M.). This confusion resulting in the loss, or dropping, of the 4 straight calendric years, 3534, '35, '36, and '37 A.M. which follow, has haunted every calculation since the days of Dionysius Exiguus, who mixed up events that actually transpired in 3996 A.M. with those of the year 4000 A.M. They also vitiated the work of Usher upon whose scale 4004 A.M. was really an equivalent of 4000 A.M.

We have already *discussed* this matter from another standpoint (see Study No. Four, pages 89, 94), but now have the honor to lay the facts in sequence before our readers, that they may recognize with us the infinite accuracy of the Sacred Historians.

It stands to reason that if they were inspired of GOD! their figures cannot lie, and it merely behooves us to determine by harmonizing collateral dates, just what they meant. In due time, therefore, we shall arrive at the dates of Nehemiah, the Consummator, and determine to the day that the astro-Chronological records set forth in his scroll agree with History, and were previously written in the Book of Daniel. Nor can the charge of collusion be safely advanced against the facts hereinafter to be revealed; in that the discovery is unique, and until set forth herein, has never before been dreamed of or advanced by mortal man.

The nature of Prophecy is too often lost sight of. Its object is to guarantee our faith, to beget it *after* the event has been fulfilled! It is God's method of convincing finite Reason of His own Infinite Wisdom. We can in no way, before its own set times, anticipate its evolution, and any human scheme that attempts to force History to fulfill a preconceived solution of Prophecy, will come to grief, and land its originator at Babel.

There is but one sound process. Prophecy is like the Lock upon the outside of the Ark—it can only be opened by the Lord himself. Its key is History, nor until we have reduced it to an accurate science, will it fit the tumblers and swing open to our understanding.

In the course of our studies, the results of which have been so widely spread by the public press, we have been made the recipients of scores of schemes by means of which, it has been claimed by their inventors, Prophecy has been unlocked. Without exception their common error has been that of one who attempts to pick a lock with an ill-conceived skeleton. Schemes of interpretation have been laid down beforehand without any "authority." They have generally been based upon a mere selection among many complicated conditions and then their advocates have coolly warped History into agreement!

It is manifest to sober men that such a process *begs* the whole question! It makes History limp, supports it on a bruised reed, and defeats the very

end in view. For if the object of Prophecy is *ever* to satisfy the Author's own definition, it is clear to an honest but agnostic jury that any seeming necessity of altering History in order to make it fit the case is fatal to the Inspiration of the Scriptures.

Finally, all such irregular systems have scorned the use of a Soli-Lunar Cycle; indeed they have not attained unto the conception of its logical necessity. This, too, is fatal to their pretentious claims. The collection of a few coarse year numbers, to the utter disregard of all other essential Calendric details of Astronomy, Chronology, and History, proves nothing but that the advocate himself is incapable of forming a judgment adequate to the matter before the jury of common-sense humanity.*

Since, then, these things are so, and since we believe that Almighty God, by virtue of Prophecy, has reached out to human intellect a means of perfect satisfaction as to all the requirements in the premises, let us pursue our task and, by virtue of an accurate array of historical events, get into a position from which we may test the matter fairly and according to its own self-recognized rules.

Xerxes is said to have reigned twenty or twenty-one years. These were years of his sole reign! *Because*, the Chronology of his predecessor, Darius Hystaspes, as recorded by Ezra in his capacity as a Historian, has been found to agree minutely with the straight evolution of the years of the generations of Adam as verified by the application of the Soli-

* See Our Race News Leaflet, No. IV., January 1894.

Lunar cycle,* and to be supported by the corroborative testimony of secular or collateral History; and furthermore, *because* the same solar cycle, and the same sequence of A.M. years produced, and the equally agreeable collateral testimony of Secular

* The truth of all this is entirely independent of any particular realization of the Hebrew Almanac! It makes no matter whether Professor Dimbleby's Cycle is correct or not; it still remains that the references to months and days of months in Haggai, and Zechariah, and attached to special regnal years of Darius, locate them, *quam proxime*, at specific and unalterable places on the scale of Adamic years, and of years before our era. The matter in question is to find a sequence of years which shall satisfy the measures set forth in Ezra, Nehemiah, Daniel, Esther, Haggai, Zechariah, *et al.*, and if as herein, this scale of years be found, and it is found to agree with the purely secular records of profane historians, then the main part of the problem is *solved*! The calendar is a mere help to locate the week-day, and its use entirely subordinate to the general end in view. For instance, Zechariah vii. 1, refers to the 4th day of Chisleu in the 4th year of Darius; the harmony of all that we are discussing makes that year to have been 3487 A.M. or 513 B.C., and no one will dispute that Chisleu was the third month of the shifting civil year. All scales will place it about December with a variation of a week or so either way because of the lunation. Hence, as we must bring our years out even, and as the Jubilee Scale can not be broken, nor the Sabbatic scale stretched or shortened, the only concern is how our further progress is to be made. That we leave to its own evolution. If the closely related mesh of cross-references as to regnal years on diverse scales, as to eclipses, and as to the number and succession of kings, etc., etc., all come out even at the end there is no escaping the necessity of accepting our work, and the final summation of the entire matter in a brief skeleton will clinch the whole argument.

History demand that the years of his successor, Artaxerxes, shall stand astronomically where they do in this volume. It therefore follows that the regnal years of Xerxes himself belong where they fit, and it is thereafter fitting to show that this arrangement is honored by Prophecy—and its seal is thereby broken, and the light of conviction let in upon the mind.

For the present, then, and agreeably to History, we merely replace this silent block of years, which have so long been overlooked, and by means of them compute the sole reign of Xerxes, leaving their necessity to dawn upon the minds of our readers as they proceed with us along the thread of the Labyrinth. Let it be noted, however, that this tardy recognition of a Persian fact in no wise affects the Scale of Time itself—whose intermeshed Olympiads, Nabonassan years, Jubilees and Sabbaths proceed quite independently thereof—it is in fact their very concert that forces us to accord to Xerxes what was manifestly his.

This year a comet appeared, lasting seventy-five days, according to Lubiniezki's list.

3534 A.M., 466–5 B.C. The 16–17th of Ahasuerus' sole reign, *i. e.*, the 22d of Xerxes' total. In this year there was a total eclipse of the moon (Greece) on June 7th, at 1h. 44m. a.m., 465 B.C., and this eclipse is appealed to by those who wish to locate the battle of Marathon, in 466 B.C., in order to justify their contention that Daniel's 69 weeks began with the Edict of Cyrus, and ran to the birth of

Jesus Christ. That is, having first assumed a false interpretation of Daniel ix. 25, History has been tampered with, and its collateral facts deliberately disarranged in order to support the assumption.

Now we repudiate this method of establishing the truth (?) of Prophecy. It is arguing in a circle, it is fallacious, and injurious to faith. In the first place, we enter the counter contention that the plain meaning of Daniel ix. 24, extends 490 "years" (70×7) from some origin, not hitherto understood, or plainly specified, and to the *anointing* of the most Holy! and that the 483 "years" (69×7) of verse 25, stretch from the "going forth" (*motsa*!) of the commandment to restore and build Jerusalem unto the *anointed* Prince, *i. e.*, to the same point of time.* Here, then, is a clear disagreement between our own interpretation of the Prophecy and the one above given; thus at the very start confusion threatens us!

How, then, shall we effect a reconciliation, if each party to the debate is at liberty to go to the storehouse of History, and pick out only what he needs, and leave the rest in a waste heap, *i. e.*, to determine what shall be, in advance? It is clear that we cannot anticipate.

What then? Why simply this, an appeal to Prophecy is out of place at this stage of the discussion. What we want first is the truth, the whole

* We have already discussed this matter in Study No. Eleven, pages 170-176, and are to reach its crucial dates of origin further along in this current Study.

truth, and nothing but the truth of History—with nothing left in the waste heap, and everything left intact in Prophecy until we are ready to study it with advantage, on a solid foundation. It must be remembered that there are 70 eclipses in every period of 18 years and 10 to 11 days, and that in their course every place or country receives its due proportion of them. If we are free to fudge with the ancient historical authorities as to the collateral essentials, it will be by no means difficult to find eclipses at particular places and fit them to almost any theory—as has been done by every group of interpreters. But to identify them as the specific ones referred to by ancient Historians, in relation to notable events, is quite another matter! Here we are dependent chiefly upon collateral History and must admit the whole of it. If we have altered it in the beginning, where is its authority at the end?

Most of the errors of our predecessors may be traced to an assumption based upon some preconceived interpretation of Prophecy, to demonstrate which, argument has run wild and innocent eclipses have been put in testimony. For instance, one group of interpreters, starting with the conviction that the 70 “weeks” of Daniel must have ended at the destruction of Jerusalem and have begun at some particular regnal year, and furthermore determined to establish it, have not hesitated to telescope Chronology and History, and have gone out into the by-ways of Astronomy and compelled any convenient eclipse to give evidence in the witness box.

Another school, making it essential that the $69\frac{1}{2}$ "weeks" should end at the Crucifixion, obtain quite another result and with equally plausible testimony conducts us back to Darius, to Hystaspes, to Xerxes, or to Longimanus, just as they severally see fit. History, so called, has therefore now become an unreliable witness ; each school has its own canon ! Some demand that the "count" shall begin with Cyrus, others with Xerxes, etc., etc., and all find it necessary to fortify their line by such an arrangement of the intermediate events as suit the particular case in hand, no matter what the ancient authorities may say upon the whole and its various parts. No such system can be reliable. False History cannot sustain a vigorous cross-examination—true History and true Chronology enjoy being questioned !

Now, as we conceive the matter, it is the Temple of History that we must first endeavor to renew, and this without any previous reference whatsoever to Prophecy as such, *i. e.*, the work must be originally done with the aid of the Secular and Sacred Chronicles alone, and just as if there was no such school of writers as the Prophets ! The material is to be found in the ancient records themselves, it is all-sufficient, and should be put together with the common workman's measure. The result must fit the 24-inch gauge, it is a mere question of generations, of lengths of reigns, the duration of wars, of contemporaries, of cycles, eclipses, calendars, events and places—*harmonized !*

The end in view is a building fitly joined together without any architectural lapse, and through the corridors of which any man, and all men may walk without offense or criticism—a house of Facts, solid and safe—because built without the sound of the hammer and unaided by the iron tool of violence! Give us that first though we never attain to aught else, say the bulk of men; and so say we to it, heartily, *Amen!*

Leaving the transcendental, then, entirely out of view ; avoiding even the Philosophy of History while we are merely *laying bricks*, the aim of those charged with repairing the *Edifice* of Time should be chiefly to provide a common habitation for all men of every age and race, and without reference to any previous condition of servitude or promised one of freedom. It is a case of What saith the Authorities?*

Nor until the finished building is thrown open to the public, and its dimensions set forth to them in the every-day scales and terms with which they are familiar, should the Prophets be allowed even to enter it! The point is simply this, the building

* And chiefly, of course, the *contemporary* authorities. Thus Ptolemy, writing 651 years after the times of Cambyses and Darius, is by no means a first-class authority upon the Historical matter involved, and the Astronomers at Washington and Greenwich are even more reliable in the matter of eclipses. We must not forget that Ptolemy had to calculate his eclipses just as we do, and that in his assignment of regnal years he was quite as liable to error as any other author who writes hundreds of years after the events described! With Thucydides and the Peloponnesian war it is different, *for he fought in it!*

must be above even the suspicion of having been warped to suit their scales! If they have a mission they can afford to wait and measure the Temple when it is finished. That is, it will be their turn next.

Most of the Chronological mines we have examined were long ago abandoned—because it was discovered they had been “salted!” One can never establish the truth of Prophecy by “salting” History with it in advance! That begs the question from the very start! A Prophet is not a first-class witness before the event; he becomes one only at the end.

From Man’s standpoint History has been the result of his own acts of free agency down the ages. The records are in existence and it is his province to set them in order for his own edification.

It is also written and implied that from God’s standpoint the end was foreseen from the very beginning, and in certain necessarily dark sayings all this was set forth from of old. The object was to convince man when at last the proper time had arrived, and when his own part of the work was over, by an appeal in open court to the superhuman—for Prophecy in the sense intended, and understood, *is* superhuman!

What more? Why, simply this, as One hath already said, that “When these things have come to pass, ye may know that I am He.” Surely the proposition is fair, and its justification would leave us without escape. God gave man common sense,—to use; and God has challenged us to bring forth our ancient things with the statement that when at our

best we have set them all in order, He will measure them before our eyes and satisfy us on our own grounds that He is, after all, and not we at all, the Builder!

Shall we then fear for God and hasten to confuse the demonstration? God forbid! Shall we start out with the assertion that this or that must measure so or so because Daniel said so? Not at all! Rather let us set the simple record in as complete order as we can, according to recorded facts, and *then* only test the matter with the transcendental measures that have been handed down to us from hoary ages solely for the purpose of the final inspection!

The true Chronology has no fellowship with that of those who run History into the prophetic mold of their own private interpretations! It aims to harmonize the Facts first, and to test Prophecy last—to get at the Facts anyway, and then to demand of the Prophets that they justify their case and make their interpretations unanswerable.

As to the various discordant contentions, the facts themselves will settle which interpretation fits, and we need not doubt that the conviction will be universal and satisfactory to all concerned—to that end were the Prophecies ordained, if so be the credentials of the Prophets are genuine; and we shall stand on this basis with the men in the by-ways and hedges until we compel them to come in through the proper door.

Meanwhile, let it be noted that we have quite as much faith in the Prophets as have those who appeal

to them upon *ex parte* grounds, in fact we have far too much faith, that is, fairness of judgment, to drag them into questionable surroundings before their presence is convenient—we must not forget that the Prophets have a reputation to establish, or to lose, quite as much as the Historians, and we have no right in equity to prejudice their case by ill-timed appeals in order to support our own presumptions!

There are more in the outside audience than in the different contending groups, and our only object in the Our Race Studies is to convince the outsiders of justice, and judgment, and mercy, and truth. We are after the one sinner who will repent rather than those who maintain they have repented. Thus Prophecy has a dual province. It is to be admitted to the council chamber both before and after the event! But it is a trespasser while the case is on, *i. e.*, between times! The fact is there are whole libraries of so-called Histories, written by self-styled “elders,” and which, because of the violation of this plain and fundamental principle of interpretation, are more pernicious than agnosticism, and more insidiously injurious to faith than even antagnosticism! The arguments they use, and the methods they employ would not be tolerated in a common court of Justice! As for ourselves we shall neither beg the question nor let it lapse for want of searching the original records over again from the very start.

“LXXIX. Olympiad. Xenophon, Corinthian, *Stadium*,” 465 B.C. Zeno of Elia, phil., fl. Charon of Lampsacus still writing History. Revolt of the

Helots. The 3d Messenian war. Cimon assists the Lacedæmonians. Pindar, poet, Olympos. XIII., VII.

3535 A.M., 464 B.C. The 17-18th of Ahasuerus' sole reign, or the 23d of Xerxes' total. The Thasian war.

THE FIRST POST-EXILIC JUBILEE.

3536 A.M., 464-3 B.C. The 18-19th of Ahasuerus' sole reign, or the 24th of Xerxes' total reign. The $(49 + 1 =)$ 50th year from 3487 A.M., *both* reckoned inclusively, *i. e.*, from the 4th year of Darius Hystaspes, *q. v.* Hence, the 1st Jubilee year upon the Post-Exilic Scale! We therefore repeat the Table already given under the year in question. We believe that the emplacement of this important Sacred measure upon the Harmonized Scale of Time is now at last correctly effected, and that our fellow students will soon perceive its full significance. One by one the wonders of God's perfect system of Chronology are being revealed to us; it is difficult to say which of the results most merits our admiration and thankfulness.


Of course they are all parts of the same system, and of His handiwork, and we who are favored with willingness to study these matters, in order to honor Him among men, have a special reason to be thankful. They are hidden from the *worldly* "wise and prudent." Few if any of them deign to look into these Studies; we admit that they are rude, and crude, they fall far short even of our own ideal. But, thank God, they are blessed with *results*, that help to tie the years together, and to strengthen the convictions of those who do investigate. It is just

POST-EXILIC SABBATIC SCALE.

$$2554 \text{ A.M.} = 2555 \text{ AST.} = 7 \times 365$$

$$93\text{I} \quad 93\text{I} \quad = 7 \times 133$$

$$3485 \text{ A.M.} = 3486 \text{ AST.} = 7 \times 498, \text{ 2-3d of Dar. Hys.}$$

3486 A.M.  BABYLON'S "Day" of *Judgment*.

(3486½–87½ A.M.) Jer. xxv. 11–12.

I = 3487 A.M. Restoration and Sabbatic on the
Post-Exilic Scale.

"Behold, I renew the covenant henceforth."

3488 A.M. = I. JERUSALEM REDIVIVUS.*

48

50 = 3536† A.M. = 49, 1st Jubilee, Post-Exilic Scale.

+ 7

3543 [†] ₁	3613 ₁₁	3683 ⁱⁱⁱ ₂₁	3753 ₃₁	3823 ₄₁	3893 ₅₁	3963 [*] ₆₁
3550 ₂	3620 ₁₂	3690 ₂₂	3760 ₃₂	3830 ^{vi} ₄₂	3900 ₅₂	3970 ₆₂
3557 ⁸ ₃	3627 ₁₃	3697 ₂₃	3767 ₃₃	3837 ₄₃	3907 ₅₃	3977 ^{ix} ₆₃
3564 ₄	3634 ⁱⁱ ₁₄	3704 ₂₄	3774 ₃₄	3844 ₄₄	3914 ₅₄	3984 ₆₄
3571 ₅	3641 ₁₅	3711 ₂₅	3781 ^v ₃₅	3851 ₄₅	3921 ₅₅	3991 ₆₅
3578 ₆	3648 ₁₆	3718 ₂₆	3788 ₃₆	3858 ₄₆	3928 ^{viii} ₅₆	3998 ₆₆
3585 ⁱ ₇	3655 ₁₇	3725 ₂₇	3795 ₃₇	3865 ₄₇	3935 ₅₇	4005 ₆₇
3592 ₈	3662 ₁₈	3732 ^{iv} ₂₈	3802 ₃₈	3872 ₄₈	3942 ₅₈	4012 ₆₈
3599 ₉	3669 ₁₉	3739 ₂₉	3809 ₃₉	3879 ^{vii} ₄₉	3949 ₅₉	4019 ₆₉
3606 ₁₀	3676 ₂₀	3746 ₃₀	3816 ₄₀	3886 ₅₀	3956 ₆₀	4026 ^x ₇₀

These are the 70 "weeks" of Dan. ix. 24.

* The Jubilee count begins on Sunday, Tishri 1st. † 1st Jubilee (Sabbatic year). ‡ Ezra. § Nehemiah. || Pompey.
* Herod. ** The Saviour preaches Redemption in "The Acceptable Year," is Crucified the next, 4027 A.M., after a vocation of 62 literal weeks, and an active ministry of exactly 365.242256 days (so interpreted).

The 70 weeks.

such results as these that have been vouchsafed to our earnest little group of friends that in this ever-darkening day, are needed to confirm the faithful in their hopes, and behold the reward is ours! Let us bless the God of Heaven for His wondrous mercies unto "Israel," and pray him speedily to reveal Himself unto the Gentiles that all other men may also praise and honor Him!

THE FIRST "WEEK" BEGINS (DAN. IX. 24).

3537 A.M., 463-2 B.C. The 19-20th of Ahasuerus (25th of Xerxes' total). Among the inscriptions of this king we select a single one as follows:

INSCRIPTION OF XERXES AT PERSEPOLIS.

"A great God is Ormazd, who created this earth, who created that heaven, who created man, who created blessings for man, who has made Xerxes king, sole king of many kings, sole law-giver among many law-givers.

"I am Xerxes the great king, the king of kings, the king of the lands where many languages are spoken, the king of this wide earth, far and near, the son of King Darius the Achemenian.

"Says Xerxes* the great king: By the grace of Ormazd I have made this portal which is sculptured with the representations of all peoples. There are also many other beautiful buildings in Persia which I have made and which my father made. All such buildings as appear beautiful we have made by the grace of Ormazd.

"Says *Darius** the king: May Ormazd protect

* Note that Xerxes also calls himself Darius!

me and my empire, and my work, and my father's work; may Ormazd protect it all."

Cimon marches a second time to assist the Lacedæmonians.

3538 A.M., 461 B.C. The 20-21st of Ahasuerus (26th of Xerxes' total, had it been completed). At the end of the 2d month of this year, Artabanus, the Captain of his Guards, and Mithridates, the Eunuch, conspired against Ahasuerus and slew him while asleep in bed. They then represented to Artaxerxes, his youngest son (presumed to be Esther's son), that the deed had been done by Darius, the eldest son of the King. Thereupon Artaxerxes, with the help of Artabanus, slew Darius, and as Hystaspes, the other son was away ruling in Bactria, Artabanus is said to have placed Artaxerxes on the throne, designing to secure it for himself when he had secured a party strong enough to justify the attempt.

But Megabyses (who had married a daughter of Ahasuerus) informed Artaxerxes of the real facts of the case. He therefore anticipated the conspirator, and cut off Artabanus after a regency of seven months, which would have finished the 26th year of Xerxes' total reign and run two months into his 21st sole reign. These 7 months are usually assigned to Xerxes, so as to make part of his 21st year, but the Chronology of Ezra and Nehemiah (and the Vision of Daniel, which, by means of the Solar Cycle, Table II., Study No. Ten, page 168, unite its dates as matters of absolute History, with that of the Messiah) demand that we begin the years of Artaxerxes with .

Sunday, the 1st of Chisleu, *i. e.*, with the 3d Civil or IX. Sacred month of 3538 A.M. Ten months of this year, therefore, count as 1 to 10 in the first regnal year of Artaxerxes Longimanus, a verification of which we shall meet in due time (3557 A.M.).

“LXXX. Olympiad. Turymmas, Thessalian, *Stadium*, 461 B.C. In wrestling, Amesinas the Barcæan; who, when feeding his herd, contended with a bull; and bringing the same to Pisa, he contended with it again.” Birth of Democritus and Hippocrates, philosophers. Revolt of Inarus. This year Egypt revolted from Persia, and obtained assistance from Athens. Pindar. Olymp. VIII.

3539 A.M., 460 B.C. The 1-2d of Artaxerxes, called *Longimanus*, or long handed. Upon the execution of their father, the seven sons of Artabanus headed a strong party and took the field; but Artaxerxes defeated them and punished all who were connected with the murder of Ahasuerus. The King then sent a strong army against Hystaspes, the son of Vashti, who however, maintained himself throughout the year. Note that the first two civil months, only, belong to Artaxerxes' 1st regnal year, the remaining ten civil months of this year belonging to his 2d, and so on throughout his total of 41-2 years on the calendar.

The fact that the regnal year runs upon the calendar as here stated, is further shown by an analysis of the several references to months as parts of years contained in Ezra vii. 8, where the V. Sacred (11th civil) is noted as part of the 7th year (Nehemiah i. 1)

where Chisleu is placed in his 20th (Neh. ii. 1) where Nisan is also located in his 20th; and Neh. xiii. 6, where the Intercalary month is included in his 32d year. Eclipse of the sun in Central Asia, August 23, 460 B.C., 5h. 38m. a.m. ($4\frac{1}{2}$ digits).

Artaxerxes sent 300,000 men under Achemenides against Egypt, and a fleet up the Nile. Both of these were defeated by the Athenians, but a remnant escaped to Memphis where for three years they were blockaded within the 3d or "white wall" until they were relieved.

3540 A.M., 459 B.C. The 2-3d of Artaxerxes *Longimanus*. In this year Artaxerxes raised the Grand Posse of the Empire, overthrew Hystaspes, and settled his Government (see *Ctesias*, *Diodorus Siculus*, *Plutarch*, *Strabo*). Nor should we forget the influence of Queen Esther, his mother, whom we shall meet again in due time, nor that of Mordecai, who must have had a master's hand in the education of the young prince, and may have had one (if he still survived) in shaping his policy so favorable throughout to Jewish interests after he became a King (Esth. x.; Nehemiah ii. 6).

Themistocles, rather than assist Artaxerxes against the Athenians, drinks the blood of a sacrificed bull and so dies.

Cincinnatus made a Consul, whom the messengers found at his plow. He repaired to Rome and governed with honor for one year, after which he returned to his farm. But the Æqui and Volsci now revolted and brought his services again in demand.

3541 A.M., 458 B.C. The 3-4th of Artaxerxes Longimanus.

Cincinnatus Dictator. He again leaves his plow and in 14 days defeats Clælius, forcing the Æqui and Volsci under the yoke, after which Cincinnatus, declining any senatorial emoluments, returned once more to his plow.

3542 A.M., 457 B.C. The 4-5th of Artaxerxes Longimanus. He was now 17 years' old, and from education and association (like Josiah of Judah, to whose career his own throughout formed a most remarkable parallel) was disposed to listen favorably to any feasible plan for settling Church and State of his mother's people, agreeably to their own laws. Accordingly on the 1st of Nisan in this year (*i. e.*, in the 5th month of his own 5th year) he instituted investigations of the records, and took into advisement the request of Ezra which led eventually to a famous Decree a year later, and to Ezra's mission two years later.

By reference to this year upon the Harmonized Scale of Time (Study No. Ten, page 43) it will be seen that its Nisan or March equinox falls in the 4257th year of the Julian Period. A year later, 4258 J.P., brings us to the Solar date of the Edict, 483 years more, to 4741 J.P., in which the public ministry of the Saviour began. The next year (4742 J.P.) witnessed His crucifixion, and its Vernal Equinox saw Him burst the portals of death for Our Race in its broadest sense, even for *all* the sons of Adam, of which Abram's seed form but a tithing!

Now, from the Vernal Equinox of 3542 A.M., to the day of the Ascension (41.0363 days after the Vernal Equinox of 4027 A.M.) is exactly 6000 lunations = 177,183 days (*i.e.*, 6000 lunations are 500 lunar years, which at 354.3670611 days each, are 177,183.5305 days; and 485 solar years at 365.242256 days each, are 177,142.4942 days, to which add 41.0363 days to reach Ascension Day, and we have the same result, to wit: 177,183.5305 days).

The foregoing rude calculation will serve as a bridge whereby students of this true (*i.e.*, continuous and accurate) system of Chronology may effect an intelligible junction with that of H. Grattan Guinness (*vide* "The Approaching End of the Age," page 513), and so take advantage of the results of his splendid investigations in so far as they are severally agreeable to the additional requirements laid down in the system we are at present studying.

In this connection we may be permitted to state that whatever is "*true*" in the Chronological results of former earnest and honest students of History and the Bible, will inevitably fit into its appropriate place upon the one now in hand. Our chief advantage over all of our painstaking predecessors lies solely in our opportunity of harmonizing their results, and thereby determining points of minute accuracy and beauty of the Chronological Skeleton of the Bible, which, from the very nature of the case, were beyond the scope of their analysis.

We, ourselves, anticipate the birth of a whole college of successors who will mine rich lodes of

gold and precious stones to overlay the skeleton of steel we are articulating under so many difficulties as to means and patronage, and we assure them that none will welcome their discoveries more heartily than we ourselves. There are whole blocks of our work that must be justified, and we pray God to send earnest men into this vineyard, and to give us the means to reward them.

The year 3542 A.M., was a JUBILEE upon the regular scale (following the rule laid in Study No. Five, page 154, to wit: $3542 - 2561 = 981 = (20 \times 49) + 1$). Moreover, from the inauguration of the preliminaries which led to this Edict, there extend 2300 Solar years down to $5842\frac{1}{2}$ A.M. = $1844\frac{1}{4}$ A.D., when [upon March 21st! which was Nisan 1st!* (New Moon, Mar. 20th), it also being in the 1260th year of the Hegira! (Jan. 22, 1844 to Jan. 11, 1845 A. D.)] the first Edict of Religious Toleration was wrung from the Porte, brought about, among other things, by the mission to the East in behalf of his people, of Sir Moses Montefiore (then late High Sheriff of London).

The date 1844¹ A.D., thus marked, is also related to Rev. ix. 15, by being 391 years ($\frac{1}{24} + 1 + 30 + 360$ "an hour, and a day, and a month, and a year") after the rise of the Ottoman Empire as dated from the capture of Constantinople at the end of the Eastern Roman Empire!

Again, reversing from this important date, 5842.5 A.M., exactly 3549.27 years, we reach the year 2293.-

* Modern Jewish Scale.

226 A.M., at which Joseph, in his preparation for the days of Famine, ceased to number the corn "for it was without number" (see Study No. Five, page 92); which entire period is exactly bisected at the year 4067.863 A.M., which date ($69\frac{7}{12}$ A.D.) marked the capture of Jerusalem (Aug. 14, etc.) by the legions of Titus; which capture was in turn exactly one Great Eclipse Cycle, 651 years, after 3416.86 A.M., the year in which Nebuzaradan destroyed the Temple of Our Race!

Furthermore, upon the shortened scale of Lunar years, 2520 of them (= 2445 solar ones) back from 5842 $\frac{1}{2}$ fetch us to 3397 $\frac{1}{2}$ A.M., in which year Nebuchadnezzar was made associate King in Babylon! the period being bisected at the beginning of the season of the Hegira ($4619\frac{1}{2}$ – $20\frac{1}{2}$ A.M.), the years 621, 622 and 623 A.D. throughout, being Chronological ganglia or centres, from which numerous calculations of importance proceed.

Who, then, in the face of facts like these, the half of which have not been told (and none of them well told), can consistently deny the superhuman wisdom of the Prophets; or fail to be impressed with the minute accuracy of the Sacred Historians; or with impunity afford to ignore the teachings of those men of God who were inspired as our ensample unto better lives?

While, therefore, in the Name of God, we defy the scornful scholars, the puffed up Higher Critics, and the reckless Antagonistics of all degrees and every ilk, to shake these general facts at all—(the fulfill-

ment of any, and particularly of all, of which is clearly beyond human foresight or explanation)—we at the same time conjure the humble seekers after truth to heed them at their worth, and particularly do we call upon our brethren of Judah to awake, in that indeed the day of their redemption is at hand.

If any doubt still lingers in the minds of our fellow students, as to the significance of our results, we beg them to refer to the works of other standard authorities, such as J. J. Bond's "Handy Book of Rules and Tables for Verifying Dates with the Christian Era" (page 248 *et al.*). This author is the Assistant Keeper in Her Majesty's Record Office, London, and his valuable work is published in the Bohn Library. We also refer to H. Grattan Guinness' standard work upon the "End of the Age," and with which in spirit and in fact we will be found most thoroughly to agree, save where with better tools and data we are satisfied that we have drawn in closer to the object aimed at. We furthermore refer to the work of that Chronological pile-driver, Wm. M. Page, to wit: "New Light from the Old Eclipses," a volume of superior merit, and one not to be ignored by any honest, painstaking, and unbiased student of Our Race.

Refer now again to the Harmonized Scale of Time, page 43, and note opposite 3542 A.M. the corresponding date (*mark it **) upon all the subordinate Standard Scales recognized by accurate science. This is the *preliminary* origin of Daniel's 69 weeks of Solar years to Messiah (Dan. ix. 25) the Anointed; 69 such

weeks are 69×7 years = 483 years. Move down the scale this number of units along any of its subordinate measures, as for instance along our Biblical one, $3542\frac{1}{2} + 483$ Solar years to that opposite 4025 A.M. (see page 91 of the Harmonized Scale), and you will note the year in which John the Baptist came preaching in the Wilderness "*Prepare ye the way of the Lord,*" and the one in which all Jerusalem and the country round about began to go out for Hebrew Baptism beneath Jordan's waves! But the fulfilling dates accumulate as we move on — therefore let us hasten.

"LXXXI. Olympiad. Polymnastus, Cyrenean, *Stadium*," 457 B.C.; at this Olympiad, Herodotus, at the age of 28, recites his History. The rest of his life spent in revising it, traveling, etc. Æschylus died this year. Long walls of Athens completed.

SABBATIC YEAR.

3543 A.M., 456 B.C. The 5-6th of Artaxerxes Longimanus, then 18 years old. The King, having had the matter under advisement some twelve months, now issued the famous Decree that sent Ezra to Jerusalem yet another year later! (Ezra vii. 11-26). Now the issue of this Decree was a matter for great rejoicing, and Ezra duly records his gratitude unto the Lord, and makes mention of the preparations which were inaugurated to carry it out (Ezra vii. 27-28).

EZRA'S PERSONAL RECORDS.

His Book proper, in so far as concerns his own actual connection with Jerusalem's affairs, begins with

chapter vii. All that precedes it (i.-vi. inclusive) being of the nature of an Historical introduction detailing events that led up to his own going up. By reference to the Genealogical Scheme on page 165, Study No. Three, Ezra's relation to Jeremiah, Hilkiah, and Aaron will be seen, the omission of six of the names from Ezra vii. 1-5, being a legitimate Hebrew method (*per saltum*!) in genealogical matters.

It was this Ezra to whom the Decree refers, a ready scribe in the Law of Moses "which the Lord God of Israel had given," and to him the King granted all his requests according to the hand of the Lord his God upon him (Ez. vii. 6). For he had prepared his heart to seek the Law of the Lord, and to teach in Israel statutes and judgments (Ez. vii. 10). We have already discussed the rude outline of the matter in a Lecture (see Study No. Eight, pages 305-311), but may enter into details in a more accurate and intelligible way. The Decree itself was actually issued upon Tuesday, the 14th of Nisan, just 5252 days before Nehemiah completed his 52 days labor on the Walls of Jerusalem, and from its date, as here specified, to the day of the Saviour's Baptism (see 22d day, 4th civil month, 4026 A.M.) there are just 176,412 days = 483×365.242256 days = 69×7 solar years = 69 "weeks" of years (Dan. ix. 25).

To enable the reader to form a simpler skeleton idea of the harmony involved in the True Chronology of the Bible, as herein revealed and verified, the following scheme may be borne in mind (reference, if

necessary, being had to the years in question for further particulars):

3417 A.M. Gedaliah murdered. Johanan abandoned Palestine.

$52 + 18 = \underline{70}$ years Desolation.

3487 A.M. 4th of Darius (Zech. vii. -xiv.).

70 { $8 \times 7 = \underline{56}$
3543 A.M. The Edict to Ezra; 483 Solar years to Messiah.
 $2 \times 7 = \underline{14}$
3557 A.M. The Edict to Nehemiah; 483 Lunar years to Messiah.

Now there was not so much expedition required for the promulgation of this particular Decree as for those of Haman and Mordecai, a fortnight of years before, but by Sunday, the 4th of the 12th civil month, 138 days later, it seems to have reached unto the very borders of the 127 provinces over which Artaxerxes ruled; and about this time it was officially published.

In the meanwhile, at Babylon, by virtue of its provisions, Ezra became the official custodian of all the gold and silver and treasures of Sacred Vessels that yet remained in Babylon; and which were still necessary to complete the restored service of the Temple. (Ez. vii. 15-19). Between this date and that of the finishing of the wall by Nehemiah are 5114 days, *i.e.*, 14 Solar years and a small fraction.

Then arose all those Jews (sons of Judah, of Benjamin, and of Levi) who were so minded, and settling their affairs in the various quarters where they

sojourned, they began to move towards Babylon, the general rallying point, so as to be in readiness against such further dates as should be ordained for carrying out the project now fully inaugurated.

Megabyses marched a Persian army to Memphis, while Artabasus sailed up the Nile with a fleet, thus relieving the Persian garrison within the "white wall." The combined Persian forces now defeated the Egyptians and their allies, who retreated up the Nile.

THE SECOND "WEEK" BEGINS (DAN. IX. 24).

3544 A.M., 455 B.C. The 6-7th of Artaxerxes Longimanus. Now, God's beginnings are of small account in human estimation. But few gathered at the summons, the names of the heads of families and leaders are given in Ezra viii. 1-14; the census of those who were willing to accompany them being a meagre 1496! It had taken about seven months to muster even these, and a full year had transpired since the date of the edict. But it was a notable number (Sebastian Cabot 1496 A.D.), a gleaning (even $2 \times 2 \times 2 \times 11 \times 17$) of God's people, the significance of which all will recognize, who are familiar with the Science of Sacred Arithmography, as set forth by Milo Mahan, Upjohn and others.*

It was useless to wait longer, and so upon Sunday, the 1st of Nisan, in the beginning of the 7th year of Artaxerxes, Ezra and his little band of pilgrims

* See the "Mystic Numerals of Scripture," "Palmoni," etc., by Mahan; "The Number Counted," "The Name Counted," by Upjohn; "666," by Nelson; "The Structure of the Bible," by Panin; see Supplementary List of Books for Reading and Study.

began to go up from Babylon (Ezra vii. 7, 8, 9) to Jerusalem; and 483 (69×7) solar years later ($4027\frac{1}{2}$ A.M.), even upon the full moon of Nisan thereof, was Messiah "cut off," as it had been set aforehand in His own Counsels; for who is a Saviour unto Israel but the Lord God Jehovah who hath indeed visited Our Race and raised up a mighty Salvation for us, according to the Prophets, since the world began! (Isa. xlv. 21, 22; xlii. 11; Hos. xiii. 4; Isa. xlix. 26; lx. 16, etc.; consult concordance!).

Now the subsequent events are for awhile best studied from a skeleton calendar which we herewith present.

I. Sacred (7th civil) month (3544 A.M.), it being in the 7th regnal year of Artaxerxes.

Sunday, 1st.

Ezra begins to go up (vii. 9), leaving the city of Babylon on the 1st day of the I. Sacred month ["The first gathering place seems to have been somewhere not far from Babylon, but the locality has not been identified."] and arriving at his temporary camp on the Ahava (called also Theras, see II. (III.) Esdras, viii. 41) probably by the nightfall beginning of the 2d day, which was

1, Monday 2d.

Where he abode in tents 3 days (Ez. viii. 15, half the verse).

2, Tuesday, 3d.

3, Wednesday, 4th.

Thursday, 5th.

"Then" he reviews the People and Priests, but

finds no Levites (Ez. viii. 15, latter half of verse and verse 16). His messengers hasten at once, starting before nightfall, to Casaphia near by, and report to Iddo (Ez. viii. 17), who supplied the men, even 258, thus bringing the aggregate up to the 1,754 specified by the census, but to which we must add some for the priests (I. (III.) Esd. viii. 29, 54) and others for the Sons of David, etc. The mixed multitude, women and children, do not seem to be included in the lists (Ez. viii. 18-20). But we must allow them several days for preparation.

1,	Friday,	6th.
2,	Sabbath,	7th.
3,	Sunday,	8th.
	Monday,	9th.

The Levites, sent by Iddo, arrive (so interpreted).
Tuesday, 10th.

Then Ezra proclaimed a Fast unto the Lord, and He was entreated of them (Ez. viii. 21-23).

Wednesday, 11th.

Then he appointed the treasure bearers, weighed out the gold to them, and distributed the treasures, and duly cautioned them as to their responsibility! (Ezra viii. 24-30).

Thursday, 12th.

The final departure now takes place, *i.e.*, the setting forth from the River of Ahava (Ezra viii. 31). The crossing of that River in the History of Our Race is an event far greater than the celebrated passage of the Rubicon 406 years later.

The journey was a prosperous one, and relatively

short in view of its difficulties (107 days in all, 91-2 of actual march, not counting Sabbaths, or at the rate of about 10-12 miles a day according to the route taken by Ezra with so valuable a treasure.

Ezra's caravan arrived at Jerusalem with the setting sun of Friday, the 29th of Tamuz, which was also the beginning (Sabbath, the 1st day) of Ab, *i.e.*, of the V. Sacred (11th civil) month (late in our July; Ezra vii. 8, 9). And they abode there (in camp, we presume) resting for three days; 1, Sab.; 2, Sund.; 3, Mond. (Ez. viii. 32).

Then on the next, or 4th day, Tuesday, they weighed out the gold and the silver, and the vessels in the Temple, recording all the weights. And those who had come out of the Captivity offered burnt offerings for all the rest, even for the whole of Israel, tribe by tribe,—for such was an unbroken custom of Our Race, to sacrifice for all those that be afar off, as well as for those that be near,—since in Jehovah's eyes not one of them is lost! *

It is interesting to note that some 2300 common Lunar years later, *i. e.*, taken at 354 days each (even $2230\frac{3}{4}$ Solar years), to wit: in $5774\frac{3}{4}$ A.M., *suggesting* July 4th, 1776 A.D. (the 4th day of our own 5th month from March, though not from Vernal Equinox) Manasseh, the most separated and forgetful of the scattered tribes, weighed out the Gold of Independence in behalf of all the rest, offering sacrifices

* There were, no doubt, "Israelites" included in this return, yet it was not "Israel" as such, but "Judah" that was involved; hence, the census is specifically Jewish.

for all men, in the Revolution, that their sons and daughters might for a little season (120 years perhaps) enjoy a foretaste of that still future Golden Age.*

In this year the Persians drained the branch of the Nile where the Athenian fleet lay, and made an open passage to the Island where the Egyptian forces were. The Athenian allies thereupon capitulated. A new Athenian fleet, sailing to their rescue, was now shut in by the Persians and almost destroyed in this 6th year of the war, when Egypt again fell under the Persian yoke during all the reign of Artaxerxes (Thucyd. Lib. I.; Ctesias; Diod.).

3545 A.M., 454 B.C. The 7-8th of Artaxerxes Longimanus. Ezra's first *Civil* New Year at Jerusalem, 14 years (inclusive) before the far more important one celebrated by Nehemiah (*vide* 3558 A.M.). By the beginning of this year (3545 A.M.) all the King's officers "upon this side of the river" had been served with the King's commissions and the work was prospered (Ez. viii. 36).

* N. B.—2300 *absolute* "mean" Lunar years at 354.367 + days each are strictly 2231.51 mean Solar years at 365.24225 days each, and if *strictly* applied, run the measure back to some special act in 3543 A.M. which was that of the Edict itself. We can not always apply these measures consistently. That is, we cannot limit ourselves to any particular method, for we find that all of them apply according to degree. The fact is, the mere outlines of a vast science of interpretation are suggested to our fellow students, and we must leave most of the details to them. Our main object, after all, is to supply them with a perfect scale of years upon which to study the Harmonies of Time for themselves.

But there was sin in the City, and the balance of the Book of Ezra (ix.-x.) refers to his action in the matter after he discovered it in the 9th month. It will be better understood by means of the recovered calendar which follows:

IX. Sacred (3d civil) month.

16th day, Sabbath.

The Trespass duly reported (Ezra ix. 1-4, 5-15; x. 1-5.)

17th day, Sunday, 1.

“Evening” (Ez. x. 6) “Morning” (Ez. x. 7-8).
Proclamation made.

18th day, Monday, 1-2.

19th day, Tuesday, 2-3.

20th day, Wednesday, 3.

Then all the men of Judah and Benjamin (*i.e.*, “the Jews”) gathered themselves together unto Jerusalem “within three days” (*i.e.*, reckoned from Sunday morning, the 17th). “*It was the 9th month, on the 20th day of the month*” (December), amid the great winter rains, that they had come together (Ez. x. 9). And as the matter was serious and required careful investigation, it came to pass that when Ezra stood up (x. 10-11) and addressed the people, they agreed to his demands, but asked for time, giving good reasons (Ezra. x. 12-14) which were agreed to. A commission was therefore appointed (x. 15), and the people withdrew to await the results and to abide by the consequences as adjudicated.

Now the official investigation began on Sunday, the 1st day of the X. Sacred (4th civil) month (Ez.

x. 16), and had ended by Thursday, the 1st of Nisan, which was the 7th civil month (Ez. x. 17), the names of the guilty ones being recorded and their pledges taken, severally, according to the order of their cases on the docket (Ez. x. 18-44). Here endeth the Book of Ezra, and the I. (III.) Book of Esdras.

The Aventine allotted to the Commons at Rome.

Perdiccas II. succeeds Alexander I.; the latter had reigned 46 years.

3546 A.M., 453 B.C. The 8-9th of Artaxerxes Longimanus. This year the whole body of Rome sent Posthumius, Sulpicius, and Manlius to Athens in great state to bring from thence an ideal set of Laws for settling the government and preventing Feuds. Meanwhile the people "Sat down to eat, and rose up to play," for behold, in this year the 301st of Rome began, and the "Secular Games" were instituted. They were celebrated thereafter every 5 years, or (from this year as 1) on the 6th, 11th, 16th, 21st, 26th, etc., years. Thus the 89th celebration fell $5 \times 88 = 440$ years later; $3546 + 440 = 3986$ A.M., *q. v.*, which was the Consulate of Valerius Messala, and Sulpicius Quirinus, *i. e.*, the 88th anniversary.

Total eclipse of the sun April 10th, 6h. 55m. a.m., in Asia-Minor; 4th year of the LXXXI. Olympiad = 295 Nab. = 300 A.U.C. (Varro).

"LXXXII. Olympiad. Lycus, Larissean, *Stadium*," 453 B.C. Pindar, Olymp. IV., V.

3547 A.M., 452 B.C. The 9-10th of Artaxerxes Longimanus. In these days flourished Zend and Pharecyder the Historian (Eusebius). Another eclipse

of the sun Oct. 3rd, 453 B.C., 5h. 49m. ; $9\frac{1}{3}$ digits. These eclipses are sometimes erroneously used to fix the 6th year of "Xerxes," whereas they fall 28 years later than 3518 A.M., *q. v.*, which was the 6th total and the 1st sole year of the true Xerxes (see 3546 A.M.).

When the ambassadors returned from Greece, the Tribunes prevailed that Ten chief Senators should be elected as Law Makers with absolute power for one year, without appeal, and that all other magistracies should be made void till renewed according to the Laws. And so the *Comitia Centuriata* chose the DECEMVIRI, ten senators, as follows: (1) Appius, (2) Genutius, Consuls elect; (3) Sertius, (4) Romulus, former consuls; (5) Posthumius, (6) Sulpicius, (7) Manlius, the late ambassadors; (8) Julius, (9) Veturius, (10) Horatius, three eminent senators.

It was agreed that but one of them should have the Consular Insignia at a time, but all successively during the year (452 B.C. = 302 A.U.C.). From the laws brought from Greece, and their own usages, they formed Roman Laws engraved upon Ten Tables of Brass, approved by the Senate and people and hung up in the Forum.

Thus the Roman government again changed its form (Rev. xvii. 10); the second phase (Consuls, Dictators, and Tribunes) giving place to the THIRD which continued less than 3 years! $3547 + 2 = 3549$ A.M., *q. v.*

3548 A.M., 451 B.C. The 10-11th of Artaxerxes Longimanus.

About this time the Ionians first introduced the

mode of writing from left to right. Previous to that time the writing had been from right to left as in Hebrew, though to some extent the alternate method was in vogue. This latter was the *boustrophedonal* mode, a line from right to left and next from left to right. We write J. H. V. H. the Hebrews wrote H. V. H. J., the alternate method would be

At about this same period the Greeks changed the form of their letters from the uncial to the cursive.

The second set of Decemvirs went into power in 451 B.C. and carried things on at a high hand.

These "decemvirs changed the order of the Roman months, and placed February after January. The months now consisted of 29 and 30 days alternately, to correspond with the Synodic revolution of the moon; so that the year contained 354 days, but a day was added to make the number *odd* which was considered more fortunate, the year therefore consisted of 355 days" (see Ency. Brit., page 666, Calendar). But 355 is the number of Shanah, in Hebrew, and 113 is that of *Ish*, man, and $355 \div 113 = 3.14159$ the ratio of Metius, an approximation only, but significant. The Lesser light can never equal the Greater, from whose effulgence it borrows; the Image need not dream of understanding the Ideal, nor the type the antitype, nor man his Creator; therefore, as "the Lord is in his Holy Temple, let all the earth keep silence before him."

Now the Decemvirs added yet other two tables of Laws which made up the 12 Tables often mentioned by Roman authors. The whole required frequent interpretation of the learned, which Oral Law was afterwards called the *Civil Law*, being a code of definitions, precedents, decisions, etc.

The Athenians under Cimon, take Cyprus.

3549 A.M., 450 B.C. The 11-12th of Artaxerxes Longimanus.

It was the intention, and now the custom of Rome to elect a new set of Decemvirs annually. The second set being now in power (451 B.C.) and at the end of their term (303 A.U.C.). Things had been carried on by them at such a high hand that, having usurped the positions of both Legislators and Judges, the whole city was corrupted, and many eminent citizens had been forced to go into exile. Appius the leader of the second set of Decemvirs was now driven, in view of a war pending with the *Sabines* and *Æqui*, to call a Senate.

In this body the Decemvirs were strongly opposed by leading statesmen and patriots and by the whole body of the people, because of their tyranny. But Appius raised an army, got Dentatus ("The Roman Achilles") murdered, drove many more into exile, and (304 A.U.C., 450 B.C.), attempting to abuse the daughter of Virginius, a Plebeian Soldier, the army revolted.

Virginius now slew his daughter, the people demanded the restoration of the old government, and the Decemvirate fell. Cicero incidentally remarks that all this took place in the 60th year after the

expulsion of the Kings, 244 A.U.C. + 60 = 304 A.U.C. *i. e.*, 3549 A.M. and in 450 B.C. (Cicero de Finibus, Lib. III. 20). Valerius and Horatius were made Consuls during the remainder of the year, and for the next four years (305 to 308 A.U.C. inclusive) the war with the *Volsci* and *Æqui* and the settlement of the government progressed together. The Consuls, strictly representatives of the Senate and Patricians, now fell into command of the armies. They were, in effect, "Military Consuls," and now alternated in power, off and on, with the Military Tribunes of the people, and this for the next 391 years, giving expression to the FOURTH head or phase ("King," Rev. xvii. 10) of the Roman State, but these Military Tribunes were not created until 5 years after the resumption of the consulates (see 3554 A.M.), nor did the first group go into office until two years later (see 3556).

Cimon defeats Artabasus and Megabyses, and Artaxerxes, weary of the war, makes peace with the Greeks (*Diod. Lib. II.*, and *Plutarch in Cim.*).

SABBATIC YEAR.

3550 A.M., 449 B.C. The 12-13th of Artaxerxes Longimanus.

"LXXXIII. Olympiad. Crisson, Immesæan (Gr. Himeræan), *Stadium*."

Megabyses rebels from Artaxerxes Longimanus.

THE THIRD "WEEK" BEGINS (DAN. IX. 24).

3551 A.M., 448 B.C. The 13-14th of Artaxerxes Longimanus. Secular Games at Rome.

Megabyses defeats the Persians, who thereupon are reinforced.

3552 A.M., 447 B.C. The 14-15th of Artaxerxes Longimanus.

The Persians were again defeated by Megabyses. The Rebellion was now amicably settled. Megabyses returned to Court but was soon after banished to Cyrtä in the Red Sea, where he resided some 5 years.

3553 A.M., 446 B.C. The 15-16th of Artaxerxes Longimanus.

3554 A.M., 445 B.C. The 16-17th of Artaxerxes Longimanus.

In 445 B.C. (309 A.U.C.), a law was passed in Rome that the 6 Governors should be chosen, 3 Patricians, 3 Plebeians, to be called "Military Tribunes," with a view to determining whether these should take the place of the old form of government by Consuls or not.

"LXXXIV. Olympiad. Crisön, the second time, *Stadium*," 445 B.C. Pericles begins to have sole direction of affairs. The first draught of Herodotus' Universal History, approved at Athens (completed about 33 years later).

3555 A.M., 444 B.C. The 17-18th of Artaxerxes Longimanus. $3555 \text{ A.M.} + 2445 = 6000 \text{ A.M.}$

The First Military Tribunes (444 B.C.) ruled only two months, being forced to lay down their power by advice of the Augurs.

3556 A.M., 443 B.C. The 18-19th of Artaxerxes Longimanus. Secular Games at Rome.

In this year Herodotus traveled through Judea and describes it (Lib. III.) by the name of Cadytis. He

then settles in Thurinum, it being in the 310th year of Rome and 12 years before the Peloponnesian war.

Megabyses returned in disguise from banishment and was reconciled to Artaxerxes.

This (311 A.U.C.) was a year of profound peace throughout the world (Diodorus Siculus).

The office of Censor instituted in Rome (443 B.C.) Sempronius and Papirius were the first two created for 5 years, or one Lustrum, to make the census or poll money; but afterwards they were made inspectors of manners with power to degrade Senators and knights for misdemeanors.

The proper emplacement of the Lustrum on the Scale of Time is of far more importance than at first appears, as it enables us to locate the three celebrated ones recorded in the personal memoirs of Augustus Cæsar. By means of the latter we obtain independent testimony as to the 15th year of Tiberius Cæsar, in which John the Baptist began his ministry. Now, from the year (443 B.C.) under consideration to the one (13 A.D. inclusive) in which Augustus died, after having performed his third and last Lustrum, are 456 years, or 91 Lustrations, and would have been 92 Lustra, inclusive, had they been celebrated regularly ($365 + 91!$). But, although this is not the case, we have specific references whereby to fix those of Augustus, which in due time will merit our consideration. $3556 \text{ A.M.} + 2445 = 6001 \text{ A.M.}$

SABBATIC YEAR.

3557 A.M., 442 B.C. The 19-20th of Artaxerxes Longimanus, his 20th Regnal year extending from the

3rd Civil (IX. Sacred) to the 2d Civil (VIII. Sacred) month of 3558 A.M. inclusive.

HERE BEGINNETH THE BOOK OF NEHEMIAH.

We are now ready to adjust the words of Nehemiah, the son of Hachaliah, to the proper pages in the True Chronological Log-book of Our Race. This man's mission was to *consummate* the Commandment to build the Walls of Jerusalem. His very name is significant—"The Lord will conduct the Man" (Cruden), or "Jah is comfort" (Young)—and it now devolves upon us to unfold in detail a sequence of most stupendous Chronological facts, long promised (see Study Number Nine, pages 370-373), but since then, and as yet only briefly, outlined in an Our Race News Leaflet.* The facts in the case have been purposely withheld until they could be presented here in full, where they properly belong, and where their significance can be comprehensively viewed from their own particular dates and stand-points.

The Vision of the 70 weeks, detailed in the ix. chapter of Daniel, cannot be grasped and fully interpreted until the object of Nehemiah's mission is understood, and its Chronological details set in perfect order, nor will any mere approximation satisfy the case. Nehemiah was the man who literally fulfilled the requirements of Daniel ix. 25, and the Book of his own Records plainly bears the date of that fulfillment upon its very surface, while from the

* See No. I. for Oct., 1893 A.D. See also Study No. Eleven, pages 170-176.

date so given the measuring line goes forth with a degree of accuracy capable of satisfying every demand that can ever be made upon it by the most exacting tests of modern science. Let us explain:

Nehemiah, the State Cup-bearer of Artaxerxes Longimanus, appears upon the scene of Chronology in the 1st month of the 20th Regnal year of Artaxerxes, which was Chisleu, the 3d Civil (IX. Sacred) month of 3557 A.M. (Neh. i. 1). Hanani, his brother, arrived at Shushan on the 16th, and sometime on the 19th had his interview with the Cup-bearer. The evil report from Jerusalem led Nehemiah to protracted mourning, fasting and prayer—counting the 19th (Friday) of this month, when he first began to realize the actual condition of the Wall of Jerusalem (Neh. i. 3-4), unto the day (“this day” verse 11, verses 5-11 at *this date!*) in which he resolved to present his petition to the King. The whole period of his grief was 113 days (11 days in the 3d, the whole of the 4th, 5th, 6th months=88 days, and 14 days in the 7th. month, Neh. i. 1-11).

At last, in the month of Nisan (on Sunday the 15th day) the King, who does not seem to have required official attendance during the long period of his mourning, or who, at least, had not before that occasion noticed his sadness, remarked upon his appearance and demanded an explanation. Nehemiah, thereupon, and after a brief additional mental prayer, disclosed the whole matter and presented his petition, which was none other than that he might be sent unto Judah, unto THE CITY OF MY FATHERS’

SEPULCHRE, THAT I MAY BUILD IT!" (Neh. ii. 1-5). Compare this carefully with the wording of Dan. ix. 25 and Isa. xlv. 28; and note particularly that the original Decree of Cyrus, issued some $(3557\frac{1}{2} - 3468\frac{1}{2} =)$ 89 years before (even if its actual provisions ever literally covered anything besides the Temple itself; Ez. i. 2-4; vi. 3-12!) had been frequently *delayed* during the first 21 years of operation ($3468 + 21 = 3489$) and that since the completion of the Temple, in 3489 A.M., even for the significant balance of the time, to wit: 69 lunar years or until the day of the Decree to Nehemiah, the Walls and the City still waited for an Architect!

Now these 69 Lunar years were typical of the 69 weeks of lunar years which were yet to stretch out, day by day, beyond them to the day of the Baptism and recognition of the Anointed One, and Nehemiah's petition thus actually looked and worked towards the establishment of an Era of the utmost importance to Chronology! The record goes on as follows: "And the King said unto me (the Queen [Esther, his mother? !] also sitting by him) for *how long* shall thy journey be? *and when wilt thou return?* So it pleased the King to send me; *and I set him a time!*" (Neh. ii. 6).

Nehemiah's services at Shushan could not be spared for long. He was a valued and trusted servant of the Empire. The nature of his duty and the length of his stay away from Court has been completely misunderstood. Contrary to the received teaching he was absent, at the most, not more than one year, nor did he again visit Jerusalem for 11

other years! albeit he was its duly accredited Governor (*Chargé d'affaires*, as we may say in modern diplomatic language) throughout the remainder of his life. All this will appear as we proceed with the record, both from its own wording and from the plain requirements of the True Chronology. (In the meantime compare Neh. ii. 6; vii. 1-2; xiii. 6!).

Now, besides his Commandment to build Jerusalem and its walls, Nehemiah received letters to the Governors beyond the River, and one to Asaph relative to the material required for his enterprise. Therefore with the good will of Artaxerxes he set out upon his journey some 8 days later, on Nisan 22d (Sunday), (maybe the 23d?) accompanied by a strong escort and reached the City in 99 days. Now the dates hereinbefore (and hereinafter) noted, result from a strict analysis of the Record reversed from the 25th day of the month *Elul*, which was the 12th Civil month, *i. e.*, from the date of the Dedication of the completed Wall (as given in Nehemiah vi. 15; compare xii. 27-47; vi. 16); and the analysis is further verified by the harmonies revealed from taking the days involved as typical, a day to a year, of the years leading up to the year itself of the Edict and Dedication, and from thence down to the Messiah, all of which will be set forth as we proceed.

But in the first place we shall present the consolidated scheme of days worked backwards from the Sabbath following the Dedication of the Wall, which was 153 days after Nehemiah's departure from Shu-

TABULAR STATEMENT.

The scheme of actual dates and periods, agreeable to the record of the Book of Nehemiah, set over against their counterparts upon the Scale of Years.

Mos.	DAYS.	ADD.	PERIODS.							YEARS.
3d	15th	I	FOUNDATION.							3281 A.M.
	16th	I								3282 A.M.
	17th	I	3		3					3283 "
	18th	I								3284 "
	19th	99		116						3285 "
6th	29th	I	100		113		124			3384 "
7th	1st	13								3385 "
	14th*	I	14			21			<i>Yatsa*</i>	3398 "
	15th*	7			8				<i>Yatsa*</i>	3399 "
	22d*	67	77						<i>Yatsa*</i>	3406 "
9th	30th	3		82		70		222		3473 "
10th	3d*†	I							<i>Yatsa*</i> <i>Motsa†</i>	3476 "
	4th	2				4				3477 "
	6th	I								3479 "
	7th†	3						277	<i>Motsa†</i>	3480 "
	10th	3			99	7				3483 "
	13th	I								3486 "
	14th†	3					151		<i>Motsa†</i>	3487 "
	17th	3								3490 "
	20th	11	82							3493 "
11th	2d	I		77						3504 "
	3d	3				70				3505 "
	6th	24								3508 "
	30th	I			52					3532 "
12th	1st	23					55			3533 "
	24th	I								3556 "
	25th†	I		Wall.					<i>Motsa†</i>	3557* "
	26th	I								3558 "
	27th									3559 "

* *Yatsa* — The Edict issued. † *Motsa* — The Edict accomplished. Thus, from 10th month, 3d day, to 12th month, 25th day, a circuit of 82 days (70 plus 7 plus 5), of which 77 were duly dropped from the calendar before Tebet 22d, 4026 A.M. ♦ Sab-
batic on Post-Exilic Scale.

shan; or, if the start was made rather upon the day following Wave-sheaf Sunday, as is possible, then the 153d day falls upon the first Sabbath spent within the completed and dedicated Wall. Many of these matters will need much more than the unassisted judgment of a solitary student to bring out their chiefest beauties. We shall welcome their further elucidation at the dint of others whereinsoever our own labors shall fall short, and in the meantime present our own solution.

NEHEMIAH ANALYZED.

The Chronology of Nehemiah is, then, as follows (*i. e.*, as interpreted), the year being 3557 A.M., 443-2 B.C.

3d Civil (IX. Sacred) month.

Monday, 15th.

Nehemiah at Shushan (Neh. i. 1).

Tuesday, 16th. 1.

His brother arrives (Neh. i. 2, part of).

1. Wednesday, 17th. 2.

2. Thursday, 18th. 3.

3. Friday, 19th.

After the usual rest of 3 days, Hanani and the delegation from Jerusalem have their official interview with Nehemiah, who begins to mourn at once, and so continues for the rest of that (Sacred) year (100 days) mourning (Neh. i. 2-4), all inclusive.

7th Civil (I. Sacred) month.

Sunday, Nisan 1st.

Nehemiah commences to fast 14 days, from 1st to 14th inclusive (Neh. i. 4).

Sabbath, 14th.

On this day Nehemiah ends his fast, and on

Sunday, 15th,

in view of his duty to attend upon the King that night, presents his petition first unto the King of Kings (Neh. i. 4-11). He then appeared before the earthly ruler, and his project was set in due order. But the matter was one of *sealed* letters until its whole intent was revealed by Nehemiah himself (Neh. ii. 1-8).

Sunday, Nisan 22d.

Nehemiah departs from Shushan with his military escort (Neh. ii. 8).

8th Civil (II. Sacred) month.

Spent by Nehemiah *en route* to Jerusalem, traveling with sealed orders, and no doubt concealing his instructions carefully, even from his body-guard.

9th Civil (III. Sacred) month.

Thursday, 30th.

At the sundown ending of this day Nehemiah reaches the Government House on this side of the river (Neh. ii. 9 (10)).

10th Civil (IV. Sacred) month.

1. Friday, 1st.

He begins to rest for 3 days.

2. Sabbath, 2d.

3. Sunday, 3d.

On which he sends out summonses to the governors, and Asaph, the Keeper of the King's forest, to meet him for conference. Now the King had sent army officers and horsemen with Nehemiah, and doubtless these were employed in conveying the com-

mandment as to this conference, the preparations for which seem to have consumed no little time.

In the meanwhile, pending its date, it behooves us to examine the nature of the one we have now reached.

Nehemiah's commission was a secret, known only to himself. In modern phraseology his orders were "*sealed*" until he himself made their contents known, and the issue of this summons may be regarded as the initiatory step towards its preliminary disclosure to the Persian officials. As such it constituted the "*yatsa*," or primary "going forth" of the commandment, whose consummation, or "*motsa*," was yet future, accordingly, as the whole of this day is to be taken into the "three days" of rest, the commandment may be considered as beginning with mid-day of the next, to wit: Monday the 4th. Let us now make a strict calculation along the ancient Hebrew Calendar (as actually employed to measure solar time, and with due regard to the intercalations of all degrees) until we arrive at the 22d of Tebeth, 4026 A.M.,—the date of the Saviour's Baptism as already determined from a study of Solar time as dated from Ezra (vii. 10; see 3542 A.M.), but which also follows from still other rigid conditions not to be anticipated here.*

Recalling the fact that Ve-Adar contains but 27

* Such other conditions will be treated when we actually come to the years of the Saviour's Life, Avocation and Ministry, and it is improper to confuse the present investigation therewith.

days at the end of the 45-year cycles (see Study No. Ten, page 162) we have the following

CALCULATION.	DAYS.
Remaining in the 10th month of 3557 A.M.	
after some hour on the 4th day, - - -	25
Add for the 11th month of 3557 A.M., -	30
Add for the 12th month of 3557 A.M., -	29
Add for the 13th month of 3557 A.M., (Inter-	
calary), - - - - -	34
Add 3558 A.M. to 3560 A.M., inclusive, -	1097
Add 3561 A.M. to 3563 A.M., inclusive, -	1096
Add 3564 A.M. to 3566 A.M., inclusive,	
(short Ve-Adar), - - - - -	1089
Add ten 45-year cycles at 16436 days each,	
to wit: 3567 to 4016 A.M., inclusive, - -	164,360
Add 4017 A.M. to 4019 A.M., inclusive, -	1,096
Add 4020 A.M. to 4022 A.M., inclusive, -	1,096
Add 4023 A.M. to 4025 A.M., inclusive, -	1,096
Add of 4026 A.M. the month of Tishri,	30
Add of 4026 A.M. the month of Bul, -	29
Add of 4026 A.M. the month of Casleu, .	30
To Thursday, the 22d of Tebeth (21.29), -	22
Total (+ the small fraction .29),	<u>171,159</u>

This sum total is significant as being the exact "measure" of 483 mean Lunar years as expressed upon the Ancient Hebrew Soli-Lunar Calendar without reference to the actual position of the moon. That is the number of days *between* the 4th of Tamuz 3557 A.M., and the 22d of Tebeth 4026 A.M. is 483 such "units" (moon or no moon!).

We shall revert to this matter anon, but set forth the fact at this time because it belongs here, and because we regard the date as an *à quo* in our discussion of Daniel's prophecies as set toward their fulfillment by Nehemiah.

The Hebrew calendar has both an actual, and a superficial bearing upon the matter at issue, and in both cases the outcome is very remarkable, as we shall see in due time.

Pending the response to his official summons Nehemiah must have remained some ten days at the Government House before the several governors congregated from their respective districts to hear what he had to impart, let us, therefore, continue:

Tuesday, 5th.

Wednesday, 6th.

Thursday, 7th.

An important date, but for exactly what cannot yet be determined. It *accents* the times of Nehemiah, and probably marks the arrival of the messengers at their several destinations. The preparations to obey the summonses may be supposed to extend to the 10th.

Friday, 8th.

Sabbath, 9th.

Sunday, 10th.

Another chronological *punctuation* in Nehemiah's "times," indicated by the calendar. The Governors and Asaph start out for the Government House.

Monday, 11th.

Tuesday, 12th.

Wednesday, 13th.

Thursday, 14th.

There are arithmographic reasons for believing that the conference of the governors took place upon this particular day, and that it was signalized by breaking the seals of his letters and serving the Persian officials with their personal copies and instructions (Neb. ii. 9). They were distasteful to some of them (Neh. ii. 10), but none the less the matter, now set in full process of enactment, was duly consummated 70 days later by the actual completion of the Wall. The entire circuit of the Writ is intimately comprehended in these succeeding 70 days, and, as we shall see, it was in vain that the party of opposition arrayed themselves against it; its goings forth were from on High, and its circuit could not be completed void!

1. Friday, 15th.

Some days (probably 3) were now spent in detailed instructions, such as were necessary, particularly to Asaph.

2. Sabbath, 16th.

3. Sunday, 17th.

After which Nehemiah resumes his journey towards Jerusalem, which he reaches a fortnight later.

Nehemiah's work at Jerusalem is best understood, however, by following it out in detail upon the actual calendar. We shall, therefore, submit the requisite analysis.

11th Civil (V. Sacred) month (3557 A.M.).

Sabbath, 1st.

Nehemiah in camp. A day's journey from Zion.

Sunday, 2d.

“So I came to Jerusalem” (Neh. ii. 11) at close of day, sunset.

Monday, 3d. 1.*

“And was there three days” (Neh. ii. 11). The 52 days of Neh. vi. 15, commence here, with Monday the 3d.

Tuesday, 4th. 2.

Wednesday, 5th. 3.

Thursday, 6th. 4. 1.†

On Thursday the 6th, so soon as all was quiet, Nehemiah went out by night and inspected the walls, and returned (Neh. ii. 12-16). And in the morning after making known the object of his mission (another step in *Motsa*) and the nature of his commission! the work began at once (Neh. ii. 17-18). This is pre-ëminently the date of the active going forth (*Yatsa*) of the *circuit* of the execution of the Commandment. It may be safely taken for granted that Nehemiah was familiar with the Prophecy of Daniel, and that all concerned were impressed with the possibility that in a literal period of 69 weeks after the completion of their work, Jerusalem, thus far without a King since the return from the Captivity, would have the long-expected One, indeed!

And they are fully justified in their hopes, for the Hebrew word translated “going forth” (*Motsa*) of the Commandment, is one of peculiar force.

It is used four times in the Bible in the sense trans-

* Days total.

† Record of work, 1st morning.

lated as “going forth” (Psa. xix. 6; Ezek. xliv. 5; Dan. ix. 25, and Hos. vi. 3), and in every case conveys the idea of returning into itself or *consummation*. Thus, the Sun’s going forth is from the end of the Heavens, and his circuit unto the ends of it; so that naught is hid from the heat thereof, *i.e.*, it completes the circuit in its “going forth;” so in Ezekiel’s use of the word we have the entering in and the going forth considered together, and the use made of it by Hosea is similar, for as the latter and the former rains complete the circle of the year so is the *going forth* of the Lord; it is prepared even as the morning, and if we follow on to know him, he will come to us as the rain (*i.e.*, as the former and the latter rain as above), and so complete or consummate his blessings.

Now, this is manifestly the only correct sense in which to understand Gabriel’s use of the word to Daniel—know therefore and understand that from the going forth (*Motsa, the consummation!*) 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.*, $7 + 62 = 69$). “The street shall be built again, and the Wall, even in troublous times.” The force of the word is rather upon the date of the *execution* of the Edict than upon that of its mere publication, and the Commandment (who ever gave it, and how long soever it was delayed in its accomplishment), had not realized its end until Nehemiah made its provisions known to the Governors and later could endorse upon it “*Finished*, the 25th of the 12th Civil month in the

20th year of Artaxerxes, which is the 3557th year of the Genealogies!" This idea now being duly conceived puts an entirely new light upon the words of Gabriel and the calendar bears out our interpretation to the very day!

We can therefore appreciate the zeal with which Nehemiah undertook a piece of work whose completion meant perhaps so much, and enter with him into his hopes, although his natural inference as to literal weeks was doomed to fail. Now, the work went on at first in the daylight hours alone, *i. e.*, in the "mornings." There were just 49 in all, 7 of which were Sabbaths, so the work was actually done in $52 - 3 - 7 = 42$ "mornings," 21 of which were in the 11th, and 21 in the 12th month, and a careful examination of Nehemiah iii. will show that there were just 42 working parties, or rather "tasks," to be accomplished. But to return to the calendar:

DAYS.		RECORD OF DAYS.	
Week.	Month.	Total.	of Work.
Friday,	7th.	5.	1-2.
Sabbath,	8th.	6.	(2-3).
Sunday,	9th.	7.	3-4.
Monday,	10th.	8.	4-5.
Tuesday,	11th.	9.	5-6.
Wednesday,	12th.	10.	6-7.
Thursday,	13th.	11.	7-8.

But the work was no sooner well begun than the scorners, as they usually do, gathered to despise it. Nehemiah, however, was equal to the occasion; and,

strong in the conviction that the God of Heaven would prosper the undertaking, although it fell in troublous times (Dan. ix. 25), the work was not to be deterred by those who had no portion, nor right, nor memorial in Jerusalem. So he gave answer and continued to build! (Neh. ii. 19-20).

Friday,	14th.	12.	8-9.
Sabbath,	15th.	13.	(9-10).
Sunday,	16th.	14.	10-11.
Monday,	17th.	15.	11-12.
Tuesday,	18th.	16.	12-13.
Wednesday,	19th.	17.	13-14.
Thursday,	20th.	18.	14-15.
Friday,	21st.	19.	15-16.

But the adversaries waxed even more wroth against them, and Sanballat endeavored to stir up the army of Samaria. But Tobiah asserted that a fox could break down the Wall.

Sabbath,	22d.	20.	(16-17).
Sunday,	23d.	21.	17-18.
Monday,	24th.	22.	18-19.
Tuesday,	25th.	23.	19-20.
Wednesday,	26th.	24.	20-21.
Thursday,	27th.	25.	21-22.

Meanwhile the Jews prayed and worked, so that by the end of the month, or rather in the first 21 working days of the undertaking ($25 - 4 = 21$) which was half the time thereat, the Wall was joined together unto the half thereof (Neh. iv. 1-6). The which we interpret to signify that the whole Wall round about the City was raised, and the breaches thereof filled

at least *half way up*, so that the remainder of the work was of a less dangerous character, in that the part already accomplished formed a continuous rampart better capable of defense. The taunt of Tobiah, the Ammonite, thus lost whatever point it may have had, and it would have taken a greater than Remus to have vaulted over it!

Friday,	28th.	26.	22-23.
---------	-------	-----	--------

Sabbath,	29th.	27.	(23-24).
----------	-------	-----	----------

Sunday,	30th.	28.	24-25.
---------	-------	-----	--------

12th Civil (VI. Sacred) month (3557 A.M.).

Monday,	1st.	29.	25-26.	1.
---------	------	-----	--------	----

The adversaries now conspired together, and as there was no time to spare, agreed to make a combined attack (Neh. iv. 7-8). It was apparently set for the 11th day of the month. But Nehemiah and his co-laborers (being warned daily, for ten days, by the friendly Jews who came in from the suburbs, day by day, to work upon the Wall, verse 12) made their prayer unto the Lord and set a watch against them day and night (verse 9); whereby the strength of the remaining laborers gradually gave out and Judah said, we are not able to build the Wall (verse 10). In the meantime the adversaries' plans matured, for they knew not that their plot was discovered (verse 11).

Tuesday,	2d.	30.	26-27.	2.
----------	-----	-----	--------	----

Wednesday,	3d.	31.	27-28.	3.
------------	-----	-----	--------	----

Thursday,	4th.	32.	28-29.	4.
-----------	------	-----	--------	----

Friday,	5th.	33.	29-30.	5.
---------	------	-----	--------	----

Sabbath,	6th.	34.	(30-31).	6.
----------	------	-----	----------	----

Sunday,	7th.	35.	31-32.	7.
Monday,	8th.	36.	32-33.	8.
Tuesday,	9th.	37.	33-34.	9.
Wednesday,	10th.	38.	34-35.	10.
Thursday,	11th.	39.	35-36.	11. 1.

But on the eleventh day Nehemiah set the people in and behind the Wall, ready for the attack (verse 13) and cautioned them with faithful and with patriotic words! Whereby it may be *apparent* that it is justifiable to fight, defensively, for brethren, and sons, and wives, and daughters, and houses* (verse 14; compare Matt. xxvi. 52-53; John xviii. 36; Esth. viii. 11, ix.). Now when the adversaries heard that the matter was known, they abandoned their resolution,† and the Jews returned every one unto his work (verse 15) and so the final stage (12 days) of the building began.

Friday,	12th.	40.	36-37.	2.
---------	-------	-----	--------	----

But from now on half of Nehemiah's servants stood guard, while the other half worked, and all the people worked under arms (Neh. iv. 16-18). The precautions also were increased (verses 19-20) and the hours of labor were lengthened *even from morning twilight until the stars appeared* (verse 21) and those who dwelt in the suburbs lodged temporarily in the city itself (verse 22). And during all these "troubles

* A Patriotic Association for the vigorous defense of Institutions as old as Our Race, is justified by the Book of Nehemiah, and that it may be necessarily secret up to the point of action is also *apparent* from the Book of Esther.

† Rev. xii. 16. No weapon fashioned against Israel shall prosper !

times" the stress and exigency was so great that neither Nehemiah, nor his brethren, nor his servants, nor the men of his guard which followed him, none of them put off his clothes save as cleanliness required (verse 23; compare Dan. ix. 25).*

Sabbath, 13th. 41. (37-38). 3.

This Sabbath found all the breaches filled, and the situation in Jerusalem practically a safe one, but much work remained to be done upon the Wall itself, and the doors were not set up. It is probable that the spaces were merely secured by temporary barricades. At any rate the state of affairs put a new phase upon the machinations of the numerous enemies who were jealous of Zion's promised restoration (Neh. vi. 1). Accordingly, Sanballat began to tempt Nehemiah to some overt act of treason or conspiracy, and finally to an act which would have marred the quality of his splendid faith in God. We shall not attempt to discuss the details of the trying week that followed, but content ourselves by placing the references opposite their fitting dates, as follows:

Sunday,	14th.	42.	38-39.	4.	1.
Monday,	15th.	43.	39-40.	5.	2.

* It is also apparent that apathy is not a part of that eternal vigilance which a patriot knows to be the only price of Liberty. Nevertheless, an apiary is a House of Wisdom, and one not to be stirred up with impunity. We have never been within the Hive, and trust that when it swarms it will be for a peaceable purpose alone, and so be let alone by all who have different ideas of Home Rule! There are two sides to every question; let the Ballot decide this one, for it is all-sufficient! *Verbum sapienti sat, ergo sapere aude!*

Tuesday,	16th.	44.	40-41.	6.	3.
Wednesday,	17th.	45.	41-42.	7.	4.
	(Neh. vi. 2-4.)				
Thursday,	18th.	46.	42-43.	8.	5.
	(Neh. vi. 5-9.)				
Friday,	19th.	47.	43-44.	9.	6.
	(Neh. vi. 10-14.)				
Sabbath,	20th.	48.	(44-45).	10.	

And so another and the final Sabbath dawned, and found the labors of Nehemiah waiting for their final task, that of setting up the doors upon the gates, and thus sealing the security of Salem. As we conceive it, the analysis demands a programme somewhat as we have schemed it out below. The gates and doors had been severally made ready and the latter borne to convenient places in rear of the temporary barricades so that on

Sunday, 21st. 49. 45-46. 11.

They set up the Eastern gates and made them all secure.

Monday, 22d. 50. 46-47. 12.

The gates of the North set up.

Tuesday, 23th. 51. 47-48. 13.

The gates of the South set up.

Wednesday, 24th. 52. 48-49. 14.

The gates of the West set up, and it was the "morning" of the last day of the work.

Thursday, 25th 53. 49.

Now as the work of the "morning" of the last day (the 52d) passed a little beyond its sunset ending, *i. e.*, to the appearance of the stars, it is correctly

stated that it ceased upon the 25th day of Elul, into whose evening twilight beginning, it encroached (Neh. vi. 15). But that "evening" the work was finished, as stated, in 52 days. Thus, then and there the Commandment to build the Walls of Jerusalem was consummated. This is the date of (*Motsa*) the "going forth," or in modern phraseology, of its "return." These are legal terms.

With the flight of time the idea conveyed by this expression, "going forth," seems to have come to mean just the opposite in common parlance. We now speak of the "return" of a writ and mean the same thing. Some writs are made *non-returnable*. The Medes and Persians prided themselves upon the unchangeableness of their Decrees and Commandments, and so far as human power extended they were literally enforced. Here was one that accomplished its "end." *None of our God's Decrees can come back void!* Nehemiah, the Governor, could now have endorsed upon this particular Edict or Commandment the equivalent of "Respectfully returned, its going forth is accomplished. *Actum est; Finis coronat opus*, Thursday, Elul 25th; in the 20th year of the King; it being the 'edge o' night' and the 5th day of the week. Nehemiah the Tirshatha."

Now there was rest that night within the walls of Salem, for as the stars rose higher, the measuring line went forth toward equally sure accomplishments far more august! The "seven weeks and three score and two weeks" of Daniel ix. 25 end their 70th day (see Wednesday, 13th, 10th Civil (IV. Sacred) month

3557 A.M.), but their calendric reckoning begins here, and here only. All other beginnings are mere efforts at initiation. It is not surprising, however, that Chronology is found full of other, and more or less perfect, harmonies, working in concert toward Messiah's Era, the most auspicious date in Human History, only it behooves us to be sure and select the main chord in the Opera of Time, and follow it exclusively, if we wish to reach the climax of the Score in an appreciative mood.

Here, then, we have the key-note of the dominant scale of time, a day as notable as that of Joshua, and one upon which we can suspend a calculation quite as accurate, easier to understand, and infinitely more momentous. That "morning," it still being the 25th of Elul, they Dedicated the Wall with great ceremony, as described in chapter xii. of Nehemiah, from the 27th to the 42d verses; and it is therefore written in the next verse, "Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the Joy of Jerusalem was heard afar off!" (verse 43).

It was a joy founded on a realization that the Commandment had at last "gone forth" and "returned," and therefore that the 69 weeks of Daniel had begun their unerring progress towards Him who is Our King, and who is yet to restore the literal sceptre unto Israel in the sight of all the Sons of Adam.

Now at the same time, Nehemiah re-ordained and arranged many other details in the temporary Theocracy thus fully restored (Neh. xii. 44-47).

Having come, therefore, by a strict adherence to the record (Neh. vi. 15), to a date so pregnant with significance, and having found that even the coarse meshes of Secular History assist us in landing the product of our toil, let us pause awhile and study its bearings upon Messianic times, with the most critical analysis at our command.

[The student is now referred to the Appendix, page 241, to which we have relegated quite a body of Calculations bearing upon the year and dates under consideration, and originally intended to be introduced here. On second thought they have been separated from the Log proper, so as not to break in too much upon its straight Chronological continuity.

We consider the year 3557 A.M. (= 443-2 B.C. common = 439 B. C. true = 4271-72 J. P. = 335-6 Olymp. = LXXXIV. 3-4 Olympiad = 311-12 A.U.C. (Varro) = 308-9 A. U. C. (Polyb.) = 306-7 A. U. C. (Fabius) = 305-6 Nab.) to be one of the most important on the Scale of Time, marking as it does the great *à quo* of all Messianic measures! and we earnestly suggest to our fellow students, particularly to those of Judah skilled in the original text, and in its Massoretic, and Arithmographic harmonies, that they spare no pains in searching out whatsoever is reserved to such as come to them through faith, and by books, and may be learned as to the 4th day of the 10th civil month, and the 25th day of the 12th civil month thereof, noting that: $45 = \frac{1}{8}$ of 360; $52 \times 45 = 2340$; $3557\frac{1}{2} + 2340 = 5897\frac{1}{2}$ A.M. = 1899 $\frac{1}{4}$ A.D. Query—What bearing thereon have 62 literal weeks thereafter? etc.

In the meanwhile, this Appendix having been duly examined let us proceed in our descent along the stream of time with renewed confidence.]

Returning, therefore, to the actual Log-book of Nehemiah we have the final month (Ve-Adar, 3557 A.M.) to examine.

During the Intercalary month (34 days) with which this eventful civil year terminated, Nehemiah transacted many minor pieces of work incidental to the general reorganization; but had to deal with caution in the face of no little treason within the very walls of the now fully protected city (Neh. vi. 16-19). But it came to pass when all was set in order (Neh. vii. 1) that he appointed his own brother Hanani (and Hananiah, the ruler of the Palace) in charge over Jerusalem, as his representative, or deputy governor (Neh. vii. 2); for it must be clearly noted that Nehemiah himself was under personal obligation to return at a stated time to Susa (Neh. ii. 6), with no immediate prospect of revisiting Jerusalem!

Now, he cautioned them particularly as to the gates, and watches (Neh. vii. 3-4); and God also put it into his heart to reckon the people by their genealogies before he left for home, for he had found a* register of

*Note the indefinite article "a." The register found by Nehemiah and copied by him into chapter vii. (6-73) differs materially, both in additions and subtractions, from the list officially given in Ezra ii. Perhaps this very discrepancy moved Nehemiah to make a new register. In form, the two lists are similar, but the details do not sum up to the totals

them that came up at first (*i.e.*, with Zerubbabel), which he parenthetically introduces into his own records at this point, although it somewhat breaks their continuity. We therefore advise our readers to place brackets [] about these verses (Neh. vii. 6-73) and to consider them as an appendix, or foot-note.

The proper directions were therefore given, and the time set for the Census was the approaching New Year season.

THE FOURTH "WEEK" BEGINS (DAN. IX. 24).

3558 A.M., 441 B.C. The 20-21st of Artaxerxes Longimanus; 69 years had now transpired since 3489 A.M., the year which witnessed the Dedication of the Temple, and 13 years since Ezra's group of home-coming Jews had celebrated their first New Year's feast ($3545 + 13 = 3558$). But the New Year's feast of this year, celebrated in the presence of Nehemiah, was one of far greater moment, in that it was fairly possible that ere 69 literal weeks should have transpired, dating back from the Dedication of the Wall, Jerusalem should have welcomed the Messiah! While we say not that they really expected this, we doubt not that some of the "wise" among

given in either case because the details cover only those of the tribes of Judah, Benjamin and Levi, who knew their families. The balance, a mixed multitude, comprised, no doubt, members of all the tribes, *i. e.*, of the 10 as well as the 2 or 3! But as this was the Return of "Judah," *and by no means of "Israel" proper!* the latter were not officially reckoned. It is in vain, therefore, that some say this return from Babylon was a general and a final one (see Study No. Nine, pages 153, 193 and 250),

the people hid the inspiring thought within their hearts! To convey a clear idea of the events next recorded by Nehemiah we shall scheme them on the calendar as follows:—

1st Civil (VII. Sacred) month.

Monday, 1st.

At the Feast of Trumpets (Lev. xxiii. 24-25) all the people gathered in the street before the water gate and called upon Ezra, who brought forth the Law, which, mounting a pulpit, he opened, and blessed the Lord, and all the people worshipped. He then read the Word aloud from morning until midday; and was assisted by 13 others who explained its sense distinctly, so that they understood the matter, and set up a great mourning—for they were convicted of innumerable sins (compare Neh. xiii. 1-3). But Nehemiah and the Levites stilled the people for the time, as it was New Year's Day, and sent them away to spend the rest of it in feasting and sending portions to those who were destitute (Neh. viii. 1-12).

Tuesday, 2d.

Now on the second day the reading was resumed, but more particularly to the Priests and Chiefs of the People, and to the Levites. And it came to pass that the method of celebrating the Feast of Tabernacles was found written in the Law. Strange to relate, so prone was Israel to neglect the Law of God, this feast had not been properly celebrated for 998 years! (Neh. viii. 17); $2560 \text{ A.M.} + 998 = 3558 \text{ A.M.}$ (*i.e.*, the 999th anniversary of the Division of the Land (see Study No. Eight, page 120!)) It was therefore resolved

to restore the Festival; so it was explained unto the people, who were directed to make due preparations for it (Neh. viii. 13-15).

Wednesday, 3d.

The Feast of Gedaliah.

Thursday, 4th.

Friday, 5th.

Sabbath, 6th.

Sunday, 7th.

Monday, 8th.

Tuesday, 9th.

The day of preparation for Yom Kippur, which began at its closing sundown.

Wednesday, 10th.

Yom Kippur, or the Day of Atonement (Levit. xxiii. 27-32).

Thursday, 11th.

The 49th day, 7th literal week since the Dedication of the Wall! The active preparation for the Feast of Tabernacles begins and continues, barring the intervening Sabbath, until the eve of Monday the 15th.

Friday, 12th.

Sabbath, 13th.

Sunday, 14th.

Final day of preparation for Tabernacles.

Monday, 15th.

The First Day of the Feast of Tabernacles (Neh. viii. 17; compare Lev. xxiii. 34, 40). It lasted seven days, and "day by day, from the first day unto the last day thereof, Ezra" read in the Book of the Law of God (Neh. viii. part of 18).

Tuesday, 16th, 2d of the Feast and Reading.

Wednesday, 17th, 3d of the Feast and Reading.

Thursday, 18th, 4th of the Feast and Reading.

Friday, 19th, 5th of the Feast and Reading.

Sabbath, 20th, 6th of the Feast and Reading.

Sunday, 21st, 7th of the Feast and Reading.

“And they kept the Feast seven days” (Neh. viii. 18).

The modern Jews (who are our brethren!) celebrate the Feast of *Hoshannah Rabbah* upon this day.

Monday, 22d, 8th day.

“And on the eighth day was a solemn assembly, according to the manner” (Neh. viii. 18, *i. e.*, according to the Law, and to the *subsequent* manner; for, although this was perhaps only the second time that they had ever celebrated this Feast in actual Booths, it was thenceforth kept, with but little interruption, down to the days of Jesus Christ). Our modern brethren call this day *Sh'mimi Atseres*.

Tuesday, 23d.

The modern day of *Simchus Torah*.

Wednesday, 24th.

“Now in the twenty and fourth day of this month” (Neh. ix. 1) they assembled with great fasting, and separated themselves from all strangers” (verse 2), and for $\frac{1}{4}$ of the day, *i. e.*, from early morn to noon, they read in the Book of the Law (verse 3; compare Neh. xiii. 1–3) and for another $\frac{1}{4}$ of the day (from before noon to near sundown they confessed and worshipped God (verse 3); and at this time their representatives stood up (verse 4), and the people stood up

to bless God (verse 5) and to acknowledge the facts and justice of their wonderful History (verses 6-37). Then they made a covenant (verse 38) which was duly sealed by their representatives (Neh. x. 1-27), and the rest of the people bound themselves by a curse, and by an oath, to obey the Law, and made sundry ordinances looking toward its due enforcement (Neh. x. 28-39).

Thursday, 25th.

The next day the Census was completed, and one man out of every ten was chosen by lot to swell the population of the City, while many volunteered to dwell therein. The lists and details of the final distribution throughout the Land are then given by Nehemiah (xi. 1-36), while in chapter xii. (verses 1-26) he gives, with additions, the Priests and Levites from the days of Zerubbabel to his own.

Friday, 26th.

Sabbath, 27th.

Sunday, 28th.

Monday, 29th.

Tuesday, 30th.

For events recorded elsewhere, connected with this month of celebration, the reader is referred to II. Macc. i. 20-36; ii. 1-32; where also will be found mention of the Ark, and Altar of Incense, which latter is believed by many Jews to have been the Coronation Stone, or Jacob's Pillar. (*Vide* F. R. A. Glover, "England, the Remnant of Judah," etc.).

2d Civil (VIII. Sacred) month.

It is probable that Nehemiah remained at Jerusa-

Jerusalem throughout this month, but much beyond it his stay could hardly have extended. The King had set him a time,* and his year's leave of absence would soon be up; the object of his mission had been fully accomplished, and the return home promised to consume 99 days, even if pressed. As, however, there was no need of this, we estimate that Nehemiah left Jerusalem early in the

3d Civil (IX. Sacred) month,

with which the 21st year of Artaxerxes, his Royal Master, began. This allowed 118 days for the trip, *i.e.*, up to the first of Nisan. Accordingly, it is reasonably certain that Nehemiah, leaving his brother Hanani in charge (having already made him Deputy-Governor of the City, Neh. vii. 1-2), started on his return trip about the beginning of this month, devoutly thankful to the Lord, his God, for the great and all-significant Date he had been instrumental in establishing! for, from that very date, as we have shown, the Scarlet Thread, with but three score and nine times seven dozens of silver knots† stretched out to the Messiah.

Now, from the time of his arrival back at the Court of Artaxerxes, until the 33d year of the King, he was absent from the City of Jerusalem!

We are anxious to make this plain, for the entire library of comment seems to be astray in its judgment that Nehemiah remained at Jerusalem during

* Three hundred and sixty days.

† $69 \times 7 = 483$ lunar years $= 483 \times 12 = 5796$ lunations, leaving but 204 to make up the 6000 which measure from the day of Ezra's request, to the Ascension of the Lord.

the 12 years which intervened between what were in reality but two casual visits of inspection!

MEMORANDUM.

1 = 3468 A.M. Cyrus.

$$\begin{array}{rcl} \text{Jubilee } 3536 \text{ A.M.} & \underline{+ 69} & 3487 + 49 = 3536 \text{ A.M.} \\ & & \underline{+ 1} \end{array}$$

$$1Y = 3537 \quad 70Y = 3537 - 49 = 3488 \text{ A.M.} = 1.$$

$$\begin{array}{rcl} & \underline{+ 489} & \underline{+ 490} & \underline{+ 70} \\ 490Y = 4026 \text{ Jubilee. } & 4027 \text{ Crucifixion. } & 3558 \text{ A.M., Nehemiah.} \\ & \underbrace{\hspace{10em}}_{469} & \\ & \underbrace{\hspace{10em}}_{468} & \end{array}$$

Superficial calculation: $69 \times 7 = 483$; $483 \times 354 = 170,982$; $170,982 \div 365 = 468\frac{1}{2}$.

Special calculation: $7 \times 354.367 \div 365.2422 = 6.7915$; $7 \times 6.7915 = 47.540$; $62 \times 7 = 434$; $354.367 \times 434 \div 365.2422 = 421.077$; $434 + 49 = 483$; hence, 483 lunar years = $421.077 + 47.540 = 468.617$ lunar years.

“LXXXV. Olympiad. Crispon, the third time, *Stadium*,” 441 B.C. Milissus defends Samos against Pericles. Sophocles, a general in the Samian War. Comedy prohibited by decree.

3559 A.M., 440 B.C. The 21-22d of Artaxerxes Longimanus. Wednesday, the 1st day of the 4th civil month, marked the end of the first 69 literal weeks, measured from the Dedication of the Wall, and if any in Judah expected the Messiah at that time, so interpreting Daniel ix. 25, they were merely the first of subsequent groups of faithful watchers who were disappointed until the true time typified had fully arrived. Jesus Christ was born on the 7th of Tebeth, which was *its* first Wednesday, 437 years later!

3560 A.M., 439 B.C. The 22-23d of Artaxerxes Longimanus.

Cincinnatus, 80 years old; Dictator, the second time. Ahala, his Master of Horse, slays Mælius in the Forum.

3561 A.M., 438 B.C. The 23-24th of Artaxerxes Longimanus. Secular Games at Rome.

According to Eusebius, Spartacus now became King of the *Cimmerian Bosphorus* in the 3d year of the LXXXV. Olympiad (see scale). Three Military Tribunes at Rome, for 1 year.

3562 A.M., 437 B.C. The 24-25th of Artaxerxes Longimanus.

“LXXXVI. Olympiad. Theopompus, Thessalian, *Stadium*.” Prohibition of comedy repealed.

3563 A.M., 436 B.C. The 25-26th of Artaxerxes Longimanus.

Mamercus Æmilius, Dictator in the war against Tolumnius. Cornelius Cossus, a young colonel, slew Tolumnius, King of the Veientes, with his own hand in battle, for which he obtained *Opima Spolia* (Royal Spoils), which none had obtained since the reign of Romulus.

SABBATIC YEAR.

3564 A.M., 435 B.C. The 26-27th of Artaxerxes Longimanus.

THE FIFTH “WEEK” BEGINS (DAN. IX. 24).

3565 A.M., 434 B.C. The 27-28th of Artaxerxes Longimanus.

Seleucus succeeds Spartacus in the Bosphorus.

Mamercus Æmilius, Dictator at Rome the Second

Time; had the censorship reduced to 18 months. This does not affect the Lustrums.

3566 A.M., 433 B.C. The 28-29th of Artaxerxes Longimanus. Secular Games at Rome.

Military Tribunes at Rome, all Patricians, ruled 2 years.

Apsendes Archon after the Solstice, and until the calendar was corrected at the end of the term. Meton, the famous Athenian Astronomer observed and fixed the Summer Solstice on the 21st of the Egyptian month *Phamenoth* in this year, it being a calculation *antecedent to*, and in order to fix, the first of LXXXVII. Olympiad, 433 B.C. common. He likewise, at the same time, invented the *Golden Numbers* (I. to XIX.) to indicate the date of the Calendar New Moon commencing with I. on the 13th of the next (July) Scirophorion (432 B.C.). This is called the Metonic Lunar Cycle, for upon the completion of 19 years or 235 lunations, which differ from 19 Julian Years of $365\frac{1}{4}$ days by only about $1\frac{1}{2}$ hours, a new moon recurred upon the same day of the first year of the cycle, almost at the interval specified, and certainly did so after a lapse of four such cycles or 76 years (which is called the Calippic period, and of which, more anon).

Ever after this year the Greeks estimated the recurrence of their Olympic Games by means of these Golden Numbers, beginning the cycle this year *with the new moon that followed the Summer Solstice*. This cycle was used by the Christians after the Council of Nice, to determine Easter, and later by the Jews themselves, in determining Passover.

The order of the numbers was changed several times when newer cycles were introduced; *e. g.*, the Lunar Cycle of Pope Hilarius, invented sometime before it was introduced, 463 A.D. (the numbers which appear on the Saxon Charters), begins with Metonic II. on the 16th of July in the Julian Calendar, and differs from the Metonic to the extent of three numbers, for II. of the Metonic = V. of the Lunar Cycle of Pope Hilarius. And when Dionysius Exiguus introduced his cycle of 19 years for his Paschal Cycle, 532 A.D., Golden Number I. was made to fall on the 19th of July, and a constant difference of three numbers again created, as I. of the Lunar Cycle of Hilarius = IV. of Dionysius (see corresponding Golden Numbers under years referred to, and particularly pages 88–89 Harmonized Scale, in column of the Julian Period, 4713, 4716, 4719). The assignment of the numbers, so long as there are but XIX. in each cycle, is merely arbitrary in any case, but each sequence must be interpreted by its own tables.

The Golden Numbers of the Dionysian Cycle were used by Scaliger in constructing the Julian Period in connection with those of the Solar cycle, and the Cycle of the Roman Indiction (see Study No. Eleven, page 34, and No. Two, page 112). To find the Dionysian number of any year of the Julian Period (J.P.) divide that J.P. year by 19, the quotient is the number of Dionysian Lunar Cycles *past*, and the remainder is the age of the given year in the current cycle. Thus, in the current year, 3566 A.M., the 4281st J.P. year begins. Hence, $4281 \div 19 = 225$,

and VI. remainder; hence 433 B.C. was a VI. year in the 226th Dionysian Lunar Cycle of the Julian Period, by means of which Golden Numbers, from proper tables, we can tell the calendar age of the moon on the 1st of every month in the year, to wit: in the one in question the Calendar New Moon fell January 28, February 26, March 28, April 26, May 26, June 24, July 24, August 22, September 21, October 20, November 19, December 18. The same new moons correspond to Golden Number XIX. on the Metonic Cycle, and III. on that of Hilarius.

“LXXXVII. Olympiad. Euphranor, (Gr. Sophron) Ambraciote, *Stadium*,” 433 B.C. The record in the Stadium victories now reads: “Thence the Peloponnesian War,” *i. e.*, in this and from this Olympiad of years, but not, as some think, in or from its very Stadium!

Meton's astronomical calculations as to Summer Solstice, were verified by actual observations, and as Diodorus infers, he must have discovered an error of some 17 or 18 days in the calendar in consequence of previous defective cycles. Accordingly, the matter was arranged to be corrected at the end of this 1st year of the Olympiad. Sciophorion was the last month thereof, and was allowed to run, *when it arrived* (332 B.C.), but 13 days, and the *remainder dropped* (17 days), it being new moon; and 1st of Hecatombæon of LXXXVII. 2 Olympiad, *when it arrived*; and so to it the Metonic I., of the XIX. Golden Numbers, appertains!

“The Inhabitants of Elis,” says Diodorus, “cele-

brated the LXXXVII. Olympiad, in which, Sophron the Ambraciote was victor in the Stadium."

3567 A.M., 432 B.C. The 29-30th of Artaxerxes Longimanus.

I. on Metonic Lunar Cycle. "Calendar new moon," July 13, Sciophorion (Pythodorus Archon), Hecatom-bæon begins at once, by dropping 17 days in Sciophorion, and so the Greek calendar was set in order. Now, 10 months later (April, 431 B.C., or 1 year and 10 months after Meton's calculations and observations were completed) the Peloponnesian war began (see 3568 A.M.).

3568 A.M., 431 B.C. The 30-31st of Artaxerxes Longimanus. Fifty years since the expedition of Xerxes against Greece (see 3518 A.M.) and the beginning of the Peloponnesian war at the end of this year. It lasted 27 years (Thucyd. Lib. I. c. 118). In this first year of the war, on August 3d, at 5h. 6m. 56s. p. m., the sun was eclipsed at Athens to 10 digits, so that the stars were seen (Thucyd. Lib. II.; Pent. in Pericles; Val. Max. Lib. VIII., cap. 2, all of which has been absolutely verified by Page in "New Light from the Old Eclipses," page 33). This year cannot be shaken. It stands immovably upon the Harmonized Scale of Time (page 45), where it is indicated by the† sign; 431 B.C. = 317 Nab. = 323 A.U.C. = 347 Olymp. = 4283 J.P. = 3568 A.M.; and we are convinced that any system of Chronology which locates the beginning of the Peloponnesian war at any other place upon the Scale, to that degree disturbs the true order of Chronology, and hence of History, *and thus precludes any*

*subsequent possibility of studying Prophecy with accuracy.** In fact the location of this year settles the emplacement of the Persian monarchs and enables us to proceed with our studies with renewed confidence and pleasure. Let us therefore return to Nehemiah, after noting that three great Historians are recorded to have flourished at this time: Hellanicus, aged 65; Herodotus, aged 53; and Thucydides, aged 40 (Aul. Gell. Grec. Lib. XV. cap. 23). The latter gives us an accurate account to the 21st year of the war.

3569 A.M., 430 B.C. The 31-32d of Artaxerxes Longimanus; $3557 + 12 = 3569$ A.M., and 3569 A.M. $+ 400 = 3969$ A.M., *q v.* The 32d of Artaxerxes, it will be noticed, began with the 3d Civil month and ran into 3570 A.M. It was towards the close of the calendar year that the rumor of misgovernment at Jerusalem, or rather of the growth of abuses, reached the ears of Nehemiah. He therefore determined to revisit the city on a personal tour of inspection.

He was still its nominal Governor (The Tirshatha) but his ministerial duties at the Palace of Shushan were too important in the eyes of Artaxerxes, to admit of frequent or long journeys elsewhere. In fact the exact relation of Nehemiah to the affairs of Palestine, or more particularly to those of Judea or Jerusalem, has been completely misunderstood! He

* We also feel that our fellow students will justify us in this conviction; for, granting 3557 A.M. to be absolutely settled (by virtue of the calculations and harmonies set forth in this Study) as the 20th year of Artaxerxes, the general truth of the resulting Medo-Persian regnal years is seen to be unimpeachable!

was simply "charged with," or "set over," the affairs of Jerusalem in the Persian Imperial sense. His so-called Governorship thereof actually required his presence at the seat of empire, rather than away from it!

The "one hundred and twenty princes and three Presidents" under Darius (Dan. vi.) were by no means scattered over all the Mede and Persian creation—they formed the Imperial governing Ministry and were permanently located at the Capital. Under Xerxes the number had increased to 127 (Esth. i. 1), and Nehemiah, by virtue of his appointment, was but one of their Imperial successors—a member of this very council—whose chief duties were near the King at the Seat of Government in Susa, nearly 1000 miles away from Zion! A similar state of affairs is found in the conduct of all great empires.

Nehemiah had not even seen Jerusalem for some 11 years (Neh. xiii. 6), and now seems to have delayed making his formal request until the approaching New Year's Festivities should afford him a more favorable occasion to present it. He probably waited to complete his annual returns. Now we are not romancing in these premises, but stand upon solid Chronological ground, supported by the record itself.

The year under consideration (3569 A.M.) was an Intercalary one, as may be seen by consulting the Calendar (table c, page, 169, Study No. Ten), and this important fact demonstrates with additional force the accuracy of our Chronological location on the scale of A.M. years. The little Hebrew phrase, "at the end of days" (see margin of authorized version,

Neh. xiii. 6), settles the year and time of Nehemiah's request! Therefore, according to the margin, which gives the Hebrew Chronological idea best, Nehemiah records that "In the two and thirtieth year of Artaxerxes, King of Babylon, I came unto the King at the end of days (*i.e.*, at the revolution of the year, or in the Intercalary period!) and earnestly requested leave of the King" (*i.e.*, a "*leave of absence*" which the context shows that he obtained!*) This verse is one of the most important in the record, and verse 6, chapter xiii., states clearly that "in *all* this time" (*i.e.*, from 3558 to 3569 A.M.) he was *not* at Jerusalem, and the very fact that he had to make an "*earnest request*" indicates the difficulty with which the granting of such a petition was attended.

N. B.—3557 A.M. + 12 = 3569 A.M.; add 2300 years = 5869 A.M.; add $1\frac{3}{4}$ to change to 1870 $\frac{3}{4}$ A.D., *i.e.*, Sept. 1870; fall of Papal Rome, occasioned by Edict of Infallibility, and withdrawal of French troops; "Judgment" begins at the desecrated House of God. Again 2520—220 = 2300, and 3569—220 = 3349 A.M., *q.v.*; $3569\frac{1}{2} + 2231\frac{1}{2} = 5801$ A.M. = 1802 $\frac{3}{4}$ A.D., Napoleon First Consul for life; $1802\frac{3}{4} - 3\frac{1}{2} = 1799\frac{1}{4}$, Syria invaded by Napoleon; $1802\frac{3}{4} + 3\frac{1}{2} = 1806\frac{1}{4}$, Napoleon proclaims himself Emperor of Rome, and the Pope his viceroy! etc., etc.†

* Probably, as in the former visit, he set him "a time," or 360 days, and was back at Susa at its expiration.

† From every date of moment in the 'True Chronology' we can run out endless lines of harmony, significant of the certainty of our foundation.

3570 A.M., 429 B.C. The 32-33d of Artaxerxes Longimanus. To properly understand the situation in Palestine we must now revert to certain interesting Chronological facts. By referring back to the year 3416 A.M. (see Study No. Eleven, page 120; also Study No. Two, pages 166 and 189) it will be seen that it was the year in which the 70-year Desolation of the Temple and the City of Jerusalem began. Hence, $3416 + 70 = 3486$ A.M., *q. v.*, was the year in which the Desolation ended, 3487 A.M., *q. v.*, was, therefore, the first of the regular Post-Exilic Jubilee Count.* Hence, $3487 + 49$ brings us to 3536 A.M., which was the 50th year inclusive, and therefore the first Post-

* Many will seize upon this year (3487 A.M.) as the origin of the Sabbatic and Jubilee Scale. It *was*, of the hidden one, but the Sabbatic years of Pompey and Herod show that it was not of the regular one. See discussion under 3488 A.M., page 71, Yet let not this be understood to imply that it was not upon the regular Scale, for it *was*! See Table, page 70, where 3487 A.M. will be seen as the most important year upon the Scale! This topic cannot be made simple; those who think so are *foolish*, and those who say so are *mistaken*! It is the most consummate Science of the group, and so far as we have delved into Science, as such, not one of them is simple. Why should the Science of the Sciences be held to be an exception? When Astronomy is the companion of every one, when History is a familiar topic, when all of the Bible is read daily in course, then only can the Science of Harmony, and Chronology, be made plain. We are forced to omit one thousand lines for every one we write, and while those we write stand in danger of the charge of presumptuous interpretation at our own hands, they also are in danger of presumptuous misrepresentation at the hands of others! If you are searching for Truth, you must seek it with *study*—God blesseth no other effort!

Exilic JUBILEE, upon the *new* count; as well as a *Sabbatic* year thereon!

This is very important to note, for it clears up at once the difficulty surrounding the Sabbatic and Jubilee Laws as to planting, in that instead of making the land lie idle for two years running, the coincidence of the two years made one law cover the whole thing! Now, the proof that we are absolutely right is this, to wit: Josephus tells us that Herod captured Jerusalem on a Sabbatic year, namely, the year 3963 A.M. (see Harmonized Scale of Time, page 85). This was 427 ($= 61 \times 7$) years after 3536 A.M., and therefore Sabbatic! Now, he also informs us that Pompey captured the same city upon the self-same date 27 years before, to wit: in 3936 A.M. (see Harmonized Scale of Time, page 82), and that the siege by Pompey was begun and conducted during a Sabbatic year, to wit: 3935 A.M., which being thus 28 ($= 4 \times 7$) years before Herod's capture, was certainly agreeable to the statement! And another proof is found in the fact that the year announced by the Saviour as "acceptable," to wit: 4026 A.M. was not only Sabbatic, but a Jubilee Sabbatic year upon the same scale, since $3536 + 490 = 4026$ A.M.!

This was the Focal year of all Prophecy! since we have just shown that the dates of Ezra and Nehemiah, upon two independent lines (*i. e.*, Solar and Lunar) verify the prophecy of Gabriel, as recorded in Dan. ix. 25, to the same identical day, in that very year, to wit: Thursday, the 22d of the 4th civil month of 4026 A.M.!

All this now being placed beyond dispute by any

one who can “hear with understanding” (Neh. viii. 2!), and now, at last, being solidly entrenched against any possible mathematical disproof, in that the very “stars in their courses” have fought with us in our demonstration (Blessed be the Lord!), we are ready to investigate the final statements of Nehemiah concerning his second visit to Jerusalem, which took place in the year 3570 A.M., now under consideration.

As 3536 was Sabbatic, 3570 was not so, but it was a “6th year,” to wit: $3536 + (4 \times 7) + 6 = 3570$. Now, in a “6th year” the crops bore enough fruit for three years, save when there was sin in the land. And the grievous reports that had primarily moved Nehemiah to seek earnestly for permission to revisit the land over which he was charged, gave evidence that there was heinous sin within its borders! It was in fact a year of famine, the very reverse of a three-crop year looking towards a Sabbath rest!—as we shall see.

Artaxerxes had several Capitals to his Empire, each of which he used in succession. Susa, Ecbatana, and sometimes Babylon. Nehemiah seems to have left Susa (in 3569 A.M.) and to have presented his request to the King in Babylon (Neh. xiii. 6), and as the permission was granted just before the beginning of this New Year, it would have required but about two months for the Tirshatha with a mounted escort to have reached the troubled city.

We place his unexpected arrival there at about the 4th day of the 3d Civil month. The 33d year of Artaxerxes had therefore just begun, and the 84th year (7×12 !) from the likewise important 4th of the 3d

Civil month of 3487 A.M., *q. v.* (page 60), just ended!* Now, "there was a great cry" in the land "of the people and their wives against their brethren, the Jews" (Neh. v. 1), for the crops having failed, many were seizing corn in the fields (verse 2), while others complained of the dearth, and their mortgages (verse 3). Many others had been forced to borrow money on their property to pay tribute (verse 4) and, taking it all in all, the situation was as desperate as that which stares this generation of 1894 A.D. in the face! (verse 5!). No wonder, therefore, that Nehemiah was very angry when he heard their cry and these words, and that he sought a drastic remedy (verse 6)!

Chapter v. of Nehemiah's record is at present out of place. It must have been written on a separate parchment in the original scroll, and formed an appendix thereto (a note, as it were). As to when or how it got into its present awkward position (breaking to no purpose the direct continuity between chapters iv. and vi., as is manifest, not only from its own context, but from its specific Chronology), we cannot imagine, though the "accident" (?) is Providential in that, by the confusion arising from the displacement, the Chronological secrets of this wonderful book have been kept hidden unto these very last days.

We believe that the whole of chapter v. belongs where it synchronizes, to wit, between verses 3 and 4 of chapter xiii. Its transfer thither not only enables the story of chapters i., ii., iii. and iv. to flow

* See Note, page 203.

into chapters vi. and vii. without anachronism, but allows the record of this second visit to continue and conclude the Book of Nehemiah in due and logical order. Taking it, however, as it stands, we are enough instructed to proceed with our analysis, viz:

It did not take Nehemiah very long to correct the abuses. He filled the four months that preceded the Passover with energetic and radical corrections: In the first place he called a general assembly (verse 7) broke up the practice of usury; forced the rich monopolists to return their ill-gained lands, and to let their bond servants go free. With characteristic vehemence he shook his lap in public, and called down a curse on all who hesitated to perform the promise he had exacted, and all the people said, Amen. So all concerned performed the promise (verses 8-13).

This year was a most significant one upon the genealogies of the sons of Adam, to wit: Being 3570 A.M. it was 3571 Astron. It was therefore the 1st year of the last week of years pertaining to the 73d Jubilee, reckoned from Adam; thus, $72 \times 49 = 3528$; and as 6 weeks of the 73d Jubilee (6×7 years) = 42 years, we have $3528 + 42 = 3570$. Therefore, 3571 Ast. was the 1st year of the final 7 which completed the $73 \times 49 = 3577$ Astronomical years of duration. It was thus a *week* of years in which just such a restoration as Nehemiah effected was proper. All things are weighed and measured and numbered, and verily there are one hundred and fifty and three great fishes caught in the net of the True Chronological Scale.

The original Records of Nehemiah do not seem to have been edited until the year in question, and in verses 14-19 of chapter v., while arguing before the assembly he had called, he points out that he himself had never taken aught of the people, not even the Government salary, no, not from the time (20th of Artaxerxes) of his first visit and appointment, when he built the Wall, to the occasion of this second visit which was 12 years later, $3557-58 + 12 = 3569-70$ A.M. (verse 14), and he shows that even his public expenses during that earlier visit (3557-8 A.M.) were by no means light (verses 14-19).

Returning now to Neh. xiii. 4 (the transfer of chapter v. having been duly (mentally) made to that point as explained) we are ready to proceed with our study of what remains in his records. In verse 4, we next find Nehemiah taking up and correcting other abuses, and first, one of very long standing, for "before this," says he, Eliashib, the High Priest, had installed the old enemy of Nehemiah (Neh. vi. 17-19) in the very Temple of Jehovah (xiii. 4-7). This had taken place during his long absence. It did not take the Governor long to correct this matter (xiii. 8-9), nor to reinstate the Levites (xiii. 10-11), exact tithes (xiii. 12), reorganize the treasury (xiii. 13-14), vindicate the Sabbath (xiii. 15-22), and cleanse the Priesthood (xiii. 23-31).

And here abruptly endeth not only the Book of Nehemiah, but at this same time the Seal was put upon the Law and the Prophets by Malachi.

The Chronological reference appropriately found

in Nehemiah xiii. 6, is the *last* Biblical date displayed upon the face of the Canonical Scriptures of the Old Testament. It also serves to explain the peculiarly deliberate nature of the abuses now at last corrected, as he hoped, for good. For, when we remember the explicit way in which, during the closing days of Nehemiah's first visit (chapters ix., x., xi.; see 3558 A.M.), the people and the rulers had sworn to keep the whole Law, this flagrant growth of iniquity in the brief space of 12 years (xiii. 6) shines out in lurid colors.

The Book of Malachi, called the "Seal of the Prophets" was written about this same time (3569 A.M.), and as he complains of several of the very abuses that Nehemiah went up to correct, and did correct, it may have been due to this Prophecy itself, and to its accompanying epistle (supposing that a copy thereof had been forwarded to him!), that Nehemiah's tour of Inspection was undertaken.

In view, then, of the fact that Nehemiah, by name, was "the man whom the Lord conducted" to the starting point of Daniel's Messianic Prophecy, as we have now chronologically shown to the full and complete vindication of the Scriptures, and in view of the last words of Malachi, which are a clear reference to John, who was Messiah's appointed forerunner, it is henceforth impossible to deny that Jesus Christ was the promised Messiah. No scrutiny of modern science can ever hereafter shake the testimony of the stars themselves, which thus record the fulfillment of the times set beforehand.

We have therefore fulfilled the promise made in the closing Editorial of Study No. Nine (pages 372-73) and yet (although thus shown on numerous lines, and with minute accuracy never before even contemplated by former Chronologists) there remains more and more of the same quality of proof to be adduced as we proceed. We submit the matter, then, to all orthodox Jews—the scattered house of our brethren in the Flesh—and conjure them to investigate the claims of Him, who is peculiarly their Elder Brother, and our own, and in addition to the explicit Astronomical reasons we have already given by the Calendar, we call attention to the following significant skeleton of the whole matter:

THE POST-EXILIC SCALES.

"The Indignation" begins	"The Desolation" of the Temple and City.	"The Proscription" of the Land.
3415 A.M.	3416 A.M.	3417 A.M.
$7 \times 10 = 70$ lasts	70	70
3485	3486	3487
$(7 \times 7) + 1 = 50$	50	50
The First 3535 Jubilees	3536 on each	3537 scale.
$(10 \times 49) = 490$ Dan. ix. 24.	490	490
4025 A.M.	4026 A.M.	4027 A.M.
John the Baptist, The Voice in the Wilderness. "Elias." If not, why not?	JESUS, the Anointed Prince! H. V. H. J. "The Coming One."	"The Lamb of God" who <i>hath</i> ta- ken away the Sins of all the World! I. N. R. I.

John, the son of Zachariah, was a Prophet, and came on time, preaching Preparation, in that Daniel's Messianic scale of weeks was just on the point of

completion. All Jerusalem knew this in 28 A.D., and all Judah submitted to his Baptism! Now, if his successor was not the Messiah, the Jews are in an everlasting dilemma, not only to supply a substitute, but to explain John's mission!

Moses was born on Sabbath, the 5th day of the XII. Sacred (6th Civil) month in 2433 A.M. and was 80 years old the year of the Exodus (2513 A.M.). Hence, he must have been "30 years old," or of legal age as a Priest on Sabbath the 5th day of the XII. Sacred (6th civil) month of 2463 A.M. He was the xvi.* after the Order of Melchizedek in the direct patriarchal line, and had no successor, for his priesthood was suspended, and the Aaronic substituted, nor was there to be a renewal until a Prophet arose like unto him, to whom Our Race are bidden to look.

Now $2463 \text{ A.M.} + 1564 = 4027 \text{ A.M.}$ Hence, on the Scale of the Mosaic birthday, the 1565th year of the Mosaic Era began on Monday the 5th of Adar 4027 A.M. Therefore, the Passover of that year, which was A.D. 29, fell in the 1565th year of the era. Now the crucifixion of Jesus Christ occurred on the 14th of that particular Nisan. But 1565 is A.H.V.H., suggestive of J e H o V a H., which, caballistically, is J e SVS.†

We invite the attention of "Judah" to these facts, for that the "Messiah" was due in 4026-27 A.M. has been shown from a full discussion of Daniel, Ezra,

* See Study No. Five, page 123.

† In Hebrew the letter Alpha (A) stands for 1, and Yod (J) for 10, and suggest each other interchangeably.

and Nehemiah in these Studies, and that Jesus Christ, a prophet like unto Moses, came then at a Jehovetic year after Moses' own elevation to the priesthood, points to him as the man of J. H. V. H !

This Jesus was preëminently THE MAN (Aish) Ish, and therefore it is caballistically written of him that he was also I. H. S., even ICTHUS.

Now into, and out of, the belly of that FISH must all of us be born again, if we be Abram's seed in spirit, and in deed, and are to be caught in the net of his salvation !

And we would ask our learned Jewish brother to refer to Eve's remark in the original, where, having "measured" or compassed her first-born son, she thought he was *the coming one*, even Jehovah! *for so she said!* (Gen. iv. 1).

And why, therefore, should Christ's saying be an hard one, in that he said no more, and no less, of himself, than whatever Saviour ever comes must say, to wit: that he was (is) JEHOVAH, "the one who (was) is to come"! as the word itself means!

Verily, there is no other Saviour than this Jehovah, as all the Prophets testify; so if Christ's claims were just, and if he indeed were "the angel of Jehovah," sent in his Father's name, what else was there to say but that "Before Abraham was I am!" (Gen. xviii.; Exod. iii. 1-6; Josh. v. 13-15; Dan. iii. 25; Mal. iv. 5-6; *vide* whole of the New Testament!)

Now, the deeper the Books of Moses and the Prophets are studied, the plainer all this doth certainly appear, and it stands to reason, aye it stands to the

definitions of the Old Testament itself that Jesus of Nazareth, so called, was in reality THE BRANCH, as the phrase implies!

And finally, as a man, endued with sound intellect, educated to a rigid Logic, skilled somewhat in Common Sense and sufficiently read in the Prophets to know the conditions they imposed upon themselves, and in History, which Our Race has always felt justified in expecting to agree minutely when the "set time" should arrive, and which must be studied for a fulfillment in the Augustan age, I for one am free to confess that, if Jesus Christ was not the Messiah, then the heirlooms of Our Race, even Moses and the Prophets, are of no more intrinsic value than any other ancient writings, and that all further Messianic hope is vain!

And all hope *is* vain when we pass the JEHOVETIC year, which Jesus Christ denominated "the acceptable year," except we accept Him! For thereat focus all the lines of Prophetic foresight!

Now, if there be a focus toward which all times and seasons move, to follow any ray will fetch us to it, and the Chronological ray stops there in the 16th year of Tiberius Cæsar! That is the year demanded by the Book of Daniel, and if we scored off there a "void," then must we cast Daniel out of the Synagogue as uncanonical! and Ezra, and Esdras, and Esther, and Nehemiah, and Zechariah, and Haggai, and Malachi; and what shall we have left, seeing that all else must follow? Our argument is not now with those who reject the Old Testament, but chiefly with

those who accept it *only!* with Judah, who is of our own flesh and blood, seeing that Abraham is our father quite as much as theirs! and we say to them, it is time to call a Halt!

For the path pursued much further leads to Gehenna, where we must burn our Books! even as Augustus Cæsar burned the Sybilline records when they were found to be false!

We ask Judah to compare her first "captivity" of 70 years duration with the current expatriation of already more than 26 times 70 years! And on the premise that the Old Testament is true, account for the contrast upon any other basis than that there lieth at her door some crying need for individual and Tribal repentance for errors, before which those that sent her to the short Babylonian exile pale into insignificance! Now if there be sin, what is it? thus so many fold greater? Yet whatever it be surely there is a remedy, and, the remedy applied, the ill will as surely disappear at once. The God of Our Race has never failed to favor those who turn to him; but they must TURN!

Yet if there be no sin, such as this ill of 1826 years of wandering still betides, then is Judah thrust upon the sharpest horn of this dilemma for no genuine faith in her own Sacred writings can possibly survive the admission!

God then forbid that Judah's prophets spake in vain! and God grant to them the courage of convictions that certainly cannot be far from the hearts of anyone of them to-day!

History shows that Judah's Prophets made no errors, and the very fact of her present condition, scattered, peeled, and spent among the Gentiles, *as they predicted!* should tend to send her penitently back unto her Father's house, and that without any further delay.

Truly, my brethren of Judah, there is sufficient basis here for us to come together for mutual humiliation. Let us therefore reason one with another, and with the Truth as referee! and if so be it is indeed the set time of our God that again draweth near, there are times of Refreshment close at hand!

“LXXXVIII. Olympiad. Symmachus, Messenian, *Stadium*,” 429 B.C.

SABBATIC YEAR.

3571 A.M., 428 B.C. The 33–34th of Artaxerxes, The 3–4th year of Peloponnesian war. The Ethiopian plague rages at Athens. Hippocrates goes thither having refused great offers from Artaxerxes. Secular Games at Rome.

THE SIXTH “WEEK” BEGINS (DAN. IX. 24).

3572 A.M., 427 B.C. The 34–35th of Artaxerxes; 4–5th of the Peloponnesian war. The plague again breaks out at Athens, destroying much people. Bigamy made legal at Athens. Socrates initiates the practice there, aged 43 (Athenæus, Lib. XIII. ; Laert. in Soc.).

Four Military Tribunes, all Patricians, ruled 4 years (427 B.C.).

3573 A.M., 426 B.C. The 35–36th of Artaxerxes Longimanus; 5–6th of Peloponnesian war.

3574 A.M., 425 B.C. The 36-37th of Artaxerxes Longimanus; 6-7th of Peloponnesian war.

“LXXXIX. Olympiad. Symmachus, the second time, *Stadium*,” 425 B.C.

3575 A.M., 424 B.C. The 37-38th of Artaxerxes Longimanus; 7-8th year of Peloponnesian war. In it (the 7th) Artaxerxes sent Arcaphernes, his Ambassador, with letters to Lacedæmonians (Thucyd. Lib. IV.). Eclipse of the sun at the beginning of the 8th year of the Peloponnesian war, Wednesday, March 21st, 4290 J. P. (Thucyd. La. IV. 52).

3576 A.M., 423 B.C. The 38-39th of Artaxerxes Longimanus; 8-9th year of the Peloponnesian war. The Lacedæmonians sent Ambassadors in return to Susa, who, when they landed at Ephesus, returned home because they heard that Artaxerxes was dead, which was in the 3d month of his 39th year (354 Olymp.). Only one Inscription of his is known, from which we quote:

INSCRIPTION OF ARTAXERXES.*

“A great God is Ormazd, who created the heaven, who created the earth, who created man, who has given blessings to men, who made Artaxerxes king, sole king of many kings, sole ruler of many rulers.

“I am Artaxerxes, the King of Kings, the King of lands where all languages are spoken, the King of this great wide earth, the son of Xerxes, grandson of King Darius, the Achæmenian” (Hystaspes).

“Artaxerxes the king says: In the shadow of Ormazd I have finished this house which my father

* The only one of his that is known to us.—SAYCE.

began. May Ormazd protect me and my work, and my sovereignty, and my lands."

Artaxerxes was succeeded by Xerxes II., who reigned but 45 days, being murdered by a bastard brother, viz: Sogdianus, who reigned but 6 months 15 days, or to the end of the year, when he yielded to another bastard brother called Ochus. In Ptolemy's Canon, Ochus, who took the regnal name of Darius Nothus and reigned 19 years, is placed next to Artaxerxes Longimanus (*i. e.*, as no notice is taken of Xerxes II. and Sogdianus, the 19 years count from the Spring of LXXXIX. 2. Olympiad, see Harmonized Scale, page 46). · Secular Games.

3577 A.M., 422 B.C. The 1-2d of Darius Nothus; 9-10th of Peloponnesian war. Military Tribunes at Rome 1 year.

SABBATIC YEAR.

3578 A.M., 421 B.C. The 2-3d of Darius Nothus; 10-11th of Peloponnesian war.

"XC. Olympiad. Hyperbius, Syracusan, *Stadium*."

THE SEVENTH "WEEK" BEGINS (DAN. IX. 24).

3579 A.M., 420 B.C. The 3-4th of Darius Nothus; 11-12th of Peloponnesian war.

Military Tribunes at Rome, ruled for 6 years.

3580 A.M., 419 B.C. The 4-5th of Darius Nothus; 12-13th of Peloponnesian war.

3581 A.M., 418 B.C. The 5-6th of Darius Nothus; 13-14th of Peloponnesian war. Secular Games.*

* Our chief object being the articulation of Time, with a view to the establishment of *Duration*, we omit many memoranda that would only clog this Log-book to no Chronological purpose.

3582 A.M., 417 B.C. The 6-7th of Darius Nothus; 14-15th of Peloponnesian war.

“XCI. Olympiad. Exigentus, Agrigentian (Gr. Exagentos, Acragantinos), *Stadium*.”

3583 A.M., 416 B.C. The 7-8th of Darius Nothus; 15-16th of Peloponnesian war.

3584 A.M., 415 B.C. The 8-9th of Darius Nothus; 16-17th of Peloponnesian war.

SECOND SABBATIC JUBILEE.

3585 A.M., 414 B.C. The 9-10th of Darius Nothus; 17-18th of Peloponnesian war.

In this year, the 3d of the XCI. Olympiad, Egypt revolted from Darius, under Amyrtæus, who reigned as King for 6 years (*Euseb. Chron. Heron.*). This year also saw the condemnation, at Athens, of Diagoras the Melian, for Atheism. The 2d Post-Exilic Jubilee ($3536 + 49 = 3585$ A.M.).

THE EIGHTH “WEEK” BEGINS (DAN. IX. 24).

3586 A.M., 413 B.C. The 10-11th of Darius Nothus; 18-19th of Peloponnesian war. In this 19th year of the war, soon after the XCII. Olympiad (365 Ol.) had begun, there occurred an eclipse of the moon, Aug. 27th, 10h. 15m. p.m., total at Syracuse, which so terrified Nicias, the Athenian general, who expected to evacuate that night, that he lost the tide, and he and his army were cut off 8 or 9 days later (Thucyd. VII. 50, 75; Polyb. IX., etc.). This year is the first after the 2d Post-Exilic Jubilee, and accentuates, the division of the 490 years of Daniel's 70 weeks by bringing about another notable Tangency of Israel's times and Seasons with the Olympiads (see XVII,

Olympiad). That it was a marked year in Judah's affairs we may be sure, but as yet the above fact is the one of chief interest we have discovered, nor is it of small account. The term 300 years is significantly used in the Scriptures (see Study No. Eight, page 148) and again appears in this place, as the difference between 65 Olymp. and 365 Olymp. gives us the same period. Secular Games at Rome.

“XCII. Olympiad. Hyperbius, Syracusan, the second time, *Stadium*,” 413 B.C.

Perdiccas II., of Macedon, after a reign of 41 years, is succeeded by Archelaus for 14.

3587 A.M., 412 B.C. The 11–12th of Darius Nothus; 19–20th Peloponnesian war.

3588 A.M., 411 B.C. The 12–13th of Darius Nothus; 20–21st Peloponnesian war. League between Darius and the Lacedæmonians, but the Greeks still make havoc of each other on land and sea, as Thucydides relates, whose history ends here (see Diod. in 2d year of XCII. Olympiad, *i.e.*, 366 Olymp.). A comet recorded by Helvetius.

3589 A.M., 410 B.C. The 13–14th of Darius Nothus; 21–22d Peloponnesian war. Amyrtæus, King of Egypt, enters into a League with the Persians against Darius, and prepares to invade Palestine, so Darius recalled the fleet promised the Lacedæmonians and sent it to defend the Phœnician Coast.

3590 A.M., 409 B.C. The 14–15th of Darius Nothus; 22–23d of Peloponnesian war.

“XCIII. Olympiad, Eurotas (Gr. Eukatos), Cyrenean, *Stadium*,” 409 B.C. Polydamas, the Scotussæan,

a man of immense stature, conquered in the Pancratium (or contest of all strength). He went to Persia, and in the presence of Ochus killed lions, and fought naked with armed men. The Synoris (Gr. Biga, or two-horse chariot) was added, and Evagrius (Gr. Euagoras) the Elean, conquered.

3591 A.M., 408 B.C. The 15-16th of Darius Nothus; 23-24th Peloponnesian war; 49 Solar years ("Seven weeks" = 7×7) since the Ezran date of 3542 A.M., *q. v.* In it the Temple of Gerezim or Samaria, being founded by Sanballat, who made Manasseh its High Priest, Samaria became the asylum of all malcontented Jews. A mixed population followed these additions, called in general Samaritans. They came to be more and more abhorred by the Jews of Jerusalem, who would not eat, traffic or marry with them.

Military Tribunes at Rome, 408 B.C., for 16 years. Cornelius Cossus Dictator. Servilius Ahala his Master of Horse. Secular Games at Rome.

SABBATIC YEAR.

3592 A.M., 407 B.C. The 16-17th of Darius Nothus; 24-25th of Peloponnesian war.

Darius sends Cyrus, his youngest son (about 16 years old) to Sardis in the interests of the Lacedæmonians.

THE NINTH "WEEK" BEGINS (DAN. IX. 24).

3593 A.M., 406 B.C. The 17-18th of Darius Nothus; 25-26th of Peloponnesian war. Spartacus succeeded by Satyrus, who reigns 14 years as King of the Cimmerian Bosphorus. With the assistance of Cyrus, the Lacedæmonians now begin to prevail, and the

Athenians to grow weaker. An eclipse of the moon is mentioned by Xenophon (Hellen. I.) as occurring on the 15th of April this year, about 3 hours after sunset. Modern verification is total for Athens on April 15th, 8h. 50m. p. m. Furthermore, this year, 3593 A.M., is the 49th throughout since Ezra's first, 3445 A.M., at Jerusalem: $3545 + 48 = 3593$ A.M., *i.e.*, 49 years inclusive. Now $62 \times 7 = 434$ years later brings us to 4027 A.M., which was the year of the crucifixion. Moreover, 3593 A.M. $+ 2300 = 5893$ A.M. = the equinoctial year, Sept. 23, 1894-5 A.D. The Schismatic Temple at Gerezim was probably complete in 3593 A.M.

3594 A.M., 405 B.C. The 18-19th of Darius Nothus; 26-27th of Peloponnesian war.

Cyrus, having put two brothers to death, is recalled to Susa, but before leaving gave large sums to Ly-sander, the Lacedæmonian general, whereby, with strengthened fleet, he was enabled to gain the memorable victory over the Athenians in the Goats River in the Hellespont, and totally demolish the State of Athens, all its cities being subdued, and siege being laid this year to Athens itself. XCIII. 4 Olympiad (*i.e.*, 372 Olymp.), 405 B.C. = 354 Lunar = 343 Solar years since 747 B.C. (see Nabonassan Scale).

"XCIV. Olympiad. Crocinas, Larissæan, *Stadium*," 405 B.C.

3595 A.M., 404 B.C. The 19th year of Darius Nothus; 27th of Peloponnesian war.

The Athenians were at last forced to surrender (dismantling their City and surrendering their Fleet,

Alexius being then Archon of Athens), on the 14th of April (Plutarch, Life of Lysander). Thus the government of all Greece was vested in the Lacedæmonians after a war of full 27 years. Soon after the end of the Peloponnesian war, Darius died, the end of the war and his death occurring early in XCIV. 1. Olympiad (see Harmonized Scale, page 48). Darius left the crown to Arsases, his eldest son. He took the name of Artaxerxes, but the Greeks called him Mne-mon, for his great memory. Cyrus was detected and condemned for conspiracy to murder him, but was pardoned and sent to his province, Sardis. An eclipse of the sun, recorded by Xenophon (Lib. II. Hellen.) occurred at Athens this year, Sept. 2d, 21 h. 12 m., *i. e.*, 9h. 12m. a.m. of Sept. 3d, 404 B.C.).

3596 A.M., 403 B.C. The 1-2d of Artaxerxes Mne-mon. Alcibiades, the Athenian general, put to death. Secular Games at Rome.

3597 A.M., 402 B.C. The 2-3d of Artaxerxes Mne-mon. ($3597\frac{1}{2}$ A.M. + 400 = $3997\frac{1}{2}$ A.M.; 2d Passover of the Saviour, the one at which the visit of the Magi occurred, $3377\frac{1}{2} + 220 = 3597\frac{1}{2}$; $3597\frac{1}{2} \div 2300 = 5897\frac{1}{2}$. = 1899 $\frac{1}{4}$ A.D. But $220 + 2300 = 2520$).

3598 A.M., 401 B.C. The 3-4th of Artaxerxes Mne-mon. Xenænetus Archon at Athens.

Cyrus marches against Artaxerxes; reaches Cunaxa in Babylonia, with 100,000 Barbarians and 13,000 Greeks. Artaxerxes meets him with 900,000 men and fights a decisive battle, in which he was wounded but Cyrus slain just as victory on the other wing had been won by the Greeks. The death of Cyrus, however,

turned the day. Then commenced that ever memorable Retreat of the 10,000, described by their General, Xenophon. It was the most famous march of History, 2325 miles (Diod. in An. XCIV. 4 Olympiad; *Isocrat. in Panegyrico*; Harmonized Scale, 376 Olymp., page 48). A comet appeared (see *Lubiniezki*).

“XCV. Olympiad. Minon (Gr. Menon), Athenian, *Stadium*,” 401 B.C.

SABBATIC YEAR.

3599 A.M., 400 B.C. The 4-5th of Artaxerxes Mne-mon. Anchoris ascended in Egypt; reigned 12 years (called Psammitichus by Diod. Lib. XIV.).

THE 'TENTH "WEEK" BEGINS (DAN. IX. 24).

3600 A.M., 399 B.C. The 5-6th of Artaxerxes Mne-mon. The Lectisternum instituted at Rome.

Orestes and Æropus, Kings of Macedon, 5 years.

3601 A.M., 398 B.C. The 6-7th of Artaxerxes Mne-mon. Secular Games at Rome.

Ctesias completes his famous History, 23 volumes in all: 6 from Ninus to Cyrus the Great; 17 from Cyrus to the 3d year of the XCV. Olympiad, which was this year (see Scale, page 48). Socrates put to death by the Athenians, for believing in but One God; for which they afterwards repented and executed all of his persecutors.

3602 A.M., 397 B.C. The 7-8th of Artaxerxes Mne-mon. Dionysius declares war on Carthage.

“XCVI. Olympiad. Eupolemus, Elian, *Stadium*. The Trumpeter was added, and Timæus, the Elian, conquered; the Herald also was added, and Acrates (Gr. Krates) the Elian, conquered.”

3603 A.M., 396 B.C. The 8-9th of Artaxerxes Mnemon.

Camillus made Dictator in the 10th year of the siege of Veii, which he conducts to a success at once, and Triumphs.

3604 A.M., 395 B.C. The 9-10th of Artaxerxes Mnemon. Pausanias King of Macedon 1 year.

3605 A.M., 394 B.C. The 10-11th of Artaxerxes Mnemon. In the middle of this Hebrew civil year an accent is placed upon the scale of time stretched from Nehemiah's completion of the wall to the Baptism of the Saviour: 49 *lunar* measures (without regard to actual lunations) are rather more than 47.5 *Solar* ones, and their termination lands us in the middle of 3605 A.M. Here the 11th year of Artaxerxes Mnemon begins, and by turning to the Harmonized Scale (Study No. Ten, page 49) it will be noted that the A.M. Scale conceals the digits of the *Solar* year 3, 6, 5. But the 50th lunar measure from Nehemiah's date extends from 3605 to 3606 A.M., and a glance across the Scale reveals the following significant facts: (1) We are at the 384th year of the Olympiads; read it backward and we have 483, which is 69 weeks. (2) We are in the 360th year A.U.C., which accentuates the value of the Prophetic year. Rome had existed one "Time"! (3) We are in the year 354 Nab., equally significant in that it is the value of the vague Lunar year! These arithmographic beauties are beyond the pale of accident. Inspiration knew of them, and has shown them unto us. Verily there is no God but Jehovah, and Daniel was his

prophet, and Nehemiah his agent. Blessed be the God of Shem! The Corinthian war begins. Cnidus.

Amyntas II. King of Macedon for 24 years.

SABBATIC YEAR.

3606 A.M., 393 B.C. The 11-12th of Artaxerxes Mnemon. Secular Games at Rome.

“XCVII. Olympiad. Tirinæus . . . (Gr. Terinaios, the Elian), *Stadium*.”

THE ELEVENTH “WEEK” BEGINS (DAN. IX. 24).

3607 A.M., 392 B.C. The 12-13th of Artaxerxes Mnemon.

3608 A.M., 391 B.C. The 13-14th of Artaxerxes Mnemon.

Military Tribunes at Rome 3 years. They begin by impeaching Camillus, who leaves Rome, *wishing they might stand in need of him*, which soon came about.

3609 A.M., 390 B.C. The 14-15th of Artaxerxes Mnemon.

3610 A.M., 389 B.C. The 15-16th of Artaxerxes Mnemon.

“XCVIII. Olympiad. Sosippus, Delphian, *Stadium*, 389 B.C. Aristodemus, the Elian, in wrestling; whom no one could seize by the waist.”

Anchoris succeeded by Psammitichus in Eygypt. Reigned 13 years (Diod. Lib. XV.). The Gauls invade Italy, 120 years after the expulsion of the Kings (see 3490 A.M.). Decided by the battle of Allia, fought at Summer Solstice full moon, 389 B.C., *i. e.*, beginning of XCVIII. Olympiad. At which time Camillus (as quoted by Livy) said in a speech, “It is now, Romans, the 365th year of the city,”

which was chronologically correct. Dionysius states that there was no debate as to the year of the invasion of the Gauls. "It took place in the 1st year of the 98th Olympiad." Hence the Battle of Allia at the Summer Solstice of the Olympic Games is a fixed pillar, and that the Harmonized Scale absolutely agrees with it may be seen by turning to Study No. Ten, page 49. Draw a horizontal lead pencil line across the Scale on the Olympic division just above XCVIII. It passes through 365 A.U.C., 389 B.C., 4325 J.P., and 359 Nab., and fixes every previous and succeeding year upon each and every Scale concerned, at the same time! Now, as we have an endless number of such verified adjustments, and as a single one is quite as effective as 1420, it follows that the Scale is right. Note, therefore, that whereinsoever a citation from an ancient Historian fails to agree with the Scale, the *Historian is measured, and found wanting*, and the Scale itself will show what he should have said.

It has been for lack of a "Measure of History," *rigidly applied*, that so much confusion has crept into Chronology! A date given by a Historian upon any particular scale is not to be taken as necessarily correct, *unless it will stand just this test*; for the scale represents the harmonized testimony of antiquity, and agrees with the best and most reliable authorities quoted as contemporaries. Hence, as it is human also to blunder, and as no man's work is wholly without error, we must and do take exception with whatsoever may be cited that does not agree with this scale. It is axiomatic that as this scale *does*

agree with the best data, by means of which it was itself adjusted, it cannot be moved merely to accommodate accidental references, and that to assume that they too are correct, simply because found in History, is to force the dogma of infallibility upon men who can only be honestly credited with having done their best. Note, too, that whatsoever system of Chronology founds itself upon these *other* dates, that is upon those with which this scale does not agree, is a different scale, and preaches another Gospel of History; you cannot accept *both*, nor can you accept *a part* of either! As far as the "measure" is concerned, the choice must be one or the other, and to the one you select according to your sense of judgment you must stand impartially.

Rome being now in ashes, and the Gauls in power, the People and Camillus relent toward each other, and they make him Dictator (the second time) who chose Valerius Potitius as his Master of Horse. Meanwhile, Brennus, King of the Gauls, discovered the way to surprise those who were still defending themselves in the Capitol, but the storming party were themselves discovered by the cackling of a flock of geese, and Manlius, with a few others tumbled the Gauls down the rock, none escaping. While the Romans were now capitulating with the Gauls for 1000 pounds of gold, Camillus arrived with an army, and as Dictator broke off the negotiations. Both parties now again resorted to arms, and Camillus totally routed Brennus and drove the Gauls out of Roman Territory. He Triumphed as a Second Romulus.

3611 A.M., 388 B.C. The 16-17th of Artaxerxes Mnemon. Secular Games at Rome.

The Lacedæmonians send Antalcidas to the Persian Court to make peace with Artaxerxes who makes terms that Greece is forced to accept. This is termed The Peace of Antalcidas, and was made in the same year in which the Gauls captured Rome (*vide* Polybius, Trogus Pompeius, Diodorus and Strabo); 120 years *since* the expulsion of Tarquinius Superbus; $244 \text{ A.U.C.} + 120 = 364 \text{ A.U.C.}$, *past*, 365 A.U.C., *current*. In other words, expulsion of Kings was in 509 B.C., deduct 120 and we have 389 B.C. still *current*; *in all such cases go to the Scale itself*.

Camillus was obliged to hold the office of Dictator a whole year in order to keep the people from settling at Veii, 388 B.C., and persuaded them to rebuild the City of Seven Hills. Rhegium captured.

3612 A.M., 387 B.C. The 17-18th of Artaxerxes Mnemon. Military Tribunes again chosen, who rule at Rome for about 12 years, *i. e.*, till "the Anarchy." Meanwhile Camillus, a third time, Dictator this year, with Ahala as his Master of Horse. They again defeat the Volsci, Æqui, and Hetrurians. Damon and Pythias, the Pythagorean philosophers and friends, flourish.

SABBATIC YEAR.

3613 A.M., 386 B.C. The 18-19th of Artaxerxes Mnemon.

THE TWELFTH "WEEK" BEGINS (DAN. IX. 24).

3614 A.M., 385 B.C. The 19-20th of Artaxerxes Mnemon. The Cyprian war finished.

"XCIX. Olympiad. Dicon, Syracusan, *Stadium*.

The pony (or more properly the colt) chariot was added, and Eurybasus, the Lacedæmonian, conquered." Birth of Aristotle.

3615 A.M., 384 B.C. The 20-21st of Artaxerxes Mnemon. Cornelius Cossus Dictator. Capitolinus Master of Horse. Manlius imprisoned.

3616 A.M., 383 B.C. The 21-22d of Artaxerxes Mnemon. Manlius thrown down the Tarpeian Rock. Secular Games at Rome.

3617 A.M., 382 B.C. The 22-23d of Artaxerxes Mnemon. Birth of Demosthenes.

A small eclipse of the moon is recorded by Hipparchus, as cited by Ptolemy, to have occurred at Babylon on the 26th of Thoth (Dec. 23d) at 5½ hours after midnight, Phamostratus being Archon of Athens. This has been verified by Page in "New Light from the Old Eclipses" (pages 21-26), whose absolutely accurate figures, 383 B.C., Dec. 22d, 18h. 22m. 13s., astronomical time, or 6:22 a. m., Dec. 23d (sunrise at 6:56 a.m.) are to be taken in lieu of the old tables (to wit: 383 B.C., Dec. 23d, 19h. 6m., or Dec. 23d, 8:15 a. m., for middle of eclipse at Babylon).

Another eclipse of the moon at Babylon is recorded by Hipparchus (in *Ptolemæi, Magna Syntax*, Lib. IV. cap. *ult.*) as occurring on the 24th of Phamenoth (June 18th), 5½ hours before midnight (verified for Athens in the old tables, 382 B.C., June 18th, 8h. 54m.). N. B.—These were both in the same year (3617 A.M.) on the A.M. scale (see Study No. Ten, page 50)

3618 A.M., 382-81 B.C. The 23-24th of Artaxerxes Mnemon.

Again, a third, and total eclipse of the moon was observed at Babylon, Evander being Archon of Athens, on the 16th of Thoth (Dec. 12th) at $2\frac{1}{2}$ hours before midnight (Hipparchus in Ptolemæi, as above). Verified in modern tables for Athens, 382 B.C., Dec. 12th, 10h. 21m.

“C. Olympiad. Dionysodorus, Tarentinian, *Stadium*,” 381 B.C.

3619 A.M., 380 B.C. The 24–25th of Artaxerxes Mnemon. Quintius Cincinnatus Dictator at Rome. Sempronius Atratinus Master of Horse. Prænestean war terminated. Olynthian war finished.

SABBATIC YEAR.

3620 A.M., 379 B.C. The 25–26th of Artaxerxes Mnemon. Death of Lystas, aged 80.

THE THIRTEENTH “WEEK” BEGINS (DAN. IX. 24).

3621 A.M., 378 B.C. The 26–27th of Artaxerxes Mnemon. Secular Games at Rome.

3622 A.M., 377 B.C. The 27–28th of Artaxerxes Mnemon. Battle of Naxos, September 20th.

Mausolus, whose wife was the famous Artemisia, he himself being the Son of Hecatomnus, succeeds his father in the Kingdom of Caria and reigns 24 years.

“CI. Olympiad. Damon, Thurian, *Stadium*,” 377 B.C. End of Persian and Cyprian war.

3623 A.M., 376 B.C. The 28–29th of Artaxerxes Mnemon.

Psammitichus succeeded by Psammuthis. Reigned 1 year. Stolo and Sestius, being made Tribunes of the People, proposed a law to make one Consul a Plebeian, whereupon such animosities were aroused

in Rome that from this year for about 5 years running, no Supreme Magistrates were chosen and Rome was in Anarchy, none acting but the Tribunes and Ediles.

Artaxerxes confirms the Peace of Antalcidas, and all Greece, save the Thebans, accept.

3624 A.M., 375 B.C. The 29-30th of Artaxerxes Mnemon.

Psammuthis succeeded by Nepherites a few months, and he by Nectenebis 12 years.

3625 A.M., 374 B.C. The 30-31st of Artaxerxes Mnemon; invades Egypt and fails.

3626 A.M., 373 B.C. The 31-32d of Artaxerxes Mnemon. Secular Games at Rome.

“CII. Olympiad. Damon, second time, *Stadium*.”

SABBATIC YEAR.

3627 A.M., 372 B.C. The 32-33d of Artaxerxes Mnemon. Diogenes, the Cynic, flourishes.

THE FOURTEENTH “WEEK” BEGINS (DAN. IX. 24).

3628 A.M., 371 B.C. The 33-34th of Artaxerxes Mnemon. Military Tribunes again chosen at Rome and rule it for 7 years.

The Thebans defeat the Lacedæmonians in the famous battle of LEUCTRA, under Epaminondas “the Father of Strategy.”

3629 A.M., 370 B.C. The 34-35th of Artaxerxes Mnemon. Messenian Exile ends.

Antalcidas, failing to secure succor for the Lacedæmonians at the Persian Court, broke his heart and starved himself to death. Accession of Alexander II., King of Macedon for 2 years.

3630 A.M. , 369 B.C. The 35-36th of Artaxerxes Mnemon.

Camillus, a fourth time, Dictator; Mamercinus, his Master of Horse; but they soon laid down their office. The Senate then chose Manlius Capitolinus Dictator, who made Stolo his Master of Horse; the first Plebeian that had attained to that honor, and he the one who had been the occasion of these confusions.

“CIII. Olympiad. Pythostratus, Ephesian, *Stadium*,” 369 B.C.

3631 A.M., 368 B.C. The 36-37th of Artaxerxes Mnemon. Secular Games at Rome.

Accession of Ptolemy Alorites, King of Macedon, for 3 years.

3632 A.M., 367 B.C. The 37-38th of Artaxerxes Mnemon.

3633 A.M., 366 B.C. The 38-39th of Artaxerxes Mnemon.

Camillus, the 5th time, Dictator; Quinctius Cincinnatus his Master of Horse. They overthrow the Gauls at the River Anio.

THE THIRD SABBATIC JUBILEE.

3634 A.M., 365 B.C. The 39-40th of Artaxerxes Mnemon.

The 3d Post-captivity Jubilee year (3585 A.M. + 49 = 3634 A.M. = 366-365 B.C. (see Harmonized Scale, page 52; see also H. Grattan Guinness' "Approaching End of Age," page 589, etc.).

In this year Joshua was slain by Johanan, the High Priest, in the inner court of the Temple, whereby the Holy place was profaned. This brought Bagozes,

the Persian Governor of Syria, to Jerusalem, who in spite of the Jews entered the Holy place and thus still further profaned it. The Governor, finding the facts as alleged, imposed a mulct upon the Jews and collected it for 7 years (Joseph. Antiq. Lib. II., cap. 7). All this occurred in 412 Olymp. = CIII. 4 Olympiad, *q.v.* (also, see Harmonized Scale, page 52).

From this year to that of the destruction of Jerusalem by Titus (end of 4067 A.M.) is 62 weeks of years = 434 years inclusive.

A Roman law was now passed (365 B.C.) reviving the Consuls, one of whom should be a Plebeian, and the era of Military Tribunes came to an end with this year.

"CIV. Olympiad. Phocides, Athenian, *Stadium*," 365 B.C. "This Olympic was ordered by the Pisans."

Accession of Perdiccas III., King of Macedon for 5 years.

THE FIFTEENTH "WEEK" BEGINS (DAN. IX. 24).

3635 A.M., 364 B.C. The 40-41st of Artaxerxes Mnemon.

The people of Rome were now reconciled to the Senate, and the Temple of Concord was built, as Camillus had vowed. From this time on to the 1st Triumvirate, 306 years, including 3635 A.M., the Republic underwent but little if any generic change, its total duration, from the expulsion of the Kings to the Triumvirate, being 450 years, as measured in the A.U.C. scale; $224 + 450 = 674$ A.U.C., *q. v.*

3636 A.M., 363 B.C. The 41-42d of Artaxerxes Mnemon. Secular Games at Rome.

Thomus, Tachos, Taos, or Teos, succeeds Nectanebis in Egypt (Diod. Lib. XV.). He reigned 2 years. Epaminondas killed at Mantinea.

The Romans renew the custom of driving the Chronological Nail in the Temple of Jupiter on the 13th of September (*Livy*). This was 360 years before the Nativity ($3996 - 3636 = 360$). The day was sacred to Jupiter, and commemorated the dedication of the Capital. It fell on the ides of September.

3637 A.M., 362 B.C. The 42-43d of Artaxerxes Mnemon.

3638 A.M., 361 B.C. The 43-44th of Artaxerxes Mnemon.

Nectanebus succeeds Taos in Egypt; reigns 11 years.

“CV. Olympiad. Porus, Cyrenean, *Stadium*.”

3639 A.M., 360 B.C. The 44-45th of Artaxerxes Mnemon. The 3 legitimate sons of Artaxerxes (115 by his concubines) began to quarrel as to the succession. Artaxerxes declared for Darius, the elder; but being found in conspiracy to obtain the crown by murder he was cut off with all of his accomplices. Ariaspes, the next heir, was frightened into suicide by Ochus, the youngest son, whose only rival was Arsames, the son of a favorite concubine.

Accession of Philip II., King of Macedon for 23 years.

3640 A.M., 359 B.C. The 45-46th of Artaxerxes Mnemon. Earthquake at Rome. M. Curtius lost.

Ochus now procured the assassination of Arsames, upon which, the old King, then 94 years old, broke

his heart and died. Ochus, however, conspired with the Eunuchs to conceal the death for 10 months, during which he acted in the name of Artaxerxes, and sent forth a decree proclaiming Ochus King and Successor throughout the Empire.

SABBATIC YEAR.

3641 A.M., 358 B.C. The 46th of Artaxerxes Mne-mon; 1st of Ochus. Secular Games at Rome.

Ochus now proclaimed the death of his father, and took the same name, Artaxerxes, but he is best known in history as Ochus. Asia Minor, Syria, Phœnicia now revolted, but on account of inter-disagreements were easily subdued. Meanwhile, Ochus slew the entire Royal family, and all the Nobles who were disaffected towards him (see Ctesias; Plutarch; Diod. Lib. XV.; Justin. Lib. X.; Val. Max. Lib. IX, Q. Curt. Lib. X., etc., etc.).

THE SIXTEENTH "WEEK" BEGINS (DAN. IX. 24).

3642 A.M., 357 B.C. The 2d of Ochus.

Toward the middle of this year, at the beginning of 421 Olymp.=CVI. 1 Olympiad (Harmonized Scale, page 53) was born ALEXANDER THE GREAT, at Pella, in Macedonia, at which several prodigies took place, and the Magians at Ephesus cried out in astonishment, "This Day the great Plague and Destruction of Asia was born!" The Temple of Diana was burnt the same day by one whose only object was to perpetuate his own name, which we therefore assist in suppressing. This building was one of the seven wonders of the ancient world, glorious and famous for its curious architecture and wealth.

“CVI. Olympiad. Porus, the second time, *Stadium*,”
357 B.C.

3643 A.M., 356 B.C. The 3d of Ochus.

3644 A.M., 355 B.C. The 4th of Ochus.

3645 A.M., 354 B.C. The 5th of Ochus.

In this year (and the 3d of the CVI. Olympiad = 423 Olymp.; 354 B.C., *vide* Scale, page 53) Leuco was succeeded by his son Spartacus in the Cim. Bosphorus. He reigned 5 years. And Mausolus died, to whom his wife and sister, Artemisia, raised a monument at Halicarnassus, so splendid as to become one of the 7 ancient wonders of the world, and from which we have the word Mausoleum.

3646 A.M., 353 B.C. The 6th of Ochus.

“CVII. Olympiad. Micrinas, Tarentinian, *Stadium*.” Secular Games at Rome.

3647 A.M., 352 B.C. The 7th of Ochus.

SABBATIC YEAR.

3648 A.M., 351 B.C. The 8th of Ochus.

Artemisia, having reigned three years, now died of grief, being succeeded by Idrieus, her brother, who married his sister Ada (CVII. 2 Olympiad).

THE SEVENTEENTH “WEEK” BEGINS (DAN. IX. 24).

3649 A.M., 350 B.C. The 9th of Ochus.

The Sidonians and Phœnicians revolted from Ochus, who terribly destroyed Sidon. The rest of Phœnicia submitted. Ochus now marched against Egypt, in person. The Egyptians, thereupon, deserted their King, Nectanebus, who fled to Ethiopia with all the treasure he could collect and was never heard of again. He was the last Egyptian that ever reigned

in Egypt. Here, therefore, Manetho ends his Commentaries upon Egyptian affairs.

3650 A.M., 349 B.C. The 10th of Ochus.

“CVIII. Olympiad. Polycles, Cyrenean, *Stadium*.”

3651 A.M., 348 B.C. The 11th of Ochus. Death of Plato (4366 J.P.). Secular Games at Rome.

3652 A.M., 347 B.C. The 12th of Ochus.

3653 A.M., 346 B.C. The 13th of Ochus.

3654 A.M., 345 B.C. The 14th of Ochus.

Aristotle, to escape the Persians, fled to Mytilene, and thence to the court of Philip of Macedon, where he became the Preceptor of Alexander the Great, now 12 years old. He remained 8 years.

“CIX. Olympiad. Aristolochus, Athenian, *Stadium*,” 345 B.C.

SABBATIC YEAR.

3655 A.M., 344 B.C. The 15th of Ochus.

Death of Idrieus, King of Caria, succeeded by his sister Ada, who ruled 4 years.

THE EIGHTEENTH “WEEK” BEGINS (DAN. IX. 24).

3656 A.M., 343 B.C. The 16th of Ochus. The Syracusan Era commences. Secular Games at Rome.

3657 A.M., 342 B.C. The 17th of Ochus.

From the writings of Menander, the comic poet, who was born CIX. 3 Olympiad, St. Paul quotes “Evil communications corrupt good manners” (I. Cor. xv. 33).

3658 A.M., 341 B.C. The 18th of Ochus.

“CX. Olympiad. Anicles (Anticles, Diod. Sic.). Athenian, *Stadium*.”

3659 A.M., 340 B.C. The 19th of Ochus.

3660 A.M., 339 B.C. The 20th of Ochus.

3661 A.M., 338 B.C. The 21st of Ochus. Secular Games at Rome.

At the end of this year Ochus was slain by Bagoas, his Egyptian Eunuch and favorite, in revenge for the ruin of the latter's country. Bagoas made cat-meat of the King's carcass and sword handles out his bones. He then slew all the royal family but Arses, whom he set upon the throne (Ptol. Diod., Ælian, etc.).

SABBATIC YEAR.

3662 A.M., 337 B.C. The 1st of Arses.

In the beginning of the year, Philip sent his three chief Captains into Asia against the Persians, and attended the marriage of his daughter Cleopatra to Alexander, King of Epirus. But Pausanias slew him during the ceremonies. He was immediately succeeded by his son Alexander, then just 20 years old, who summoned the General Council of all Greece to Corinth, and he was made Imperator of the Army against Persia, dating with the 1st year of the CXI. Olympiad (441), by all except the Lacedæmonians. Meanwhile he himself flew north and subdued the Illyrians. While absent, Athens, Thebes, and other States conspired against him.

This year of Alexander's accession was $3 \times 70 = 210$ years after Daniel's famous dream in the 3d year of Belshazzar; $3452 + 210 = 3662$ A.M. (Dan. viii.).

Again, 2300 calendric lunar years = 2230 solar years. Hence, $3662\frac{3}{4} + 2230 = 5892\frac{3}{4}$ A.M. Add now $1\frac{3}{4}$ to change to A.D., and we have $5892\frac{3}{4} + 1\frac{3}{4} = 1894\frac{1}{2}$ A.D., *q. v.*; and from thence onward watch events in Palestine! But 2300 lunar years at their mean absolute

value are 2231.5 mean solar years. Hence, the above date, *ad quem*, may be pushed yet further down; $3662\frac{3}{4} + 2231\frac{1}{2} = 5894\frac{1}{4}$ A.M. = 1896 A.D.; watch Palestine therefore yet the more!

“CXI. Olympiad. Cleomantis, Eclitorian (Gr. Cleopantis, Clitorius) *Stadium*,” 337 B.C.

THE NINETEENTH “WEEK” BEGINS (DAN. IX. 24).

3663 A.M., 336 B.C. The 2d of Arses. The 1-2 of Alexander.

Alexander returned conqueror, took Thebes by storm and utterly destroyed it. All the Greeks were now terrified into a Second Council, and unanimously chose him their Captain General. Generally taken as the first year of his reign, *i. e.*, 336 B.C. Hence, interpreting Dan. viii., to begin with the recognized accession of Alexander the Great, we have 2300 lunar years = 2230 solar. Hence, $3663\frac{1}{2} + 2230 = 5893\frac{1}{2} = 1895\frac{1}{4}$; watch Palestine! or $3663\frac{1}{2} + 2231\frac{1}{2} = 5895 = 1896$ A.D. All eyes on Jerusalem!

3664 A.M., 335 B.C. The 1st of Darius Codomanus. The 2-3d of Alexander.

Alexander visited Diogenes, then returned home to raise his Macedonian Phalanx. Bagoas slew Arses with all his family, and placed Codomanus on the throne of Persia. He was a great-grandson of Darius Nothus (1, Nothus; 2, Ostanes; 3, Arsanes; 4, Codomanus) and had once slain in single combat, the Cadusian Champion, who defied the whole Persian Army. But though he was the man now needed in Persia, Bagoas soon designed to poison him; but the King caused Bagoas to take the cup himself!

This year, in which he returned to Macedon and began to prepare his army against Persia, it being also the 1st of Codomanus, is sometimes taken as the first of Alexander's 13 years of reign. Hence (Dan. viii.), $3664 \text{ A.M.} + 2230 = 5894 \text{ A.M.} = 1895-6 \text{ Autumnal Equinox, watch Palestine; or, } 3664 + 2231\frac{1}{2} = 5895\frac{1}{2} = 1897\frac{1}{4} \text{ A.D., watch closer!}$

3665 A.M., 334 B.C. The 3-4th of Alexander the Great. The 2d of Darius Codomanus.

Early in the Spring of this year Alexander passed the Hellespont with but 30,000 foot and 500 horse. He had but 70 Talents in his train! But he was buoyed up, not only by ability, but by a personal experience (Joseph. Antiq. Lib. II., cap. *ult.*), for he was the notable Horn of the He-Goat of Daniel viii.

If the 2300 lunar years count from the Spring of this year, then $3665\frac{1}{2} + 2230 = 5895\frac{1}{2} \text{ A.M. } (1897\frac{1}{4} \text{ q. v.})^*$ On the 22d of May he fought at the GRANICUS, after which he got possession of all of the Treasure of Darius at Sardis, where he spent the rest of the year.

This year of the Invasion of Asia, is taken as the first of Alexander's 12 year's rule in Asia (see I. Mac. i. 7; $3665 \text{ inclusive} + 11 = 3676 \text{ A.M. years}$).

Finally, with Daniel viii. 14 as a Text, and the FACTS to come as a Sermon,

WATCH PALESTINE!

* Lunar year being taken at 354 days. But, more accurately, 2300 Lunar years at $354.367 = 2231.5$ Solar years; hence, $3665.5 + 2231.5 = 5897 \text{ A.M.} = 1898\frac{3}{4} \text{ A.D.} = 5660$ Jehovetic on the Modern Jewish Calendar (see Table opposite page 206, Study No. Two; upon examining the Table the student will find 565^{10} or 5660 A.M. *Sacred* opposite 1900 A.D., and 565^{10} or 5660 (Civil) at its upper end opposite September, 1899).

APPENDIX.

THE TWENTIETH YEAR OF ARTAXERXES LONGIMANUS.

3557 A.M., 442 B.C.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."—DAN. IX. 25.

In our progress down the Scale of Time, along the years of the generations of the Sons of Adam, as recorded in the Holy Scriptures, we have reached 3557 A.M. as undoubtedly the one which witnessed the rebuilding of the Walls of Zion by Nehemiah. The progress has been a straightforward one, nothing has been taken for granted, no theories have been indulged in, we have had no gaps to fill, and have found nothing to eliminate. That is, the Records have been taken "as written and for the purpose written," and have brought us with ease and satisfaction to this particular year as a grand Chronological resting-place.

Its emplacement is fixed by a concert of independent witnesses, and is demanded by the complex harmony of all the Sacred Scales of Time. But it is equally secured by the united testimony of the purely Secular records as being the 20th year of Artaxerxes Longimanus. It therefore remains to be shown that in its records we have some of the most notable prophetic *punctuations* ever placed aforetime by Inspiration upon History! Its events were the theme of Prophecy long before they came to pass, and of them History has had the records ever since! And yet, strange to relate, there has not, until now, been offered, so far as we know, a solitary Historical solution which has demonstrated the accuracy of Prophecy with an authority based upon the full coördination of the facts themselves! That is, we have yet to learn of even an effort parallel to the one that now concerns our own little group of earnest Bible students!

Not even has Professor Dimbleby himself attempted more than an approximation in these premises, and we presume that we stand alone in our own generation (though armed with ample proof) in advocating the truth of the One-Year Ministry, and the 62-Literal-Week Avocation of Our Saviour. And yet not all alone, if so be God's Truth is with us; nor more alone than Gabriel stood, in times of old, on similar matters, when, as he said, none but Michael, Our Prince, shared with him or *held* his own convictions! (*vide* Dan. x. 21, comparing Prov. iv. 13, where the same Hebrew word, *chazaq*, translated

“*hold*,” has the force of its natural English signification)

And there is something fitting in this very date ($1894\frac{1}{4}$ A.D. = $5892\frac{1}{2}$ A.M.) that times the *motsa* of our effort. Note, for instance, that $1222\frac{1}{2}$ Solar years are 1260 Lunar ones. Add to them 2335 Solar years and we have $3557\frac{1}{2}$ A.M., the time when Nehemiah presented his request. Add now again the number 2335 Solar years and we obtain $5892\frac{1}{2}$ A.M., which is the date on which we pen this Appendix (Nisan, 1894 A.D.)! Note, too, in this connection, that 3557 A.M. (being taken throughout as a *first* year) needs 2445 Solar years to bring us to 6001 A.M. inclusive, 2445 Solar years being 2520 Lunar ones! In other words the year itself was full of mystery, and so is this in which its secret is made known! Note, also, that, from the year 2993 A.M. (in which Solomon laid the Foundation of the Temple), taken as a *first* year throughout, there are 565 (= H. V. H., which is HOVETIC) to the year under consideration (2993 A.M. = 1; + 564 = 3557 A.M. = 565 inclusive), and with these suggestive facts in mind let us proceed to the Messianic calculations which connect the year 3557 A.M. with 4026 A.M. = 28 A.D.

The date (Thursday the 25th of 12th civil month of 3557 A.M., to wit of the 20th of Artaxerxes) is that at which, in its specific sense, the “Commandment to build the Walls” is recorded to have been *consummated*. If, therefore, Daniel was correctly informed by Gabriel, we have here a starting point from which to solve the Chronology of the 69 weeks (of Dan. ix.

25) to the very last degree of accuracy. Let us attempt the problem.

CALCULATION "A."

In the first place, 69 weeks of "years" = 69×7 "years" = 483 "years," and these "years" must be LUNAR YEARS; because we have already found the 483 Solar (longer) units to have begun from Ezra's earlier era (see 3542, 3543 A.M.) and to have extended down to Tebeth 22-23, 4026 A.M.

But 483 Lunar years are 171,159.29 days, and are equal to 468 Solar years and 225.91 days. In other words—and using calendar phraseology, which is accurate to within the day reached—483 "years" are 171,159.29 days, or 468 mean Solar years and nearly 226 days over.

Now, in the first place, these identical 171,159 days are plainly shown upon the mere *surface* of the Ancient Hebrew Soli-Lunar Calendar. Their *actual* position has already been pointed out (see herein 3-4th day of 10th month, page 173) but it now remains to be shown that they are found upon the surface of the calendar itself.

CALCULATION "B."

As the work on the Wall, 52 days, was finished just after the twilight beginning of the 25th of Elul, *i.e.*, as the last day of actual work was the 24th of Elul, extending over only a short time into the starlight of the 25th (as shown already, page 183) and as the 25th of Elul was in reality the day of Dedication, as to a completed undertaking, it must be counted throughout as 1 in all subsequent Chronology, and all subse-

quent "weeks" will necessarily end with, and include a Wednesday.

Now in the month of Elul, 3557 A.M.,	DAYS.
there were, after the work was over (<i>i.e.</i> , from Wednesday, the 24th ended), to the corresponding time of Monday, the 29th, inclusive,	5

Add the intercalary days of that year (Table <i>f</i> , page 172, Study No. Ten),	-	34
---	---	----

Now from 3558 A.M. to 4022 A.M., inclusive, are 465 calendar years, <i>i.e.</i> , 31 cycles at 15 years each, reckoned at 5481 days each, therefore 31 such cycles equal,*	169,911
--	---------

Add the days of 4023 A.M.,	-	-	-	354
----------------------------	---	---	---	-----

Add the days of 4024 A.M.,	-	-	-	354
----------------------------	---	---	---	-----

Add the days of 4025 A.M.,	-	-	-	389
----------------------------	---	---	---	-----

Add of this year (4026 A.M.) enough to cover Wednesday, the 21st of Tebeth,	-	110
---	---	-----

Thursday, the 22d (at 3 p.m.?) Messiah the Prince, anointed,	-	-	-	-	1
--	---	---	---	---	---

Friday, the 23d at 3 p.m., 1st day of his avocation ended, <i>i.e.</i> , counts as one ended, on the 434 days of avocation,	-	-	-	1
---	---	---	---	---

† 171,159

* In this calculation we are intentionally ignoring the periodical reduction of Ve-Adar, our special object now being simply to show that the calendar fits the case with double force.

† When thus applied superficially, the trajectory of Time is seen to over-lap one day, into the actual period of the Avocation; in fact it suggests the inclusion of both the last date of Nehemiah's Work upon the Wall (25th of Elul, 3557 A.M.), and the first date (Friday, the 23d of Tebeth, 4026 A.M.) of the Saviour's Work to Save It!

CALCULATION "C."

There is still another way to reckon the *motsa* of Nehemiah, *i. e.*, in whole years, and deduct thereafter the parts of the years requisite to make the dates agree, thus, on the mere surface of the calendar we have as follows:

	DAYS.
From 3557 A.M. to 4021 A.M. inclusive are	
465 calendar years ended=31 cycles at	
5481 days each, <i>i. e.</i> , - - - - -	169,911
Add length of 4022 A.M. (Intercalary <i>f</i>),	388
Add length of 4023 A.M., - - -	354
Add length of 4024 A.M., - - -	354
Add length of 4025 A.M. (Intercalary <i>i</i>),	389
Go forward into 4026 A.M. to a point in	
Thursday, the 22d of the 4th civil month, -	111
At which the "avocation" begins, and	
from which therefore, to a point in Friday	
the 23d we are to count its 1st day (<i>i. e.</i> , of	
the 434 days), - - - - -	1
Total, - - - - -	171,508

Now, as the commencement was not consummated (*motsa*) at the beginning of 3557, but rather at (just after) the end of the 24th day of this 12th civil month thereof, we must go down its almanac to this date (as follows: $30+29+30+29+30+29+30+29+30+29+30+24=$) 349 days *ended*, and deduct the same, - - - - -

-349

Obtaining as before ("A" and "B"), 171,159

Which thus leaves us at a point on Friday the 23d

of Tebeth, 4026 A.M. (*i. e.*, 24,451 weeks and 2 days from Wednesday, the 24th of Elul, 3557 A.M. completed*) for the end of the 1st day of the 434 of "Avocation" as shown in "C"; and whether we are right or not in our calculation that the Avocation was no more and no less than 62 literal weeks, it remains true that the 62 literal weeks which preceded Thursday, the 14th of Nisan, 4027 A.M. (17th of March, 29 A.D.), began on Thursday, the 8th of January, 28 A.D.

Now each of the foregoing calculations yields the same result in days, to wit: 171,159; and, of course, the several equivalents indicate the same final date, to wit: Thursday-Friday, the 22d-23d of the 4th month of 4026 A.M. (as the 1st of the 434 days).

We have therefore learned that this number of days is variously expressed upon three different scales as follows:

- (a) 483 *Lunar* years (exact) =
- (b) 468 *Solar* years (exact) + 225.91, etc., days =
- (c) 468 *Calendar* years (also exact, according to their mere superficial measure) + 151 days.†

It now remains to be explained why but 151 days

* Evening twilight, beginning of Thursday, the 25th, for the finishing of the Wall, or late Thursday "morning" for the End of the Dedication, perhaps 3:00 p. m.

† See calculation "B," *i. e.*, 3558 A.M., to 4025 A.M. inclusive = 468 Calendar years; the additional 151 days come from the periods 5 + 34 + 112, there shown. It is also to be noted in passing that there extend just 151 years from 3406 A.M., *q. v.*, to 3557 A.M. ! All of these duplications in days and years are very remarkable, and imply that they obtain *throughout History* !

appear in the latter case (*c*). The reason is: On the calendar we follow the A.M. years exactly as if the calendar years were true Solar ones. But *they are not so; they are only intended to "count" them!* This they actually accomplish just as well as our more modern ones do, when the principle governing the Ancient Hebrew Solar Cycle is kept well in mind.

As the period (171,159 days) measured by the several Scales, is one and the same thing, and as the days indicated in (*b*) and (*c*) differ by (225.91, etc. — 151 =) 74.91 days, while the number of years in (*b*) and (*c*) are the same (468), it follows that 468 un-arrested Calendar years must cover 74.91, etc., days more than 468 Solar ones. This is exactly the case, for we have already shown, in Study No. Eight, (pages 22, 180–186) that an ordinary calendric cycle of 5481 days was some 2.366, etc., *days* in excess of 15 exact mean Solar years, and therefore that after every 45 years, dating from 1722 A.M., a single week was regularly dropped out of Ve-Adar.

In mentally conceiving of the calendric scale of our ancestors we must not lose sight of these *silent* (dropped) weeks (7 days), at the end of each triple cycle, and it is easily shown that the correction in this particular block of 468 calendric years would have amounted to 74.91, etc., days had it stood alone.

In the first place, the very fact that the Biblical dates involved show but 151 days in case (*c*) is a clear demonstration that the balance (74.91, etc.,

silent days) was, and must have been, duly taken care of (*i.e.*, dropped) in regular course by the High Priest and Calendar Keepers, in passing from 3557 A.M. to 4026 A.M.!

The last intercalation of this degree noticed, was discussed under 2982 A.M., *q.v.* (Study No. Eight, page 180), and note that from 2982 A.M. to 3416 A.M., when Nebuchadnezzar destroyed the City and Temple of Jerusalem, was just 434 years, *i.e.*, 62 weeks of years! Note also that from this destruction to the succeeding one by Titus in 4067 A.M. was just 651 years or one great eclipse cycle (2520 eclipses covering special intercalations yet to be noticed).

The effect of letting the calendar run along in blocks of 45 years before shortening the month of Ve-Adar by 1 week ($34 - 7 = 27$ days) was to leave just 151 days to be accounted for by dates upon the calendar covered by the period under discussion. The 74.91, etc., days (really dating from the 10th of Tamuz) were covered by 10 intercalations shorter than usual by 7 days each, *i.e.*, by 70 days in all, and the 4.91 remaining days, taken for calendric purposes at 5 days, were reflected or indicated by the 5 days of the 12th Civil month of 3557 A.M. that followed the finishing of the Wall, in calculation "B." Hence, we have the following:

CALCULATION "D."

The 171,159.29 days on the calendar cover 31 cycles + 3 specific calendar years (4023, 4024, 4025 A.M.) + 151 days. Hence, to get at the analysis of the ($225.91 - 151 =$) 74.91 days, we note as follows;

	DAYS.
Thirty-one cycles each at an excess (over true solar time) of 2.366 days, - - -	= 73.35

Three specific calendric years (4023, 4024, 4025 A.M.) are 1097 days; which less 3 true solar years (1095.72) give casual excess of, - - - - -	= + 1.28
--	----------

Total, - - - - -	74.63
------------------	-------

Excess, <i>inherited</i> (after the correct intercalation in 2982 A.M., see Study No. Eight, pages 180-184), - - -	+ 1.40
--	--------

Aggregate, - - - - -	76.03
----------------------	-------

Deduct "reduction" of excess for the 12 cycles, 2982 to 3522, - - -	- 1.18
	74.85

Include balance partly due for 36 years not yet corrected, <i>i. e.</i> , 3522 to 3558 A.M., etc., - - - - -	+ .06
--	-------

And we obtain the missing or silent days,	74.91
---	-------

Of which 70 days (10 × 7) had actually been used up, - - - - -	- 70.
--	-------

And the balance 4 91, etc., left awaiting elimination at the next short Ve-Adar, ☉	4.91
--	------

The 225.91 days at the end of the Solar Scale are accounted for on the Calendric Scale as follows: 70 days intercalation + 4.91 waiting intercalation + 151 days shown on the calendar itself, *q. e. d.*

But the foregoing discussion simply covers the block of years actually included between 3557 A.M. and 4026 A.M.; whereas, when Nehemiah finished the Wall upon the 25th day of Elul, the *then current* period of 45 years had almost run its course ($\frac{1}{15} \pm$

only being due) so that *another* special week* was necessarily and soon (3566 A.M.) to be dropped (as we have seen; calculation, page 173). The most of this week had been inherited, or entailed upon the calendar *previous* to Nehemiah's mission (it belonged to the cycle running since 3522 A.M.; see Study No. Ten, page 191). Now, *taking this week also* into due consideration, the 225.91 "days over" at the end of the Solar Scale, are to be accounted for on the Calendric Scale by the very same process! for the 7 days only affect the 169,911 days shown in calculation "B", while the 151 days of the note on page 246, remain intact, as do the number of lunar-calendric years.

The "*long and short*" of the matter is that the issue, or YATSA, of the Commandment, dates from the 4th day of the 10th month, 3557 A.M. (4-5th day = 1), when Nehemiah put the *first phase of it into operation* by summoning the Governors to council (or at least by sending them their orders, see page 172); from that day there extend 171,159 days of actual *duration* to January 8th, 28 A.D., whereas on the 82d day later (to wit: 25th day of 12th month) the MOTSA, or *final phase of its operation*, was accomplished

* Really 77 days in all (for the whole interval, 3557 A.M. to 4026 A.M.), dating from 3d day of the 10th month, and 81.9 if dated from day of Nehemiah's arrival at the Government House all as explained in the text. Of these, 77 were duly dropped in the actual calendric work, no matter how or where. Our chief object is to show that the dates cited in the record fit the facts made necessary by calculation, the reader may go into it as much deeper as he desires, and the deeper he does go the more he will wonder.

by the Dedication of the Wall itself. From which day there also extend 171,159, so far as the face of the calendar is concerned, but actually only $171,159 - 82^* = 171,077$ days. In the one case the measure (171,159 days) is a FACT, in the other (171,159 days) a “finder”! The latter serves to fix the attention, and to suggest the “69 weeks”, but the former to measure them! The “circuit” between the two, 82 days, is, as it were, the Luni-Calendric *Epact* of the entire period. Ninety-nine investigators in one hundred would make their first and last approximation by using the 25th of Elul as the basis, and the face of the cycle as the measure; they would thus obtain 171,159 days, which is the actual number sought ($69 \times 7 \times 354.367$); not one in 100,000 would have the taste or patience to search out the deeper facts!†

* ($82 = 5 + 77$). These 77 omitted days, therefore, by means of which the calendar of our ancestors was actually accommodated to the true solar one for this particular block of 69 Lunar weeks of years, form a most astounding demonstration, *in loco*, [per anticipation; for the calendar itself really calls for and shows 171,159 days between the Dedication and Baptism, but in the application 77 days had to be dropped, and are therefore shown before its principal date, which is Elul 25th, 3557 A.M.] of the truthfulness of Nehemiah's records, their astronomical accuracy, and their consummate inspiration. Those who, comprehending what we mean to specify, find no room for admiration at such facts as these, can hardly expect us to waste further time in continued and still more fruitless discussions.

† The ratio is, in fact, indefinitely large, since it is now 2335 years since 3557 A.M., and we ourselves are the very first group of students to discover either “fact” or “finder.” And here, in passing, it may also be stated, that if we allow the contention that the Crucifixion took place upon a Wednesday instead of a

Now, the Bible is written for the many, but will stand the honest scrutiny of the few—hence it naturally brings the 25th of Elul, 3357 A.M., into prominence, and leaves the 3d of Tamuz and other related dates to be sought out by the few.

We present all these fine Chronological points not merely for the sake of accuracy, but to enlighten others who may be able and willing to follow us in the scientific methods of the true system. To the general reader they are, of course, not uninteresting, for the truth, and conviction, and proof never are that, but apparently too deep to be grasped, although the matter involves only the simplest methods of arithmetic (*i.e.*, the four ground rules!). The time, however, has now arrived when the Chronological candle must be lighted and put upon a candlestick so as to give light to all that are in the house; he, therefore, who has eyes to see, let him see.

Heretofore, men have never dreamed of demanding greater accuracy of these Biblical dates than what is conveyed in the year approximately stated, as in the margin of the Bible. The truth has thus been hidden under a bushel of uncertainties, but the day comes, and now is,—by virtue of this particular effort at calculation—when we may ask for the truth to any degree that we are able to verify it, and it certainly will be forthcoming. If we have failed, a better system will succeed ours, and the truth be vindicated,

Thursday, then it was the Wednesday preceding Thursday, the 17th of March, 29 A.D., and its relation to the 25th of Elul, 3557 A.M., must be duly shown, and the lunar and calendric elements of Wednesday, March 16th, 29 A.D., made out.

all the same; so may God bless the work of others and have all the honor to Himself.

When, therefore, the sacred records are properly understood, the conviction is thus irresistible that we have the veritable footprints of unimpeachable History stamped upon the wonderful pages of the Bible; and stamped over and over again, according to a subtle law that eventually prevents any error—for “day unto day uttereth speech, and night unto night showeth knowledge,” in that these same truths, drawn from their long concealment, are found duplicated in the very figures of the sub-periods of the scheme of days covered by the mission of Nehemiah (as shown in the table, page 169).

All of this harmony is simply stupendous when we begin to realize its ramifications, and it actually warrants us in enunciating, as a fundamental proposition: That there is a strict Science governed by fixed mathematical laws, whereby, hereafter, the Historians of Our Race may be able to recover every date, and set in order the complete Chronological Scheme of our Chronicles, both as to days and years, replying each to each. The consummate way in which these matters resolve themselves, when analyzed in the glare of the True Chronology, is a guarantee that the Bible, even viewed as the merely truthful record of facts, is accurate to the last degree; has been Providentially protected from any fatal (non-detectable) alterations, and that it will yield its truth to those who come to its pages faithfully. It is an Historical *palimpsest*, as it were, and beneath the studies

of those who will follow in our own footsteps, it will yield invaluable secrets to the generations yet to come.

We have thus shown how remarkably the Prophecy of Gabriel, recorded in Daniel ix. 25, was fulfilled, doubly fulfilled, even to the very day! For whether we reckon the 69 weeks (69×7), or 483 "years" in *Solar* time (*i.e.*, 176,412 days in all), from the date of the Edict to Ezra, or in *Lunar* time (*i.e.*, 171,159 days in all) from the accomplishment (*Motsa*) of the Commandment to Nehemiah, we arrive at identically the same Chronological goal, to wit; (Wednesday, the 21st,) Thursday, the 22d, (Friday, the 23d,) of the 4th Civil (X. Sacred) month of 4026 A.M., at which time (24 hours, whether Wednesday, *Thursday* or Friday, January 7th, 8th or 9th,) as we shall see, Jesus of Nazareth, then literally beginning to be about 30 years old, was Recognized, Baptized, Anointed, and Proclaimed as the Messiah!

It is impossible for figures to mislead when all the conditions are duly taken into consideration, and as the calculations hereinbefore given seem to speak God's own eternal truth, we doubt if they can hereafter be disturbed—for which we give to God Himself the Glory.

But in order to intensify, if possible, the significance of what has thus at last been established, beyond (we believe) all further successful controversy, it is necessary to refer to former calculations, and to anticipate a future demonstration * by reiterating the announcement of another intimately related fact of

* But one already outlined in Our Race News-Leaflet No. I. for Oct. 1893 A.D., *q.v.* See also Study No. Eleven, pages 170 to 176.

similar moment, to wit: the Public Career of the Messiah began at the date thus reached, and lasted for *exactly 434 days, i.e., for 62 literal weeks of days, no more, no less; thus fulfilling the first section of the next verse of Gabriel's prophecy*: "and after three score ($3 \times 20 = 60$) "and two" (2) "weeks" (= 62 weeks) shall Messiah be cut off, but not for himself" (Dan. ix. 26.)

CALCULATION "E."

To enumerate now by anticipation the 434 days of the Saviour's Avocation, beginning with Tebeth 22d, 4026 A.M., Thursday, at 3 p.m. (*i.e., to Friday the 23d, all being counted as 1 therein*) we work as follows :

			DAYS.
Tebeth 22d	to Tebeth 29th, 4026 A.M.,	-	*7
Tebeth 29th	to Shebet 30th, 4026 A.M.,	-	30
Shebet 30th	to Adar 29th, 4026 A.M.,	-	29
Adar 29th	to Nisan 30th, 4026 A.M.,	-	30
Nisan 30th	to Zif 29th, 4026 A.M.,	-	29
Zif 29th	to Sivan 30th, 4026 A.M.,	-	30
Sivan 30th	to Tamuz 29th, 4026 A.M.,	-	29
Tamuz 29th	to Ab 30th, 4026 A.M.,	-	30
Ab 30th	to Elul 29th, 4026 A.M.,	·	29
Elul 29th	to Tishri 30th, 4027 A.M.,	·	30
Tishri 30th	to Bul 29th, 4027 A.M.,	-	29
Bul 29th	to Casleu 30th, 4027 A.M.,	-	30
Casleu 30th	to Tebeth 29th, 4027 A.M.,	-	29
Tebeth 29th	to Shebet 30th, 4027 A.M.,	-	30
Shebet 30th	to Adar 29th, 4027 A.M.,	-	29
Adar 29th	to Nisan 14th, 4027 A.M.,	-	14
Total,	- - - - -	-	*434

* In reality the "count" includes the bulk of Tebeth 22d, so that it is more strictly correct to accord almost 8 full days to

Therefore, we have reached the end of the 62 literal weeks ($62 \times 7 = 434$ days) that succeeded the anointing of Jesus Christ, *i. e.*, of Jesus the Anointed, and consequently this Thursday, 14th of Nisan, 4027 A.M., was the 1st day "after" these 62 literal weeks of priestly avocation, and on that day we believe, and maintain, he must have been, and was, crucified, dead, and buried.

These 62 literal weeks of days began on Thursday, the 22d of the 4th month in 4026 A.M., and ended at 3 p.m. on Thursday the 4th of the 7th Civil (1st Sacred) month of 4027 A.M., *i. e.*, in the next Calendric year. His "ministry" *proper* extended from the Passover of 4026 A.M., to that of 4027 A.M. or just one Calendric Lunar year of 354 days, at the end of which, a Lamb of the first year, as already intimated (page 66), he paid the full price (death) of our redemption! or, if we estimate from the beginning of miracles at Cana of Galilee, the ministry lasted for just 365 days, Nisan 3d, 4026 to Nisan 14th, 4027 A.M.*

Tebeth, and so carry the final day of the 434 over but a short time into the starlight beginning of the 14th of Nisan, 4027 A.M. ! And this fits the facts themselves, for it will be remembered that Judas was dismissed early in the "evening" of the 14th of Nisan; that the Supper was over not long after; that the two or three hours of Agony in Gethsemane were immediately followed by the Betrayal; and that the first examination by Annas, followed by that of Caiaphas, was well along before the cock's first crow (midnight).

* For full discussion of (Dan. ix. 24-27) the 70, 69 and 62 weeks the student is again referred to Our Race News-Leaflet No. I., and to Study No. Eleven. pages 170-176.

We are aware that these statements overturn whole libraries of Chronology, falsely so called; upset scores of calculations based upon false premises, and lay the beginning of the line of judgment at the very Temple! But this is none of our concern. It is the Lord's doing, and it is as wonderful in our own eyes as its unimpeachable demonstration will be in those of all who look with joy upon whatever goes to prove the absolute certainty and imminence of his Second Advent.

One of the most commonly accepted dates for the crucifixion is Friday, April 7th, 30 A.D. Our own Studies force us to move back a year to 29 A. D., and yet a month further to March, and still a day more to Thursday; in other words, we believe the modern reckoning is wrong to the extent of "a year, a month, and a day," upon the Julian Calendar. All of this seems to be demanded by the data we have collated in the dozen Studies now issued, and the evidence promises to accumulate as we advance towards the Focus of History.

Now, if the contention that the Crucifixion occurred upon a *Wednesday* shall be finally established, then that day was Wednesday, March 16th, 29 A.D., and the 434 days of avocation began one day earlier than we at present allow, as did also the 434 "years" (lunar) which led up to them (pages 171-173) in which case, Sunday-Monday, the 3-4th of Tamuz, 3557 A.M., being the *first* day of the 171,159.29, and 171,159.29 days being 24,451 weeks and 2.29 days *over*, the 171,159.29th day will fall upon Wednesday, the 21st of

Tebeth, 4026 A.D., *i.e.*, on Wednesday, January 7th, 28 A.D. Hence the 62 literal weeks that follow, will begin at once on Wednesday, the 7th of January, 28 A.D., and end on Wednesday, the 16th of March, 29 A.D. Wednesday, the 16th, will thus be the first day “*after* the 62 weeks” of Dan. ix. 26. And if a *Wednesday* be the crucifixion day (in order, as some contend (and we are willing to attend to their reasons), to allow 72 hours, or 3 full “days” and “nights” to the Saviour’s incarceration in the tomb) then that Wednesday is the one!*

We antagonize no contention that has fair grounds on which to demand a hearing. Loaded with truth as they are, these dozen Studies are of small value as to the settlement of this point. There doth not exist stored up with Cæsar’s superscription, money enough to balance the importance of setting the Messianic times of Jesus Christ in due array, for we affirm that all of it must soon be minted over, with a better superscription, and that to fix with certainty the “times and seasons” of the *First* Advent, is the *sine qua non* for the accurate determination of the date of the SECOND.

Now, we also affirm our belief that we have settled

* But our own contention is that the “count” as to the 62 “weeks” of Lunar years begins on Monday–Tuesday, the 4–5th of Tamuz, 3557 A.M., for the 1st day throughout, and that the 171,159.29 days therefore end at about 3 p.m. on Thursday, the 22d of Tebeth, 4026 A.M. (*i. e.*, in the afternoon of Thursday, January 8th, 29 A.D.). Hence, the 62 *literal* weeks of “Avocation” that follow on, begin at once, and end on Thursday, Nisan 14th, 4027 A.M. (March 17th, 29 A.D.), at about 3 p. m.

the date as to the crucifixion sufficiently to point to Thursday, March 17th, 29 A.D., as being the day in question. We have also furnished those who contend for a Wednesday the date around which they must mass their arguments, and thus we have given them the scale upon which they must formulate them; and we agree to throw the entire weight of our own assistance into the scale for truth, no matter how the balance turns; but it must turn on solid facts, not fancies, and with arguments, not isolated opinions.

That 3557 A.M., 442 B.C., was the year in which that 25th of Elul (say August-September) fell, which is referred to in Nehemiah vi. 15, must stand as a common admission by both parties concerned, and that the 15th year of Tiberius Cæsar, early in January of which the Baptism occurred, began on August 19th, A.D. 27, must also stand, nor can the contending parties avoid the united testimony of all science that the first Sunday after the full moon of March, 29 A.D., fell upon March 20th.

This was the day on which the Resurrected Saviour was mistaken for a *gardener* by Mary Magdalene. Aye, and her error was not all an error, for who but the Second Adam is to dress and keep the Second Eden!

“Detain me not”! said He, for it was “Wave-Sheaf Day,” that year, and he had a vast company of “first fruits,” “a multitude of captives,” to conduct on High that very morning and exhibit them as *Spolia Opima* before the hosts of Heaven (Eph. iv. 8, see margin; compare Col. ii. 15)! “*He that hath the*

bride is the bridegroom" (John iii. 29). Query, Who are the children of the Bride-chamber? (Matt. ix. 15; Mark ii. 19; Luke v. 34)!

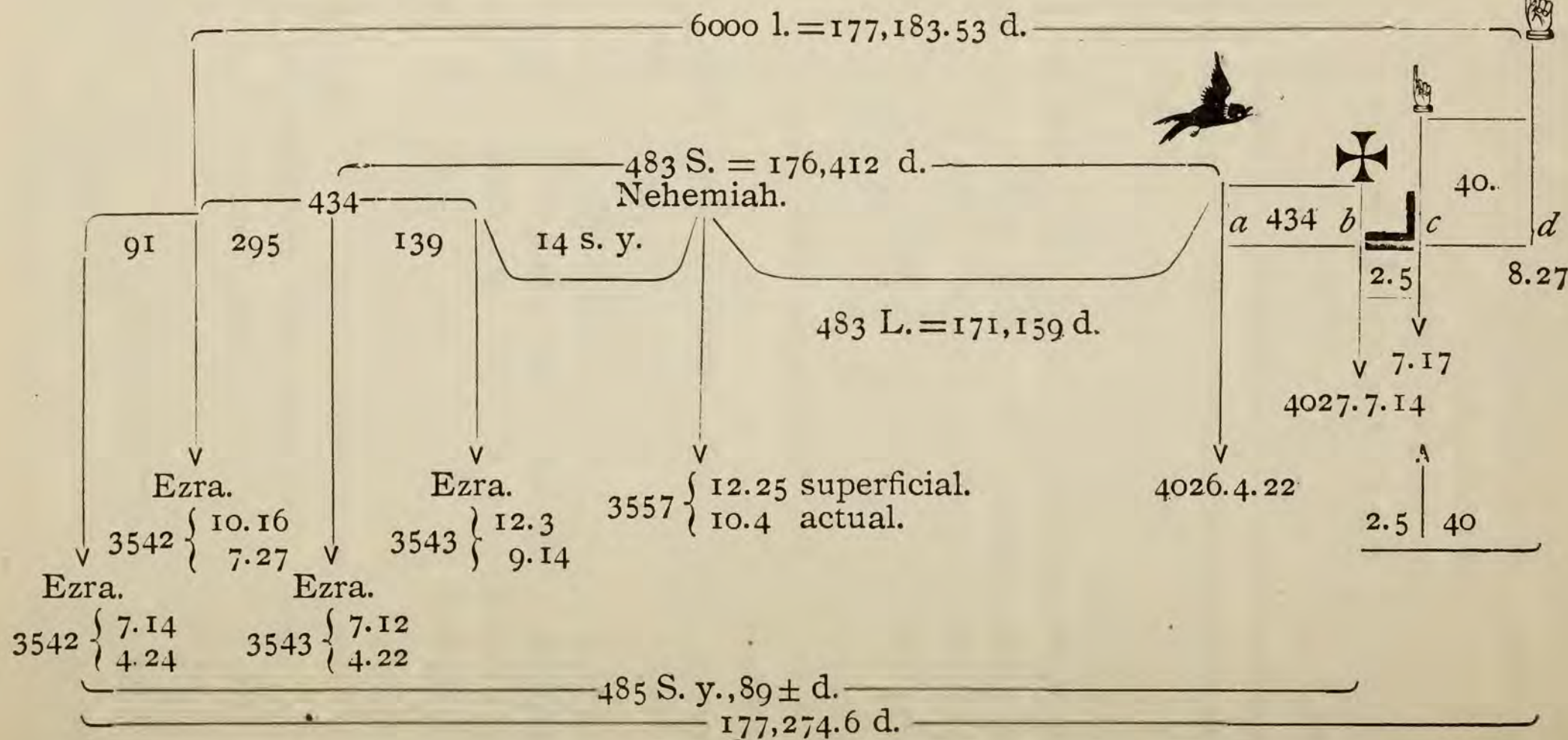
Now, by the grace of God, we have been enabled to narrow this discussion down to the measure of a day, and as of the two days to be discussed, have shown them to be Wednesday or Thursday, March 16th or 17th, 29 A.D., we bespeak of our fellow constituency of earnest students, a candid examination of this matter, and request them to send us their conclusions whensoever they are fortified by Facts, but caution them that they must confine themselves within those limits which the whole concert of History has established. It is no longer a matter of years, or of months, or of weeks, but one of days and hours, and the question now is, How closely can you read the Scale?

It is a strange thing that not until these very final moments of this Laodicean Age, such all-important facts as these should be made demonstrably known; and stranger, perhaps, yet, that this attestation, with ability to bring in all the necessary collateral evidence, should be given out through the instrumentality of our own much despised labors! But in that those facts may possibly gain for us and so for Our Race, a wider hearing, and so speed the message with which we are burdened, we rejoice that it is so.

Be this, however, as it may, and even be it ours to meet with still more peremptory repudiation albeit now accredited with such positive letters of additional authority, we can, at least, congratulate our friends

A HARMONY

OF
DANIEL, EZRA, NEHEMIAH, CHRIST.



a Baptism; *b* Crucifixion; *c* Resurrection; *d* Ascension.

and fellow watchers that we few are called to know these glorious facts and share the hopeful convictions they support.

We shall relegate the itemized demonstration of what we have just announced unto the years 4026-27 A.M. concerned, but in the meantime submit the scheme opposite which will assist our little constituency in appreciating the full significance of what this intimately related knot of Chronological discoveries reveals.

TYPES AND ANTITYPES.

Neh. i.-vii.	<div>7</div> <div>"Weeks" of</div> <div>Literal <i>Days</i></div> <div>(49 in all).</div>	<div>6 d. 11 m. 3557 A.M.</div> <div>Nehemiah</div> <div>Builds</div> <div>the Wall.</div>
4 d. 10 m. 3557 A.M.		24-25 d. 12 m. 3557 A.M.
<div>7 + 62</div> <div> </div> <div>69</div> <div> </div> <div>483 L. Y.</div> <div> </div> <div>171,159</div> <div>Days.</div>	<div>7</div> <div>"Weeks" of</div> <div>Lunar <i>Years</i></div> <div>(49 in all).</div> <div>17,364 days.</div> <div>22 d. 5 m.</div> <hr/> <div>3605 A.M.</div> <div>62</div> <div>Weeks of</div> <div>Lunar <i>Years</i></div> <div>(434 in all).</div> <div>153,795 days.</div>	Dan. ix. 25.
Dan. ix. 26.	<div>62</div> <div>Weeks of</div> <div>Literal <i>Days</i></div> <div>(434 in all).</div>	<div>22-23 d. 4 m. 4026 A.M.</div> <div>Messiah</div> <div>the</div> <div>Prince.</div> <div>14 d. 7 m. 4027 A.M.</div>

CALCULATION "F."

Now to present the harmonized results in a general scheme, for those who care about the details of such matters, we submit the following:

6000 <i>l</i> (<i>i.e.</i> , lunar <i>months</i>) equal to 500 L	DAYS.
(<i>i.e.</i> , lunar <i>years</i> at 354.36706 days) are	
equal to - - - - - -	177,183.53

But, 483 Solar years at 365.24225 days are	176,412.00
Add 2 Solar years more - -	730.48
Hence 485 Solar years are - - -	177,142.48
Add now - - - - -	41.05
And we obtain, as above, - -	177,183.53

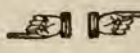
Finally, the main object of this Appendix being to set forth the Messianic harmonies of the year 3557 A.M., it now remains (by means of a brief recapitulation) to enforce the accuracy of its emplacement on the Medo-Persian Line as the 20th year of Artaxerxes Longimanus. We take it for granted our readers are already satisfied that the 1st year of Evil Merodach was 3443 A.M., that it overlapped the 37th year of Jehoiachin's Captivity, and that the scale of time down to that era has been practically harmonized to Sacred and Secular History (see Study No. Eleven, page 135, and No. Two, page 171). We also take it for granted that there will be no dispute with our emplacement of the 6th year of Darius Codomanus in 331-30 B.C. or 3669 A.M. It was in this year that he was overthrown by Alexander the Great, as all authorities agree.

Now between these two dates, 3443 A.M. to 3669 A.M., there are 227 years inclusive upon the Harmonized Scale of Time, and the silver thread of Medo-Persian History goes through them agreeably to the records as follows:*

THE MEDO-PERSIAN REGNAL YEARS.

A.M.	B.C.	NAB.	EVIL MER.		
3443	556	192		1	
3444	555	193	CYRUS.	2	NERIG.
3445	554	194	1	(3)	1
3446	553	195	1- 2	(4)	2
3447	552	196	2- 3	(5)	3
3448	551	197	3- 4	(6)	$\frac{3}{4}1$
3449	550	198	4- 5	etc.	$\frac{1}{4}$ LABORO.
3450	549	199	5- 6	?	
3451	548	200	6- 7		
3452	547	201	7- 8		
3453	546	202	8- 9		
3454	545	203	9-10		
3455	544	204	10-11		
3456	543	205	11-12		
3457	542	206	12-13		
3458	541	207	13-14		
3459	540	208	14-15		
3460	539	209	15-16		
3461	538	210	16-17		
3462	537	211	17-18		
3463	536	212	18-19		
3464	535	213	19-20		
3465	534	214	20-21	CYRUS.	
3466	533	215	21-22	1	






* IMPORTANT.—In verifying this Period, students should be careful to note that the “count” is to be made along the line of **HEAVY TYPE**, not neglecting, however, the collateral ones. For proof, see Text to which the A.M. years form an Index! C.A.L.T.

A M.	B.C.	NAB.	CYRUS.	CYRUS.	CYRUS.	Medo-Persian	
3467	532	216	22-23	I-2			
3468	531	217	23-24	2-3	I	Times and Seasons.	
3469	530	218	24-25	3-4	I-2	CAMB.	
3470	529	219	25-26	4-5	2-3	I	
3471	528	220	26-27	5-6	3-4	2	
3472	527	221	27-28	6-7	4-5	3	
3473	526	222	28-29	7-8	5-6	4	
3474	525	223	29-30	8-9	6-7	5	
3475	524	224	30	9	7	6	
3476	523	225	Ptolemy's Eclipse. 			7	
3477	522	226	DAR. HYS.			8	
3478	521	227	<div style="display: inline-block; vertical-align: middle;"><div style="font-size: 3em; vertical-align: middle;">{</div><div style="display: inline-block; vertical-align: middle; text-align: center;">1 2 3 4 5</div></div>				9
3479	520	228					10
3480	519	229					11
3481	518	230					12
3482	517	231					13
3483	516	232	6	DAR. HYS.			14
3484	515	233	7	I-2			8
3485	514	234	8	2-3			9
3486	513	235	9	3-4			10
3487	512	236	10	4-5			11
3488	511	237	11	5-6			12
3489	510	238	12	6-7			13
3490	509	239	13	7-8			14
3491	508	240	14	8-9			15
3492	507	241	15	9-10			16
3493	506	242	16	10-11			17
3494	505	243	17	11-12			18
3495	504	244	18	12-13			19
3496	503	245	19	13-14			20
3497	502	246	• 20	14-15			Eclipse Nov. 19, 502 B.C.
3498	501	247	21	15-16			
3499	500	248	22	16-17			
3500	499	249	23	17-18			
3501	498	250	24	18-19			
3502	497	251	25	19-20			

APPENDIX.

267

A.M.	B.C.	NAB.	DAR. HYS.	DAR. HYS.	
3503	496	252	26	20-21	
3504	495	253	27	21-22	
3505	494	254	28	22-23	
3506	493	255	29	23-24	
3507	492	256	30	24-25	
3508	491	257	•• 31	25-26	Eclipse April 25, 491 B.C.
3509	490	258	32	26-27	
3510	489	259	33	27-28	
3511	488	260	34	28-29	
3512	487	261	35	29-30	XERXES.
3513	486	262	(36)	30-31	1
3514	485	263	(37)	31-32	2
3515	484	264	(38)	32-33	3
3516	483	265	(39)	33-34	4
3517	482	266	(40)	34-35	5
3518	481	267	(41)	35-(36)	6
3519	480	268			7
3520	479	269			8
3521	478	270			9
3522	477	271			10
3523	476	272			11
3524	475	273			12
3525	474	274			13
3526	473	275			14
3527	472	276			15
3528	471	277			16
3529	470	278			17
3530	469	279			18
3531	468	280			19
3532	467	281			20
3533	466	282			21
3534	465	283			22
3535	464	284			23
3536	463	285			24
3537	462	286	ARTAX. LONG.		25
3538	461	287	!		26

A.M.	B.C.	NAB.	ARTAX. LONG.	
3539	460	288	1- 2	
3540	459	289	2- 3	
3541	458	290	3- 4	
3542	457	291	4- 5	
3543	456	292	5- 6	
3544	455	293	6- 7	Ezra. 
3545	454	294	7- 8	
3546	453	295	8- 9	
3547	452	296	9-10	
3548	451	297	10-11	
3549	450	298	11-12	
3550	449	299	12-13	
3551	448	300	13-14	
3552	447	301	14-15	
3553	446	302	15-16	
3554	445	303	16-17	
3555	444	304	17-18	
3556	443	305	18-19	
3557	442	306	19-20	Nehemiah. 
3558	441	307	20-21	Nehemiah. 
3559	440	308	21-22	
3560	439	309	22-23	
3561	438	310	23-24	
3562	437	311	24-25	
3563	436	312	25-26	
3564	435	313	26-27	
3565	434	314	27-28	
3566	433	315	28-29	
3567	432	316	29-30	
3568	431	317	30-31	
3569	430	318	31-32	Nehemiah. I- 2
3570	429	319	32-33	Nehemiah. 2- 3
3571	428	320	33-34	3- 4
3572	427	321	34-35	4- 5
3573	426	322	35-36	5- 6
3574	425	323	36-37	6- 7

PELOP. WAR.

I

A.M.	B.C.	NAB.	ARTAX. LONG.	PELOP. WAR.
3575	424	324	37-38 DAR. NOTH.	7- 8
3576	423	325	38-39 I XERXES II. SOGDIANUS.	8- 9
3577	422	326	1- 2	9-10
3578	421	327	2- 3	10-11
3579	420	328	3- 4	11-12
3580	419	329	4- 5	12-13
3581	418	330	5- 6	13-14
3582	417	331	6- 7	14-15
3583	416	332	7- 8	15-16
3584	415	333	8- 9	16-17
3585	414	334	9-10	17-18
3586	413	335	10-11	18-19
3587	412	336	11-12	19-20
3588	411	337	12-13	20-21
3589	410	338	13-14	21-22
3590	409	339	14-15	22-23
3591	408	340	15-16	23-24
3592	407	341	16-17	24-25
3593	406	342	17-18	25-26
3594	405	343	18-19 ARTAX. MNE.	26-27
3595	404	344	19 I	27
3596	403	345	1- 2	
3597	402	346	2- 3	
3598	401	347	3- 4	
3599	400	348	4- 5	
3600	399	349	5- 6	
3601	398	350	6- 7	
3602	397	351	7- 8	
3603	396	352	8- 9	
3604	395	353	9-10	
3605	394	354	10-11	
3606	393	355	11-12	
3607	392	356	12-13	
3608	391	357	13-14	
3609	390	358	14-15	
3610	389	359	15-16	

A.M.	B.C.	NAB.	ARTAX. MNE.	
3611	388	360	16-17	
3612	387	361	17-18	
3613	386	362	18-19	
3614	385	363	19-20	
3615	384	364	20-21	
3616	383	365	21-22	
3617	382	366	22-23	
3618	381	367	23-24	
3619	380	368	24-25	
3620	379	369	25-26	
3621	378	370	26-27	
3622	377	371	27-28	
3623	376	372	28-29	
3624	375	373	29-30	
3625	374	374	30-31	
3626	373	375	31-32	
3627	372	376	32-33	
3628	371	377	33-34	
3629	370	378	34-35	
3630	369	379	35-36	
3631	368	380	36-37	
3632	367	381	37-38	
3633	366	382	38-39	
3634	365	383	39-40	
3635	364	384	40-41	
3636	363	385	41-42	
3637	362	386	42-43	
3638	361	387	43-44	
3639	360	388	44-45	
3640	359	389	45-46	OCHUS
3641	358	390	46	I
3642	357	391		1-2
3643	356	392		2-3
3644	355	393		3-4
3645	354	394		4-5
3646	353	395		5-6

A.M.	B.C.	NAB.		OCHUS.
3647	352	396		6-7
3648	351	397		7-8
3649	350	398		8-9
3650	349	399		9-10
3651	348	400		10-11
3652	347	401		11-12
3653	346	402		12-13
3654	345	403		13-14
3655	344	404		14-15
3656	343	405		15-16
3657	342	406		16-17
3658	341	407		17-18
3659	340	408		18-19
3660	339	409		19-20
3661	338	410		20-21
3662	337	411	ARSES. 1	21
3663	336	412	1-2	DARIUS CODO.
3664	335	413	2	1
3665	334	414		1-2
3666	333	415		2-3
3667	332	416		3-4
3668	331	417		4-5
3669	330	418		5-6

Hence, we have the following:

RECAPITULATION.

YEARS.

Evil Merodach came to the throne in the 37th year of the Captivity which was 556 B.C. or 3443 A.M. He reigned	-	-	-	-	2
Neriglissar and Cyrus began together, the latter reigned	-	-	-	-	30
Cambyses succeeded and reigned	-	-	-	-	8
Darius Hystaspes succeeded and reigned	-	-	-	-	35
Carried forward,	-	-	-	-	75

	YEARS.
Brought forward, - - - - -	75
Xerxes succeeded and reigned - - -	20
Artax. Longimanus succeeded and reigned -	39
Darius Nothus succeeded and reigned - -	19
Artax. Mnemon succeeded and reigned - -	46
Ochus succeeded and reigned - - -	20
Arses succeeded and reigned - - -	2
Darius Codomanus succeeded and reigned to defeat by Alexander the Great, - -	6
Total, - - - - -	<u>227</u>

Hence, 3443 A.M. = 1.

Add. 226

3669 A.M. = 227.

But 3669 A.M. = 417-418 Nab. = 331-330 B.C. = 4383-84 J.P. = 447-448 Olymp. = CXII. 3-4 Olympiad = 423-424 A.U.C. These are Facts of Silver. They have been purified in the fire of History for "Seven Times," hence they are ready for the Mint!

OUR RACE:
ITS ORIGIN, ITS DESTINY.

EDITORIALS.

“If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak.”

Numb. xxiv. 13.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series III.

APRIL, 1894.

No. 12.

EDITORIALS.

“Selah.”

*

* *

“Blessed be the Lord.”

*

* *

This Study ends the Third Series.

*

* *

Its number is appropriate, for Twelve is one of vast significance unto Our Race, and we are very thankful to be able to record it.

*

* *

Without God's help, most notably extended, this work would not have been begun; still less could it have been prosecuted to its present stage. In its darkest hours this help has never failed to be at hand.

*

* *

In recognizing this, we likewise wish to thank the friends who have been His instruments in bringing this to pass. It has been a struggle from first to last, and brought about by their sacrifices and gen-

erosity in the face of widespread popular ridicule and contumely, and no little private scorn and rejection.

*
* *

Well, we have this satisfaction; and in addition, the ability to read the signs about us clearer than those who hug vain traditions and prefer a fond delusion to a fact. And we can look back, too, and see that events are rapidly bringing Our Race into such conditions as shall force their acceptance after all! Not our way, therefore, but the Lord's way; and we may be sure our work is not in vain against His own set time for its recognition.

*
* *

We have 888 subscribers, a goodly number, and one to be glad of! for it spells the Saviour's Name! this being the arithmographic equivalent of the Greek word JESUS. Now, as this work was begun, and, God willing will be continued, in that Name, and in the Blessed Hope of His imminent return to heal the nations with Judgment and to satisfy the earth with Righteousness, we feel assured that our constituency will take renewed encouragement therein, and help us to make it propitious of success.

*
* *

The publication of this Series of Studies has been a heavy load upon so small a number, and it is to their credit, rather than to ours, that so much has been accomplished in the face of tremendous odds. We doubt whether any former effort to vindicate the integrity of Inspiration has had to encounter so many

serious obstacles. Failing to secure the imprint of any reliable publisher it has been forced to make one of its own. But this very necessity has added some six-fold to the labors of the author himself, upon whom, thus, in addition to the legitimate tasks of exacting study and arduous calculations, all the perplexing details of difficult book-making, and of a miniature business establishment have been thrown.

*
* *

The labor has of course been well nigh herculean, and in it, during the past year, we have had the assistance of but two Christian and self-sacrificing brothers. It is needless to enlarge upon the difficulties of such a situation, they can better be imagined than explained, and their least realization should condone our apparent neglect in matters of personal correspondence. It is rarely possible for us to reply to letters—their contents are duly noted; accompanying orders are filled at once, or filed until they can be filled; subscriptions are entered, and all remittances credited as directed. We do not remember any instance of money being lost in transit to us, and we have always made it a point to duplicate books whenever the report of a loss has reached us from our patrons. Finally, we take it for granted that the majority of those who have accompanied us so far along this arduous investigation fully appreciate the situation.

*
* *

But we do not wish to be understood as discouraging correspondence as from others hither. It is

invaluable to us. It contains data, queries, encouragement, and collateral memoranda which form an essential element in our work. The Studies are an evidence of this, and we hope to continue to make up the burden of the News-Leaflet from just this sort of material. The work we have in hand is a mutual one, and is unique in its conception and ordering. Its philosophy is to receive rays of light from all directions at a single focus, and to reflect them back, combined and harmonized. Send us freely, therefore, whatsoever you are moved to upon topics kindred to those discussed, and if in quandary let us know it, for the benefit of all concerned.

*
* *

The issue of this volume leaves our cash resources at their lowest ebb, as we have had to dig deeply into our Reserve or Working Fund in accomplishing it. But we have quite a stock of back numbers on hand, and need your subscriptions for the new Series of 1894 at once, in order to proceed. We trust, therefore, that our friends will remit them at an early date so that we may rush the new Studies to the press. They are in MS. and will go to the printers successively, and so soon as the response shall guarantee them enough to commence work. The preceding Studies have been so much delayed, through the necessity of finishing the whole group before any of them were printed, that we shall have to work with special expedition to get the four Studies of the new Series out this year. But we have every prospect of so doing if our friends will only make spe-

cial effort to send in their annual subscriptions immediately. Some few have already done so without waiting for the call. The call is now issued, as we have finished matters up to date.

*
* *

In the course of our labors we have been sought out with much personal advice, and criticism, and been scored for former things, and for many present matters taken for granted. We ask no man to put himself in our place—for we presume he finds enough to occupy him in his own. If we be called, we are equipped; and if we are equipped, we can not be expected to borrow the equipment or methods of others. The same “gift” that hath framed our aims, has also molded our plans, and that which has molded them hath also perfected them, in that they would halt if dependent upon others; for in that others would have done this or that differently than we, they have not been called to do it, else they had been called, and not we. If ye can receive this, receive also the fact that we know our own frailties better than we do those of another; and as we know naught of our brother save as he judgeth us in matters whereof we alone can know all there is to know, we know he erreth in that judgment in that he cannot know save of himself; for no man knoweth the things of a man save the spirit of that man himself. Let no man therefore follow us, but follow rather after Truth as God reveals it unto him—so shall he do well and leave us to learn better, and perchance to do it; and we furthermore beg our friends to judge this work by

its fruits, rather than by the shortcomings of the laborer.

*
* *

It should be manifest to all, who will give our work a fair examination, that its primary object is to harmonize History upon a *sound* Chronological basis. We regard this as a fundamental element in the preparation for any kind of Biblical Study. We place Secular and Sacred History upon the same basis at this stage of the investigation, albeit our personal estimate of the Hebrew Chronicles and Chronological Genealogies *is that their intrinsic value is many fold superior to the mere fragments at best that have come down to us from each other nation!* This superior trustworthiness of the so-called Sacred Chronicles of Our Race, chiefly founded on their consecutive and unbroken fullness and care of preservation, is enforced to the echo by the ease with which they harmonize with the disjointed Secular fragments all along the Line of Time.

*
* *

Our secondary object is to verify the accuracy of all fulfilled Prophecy; that is, of such parts of Prophecy as, by their own context, should have been fulfilled in our own past time. Thus far we have met with no such case, at all, wherein the anticipated agreement has failed! Indeed the minuteness of agreement is so astonishing that we are confident it must beget a feeling of awe, sooner or later, in such minds as come to the Study with Agnostic, or still more serious skeptical tendencies. But in the prosecution of this investigation, we are also learning to

deprecate the tendency to dogmatize as to unfulfilled Prophecy, that is, to specify in advance who and what shall be or not be, and the why and wherefore thereof. We maintain that a Chronological punctuation may be confidently perceived, and that an event of such and such degree, and relationship, to its predecessors, may be expected, with all the assurance of a confirmed faith founded upon former facts and agreements, without conveying any right to exercise and indulge in additional prophetic details.

*
* *

The proof of Prophecy is NECESSARILY *ex post facto*. It is only after the fact of *fulfillment* that we can know the truth of a Prophet's credentials. Nevertheless, several fulfillments of the same prophet must necessarily convince us of his warrant and commission, and in the case of a connected sequence, partly fulfilled, the conviction as to the rest is inductively justified, so that there are exceptional cases, as in all branches of science, where interpretation will irresistibly leap to conclusions which cannot help surmising a little in advance, just what, perhaps, may be "*expected*." Now upon our days there are concentrating the *epacts* as it were of many such Chronological predictions; and while we may not dream of what the *details* may be, we can be assured, for instance, that they pertain to Zion's cleansing time, and to the final judgment, or overthrow, of the anti-Christian hierarchy and forces!

*
* *

In our opinion, therefore, the part of wisdom is to confirm itself in faith by the prosecution of just such

a line of study as we find ourselves engaged in. The History of Our Race is woven with the warp and woof of verified prediction. To spend the short remaining time before the Coming Crisis in securing a clear idea of what has been, will school the student to a proper state of mind in which to meet whatever shall result out of that which to-morrow shall have in store, and our only caution to our fellow-students is that they avoid that form of History, so-called, which has been "*fudged*" to suit some preconceived interpretation to the disarrangement of all else that follows. There is no further need of following an erroneous History of the past, and so becoming dissatisfied with the veracity and dignity of Prophecy as such; for to-morrow is, as it were, doomsday, and one must be on the right side or the left. A word to the wise is sufficient.

*
* *

Astronomers are not the only class of scholars who are scientific; Historians may rise to that degree; so may Chronologists, and so may Prophets, when their credentials have been verified. Aye, the latter may over-top them all. For an inspired Prophet whom subsequent events have justified, and who was also contemporary to the events upon which he founded his predictions, is certainly more credible than one who is merely an astronomer years after. Now the books of Daniel, Esther, Ezra, and Nehemiah have resided openly in the archives of Our Race ever since they were written; so sacredly were they kept that their very jots and tittle were numbered, weighed,

and measured lest a solitary one be lost. No Books on earth were ever more scrupulously guarded than were those of Israel, and the Books in question give Chronological evidence that they were formulated amid contemporary events. Entirely independent History agrees with them, and more than this they have been fulfilled to the very letter down to date!

*
* *

The book of Nehemiah began the fulfillment of Daniel, and details contemporary events. It is better authority upon the History and Chronology of Artaxerxes than Ptolemy's Syntax. Daniel was also a contemporary of the times to whose History he incidentally refers, as was Ezra to his own, and as was the author of the book of Esther to Xerxes. Now, in the mouth of two or more *witnesses* is a matter established, and if Ptolemy's calculations, made 500 years later, do not agree with them, as to the regnal years of Persia, so much the worse for Ptolemy. But, rightly understood, Ptolemy does agree with them; hence, so much the worse for those who misunderstand both Ptolemy and them, and would effect a miscegenation between Prophecy privately understood and anachronistic History! Prophecy thus "proved" is in fact *disproved*; it is merely united to History by a bond that will necessitate divorce so soon as it is honestly examined. The calculations we submit in this Study are of more value than Ptolemy's Eclipses, for the latter merely serve to formulate the general times of Persia, while the former verify and explain them. Ptolemy was by no means an original author.

ity, and his testimony is therefore not "first class," save in his own province, and as we accept his Astronomy and explain it, we have no controversy with him.

*
* *

We regret that so many as 12 Studies of the Our Race Series should have been allowed to struggle into existence with so little recognition from the so-called Christian Press, and particularly do we sorrow over the continued silence of the distinctively Advent Journals. How are we to take all this? If we are preaching error, ought it not to be pointed out? And if truth, should it not be welcomed? But after all it is not we who suffer, for we have our own brave little constituency, but rather the constituents of these other journals, for if what we offer be indeed "meat in due season," those who fail to pass the plate to their own friends certainly deprive them of their due. Come, friends, you are free to quote and criticise, and we are really anxious to have your opinion as to the facts at issue. What think ye of the Saxons, whose sons are they, and how do they fulfill the prophets? And what think ye of the Second Advent, in its relation to the Harmonized Chronology of all past time; and how do even the times and seasons of the *First* advent fulfill the prophets? And what place hath Judah in your philosophy? Hath God cast away that people? Hardly, if the Scriptures cannot be broken! And if we ourselves, of Lost Israel Found again, be not Lo Ammi merging into the Ammi condition, then verily must there be

yet a day wherein Judah herself, or some other people, must become Ammi—even “my people!”

*
* *

Now there is no room for this, in the philosophy of some who preach the *end of the world*, as such! which we do not read in the Bible against to-morrow, and so do not preach! And unless they can offer some fair solution to the bulk of Moses and the Prophets, which yet awaiteth fulfillment, then verily their dilemma hath as many spears as the “Iron Maiden,” and cannot fail to close them in, to-morrow! We speak in all seriousness on this subject; for, satisfied that we have read the philosophy of prophecy aright, which is a legitimate province of Judgment, and the more so in that no one condemns us save by the concession of silence, we confidently expect to see many groups of disappointed brethren *playing Jonah under their booths*, while Judah moves home to Zion under the auspices of Our Race, even as predicted, or, if the Anglo-Saxons can be shown to be purely Barbaric in their origin, then under the auspices of some other greater race that loometh not as yet on our horizon! Now, as the furthest from the literal is the furthest from the truth, what have you to say as to the data of Our Identity with Israel?

*
* *

The Studies of the Fourth Series will contain some of the most important chronological facts ever formulated, and in view of what the future promises to reveal, we are now more than ever anxious to place them in the hands of those who are equally

concerned as to the things about to come to pass. We live in wonderful days—literally the “Time of the End,” and none of the readers of these Studies can fail to be convinced that as a group we have been particularly favored with that light upon the times and seasons which was promised to the wise of these last days. In taking the Bible “as written and for the purpose written,” and in treating its records with an unswerving faith that they are true, we have been able to understand the Romance of History in which Our Race is Hero. Hence, its Philosophy, far-reaching into future ages, has likewise been vouchsafed to us. In the unravelling of this wonderful Story its Central Secret has been well searched out, and in following the Flight of David’s Daughter, with the Builder and Planter, Jeremiah, we have been assisted in grasping somewhat of its Grand Renewal in the Islands of the West. The story of the Judges, too, has yielded up its Riddle to our pains, the very silence of the Heavens at Joshua’s Day has been to us the Voice of History; while the record of the Deluge, its great collateral Fact, has strengthened us in our conception as to the ultimate and only Hope of History. We have been able to Answer History, falsely so-called, and in the Harmonized Scale of Time have been presented with a Standard Measure, against which to test the Truth of all contemporary records. And so we have come down along the failing proportions of the Image of Gentile Empire to its very Heart and counted all of its pulsations. Much remains to be accomplished, for we are engaged in

an important task, and must leave as little as possible to be done by others, for as we are led to view the days in which we live, the completion of this task will prove that God is true though every man a liar; and in the day when this conviction shall begin to dawn upon the Human mind, a formulated set of Studies such as these will be invaluable. In our next Study, therefore, shall we attempt to fabricate the Key of History wherewith to unlock its Facts of Copper; for the Brazen days of Greece must next receive our close attention, in that from their *origines* we must measure with a special rood unto the cleansing time of Zion!

*
* *

We feel the full responsibility incurred by the publication of these Studies, and we trust that the feeling is shared by most of those to whom they come, and by whose assistance and gratuity alone they can be prosecuted further, even to their consummation. The difficulty with which this phase of Truth is disseminated is phenomenal. On general business foundations, our constituency is by no means adequate for the undertaking, yet they do maintain it, casting bread upon the waters! But in spite of gifts and loans to unwilling neighbors, the report comes back with almost universal consent that no man listens to their testimony! The lesson to be drawn from all this is plain. It is one of the clearest proofs that we are at the darkest hour of night, before dawn, mid-way between the cock-crowings, for the midnight hour is past, and though darkest, the shortened hours are surely here, the hours of denial and

rejection. We are satisfied that this phase of our experience will increase rather than diminish, though we trust the ranks will maintain their mystic fullness all the same.

*
* *

It is natural, in that it is written, that the love of many shall wax cold, and a sad fact has been brought out by the successive issues of these Studies, that every truth we have attained unto has but served to isolate us more and more; the stronger the meat, the fewer to eat! Like a sword, the sharpness of truth and the newness of whatsoever is recovered has cut away some friends from our support. Have we thus lost them for this cause, which is so many-phased? We trust not; we think that after all they will come back, for wisdom must be justified of all her children. We know they cannot wander long away, and it is permitted some to wander for instruction's sake (Dan. xi. 35). We hope therefore to welcome back on the Fourth Series list many names which have lapsed from our lists since the First Series was completed.

*
* *

If one's labors are to be judged by their fruit then this effort, which owes its success to those who support it, has certainly been blessed with results of magnitude, and not at all injured by the proportionate rejection it has encountered at the hands of such as prefer private interpretations to the plain and satisfactory truth. To be able to give a reason for one's faith is better than to proselyte; and surely we have found the fourfold cord that passes through the

Labyrinth—the Sacred Chronicles, Secular History, Prophecy and a *common-sense* Interpretation! The furthest from the literal, is the furthest from the truth!

*
* *

Since we began these Studies, four years ago, the feature of our main contention has become a matter of quite familiar conversation. The public press has, now-a-days, a sort of blind tendency to solve the great international questions from the Anglo-Saxon standpoint. We congratulate their editors; at last they are setting the public right, and schooling them to our topic. Those that are not against us are with us. At this rate we shall soon have all of Our Race ready to accept the truth, and can afford to wait as long again, and with much better grace. The fishing always improves when the tide turns! and we have a net that cannot break, and from which only the small fish can escape!

*
* *

As to Chronology, a minimum number of our friends think we make it too prominent! This is a serious mistake. To understand the Science of Time is a fundamental requisite to any further progress in our demonstration. The world has never before possessed a practical system of Chronology, and so has been unable to appreciate the profundity of History. We are at last writing both at once, and finding each in the Bible! And there is a supreme object in this more immediate determination of Past Time. We are satisfied that the date of the Second

Advent of the Lord will be made plain beforehand, to the faithful watchers. The gradual elimination of error which is accompanying our Studies as to the times of Avocation, Ministry, and Passion of the Lord, is full of promise that the collateral data as to His return will be evolved in due and orderly sequence. If this be a fair inference, and with us it is a positive conviction, then surely it behooves us to set Chronology in minute coördination, for when the final secret shall be revealed by Books, we believe it will also be time for an Edict greater than that of the typical Cyrus!

*
* *

As to Human affairs in general, that is from the godless standpoint, aye, and even from the merely *nominal* Christian standpoint, the outlook is increasingly more serious. The Cabinets of Earth are confused amid a multiplicity of unsolvable problems, and while they dally over vain propositions the rising tide of popular distrust and discontent is ominous. We could quote volumes to show that the fact is broadly recognized by all concerned, and voiced unto the echo by the public press without respect to politics; and volumes more could be advanced to show that all bad counsel fails, even though it emanates from the sharpen of some astute editor himself! Why, a few years ago, for calmly setting forth a tithe of what is now the current tone of all the public journals (when complications force them to unguarded admissions), we were branded as a pessimist, and all we offered was turned over to the funny man who wrote

the squibs. Where is the funny man to-day? We ask this in view of M. Flammarion's far more daring and certainly unwarranted predictions; and where is the modicum of ridicule M. de Falb deserves for daring to endorse and to enforce such dire disasters for 1899 A.D.? How about Holden, Fuch, Dutton, Perrey and Von Geldern, with their themes as to scientific Astrology the which in the Frank Leslie articles we anticipated? Why not pitch into Frank H. Norton for saying so much in the *Illustrated American*, and in Theosophic earnest, as to dire disaster at the door? We might say now, "We told you so," but it is quite enough to say that all these writers are establishing our main contention, and we are glad that they escape the censure that dissuaded others from giving heed to us. Verily, the old order changes, and in this Judgment year, good judgment at last counsels silence, and the facts enforce it! The proof of the pudding is in the eating; we only smelt it cooking; it is now on the table and may be enjoyed if possible, for it must be eaten.

*
* *

In several cases where we were out of copies in stock, and to avoid delay we have ordered books to be sent direct to our patrons, the balance of the accompanying order coming to us with proper bills of lading for all. On these we have paid the full customs, and it has been reported that custom duties have been charged to our patrons also! Please report all such cases, as they are *double* charges. Our list prices cover all duties, postage, and trouble, and

we wish not only to correct the oversight at the custom-house, but to give credit on our books to those who have suffered from this cause.

*
* *

For some time we have had upon our desk a copy of Ferrar Fenton's * "Translation of St. Paul's Epistles into Modern English," and have frequently been upon the point of calling the attention of our readers to it. As Professor Blackie of Edinburgh, to whom the work is dedicated, writes of it, "There can nothing but good arise from a person of independent thinking making a new translation of the Epistles of St. Paul, as novelties of phrase, largely, even though not conveying any absolutely new idea, *shake people out of an unthinking posture and stimulate inquiry.*" Its price is but 35 cts. paper (\$1.00 cloth) and its fresh companionship worth many times the outlay. In this same connection we also refer to the corresponding though much more expensive work of Ralph Saddler,† comprising the Acts and Epistles, under the title of, "The Gospel of St. Paul." Both of these writers are earnest and independent scholars, and pronounced Anglo-Israelites, but like ourselves are forced to publish their own works in the face of a conservatism which is devoid of everything but the pharisaical shell of a nominal Christianity. These gentlemen and brothers will be greatly encouraged by your direct patronage (we say this without their permission, knowledge or solicitation), and we would

* 343 City Road, London, E. C., England.

† 54 Torrington Square, London, W. C., England.

suggest that a money-order of two or three shillings to either address, calling attention to this notice would bring valuable samples of the results of their labors in return. They have the same authority to translate that Wickliffe or Luther had, and the consecutive work of a single translator is much more likely to be consistent than the compromise of a committee no matter how organized.

*
* *
*

A correspondent in England, who has been upon our lists from the very beginning, recently enclosed several letters received by her from Mr. Ferrar Fenton himself, and from which we may be pardoned for making the following quotations: “ ‘*Our Race.*’ Poor man as I now am, if you had sent me a £50 note it would not have given me more delight than the book (Study No. One) you have sent. I am a believer in the Identity. As a fact, 35 years ago, when I was a devotee of the so-called ‘Higher Criticism,’ and an infidel, not only in Christianity, but in or with regard to all Religions, or Religion whatsoever, I became convinced of the Hebrew origin of the British people as a mere question of scientific Philological Ethnology. I was then an ardent Classical and Oriental Student, read with delight in Oriental literature and the Science of Languages, and was struck with the fact that Kymraeg (Khumry tongue, vulgarly called Welsh) and Arabic, and Hebrew, were allied; and following up the research, as a matter of scientific investigation, and by the regular methods of science, I satisfied myself that we

were of the race of Shem, and that Max Müller, Von Meyer, and the Germans were wrong in asserting we were Aryans.

“I accordingly wrote some short essays on the matter which attracted the notice of the late Sir Thomas Phillips, the chief trustee of the British Museum, and the greatest English scholar of our century. He and Karl Von Bær, the learned German professor, declared I had discovered a new field in Philology, and Sir T. Phillips offered me the position of his secretary, to aid him in editing Archæological and Oriental works.

“After many years I accidentally was asked by an illiterate lady ‘if the English were descendants from the Jews?’ She had read yesterday in a magazine that they were! ‘No,’ I replied, ‘they are *not* descended from the *Jews*, but they are the sons or descendants of Abraham. ‘They are the posterity of the Ten Tribes who fled before the Assyrian Invaders according to Isaiah, to Tarshish (Spain) and the Isles of the Sea, or Isles of the West!’ At that time I had become a Christian, and took up the study again and became convinced of its vital bearing on our existence and history as a Race.

“Since then I have written considerably on the matter, illustrating it in the popular style but on purely scientific grounds, and methods. My articles in *Britain's Inheritance* raised attention from all parts of the world where Englishmen are, and brought correspondence to its editor, my late dear friend, Thomas Almond. What we Identists need to do is

to win the literary and learned world, and I applied to them as a scholar to scholars. The two evidences of Language and Archæology supply us with matchless weapons of war, and our enemies are the enemies of the Israel of God!

“Professor Totten’s ‘Our Race,’ is the most powerful, learned, scholarly and eloquent book on the question I have ever read, you can if you like tell him my opinion. . . . Till reading Professor Totten’s presentation of the facts I fancied that the mental and bodily suffering I have recently endured had forever deprived me of the intellectual delight with which I have read his books. He is a man of splendid genius and scientific acquirements, such as the Identity doctrine needed—the St. Paul of this last development of revealed teaching, able to meet all its adversaries on their own field of battle and conquer them.* I venture to predict that his book, for it is One, will become what is called ‘an epoch making’ production. No educated man can read it and really sneer, but on the other hand must lay down the book more or less influenced by it every time the Bible comes into his thoughts. Lieutenant Totten has struck the right note for our future march. . . . As a fact ‘Oxonian’ and Professor Totten are the

* We print this handsome testimonial rather for the pleasure and satisfaction of our friends, than as the vindication of one scholar by another. The fact is, as we remarked in Study No. One, it is the Truth, simply put, that is so strong; it conquereth all things, and our God is with it. O that men would heed!

only two writers at all reliable in historical induction who have handled the matter, and even they both neglect, or do not see the Mediterranean Exodus to Britain, and S. west Europe and N. Africa, was the route by which the bulk of Israel fled from the Assyrian Wolves.* Isaiah and Ezekiel indicate this clearly. At the time of his death Mr. T. Almond had a volume on this field of proof in type, but his decease stopped its issue. It was from my pen."

Try again, brother. Some of us Manassehites came that way, too! And I verily believe we have 888 of their descendants sufficiently awake to want a copy apiece. In the meantime we fancy you will probably hear from some of them on the matter of your valuable translations. Our British correspondent tells us that Mr. Fenton has a translation of the entire New Testament awaiting its opportunity through our importunity. The angel of the Lord is with the small battalions; let us also rally to them!

*
* *

Now the very opposite of these free translations is the "Emphatic Diaglott," or literal Greek Interlinear Translation of the New Testament so often quoted and held to as authority by most all American Adventists. Our friends will therefore share our

* When Mr. Fenton wrote this he had only read Studies Nos. One, Two and Three, in returning which the letters from which we quote were written, we can all imagine the increased satisfaction that such a scholar will derive from the perusal of Nos. Four and Five, wherein that very Exodus is somewhat exhaustively treated!

own surprise and pleasure in reading the following extracts from letters lately received from its author, Benjamin Wilson, of Sacramento, Cal., who, in renewing his subscription for the Third Series, lately writes as follows: "Perhaps it may interest you to know the work you refer to and advertise, called 'The Emphatic Diaglott,' is my work, and completed and published by me in 1865; . . . I am now 77 years old . . . *I am deeply interested in your work, and believe in our Israelitish origin!* I am an Englishman, came to the States 50 years ago. I had the privilege of reading John Wilson's book about 1849. I was not ready at that time to endorse the doctrine, though my brother Joseph, who brought the book (Wilson's) with him, when he followed me to Illinois, fully believed and advocated the theory. I have interested others by lending your books, and one gentleman says he will give you material help so soon as he possibly can to assist you to publish this news to the world." When our Advent brethren resist the truth of the Identity we ask our friends to read this extract to them, conjuring them to examine the matter personally and on its own merits as did Benjamin Wilson. Surely "the disciple is not above his master. but every one that is perfect shall be as his master!"

*
* *

We invite attention to the "Library Edition" of this Series of Studies. They can now be procured, separately bound in uniform cloth, and form an attractive and substantial set of works. If you can afford the additional outlay why not give away your

paper-covered volumes (*one apiece to a dozen widely-separated friends for reading and further circulation!*) and procure the set in its more permanent form for your own use. The single cloth copies cost \$1.25 each, the entire dozen will be mailed, post free, for \$10.00, and we can make even further reductions in favor of Evangelists, Libraries, Sunday Schools and Reading Clubs. If your Pastor would like a set of these Studies, paper, or cloth, ask him to call upon us for special terms. We can give him "the Lord's tenth," even on Imports, and much better on our own works. There are (on an average) about 1260 pages of valuable matter in each Series, the entire set of 12 volumes (3 series) covering about as many pages as there were years between Creation and the 2d Punic War (218 B.C.). If one masters but 10 pages a day, looking up all the references, and adding such collateral study as may be convenient, it will require a solid year to complete the set. Surely this is "a measure of wheat for a penny!"

*
* *

With 12 Studies, and 13 News-Leaflets, now in evidence of work accomplished, and as earnest of future intentions, we may consider that Our Cause has at last obtained a solid foundation. The results of the coming year should therefore be striven for with renewed zeal and interest all along the line. To this end we shall furnish all of our regular subscribers with a few circulars for distribution, and trust that they will place them where they will do the most good. The Y-Circular, harmonizing the

Chronology of Daniel ix. 24-26, may be most judiciously placed in the hands of our Jewish brethren. They are more than ever open to approach through "Moses and the Prophets." The Chronological reason should be apparent. Judah's earliest date of subjection was 3395 A.M., when Pharaoh Necho slew Josiah, and made Jehoiakim his tributary. Now, on lunar time $3395 + 2445 = 5840$ A.M.; add $30 = 5870$ A.M.; add $45 = 5915$ A.M. We are therefore in the brief 45-year period which *ends* the earliest phase of their national punishment, 5915 A.M. — 4027 A.M. = 1888! $(8 \times 8) 29.5 = 1888 = 64$ lunar months of years. Evidences are arising from all sides that God's Spirit is again moving over the surface of the Jewish waters. Have we no bread to cast upon them?

*
* *

As an irony upon the Laodicean age in which we live, and, in so far as what we have to offer of God's Truth has been rejected "sight unseen," we have to report that while our stock of back numbers has been vainly awaiting purchasers, the rats have gotten in and mutilated not a few! It is a dismal sign of the times! Well, we live in "the House that Jack built," and we know the fate of the Rat that disturbed the Malt. But after all the very rats have shown an appreciation that will be charged to their credit and against our generation! We offer this batch of mutilated books (they are still good enough to read and spread the light) at 15 cents each—so long as they last. Rat-eaten though they be they will be of value—to-morrow! In the meantime we have enough left

intact to continue supplying regular subscriptions for the full dozen Studies for some time.

*
* *

Our foreign agents are Messrs. Robert Banks & Son, 5 Racquet Court, Fleet street, London, E.C., England. Ephraimites will please notice this, but we shall prize an occasional friendly letter quite as much as if we had no foreign agent, and should like to have your address at once so that we may forward circulars occasionally and other collateral matter.

*
* *

In making a remittance for collateral reading, not specifying what you require, please state whether you have already obtained by former orders such and such books which you do not want duplicated. We are glad to fill orders left to our own judgment, and can select to advantage when we are properly instructed. Of course we cannot keep track of what our patrons have ordered on former occasions. If you merely desire a miscellaneous assortment for general circulation in behalf of the Cause, please state so, and we will endeavor to make it meet the case.

*
* *

And make your address as full and distinct as possible. A single permanent address is best, but we recognize that this is not always practicable.

*
* *

Our friends will greatly lighten our labors and save us not only valuable time but double expense, if they will specify plainly what a remittance is intended to cover. As this effort is not self-supporting. and

nevertheless has been enabled to pay cash for all it has undertaken, of course its means have come from donations thrown into a sinking fund. These are generally specified to be in addition to the "subscriptions" for the regular issues of the Studies and News-Leaflets. In some cases, however, an enclosure for "Help," has turned out (after it has been so employed!) to have been intended for a subscription! Please do not attempt what you cannot afford, help is "Help," a subscription is a "Subscription." In the meanwhile from all such amounts as are entrusted to us simply as "Credit," against publications as such, we deduct, from time to time, whatsoever may be due in order to accomplish the object for which the remittance is understood to be made. Cash helps us no matter for what, and in exchange for stock helps the Cause.

*
* *

We are asked what we think of the "Coxey" movement? It is a mere straw in the side-wind of a world-wide cyclone of discontent, but a significant one in such a land as this! The conditions of which this "Industrial Crusade," so-called, is an exponent, are of long growth, but are more inexcusable here than anywhere on earth. Yet, the movement is a fact none the less, and one that threatens existing institutions in so far as they preach one thing and practice another. In its conception, the movement is unique, but in its promise it is hopeless of that immediate redress for which it looks. Nevertheless, it has found sympathizers, even in Congress, and organized sup-

porters all along its routes of concentration. To say the least, it is a spark in the tinder of disorder. No man can predict the outcome, for in such matters the unexpected always happens. To say the most, it has afforded the discontented a practical example of a dangerous alternative. It is but one, however, of a thousand other "unknown quantities" that constitute the determinants of Manasseh's local equation. Hence, its magnitude is a thousand fold greater than John Brown's raid, the cause a similar one! Good or bad, therefore, wise or unwise, potent or impotent, it is a fact, and aims to concentrate upon Washington by May 1st! This date, as we have long ago remarked, is an ominous one, for it is BAAL'S DAY, and the very inception of the movement, and the phenomenal response it has so suddenly awakened, affords another positive corroboration of warnings plainly uttered and squarely enunciated by us three years ago in the Frank Leslie articles. In connection with the present situation in America, and abroad, what we then said (see Study No. Seven, pp. 122-125) will bear a careful re-perusal at this juncture, for without reference to any particular phase of discontent, we reiterate the conviction that: "our judgment bids us look to this date [some near anniversary, Baal's day] for events with whose renown the world shall shortly ring."

This warning has been scorned, as if, forsooth, it originated from us alone! Alas, it was but an echo out of History! Men no longer believe that even History repeats itself, so no sort of a concession has

been vouchsafed to the oppressed (James v. 1-8). Hence, the strain must increase until the rupture finally occurs. In the meantime, the editorial molders of public opinion have lulled the world with platitudes, and all of those in power (save the Czar! notable exception) have assisted the on-coming of Swift Destruction (to all such "Institutions" in our land, and in all other lands, as are essentially rotten), by echoing the cry of "Peace and Safety."

Go to! ye wise of earth! There never was before among the nations such an era of preparation for international war upon a vast and desperate scale as is just now coming to its assigned completion! And are the nations prepared? Yes, and no. Yes, because having done all they stand; and no, because there is not an army in Europe that can be depended on! No, nor a sound navy in the world! Even our own, "The New Navy," is now discovered to be uncovered, even covered with porous armor plates; England's navy had its scandal yesterday, and Italy's the day before. But after all, all things work together for good; for though man proposes, and the devil follows after, yet God disposes, and there is a set time for the consummation, towards which the nations haste. Now, Washington foresaw all this at Valley Forge, and Lincoln saw it in his day, and so did Grant in his. They saw but different phases of the third and last great purifying struggle in Manasseh's Land. The higher critics have undermined the foundation of Faith; the multitudinous societies have finally divided the bundle of good effort into a thousand separate

rods, and the axe which was bound into their midst has been lost. "Alas, master, it was borrowed!"

*
* *

The dignity of the effort we are making needs no apologist. It is able to stand upon its own merits. Without a trace of boasting (in that what we have received, we owe to God unmerited) we none the less are satisfied that the system of Chronology we are advocating is founded upon the Rock, and is destined to survive all the scorn and rejection that is heaped upon it. We can merely beg our friends to possess their souls in patience, what we have in manuscript is the supplement of what is begun in Nos. Eleven and Twelve. That we are thrusting into view ideas that are radically different from those generally received is neither here nor there. We speak from the vantage ground of an absolute solution in the premises, and pledge our ability to satisfy our friends and put our critics to confusion. The fundamental facts are these:

First, The Ministry of the Saviour from Passover to Passover was one Lunar year.

Second, From the 1st Miracle at Cana of Galilee to the yielding up of his Life was one Solar year.

Third, His "Avocation" was no more and no less than "sixty-two" *literal* "weeks."

Fourth, The idea that the 70th week of Daniel ix. 24, is referred to in ix. 27, is a gross error, and has been the fruitful source of all the confusion with which the modern library of interpretation is pregnant.

Fifth, "What God hath joined let no man put

asunder." The "seventy weeks" of Dan. ix. 24, were ended at the Baptism of Jesus Christ. So were the entirely distinct $7 + 62$ "weeks" of Solar years from Ezra, and the $7 + 62$ Lunar "weeks" from Nehemiah. Now that light has come in upon this matter, we defy the world to extinguish it!

Sixth, The verity of the Anglo-Israelitish Identity rests upon the same degree of foundation that establishes the identity of Jesus Christ as the Messiah, and we warn this generation of headstrong and stultified critics against belittling it, and teaching others so to do.

Seventh, Judah homeward bound is a fact. The set times of her expatriation draw to a close. It is inexcusable that any group of Adventists, so called, are blind to this "Sign of the End," and to its collateral *fact*, Lost Israel Found in the Anglo-Saxon Race. We wish to be plainly understood as coolly scouting the misteaching that the "end of the World" has come. It is the "End of the Age," of *the Gospel Age*. "Esau is the End of the Age, and Jacob follows after." Those who fail to teach this, miss the grandest truth of modern times, and those who dare to oppose it, particularly if without examination, and by virtue of forced interpretations, set themselves against the whole Spirit of Inspiration. Now we cannot compromise with our opponents, we know not the word, nor can we find words to express our concern at the position taken by such Adventists, so called, as antagonize the general truth set forth in these particular Studies. Had there been advanced against us any sound scriptural arguments, we long

ago had held our peace, but in that in the house of so-called friends, we have been put to the open rebuke of the unmerited contumely of silence, there is but one way for the Advent Press to clear its skirts, and that is to discuss the matters set forth in the Our Race Series! and to give credit where credit is due. To this end we request such of our friends as are also subscribers to religious papers that persistently ignore these subjects, to prepare short articles for them and so help bring about the discussion for the sake of Truth.

*
* * *

And now dear friends, farewell; but only temporarily we trust, for we confidently expect to come again. In the meantime remember us in your prayers. This work had surely failed, with all of Cæsar's gold, had that sweet incense been withheld, for to that Power alone which is able to do beyond what ye can ask, or think, in energizing us, we owe what little we have already done for the edification of those who dearly love the Truth. May the grace of the Only Begotten Son of God be with you all.



MISCELLANIDÆ.

We began this work single-handed, and so conducted it against all odds through the first eight Studies. During the publication of the 3d Series we have had the generous help of a single Brother here, in charge of the mailing and shipping details, and of another equally earnest Brother far away, who has carefully revised most all of our proofs and calculations. The stringency of the times, and the contraction of trade in all lines of work, will now probably force us to resume once more the conduct of all the details single-handed.

In the meantime the literary work, and care, necessary to be bestowed upon the oncoming Series will be much increased, for we are now at the most important period of our investigations and study. We cannot solicit too earnestly, therefore, the coöperation of our friends, and that chiefly in a full exercise of their patience to usward. As a business enterprise ours is unique. It is to be conceived of literally as a one-man effort, from the authorship to the mailing! Now all this is none too much for any six men (author, editor, publisher, book-maker, book-keeper, and salesman) for several clerks are necessary if all the details, which properly belong to such a concern, are duly carried out.

This being so, and we, not having capital enough to procure such help, have been forced to eliminate all the details and to simplify the work down to a mere "spot-cash, cut and slash" effort to accomplish the main end in view.

We open the mail, credit the remittances, fill the orders, or file them against future stock, put all queries aside for consideration in some future Study or

News-Leaflet, send out our own orders in furtherance of those received, and turn to our publishing and book-making labors, which occupy the bulk of every day's routine. Our nights—to the “cock-crowing,” are devoted to Study and Literary work; most authors have their whole time free for this alone! We obtain about as much out of the 24 hours as we can strain. We owe our correspondents 999 answers out of every 1000 letters received, and we simply cannot help it. Some of them still complain! Well, we don't blame them, and we do. Their letters ought to be answered on general principles, and yet they ought not to expect an answer under the particular circumstances! Why, if our own mother receives a single letter from us, once a year, she is fortunate, yet perhaps she is the most importunate of all our correspondents! What, then, are we to do? Well, we have almost squeezed the 24 hours of the day to death, and so long as we still survive, ourselves, we intend to sacrifice what time there is left to those particular ends which we ourselves consider to be paramount in importance. The Studies and News-Leaflets must answer the bulk of our letters received. If we can get them into your hands, we are fortunate; if they are equivalent to an answer to some particular letter, its writer is fortunate. In the meantime we are unprofitable servants and shall always need your clemency.

Please address all *business communications* to the Our Race Publishing Company, New Haven, Conn., and make out all checks and money-orders relating to subscriptions for the Our Race Series, News-Leaflets, and Collateral Literature in their name. *Personal Correspondence* will reach the editor of Our Race by directing letters to C. A. L. Totten, Box 1333, New Haven, Conn., and all donations to the Working Fund, Help Fund, and Cause, should be made out in his own name. Please re-consult the editorials on

pages 168-9, Study No. Eleven. Our patrons and constituents will understand, however, that the Our Race Publishing Company is in effect only Professor Totten's personal effort to publish his own works. Hence, all correspondence passes through his own hands on its receipt. It is only to facilitate subdivision here that we request a distinction to be made between purely business letters, and those more intimately related to the spread of the particular lines of truth we have in hand. The only way to combine many functions under one supervision is to separate them as systematically as possible, and to get at their essentials in the shortest time possible. Do what you can for us under the circumstances, and we will do our best to treat you as we would have you treat us.

COÖPERATION AND COÖCCUPATION.

GREETING:—

Please distribute our circulars where they will be appreciated. Use them in your correspondence, and assist us in every way in your power. You can also materially help our Cause by writing a brief notice of these books for publication in your local press. As a matter of fact Professor Totten's work is not at all understood. A few misquoted interviews cover the sum total of public information in these premises, while from our lack of means to advertise his works properly few even dream of the existence of the Our Race Series. Can you not, and will you not, do a little active work to correct the impression in your own neighborhood? It will be fully appreciated by all concerned, and assist us towards the plane of moderate independence.

We have no doubt that you can materially aid our cause by having some prominent Journal in your locality print Professor Totten's Address, so that Second Adventists and others who are concerned at the present situation of affairs, can send for circulars

and information as to his Biblical and Our Race Studies. We would suggest, therefore, that our friends make a personal effort to get this address printed far and wide, with the promise that all who will avail themselves of it, and send their own addresses to him personally, will be supplied with at least a basis upon which to verify his work and heed his warnings to the present generation. Why not write, for instance, a brief card to this effect and ask your own newspaper to insert it. There are, perhaps, hundreds in your own neighborhood who will be glad to have and use this information.

We now have quite an assortment of Collateral Works and Imports on hand, in fact, a much fuller list throughout than that shown in our Inventory at the end of Study No. Eleven. Please re-examine it, and send in your orders. By virtue of past patronage we have been enabled to import about a dozen each of the more important works there enumerated, *and can probably supply the bulk of any large order by return mail!* Those who consult the list should remember that O. P. marked against a book, means *Out of Print*, hence not in stock. If you have never examined any of this Collateral Literature send us a dollar and allow us to select an assortment of pamphlets, you will be surprised to find out what they are doing in the Land of Ephraim. If No. Eight or No. Eleven is not at hand send 5 cents in stamps for the Extra of 1893, which also contain our catalogue.

We can furnish a Sample Copy of the *Banner of Israel* and *Herald of Life*, to such as enclose a stamp to cover postage, and if the editors of other Advent papers will furnish us sample copies for distribution, we will gladly enumerate and send them to any of our subscribers who solicit such information.

THE OUR RACE PUBLISHING CO.,
NEW HAVEN, CONN.

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
 SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
 EIGHT STUDIES, or two Series (your choice), 3.65
 TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
 NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, <i>Which?</i>	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....

or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, <i>Which?</i>	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose SONS are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, <i>Which?</i>	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....

or Series No.....to the following address:

Full Name

Town

Co..... P. O. Box

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose SONS are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," **\$1.00**

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co..... P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....

or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Tcwn

Co.....P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud.....No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
 SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
 EIGHT STUDIES, or two Series (your choice), 3.65
 TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
 NEW HAVEN, CONN.

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

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,

NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....

or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,

NEW HAVEN, CONN.

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

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
 SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
 EIGHT STUDIES, or two Series (your choice), 3.65
 TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose Sons are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
 NEW HAVEN, CONN.

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

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.	—Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co.....P. O. Box.....

Country

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWN. This is a Tale for these Times!	30c.
N. B.—	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE,	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, ESQ. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or *import* such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,

NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud..... No.....
or Series No.....to the following address:

Full Name

Town

Co..... P. O. Box

Country

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

Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

OUR RACE ITS ORIGIN ITS DESTINY SERIES.

On Hand: Series I. 1891.

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

On Hand: Series II. 1892.

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

On Hand: Series III. 1893.

- No. 9. THE ANSWER OF HISTORY; Reply to objections companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TRUTH OF HISTORY. Facts of Gold. The Times and Seasons of Babylon.
- No. 12. THE HEART OF HISTORY. Facts of Silver. Medo-Persian Times and Seasons.

In Preparation: Series IV. 1894.

Titles announced as issued.

Mailed, postpaid, on receipt of Price.

SINGLE COPIES (breaking sets or packages), \$.75
SAMPLE COPY (our selection), .50

The following are "Regular Subscriptions."

FOUR STUDIES, or either Series (your choice), \$2.00
EIGHT STUDIES, or two Series (your choice), 3.65
TWELVE STUDIES, or three Series (your choice), 5.00

N. B.—All who have ever sent a "Regular Subscription" are entitled to procure additional Studies at 50 cents each, or regular subscription rates for larger orders. These Studies are "Epoch making." We have thousands of testimonials from many lands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Arcadia! If so, what think you of the SAXONS? Whose SONS are they? and how do they fulfill the prophets? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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