

OUR · RACE

ITS ORIGIN AND ITS DESTINY.

A Serial Devoted to the Study of the Saxon Riddle.

Series IV., No. 15.

1st Quarter, 1895.

Subscription for Series, \$2.00.

THE MAN OF HISTORY.

Jesus of Nazareth,

THE

KING OF THE JEWS.

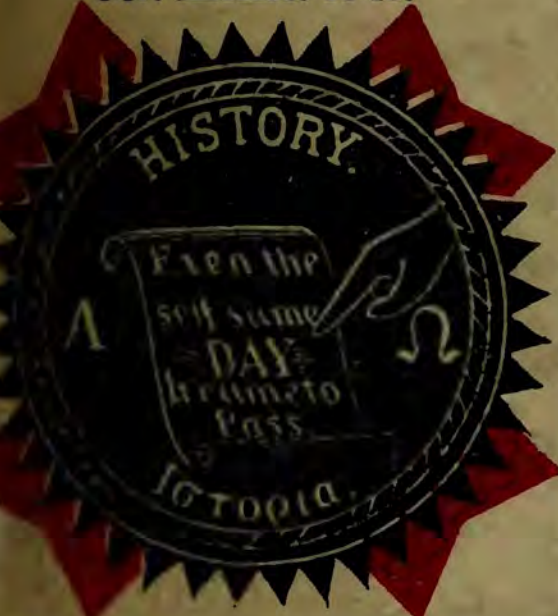
FACTS OF STONE.

"The dream is certain, and the interpretation thereof is sure."—Dan. ii, 45.

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).

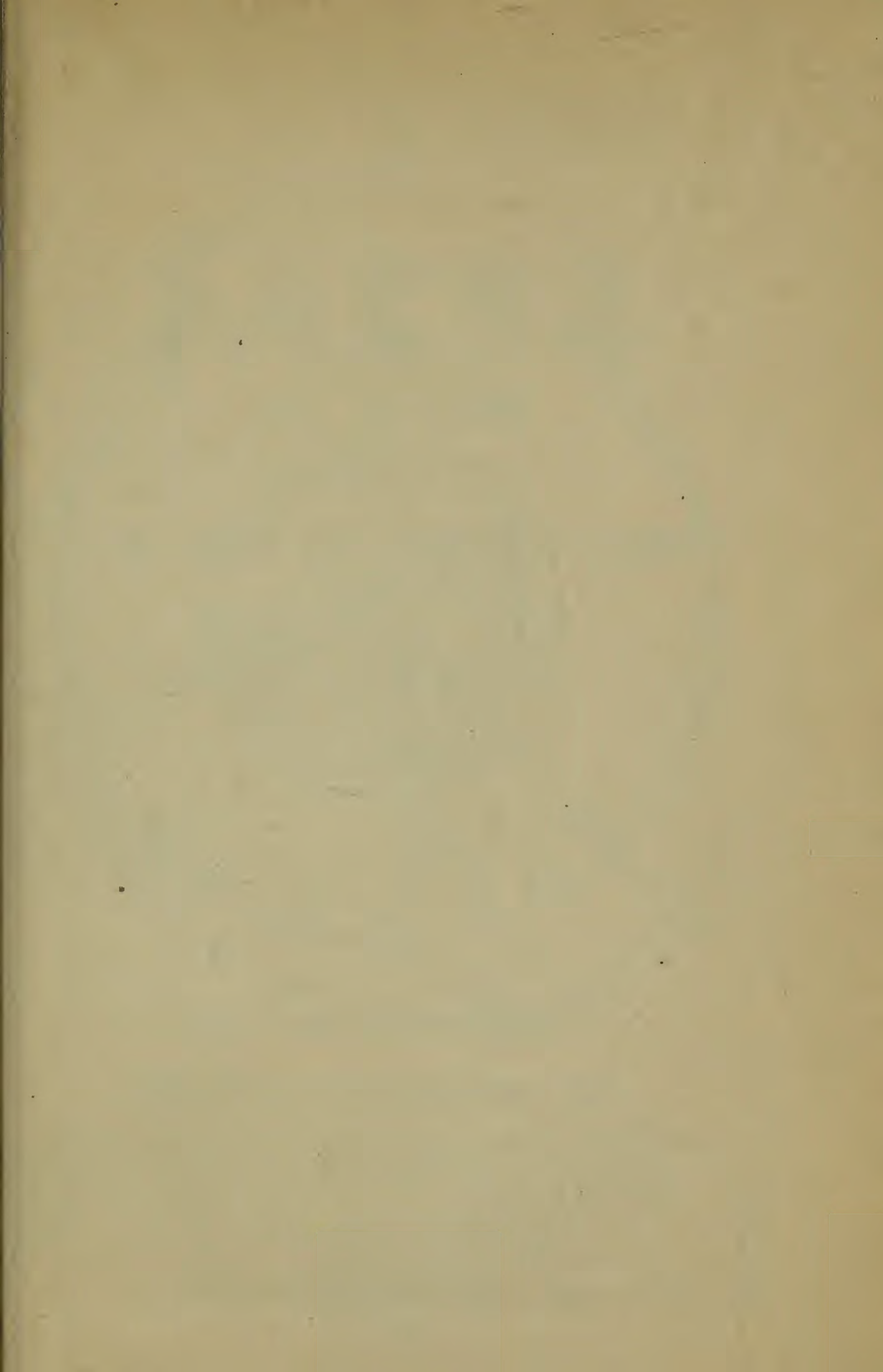
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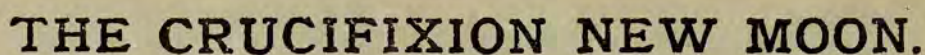
THE EDITOR OF "OUR RACE,"

P. O. Box 1333.

New Haven, Conn.

—♦♦♦ "I, too, am of Arcadia." ♦♦♦—





New Moon (Fact and Phasis) of Friday, March 4th, 4027 A.M., 29 A.D., 3789 M.J., determining Nisan 1st, that year, which was the 16th of Tiberius Cæsar, and the year and month of the Crucifixion. The diagram shows the position of "the Three Bodies" when the Lunar Month began. It was Midnight on the Meridian that divides the Eastern from the Western Hemisphere, *i. e.*, the Old World from the New. See pages 22 to 43.

THE MAN OF HISTORY.

FACTS

OF STONE.

THE TIMES AND SEASONS OF ROME.

PART II.

CONTINUING THE CHRONOLOGY OF THE FULLNESS OF THE TIMES, AS SET FORTH IN THE NEW TESTAMENT; HARMONIZED WITH SECULAR HISTORY; AND COÖRDINATED WITH SPECIAL REFERENCE TO THE CLOSING PORTION OF OUR LORD'S LIFE, AVOCATION, AND MINISTRY, IN THE SEVENTY-FOURTH JULIAN YEAR; AND DEMONSTRATING THE DATE OF THE CRUCIFIXION TO BE 9 A.M. TO 3 P.M., THURSDAY, NISAN 14TH, 4027 A. M., OR MARCH 17, 29 A. D., 4742 J. P., CCII. I OLYMPIAD, 781 A. U. C. (VARRO), 3789 M. J.

BY

CHARLES A. L. TOTTEN.

"Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel."—John i. 49.

NEW HAVEN, CONN.:

THE OUR RACE PUBLISHING COMPANY,

1895.

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“The first man is of the earth, earthy: the second man is the Lord from heaven.”

I. Cor. xv. 47.

STUDY NO. 15.

OF

THE OUR RACE SERIES.



The Man of History.



TOTTEN.

Truly this man was the Son of God."

Mark xv. 39.

STUDY NUMBER FIFTEEN.

THE MAN OF HISTORY.

FACTS OF STONE.

JESUS OF NAZARETH THE KING OF THE JEWS.

THE TIMES AND SEASONS
OF

ROME.

PART II.

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OUR RACE.

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*“Jesus said unto them, Verily, verily, I say unto you,
Before Abraham was, I am.”*

John viii. 58.

PREFACE.

In making this division in the Life of Our Lord we recognize a natural and withal a very necessary one.

All former treatments of its Chronology have been so confused and elastic in their terms and with the data *that the whole world is now astray thereon!*

We speak advisedly, for we have proved the case, and it certainly behooves the Christian world to lend us their ear, *and if, perchance, it hears*, then, in God's name, to lend their voice also to His truth, or suffer the consequences!

We have searched the records without going behind them. We have read nothing "into" them intentionally, but have read intently much that is new in them; and we testify that they are consistent to the last degree, that they harmonize accurately with secular History, and that they verify Moses and the Prophets *to the echo!*

It is this latter fact that makes the matter ominous to such as shall continue to ignore these Studies with contempt, for haply they may thus array themselves against the Very God of Truth, *and so be found wanting* NOT LONG HENCE!

These be times when even a mortal may dare to speak with positive authority, and ours is born both of concern for Our Race, and from knowledge in the premises, which we now submit to them.

C. A. L. TOTTEN.

DECEMBER 25, 1894 A.D.

*“Then they all said, Thou art, then, the Son of God!
And he said unto them, Ye say it, I am.”*

Luke xxii. 70.

INTRODUCTION.

The Bible is a wonderful book; more accurate than any other whatsoever; and its study is full of eternal reward. We are chiefly blessed in searching the Scriptures it contains by discovering Jesus, who is called the Christ, therein; in whom alone we have eternal life. For this is not a natural, human quality, but the *supernatural* gift of God himself through the Messiah only! Indeed, as the first Adam was of the earth earthy, whence we have come, and whither we must inevitably return; and it had been without hope also except for the atonement of our Saviour, and as he has fulfilled the whole Law for us, that was against us, even unto death, by crucifixion; and as by resurrection he now lives again for all eternity, by whom we hope for second birth, or resurrection, it plainly follows that we must be sired by him, be born again, to reach a second birth! Now if that second life be but a breeding unto life indeed, eternal life, as we define it, then verily he is himself the Eternal Father, in that by proxy at least, as Joseph was in Pharaoh's stead, he is the Father of all who attain unto it! Now a searching of the word of truth showeth that these things are so, and the spirit of truth, whom he, as he is one with the Father, hath sent, confirmeth this unto our comfort.

Jesus Christ was also born again, the first of many sons of God, and he became the Father of all subsequent ones, as will be testified in due season, for all of his be in his loins, as we were aforetime in Adam's.

To them, therefore, who look for the resurrection of the dead, a thing, so far as our age is concerned, yet future (but at the door), the detailed history of what occurred when he arose by whom their hope doth live, though they be dead, cannot fall short of intense interest. In the following pages we set forth the facts as they have come down to us and point to them as the certain earnest of the promise unto all mankind. Nor are we disposed to limit this Eternal Hope at all! For as in Adam all do surely die, so it is also written that in Christ shall all be made alive. We dare not *limit* this broad statement, but each in their own order; and in such body as shall be given to them. Shall not the Lord of all do right?

Now it is manifestly ridiculous for any human being to puff himself up and speak against the literal word. It only hath authority, and each man is his own interpreter. Unto himself, therefore, he is responsible, but not unto me nor unto you, nay, nor unto the Pope, nor yet unto the Church! Read for thyself, and go to Him, for we are all priests in these premises. Go not at all to any other, for no man on earth can stand between thee and thy God; but Christ above stands for thee, and the Comforter stands at thy side to guide thee into all truth without help!

What then are the facts, as to the Resurrection, for in these days there be some who take it on themselves

to set it so at naught that if we follow them we have no Christ at all, are yet in our sins, and had much better eat with the reckless ere we are gathered to our dust. It is the heart alone that can choose in these dread premises, and it *must* have facts! What are they?

Our chief purpose in the present Study is to emphasize the ~~74th~~ ^{the} Julian year, which was 29 A.D., and the Nisan ~~14th~~ ^{14th} of which fell in the 16th year of Tiberius Cæsar. This was the 76th day of that year, and fetches us to the day of the crucifixion of the Lord. And our next purpose is to continue on until the month of Ab, on the 9th of which, as we interpret the testimony, the meetings of the Sanhedrim were proscribed to Jericho, as a Roman precaution against the recurrence of any such outrages as those which were consummated in the deaths of Jesus and Stephen.

From the 9th of Ab to the failure of the daily sacrifice in the year of consummation, we shall then have a plain pathway of 40 years duration, a part of the sign of Jonah. In the meantime let us master the rest of the records that are chiseled into the capstone of Our Race, for how can we ever fitly join ourselves to Him unless we understand his History?

*“And he saith unto them, But whom say ye that I am?
And Peter answereth and saith unto him, Thou art the
Christ,”*

Mark viii. 29.

THE MAN OF HISTORY.

Jesus of Nazareth, the King of the Jews.

January 1st, 29 A.D. + 188 Days = Thursday, July 7th, 29 A.D.

DANIEL ix. 25.

“Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”

Luke xxiv. 45-48.

THE TIMES OF THE GENTILES.

THE LEGS OF IRON—PART II.

Here beginneth the Chronological History of the last 120 days (the third of a Prophetic year) comprised in the Gospels of Matthew, Mark, Luke and John. For 76 of them, even from January 1st to March 17th, 29 A.D., Jesus Christ continued his Ministry, and concluding it he became Our Passover, upon the 76th day. For a part of this 76th day, and for the next 2 days, and for a part of the 3d day, he was Dead and Buried, and on the 79th day he Arose again, to wit: on Sunday, March 20th, 29 A.D., just before the Vernal Equinox. Now he was seen of his Disciples late that afternoon, and thereafter for 40 days, reckoned day and night, even to the waning of Friday, April 29th, which was the last day he was seen of them; for at sunset he Ascended into Heaven, and sat down at the Right Hand of God, the Father Almighty, in the full power of his eternal Kingship, upon Sabbath, the 30th of April, 29 A.D. Now after 7 days (May 1st to 7th inclusive), even upon Sunday, May 8th, which was Pentecost fully come that year, did the Holy Spirit descend upon them, and the Dispensation of the Comforter began. But the Saviour sitteth in

the Heavenly Places until his enemies have become his footstool, when, from thence he shall come again to Judge both the Quick and the Dead, and to establish Righteousness upon the Earth. This is the Restitution of all things towards which Creation groaneth, and it by no means signifieth vindictive punishment, but rather Mercy, and Justice, and Peace, and Good Will to all mankind.

Now from the Death of Jesus to Pentecost, inclusive, was 52 days, and from thence to the 1st of Ab there were 52 days more, making 180 days in all, or half a Prophetic year, to be considered in this present Study. Let us, then, resume the thread of the matter, where we dropped it in Study No. Fourteen, to wit: in 4027 A.M., and at the New Year's Day of

ANNO DOMINI 29.

The 74th Julian year now came in with the following Consular List for 29 A.D.: M. Vinicius P. f. M. n. (1); L. *Cassius Longinus*; L. Nævinus Suidinus (Sub. 1); C. *Cassius Longinus* (Sub. 2).*

It was the A.D. year of the CRUCIFIXION. This Consulate *cannot be separated* from the 16th year of Tiberius Cæsar. Such is the DIGESTED testimony of the *Fastes Consulares*, as handed down by Dio, Cassiodorus, Victorius, Idatius, the Chronicon Paschale, the fragments of the Capitoline Marbles themselves, various inscriptions, and various authors, all quoted by *Dr. Jarvis* in his Introduction to the "History of

* See important discussion, Our Race News-Leaflet, No. XX., XXI., page 114.

the Church," and which Consulate is admitted by Dr. Jarvis himself to have begun in the 5th month of the 16th Regnal year (sole) of Tiberius Cæsar, which 16th year extended to August 19th, 29 A.D., and so well beyond the Passover season.*

Now, no matter what the collateral errors of Epiphanius were (and they were many, as are those of all others who have endeavored since his day to get at the *truth* of this matter; yet none of their harvests are entirely without wheat, albeit tares abound in all), in spite of them his final testimony (after fully discussing the Consular Lists, in order to prove what seems then to have been current tradition), is as follows :

‘Finally came that (Consulate) of *Vinicius* and *Longinus Cassius*, so called, IN WHICH THE SAVIOUR SUFFERED [and AROSE! C.A.L.T.], on the 13th before the Calends of April,”† on Sunday, March 20th, 29 A.D!

As to the chronological elements: January 1st, 29 A.D. is the beginning of 4742 J.P., Dominical letter B, the 74th Julian year, IV. year of the Metonic Cycle of XIX. years. The 1st of Nisan fell on the 63d day of the year, *i. e.*, Friday, March 4th, and Nisan 14th was Thursday, March 17th, the 76th day of the Solar year. The moon was also new on April 2-3d; Friday, April 15th, being counted erroneously as the 14th of Nisan, that year, in common chronology,

* It is not to be confused with the years of his Associated Reign, which began in 10 A.D., for this Passover fell in the 20th year, upon that reckoning.

† Alogi, chapters x.-xxiii., Eusebius.

whereas, Sunday, April 17th, 29 A.D., was the Feast day of the Little, or *Second* Passover! Now, on Thursday, April 21st, 29 A.D., the Roman years of the City began, to wit: 782 A.U.C. (Varro) 779 A.U.C. (Polybius) 777 A.U.C. (Fabius). Friday, July 1st, was the first day of CCII. 2 Olympiad (V. year of the Metonic Cycle). It is usually placed 1 lunation later, *i.e.*, new moon of Friday-Saturday, July 29-30th, which is erroneous. And finally, Monday, August 29th, 29 A.D., is the beginning of 777 Nab. on the corrected Egyptian Era. The miscellaneous calendric data of the year are: Dionysian Golden Number XI.; Regular 1, Concurrent, 5; Key, 36; Solar Cycle, 10; Epact, 20; Term 15^a; Paschal, 17; Lunar eclipses, $\frac{14}{6}$, $\frac{9}{12}$; Solar eclipses, $\frac{3}{1}$,* $\frac{31}{5}$, $\frac{24}{11}$; Indiction, 2. The 1st of January fell upon Sabbath *Værah*, Tebeth 27th, 4027 A.M. *Parashiot*, Ex. vi. 2-ix. 35; *Haphtarot*, Ezek. xxviii. 25-xxix. 21.

REJECTED AGAIN AT NAZARETH.

Jesus left Ephraim for Galilee about January 7th, and came to Nazareth about the 14th; taught in its synagogue on Sabbath *Beshalach*, and was again rejected; nor could he do any mighty works there because of their unbelief. Now at this time Herod Antipas, at Tiberias, heard of his fame, and supposed it might be John, who had arisen from the grave! About the same time the news of John's fate was officially brought to Jesus by the disciples of John, who had buried him. So Jesus departed with his

* That is, on the 3d day of January, 3d of 1st month, etc.

disciples to a desert place apart, this, perhaps, as much to avoid Herod as for anything else. Now the people followed him on foot out of all the cities round about, and it was apparently about *Laglanot*, the new year of the trees (Shebet 15th, January 18th), that the Miracle of Feeding the Five Thousand occurred. It was near Passover *only in the sense of that being the next approaching Feast*, and St. John (who introduces this almost solitary incident of the Galilean ministry before the several accounts he gives of the other Feasts) mentions the fact, to date it, as it were, and as a matter of caution lest it should be taken to have preceded one of the other Feasts. The fact is, the parchment upon which this particular section of John's Gospel occurs may have been actually shuffled out of proper place, in the transmission of the ages, and if this be so, chapter vi. of John and the 1st verse of chapter vii. actually belong in fact, as well as in chronology, just after the 54th verse of chapter xi.!

At any rate the direct testimony of the three Synoptic Gospels is unanimous in placing this miracle about where we locate it, and they appropriately fill in the remaining portion of the Ministry, some 52 days, until St. John resumes it at the closing scene about 6 days before the tragedy at Golgotha.

Thursday, March 3d, Adar 29th, 29 A.D., 4027 A.M.; 60th week ends at 3 p. m. and 61st week begins; 1st day.

End of the Sacred year (last day thereof). Nisan

at hand, and all Judea bethinks herself of the approaching Feast.

PRELIMINARY CONSIDERATIONS.

We have now arrived at a point where we can afford to pause in order to review in skeleton, the work of others. They are either right or wrong, and if *they* are right, whichsoever ones of them may be selected, then *we* are wrong, for they are all against us in our interpretation of the facts under consideration.

Now under such circumstances it certainly behooveth us to speak somewhat modestly, although with perfect freedom in the premises. One cannot contradict, and be contradicted, however, without coming plainly to the point at issue, so we will simply state in brief what conclusions some who have investigated these same matters have arrived at, and then present our own.

Among the many dates assigned for the Crucifixion of Our Lord, the following are the best known, and more generally accepted: Dr. Jarvis placed it on March 26th, 28 A.D.; Lactantius, Augustine, Clinton, etc., in 29 A.D.; *William M. Page*, on March 17th, 29 A.D.; H. Grattan Guinness on March 18th, 29 A.D.; Africanus in 30 A.D. This is the general opinion among Christian scholars. Rev. J. K. Aldrich, Elder Wm. Sheldon and Petrie argue for April 6th, 30 A.D.; Mr. Mann, Dr. Priestly, Dr. Lant Carpenter, Judge Bradley, J. J. Bond, Wieseler, Farrar, Friedlieb, Tischendorf, Gresswell, Andrew, Ellicott, Lange, and most all the noted commentators, upon April

7th, 30 A.D.; Professor Dimbleby, March 23d, and Epiphanius on March 20th, 31 A.D.; The Chronicon Paschale, March 23d, 32 A.D.; Blair, Dr. John Thomas, Hayden, H. E. Williams, Daniel Haskell, and others, on April 3d, 33 A.D. (the commonly received date as per margin of the A. V. Bible); Ussher in 34 A.D.!

But none of these authorities recognized the 62-week Avocation! And only a few of them held to a short ministry; not one of them to an exact luni-solar (354-365 days) measure; only one or two accepted a Thursday crucifixion; and most all of them contended that the Saviour was in at least his 34th year when he suffered. The fact is, not one of them agrees with all the facts! They certainly disagree with each other! and their systems are severally vitiated by some one or more misjudgments that result in errors that are fatal!

Now the facts, as we interpret them, force us to contradict them all, in so far as their whole contentions are severally concerned, but we agree with more of them in the matter of individual particulars than here and there they do among themselves!

We believe, and believe we have shown, and that we can show further, that the crucifixion was in 29 A.D., when the Saviour was 31 years old (*i. e.*, in his 32d year); in the 16th year of Tiberius Cæsar; on the 14th rather than the 15th of Nisan; on a Thursday rather than a Friday; in March rather than April; in fact, on Thursday, March 17th, 29 A.D., after an Avocation of exactly 62 literal weeks, and a

Ministry of one acceptable luni-solar year, and will now continue our array of proof :

THE LIMITS AND THE FACT.

In the following list we give the dates of the Nisan new moons of 28 A.D. to 30 A.D. inclusive, these three years being the only ones, from collateral, astronomical, historical, and prophetic conditions, that deserve *any* consideration at our hands! In the first, 28 A.D., the Sabbatic Jubilee was running, and the Saviour was 30 years old, and actively engaged in his ministry; *in the second, 29 A.D.*, “an eighth year, and one therefore fit for such a sowing and harvest. *He was 31, and so became a “Lamb of the first year,”* a proper age to be offered up! In the third, 30 A.D., he would have been too old for sacrifice!

In the first, 28 A.D., Tiberius Cæsar was in his 15th year at the Passover; this is specifically the year of John the Baptist; *in the second, 29 A.D., the Passover fell in the 16th of Tiberius*, which is preëminently the year of Jesus the Messiah! and in the third, 30 A.D., the emperor was in the 17th year of his sole reign. In the first and third, 28 and 30 A.D. the *week days* of the Passover season are incongruous to the Gospel; in the second they harmonize literally and absolutely with the written facts! and cannot by any possibility be made to satisfy any other week-day assignment. For instance, a *Wednesday* for the 14th of Nisan, 29 A.D., is barred out of contemplation, because the new March moon at Jerusalem, fact and phasis, was on a Friday, March 4th. If the April moon of the year be chosen (arbitrarily, for there be no astron-

ical reasons earlier than the Council of Nice for so doing), then its 14th day is a Friday, whereas a Nisan 14th cannot be pushed back to February 16th, although it is a Wednesday, for it is *unconscionably* too early! The data are as follows:

THE DATA.

A. D.	NISAN.	JERUSALEM.	TRUE HEBREW TIME.		Tib. Cæsar's Regnal Years, <i>de</i> <i>facto</i> .	Jesus Christ Age, DE NATA- LIS.
	1st. Sacred Year Begins.	14th. Preparation Day.	15th. Feast Day.	17th. Must be Wave-Sheaf Day and Sunday.		
28	Mon., Mar. 15	Sun., Mar. 28	Mon., Mar. 29	Wed., Mar. 31	15	30
29	Fri., " 4	Thur., " 17	Fri., " 18	Sun., " 20	16	31
30	Tues., Feb. 21	Mon., " 6	Tues., " 7	Thur., " 9	17	32

An examination of the foregoing shows that 29 A.D. is the only year in the triple block whose calendric data satisfy the requirements of the Gospels. Its conditions likewise harmonize with Prophecy according to History! The Saviour was crucified on a *Thursday*, 14th of Nisan, Preparation Day; in the 16th year of Tiberius Cæsar; when he was in his 32d year (*i. e.*, when 31 years, 2 months, and 20 days old, 31y 82d). He was in the grave all of a Friday and Saturday, and arose on a Sunday, very early in the morning; we have no doubt, exactly 72 hours after he entered the *Prætorium*! That is, we believe he was *detained* by the State (the powers of *this* world! whose king is Satan) exactly three days and three nights to the instant. He arose betimes, as to the Vernal Equinox, so as to complete greater things *elsewhere* on its instant! and the day of his

resurrection was that of the *regular* "Wave-Sheaf Day" that year!

Now there is not another year in the administration of Pontius Pilate which satisfies all the conditions, nay, nor any of them! And all the *correctly* listed data, as to other years, reverse to those of 29 A.D.; for the closer astronomy defines the suburban premises of time the more positively doth she square the confines of the Citadel of Chronology itself. Indeed, we are perfectly willing to give up, if perchance, with an array of convincing facts, it shall be necessitated upon us to do so, every feature of the Mean Soli-Lunar Calendar we have hitherto employed, and will then stand upon Thursday, March 17th, 29 A.D., as the 14th of Nisan that year (4027 A.M.), because of direct astronomical calculations, and from thence, both forward and backward, will begin to work out anew the entire Hebrew Calendar, year by year, and according to the actual lunations as determined by the best processes known to careful scholars. For by that lunation which began just after midnight on March 4th, 29 A.D., and whose *phasis* shone ere sunset of the same day, we find ourselves caught in the net of all the dominant conditions in the premises. We are in the 16th year of Tiberius; its 14th day of Nisan is at the *very* end of the 62 literal weeks that follow the 70 Shabuas (490 years) of Gabriel and Daniel, and which end with both the 62 weeks of *Solar* years from Ezra, and the 62 weeks of *Lunar* years of Nehemiah; in the 32d year of Jesus Christ, the 4th of Pontius Pilate, etc.,

etc. We can reverse to this date, from our own current dates, by rules and principles recognized as sound and accurate among modern scholars. This date, Thursday, Nisan 14th, March 17th, 29 A.D., is indeed the *hard knot* of Chronology! and with it the very Navel of History is tied safe and fast. Let us establish this beyond all peradventure, and in God's name let us pray for Light!

There are several calculations now to be reviewed, and they all arrive at *practically* the same result. But as the methods differ, as well as the lunar theories upon which they severally are based, and as the tables of elements, by means of which the results themselves are obtained, differ considerably in their decimal extension, there are very patent differences to be noticed in their lower degrees of definition.

It is only when a group of such independent calculations is actually exposed to view that the common mind obtains any fair conception of the difficulties involved in such a research, and perceives the value of a fair average necessarily to be struck in the premises.

We shall, therefore, present the calculations first, and finally sum them up at what appears to be a fair dividing to obtain a closer approximation than any single calculation can perhaps claim from all concerned.

It will be noticed that the instant of the new moon conjunction really determines the beginning, as it were, of the *Lunar-days* of that Nisan. Its emphasis of 3 a. m. is significant.

CALCULATION I.

Required the true new moon; Jerusalem; March; 29 A.D.

Method of Rev. J. K. Aldrich (see "True Day of Our Saviour's Crucifixion," Tables of the Late Chief Justice Bradley. (Approximate only, but close enough). Washington mean civil time.

				DAYS.	HRS.	MINS.
Centurial New Moon O. S. 1 A.D. (Wash. Time),	13				0	43
Correction for 29 A.D.,	-	-	-	+	20	10
Sum,	-	-	-		33	10
Deduct 1 Luration,	-	-	-	-	29	12
Gen. New Moon Jan. 29 A.D.,	-	-	-		3	22
Correction for Cycle II.,	-	-	-	-		7
Mean New Moon Jan. 29 A.D.,	-	-	-		3	14
Add Correction for March,	-	-	-	+		1
Wash. Mean New Moon, March 29 A.D.,					3	16
Correct to Merid. of Jerusalem,	-			+		7
Mean March New Moon Jerusalem 29 A.D.,					3	23

				DAYS.	HRS.	MINS.	SECS.
Argument I.,	-	-	-	+	4	3	49
Time once equated,	-	-	-	4	3	43	49
Argument II.,	-	-	-	-		30	45
Time twice equated,	-	-	-	4	3	13	4
Argument III.,	-	-	-	-		4	55
Time thrice equated,	-	-	-	4	3	8	9
Argument IV.,	-	-	-	-			10
Time four times equated,	-	-	-	4	3	7	59
Argument V.,	-	-	-	-		8	1
Time finally equated,	-	-	-	4	2	59	58

That is, True New Moon Civil time, 2h. 59m. 58s. after midnight, or 8h. 59m. 58s. after sunset of Hebrew Friday, March 4th, 29 A.D. Call this 3 A.M.!

CALCULATION II.

Method of Wm. M. Page (see "New Light from Old Eclipses," p. 201). He contends that in a century our tabulated lunation is too long by 6m., the Sun's anomaly by about 7m. 10s., the Moon's anomaly by 8m. 20s., and the Sun's mean distance from the node too short by about 8m. 35s.

	DAYS.	HRS.	MINS.	SECS.
Mean New Moon 1729 A.D., London March,	18	3	45	40
Deduct for 1700 years, - - -	14	17	36	42
Mean New Moon 29 A.D., London March,	3	10	8	58
Corrections for 1700 years, - -	—	1	42	0
Corrected Mean March New Moon 29 A.D.				
London, - - - -	3	8	26	58
First equation, - - -	+	4	3	49
Time once equated, - - -	3	12	30	47
Second equation, - - -	—		30	45
Time twice equated, - - -	3	12	0	2
Third equation, - - -	—		4	55
Time thrice equated, - - -	3	11	55	7
Fourth equation, - - -	—			10
Time four times equated, - -	3	11	54	57
Fifth equation for 2d after Leap year,	—		8	1
True time New Moon, London, Mar. 29 A.D.,	3	11	46	56
Dif. Long. Lond. and Jerusalem, -		2	21	16
True New Moon, Mar. 29 A.D. Jerusalem,	3	14	8	12
Add to reduce Astron. to Civil time, -	+			
True civil (midnight) time March New Moon				
for Jerusalem, 29 A.D., - -	4	2	8	12

But 2h. 8m. 12s. after midnight is 8h. 8m. 12s. after sunset beginning of Friday, March 4th, 29 A.D. Call this 2 A.M.!

CALCULATION III.

According to Ferguson, Cunningham, Clinton, Guinness and others (see "Approaching End of the Age," page 523), the Jerusalem Full Moon of March, 29 A.D., was on March (p. m.),

	DAYS.	HRS.	MINS.	SECS.
March, 29 A.D., was on March (p. m.),	18	9	16	0
Add 12 Hours, - - - -		12	0	0
To obtain <i>Civil</i> time, - -	18	21	16	0
Add 6 hours, - - - -		6	0	0
To obtain HEBREW <i>Sunset</i> time, -	19	3	16	0
Deduct $\frac{1}{2}$ lunation, - - -	14	18	22	2
To obtain New Moon, - - -	4	8	53	58

Call this 3 A.M.!

Hence the New Moon at Jerusalem, on Hebrew (or sunset) time was Friday, March 4th; *circa* 8h. 53m. \pm after sunset, and 15 \pm hours further along for the *phasis*, or first appearance fetches us to *circa* 5 to 6 p. m. on that same Friday, March 4th. In other words the moon was new as a fact soon after midnight and *could* have been seen at 3 p. m. under favorable circumstances, and would have been *seen* that Friday anywhere after 5 p. m., or before the day ended. Now if seen, the whole of that Friday, March 4th, would have been reckoned as Nisan 1st! and if not seen, then other calendric conditions would that year have secured the date, even without the phasis, as we shall show.

THE DIFFICULTIES INVOLVED.

Now all of these results place the Luni-Solar conjunction itself, soon after midnight on Friday, March 4th, which day therefore must be accepted as Nisan

ist, for on it occurred both the Fact and the Phasis, and it fell where not only the calendar demanded its expectation, but where both secular and sacred History *conditions* us to find it, for these, after all, are the *governing* elements in the premises.

Finally, in this connection, and for the sake of all concerned, it is but fair to relate the following facts: Hoping perchance to obtain, after all, the records of yet closer calculations than any we have ourselves collected and cited, we wrote to the Superintendent of the Washington Observatory asking if he had any records as to the March New Moon of 29 A.D. He kindly referred our query to the Director of the Nautical Almanac, Professor Newcomb, than whom there is on earth no practical Astronomer of more thorough information, or of greater reputation. A copy of his reply to the Superintendent of the Observatory was forwarded to us, and is as follows.

No. 849.

FIRST ENDORSEMENT.

U. S. NAVAL OBSERVATORY.

Nov. 12, 1894.

SUBJECT:

Professor S. Newcomb, U. S. N., Director Nautical Almanac,
in reply to Lieut. Totten's letter.

Respectfully forwarded for the information of Prof. C. A.
Totten.

F. V. M'NAIR,

Captain, U. S. N.,

Superintendent, Naval Observatory.

NAUTICAL ALMANAC OFFICE, NAVAL OBSERVATORY
GEORGETOWN HEIGHTS, D. C., Nov. 9, 1894.

SIR:

In reply to Lieut. Totten's letter, which I return herewith I would respectfully say that this office has no computation relating to the times of new and full moon as far back as A.D. 29. I would suggest that if Lieut. Totten desires a more accurate knowledge of the phases in question than he can derive from existing authorities, his natural course is to compute them from Hansen's tables. If he will add 35 minutes to the time computed directly from the tables, the result will probably be within ten minutes of the truth.

Very respectfully,

No. 1259. (*Copy.*)

S. NEWCOMB,
Director Nautical Almanac.

TO THE SUPERINTENDENT,
U. S. NAVAL OBSERVATORY,
GEORGETOWN HEIGHTS, D. C.

Now the foregoing letter shows that in the judgment of one of the most practical living Astronomical Authorities, even Hansen's tables for dates so long ago are about 35 minutes slow, and that even the corrected result may not be vouched for as closer than to "within ten minutes of the truth."

But in the meanwhile we have made a personal calculation in the premises, using Paul Lehmann's German Tables: *zur Berechnung der Mondphasen und der Sonnen und Mondfinsternisse* (Berlin 1882). As these tables agree with Hansen's lunar theory, and contain data for passing directly to that of Professor Newcomb, it will probably be admitted that the work will answer all further requirements, in so far as ourselves and this present Study are concerned.

CALCULATION IV.

According to Paul Lehmann's method and tables, which agree with Hansen's Lunar theory.

Required the March New Moon, 29 A.D.

(a) Arguments,	I	(S1)	2	(S2)	3
(b*) Table 4, + 0 A.D., =	1.5708	-97	13.929	-37	29.16
(c) Secular Var., =	-0028		-011		
(d) Table 5, 29 A.D.,	24.5905		19.460		365.10
(e) Table 6, March,	29.4694		3.891		59.00
(f)	55.6279		37.269		453.26
(g) New Moon Const.,	59.0612				
(h) Mean New Moon,	3.4333		3.433		3.43
(i)			40.702		456.69
(j) Table 7, deducting these periods,			27.555		365.26
(k) We obtain the corrected arguments,			13.147		91.43
(l) From which, by means of Tables,		(Table 12)		(14)	
(m) We obtain the required corrections,		-0630		+1734	

CALCULATION CONTINUED.

(a)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
(b)	99.5	12.7	15.0	30.5	3	163	77	14
(d)	84.2	21.2	18.2	7.4	5	161	58	6
(e)	59.0	29.2	7.8	26.2	11	59	59	2
(f)	242.7	63.1	41.0	64.1	19	383	194	22
(h)	3.4	3.4	3.4	3.4	3.4	3.4	3.4	3.4
(i)	246.1	66.5	44.4	67.5	22.4	386.4	197.4	25.4
(j)	173.3	59.6	25.6	65.5	0	330	117	14
(k)	72.8	6.9	18.8	2.0	22.4	56.4	80.4	11.4
(l)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
(m)	+50	+74	+51	-4	+3	-3	-4	+2

CALCULATION CONTINUED.

(a)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
(b)	2	1986	15	57	322	738	0	.0001
(d)	5	3165	17	155	242	106	106	
(e)	6	59	11	59	59			
(f)	13	5210	43	271	623	844	106	-0001
(h)	3	3	3	3	3			
(i)	16	5213	46	274	626			
(j)	13	0	24	0	399			
(k)	3	5213	22	274	227	844	106	-0001
(l)	(24)	(25)		(26)	(27)	(10)	(11)	(8)
(m)	+5	-2		+1	+1	+1	-2	-1

Using now the results obtained upon the last page, Calculation IV., and introducing the three additional secular variations pertaining to Arguments 3, 5 and 6, without comment, we continue as follows:

Mean March new moon, Berlin astronomical time,	DAYS.
29 A.D. (<i>h</i>), - - - - -	3.4333
Aggregate of corrections (<i>m</i>), - - - - -	.1276
Secular variations $S_3 + S_5 + S_6 = (69+4+5)$ - - -	.0078
True conjunction, Berlin astronomical time, March 29 A.D.,	3.5687

	DAYS.	HRS.	MINS.	SECS.
That is, in astronomical time, Berlin,	= 3	13	38	55
Add - - - - -		1	35	45
To change to Jerusalem time, - - - =	3	15	14	40
Add - - - - -		12		
To obtain civil time, - - - - - =	4	3	14	40
Add - - - - -		6		
To obtain Hebrew (sunset) time, Friday,				
March, - - - - -	4	9	14	40
Call it 3:15 a. m.				

CALCULATION V.

Quoting from Lehmann: "If we correct Arguments 1 and 2," in the foregoing Calculation, "by Δ Arg. 1, and Δ Arg. 2" (taken from Lehmann's Tables), "we obtain the quantities which agree with *Newcomb's* Lunar theory. . . . In this case we omit Arg. 17, and go with Arg. 18 to Table 11*a* instead of 11." Now the correction for Δ Arg. 1 is $-.0159$; for Δ Arg. 2 is $-.015$; and the other corrections balance each other. These corrections are all applied against Arguments 1 and 2 in top line *b**. They make the Mean Berlin March New Moon of 29 A.D. to be - - - - - 3.4492 days. And the corrections to be - - - - - .1352 " Berlin True March New Moon, 29 A.D., - - - 3.5844 days.

	DAYS.	HRS.	MINS.	SECS.
That is, - - - - -	3	14	1	32
Or changing to Jerusalem Hebrew time,		19	35	45
That is, Friday, March (after sunset) -	4	9	37	17
Call this 3:35 a. m.				

CALCULATION VI.

Finally, following Professor Newcomb's advice as per the foregoing letter (page 32), and taking Lehmann's method to be Hansen's in general terms, we proceed as follows:

Hansen's True New Moon at Jerusalem,

March, 29 A.D., Hebrew time, as per	DAYS.	HRS.	MINS.	SECS.
Calculation IV., Friday, March	- 4	9	14	40
Add - - - - -	-		35	
	4	9	49	40

As this is "probably within ten minutes of the truth," we will tabulate both extremes, to wit:

If 10 minutes too much, we shall have

nearly the Newcomb value of Cal-	DAYS.	HRS.	MINS.	SECS.
ulation V., or - (a) Friday, March 4th,	9	39	40	

If 10 minutes too little, then our result

is - - - (b) Friday, March 4th,	9	59	40	
---------------------------------	---	----	----	--

In this case give the extreme limit its due, and call the time 4 a. m.

RECAPITULATION.

We shall not discriminate amid these results. They range between 2 and 4 a. m., and favor 3 a. m. for the true conjunction in sunset time for Jerusalem. Their strict average is as follows:.

	DAYS.	HRS.	MINS.	SECS.
Aldrich, Bradley, etc., - - -	4	8	59	58 *
Ferguson, Clinton, Guinness, -	4	8	53	58
Page, - - - - -	4	8	8	12
Lehmann-Hansen, - - -	4	9	14	40
Lehmann-Newcomb, - - -	4	9	37	17
Newcomb-Hansen (per Lehmann),	4	9	59	40
Arithmetical average, - March 4th,	9h.	17m.	17½s.	

Thus the moon was new on Nisan 1st, 29 A.D., "about the ninth hour" of the night, reckoning from sundown at Jerusalem (*circa* 3 a. m.), and we doubt whether modern science can define it much more closely. When 13 of these lunar days had run accurately out, reckoning from this instant, (2) 3 (4) a.m., on Thursday, March 17th, the 14th strict lunar day began, and Jesus Christ was "in the hands of wicked men," the nominal calendric 14th of Nisan having been running since the preceding sundown.

Now we do not intend to go further into this specific phase of the demonstration, but shall leave whatsoever closer work shall be deemed necessary to such others as the Lord may raise up and equip better for the purpose.* In the meantime it is sufficient to say that enough has been established to guarantee the confidence of "the poor of the flock" in accepting our own emplacement of the conjunction in question.

It settles our conviction that Friday, March 4th, was the day of both the fact and phasis of the Nisan New Moon of 29 A.D., and a study of the collateral lunations of that year confirms it.

* We have consulted Hansen's Tables in the Yale Library, but as the calculation would be very arduous, with but small promise of greater assurance, and as this Study is already in type, and waiting to be cast, we have no time left in which to add their testimony to our results. It is through the courtesy of Alexander Dean, Esq., of Jacksonville, Fla., that we have Paul Lehmann's German Tables of the Sun and Moon, and as they agree with Hansen's lunar theory, we deem them all-sufficient in the premises.

But to our mind there are one or two other determinants in these premises, some of which have never been employed by Chronologists, and as we deem them simpler and equally crucial, we shall summon them to the witness stand.

PROVED BY "THE REVOLUTION OF THE YEAR."

In the first place the Jews of that generation and of many former ones went both by calculation and by actual appearance, as well as by the common rule of the Almanac, and whatsoever served to fix any particular new moon of the year fixed all the subsequent ones by virtue of the very Calendar itself! For their months contained 30 and 29 days respectively, except in intercalary seasons, and it was easy enough to count them from any positively fixed new moon, particularly from the Autumnal one.

Now the true civil time for the September new moon at Jerusalem in 28 A. D. (upon which Tishri 1st of 28 A. D. and Nisan 1st of 29 A. D., depended)! was Tuesday the 7th of September, at 9h. 24m. 12s. p.m. or 3h. 24m. 12s. after the sunset beginning of the Hebrew Wednesday, Tishri 1st, 4027 A. M. Her first appearance or *Phasis* could be anywhere from 13 to 17 hours later. It is generally reckoned about 15 to 17 hours after the true local conjunction, which thrusts this particular phasis as a possibility forward to 2 to 5 p. m. that day (on Sept. 8th) at any time after which and before sunset it certainly *might* have been seen. For instance, from 4 to 6 that afternoon would have been the most favorable time to detect its thin silver

crescent 10° to 12° behind the sun, and we may be confident this was actually accomplished.

But the new year (4027 A.M.) being an *Eight* year, *i.e.*, immediately succeeding one that had been doubly devoted to *rest* from agricultural pursuits (a 4026 A. M. had been a Sabbatic Jubilee), there were *special* inducements to make all of its months begin as early as possible throughout the year, in order to secure the crops, and make them available for food and as the new corn could not be roasted in any year until the new sheaf had been waved after Passover there were additional reasons for beginning this civil year and particularly the subsequent Sacred year at an early date. Under such circumstances not a day would have been intercalated unless absolutely necessary, and thus as the year was not itself an intercalary one, all things were propitious for an early Nisan.

PROVIDENCE INTERESTED IN THE MATTER.

And there is another element in the consideration which will have due weight with those who recognize that God Himself had set all the times and seasons in due relation to this very year, the Focal one of History! and so would have seen to it, Providentially as it were, though not at all noticeably so, that none of the natural methods of establishing its phasis, all as early and accurately as possible, should fail.

Upon the day when the new phasis of a moon was due, the Sanhedrim, knowing its measure by tables and previous calculations, always had special watchers stationed on the highest points of observation in the neighbourhood, and as an inducement for them to

hasten with the information to Jerusalem, a prize was offered to the first accredited witness who came in with the news.

But the 1st of the month did not have to be delayed until the new moon was actually seen, for it often happened, from inclement weather, that it was not seen at all until well along in age! Now Jonathan knew in advance that "to-morrow is new moon,"* and so did all Israel, even before the phasis could have been declared! Thus common custom settled this matter, but the Sanhedrim, a much later creation was expected to declare it officially. This body sat all day on the last day of the month, awaiting evidence, but if none came in they sometimes intercalated a day, and declared it and the next the *Rosh Chodesh*, or when positive from other reasons they blew the Shofar at once and the next day was sanctified, phasis or no phasis.†

Now the 1st of Tishri was the most important *à quo* of the calendar, as from it they measured the revolution of the entire year‡ and set all its months in order,

*I. Sam. xx. 18! 24! Clearly establishing previous knowledge upon such matters, centuries before the year now under consideration!

† This particularly in "8th years," when the general desire for early crops forced every calendric exigency and exception to the front.

‡ That the Ancient Hebrew year began at Autumn may be seen from Josephus (Antiq. B. I. c. 3, § 3). The change to the Sacred Scale at the Exodus related only to religious matters, and they still preserved the original calendar for civil affairs, as at the present day. Now it was on this calendar that the Sacred one depended, and *vice versa*.

counting to them alternately, 30 days, 29 days, 30 days, 29 days, etc., and sanctifying their beginnings to the close, and as Rosh Chodesh Tishri would have been settled long before the 1st of Nisan, the emplacement of the latter, which fell exactly half a lunar year, or 177 days, later in ordinary years, would have been an easy matter. But as Tishri 1st fell on the 8th of September, 28 A.D., the 177th day thereafter was Friday, March 4th, 29 A.D., by the calendar itself, as the very Romans in their midst knew quite as well as the Jews; hence Nisan 14th must have been Thursday, March 17th, in 29 A.D. And it is for this fact chiefly that we are now contending.

PROVED BY THE ECLIPSES.

Another method of establishing March 17th, 29 A.D., as the 14th of Nisan, is as follows: A Solar eclipse cannot occur without establishing the *phasis*, or "Rosh Chodesh" of the Lunation, *i. e.*, the beginning of a month. It matters not whether this be by calculation or by actual sight, and the ancients of those days were quite as capable in the mere chronological premises as our own astronomers! This is proved by numerous examples of eclipses, some of which they calculated in advance, and others long after, in verification of the records. Moreover, Judea being then dominated by the Romans, who had now become quite as adept in keeping the *Solar* calendar as the Jews were in following the *Lunar* one, there were special advantages to be obtained from cross references between the two contemporaneous calendars, and from the checks of independent

almanacs! Now the eclipses of 28 A.D. and 29 A.D. were as follows:

ECLIPSES OF 28 A.D.

Tebeth 29th, Jan. 15th, Solar Eclipse, Fri.	16th=Shebet 1st!
Tamuz 14th, June 25th, Lunar “	Sab. 26th=Tamuz 15th!
Tamuz 29th, July 10th, Solar “	Sun. 11th=Ab 1st!
Casleu 29th, Dec. 4th, Solar “	Mon. 6th=Tebeth 1st!
Tebeth 15th, Dec. 20th, Lunar “	Mon. 20th=Tebeth 15th!

ECLIPSES OF 29 A.D.

Tebeth 29th, Jan. 3d, Solar Eclipse, Tues.	4th=Shebet 1st!
Sivan 30th, May 31st, Solar “	Wed. June 1st=Tamuz 1st!
Tamuz 14th, June 14th, Lunar “	Wed. “ 15th=Tamuz 15th!
Tishri 29th, Sep. 25th, Solar “	Tues. Sep. 27th=Bul 1st!
Tebeth 15th, Dec. 9th, Lunar “	Fri. Dec. 9th=Tebeth 15th!

The testimony of this table is simply overwhelming, and these eclipses literally rivet the lunations into the Hebrew Calendar, and onto the Roman Almanac! The three most remarkable ones are those of December 4th and 20th, 28 A.D., and January 4th, 29 A.D.—three in 31 days! and so far as mere calculation and tables are concerned, each one of them must have served to square the Sanhedrim count to the actual condition of affairs, and this without reference to their mere visibility at Jerusalem! But such of them as were visible established the phasis in the very best way; as an eclipse of the Sun, for instance, disclosed the Moon herself in absolute newness, and proved that she was in a condition to be sanctified, for she disclosed herself, as it were, *in phasis*, in the very act of eclipsing the Sun! But the Bible avoids all references to eclipses, and generally the Jews

seem to have sanctified the day following one rather than the day itself on which it fell!

For example: it is not to be admitted that the Solar Eclipses of December 4th, 28 A.D., and of January 3d, 29 A.D., were unknown to the Jew and Roman calendar keepers, and by them the Sanhedrin would have fixed the day after the latter, January 4th, as Shebet 1st, more confidently than by any other testimony, although to them it may have been only a paper eclipse. Now, as Nisan 1st was necessarily 59 days later, it must have fallen on the $4 + 59 = 63$ d day of the Roman year, which was March 4th! Hence Nisan 14th fell 13 days later, or on the 76th day of the Julian Calendar, which was Thursday, March 17th, 29 A.D. This is one of the very best independent and incidental proofs we have, particularly when taken in connection with the five preceding eclipses of the year 28 A.D., each of which served, independently of all the rest, to square the Calendar to its proper place! In view of all these facts it is simply useless to con-

* The fact of this eclipse is not in dispute, and is thus ready for our employment in a brand new argument. It is found recorded in the modern tables (*vide* Storkis, etc.), and must have had its place in the tables of a generation that boasted of its Magi, and whose Magi were men of renowned accuracy. The fact is, the ancients studied the Lunations and all their phases far more closely than we do, for they *used* them practically. We should rid ourselves of every supposition that the learned of those days were one whit less skillful in their premises than those of our own day, or that their statistics and tables were unequal to the purpose. The unanimous testimony of ancient history accords them all the knowledge we contend they possessed.

end that Nisan 1st, 29 A.D., fell anywhere else than upon Friday, March 4th, and therefore Nisan 14th upon Thursday, March 17th!

Having, therefore, shown Friday, March 4th, 29 A.D., to have been Nisan 1st, 4027 A.M., let us now proceed directly thither, and follow the sad incidents as harmonized day by day, from all the Gospels, and in more specific detail.

THE SACRED YEAR BEGINS.

Friday, March 4th, Nisan 1; 1-2d day of 01st week (3 p.m.). The 1st day of the Sacred year. The Jews begin to congregate at Jerusalem, and the Chief Priests and Pharisees issue the Commandment that if any man knows where Jesus is, he shall declare it. This was in order that they might take him. Now this month is the beginning of months, and this day the beginning of days, for in it was Salvation wrought.

Sabbath, March 5th, Nisan 2; 2-3d day of 01st week (3 p.m.).

Sunday, March 6th, Nisan 3; 3-4th day of 01st week (3 p.m.).

Monday, March 7th, Nisan 4; 4-5th day of 01st week (3 p.m.).

Tuesday, March 8th, Nisan 5; 5-6th day of 01st week (3 p.m.).

Wednesday, March 9th, Nisan 6; 6-7th day of 01st week (3 p.m.).

THE SAVIOUR'S LAST WEEK (62d) BEGINS.

Thursday, March 10th, Nisan 7; 7-(1st) day; 61st week ends and 62d begins at 3 p.m.

The crowds of strangers at Jerusalem increase,

and questionings become rife among them as to whether Jesus would or would not repair to the Feast; for the commandment of the Chief Priests and Pharisees was now well known among them (John xi. 55-57). In the meantime Jesus and his disciples were pursuing their way thither, and came this day to Jericho where he intended to lodge over night although he made as though he would go on. Now as he drew nigh to the town a certain blind man was greatly exercised at his opportunity to be cured, and created no little disturbance in spite of the rebuke of those who went before, for he cried so much the more: "Son of David, pity me!" (Luke xviii. 35-39). The Saviour from collateral evidence does not seem to have heeded him at once.

ARRIVAL AT JERICH0.

And they come to Jericho (Mark x. 46, part of) and Jesus entered and was passing through Jericho and behold a man named Zaccheus, and he was chief Publican; and he was rich. And he was seeking to see Jesus, who he was, and he could not from among the multitude because he was little in stature. And he ran before, and climbed up into a sycamore tree that he might see him; for he was about to pass that way (Luke xix. 1-4). And as Jesus was going out from Jericho, and his disciples and a great multitude, the son of Timeus, Bartimæus the blind man (another one), was sitting by the wayside begging. And when he heard that it was Jesus of Nazareth, he also began to cry out, and say: "Son of David, Jesus pity me." And many rebuked him that he might be

silent; but he cried much more: "Son of David, pity me" (Mark x. 46-48). There were thus two blind men in all, as Matthew himself relates, and the final scene of the miracle seems to have been a double one (Matt. xx. 29-31), and to have been laid beyond the city. Hence the three accounts harmonize from this point, for Jesus stood still and commanded the first one to be brought to him, and Bartimæus to be called. Now the by-standers said to the latter: "Be of good courage! rise, he calleth thee;" and casting away his mantle he arose and came to Jesus, and was cured (Luke xviii. 40-43); and so likewise was the other when he was come near (Mark x. 49-52). Now Jesus cured them with a touch, and they followed him (Matt. xx. 32-34).

And when Jesus came to the place of the sycamore tree, he looked up and said: "Zaccheus, make haste and come down, for to-day I must abide [lodge] at thy house." So he made haste and came down rejoicing; but all beholding murmured, saying: "he hath gone in to be a guest with a sinner" (Luke xix. 5-7). This was about 3 p. m., or as the *opsia* (even-
tide) of the 1st day of the 62d week began, and Jesus abode there all night.

ARRIVAL AT BETHANY.

(6) Friday, March 11th, Nisan 8; 1-2d day of 62d week (3 p. m.).

Now in the morning, somewhat after mid-day, as Jesus was departing, the gossip of the multitude seems to have reached the ears of Zaccheus, who stood up and defended himself in the presence of the

people. And Jesus endorsed his position, adding the parable of the nobleman as to the kingdom of heaven; for they thought it was immediately to appear, whereas he was himself going into a far country (even heaven), to receive it (from his Father!) and return! (Luke xix. 8-27). And he has received it, but he hath not yet organized it; for the *parousia* waiteth till the Times of the Gentiles reach their own last phase, and his Epiphany until they are ended because the Prophets must be fulfilled, and even Satan gets due measure, pressed down—yet we doubt if it runs over!

“And when he had thus spoken, he went before going up to Jerusalem” (Luke xix. 28).

Jesus, therefore, six days before the Passover (*to pascha*), came to Bethany (at about 3 p. m., or at the *opsia* (or eventide) of the 2d day of the 62d week began) where Lazarus was that had been dead whom he had raised from the dead (John xii. 1). This Simon seems to have been a close connection or kinsman of the family of Lazarus, and we are inclined to believe that the Saviour was his guest while he remained at Bethany. But the Sabbath drew on and the recital rests between the lines.

6. (5) Sabbath, March 12th, Nisan 9th, 2-3d day of 62d week (3 p. m.), spent quietly by the Saviour at Bethany. Now “it was the custom” as Dr. Lightfoot shows from Maimonides, to provide a more liberal supper at the going out of the Sabbath than at any other time. This then was the supper mentioned by John, where “Martha served,” and “Lazarus wa

one of them that sat at the table with him." Perhaps the invitations were issued Friday, soon after the arrival of Jesus, but there is no reason why many may not have been bidden to it while the Sabbath itself lasted. At last, with its closing eventide the *opsia* of the new day came on, and whether to its notable repast or to a reception thereafter, there gathered a great multitude of the Jews (John xii. 9), not only to see Jesus, but Lazarus also, whom he had raised from the dead, the fame thereof having now spread far and near, and the testimony thereunto being unimpeachable.

PALM SUNDAY "EVENING."

THE SUPPER AT SIMON'S.

5. (4) Sunday, March 13th, Nisan 10th; Selection Day, Exodus xii. 3; the 1st day in the Temple; 3-4th day of 62d week (3 p. m.), Palm Sunday.*

Soon after sunset, as the day began, "they made, therefore, a supper for him there," at Bethany, in the house of Simon the Leper. Now Martha served, but Lazarus was among the guests, while Mary was the woman who took the pound of balsam of spikenard,

*The division between the Eastern and Western Churches as to Easter, was a mere controversy as to whether the chief Christian celebration should be based strictly on the 14th of *Nisan*, or on a day arbitrarily chosen. The Easter of the early Eastern Church was based strictly on the Jewish calendar, the West followed an arbitrary rule. But there never was any controversy between East and West as to the 15th being a Friday in the year of Crucifixion, nor any that the Saviour's entrance into Jerusalem was on a Sunday, always designated "Palm Sunday."

pure, and very costly, in an alabaster box, and came unto him as he was at the table. And she brake the box, and poured the balsam on his head, and anointed the feet of Jesus, and wiped his feet with her hair, so that the house was filled with the odor thereof. But there were some that were indignant thereat, and considered it a waste, and expressed displeasure at her, and Judas Iscariot in particular, asked, hypocritically, Why was it not sold for 300 denarii and given to the poor.

But Jesus, knowing this, asked why they troubled her, and bade them let her alone; for he said, She hath done a good deed for me; and, furthermore, he stated that they had the poor always with them, and an opportunity to do them good, but Him not always; hence, that she had done what she could, and had anointed His body for its burial; and he furthermore prophesied that the memorial of her act should go down the ages, and be spoken of wheresoever in all the world this Gospel should be preached (John xii. 2-8; Matt. xxvi. 6-13; Mark xiv. 3-9).

PALM SUNDAY "MORNING."

TRIUMPHAL ENTRANCE AS KING INTO JERUSALEM!

Now "On the morrow" (*i. e.*, according to the "Emphatic Diaglot," *A. V.*, "next day," *i. e.*, in reality on the morning (Gr. *epaurion*) following, and so still on Nisan 10th, which is Selection Day), "the great multitude who had come to the Feast, hearing Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him, and cried,

Hosanna; Blessed be HE THAT COMETH* in the NAME of the LORD! The King of Israel! (John xii. 12-13).

Now Jesus left the town of Bethany, and passing through its outlying district came nigh to Jerusalem to Bethphage, at the Mount of Olives, which was the border of Jerusalem, that is, the legal outskirt thereof (Matt. xxi. 1; Mark xi. 1; Luke xix. 29; see *Jarvis*' "Introduction to the History of the Church," pp. 436-7), and from thence he sent two of his disciples into the village itself for an unbroken colt, instructing them where to find and how to recognize

* What was this cry but the fulfillment of a Prophecy, its spontaneous *interpretation*! JAVEH—the Coming One. Why did the cry not shake the chaotic unbelief of the Pharisees into order? God only knows. Yah-veh, Jehovah; from a root which implies self-existent being. Ehjah Jah, Jehovah (Ex. iii. 14), I am (Ehjah), hath sent me unto you, *i. e.*, the SAME, as in Hebrews i. 12, "Thou art the same," He rideth on the Heavens by his name, Jah. Jehoram, Jah is nigh; Jehovah, Jah is coming! Each and all of these names are expressive of the incommunicable essence of God. Jah is radically the same as Jehovah, the latter is only the *duplicate* of the other; *i. e.*, Jah, *ve*, Jah, and dropping the latter, Yod, by contraction Yah-veh; hence, Isa. xxvi. 4 may be read in Jah, Jah, Jah, is everlasting strength, Jehovah includes the past, present and future, He who was, is, and is about to become something else, *i. e.*, a virtual promise of the incarnation. In scores of passages, both in old and new Testaments this name is applied to the Lord Jesus. Compare Isa. vi. with John xii. 41; Isa. xiv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39; Isa. xlv. 6, with Rev. i. 8, etc., where this incommunicable name is given to the Lord Jesus. "No higher term can be used to express essential Deity"! Jahveh, or Jehovah, is related to the Hova, or Hu, the Eternal, immutable, and essentially Divine Being. See Wale's Book of Hebrew Roots.

it, and what to say if any one questioned their act. Now all this was done to fulfill an ancient prophecy, although his disciples understood it not, nor their own instrumentality therein until after He was glorified (Matt. xxi. 1-6; Mark xi. 1-3; Luke xix. 29-31).

And the disciples found the colt at a crossroads before a door, and, after inquiry, the owners suffered them to take it unto Jesus, and having spread their garments on the colt, He sat upon it and went on towards the city, while the multitude cut branches and spread them, and their garments, in the way; and those that accompanied Him, both preceding and following, filled the air with acclamations to the Son of David, and blessed his advent in the Name of the Lord; and proclaimed the Kingdom, and bare testimony that he called Lazarus out of the tomb and raised him from the dead (Matt. xxi. 7-9; Mark xi. 4-10; Luke xix. 32-39; John xii. 14-17). For this cause also the multitude of those from Jerusalem met him because they heard he had done this miracle, and the Pharisees therefore spake among themselves, admitting that they had prevailed nothing, inasmuch as the world seemed to have gone after him (John xii. 18-19). And when some of them, from the crowd, asked Jesus to rebuke his disciples, he told them that "If these should be silent the stones would immediately cry out!" (Luke xix. 39-40). The Saviour often played upon that significant word, "*a stone*," and his Spirit hath played upon the Saxon Sons of Isaac ever since! Verily the earth is the Lord's and all that therein is, and had the living rep-

representatives of Isaac failed to recognize Him then, the very dust had lifted up its voice and lived again! and praise God! out of its very stones will he yet raise up (resurrect!) sons unto Isaac!

THE TEMPLE AGAIN CLEANSED.*

Now when he drew nigh and beheld the city he wept over it, and yearned for it, and bemoaned its blindness, and prophesied its fate (Luke xix. 41-44). And when he entered it the whole city was moved, and asked, Who is this? and the multitude told them! (Matt. xxi. 10-11); and Jesus entered into Jerusalem, and into the Temple of God, and cast out all them that sold and bought therein, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My House is a house of prayer, but ye have made it a den of robbers (Matt. xxi. 12-13; Luke xix. 45-46).

“St. Matthew and St. Luke relate his cleansing of the Temple as if it occurred on this day; St. Mark, as if it occurred on the day following. The language of St. Mark is so precise, that if our Lord cleansed the Temple but once at this time it could not have been on the first day of his entrance; and accordingly, Macknight and Archbishop Newcome refer it to the second day. But the language of St. Matthew and St. Luke, though not so definite, conveys the idea certainly that he cleansed the Temple the first day. Most of the Harmonists, therefore, suppose that our Lord drove out the buyers and sellers both

* See page 169, Study No. Fourteen, for the circumstances of the first cleansing.

days; and this supposition seems on the whole to be rational and attended with fewest difficulties. 'It is probable,' says Townsend, 'that the *repeated* opposition of our Lord to the traffic which so much benefitted the priests, by whose permission the merchants sat in the Court of the Temple, contributed to his apprehension. It is not likely that one repulse from the Temple would have been sufficient to banish them entirely from so lucrative an employment' (Jarvis, page 438).

Now to the foregoing we assent, in that the explicit chronological testimony of the three Synoptic Gospels is to a double cleansing at the second and final Passover, while that of St. John is equally explicit to a cleansing thereof at the *first* Passover. And the signification of the *three* acts is, to our mind, as follows: The *first* advent and the *second* advent are typified; at the *first* advent there was a cleansing of the Mosaic Church, and at the *second* advent, which has *two* phases, there are to be *two* cleansings of the Christian Church, one at each phase, *i.e.*, 1st at the Parousia, 2d at the Epiphany!

THE BETRAYAL.

And he taught daily in the Temple. But (in the meantime on this first day) the Chief Priests and the Scribes who had soon retired discomfited from the experiences of the morning, met again in solemn consultation to destroy him, but could not find what they might do, for all the people were eagerly attentive to hear him (Luke xix. 47-48), and they consulted how they might kill Lazarus also, because of

him so many of the Jews were gone away and believed on Jesus (John xii. 10-11).

Now it was at this time that Judas Iscariot (who was a robber at heart, and who eventually stole the treasure box, and who was rankling over the rebuff received at the supper at Simon's house the night before) had come privately before them to betray him. And he said, What are ye willing to give me, and I will deliver him up unto you? And when they heard it they were glad, and promised to give him money. And they covenanted with him, and he promised, and they paid him thirty pieces of silver; and from that time he sought opportunity to deliver him up conveniently apart from the multitude (Matt. xxvi. 14-16); Mark xiv. 10-11; Luke xxii. 3-6). In the meantime, biding the suitable occasion he rejoined the rest of the twelve and continued with them as if nothing had occurred.

And so the Paschal Lamb was set aside, according to the commandment, for it was Selection Day, and while all Judea was following the type the High Priests and officers blindly chose, and set aside the Archetype, who was to die not only for that nation, but for another bringing forth the fruits thereof, and also for all mankind, as was to be testified in due season.

SOUGHT OF GREEKS, ENDORSED OF GOD.

Now there were certain Greeks among them that came up to worship at the Feast, and they expressed a desire to see Jesus; so his disciples brought word to him and he saw them. But to Jesus this was a sign

that the hour of his glorification had come, for it was Israel seeking him! and yet withal the Saviour was sore troubled, though instead of asking to be saved from what he had come to accomplish he said, Father, glorify thy name! and there came a voice from heaven with an assurance and a further promise. So he prophesied unto them and departed and hid himself from them (John xii. 20-36).

And the blind and lame came to him in the temple, and he healed them. Now the Chief Priests and the Scribes, seeing these wonders, and hearing the peoples' royal acclamations in the temple, were indignant, and came and questioned him. But Jesus silenced them with another question (Matt. xxi. 14-16). Yet they believe not on him, as Isaiah had prophesied, though some among the Rulers did, but without confession for fear of men. So Jesus prophesied again (John xii. 37-50), and when he had looked around *about upon all things, the eventide † (opsias)

*St. Mark's account of this *first* day's transaction is very brief, but the Greek word used by him and translated "looked around," implies "a looking upon with indignation, reproof, and conviction," a casting forth of the trespassers, the which upon its repetition the next day St. Mark fully itemized.

†Opsias denotes the close of the current or the "*eve*" of the coming day, and it naturally precedes it, yet as nearest the setting sun it has also a sense of running over (overlapping) into the new day as its beginning, just as our sundown fades into the subsequent twilight, and yet both comprise our "evening." Now, *opsia* goes on into the night, and *opse* begins where it ends, and goes on into dawn, *epiphosko*, which leadeth into morn, *epaurion*, at sunrise. They were broad terms, used as broadly as we use "afternoon," "the decline of day," "sun-

being now come (*circa* 3 p. m. to 6 p. m., but after the evening sacrifice which was at 3 p. m.) he went out unto Bethany ($2\frac{1}{2}$ miles) with the twelve (Mark xi. 11).

COMMENTS AND ENFORCEMENTS.

Now (even as required by a strict Chronological analysis!) the day of the Saviour's official entrance into Jerusalem as its Paschal King ("The Lamb of God") can be none other than the 10th of Nisan, if the entrance was to fulfill the type. "In the tenth day of this month," the whole congregation of Israel were commanded to "take to them every man a lamb, according to their fathers, a lamb for an house." "On this day, therefore, were the lambs selected which were to be slain for the Passover, and driven into Jerusalem to be kept up until the fourteenth day of the month, and on this day did the true Lamb of God himself enter into Jerusalem to become the great victim for the sins of the world" (Jarvis). And the weekday must have been a Sunday to reach a Thursday, 14th of Nisan; *and a Sunday only is possible with its collateral Thursday for the Crucifixion!*

For if the entrance was not on a Sunday it was either on the day before (Saturday) or on the day after (Monday), both of which days are the equal horns of a serious dilemma! For the former necessitates a double breaking of the Sabbath day! first at the Feast in Simon's house, where Mary served; and second, in

down," etc. Then comes "sunset," a fixed event; then "twilight;" "eve;" "evening;" "night;" "late at night;" "mid-night," a fixed event; "the small hours of the night," etc., etc. (see diagram, p. 112, Study No. Six).

requiring the Saviour to *ride* into Jerusalem the next morning, *i. e.*, in the very sunlight of this same Sabbath day!

Consequently, if he was crucified on a Wednesday he must have broken the "evening" of the Sabbath at Simon's, and its "morning" in making an unbroken colt do work! and all who participated in these matters, *i. e.*, all Jerusalem and Bethany, severally, were accessories thereto; even his enemies the High Priests and the Scribes and Pharisees themselves being silent. Verily this horn of the dilemma is too sharp a point to kick against!* And the other is like unto it: for if the entrance was made upon a Monday, then, as he spent 3 days inclusive (thus, Monday, Tuesday and Wednesday) in the temple, the bulk of another day on the Mount of Olives (Thursday), and supped with his disciples on the eve of the 5th day (Friday!) the Passover must have been offered upon the morning of a Friday, which equally breaks a dozen or so *literal* Scriptures as to the time (three days and nights) between his deliverance up to death, and his resurrection. The mean between these equally obnoxious extremes is a *Sunday* for the 10th of Nisan, and on a Sunday (March 13th, 29 A.D.) the true Chronology places it, and on no other Sunday for a term of years before and after that particular Sunday can any other system of Chronology

* Indeed, the driving out of the money changers was likewise secular work, not to be tolerated on a Sabbath any more than their very presence selling things there upon the Sabbath Day! It can not be admitted that the entrance fell on any day but a Sunday.

nology place the 10th day of a Nisan moon and satisfy the host of other collateral Scriptures (all tied to authentic Secular History!) that it is equally necessary to honor. We leave these facts to dawn upon those who contend for any other day for the crucifixion than a Thursday at 9 a.m., on the 14th day of a Nisan moon, between its two evenings (its beginning and ending at the outside), and after a 62-literal-week period of Avocation, *i. e.*, a solitary year, be it solar or lunar, as you will, for the Ministry proper! For all of these do we contend with proof set forth in harmony with every text concerned, and to whatsoever degree others contend against any one of these essential conditions of solution, to that agree do they do violence unto the Scriptures!

The truth, *the whole truth, and nothing but the truth*, is susceptible of such harmonization as satisfies the human mind; and in dealing with the times and seasons of the *first* Advent there are 1001 elements to be considered besides whatsoever solitary element some particular hypothesis may magnify, and the 1001 other elements set the limits, *inter se*!

THIRD CLEANSING OF THE TEMPLE.

4. (3) Monday, March 14, Nisan 11; 2d Day in the Temple; 4-5th day of 62d week (3 p.m.).

The transactions of the second day in the temple were but few, and are clearly to be gathered from the narratives of Matthew and Mark. Early in the morning, as Jesus was returning to the city from Bethany, he was hungry. And seeing a fig-tree near the way, afar off, he went to it, as though to see if

perchance he might find anything on it. Now the time of figs had not arrived, so that there ought to have been something thereon besides leaves; but there was nothing else but leaves only. It was parabolic of the Jewish nation, and perfectly answered our Lord's purpose; for the Jews never broke the fast until after the morning sacrifice, and it is unlikely, therefore, that our Lord would have broken his, even if the fig-tree had borne fruit. He therefore pronounced a judgment on the tree, Let no fruit grow on thee, and let no one eat fruit of thee unto the age (*i. e.*, during this age or æon. The Mosaic Dispensation has borne no fruit since then for the Christian Dispensation, which began with the Ministry of Jesus, is the age implied). Now Matthew also implies that the tree began to wither at once, which no doubt happened from the very roots upward; but Mark's account fully qualifies the time at which his disciples perceived it, as will be set forth later on. Meanwhile the references up to this point are Matthew xxi. 18-19; Mark xi. 12-14. And they came to Jerusalem and he entered into the temple and began (again) to cast out them that sold and bought, and overthrew the tables of them that sold doves. The buyers and sellers had returned to their unlawful gains, and when our Lord reached the temple they were all there again; again therefore did he eject them, and so strict was he this time that during the whole day he would not suffer any man to carry so much as a vessel through the temple, and he again taught them that what they had made a den of thieves

was, as written, in reality a house of prayer. "This exercise of authority, and the sight of his Power over the people, increased the determination of the Chief Priests, and Scribes, and principal men of the nation, to destroy him, but filled them with fear and increased their caution," for they were astonished at his doctrine, and did not attempt to molest him—so when the evening was come (*opse*, at any rate earlier the twilight mark, later than usual!) he went forth out of the city (Mark xi. 15-19) and abode either at Bethany, or Gethsemane, where he was often wont to meet with his disciples.

THIRD DAY IN THE TEMPLE.

3. (2) Tuesday, March 15, Nisan 12; 3d day in the Temple; 3d before the Passover; 5-6th day of 62d week (3 p.m.).

Early in the morning as he descended the mountain on his way to the city, the disciples noticed that the fig-tree was dried up even to the roots. On Peter's calling the attention of his Master to the fact our Lord made it an argument for the increase of his faith, and for greater diligence in prayer (Matt. xxi. 18-22; Mark xi. 20-26).

When they had arrived at the Temple and our Lord was walking about and teaching the people, he was met by a deputation from the Sanhedrim, who demanded of him by what authority he acted. His wisdom was an over-match for the crafty wiliness which they had conceived, and the perplexing question to them whether the Baptism of John was of divine or human authority, effectually exposed their

hypocrisy before the people (Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8).

Our Lord then related to them the parable of the man and his two sons, the one (Judah?) professing to do his father's will, but doing it not, the other (Israel?) refusing to obey, but afterwards repenting and obedient. Which of these, he asked, did his father's will? They were compelled to answer to their own condemnation, for he immediately applied the parable to the Pharisees and the publicans and harlots; to the Pharisees who made loud profession of obedience, but did nothing which they were commanded to do; and to the publicans and harlots, who had repented of their evil lives, and submitted themselves first to John the Baptist, and then, on his testimony, to Christ (Matt. xxi. 28-32).

He then added the parable of the Vineyard let out to husbandmen, who murdered first the servants and last of all the son of their master; adumbrating thereby the fate of the Jewish nation. And he warned them that the Kingdom of God should be taken from them (Judah) and given to a nation bringing forth the fruits thereof (Israel)! whose head is Christ, the STONE which the builders had refused but which had now become the head of the *corner*! (Matt. xxi. 33-44; Mark xii. 1-11; Luke xx. 9-18).

The Chief Priests and Pharisees knew that these parables were spoken against them, and that very hour sought to lay hands on him; but when it came to the overt act they feared the people. And Jesus

* See Study No. Three, page 229.

men added the parable of the wedding feast from which the first invited guests were excluded on account of their ingratitude. Whereupon the officials left him and went away (Matt. xxi. 45, xxii. 1-14; Mark xii. 12; Luke xx. 19).

The coalition now took place between the Pharisees and the Herodians, to ensnare him in his talk; and the political question concerning the tribute-money was asked, to destroy his favor among the people, or to render him obnoxious to the Roman government (Matt. xxii. 15-22; Mark xii. 13-17; Luke x. 20-26). When this failed, the captious question of the Sadducees was put, concerning the law of marriage, and the future state. In their turn, the Sadducees were put to silence (Matt. xxii. 23-32; Mark i. 18-27; Luke xx. 27-38). And when the multitude heard this they were astonished at his doctrine (Matt. xxii. 33).

Next followed the reply of Jesus to the lawyer, concerning the greatest Commandment of the Law, which won the applause even of certain of the Scribes; and no one dared to question him any more on any thing (Matt. xxii. 34-40; Mark xii. 28-34; Luke xx. 41-40).

It was now the turn of Jesus to expose and denounce their iniquity, but he first confirmed their confusion by questioning them as to Christ whom even David called Lord, asking him how then he was his Son? and no one was able to reply nor dared again to argue with him (Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-43).

The Scribes and Pharisees of every sect into which Christianity itself has now been broken up can still be angered and silenced by this very same sort of reasoning. We may liken it to skillful sword play with the blade of Truth, cool guardsmanship, which with parrys, counters, and *ripostes*, defends the whole body of faith against all the wiles of error! What saith the Scriptures? and What *else* do they say? and How do these agree? These three questions, and their answers, will rightly divide the word of Truth in every case.

Then turning to his disciples and the multitude he preached his final sermon in the temple. It was against the Scribes and Pharisees whom he denounced with awful severity. They had rejected their Savior and were now to be abandoned to their fate. The house, the Temple of God was henceforth to be desolate. The glory was departing. The Jewish nation was devoted to destruction. It was the last act of his Ministry; as a Prophet sent to the Lost Sheep of Israel his mission thenceforth was with another nation than Judah (Matt. xxiii. 1-39; Mark xii. 38-39; Luke xx. 45-46)!

And as he sat over against the treasury, he noted how the rich cast in much, and the widow much more, albeit but two mites! and he called the attention of his disciples thereunto and taught them a lesson (Mark xii. 41-44; Luke xxi. 1-4).

Now as he was departing from the temple, some of his disciples called his attention to its splendor and treasures. But he immediately predicted its

destruction (Matt. xxiv. 1-2; Mark xiii. 1-2; Luke xxi. 5-6). And they asked him, When, therefore, will these things be, and what will be the sign when these things are about to come to pass? So he paused upon the spot and prophesied yet further, as related so explicitly in Luke (xxi. 7-36). Now having made an end of these remarks, in so far as they were given somewhat in public, it being eventide, he went out and passed the night at the mount that was called the Mount of Olives (Luke xxi. 37).

A DAY WITH HIS DISCIPLES.

2. (1) Wednesday, March 16th, Nisan 13; "The beginning of Unleavened Cakes;" 6-7th day of 62d week (3 p. m.).

This day, by anticipation or prochronism, was called the 1st day of, or the beginning of, unleavened cakes, because on it at eventide they began to cast out leaven. Its ceremonies were proëmial, or introductory, to those of the Preparation day itself, upon the morning" of which latter day it was not considered lawful for any leaven to remain in a Jewish house as above stated. The night was spent by Jesus and his disciples on the Mount of Olives, probably in the garden of Gethsemane, as was his wont.

It was not the night of bloody sweat, but a solemn night, none the less, and it was either late in the afternoon, after leaving the city, or in the light of the waning moon, setting over against the Temple of the doomed city. that we conceive the Saviour continued the discourse broached and broken off in the afternoon. But this time, of course, privately with

the disciples, and with much fuller explanation (Matt. xxiv. 3-51; Mark xiii. 3-37). And it was at this time that he added the Parable of the Ten Virgins, and of the Five Talents, and of the Sheep and Goats (Matt. xxv. 1-46).

Now when he had ended all these words, he said unto his disciples: "Ye know that after two days (*i.e.*, after the 13th then beginning, and the 14th that followed) "is the Passover" (the 15th with which the 7 day Feast actually began) "and," he added, "The Son of man is delivered up to be crucified" (Matt. xxv. 1-2). Now at this very moment, seemingly, the Chief Priests, and the Scribes, and the Elders of the people were again assembled at the palace of Caiaphas the High Priest, to consult how they might take Jesus by craft and put him to death. But it was determined that the arrest and execution should not take place during the Feast, lest there should be an uproar among the people (Matt. xxvi. 3-5; Mark xiv. 1-2; Luke xxii. 1-2).

It seems probable, likewise, that Judas somehow managed to be present at this very conference and that the decision reached was calculated to hasten his own act. It must be remembered that the discourse of the Saviour, which had just been closed upon the Mount, was given privately to Peter, James, John and Andrew, only, and that nothing is said of the whereabouts of the other disciples. It is also to be noted, although the intention to betray was the direct result of the incidents that took place at the Supper in Simon's house, and was put into

active inception the very next morning, that the record of the matter is displaced in Matthew and Mark, so as to fall at this time, as though the final arrangements were now completed. In St. Luke's Gospel the account falls here in due order. The transactions and bargaining, and the scheming, probably extended over the whole of the intervening period; and two of the Gospels note its beginning and three relate the whole matter, while the other reserves the relation until the matter was formally settled. We judge therefrom that the different locations of the record of the betrayal negotiations in the several Gospels, were in order to satisfy a natural chronological necessity, and thus specify a prominence to both dates. The Saviour's remark upon the Mount of Olives probably synchronized exactly with the final decision of the Sanhedrim, and it may be that the money was handed over to Judas at this time.

The circumstances at the house of Simon the leper, related by Matthew, between verses 5 and 14, chapter xxvi., and by Mark, between verses 2 and 10, chapter xiv., are placed by St. John on an earlier day. In the first two Gospels the record of them must be regarded as a delayed parenthesis, introduced here to explain the reason of Judas' conduct. But St. John's narrative gives no room to suppose that he anticipated the time as to the supper at Simon's.

OLIVET TO JERUSALEM, AND BACK TO OLIVET.

At last the night went by and all the People once more resorted to the temple (Jesus, we presume, and his disciples, no less than all the rest), and attended



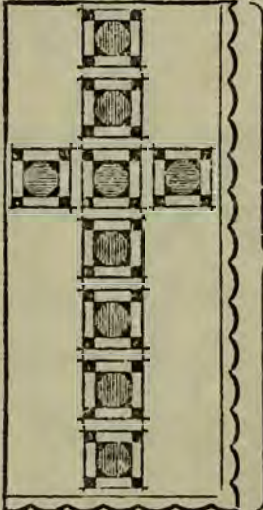
the morning sacrifice, for it is expressly stated by St. Luke that after passing this particular night upon the Mount of Olives, "All the people CAME TO HIM, in the temple, early in the morning, to hear him" (xxi. 38)! Nevertheless, the fig tree of Judah was barren; for three mornings, Sunday, Monday and Tuesday, the Saviour had spoken in vain, and whatsoever he said and did upon this fourth day (Wednesday), is purposely left unrecorded. He probably performed his devotions with the rest, and passing through their midst as was his wont when necessary, returned to the Mount of Olives and spent the better part of this last day with his friends and disciples.

In the afternoon the householders throughout Judea began to collect and put away the leaven from their midst and to make their unleavened bread, and it was early in this afternoon that the disciples came to Jesus, sitting on the Mount, and said unto him: "Where wilt thou that we make ready for thee to eat the Passover?" Now he directed Peter and John just what to do, and how to find the place he had selected, and they went away and found as he had said unto them, and they made ready the passover (Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13). But as the Feast itself was yet one night further forward, and did not fall upon the night that was immediately approaching, they had to prepare also for the natural supper of the Preparation day itself! And this latter was not without its peculiar ceremonies, as we shall see. Had it not been already accomplished Peter and John would no doubt have

taken the usual Jewish precautions to put away the leaven from the large upper room, and set its appointments in order for an extended sojourn there. For the Feast itself covered 7 days, and the coming morrow, which was the Preparation day, preceded them! It is also taken for granted that this very upper room was in the house of a disciple, and was the subsequent headquarters of the Apostles for many a day in the future, and that the *Aquarius* (!)* who met them was himself a follower of the Lord.

At any rate, this day was the "*Beginning of Unleavened Bread*" only in a colloquial, and special sense, (baking day, perhaps)! and when we remember that it was at Passover, as a feast, that the lamb was slain, rather than at either of the other two feasts, the peculiar grammatical qualifications in the records are easily understood.

THE GEM AT THE END OF THE THREE-FOLD CORD.†

March 16th, Nisan 13th, Wed.		The Beginning.
" 17th, " 14th, Thur.		The Preparation.
" 18th, " 15th, Fri.		{ Paschal Supper. Sabbath of Convocation.
" 19th, " 16th, Sat.		
" 20th, " 17th, Sun.		
" 21st, " 18th, Mon.		{ Weekly Sabbath of Paschal Week.
" 22d, " 19th, Tue.		
" 23d, " 20th, Wed.		
" 24th, " 21st, Thur.		
		The Feast proper 7 days long.
		{ Sabbath of Holy Convocation.

* See Study Number Eight, page 241.

† Dan. ix. 25.

The opening sentences (Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7), are *introductory* to a date, rather than dates, save in the sense borne out by the context itself!

The 13th of Nisan was and is the "Beginning" of Unleavened Cakes. They were cooked or bought that day, and all leaven was put away. The 14th was the "Preparation" of the Passover; at its supper only unleavened bread was eaten, and the final ceremony of pronouncing the house "unleavened" took place! Its supper was by no means the Passover supper as such! Anywhere between its sunset beginning and its sunset end, but by custom in the *opsia* or eventide, *i.e.*, from after the evening sacrifice 3 p. m. to sunset, the Pascal lamb (*to Pascha*) could be slain; and it had to be slain by or before the sunset beginning of the 15th day! Moreover, as the Lamb had to be slain by the Priests themselves, it is not to be admitted that they would have performed a special slaying on the afternoon of the 13th of Nisan for Peter and John, nor would the latter have gone to them for any such purpose a day before the Levitical one!

The supper of the 15th was the strict and only beginning of the Feast as such. This from time immemorial even to the present day, and all of this is borne out by the account of the anti-typical Passover both indirectly and with positive evidence, as those will see who read it with eyes open and unspectacled with prejudice. But let us move on with the *opsia* or eventide of the 13th, and with the Saviour repair in

spirit to the day of his Passion as *To Pascha* indeed! And, let us note in going, that whatsoever preparations had been made by Peter and John, must have stopped short of actually killing the Paschal lamb! They may have secured the live Lamb, that had been selected, and *must have been selected*, according to the commandment, long before. For the 10th day of Nisan was the only day upon which this selection was and could be made with Mosaic regularity. Now we are explicit and reiterative as to all these things, because we are determined to be understood by all who are willing to read, and because we are even more determined to set forth the facts without prejudice or respect to any of the misconceived preconceptions of the current library of error.

THE RETURN TO THE CITY.

Moving in from the Mount of Olives, therefore, in due time to reach the designated place by Preparation sunset beginning, the Saviour and his disciples drew near to Jerusalem. It was well before the Feast of Passover (a full day), but Jesus knowing that his hour had come, that he should soon depart out of the world unto the Father, having loved his own that were in the world, he loved them to the end (John xiii. 1).

A CAUTION TO REVIEW.

No one can enter, even self satisfactorily, upon the considerations of the events that led up to the Saviour's death, unless he thoroughly understands the sequence of the Hebrew calendar, and is familiar with the chronological circumstances of the Exodus, upon which the later ecclesiastical provisions of Leviticus

were expressly founded. And it is a waste of time to read the arguments of those who attempt to arrange the Journal of the Saviour's last visit to Jerusalem upon systems that manifest their ignorance of the Pentateuch. To refreshen, therefore, our own memories, let us refer to Study Number Five (pp. 126-144), and to Number Eight (pp. 23-24), where the events of the Exodus are duly set forth according to their actual weekly and monthly dates, and then more particularly to Study Number Eight (pp. 56-70) where the ecclesiastical commemoration (and type of what was yet to come, and is now before us for consideration) was set duly forth, and crystallized into a matter of yearly repetition.

Now, in view of all these former things, it is to be noted that St. Luke's record, with reference to the approach of the day on which the Passover (lamb must be slain, is clearly made in connection with Wednesday, the 13th of Nisan; and it is a fact, that as the 13th of Nisan drew towards its close, anywhere from noon to sundown, which was the Hebrew "eve" of the succeeding day, just such a record as St. Luke makes is chronologically correct; nor does there suggest itself to us any better way of putting the record. It was on the 13th, and in view of the 14th, which was now at hand, that the disciples asked where the Lord would eat the Feast upon the 15th. The 13th was the Beginning of unleaven, the 14th was the Day of Unleavened Bread, and the 15th was the Feast of Unleavened Bread.

Recapitulation : It will be noticed that there is no

intimation that there was a lamb provided or eaten at the last supper, or that it was the Paschal Feast itself, but rather that it was not, and that it was merely the supper before the feast; and subsequent direct and positive statements to that effect show clearly that it was not the feast at all, but merely the "beginning" of unleaven merging into the day of unleaven on which the lamb was to be slain. Now the "eve" of a Hebrew day (in the sense that *we* use the term "eve," to wit: the 6 hours *preceding* it) covered the 6 hours from noon to the sunset at which the day in question began. Thus the "eve" of Preparation Day was what we would call Wednesday afternoon. Now the Hebrews covered this by the term "*beginning* of unleaven." It led up to "unleaven," which began officially only after the sunset commencement of the 14th of Nisan, on which day the Passover must be slain but not eaten, so this whole Day of Preparation was the "eve" of the Passover Feast. For the 14th was specifically the killing day, and the 15th was the eating day, because so they did it in Egypt, the which the matter commemorated; God's Passover in Egypt was at midnight on the 15th, and he slew the Egyptians because they had not previously (*i.e.*, on the 14th) slain and prepared a substitute, and marked the side posts of their doors in earnest of exemption! And, moreover, the Exodus itself was on the morning of the 15th, *i.e.*, after the feast of the night with which it began (see Study No. Five, p. 141, and Study No. Eight, pp. 26, 64, etc.).

Finally, before leaving Wednesday, Nisan 13th, it is necessary to reiterate the fatal objection against those who maintain that the Crucifixion was on Wednesday rather than on Thursday, the point being made by them in order to secure exactly 72 hours for the Saviour's incarceration in the *tomb*. Those who contend for this are forced by other contexts to make the official entrance of the Saviour into Jerusalem fall upon the Sabbath day! boldly violating the IV. commandment in the very face of those who hated him, and sought his life, and would not have allowed such an opportunity to pass by without making the most of it! For on that first entrance he came riding on a colt, the foal of an ass! Now we reject such a condition and whatsoever adjustment of the journal of events as necessitates it. The Saviour did good things and healed the sick upon the Hebrew Sabbath, but he came not to violate the very letter of the law itself! At any rate he could not have so ridden into the city on the Sabbath day, and have escaped the criticism of his enemies!

THE DAY OF CRUCIFIXION.

Thursday, March 17th, Nisan 14th,* the Preparation Day for the Passover, 7th day of 62d week (ends at 3 p. m.).

*That Thursday, March 17th, 29 A.D., was the Nisan 14th that witnessed the Crucifixion, see also arguments by H. Grat-tan Guinness, William M. Page, Ferguson the astronomer, and many others; and (whether they accept it as the date in question or not) that Thursday, March 17th, 29 A.D., was at any rate the 14th day of the Lunar phasis; see, in fact, the whole library

This day was itself called "*to Pascha*" from the fact that during its 24 hours, measured from its sunset beginning to its sunset end, the Paschal lamb had to be slain, and all other necessary arrangements for the Feast proper consummated. None but such as were ceremonially unclean were exempt from any of the strict requirements of the Feast, and it was not until later on, in the waning hours of the Preparation, that any of the Saviour's friends came under his exemption (Num. ix. 6-15) with its collateral privileges!

VI. p. m. ; evening watch begins. Now when the hour came he placed himself reclining (as the manner was) at the table, and the twelve apostles with him (apparently some others!) and he at once referred to the still approaching Feast which he had earnestly desired to eat with them! but which his utter rejection by the Jews prevented, in that the situation

of those who have studied the Messianic chronology, for 90 of the works in every 100 have selected dates, no matter how diverse, which reverse to this and necessitate the broad contention that it too was the 14th of a moon, if the 14th of that moon which they preferred was also one! Now it is not a matter of reference, but one of harmony, nor yet the harmony of a few odd texts only, but of all the Texts, and all the Prophecies, and all the Histories, so that none remain unsatisfied! If a matter completely fits the case how can it be displaced by a better one? and how shall a worse one supplant it? Those who contend for the Crucifixion on Wednesday, the 16th of March, will find that it was only the 13th day of the *lunation*! This is incompatible with its being the 14th of Nisan, and shows it was the 13th thereof!

forced upon him the inevitable alternative of death as the true Paschal Lamb (*to Pascha*) unless he forwent the very purpose for which he had come into the world! He knew, therefore, that he had to suffer, so he told them at once that it would be impossible for him to eat another (even that) Passover until it be fulfilled in the Kingdom of God* (Matt. xxv. 20; Mark xiv. 17; Luke xxii. 14-16). We do not say they so understood him; they rarely understood him, but that is what he told them, and so the events bore him out.

But there was some strife among them as to precedence which he next corrected (Luke xxii. 24-30) and this in a notable manner, for although Satan had already put it into Judas' heart to betray him, he arose and washed their feet, those of Judas himself not excepted, and explained the ceremony (John xii. 2-20); and while they were eating he predicted his betrayal and pointed out the traitor (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xii. 21-26).

"On the evening of the 13th,† which until that of the 14th, was called the Preparation for the Passover every head of a family searched for and collected by the light of a candle all the leaven (Mishna Pesachim i. 1). Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the Universe, who hast sanctified

* See Study No. Eight, page 65, etc.

† Rather the evening following it, and therefore that of the 14th! for its day began with "Evening," and extended to "Evening"! The language in this quotation is loose.

s with the commandments, and enjoined us to remove the leaven" (*Talmud Pesachim, 7a Maimonides, Yad Ha Chezaha. Hilcloth Chamez U-Maza iii.*). After the search, he said: "Whatsoever leaven remains in my possession that I cannot see; behold, it is null, and accounted as the dust of the earth" (*Maimonides, ibid.*). This ceremony having been performed on the evening of the 13th of Nisan, the turning of the leaven was deferred until midday of the 14th.* Judas represented the *Leaven!* and after the sop,† Satan entered into him and Jesus sent him off to accomplish his mission quickly! Now the matter was not understood by the majority of the apostles, but as Judas had the bag they thought the Saviour had directed him to buy something for the feast (which began not until the next evening), or that he should give something to the poor!

VII. p. m.; the stars appear; 2d hour of evening watch. So he straightway went out; and it was night! (John xiii. 27-30). The above shows explicitly that the Paschal Feast was still in the future, and that the present occasion was merely the ceremonial supper of cleansing that preceded it, and ushered in the Preparation Day!

And when he went out Jesus said, "Now is the Son of Man glorified and God is glorified by him,"

* New Light from Old Eclipses, page 143. Their Thursday beginning was *our* Wednesday evening.

† The Paschal Lamb had to be *roasted* with fire, not sodden with water. This dish of sodden food would not have been found upon the table of a Paschal Feast!

and having bidden them to love one another, after the manner of a new commandment, which is the love of Christianity, he spake again to them of his approaching departure, so that Peter declared he would even lay down his own life for him. But the Saviour replied that Peter would deny him thrice before the cockcrowing (morning watch) (John xiii. 30-38). There was a good deal of leaven in Peter—but the Master made it null! And he reiterated his warning to him, and again predicted his own death (Luke xxi. 31-35); and he warned them of coming troubles, in that the things predicted of himself were already being accomplished. Now he even advised the purchase of swords, but as they already had two, which they produced, he said, It is enough (Luke xxii. 36-38).

And while they were yet eating, but at the close of the supper, and evidently after Judas had departed, he instituted the Lord's Supper, for he took of the unleavened bread and blessed and brake it, saying, Take, eat; this is my body; explaining that it was given for them, and that they were to commemorate his memory by perpetuating this particular ceremony. It is manifest that he ate none of it himself; and likewise after the supper, which had terminated with the bread-breaking, he took the cup, and gave thanks, and gave it to them to divide among themselves, saying, Drink ye all of it; and they all drank of it. Then he explained unto them what it was intended to commemorate. This is my blood of the new covenant, which is shed for many for the remission of sins; this do as often as ye drink it, in remembrance of me.

As for himself, however, he added that, He would not henceforth drink any more of the fruit of the vine until that day when he should drink it with them anew (or in another way) in his Father's Kingdom, which should come, that is, was, and is still yet to come (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19-20, 17-18; I. Cor. xi. 23-25).

From now on John, only, describes the bulk of what took place at the Supper within the upper chamber. The Saviour gave them a long discourse, and a solemn one. It had three several subdivisions: 1st, a consolatory discourse while they were yet at the Supper table (John xiv. 1-31); 2d, a continuation of his discourse on rising from the table, but before leaving the Supper room (John xv. 1-27; xvi. 1-33); and 3d, a prayer before going out of the Supper room (John xvii. 1-26).

VIII. p. m.; 3d hour of evening begins. The Supper was now at an end, but before they left the room they sang a hymn (Matt. xxvi. 30; Mark xvi. 26), after which he went forth unto the Mount of Olives, according to his custom, and his disciples followed him (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39), over the brook Kedron where there was a garden into which he and his disciples were used to enter (John xviii. 1). Now on the way he said to them, All ye will fall away from me this night, and quoted Prophecy to prove it. He was to be smitten and they were to be scattered! but he added, After I have risen I will go before you into Galilee (Matt. xxvi. 31-32; Mark xiv. 27-28).

Now this latter promise has a broader signification

than is dreamed by such as do not understand the Origin and Destiny of Our Race to whom they went following him! However, Peter could not resist the impulse once more, and for the last time, to declare his devotion and steadfastness, even unto death. But Jesus repeated his warning that before the cock should crow twice Peter should deny him thrice. But Peter spake still more vehemently, If I must die with thee I will in no wise deny thee, and in like manner said all of the disciples (Matt. xxvi. 33-35; Mark xiv. 28-31).

IN GETHSEMANE.

IX. p. m.; midnight watch begins; 1st watch of night. At last they reached Gethsemane, and entered it: And when he was there he bade them sit in a certain place, and pray not to enter into temptation, while he himself went further on (yonder) to pray apart. But he took with him Peter, and the two sons of Zebedee, and began to be sore amazed, and very heavy, for his soul was exceedingly sorrowful even unto DEATH (Matt. xxvi. 36-37; Mark xiv. 32-33; Luke xxii. 40). Jesus Christ now entered into the real Valley of the Shadow of Death. It is not all of death to die—the mere final act, for the dead know nothing; aye, the LIVING process as it were, *of dying*, the “*descensus in Avernî*” (the going down into the grave), is not at all “*facilis*” (easy), although the Roman Poet so declared!

It was late, and lonely. There had been little said that night which had been calculated to cheer a gathering of mere human beings. The heaviness

that cometh at night had certainly invaded the garden, nor was there any joy for them in store with morning. The collaterals of the ominous are never far away!

At last he bade his other companions tarry where they were, and watch while he went yet a little further forward. And he withdrew about a stone's cast and kneeled down, and so great was his concern that he fell to the ground, and he prayed that if it be (rather, since it is) possible (for all things are possible with God!) the cup before him might be taken away—yet, said he, Not as I will but as thou wilt (Matt. xxvi. 28-39; Mark xiv. 34-36; Luke xxii. 41-42).

Then an Angel appeared from Heaven, strengthening him (Luke xxii. 43), yet being in an agony he prayed more earnestly, in that his sweat was as it were great drops of blood falling down to the ground (Luke xxii. 44).

X. p. m.; 2d hour of midnight watch. Now when he came from prayer, and was come unto the three, he found them all asleep through sorrow, and he said unto them, speaking unto Peter. Simon why sleepest thou? Couldst thou not watch with me one hour? Rise, watch ye and pray, lest ye enter into temptation. The spirit indeed is willing but the flesh is weak (Matt. xxvi. 40-41; Mark xiv. 37-38; Luke xxii. 45-46).

And he went away again the second time, and prayed as before, and returned and found them sleeping for their eyes were heavy. But they knew not what to answer him.

And he left them and went back, and prayed again the third time, saying the same words (Matt. xxvi. 42-44; Mark xiv. 39-40).

THE ARREST.

XI. p. m.; third hour of midnight watch. Then cometh he the third time to his disciples and saith unto them, Do ye still sleep, and take rest? It is enough! Behold the hour is at hand, and the Son of Man is delivered up into the hands of sinners. Rise, let us go; behold he is at hand that delivereth me up (Matt. xxvi. 45-46; Mark xiv. 41-42).

Now Judas also who betrayed him knew this place where Jesus had so often resorted with his disciples, and having received the band and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches, and weapons (John xviii. 2-3); so that straightway, while Jesus was yet speaking, he arrived and with him a great multitude, with swords and clubs, from the Scribes and Elders of the people (Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47).

Now he that delivered him up had given them sign, saying, whomsoever I shall kiss is he; take ye him, and lead him away safely.

And when he came, he came straightway (in advance of them) to Jesus. And (as he was coming forward) Jesus said unto him, Friend, wherefore art thou come?

But Judas did not answer this direct question, for reaching him he only said, Hail, Master, and kissed him!

Then Jesus said unto him, Judas, dost thou deliver

up the Son of Man with a kiss? (Matt. xxvi. 48-50; Mark xiv. 44-45; Luke xxii. 48).

Jesus now himself addressed the posse, for he knew, knowing all things, what was coming upon him. Whom seek ye? They replied, Jesus of Nazareth. And he said, I am he. Now Judas stood with them, and at his reply they went backward, and fell to the ground. So again he asked them, Whom seek ye? And they said Jesus of Nazareth. Jesus answered, I have told you I am he. If therefore ye seek me, let these go their way, that his word might be fulfilled, Of those whom thou gavest me I have lost no one.

Nevertheless, when they who were about him saw what was about to take place, they said unto him, Lord, shall we smite with the sword? (John xviii. 4-9).

And when they came up and laid hands on him, and took him, one of them that stood by, Simon Peter, having a sword stretched out his hand and drew the sword and smote Malchus, the servant of the High Priest and struck off his right ear (Matt. xxvi. 50-51; Mark xiv. 46-47; Luke xxii. 49-50; John xviii. 10).

Then said Jesus to his disciples, Suffer ye thus far; and to Peter he said, put up thy sword again into its sheath, for all that take the sword shall perish by the sword. The cup which the Father hath given me, shall I not drink it? Thinkest thou that I cannot now entreat my Father, and he will give me more than twelve legions of Angels? But how

then can the Scriptures be fulfilled that thus it must be? And he touched the ear of Malchus and healed him (Matt. xxvi. 52-54; Luke xxii. 51; John xviii. 11).

And Jesus, in that hour said unto the multitude, the Chief Priests, and Prefects of the temple, and Elders who were come out against him, Have ye come forth as against a robber, with swords and clubs to seize me? I was daily with you teaching in the temple, and ye took me not; but this is your hour, and the power of darkness, for all this has been done that the Scriptures of the Prophets may be fulfilled (Matt. xxvi. 55-56; Mark xiv. 48-49; Luke xxii. 52-53).

Then all of his disciples forsook him and fled (Matt. xxvi. 56; Mark xiv. 50).

And the band, therefore, and the Commander and the officers of the Jews, took Jesus and bound him (John xviii. 12).

Now having taken him, they led him away. And there followed him a certain young man having a linen cloth cast about his naked *body*; and the young men laid hold on him (to arrest him also) and he left the linen cloth and escaped by fleeing away from them naked (Luke xxii. 54; Mark xiv. 51-52).

Now they led Jesus away to Annas first (for he was *de jure* High Priest and was the father-in-law of Caiaphas, who was the actual High Priest that same year) and Annas sent him bound to Caiaphas. (Now Caiaphas was he who gave counsel to the Jews, that

it was expedient that one man should perish for the people).

BEFORE CAIAPHAS.

XII. midnight; the middle or cock watch of the night. So they brought him to the house of the *de facto* High Priest, where all the Chief Priests and Scribes and Elders came and assembled together unto Caiaphas (Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 13-14, 24).

And Peter followed him afar off, and so did another disciple, who was known unto the High Priest; and he went in with Jesus into the palace of the High Priest, but Peter stood at the door without. The other disciple, therefore, went out and spoke unto her that kept the door, and brought in Peter. And when they had kindled a fire in the midst of the court and had sat down together, Peter sat down among the officers to warm himself and to see the end (Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54-55; John xviii. 15-16).

The High Priest now asked Jesus concerning his disciples and doctrine, but Jesus referred him to the witnesses; for, said he, I spake openly to the world, I always taught in the Synagogue and Temple, whither all the Jews resort, and in secret I have said nothing. Why dost thou ask *me*? Ask them that heard me; behold, these know what I said.

And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest thus? And Jesus answered him, If I have spoken evil, bear wit-

ness of the evil; but if well, why smitest thou me? (John xviii. 19-23).

The Saviour had stood upon the plain right of an accused person and his answer to Caiaphas, whose craft he knew, was beyond reproach.

THE PRELIMINARY EXAMINATION.

The whole council now sought for false witness against Jesus, that they might put him to death, yet they found none, for though many came and bore false witness against him yet their testimony was not sufficient.

At last came two witnesses and said, the one of them: This man said, I am able to destroy the temple of God and to build it within three days. And the other of these certain ones bare false witness against him by saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. Yet not even thus was their witness sufficient (Matt. xxvi. 59-61; Mark xiv. 55-59). These men had evidently been present, and remembered somewhat of the Saviour's statement made the year before, for he had said, "Destroy this temple and in three days I will raise it up." He referred of course unto the temple of his body, which they did destroy, and for fear of his verity, and because of this very testimony took measures to prevent the accomplishment of his prophecy, as we shall see. Yet we shall also see that both *in* and *within*, three days he redeemed his word in spite of them!

Then, returning to his examination, the High

Priest arose and stood up in the midst of the gathering and questioned him saying, Answerest thou nothing? What do these witness against thee? But Jesus maintained his silence. And the High Priest again answered and said unto him, Art thou the Christ, the Son of the Blessed? I adjure thee by the Living God, that thou tell us whether thou art the Christ, the Son of God?

JESUS ADMITS HIS DIVINITY.

And Jesus said, I AM, and moreover I say unto you, Hereafter ye will see the Son of Man sitting on the right hand of Power, and coming in the clouds of heaven.

Then the High Priest rent his clothes and said, He hath spoken blasphemy, what further need have we of witnesses; behold, now ye have heard his blasphemy, what seemeth fit to you? And they condemned him and answered, He is guilty of death (Matt. xxvi. 62-66; Mark xiv. 60-64).

Then the men that held Jesus mocked him, and smote him, and some began to spit on him, and they spat on his face, and covered it and buffeted him, and struck him in the face with the palms of their hands, saying, Prophecy, prophecy unto us, thou Christ, who is he that smote thee? And many other things they blasphemously spake against him (Matt. xxvi. 67-68; Mark xiv. 65; Luke xxii. 63-65).

THE FIRST COCK-CROWING.

I. a.m. Now Peter was sitting without in the court below, and a maid servant of the High Priest seeing him sitting by the fire warming himself, said, And this

man was with him; and she came unto him, and, looking earnestly upon him said, Thou wast with Jesus of Nazareth. But he denied him before all, and said, Woman, I know him not, and I know not what thou sayest (Matt. xxvi. 69-70; Mark xiv. 66-68; Luke xxii. 56-57).

Now Peter arose up, and they were all standing about the fire because it was cold, and Peter was still standing with them warming himself, and the doorkeeper saw him; and he went forth into the porch and a cock crew. And after a short time the maid servant (the one that kept the door) saw him again and began to say to them that stood by, This man is one of them. This man was with Jesus of Nazareth. And she said unto him, Thou art one of them. Art thou not one of his disciples? And again he denied it, for he said to her, I am not; and to one that stood by, Man, I am not; and he denied it with an oath, I know not the man (Matt. xxvi. 71-72; Mark xiv. 68-69; Luke xxii. 58; John xviii. 17-18).

SECOND COCK-CROWING.

.II. a.m. After a little while, about the space of one hour, Simon Peter was standing again and warming himself, and they that stood by came and said to him, Art thou also one of his disciples? And he denied him and said, I am not; and one of them said, Surely thou art one of them, and indeed thy speech maketh thee manifest, thou art a Galilean. And one of the servants of the High Priest (being the kinsman of him whose ear Peter cut off) said, Of a truth this man also was with him, and indeed he is a Galilean; and

he turned and said to Peter, Did not I see thee in the garden with him? But Peter persisted in his denial, saying, Man, I know not what thou sayest. Then began he to curse himself, and to swear, saying, I know not this man whom ye speak of, and straightway a cock crew (this was the *second* crowing, known specifically as the cock-crowing about 3 a.m.). And the Lord turned and looked upon Peter, and Peter recollected the word of the Lord, how he had said unto him, Before the cock crow (twice) thou wilt deny me thrice. And he rushed out of the midst, and went forth and wept bitterly (Matt. xxvi. 73-75; Mark xiv. 70-72; Luke xxii. 59-62; John xviii. 25-27).

III. a. m.; middle watch ends, and the 3d watch of the night, or the morning watch, begins. Its first hour was spent in mocking Jesus, and summoning the Sanhedrim against the very earliest daybreak.

In their anxiety to rush the condemnation through to its consummation, the Sanhedrim may have met at even 3 a. m. ! for that was the technical beginning of "the morning watch," which extended from 3 a. m. to 6 a. m. However, there is time enough left to accomplish what took place from 4 a. m. to sunrise; hence, as "the streak of dawn" seems to be the more natural hour, and the probable one, we recognize its greater weight in the premises. That Pilate, the Governor, should have been disturbed so early, has been considered to be an objection to all the hours assigned in the Gospels. It is a weak objection, seeing that what is written in the record is written!

It is not likely that the Governor or any of the

Thou art the Christ tell us. But he replied: If I should tell you, ye would not believe, and if I also should put a question unto you ye would not answer me, nor let me go. Henceforth will the Son of man be sitting on the right hand of the power of God. And they all said unto him: Thou art therefore the Son of God? And he said unto them: Ye say true, for I am (Wakefield's rendering). And they said: What further need have we of witness? for we ourselves have heard from his own mouth. And when they had bound him, the whole multitude of them arose and led him away,* and delivered him to Pontius Pilate, the Governor (Matt. xxvii. 1-2; Mark xv. 1; Luke xxii. 66-71; xxiii. 1).

Now Jesus of Nazareth, who is the King of the Jews, was *detained* in the hands of the arch enemy 72 hours; for the Church seized him at the instance of Satan, who hated him; and Satan sought his life at the hands of the State, which he rules. So the Church turned him over to Pilate. Here, then, beginneth the period, measured by "three days and three nights," during which the Son of Man fulfilled the type of Jonah to the letter. From this moment he was, as it were, hurled into the Sea; but he was not yet quite swallowed up! Yet a few minutes later, when, hurried to Pilate, he was officially turned over

*This trial could not have taken many minutes. It was convened and ready to act at a precise hour. They called but one witness, the prisoner himself, who waived his privilege; and they condemned him on his own testimony, and went direct to Pilate!

to the Roman representative of the Kingdom of this age, he verily was in the *koilia* of the Serpent.

THE REMORSE OF JUDAS.

Then Judas, who delivered him up, when he saw that he was condemned, was full of remorse, and brought back the thirty pieces of silver to the Chief Priests and Elders, saying: I have sinned, have betrayed innocent blood. But they said: What is that to us? see thou to that! And he cast down the pieces of silver in the temple and departed. And the Chief Priests took the pieces of silver and said: It is not lawful to put them into the treasury because they are the price of blood (Matt. xxv. 3-6). Now this man had purchased a field with the reward of iniquity, for he was a thief, and seems to have pilfered regularly from the bag, and to have stolen it at his disaffection. Now he fled thither and roamed there in remorse, in that state of insanity which bodeeth but one end unto the hopeless and iniquitous, for he found no rest. But the hour of burning the Leaven had not come. In the meantime the accusing multitude had arrived at the Prætorium where Pilate resided, which was adjoining the north west corner of the Outer Court.

CHRIST BEFORE PILATE.

Now it was early in the morning, and the Jews themselves went not into the Prætorium, that they might not be defiled, but remained without, so that they might eat the Passover [which was yet to be sacrificed in type and antitype that afternoon, and eaten after the succeeding sunset according to the

commandment (Levit. xxiii. 4-8)]. But the Roman
and that served in the Temple during the Sanhe-
drim's sessions, and with which the Jews had appre-
hended Jesus, took him in. Pilate therefore went
out to them, and said: What accusation bring ye
against this man? They answered and said: If
we were not a malefactor we should not have
delivered him up unto thee. Pilate therefore said
to them: Take ye him, and judge him accord-
ing to your law. The Jews said in reply, It is
not lawful for us to put any man to death (thus,
though they knew it not, fulfilling the saying of Jesus
which he spake, signifying by what death he was
about to die; John xviii. 28-32).

And they began to accuse him, saying: We
found this man perverting the nation, and forbidding
to give tribute to Cæsar, saying that he himself is
the Christ (anointed) King (Luke xxiii. 2).

Pilate therefore entered into the Prætorium again,
and called Jesus and said unto him: Thou art the
King of the Jews? (John xviii. 33; Matt. xxvii. 11;
Mark xv. 2; Luke xxiii. 3).

Jesus answered him: Sayest thou this of thyself,
or have others told thee concerning me? Pilate
answered, Am I a Jew? Thine own nation and
the Chief Priests have delivered thee up unto me;
what hast thou done? Jesus answered: My
kingdom is not of this world (*cosmos*); if my kingdom
had been of this world, my servants would have
fought that I might not be delivered up to the Jews;
but now my kingdom is not from hence. Pilate

therefore said unto him, Art thou a King the Jews answered: Thou sayest truly, for I am King (John xviii. 34-37; Matt. xxvii. 11; Mark x. 2). For this cause was I born, and for this cause came into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him: What is truth (John xviii. 37-38). And when he had said this, he went forth again unto the Jews, and saith unto the Chief Priests and to the multitudes: I find no fault in this man (John xviii. 38; Luke xxiii. 4).

And they accused him of many things, but Jesus answered nothing. Then said Pilate unto him: Hearest thou not how many things they witness against thee, answerest thou nothing? But Jesus answered him no longer anything, so that Pilate the Governor wondered greatly (Matt. xxvii. 12-14; Mark xv. 3-5). But the Jews were more urgent saying, He stirreth up the people, teaching throughout all Judea, having begun from Galilee to this place. But when Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in those days (Luke xxiii. 4-7).

CHRIST BEFORE HEROD.

Now when Herod saw Jesus he was very glad; for he had for a long time been desirous to see him, because he had heard (many things) concerning him, and he hoped to see some miracle done by him. Therefore he questioned him in many words; but he answered

nothing. And the Chief Priests and Scribes stood and vehemently accused him. And Herod with his soldiers set him at nought, and mocked him, having arrayed him in gorgeous apparel; and sent him back to Pilate. And on that day Pilate and Herod became friends together; for before they had been at enmity between themselves (Luke xxiii. 8-12).

JESUS AGAIN BEFORE PILATE

V. a.m.; the morning stars appear (22d Psalm); the last hour of the last watch. And when Pilate had called together the Chief Priests and the Rulers and the people (Luke xxiii. 13) he came out to them. And while he was sitting upon the tribunal, his wife sent to him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him" (Matt. xxvii. 19). Now at this feast the Governor was accustomed to release unto the multitude one prisoner, whom they would. And they had then a noted prisoner, a robber named Barabbas, lying bound with his fellow-insurgents who had committed murder in theurrection. And the multitude crying aloud began to demand (from him) what he always did for them (Matt. xxvii. 15; Mark. xv. 6-8; John xviii. 40). And Pilate said unto the Chief Priests and Elders, "Ye have brought unto me this man as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things) whereof ye accuse him; no, yet Herod, for I sent you to him; and behold nothing worthy of death hath been done by him. I will there-

fore chastise him and release him. For he was obliged to release one prisoner unto them at this feast, and he knew that for envy the Chief Priests had delivered Jesus up. *And unto the multitude crying out he said, Ye have a custom that I should release one prisoner unto you at the Passover; will ye therefore that I release unto you the King of the Jews?* (Luke xxiii. 17; Matt. xxvii. 18; Mark xv. 9-10; John xviii. 39). And he added unto them, also, whom will ye that I release unto you, Barabbas, or Jesus who is called Christ (The Anointed?—Matt. xxvii. 17) (and though he said the rather to force the choice in favor of Jesus whom he desired to save).

But they cried out, the whole multitude together saying, Not this man, but Barabbas. Away with this man, and release unto us Barabbas; for the Chief Priests and Elders (had) stirred up and persuaded the multitudes that they should demand Barabbas, and destroy Jesus. Now, as above said, Barabbas, for certain insurrection, made in the city, *be it added*, and for murder, had been cast into prison (Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18-20).

And the Governor, Pilate, spake again unto them being desirous to release Jesus, and said, Which of the two will ye that I release unto you? And they said, Barabbas (Luke xxiii. 20; Matt. xxvii. 21).

Then Pilate said to them, What therefore will ye that I should do with Jesus called the Christ, whom ye call King of the Jews. And they all cried out again, Crucify him! Let him be Crucified! Crucify him (Matt. xxvii. 22; Mark xv. 12-13; Luke xxiii. 21).

And said unto them a third time, But what evil hath this man done? I have found no cause of death in him; I will therefore chastise him, and release him. But they were exceedingly urgent, with loud cries demanding that he should be crucified, saying, Crucify him! Let him be Crucified! And their cries, and the persuasion of the High Priests prevailed (Matt. xxvii. 23; Mark xv. 14; Luke xxiii. 22-23).

And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man. See ye to it. And all the people answered and said, His blood be on us and on our children. And Pilate, willing to satisfy the multitude gave judgment that their demand should be done. And he released Barabbas, whom they demanded, and who for sedition and murder had been cast into prison. And when he had scourged Jesus he delivered him up to their will (Matt. xxvii. 24-26; Mark xv. 15; Luke xxiii. 24-25; John. xix. 1).

CHRIST AND THE SOLDIERS.

Then the soldiers of the Governor took him away to the court, that is the Prætorium, and they called together unto him the whole band. And they stripped him, and clothed him with a purple mantle, and put scarlet robe upon him. And they platted a crown of thorns and put it on his head; and put a reed in his right hand; and they bowed the knee before him, and worshipped him and mocked him and saluted him, saying, Hail, King of the Jews! And they smote him with the palms of their hands, and they spat upon

him, and took the reed and smote him on the head (Matt. xxvii. 27-30; Mark xv. 16-19; John xix. 2-3).

CHRIST BEFORE THE PEOPLE.

Pilate then went forth again and saith unto them, Behold I bring him out to you, that ye may know that I find no fault in him. Jesus therefore came forth, wearing the crown of thorns, and the purple mantle. And Pilate saith unto them, Behold the man! When therefore the Chief Priests and the officers saw him they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him, for I do not find any fault in him. The Jews answered him, we have a law, and by our law he ought to die, because he made himself the Son of God. When therefore Pilate heard that saying, he was still more afraid, and he went again into the Prætorium (with Jesus) and said unto him, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou hadst no power at all against me, unless it had been given thee from above; on this account he that delivered me up unto thee hath greater sin. After this, Pilate continued seeking to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend; every one who maketh himself a king speaketh against Cæsar!

THE SENTENCE PASSED.

VI. a. m.; early Thursday morning; sunrise; Nisan 14th; March 17th, 29 A.D. "Day" begins, "the morn-

ing," as a mere special designation, lasting until 9 a. m. When Pilate, therefore, heard that saying, he brought Jesus forth (again) and sat down on the Judgment Seat in a hall called the Pavement, but in Hebrew Gabbatha. Now it was the PREPARATION DAY (always Nisan 14th) *for the* PASSOVER (never celebrated except on the 15th of Nisan), and about the *sixth* hour (John xix. 4-14).

[Note here that St. John, whose personal account of what took place in the Prætorium, must have been gathered chiefly from Roman witnesses and sources,* uses the Roman time (if the "*sixth* hour" is the correct transcription of the original, as we believe it is). St. John refers oftener to the hours than any other Evangelist, and habitually employs the Roman method, counting civil time from midnight as we do ourselves! It was therefore about sunrise on the 14th of Nisan, *i. e.*, Preparation Day, that is, the day before the Passover, which was always the first day of the Feast—which itself extended from the 15th to the 21st inclusive, reckoning from sunset to sunset, day by day].

Returning now to the Pavement, and to Pilate:

And he saith unto the Jews, Behold your King. But they cried out, Away with him, Crucify him! Pilate saith unto them, Shall I crucify your King?

* The Centurion probably, and perhaps from the "Acts of Pilate;" it must not be overlooked, that in so far as the human part of their work was concerned all of the Evangelists wrote as truthful Historians only, and collected data in the ordinary way,

The Chief Priests answered, We have no king but Cæsar! Then he delivered him up therefore unto them to be crucified (John xix. 14-16).

PREPARATION FOR SACRIFICE.

A long delay now occurred, for no preparation for *this* execution had been made by the Romans, and Pilate up to the very last moment, had hoped to avoid it. There were two others to be crucified that day. But now, for Jesus, another cross had to be prepared. It took time, two hours at least, and while the Romans squared the timbers (tradition says a green tree was employed) and assembled the parts of the tree together, the Saviour (as patient as the mob was impatient, and as silent as they were noisy—as silent as the Gospels as to these very hours!) counted the heart-beats of the earth; for he had already entered the heart thereof for the sake of all men whomsoever. “The Heart of the Earth” (Matt. xii. 40; compare Jonah i. 17, ii. 1-2) is by no means the grave; it was the *Valley* of the Shadow of Death! The Bowels of Sin! (the inward parts, *koilia*—in the *coils* of Satan, that is, the sense in which Jesus Christ used *kardia*, and it translates the Hebrew *biten* and *meim* perfectly; he was *detained* in these *coils* from his arrest to his resurrection, 72 hours to the instant! no more and no less; but fail not to divide the words of truth aright! Tyre is called the “heart of the sea” (Ezek. xxviii. 2)—the Saviour’s use is here really a *simile*) The entrance into them (the coils of Hell), and he was well into them now that the Preparation Day was half over, was far more bitter than the *rest* tha

came from death's release! We shall contemplate this no longer, for who is worthy thereunto? but we say to those who would misconstrue its chronology, Beware! for these things are weighed, measured and numbered, and the *à quo* and *ad quem* need not be confused!

THE VIA DOLOROSA.*

At last the preparations of Preparation Day were all made. And when they had made an end of mocking him, they took off the purple robe, and put on him his own garments, and took him and led him forth to crucify him (Matt. xxvii. 31; Mark xv. 20; John xix. 16). The way was rugged, and the burden greater even than a Son of God could bear! For as they were leading him away, and he bearing his cross, he must have staggered; tradition says he fell as he was coming out of the city.

And there came, passing by, a man of Cyrene, Simon by name (the father of Rufus and Alexander). He was coming into the city from the country, and the Romans laid hands upon him, and on him they laid the cross, and compelled him to bear it after Jesus (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26; John xix. 17).

And there followed him a great number of people, and of women who smote themselves and bewailed him. But Jesus turning unto them said, Daughters of Jerusalem! weep not for me, but weep for yourselves, and for your children. For behold, days are coming, in which they will say, Blessed are the bar-

* No objection to the Latin here, for the Romans led the way!

ren, and the wombs which never bare, and the breasts which never gave suck.* Then will they begin to say to the mountains, Fall on us, and to the hills, Cover us. For if they † do these things against the green tree, ‡ what must be done against the dry § (Luke xxiii. 27-31)?

Now two others also, who were malefactors, were led away to be put to death with him (Luke xxiii. 32).

THE CRUCIFIXION.

IX. a. m.; the three hours termed "the heat of day" begin (Gen. xviii. 1; I. Sam. xi. 11).

And when they came unto the place called Golgotha, in Hebrew, which being interpreted is The Place of Skulls, they gave him to drink vinegar mingled with gall, that is, a sour wine mingled with myrrh, || and when he had tasted it he would not drink. So he did not take it. And there they crucified him, and the two malefactors with him, on each side, one on the right hand, and the other on the left, and Jesus in the midst (Matt. xxvii. 33-34, 38; Mark xv. 22-23, 27-28; Luke xxiii. 33; John xix. 17-18). So was he numbered with the transgressors (Mark xv. 28) and the Scripture was fulfilled (Isa. liii. 12).

I. N. R. I.

But Jesus said, Father! forgive them; for *they* know not what they do (Luke xxiii. 34). Now Pilate also wrote a title, for a superscription, in Hebrew, Greek, and Latin letters, and they set it upon the

* Dan. ix. 26. † The Romans. ‡ Jesus. § The Jews.

|| A soporific decoction. He refused it; the true hero keeps his head clear.

cross, up over his head. And this was the accusation that was written: This is Jesus of Nazareth, The King of the Jews. Many of the Jews therefore read this title; for the place where Jesus was crucified was near the city.* The chief Priests of the Jews said therefore to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered: What I have written I have written (John xix. 20-23).

Now it was the third hour when they crucified him (Mark xv. 25; this is recorded on the Hebrew Scale, 9 a.m. sharp). And the soldiers therefore, when they had crucified him, parted his garments into four parts, to every soldier a part; and they cast lots for them what every man should take. But his vest was without seam, woven from top throughout. They said therefore to one another: Let us not rend it, but cast lots for it, whose it shall be, that the Scripture might be fulfilled which saith, They parted my garments among them, and for my raiment they cast lots (John xix. 23-24).

SCENES AT THE CROSS.

And the people stood by beholding. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple and in three days buildest it, Save thyself: If thou art the Son of God, come down from the cross (Matt. xxvii. 39-40; Mark xv. 29-30).

* Not in it, but without the gates, north of it, in the camp of the Assyrians, to the right of the road to Nablus, about 2520 feet from the "Dome of the Rock."

And in like manner the rulers also scoffed at him, even the Chief Priests mocking him, with the Scribes and Elders, saying, He saved others; himself he cannot save. If he is Christ, the King of Israel, let him now come down from the cross that we may see, and we will believe him. He trusted in God: let him now deliver him if he delighted in him; for he said, I am the Son of God (Matt. xxvii. 41-43; Mark xv. 31-32; Luke xxiii. 35).

And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou art the king of the Jews save thyself (Luke xxiii. 36-37).

The robbers also, who were crucified with him, reviled him in the same manner, one of them saying: "If thou art the Christ, save thyself and us." But the other, answering, rebuked him, saying: "Dost thou not fear God, since thou art in the same condemnation? And we indeed justly; for we are receiving the due reward of what we have done; but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest in thy kingdom."

And Jesus said unto him, Verily I say unto thee to-day (implying, so we interpret it, both an answer to his question and *a promise!* to wit: Verily, I promise you to-day that thou shalt be with me in Paradise, —my kingdom when it comes), thou wilt be with me in Paradise* (Matt. xxvii. 44; Mark xv. 32; Luke xxiii. 39-43).

* This 43d verse is wanting in the copies of Marcion, and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian,

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loved, standing by, he saith unto his mother, Woman, behold thy son. Then he saith to the disciple, Behold thy mother! And from that hour the disciple took her to his own home (John xix. 25-27).

IN 'THE POTTERS' FIELD.

The suicide of Judas Iscariot appears to have occurred upon the same day as the condemnation, and at a point of time about midway between the hours of his Master's crucifixion and death. It was probably hastened at the last by the ominous solitude and darkness that began to supervene over all nature, as well as by his own despair. We presume, of course, that Judas knew not only of the condemnation, but of the actuality of the crucifixion, before he fled away, and that he fled as far as he could the safer way from the tragedy which his own cupidity had been so prime a factor in effecting. He fled to

though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. But the Silence of Justin and Irenaeus is no greater than that of St. John, who stood by the cross and yet makes no mention of the fact, nor this latter any argument against the fact, any more than his silence as to the transfiguration which he witnessed, is an argument against its having occurred! In General Grant's Memoirs there is no mention of Lincoln's Emancipation Proclamation; yet that is no argument against the well known fact which is sufficiently attested by others.

the Potters' Field, which he had purchased. It was after all, an almost worthless acre—the fool and money are soon parted! It had been well exhausted of its clay for many years, and its lugubrious surroundings had depreciated its value down to a merely nominal price of a very ordinary Passover supper,* even less than the value of an homer of barley seed! (Levit. xxvii. 16).

Now we have already alluded to the ceremony of purging out the leaven. It was begun on the afternoon of Nisan 13th (Wednesday this year) and consummated after sundown, by candle light early in the succeeding evening† (Thursday, Nisan 14th). But the burning of this leaven was deferred by custom until midday of the Day of Preparation, by which time, too, at latest, it was regulated by the elders that all handicraftsmen should relinquish their work.

* The purchase or redemption value of an able-bodied man between 20 and 60 years of age was set at 50 shekels (Lev. xxvii. 3), except when for poverty the estimate of the price was less (verse 8), and when Judas made his "singular vow or covenant (verse 2) with the rulers, the minimum price, about a shekel a year for 30 years, was agreed upon.

† The Hebrew day began with what we call evening, and ended with what we call afternoon. The *last* six hours of modern civil time are the *first* six hours of the Hebrew day of the succeeding designation. With us the evening of one day is the "eve" of the next, with them the afternoon of one day was the *opsia* or eve of the next! The term "eve" strictly covers about 3 hours preceding the end of the day as such, in all cases, but it also in some runs on into our evening. It was a general term for a period of time.

‡ "New Light from Old Eclipses," page 143.

it is at this time, as we conceive it, that the deed of Judas Iscariot occurred, who "went and hanged himself" (Matt. xxvii. 5). The scene of his death was in his own purchase, the Potters' Field, across the valley of the Hinnom, opposite Gehenna, south of the south wall, while Golgotha was north of the north wall of the city—the contrast of location is very striking. The two characters, Jesus and Judas, were antipodes in all respects. The one loved his neighbor even better than himself, the other loved money more than his own soul, and he said that it was indeed the bitter root of all evil! After having hung himself, "and falling headlong, he burst asunder in the midst, and all his bowels fell out" (Acts i. 18).

THE AGONY OF GREAT DARKNESS.

noon, or midday, extending to 3 p. m. as a 3d subdivision of daylight. Now it was about the sixth hour (the Synoptic Gospels all use Hebrew time, reckoning from sunrise to sunset), so it was about 3 p. m. (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44), when it came there was darkness over all the land until the ninth hour (3 p. m., see references elsewhere).

PHLEGON THE TRALLIAN.

In relation to this supernatural darkness there are many statements floating through theological books relating to the testimony of one Phlegon the Trallian, who is said to have recorded it against the 16th year of Tiberius, and the proper Olympiad. Our examination of the actual secular testimony that

has come down to our day, as summed up by Dr. Lardner (Int. to Hist. of the Church, pp. 419-427) for us to adopt with him the judgment of Dr. Lardner to wit: "The silence about Phlegon, in many of the most judicious and learned *ancient* Christian writers has induced me to think they did not reckon the passage of Phlegon very material. If it had been reckoned by them *clear*, and important, we should have seen numerous quotations of it, and cogent arguments upon it. Indeed, if it had been clear it must have been *important*. But not being, as I suppose, reckoned by them clearly to refer to the darkness of Judea at the time of our Lord's sufferings, they do not esteem it of much moment, and therefore did not allege it" (Lardner, ed. Kippis, London, 1788, VII., p. 385). The result of our own study on this point is as follows: Phlegon was a freedman of the Emperor Adrian, and according to Photius, who quotes him, he had brought the history of the Olympiads down to the times (137 A.D.) of Adrian, in 16 books. Photius (fl. 857-891 A.D.) had read but 5 of them, the remainder then being lost: Julius Africanus (222 A.D.) and Eusebius (325-340 A.D.) quote from the others, but now not only are all of them lost, but likewise the original texts of Africanus and Eusebius. The various quoted quotations from them disagree, and each subsequent writer seems to have constrained the references to the support of whatsoever system of chronology he himself had adopted! Phlegon himself wrote 108 years after the Crucifixion; he doubtless had heard of the supernatural darkness that occurred

eat, enumerated some of its details and emplaced more or less correctly, according to his own witnesses, whoever they were. So far, then, as it goes, coming down to us through so confused a tradition, we may only cite this testimony as of merely secondary circumstantial value. It is in favor of the story, of which Matthew, Mark, and Luke are three sufficient witnesses. Phlegon, undoubtedly, in his judgment, referred to the circumstances surrounding the crucifixion; he calls it, so far as we can determine, "an eclipse of the sun, greater than all which had been known before; and night took place in the sixth hour of the day so that stars appeared in the heavens; a great earthquake also, throughout Syria, overthrew many parts of Nice."*

Now the phenomenon was not an eclipse of the sun, as astronomically understood, for as such it would have necessitated a *new* moon instead of a full moon! But it was a "darkening" of the sun, brought about supernaturally! As though in that supreme hour of their apparent triumph, the very hosts of heaven were suffered to obscure the light of day itself, to close down upon Him whose heel they certainly had bruised unto death! The Saviour stood it three mortal hours, and they must have been as heavy as lead unto him, o'erweighted as he then was, with the

* Armenian Text of Eusebius; Latin version of St. Jerome's *Chronographia* of Syncellus; *Chronicon Paschale*; all place it (following Eusebius, as amended by themselves!) under the year in CCIII. 4, or CCII. 4 Olympiad. It really obtained in the year I. 1 Olympiad (i. e., 805 Olymp.).—C.A.L.T.

sins of each and all of Adam's race, and appeared deserted by his God!

Now St. Luke records the rending of the veil of the Temple as if it preceded the Saviour's death, whereas St. Matthew and St. Mark place it after the Saviour's death. We regard both testimonies as correct, and as referring in reality to two separate matters! St. Luke's statement is as follows: And the sun was darkened, and the veil of the temple was rent in the midst (Luke xxiii. 45) [which is to say the veil of the Temple of his Body, because his heart brake (the pericardium), as is demonstrated later on].

THE DEATH SCENE.

For at about the ninth hour [3 p. m. in all Synoptic Gospels, as they were beginning to slay no longer typical lambs in the city for the first of ineffectual times! 4027 A.M. to 4067 A.M., when Jerusalem, temple and all, was destroyed by Titus] Jesus cried out with a loud voice, saying:

Eloi, Eloi, lama, sabachthani [Jesus Christ spoke Hebrew, to Hebrews, he may have used the other languages of common parlance, too, as occasion required. Latin, Greek, and Hebrew*, were prevalent ones, as the inscription on the cross does prove], that is, being interpreted, My God, my God, why hast thou forsaken me.

But some of them that stood there (evidently Jews) when they heard this, said, Behold this man calleth Elijah (Matt. xxvii. 46-47; Mark xv. 34-35)

* Pilate would not have employed these three languages in the superscription had there not been an obvious necessity for it.

After this, Jesus knowing that all things had now been finished, in order that the Scripture might be fulfilled, saith, I thirst. A vessel therefore was set full of vinegar. And straightway one of them ran and took a sponge and filled it with vinegar and put upon a hyssop reed, and put it to his mouth, and gave him to drink. But the rest were saying, Let him alone: let us see if Elijah is coming to take him down, to save him (John xix. 28; Matt. xxvii. 49; Mark xv. 36).

When Jesus therefore had received the vinegar, he said, crying again with a loud voice, It is finished. And when Jesus had cried this, he said, Father, into thy hands I commend my spirit: and having said these words he bowed his head, and expired (John xix. 30; Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46).

And behold, the Veil of the Temple was rent in twain from the top to the bottom (Matt. xxvii. 51; Mark xv. 38). And the Earth was shaken, and the rocks were rent; and the tombs were opened * [*and many bodies of saints, who had fallen asleep were raised, and they came forth out of the tombs after his resurrection, and entered into the holy city and were seen openly by many. (This is a note anachronistically put in here by Matthew in a properly dated *prodrome*, Matt. xxvii. 52-53)].*

* The tombs were merely opened by the earthquake, the dead Saints came out later, *i.e.*, at his resurrection. They were seen by many in the city before he ascended with them, as Wave-Sheaf, to his Father!

III. to VI. p. m. ; “the cool of the day” (Gen. i. 5, 8); 4th and last subdivision of the light.

Now when the Centurion, and they that were with him watching over against Jesus, saw that he cried out and expired, and saw the earthquake, and those things that were done, they feared greatly; and the Centurion glorified God, saying, Certainly this man was righteous, Truly this man was the Son of God (Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47).

And all the multitudes that had come together at that sight, beholding the things that were done, smote their breasts and returned (Luke xxiii. 48–49). And his acquaintances stood afar off, and many women were there also, beholding from afar off, who had followed Jesus together from Galilee and come with him to Jerusalem ministering unto him, among whom was Mary Magdalene, and Mary the mother of James the younger, and the mother of the sons of Zebedee, and Joses and Salome (who also when he was in Galilee followed him and ministered unto him; Matt. xxvii. 55–56; Mark xv. 40–41; Luke xxiii. 48–49).

The Jews, therefore, because it was (still) the Preparation-day,* in order that the bodies might not remain upon the cross on the Sabbath† (for the day

* See pages 72–114.

† Compare Levit. xxiii. 7, as to the first day of the 7-day feast of unleavened bread [*i.e.*, the 15th day of Nisan (Levit. xxiii. 6); from the terminal evening of the 14th unto *its* terminal evening (see Exod. xii. 18; 16, 14, 15. 6–10)], being a SABBATH as such with Levit. xxiii. 15; and see Our Race New Leaflet No. IV., pages 9–10, for further explanation.

that (particular) Sabbath (or day of *Rest* but not a seventh day!) was a Great day*) besought Pilate that their legs might be broken, and that they might be taken away (John xix. 31).

[Now this visit of the Jews was at or before the time of evening sacrifice, and was without reference to the death of Jesus, of which, as it is implied, they had not yet learned. The two thieves were merely suspended, hung, to their cross, the regular Roman method of starvation. But the vindictive cruelty of the Rulers, and their determination to make short work with Jesus, had evidently secured for him the more speedy, exceptional and agonizing form of crucifixion].

(Pilate therefore granted the request and sent duellists to the centurion). The soldiers came therefore, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was already dead, they brake not his legs; but one of the soldiers with his spear pierced his side, and straightway there came forth blood and water.† And he that saw it hath born testimony (and his testimony is true, and he knoweth that he saith true) that ye also might believe. For these things were done, that the

* That is, it was a ceremonial Sabbath, or day of Holy convocation, as explained in the foregoing note. See Our Race vs Leaflet Nos. XIV. and XV., page 26. A day of rest from servile work.

† A clear proof that Jesus Christ died of a broken heart!

Scripture should be fulfilled, "a bone of it shall not be broken,"* and again, another Scripture saith "They shall look on him whom they pierced"† (John xix. 32-37).

Now (in the meantime, soon after the Jews had left him, and after he had but just given orders to kill the prisoners), when it was evening (*opsia*) (not long after 3-4 p. m.), because it was (still) the Preparation Day (that is, the day before the Sabbath‡) there came a rich man of Arimathea, a city of the Jews, whose name was Joseph, who also was a disciple of Jesus (but secretly for fear of the Jews). Now he was an honorable counsellor (a member of the Sanhedrim, and he had not consented to their counsel and deed), a good and righteous man, who also himself was waiting for the Kingdom of God. And this man went to Pilate boldly, and besought him for the body of Jesus that he might take it away (Matt. xxvii. 57-58; Mark xv. 42-43; Luke xxiii. 50-53; John xix. 38, part of).

But Pilate wondered that he was already dead, and calling unto him the Centurion he asked him whether he had been any while dead, and when he knew the fact from the Centurion he granted (*circa* 4 p. m.) Joseph's request giving him leave, and he commanded that the body be given him (Matt. xxvii. 58; Mark xv. 44-45; John xix. 38).

* Exod. xii. 46. † Zech. xii. 10.

‡ That is, before the ceremonial Sabbath above referred to as recorded by John. See pages 110-111, and notes thereto.

And Joseph brought* fine linen, and came therefore and took him down (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 38).

And then came also Nicodemus (he that at first came to Jesus by night), bringing a mixture of myrrh and aloes, in weight about a hundred pounds (John xix. 39).

They took therefore the body of Jesus and wound it in linen bands with spices, as the manner of the Jews is to prepare for burial, and wrapped him in clean fine linen (Matt. xxvii. 59; Mark xv. 46; Luke xxiii. 53; John xix. 40).

Now in the place where he was crucified there was a garden,† and in it was a new Sepulcher, hewn out of the rock, which belonged to Joseph himself, which he had hewn, and wherein no one had ever yet been laid. There laid they Jesus therefore (about 5 p. m., certainly not later) because of the Preparation Day of the Jews; because the Sepulcher was near. And Joseph rolled a great stone into the entrance of the Sepulcher, and departed (Matt. xxvii. 60; Mark xv. 46; Luke xxiii. 53; John xix. 41-42).

And that day was the Preparation Day, and the sabbath drew on (Luke xxiii. 54).

Now Mary Magdalene was there, and the other

* Of course well before the afternoon of this Secular Preparation Day was over!

† Not, of course, Gethsemane! for that was to the East on Olivet, while this Place of the Skulls was to the North, though likewise without the walls, not far away and visible from them and the house tops of the city.

Mary, the mother of Joses, sitting over against the Sepulcher, and they observed the Sepulcher, and beheld where and how he, his body, was laid (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55).

THE FEAST DAY.

1. (1-2) Friday, March 18th, Nisan 15th; first day of the Feast of Unleavened Bread; a Sabbath or Day of Holy Convocation,* and the Preparation Day for the weekly Sabbath.†

Now the day (morning) that followed the Day of Preparation was a Sabbath, in that it was a High Day,‡ or day of Holy Convocation. It extended from evening to evening according to the Hebrew count, and was ushered in by that evening feast at which it was their custom to eat the Passover lamb

* Levit. xxiii. 7 (but qualified as to the Saviour's friends, who by burying him had become ceremonially unclean) by the special exemptions of Numb. ix. 6-13. See Study No. Eight, pp. 63-70.

† We doubt the propriety of this expression, but as it has crept into modern arguments, we retain it. Friday is not now, and never seems to have been a preparation day as such, and the punctuation of Matt. xxvii. 62, should be, "Now on the morning which followed the Preparation Day," *i. e.*, on the morning of the Feast Day!

‡ Greek *μεγαλη*, *high*, or *great*, not necessarily a seventh day of the week. The first and last days of Passover week were Sabbaths by *position*, just as were the first, seventh and eighth days of Tabernacles; compare John vii. 37, and xix. 31, where the import is the *same*; the fact is, by virtue of this same use in John vii. 37, where it is explicitly used as to the *last* day of that feast, we know that here it must refer to the *first* day of Passover, and not to the *weekly* Sabbath!

(to *Pascha*), slain and of course cooked the afternoon before. The day was in fact not only the Feast day of the Passover, but the Preparation Day for the *weekly* Sabbath,* and so on a double account was it an High Day. Its chronological circumstances were in all respects similar to those celebrated in the wilderness under the shadows of Mt. Sinai, when the Tabernacle was first reared, and the student will obtain a clear idea of the significant selfsameness of the dates by referring to Study Number Eight, pp. 63-70, where a careful and complete argument as to the matter which is now of immediate interest to us will be found, and which it is unnecessary to repeat here.

Now the day began with the sunset, and its declining rays must have caught the tarrying women at the tomb. Such women as the two Marys, whom Matthew pictures *sitting* over against the Sepulchre, were not to be driven away while there was light, or purpose for remaining. The Greek word, *καθημεναι* (sitting), employed by Matthew has almost the same force as that used by him with reference to the angel, who, later on, came down from heaven and rolled back the stone and "sat" (*εκαθητο*) upon it, as a guard! Now they were ceremonially unclean, as were all the friends of Jesus who handled his dead body in preparing it on Thursday for the grave, and were necessarily debarred from keeping this *first* Passover, so there was nothing illegal in the fact stated that "they returned home and prepared spices

* Now at any rate, so called, and so in effect, but not necessarily so designated in those days (see second note, p. 114).

and balsams" (Luke xxiii. 56). They were legally bound to keep the *second* Passover only, for as the dead may bury the dead, they incurred no penalty, since this Passover was *not* the Feast, in so far as *they* were concerned! They stood before God as stood the sons of Aaron's uncle at Sinai, and were free on this day now under consideration (although it was the First chief Sabbath of the year*) to obey the special law, and hence to enjoy † (?) all of its collateral immunities!

Now the Law, and all its ordinances, were crucified with Christ, and dead and buried with him! It was a sad situation for all concerned, for they had hoped it was he who should deliver Israel, and as yet they knew not the Scriptures, that he must rise again; for their ears were dull at hearing what he had so often declared to them, and their hearts unconscionably slow of understanding. They were all dead so long as Christ was dead, and so be we if Christ be not arisen! They had not even cooked the Passover, so that had there been a right for them to eat it, the events of the day had shut them out of opportunity. But they were friends of him who spake as never former one had spoken, and devoted the evening, and no doubt much of the next morning, to their task of devotion.

* There were three chief or ceremonial Sabbaths: Passover, Pentecost, and Tabernacles, *i. e.*, the respective Feast Days thereof, and in all seven days of Holy Convocation in the year (see Our Race News-Leaflet, Nos. XIV., XV., p. 25).

† What irony colloquial and technical use sometimes puts into a word!

In the meanwhile the Jews kept the Feast, but with a hand writing on the walls, and bad omens, and forebodings in their hearts; and the High Priests and the Elders and the Scribes discussed the matter at least in some of its more serious aspects, and particularly with reference to the prediction of Jesus that he would rise again upon the third day of his arrest, condemnation, death and burial. It is strange that his enemies alone, so far as the records go, made so much of this prediction, and his friends so little! And yet, after all, it is perhaps quite natural, for doth not love at the bier always look backward? and fear, even at the banquet, into the future?

Hence it is next recorded as to this particular day as follows: "Now on the morrow (*i.e.*, "*the morning*," *επαυριον*), which is after the Preparation, [or, as we should say, *now on the next morning!*] the Chief Priests and the Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while living, [Within] three days I will arise. Command therefore that the sepulchre be made sure until the third day,* lest his disciples come and steal him

* In spite of their suborned testimony these High Priests understood precisely what the Saviour had said and meant. This is borne out by their request to Pilate. They only wanted the tomb made secure, by a guard, UNTIL the 3d day! They wanted to cover the 3 NIGHTS (one of which had already passed, the body being still there). They may have dreaded a fact, they certainly *feared* at least grave robbery. Their conversation shows this. They understood the Saviour to mean that he would arise "*within*" three days. In Matt. xxvii. 63, though generally translated "after," *μετα τρεις ημερας*, obvi-

away, and say unto the people, He has been raised from the dead, and the last deception will be worse than the first! Pilate said unto them, Ye have guard,* go your way, make it as secure as you know how. So they went and made the Sepulchre secure with the guard, having sealed the stone (Matt. xxvi. 62-66).

This was servile work of course, and was done upon a day of Convocation, so *they* broke the commandment; for considering themselves clean they could have legally taken none of these precautions on that day in consideration (Levit. xxiii. 7). But what cared men who could so perjure themselves (Luk. xxiii. 2; compare Matt. xxii. 21; Mark xii. 17; Luk. xx. 25), for the Sabbath, whether ceremonial or weekly, when their *own* interests were at stake? But it should be noted in this respect that while they may have excused themselves for doing the sealing on

ously means within three days. "The force of *μετα* with the accusative, is Hellenistic and unusual, but it entirely accords with the general import, and with the probable derivation of *μετα*, this note applies also to Matt. xxvi. 2," (Carpenter). Now considering that which they obtained according to their request, and the translation, a guard *until* the third day it is inconsistent to translate their stated quotation of the Saviour's prediction with the word after, instead of *within*. It has both meanings, but here only the latter.

* We follow the usual translation here, but have a suspicion that Pilate's words implied that they should take a guard, which he actually furnished. As an accessory to the murder he was, to some extent, as interested as they, and in this case he assisted them. At any rate they placed a guard, no matter where procured.

the Passover Feast day, the people could hardly have done so had they broken the week-day Sabbath for the same purpose! And all who maintain that the Saviour was crucified on Friday, have *the morning after it*, not only the first day of the feast, and so a Sabbath, but make it fall upon the *weekly* Sabbath itself! Our readers will perceive that a system such as the one we are here presenting avoids all the inconsistencies and satisfies all the references, while the specialists (at work on odd interpretations) get deeper into the mire of private dogma with every rendering which is not right.

Now we furthermore place at least their nominal purchase of the Potter's field upon this very day! though in regard to it they were technically open to much less criticism. The dead must be buried, and they were not only anxious to dispose of the thirty pieces of silver, but were doubtless placed under some special stress of haste because of the hastily remains of Judas himself, which were found and speedily reported to them, probably by the still unpaid original owner of the field! He could come no one but the priests; for Judas being dead, and his money being in the hands of the authorities, his course of redress was plain, and its exigency apparent unto all concerned. It was necessary to bury Judas at once, and the very best place to do so was the spot!

As in all cases of tragedy—the report of which evereth with swift wings—the circumstance of the suicide of Judas Iscariot by this time was known to all

those dwelling in Jerusalem, so that that field called in their language, Aceldamach, which is, "The Field of Blood" (Acts i. 19).

Now Judas had probably purchased the field in question by means of "an earnest" only, so that when he cast the money back in the Temple, the transaction was left in an anomalous condition. His estate had a lien on the land, and the former owner had a lien on his estate! In the meantime the land itself was defiled! And the priests were in a quandary what to do with the blood money that accused them also! Under such circumstances the most natural thing happened. The owner, glad to get rid of the land, sought due redress, and the High Priests (Annas and Caiaphas) "taking counsel, they bought with it the Potters' Field, as a burial place for strangers" (Matt. xxvii. 7). Therefore that field is called the Field of Blood even to this day. Then was fulfilled the word spoken by Jeremiah the Prophet, saying, "I took the thirty shekels, the price at which they valued the Precious one, from the sons of Israel and gave them for the Potters' Field even as the Lord directed me" (Matt. xxvii. 8-10). But the High Priests, by assigning the money to such a purpose, and buying with it the very field in which Judas had obtained the lot of his service, brought about yet another fulfillment of prophecy: For it is written in the Book of Psalms, "Let his dwelling be desolate and let no one dwell therein" (Acts i. 20); and furthermore, the very act of Judas forced those among whom he had been numbered, as will be seen later.

to complete the prophecy: "Let another take his place" (Acts i. 20).

And there is still another matter which it is convenient here to touch upon ere we proceed further. It is sometimes objected against a crucifixion upon March 17th, that it forces the Passover to fall 3 days before the Equinox, which could not be, as the law required the Passover full moon to be after the Equinox, *i. e.*, the sun in the sign of Aries!

What law? Surely not that of Leviticus! which requires nothing whatsoever to say on these points, and which certainly care nothing for Josephus upon such matters, nor for the customs and definitions of the Pharisees! The fact is, the Passover, like Easter in the primitive church, *was* allowed to fall as early as March 18th, and often did so, and sufficient testimony can be adduced to prove the statement. At present, however, we cite the following as all sufficient:

The three great national Festivals were the Passover, the Pentecost, and the Tabernacles. The Passover took place at the full moon,* which occurred on the Vernal Equinox, or first after it, *or to the extent of three days, of two or three days before it*" (Carpenter, in *Harmony of the Gospels*, p. xvii.). This admission was made by one who placed the crucifixion on Friday,

In this case it actually preceded even the Full Moon! Nisan was determined by the *New* Moon only. not by any other of the phases, *i. e.*, the calendar that preceded Nisan settled it, the day of *its* new moon settled the subsequent calendar. The 15th of Nisan was the 1st day of the feast, whether it was the absolute Full Moon or not. This is the only way a lunar calendar could be regulated.

April 7th, 30 A.D., and only the matter in italics import here, in that it shows a Nisan 14th that upon March 17th was just on the limit but not it, and we can show reason why its emplacement before the beginning of the equinoctial 24-hour period was the fitting time. The Celestial Chamber of Day-Spring is a zone, not a spot. It is a man and it behooves us to deal broadly with broad matter.

Prior to the council of Nice the Western Church regarded March 18th as the anterior Paschal (Easter) limit (see Brown's Chron. p. 55). Clinton (in "Epitome of Chronol. of Rome") shows by many Jewish testimonies that the Passover *was* sometimes celebrated BEFORE the Equinox, and finally, as Dr. Grattan Guinness remarks, "The fact that the moon of March 18th, 29 A.D., preceded the equinox by about three days, to our view only renders it more suitable as the Paschal date, since it brings *resurrection* and the Vernal Equinox into close proximity" ("Approach. End of the Age," pp. 534-5). And this, to our own mind, taken in addition to the fact that we cannot escape the date as literally correct, is yet the more suitable when we broaden our view, and remember that Jesus not only arose from the dead to our own little world, or cosmos, but arose to all worlds, and up through all the heavens one by one, and as it were, passed through the equinoxes of the equinoxes, harmonized on cycles with the seasons, and so satisfied them all on Wave-Sheaf I—how long soever that was on the grandest of them all. There can be no reasonable doubt that this

of March, 29 A.D., will turn out to be the very day of Times and Eras, and as Messiah's progress through their Vernal Equinoxes, new beginnings, began here upon our little earth, it is perforce keeping with the "measure, weight and number" things that the beginning of the progress, while it hasized the proper day period, should anticipate absolute vernal instant sufficiently to allow Him before the throne of God Himself AT IT, upon greatest which includes the host of all the lesser within its sphere. We shall never know the full of that Vernal Equinox until we learn of it in Kingdom of Heaven, itself.

THE WEEKLY SABBATH.

(2-3) Saturday, March 19th, Nisan 16th, Sabbath. "Second day of Feast of Unleavened Bread." The true weekly Sabbath now came on, "and the men rested on that Sabbath according to the commandment" (Luke xxiii. 56). The Greek reads, *το μεν σαββατον ησυχασαν*, "and the *indeed* bath they rested,"* or, on the *weekly* Sabbath they rested, *i. e.*, on the *real* one! And so did every one (who could!) except only the Roman guard that watched the Tomb. Further than this, there are no records of what occurred upon this day, so we rest its matters and pass on. The very bones of Paschal sacrifice, and whatsoever else had been over from the Feast still remained unburned and buried, for the two Sabbaths falling in succession prevented this as yet.

See Emphatic Diaglot.

But it is a convenient place to discuss the length of time that the Saviour remained "dead," and how much of it he was "buried," and to point out relation of the entire period of his detention in hands of the Wicked one to 72 hours as an *aion*, there be short *aions* as well as long ones.* Now from a plain reading of the records he seems to have been reckoned "dead" just short of 63 hours, *i. e.*, part 3 days and 3 nights, to wit: just short of 3780 minutes = 2520 minutes + 1260 minutes, *i. e.*, 180 minutes (probably more than less) on Thursday; 1440 minutes on Friday; 1440 minutes on Saturday; and 720 minutes (probably less than more on Sunday!)

And he may have been in the grave more or less than $(2520 + 1080)$ minutes = 3600 minutes = 60 hours, say $2.53 \pm$ days. In other words he was dead at about 3 p.m. Thursday, and buried well before sunset, and he was seen alive at sunrise Sunday morning, and had therefore arisen himself before it, probably with the morning star, for He is the Bright and Morning Star Himself! The Phosphoros, rising ere morning (*epaurion*) streaks (*epiphosko*) the East.

Finally, the careful reader will perceive that all the events of Thursday seem to *pair* themselves jointly and severally against those of Sunday at constant measure of 72 hours (or 4320 minutes) apart and between the corresponding pairs. The greatest common divisor of these numbers 4320, 3780, and

* For *convincing* proof on this vexed word see "Aion Aionios," by John Wesley Hanson, A.M., D.D., Chicago, 1881, Jansen, McClurg & Co.

o is 180 minutes, or 3 hours. So we find so near we can analyze into the matter, that the ratios of tention, Death, and Burial, were as 24, 21, and 20, 72 hours, 63 hours, and 60 hours, respectively, each more or less, as further study may determine, but we doubt whether such further study will alter them.

Now there be some who contend that as the sunset of this Sabbath drew on, the earthquake occurred, and the Angel came down and rolled away the stone, and that the Saviour arose at once the new day began, even at sundown! But this conclusion is without fair inference from the facts, and involves advocates in more confusion than they would fain escape; for their sole object is to fetch the literal 72 hours involved in "three days and three nights," in between a burial at the sundown end of a Wednesday and a resurrection at the sundown end of a Saturday. We have already discussed this contention in some of its bearings, and shall have yet more to say thereon in proper place, but here a word as to one of the elements of the unnecessary confusion introduced by this supposition. If the Saviour arose at sun-down at explanation have they to offer from the delay in his haste to go unto his Father? Seeing that the next morning, when he met Mary of Magdala, he was not yet gone? Twelve hours had intervened, and yet as though like Lazarus just loosed, he freed himself from Mary, to go on—and that as though in haste!

The supposition is faulty, it strains a single text *at the expense of all the rest*, and needlessly, for the 72

hours are obtained, without such wresting, and verily throughout them the Lord *was* in "the bowels of the earth" and found they were without compassion. Christ spake once of the temple of his body, and was much misunderstood; verily he fell, for 72 hours, in the bowels of another, and has been much more so. Let us therefore go forward to the facts:

THE OMER BEGINS (LEVIT. XXIII. 15).

3. (3) Sunday, March 20th, Nisan 17th; "Feast of Unleavened Bread," 3d Day; Wave-Sheaf or Resurrection Day; The Morrow after the Weekly Sabbath day of Paschal Week! Early Evening.

Now at sun-down, at the close of the regular Weekly Sabbath (over which day all concerned had duly rested according to the Commandment and the record) the Bazars of Jerusalem opened, as usual, and events began to resume their ordinary course, in so far as men in general were concerned. Not so, however, with those who had loved the Lord and had formed his close and devoted group of followers. The women in particular were first in all things, and their first thought, now that the week had recommenced, was the completion of their acts of devotion at the Tomb. The preparation of the spices and balsam, on the preceding Friday had evidently resulted in a shortage, or else a new group is here under consideration, at any rate their first act was to buy, or buy more, against the morning. So they went out at once and secured what they needed. Hence the record. And when the Sabbath was past (*diagemonenou*)! Mary Magdalene, and Mary the mother of James, and Sa

ne, *bought* sweet spices, that they might go and oint him (Mark xvi. 1).

This was at their earliest opportunity during the evening; shortly succeeding sunset; and with what they secured they must have returned and *completed* the preparations which had been interrupted by the regular weekly Sabbath, or else this new group simply went out and prepared themselves against the dawn. They resolved upon an early start to the Sepulchre, and may not even have retired for the night. Now at some time between that eventful sunset and the beginning of the new week, and cock-crowing, there occurred those events referred to proëmially by St. Matthew, later on in his account.

It may most probably have occurred at cock-crow of the last watch, not long before sunrise, say *circa* 3 a.m., and 72 hours exactly from the Saviour's *de facto* condemnation by the High Priest before he was taken to the Sanhedrim at day-break on the preceding Thursday!

THE RESURRECTION.

At any rate, "There was a great [alarm,* agitation disturbance, usually rendered] earthquake [?] for an Angel of the Lord descended from heaven and came to the Sepulcher and rolled away the stone from the entrance, and sat upon it. And his countenance was like lightning, and his raiment white as snow, and for fear of him the keepers trembled, and became

* A perturbation, we take it, confined strictly to the guard of Golgotha, and the various places of the dead, *i. e.*, burial places.

as dead men" (Matt. xxviii. 2). If the arrival of the Angel was at 3 a. m. the guards lay there about an hour, stunned, while whatsoever took place in and about the tomb before Mary arrived occurred. But at last all this was over, and the guard awoke.

"The Roman guard, after their recovery, appear to have rushed in terror from their station, and this not very long before dawn, on the sudden appearance of the angel, and without yet having left the garden or else having fled northward, after their recovery to have been out of sight of the women as *they* subsequently approached the spot."

And about this time it was that "Many bodies of the Saints who had fallen asleep arose, and coming forth out of the tombs, after his arising, entered into the Holy City, and plainly appeared to many" (Matt. xxvii. 52-53).

THE BRIDE OF THE SECOND ADAM.

[No mortal eye had witnessed the exit of Jesus from the tomb. None saw the accompanying exits (but somewhat subsequently in point of time!) from the thousands of other tombs that had been previously burst (page 109). First Christ, then many of the saints of all the preceding ages, all we believe who had ever died in the faith! then the various appearances all over the city, and later on, the wave-sheaf made up, their presentation, at the hour of morning sacrifice (about 7 to 8 a.m.) on high! The record is almost silent, but the still current custom among modern Jews, and the types, supply the faint conception.

Glory unto God! The facts are still reserved—we know that he rose, and that they arose, and live, and minister! Amen! and we think that *this* group forms the BRIDE OF CHRIST, and none other! that she hath been preparing herself ever since, the while He has been preparing the many mansions of the New Jerusalem to receive both her and all the friends of both!

In that deep sleep in the garden near the Cross, with his side open, and out of the body that was given for many we are disposed to believe that God took a rib, at least, for them of his own kin—of all former ages who had died in him, as did Abraham and others, and all the types and intimations in the record seem to point to this!

The First Adam was a type of Christ, and Eve a type of THE BRIDE; so Isaac was a type of Christ, and Rebecca a type of THE BRIDE. Now nothing is so plain as that it was a case of “flesh of my flesh, and bone of my bone” in both cases, aye, in all *three* cases! and with all due weight to St. Paul’s sundry uses of similes, the which were well within his literary privilege as a polished and prolific writer, we cannot resist the firm conviction that the host that followed Jesus Christ on high is in reality his BRIDE as such!

However, if we read aright, “the Christ” in the broader sense is not fully made up until those who are of *his* own body, fitly joined together, member by member, and taken out of the whole Gospel Age itself, shall have also been gathered in! But of one thing we are satisfied, and that is that the Bride of Christ was made up of, and limited to, those who

were dead among his kin, in the Shemitic Race alone, up to the time that he arose. Even the repentant thief *may* have had his place in this very group! Aye, and John the Baptist, too, for if we also read aright, this Bride is yet to be manifested as the ruling class in the earthly "Kingdom of Israel," of Our Race, while the high calling of such as may be elected to follow *him*, in particular, seem to be the ruling class in the "Kingdom of Heaven"! There are clearly two classes among the elect, and to each there are followers, the Bride and hers, and Christ and his, and the twain are One, for He, indeed, is all in all; and verily without his resurrection from the grave, both they and we had slept in vain!

Now this matter of the Bride and them who are hers, and of Christ and those that be distinctively his, out of this dispensation, and the vast host that follow them, whom no man can number, must be studied without any preconceived opinions, from the Word! The way to obtain the facts is to search the Scriptures, with the Scriptures, *i. e.*, by means of a Concordance, and with the spiritual eye not only wide open but willing! In other words, dear friend, suffer the Holy Spirit to lead you into truth—surely he will not lead you into error! Follow out his suggestions without fear, but be wise as a serpent, lest the serpent take his place! Thou art an empty casket, wilt thou have in it a GEM or a piece of "paste"? Know this, that when the evil spirit goeth out of a man, he seeketh rest in vain, so cometh back to resume his seven-fold worsen sway. Meanwhile, if

thou hast swept and garnished thine house, why leave it empty? Why not invite the Better Guest into the guest chamber? Verily, if the Comforter be there, the Tempter will find little entrance upon *his* return, and what is more, thy casket will have gotten its own *Jewel*, and with it Life Eternal!]

Continuing, however, to pursue the thread of the events, as recorded.

SEVERAL GROUPS OF FRIENDS.

The Romans recover and vanish from the premises as the friends of Jesus are approaching. There were, no doubt, several distinct groups, three general groups at any rate, with subdivisions (all moving independently, whether by appointment or not, it matters little, towards the tomb), and they, at least the van of the first group (1st, Mary Magdalene, far ahead of all the rest, and almost certainly alone; 2d, and the other Mary with companions; 3d, then Salome also with companions) must have left their respective lodging-places, or homes, in the dark.

Joanna, too, leading the second and much larger group, may have started equally early, but from some greater distance.

THE METHOD OF THE EVANGELISTS.

For the specific purpose of establishing an irresistible array of evidence in the mouth of two or more witnesses, the Evangelists, severally, deal chiefly with the testimony of some one particular group, yet refer sufficiently to others, here and there, to show their accounts are purely independent. Indeed, to some

extent they bear the plain evidence of having been formed from independent data and without mutual knowledge or at least specific investigation of all the things related by each other. The hand of Providence is clearly seen in all of this, and the harmony of the gospels as to this day's transactions is thereby made more simple and convincing. Let us therefore continue.

MARY OF MAGDALA FIRST.

St. John, who dealeth more particularly with the testimony of Mary Magdalene, states specifically the time of her setting forth to go unto the Sepulchre as follows: "Now on the first day of the week, Mary Magdalene goeth early in the morning while it was yet dark unto the sepulchre" (John xx. 1) [and St. Matthew, combining the accounts of her visit, and that of the other Mary, locates their arrival (they closely succeeded each other) at the tomb as follows:]

"Now after the Sabbaths* as it was *dawning*† towards the first *day* [morning!] of the week, came Mary Magdalene, and the other Mary to see the sepulchre" (Matt. xxviii. 2). Matthew here refers to

* The Greek *plural* here used! Therefore demanding the FULL force *Ὁψέ δὲ Σαββάτων*; about *a day and a half*, *ὀψέ δὲ*, after the Feast Day Sabbath (Friday), and about half a day, *ὀψε δε*, after the regular week day Sabbath (Saturday) certainly by due proportion after each to such a degree that it was so much after the end of *the* Sabbath that it was far nearer the succeeding dawn than the preceding sunset! and so therefore Matthew in the next words fixes it, for he says as it was † *Ἐπιφωσκούσῃ* — *epiphosko*, lightening, as a harbinger of sunrise! It is useless to resist the force of these words!

what had already taken place at the tomb, and which we have therefore put at its earlier place, while St. John's account of Mary Magdalene goes on from here as follows: "And she seeth the stone taken away from the sepulchre" (John xx. 1). Thus Mary in advance of all, as in all things (aye, last to leave and first to return) came to it, well before sunrise, and had to come close to see at all (the Greek is almost *into*), but she hardly could have seen into it even if she tried; it was too early.

The guards were now gone, the stone too! She saw that at once! But what had happened? The angels chose to hide themselves, at least her eyes were withholden. The account, however, goes on to tell, but first it relates what Mary did: "She runneth, therefore and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (John xx. 2).

THE DISCIPLES START FOR THE SCENE.

It is hardly to be presumed that she met these disciples on the way, also coming thither, as for instance in a group somewhat nearer the city, for the account continues that, "Peter therefore went FORTH, and the other disciple; and they were coming to the sepulchre" (John xx. 3), Mary, no doubt, following behind, tired from her first run.

THE OTHER MARY ARRIVES.

In the meanwhile the other women (the group of that Mary who was the mother of Joses) proceeded

on towards the Sepulchre. Now the angel still sat there on the displaced boulder that had closed the tomb (he had evidently concealed himself from Mary Magdalene!) and when these drew near he said unto the women, "Fear ye not; for I know that ye seek Jesus who was crucified. He is not here for he hath been raised up, as he said. Come and see the place where the Lord lay" (Matthew xxvi. 5-6). [Now after that they had seen he added] "and go quickly and tell his disciples that he hath arisen from the dead; and lo, he goeth before you into Galilee; there ye will see him; lo, I have told you. And they went forth quickly from the sepulchre with fear and great joy; and ran to carry the tidings to his disciples" (Matt. xxviii. 7-8).

SALOME'S PARTY NEXT ARRIVES.

Now when they had gone, there came yet another sub-group, led by Salome.

This is the particular group that Mark selects, the third of the three enumerated in verse 1 of chapter xvi., and which three groups, were it not for the particularization of the other Gospels, would have been taken for a single group! "And [it was also] very early in the morning of the first day of the weeks." Ah! *plural* again! wonderful! WONDERFUL! Of course it was, for it was very early on the first day of the first week of the *seven weeks* that led up to Pentecost! because it was *Wave-Sheaf Day*! Mark could hardly have specified it as the "morrow" after the regular

* This is a *peculiar* Greek plural. It is the word for *weeks* not for *Sabbaths*, that is here used.

abbath of Passover week more beautifully, nor any more consummately could this secret (until now!) have been concealed between the very letters! It is the true chronological conceptions of the law of weeks exactly! (see Our Race News Leaflet, No. IV., 1893). This is what we call verbal inspiration—TRUTH! But to continue: “They [that is, *these*] came to the sepulchre at the rising of the sun” (Mark xvi. 1). Greek, “*having* risen the sun”).

And they said among themselves, Who shall roll away the stone for us from the entrance of the sepulchre? (and when they looked up, for it was lighter now, the sun having risen! they beheld that the stone had been rolled away) for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white robe, and they were affrighted. But he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: He hath arisen; he is not here: hold the place where they laid him. But go your way; tell his disciples, and Peter, that he goeth before you into Galilee: there ye will see him, as he hath said unto you. And they went forth and fled from the sepulchre, for they trembled and were amazed; and they [these] said nothing to any one*; for they were afraid (Mark xvi. 3-8).

JOANNA AND HER COMPANIONS.

“Now” (quickly succeeding them also as specified) upon the first day of the week came” (very early in

* This may have any one of several meanings *i. e.* until they got back to Galilee' or until they had heard of the appear-

the morning, another portion of the very same string of women who had come originally with the Savior and his disciples from Galilee) “unto the sepulcher bringing the spices which they had prepared: and certain persons with them.” These are they whose testimony Luke records, Joanna, and her companions from Jerusalem. “But” (of course) “they” (to “found the stone rolled away from the sepulcher and when they had entered in, they found not the body of the Lord Jesus. And it came to pass, they were much perplexed concerning this, behold two men stood by them in shining garments: and they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye him that is living among the dead? he is not here, but has arisen: remember how he spake unto you while he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.”

And they (these) remembered his words; and having returned from the sepulcher, they carried these tidings unto the eleven and to all the rest. Now Mary Magdalene,—and Joanna, and Mary the mother of James —and the other women with them

ance of the Lord himself or they said nothing to anyone on the way, or that day, we are rather inclined to adopt the first suggestion. They notified their Galilean friends when they got back after the Passover or else never mentioned it at all until Mark years after, secured their testimony, for they certainly told him or those who conveyed it to him! N. B.—Note that Luke xxiv. 10, does *not* enumerate *Salome*!

ere they that told these things unto the disciples*—
and their words seemed to them as an idle tale, and
they did not believe them (Luke xxiv. 4-11).

PETER AND JOHN ARRIVE.

“Now Peter and that other disciple were both
running together; and the other disciple ran quicker
than Peter, and came first to the sepulcher; and stoop-
ing down to look within he seeth the linen bands lying:
but he went not within” (John xx. 4-5).

“Simon Peter therefore cometh following him
(John xx. 6, part of); and stooping down to look
within, he seeth the linen bands lying by themselves
(Luke xxiv. 12, part of), and he went into the sep-
ulcher; and he beholdeth the linen bands lying, and
the napkin which was upon his head, not lying with
the linen bands, but wrapped up in a place by itself
then went in therefore that other disciple also who
came first† unto the sepulcher, and he saw and
believed (for as yet they knew not the Scripture,
that he must rise again from the dead‡) (John

* “This verse is a general statement of the first sources of
information to the apostles, and may be regarded as a paren-
thesis.” The succeeding verse read in connection with the
preceding one, gives the result of Luke’s investigations, long
after this fact. His narrative does not indicate any acquaint-
ance with the particular circumstances given in Matt. xxviii. 2-4,
or with the details in John xx. 11-18. N.B.—This verse does
not enumerate Salome.

† That is, of the two now under consideration. A distinct
group, though not necessarily the first men (but the first apos-
tles) who had seen the tomb that week.

‡ That is, comprehended not, perceived not its significance.

xx. 6-9). God hath many ways of revealing Himself and they are all personal ways. We all walk "Solitary Way" because of this, for He is a Jealous God, wondrous with love, and prefers to do His wooing. Who can find out the way that Love enters, yet each shall know when He is here and in possession!

The disciples therefore went away again unto their own homes, wondering at what had come to pass (Luke xxiv. 12; John xx. 10).

"MARY AT THE SAVIOUR'S TOMB."

"Now [Jesus] having arisen early on the first day of the week, he appeared first to Mary Magdalen from whom he had cast forth seven demons" (Mark xvi. 9. [the manner of which is explained by John at length, as follows]: Mary had naturally followed back after Peter and John, as they ran towards the Sepulcher, and coming up later, and perhaps after they had left, she remained there. She was now alone, and here the narrative of St. John resumes the thread of her story, as follows:

"But Mary stood without the Sepulchre weeping; while she wept therefore, she stooped down to look into the Sepulchre [no doubt for the first time in so far as she herself was concerned, with ability at least to see into it]; and she beholdeth two angels in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her,

" 'Woman, why art thou weeping?'

" She saith unto them,

‘Because they have taken away my Lord, and I know not where they have laid him.’

When she had said these *words*, she turned (her back) backward, and beholdeth Jesus standing by; she knew not that it was Jesus.

Jesus saith unto her,

‘Woman, why art thou weeping? Whom seekest thou?’

She, supposing that it was the gardener, saith unto him,

‘Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away.’

Jesus saith unto her:

‘*Mary!*’

She turned (*towards him*) and saith unto him, in Hebrew:*

‘*RABBONI!*’

(Which signifieth Teacher,† or Master) [and probably she flung herself at his feet and was clinging to him with eager rapture, as the other women did soon afterwards] but Jesus saith unto her,

‘Detain† me not for I have not yet ascended to my Father; But go to my brethren, and say unto them, I ascend unto my Father and your Father, and my Father and your God’” (John xx. 11–17).

The Sinai MS.

This is an intense and special form of the word Rabbi, and here the full force of *My Beloved Teacher!* It was a cry bursting with inexpressible joy, rapture and love!

“Cling not to me,” “Do not continue to cling” (Donaldson’s Greek Grammar, p. 414, Rotherham).

Now he said this because it was the Wave-Sheaf Day itself and already some time after sunrise! I behold, at the hour of morning sacrifice (about 8 a. m. at the Vernal Equinox) when the High Priest would be standing for all Israel with uplifted sheaf, it was necessary for him to satisfy the type in fact, and stand before the throne of God with all those whom he had rescued from the grave.

“And she went and carried the tidings to them that had been with him, as they mourned and wept (Mark xvi. 10). So ‘Mary Magdalene cometh (first) and bringeth the tidings to the disciples, that she had SEEN the Lord, and that he had said these things unto her’ (John xx. 18). ‘Yet they, when they heard that he was alive and had been seen by her, believed not’ (Mark xvi. 11).

HIS SECOND APPEARANCE.

“Meanwhile as they (the other women) were speeding [we suppose towards Bethany] “to carry the news they had gathered from the angels, to the disciples ‘for there were many Galileans at that feast’ behold Jesus (himself) met them [also] saying:

“ ‘All hail!’

“And they came to him, and laid hold of his feet and worshiped him. Then Jesus saith unto them ‘Be not afraid; go your way: carry the tidings to my brethren, that they may go into Galilee, and there they will see me’ (Matt. xxviii. 9-10).

THE ROMAN GUARD SUBORNED.

“Now as they were going, behold some of the guard [recovered at last from their terror and air

ss flight away from the locality, retraced their
eps and] went into the city, and carried the tidings
nto the Chief Priests of all that had come to pass.

“And they having assembled, with the Elders, and
ken counsel, gave a large sum of money to the
ldiers, saying, say ye, ‘His disciples came by
ght and stole him while we were asleep;’ and if
is should be heard by the governor we will per-
ade him, and make you secure.”

“And they took the money, and did as they were
structed; and this report has been spread abroad
mong the Jews until this day” (Matt. xxviii. 11-15).

This testimony affords us an important time refer-
nce. It is certain that the Roman *soldiers* (!) placed
n such a duty as they had been, and experiencing
hat they had, would so soon as they recovered
ake all haste to report the facts to those in author-
y. Now it could not have been very long after
unrise when they are reported as going. Compare
att. xxviii. 11, with Matt. xxviii. 9! Both parties
oing at the same time; now refer to verse 8. They
ere running! and verse 7, go quickly, and finally
fer back to verse 1 to see that all this took place about
wn, for the 2d set of women. The fact is the whole
ray of evidence shows that in the time between the
l cock-crowing and soon after sunrise all these things
curred! It is utterly in vain to make this testimony
any time save that from dawn, *epiphosko*, to sunrise!
And still more absurd is it (for those who contend
r a Wednesday crucifixion, and so are forced to
ace these events soon after the sundown of Satur-

day) to fetch about the testimony of a Roman guard that they were asleep at sunset! Not even money could have secured such testimony!

THE WAVE-SHEAF.

Now between this time, say half-past six, or seven at latest, and the afternoon, the Saviour was undoubtedly in Heaven! Aye, had mounted to the very heights of heaven, of the highest heavens, and gone far within its very vail! With him he led a vast multitude of captives as a Wave-Sheaf through the vaults On High, for having spoilt the principalities and powers of death, he made a show of them openly whom he had rescued, triumphing over them whom he had defeated in it (comp. Eph. iv. 8 and Col. ii. 15).

Who shall relate to us what psalms those sang whose voices tuned anew! ranged onwards with him in that flight on high!

“The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place!

“Thou hast ascended on high. thou hast led captivity captive; thou hast received gifts for men; ye for the rebellious also, that the Lord God might dwell among them” (Psa. lxxviii. 17-18 *et al.*).

And who the acclamations shouted back as the command went forth to spread the portals wide!

“Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in!

“Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle” (Psa. xxiv. 7-8 *et al.*)

These were the captives he had won by the spear that pierced his side! O God, how wonderfully hast thou wrought! and given gifts to men!

“Now that he ascended, what is this but that he also descended first into the lower parts of the earth! He that descended is the same also that ascended up far above all heavens, that he might fill all things” (Eph. iv. 9-10).

But let us draw the curtain on this scene. We may be sure that the story will be told when they come back! told and repeated! for thus Jesus, the Anointed, became the first fruits of them that slept, and saved many upon Wave-Sheaf Day! It is the type and prophecy of that still *grander* Pentecost which, when the harvest comes, will usher in indeed the Feast of Weeks!

WHILE THE DEAD BURY THEIR DEAD, THE LIVING ASCEND ON HIGH.

In the meantime the Jews had performed another most significant ceremony. They had burned the bones and refuse of their Feast! In the Mishna (*Pesachim* vii. 10) we read that the remains, *i. e.*, the bones, etc., of the Paschal lamb, were burned on the 15th of Nisan,* but, if the 16th was a Sabbath (as it was in 29 A.D.), then they were burned upon the 17th! Now these things typified the old habiliments of the

* That is, the day next after the Feast Day, which was always Nisan 15th; as the 15th could fall upon any day of the week, it was usually possible to conform to this custom, but when the “indeed Sabbath” followed the Feast Day, as was the case this year, the matter was delayed for yet another day, and so fell upon the “morrow after the Sabbath.”

Law. The grave clothes out of which the Saviour rose! They had fulfilled their whole mission, so He carefully folded them up and left them in their proper place, for his followers to find, and mayhap burn, together with all the other traces of the tragedy — for it had turned into a joy — the kernel of the old grain had indeed perished, but a sheaf of the new and better had been waved.

ON THE ROAD TO EMMAÛS.

Returning, however, to the records, the story of this eventful day is resumed several hours later, as follows:

“And behold two of them were going [they must have started about noon] *on that* SAME DAY to a village distant sixty furlongs from Jerusalem, the name of which was Emmaüs,* and they were conversing together concerning all these things which had happened,† and it came to pass that, while they were

* Now Kuriet el Anab. About $7\frac{1}{2}$ miles west of Jerusalem (Jos. Ant. VII. 6, § 6). The trip seems to cover the period that balances the 3 hours of darkness 72 hours before!

† It is obvious from what follows (verses 22–24) that these two disciples (who, as appears from the 33d verse, were *not* apostles) knew nothing of our Lord himself having been actually seen by Mary Magdalene, or by the other women. They seem to have missed the news. All that they had heard, before they set off from the neighborhood of Jerusalem, was the first information (which had reached them, probably through intermediate channels) derived from some of those who accompanied Joanna, or Salome. The latter appears more probable, as the disciples spoke also of the visit of Peter and John to the Sepulchre, who may reasonably be supposed to have resided near Salome's lodging while in the city.

conversing and reasoning, Jesus himself (disguised, *i. e.*, in another form) drew near (and appeared unto them) and went on with them as they were walking, while going into the country (Luke xxiv. 13-15, Mark xvi. 12). But their eyes were holden so as not to know him.

A CASE IN POINT.

[We ourselves, in illustration of this condition of mind, were but lately (1894) let into a similar state, in a very remarkable manner. We had formerly (1868-9 A.D.) been a student at Trinity College, Hartford, Conn., where Professor Huntington taught Greek. We knew him well and he us. That was 25 years ago. Now passing through State street, New Haven, Conn. (on Sept. 17th, or day before yesterday!) we saw Professor Huntington, as we supposed, approaching, and greeted him most cordially as such! He laughed, and said he was not the man! "Well, who on earth are you?" said we. "Why, do you really mean to say you don't know me?" he replied. "No, I have no idea at all who you are; do I know you?" "Why, certainly," said he! Then we asked again, and he told us, "I am Dr. Lindsley" (one of the best known physicians in the city, well known to us, for we had often called socially and been entertained at his house!). We had a long talk over the occurrence. He said he had been taken for Professor Huntington hundreds of times (the Professor seems formerly to have had a parish in New Haven), but this particular case of disappointed accostation

was the most remarkable he had ever known, as its correction failed to make the real man known to us! The solution is that so positively had we *set our mind* to the fact that Professor Huntington was before us, that when corrected we simply could not see Dr. Lindsley until he "revealed" himself to us! Now reverse the matter. These disciples had *seen* the Saviour crucified, and knew he had been buried; they had heard his tomb was empty, that morning, but they did not dream, nor believe, that he was alive again (that is, *their mind was set*; just as Mary Magdalene's had been, and ours as to Prof. Huntington).

When, therefore, Jesus joined them, they could not see *him* (as Jesus!) it makes no matter how close the resemblance was, if there was any, and we suppose it was *perfect*! It appeared to them another form in spite of that, or the form appeared to be, of course, another man; for their mind had no basis upon which to judge otherwise. Jesus had to reveal himself by some method which would break up their cerebral condition, and re-associate their ideas on *himself*!

He did it in the breaking of bread! and lo, he vanished. Verily, it was Christ himself! How easy all this is, even to our own dull and yet familiar experience! And who of us has not had sufficient light to understand! Let us, however, not anticipate further.]

EXPLICIT CHRONOLOGY.

"And he said unto them, 'What are these things on which ye are conferring with one another, as ye

walk, and are of sad countenance?’ And the one whose name was Cleopas, answering, said unto him,

“ ‘Dost thou only sojourn in Jerusalem, and yet not know the things which have come to pass in it in these days?’ ”

“And he said unto them, ‘What things!’ ”*

“They said unto him, ‘Those concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people; and how the Chief Priests and our Rulers delivered him up to condemnation to death, and crucified him. But we trusted that it was he who is about to redeem Israel. And beside all this, to-day is the third day since these things were done.’ ”

Now, what possible evidence could be adduced before a court of law, with jury from the common people, better than this, to show that “same day” was resurrection day, and, if it was “the third day since,” and “the first day of the week” (Sunday) then “these things” must have occurred on Thursday, for a Sunday only, is “First Day” and the “third day since” any particularized Thursday, and *vice versa*!

In Rotherham’s excellent version this is rendered, “But indeed, even with all these things, to-day brings on a third day—the same! since these things happened. Nay, certain women also from among us made us beside ourselves; going early into the tomb,

* What perfect judgment of human nature! and its mental constitution, all this implies! and how true upon its very face this most natural relation!

and not finding his body, they came saying that even a vision of messengers they had seen who were affirming him to be alive. And some of those with us departed unto the tomb, and found it, according as the women said; him, however, they saw not."

The literal translation of the 22d verse according to the Diaglot is: "But beside all these, third, this day, goes away to-day, from of which these* occurred." Now *Thursday* being the day on which these things occurred, Friday was the first day that went away from them or followed them; Sabbath was the second, and Sunday, this day on which they were conversing, was the THIRD day following or going away from them. The human language could not more specifically designate Thursday as the day of *all* these things, *i. e.*, of the arrest, crucifixion, death and burial, except by specifically stating it in its own terms, *i. e.*, as the fifth day of the week.

It was on Sunday that the disciples said, "To-day is the *third* day *since* these things" (Luke xxiv. 21), hence Saturday was the *second* day since the crucifixion; Friday was the *first* day *since* the crucifixion; therefore, these things (the taking, crucifying, etc.) took place on Thursday. The Greek word *apo* gives the correct idea; it has the same force as *since* in English. *Apo* always connects with a past event, hence *apo* conveys the idea that Sunday (3d), Satur-

*That is, "From the day of occurrence of these things." There can be no doubt that the three successive Greek words (*τριτην third, ταυτην this, ημεραν day*) are all in agreement, and mean THIS THIRD DAY.

day (2d), and Friday (1st), are connected with a past event, to wit: Thursday. Again in Acts x. 30, "Four days ago," *apo* occurs, and proves the four days to have been before the one on which the conversation occurred, or that the conversation was on the 4th day *after* the fasting had occurred.* Again, "Jesus when predicting his death and resurrection uses *apokteino* with his resurrection; *apo* "from," *kteino* "to kill," which simply means *from* or *after the killing*, he would rise again the third day (Matt. xvi. 21, xvii. 23; Mark viii. 31, ix. 31, x. 34; Luke ix. 22, xviii. 33); and in every instance *apokteino* is connected with the slaying of the Lamb of God." In the face of the word *apokteino*, it is in vain for any one to contend that the measure is from the "burial" rather than the *killing*! (Atkin's Tract on Good Friday).

The literal rendering of Mark viii. 31, is as follows: "And – he – began – to – teach – them – that – must – the – son – of the – man – many – things – to – suffer – and – to be rejected – of – the – Elders – and – of the – High Priests – and – of the – Scribes – *και αποκτ-*
and to be
ανθηναι, και μετα τρεις ημερας αναστηναι."
killed and after three days to stand up.

Manifestly, therefore, the measure is to be made from the *killing* which legally began at his condemnation and surrender to the execution. In fact it dates from the *de jure* condemnation to be killed before Caiaphas, very early in the morning of Thursday, as

* See the Journal as set forth in Our Race News-Leaflet, February, 1894.

well as from the *de facto* permission thereto of Pilate somewhat later, and certainly not later than from the first literal act of execution which took place at about 9 o'clock a.m.! The context of the whole verse clearly throws the 3d day-measure back to the *rejection* of the Elders and High Priests, and Scribes and Sanhedrim severally and successively assembled, we doubt not that this* was exactly 72 literal hours before the moment of resurrection!

The force of Mark ix. 31 is similar, for therein he taught his disciples that the Son of Man is being delivered up into the hands of men.

“καὶ ἀποκτενοῦσιν αὐτὸν καὶ ἀποκταν-
and afterwards they will *kill* him, and after having
θεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.”
been *killed*, the third day he will rise.

Too much is made of the word *after*. The Vatican Codex is the only one that contains the word *after* in reference to the 3d day, and even if all of them contained it, its force would have to be squared down to the limitations of all the other texts concerned.

Again, in Luke xxiv. 20–21, the measure is mathematically to be thrust back to the moment he was “*delivered up* to a sentence of death” BY THE RULERS (very early Thursday morning) quite as much as to the instant of crucifixion, 9 a. m. Thursday, and not at all to be measured from the death instant (3 p. m.) and

* John xix. 11. Caiaphus here referred to as the captain of the vessel that threw Jonah overboard into the sea, out of which Rome had come up, and of which she was the exponent. The crew, by his advice, found the death of Jonah expedient,

least of all from the burial (probably 4:30 to 5:30 p. m., and certainly well before sundown).

NEARING EMMAÛS.

But to return to our log-book. Now these men, as they drew nigh to Emmaüs, continued, so full of the wonder of it were they:

“Moreover also certain women* from among us made us astonished, who were early at the Sepulcher, and not having found his body, they came, saying, that they had also seen a vision of angels, who say that he is alive. And certain of those† who were with us went away to the Sepulcher, and found it even so, as the women had said, but him they saw not.

JESUS OPENS THE SCRIPTURES.

‘And he said unto them, ‘O dull of understanding, and slow of heart to believe in all things which the prophets have spoken! Was it not necessary for the Christ to suffer‡ these things, and to enter into his glory?’§ And beginning from Moses and from all the Prophets, he interpreted unto them the things written concerning himself in all the Scriptures. ||

* The other Mary’s or Joanna’s party.

† Peter and John, evidently.

‡ He had suffered them on Preparation Day as it behooved the Lamb of God” (whom God had provided for himself) to suffer!

§ He had entered into his glory that very morning when he, High Priest as he was, waved the “Sheaf of Souls” who had put on immortality or had been clothed upon therewith, on high!

|| What an experience! How their hearts *must* have burned! How set their minds must have been, by circumstances, into

Now it is likely that somewhere between that time and their own arrival at Jerusalem well precedent actual sunset, the Lord appeared unto Simon who Cephas, as referred to later on, and as duly touched for by St. Paul (I. Cor. xv. 5). This particular disclosure of himself to Peter seems to have been just 72 hours from his being taken from the cross on Thursday! The news was at once carried, by the disciple himself, we suppose, to the rest of the eleven (or ten not counting Matthias) and before the Emmaüs people got back was already well known and being discussed among them.

“When therefore it was evening on that day, the first of the weeks* and the doors, *of the place*, where the disciples were assembled having been shut for fear of the Jews” (John xx. 19, part of) they began to discuss all these things. And all over the city, wherever the friends of Jesus were, we may imagine similar gathering together, here and there in groups. But the disciples were evidently in that upper chamber which they had taken for the Feast.

Now the two from Emmaüs, who “returned to

* The Plural again, referring to the Pentecostal count now begun! and the whole sentence showing *clearly that it was not yet sunset!* but rather only shortly after 3 p. m.. when Matthias “evening” (or as we say, afternoon) properly begins, *i.e.*, after the evening sacrifice! The day was of course declining, *hesperia* was, colloquially speaking, at hand. But it was not yet supper time; they had merely gathered there for fear of the Jews, as already perhaps they were aware of the false charges that had been circulated against them by the soldiers and the High priests (see Matt. xxviii. 13!).

‘Jerusalem’ (Luke xxiv. 33), must have arrived before sunset; they certainly ran and made as good time as they could, and seem first to have repaired to their own abode, and to have related their adventure to a special group of friends, for as Mark relates it, “they went back and carried the tidings unto the rest, neither did they believe them” (Mark xvi. 13). This perhaps was about 72 hours from some prominent feature of his burial, the rolling of the stone against the mouth of the tomb and the departure of Joseph.

Then they came afterward, “and found the Eleven gathered together, and those that were with them saying, ‘The Lord hath arisen indeed, and hath appeared to Simon.’ And they related the occurrences on the way, and how he was known by them in the breaking of bread” (Luke xxiv. 33-35). But it was now about sunset, and supper time, “And while they were saying these things (Luke xxiv. 36) as they were at table, Jesus himself came and stood in the midst of them, and he saith unto them, ‘Peace be unto you’” (John xx. 19, Luke xxiv. 36; Mark xvi. 14). But 72 hours before that all but Magdalene had left him bound and hastily embalmed, and buried, in a closed-up tomb! for it was sunset!

1 Monday, Nisan 18th, March 21st. 2

Feast of Unleavened Bread. Fourth day. “But they being terrified and affrighted, supposed they saw a spirit. And he said unto them, ‘W

* This cannot refer to the Eleven, but to those alone from whom Mark secured his evidence.

ye troubled? And why do doubting thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have" (Luke xxiv. 37-39).^{*} And so he "upbraided them with their unbelief and hardness of heart, because they had not believed them who had seen him after he had been raised" (Mark xvi. 14).

"And having thus spoken, he showed unto them his hands and his feet, and his side" (Luke xxiv. 40; John xx. 20). "And while they yet believed not through joy, and wondered, he said unto them, Have ye here anything to eat?' and they gave him part of a broiled fish, and of a honeycomb, and he took some and ate before them"[†] (Luke xxiv. 41-43). The disciples therefore were glad when they saw the Lord" (John xx. 20). At last the interview was over. "Jesus said therefore to them again, 'Peace be unto you,' as the Father hath sent me, I also send you. And when he had said this, he breathed on them, and saith unto them 'Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; and whosoever sins ye retain, they are retained'" (John xx. 21-23). [Jesus vanished']

^{*} It was Jesus, and in his proper specific selfhood, an eternally living soul. He was not a spirit, nor in a spirit form; he was in his human form Divine; a glorified body; hence, as Paul says, a spiritual body, yet not a spirit, for it hath flesh and bones.

[†] Here is a literal fact, which it will do many (who have usual theories as to food) good to ponder; a servant can hardly improve upon his master! Be not presumptuous, eat and give thanks!

“But Thomas, one of the twelve,* he that was called Didymus was not with them when Jesus came” (John xx. 24). When he arrived, therefore, “the other disciples said unto him, ‘We have seen the Lord.’ But he said unto them, ‘Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I shall not believe’” (John xx. 24-25).

2	Tuesday,	Nisan 19th (Mar. 22d),	5th day of the Feast.
3	Wednesday,	“ 20th “ 23d,	6th “ “
4	Thursday,	“ 21st “ 24th,	7th “ “

An High Day, or Sabbath of Holy Convocation, with which the Feast of Unleavened Bread terminated at its sunset ending.

5	Friday,	Nisan 22d,	Mar. 25th,	6
6	Sabbath,	“ 23d,	“ 26th,	7

This was the 1st Sabbath of the Seven Sabbaths by which they kept account of the seven weeks terminated up to the Feast of Weeks, or Pentecost.

7	Sunday,	Nisan 24th,	March 27th,	8
8	Monday,	“ 25th,	“ 28th,	9

“And after eight days† his disciples were again

* Twelve prospectively, counting Matthias, who was one of the twelve before John wrote, and may have been a witness to the matter with the eleven. The bones are fairly counted before yet all of them were! or else the twelve refers to the original enumeration, Judas being permanently missing.

† These are to be reckoned *from* the Day of Resurrection with which the preceding recital begins (Luke xxiv. 13-43; John xx. 19-23; Mark xvi. 14). The force of the Greek is “within eight days,” reckoning from the incident itself. It appears to mean “on” the eighth day thereafter. This would be at

within, and Thomas with them. Jesus cometh after the doors had been shut; and he stood in the midst, and said, 'Peace be unto you!' Then he said to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side; and be not unbelieving but believing.' Thomas answered and said unto him, 'My Lord, and my God!' Jesus saith unto him, 'Thomas, because thou hast seen me, hast thou believed? blessed are they who have not seen, and yet have believed'" (John xx. 26-29).

"Now many other signs, therefore, Jesus wrought in the presence of his disciples, which are not written in this book (*βιβλίον*, parchment roll); but these are written that ye may believe that Jesus is the Christ the Anointed One!) the Son of God, and that believing ye may have life through his name"* (John x. 30-31).

The Feast of Unleavened Bread being now well

close of the next Sunday, and at the beginning of Monday, reckoning in the same manner found to be necessary in dealing with the Chronology of the Resurrection itself.

* It seems to some as if St. John intended to close his Gospel here, and with these words, but that he subsequently added the twenty-first chapter, relating an appearance in Galilee not mentioned by the Synoptics. Whether supplementary or not and the authenticity of the whole chapter has been warmly questioned), "there is abundant reason to attribute it to the apostle" (see argument well stated by Kuinöel), and the incident related fits beautifully into the scheme as revealed by the chronological analysis now in hand. This will appear when we reach the proper place to discuss it.

over, all the strangers were leaving the city. Indeed all through the Passover week (after the Feast Day itself) it was the custom to depart, and this year we should judge they were only too glad to get away as soon as possible! However, beyond the ceremonies of that Sabbath (March 26th, Nisan 23d), which was the 1st of the 7 that preceded, and led up to Pentecost, there could have been little to interest the multitude.

Although the interval between Passover and Pentecost was relatively short, it was the custom of the people to return home between times, and the Galilean disciples of the Saviour of course lost no time in getting home. There was a tryst to keep with Him whom they had loved and followed! the place and time appointed by himself! and there was much to relate to those who had been unable to come to the feast.

9	Tuesday,	Nisan 26th,	March 29th,	10
10	Wednesday,	" 27th,	" 30th,	11
11	Thursday,	" 28th,	" 31st,	12
12	Friday,	" 29th,	April 1st,	13
13	Sabbath,	" 30th,	" 2d,	14

The 2d Sabbath of the Seven Weeks, in the count to Pentecost.

II. Sacred, 8th Civil month.

14	Sunday,	Zif	1st, April 3d,	15
" Now the eleven * disciples [also] departed into Galilee.				

* Matthias is not enumerated even by implication. It is fairly to be judged, however, that he met the Saviour with the rest at the appointed place. So likewise we suppose the women of the apostolic party went, and Mary, the Mother

lee [looking as their objective] to the mountain where Jesus had commanded them to go" (Matt. xxviii. 16). The summons, as we have already seen, was a general one to all concerned, and we presume they were keeping the same tryst appointed to the Galileans. St. Matthew alone of the evangelists records the matter at all, and he only briefly. St. Paul, however, clearly alludes to it, and St. John to collateral incidents that seem to have preceded the meeting. We neither know the route they took nor when they left; we only know they got there according to the testimony, and had much experience. One hundred and twenty miles would cover the longest route to any destination in the section named, and a week was more than ample for the journey, while a day's walk after that would certainly have taken any of the scattered disciples to the appointed place.* Now around the Lake of Tiberias the apostles were at home, and we suppose they took the quickest, and the quietest journey thither that was possible, for they were now "suspects" among the Jews, "marked men," and were already taking heed of caution in all of their movements.

There is but little doubt in our own mind as to the place selected and appointed by Jesus for this important meeting, and although we do not know that its eminent appropriateness has appealed to any of our

our Lord, in fact all who could; one straineth not the latitude of his imagination in premises like these.

* Seventy-five miles if to Cana, one hundred and twenty if to Mount Hermon.

predecessors, we think it clearly indicated by the Sacred calendar! Let us hasten to it:

15	Monday,	Zif 2d,	April 4th,	16
16	Tuesday,	" 3d,	" 5th,	17
17	Wednesday,	" 4th,	" 6th,	18
18	Thursday,	" 5th,	" 7th,	19
19	Friday,	" 6th,	" 8th,	20
20	Sabbath,	" 7th,	" 9th,	21

The 3d Sabbath of the seven weeks in the count to Pentecost. A rest somewhere upon the way, or else they had arrived in Galilee! If, however, they had delayed at Jerusalem until this time, which is hardly probable, the start had to be made early the next week, for the minimum duration of their stay in Galilee, and the appointment they were aiming to keep, leaves us little further margin! We think they were with their friends in Galilee upon this day, and that they got out of the hostile city of Jerusalem in the neighborhood of the dates selected above. Let us move on:

21	Sunday,	Zif 8th,	April 10th,	22
22	Monday,	" 9th,	" 11th,	23

Now several of the disciples spent some of the days upon the shores of the Sea of Tiberias. They were chiefly fishermen, and the proximity of their former haunts no doubt suggested at least a temporary return thereto. At any rate, one evening towards sundown, they entered into a boat and went out to spend the night in fishing. We are disposed to assign the incident to the date now reached. Let us note John's account of what transpired;

“After these things Jesus showed himself again to the disciples at the sea of Tiberias, and he showed himself thus: There were together Simon Peter, and Thomas, who was called Didymus, and Nathaniel, who was from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith unto them, ‘I am going to fish’; they say, ‘We also are going with thee.’ They went forth and straightway entered into the boat’ (John xxi. 3). We now lose track of them until the next morning, and in the meantime have somewhat to say about the date in question, which was:

23 Tuesday, Zif 10th, April 12th, 24

The modern Jews celebrate the Translation of Elijah upon this day with a Fast. It was the 24th day of the true count (that year) to Pentecost, and on it those who had been ceremonially unclean at the late Passover were required to select a lamb, keep it up to the 14th of the month, slay it, and eat it on the 15th, and so be free from the penalty of violating the first Passover.* A month before some of them had attended the supper in Bethany at the house of Simon, and had seen Mary break the alabaster box and pour the precious ointment on the Saviour’s head and feet.

How much had transpired since that day! How wonderfully had all things come about! But Judas, one of the twelve, had broken out of the net with which they were to catch men! Would they ever fish for them now? They hoped, no doubt, they would have better luck than they were having that

* And all this had to be done at Jerusalem.

night if this was yet to be. Now in the original the arithmography of "*the net*" το δίκτυον is 1224 , or 8×153 ! Even this Magdalene to whom we referred, *Μαγδαληνή*, is 153 ! She typified the church, those whom Christ really came to save,* for whom he died once filled with sin, now cleansed, once obsessed with a heptade of devils, but now full of God's graces.

In a similar manner the Hebrew expression, Sons of God, *Beni-ha-Elohim*, is 153 . Now while the Bible is full of this number, yet it only occurs upon the surface thereof once—as it were brought to the shore and counted after all the toil is over! St. Augustine found that 153 is the 17th triangular number, *i. e.*, the number obtained by adding all the numerals from 1 to 17 inclusively! "Now 17," he says, "is the 10 of the commandment and the 7 of the spirit; it signifies, therefore, those who through the spirit are enabled to fulfill the commandment. But as 153 is the sum of all numbers from 1 to 17, it is an expression of *all* who through the spirit fulfill the commandment; in other words it is the number of the finally redeemed." Now as such it is 9×17 , hence 17 is its chief prime root, and this is the price that Jeremiah paid for the right of redeeming Anathoth. And so we might go on, following and enlarging upon what Dr. Milo Mahan sets forth in his *Palmon* and so fill a Study with it and yet fail to set forth all it means. But not even "fishers of men" can expect any whit of success unless they follow the direction

* To save *first*, that with it as an instrument he might save and seal, draw, all other men unto him.

of the Lord! There is but one side of the ship from which to work and that is *the right side!* let us continue and discover how the fishermen found out this fact. St. John goes on:

“And in that night they caught nothing. But when early morning had now come Jesus stood upon the shore; yet the disciples knew not that it was Jesus! Jesus saith therefore unto them, ‘Children, have ye anything to eat?’ They answered him, ‘No.’ And he said unto them, ‘Cast the net on the right side of the ship, and ye will find.’ They cast, therefore, and they were no longer able to draw it for the great multitude of fishes.*

“That disciple whom Jesus loved saith therefore unto Peter, ‘It is the Lord!’ When, therefore, Simon Peter heard that it was the Lord, he girded on his upper garment (for he had on his under ones only†) and cast himself into the sea. And the other disciples came in the vessel (for they were not far from land, but about 200 cubits) dragging the net with the fishes. When, therefore, they had come out upon the land, they see a fire of coals lying, and a fish lying on it, and bread.

“Jesus saith unto them, ‘Bring of the fishes which

* Verily, heaviness may endure for a night, but joy cometh in the morning! This shadoweth forth the night that was coming in the church, a night of fruitless toil—wherein no man could work. Yet there were fish enough! and Christ knew where they lay. Surely when the net is cast at his command and drawn to shore the toil will not be finally in vain!

† “He was naked.” The Jews called one naked who was clothed only in his undergarments.—*Newcome.*

ye have now caught.' Simon Peter went aboard, and drew the net to the land full of great fishes,

A HUNDRED AND FIFTY AND THREE.

And though there were so many, the net was not broken (John xxi. 4-11).

"Jesus saith unto them, come and breakfast. But none of the disciples durst ask him, 'Who art thou?' knowing that it was the Lord. Jesus cometh, and taketh bread, and giveth them; and in like manner the fish. (This was now the *third** time that Jesus showed himself to his disciples, after he had arisen from the dead)" (John xxi. 12-14).

"When therefore they had dined [eaten], Jesus saith to Simon Peter, 'Simon, son of Jonah, lovest thou me more than these do?' He saith unto him, 'Yea Lord, thou knowest that I love thee.' He saith unto him, 'Feed my lambs.' He saith unto him

* It is on account of enumerating this as "the *third* time," that we are forced to place this particular narrative ahead of the meeting Jesus had appointed with the Eleven, and with all the other disciples. John cites the first three instances in which he appeared to the apostles; as he appeared to them on the Mount in Galilee also, and then again the final appearance on their return, this manifestation on the shores of the Sea of Tiberias precedes the special semi-public meeting we are now to consider. That there may have been numerous unrecorded manifestations we have no doubt. It was not the aim of Inspiration to present the whole story of the Saviour's life; the details are cut down to the very minimum, and the argument of truth is left to stand or fall in the mouth of two or three witnesses, each as to two or three incidents alone. The fact of the resurrection is as well established by this testimony as it would have been had volumes been transmitted to us.

again the second time, 'Simon, son of Jonah, lovest thou me?' He saith unto him, 'Yea, Lord! thou knowest that I love thee.' He saith unto him, 'Tend my sheep.' He saith unto him the third time, 'Simon, son of Jonah, lovest thou me?' Peter was grieved because he said unto him the third time, 'Lovest thou me,' and he said unto him, 'Lord, thou knowest all things, thou knowest that I love thee.' Jesus saith unto him, 'Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not!' Now he said this, signifying by what death he should glorify God. And having said this, he saith unto him, 'Follow me.'

"Now Peter, turning about, seeth the disciple whom Jesus loved following (who also leaned on his breast at the [last] Supper), and said, 'Lord, who is he that delivereth thee up?' Seeing him Peter saith unto Jesus, 'Lord, and what shall this man do?' Jesus saith unto him, 'If I will that he remain until I come, what is that to thee? follow thou me.' This report, therefore, went forth among the brethren, 'That disciple dieth not.' Yet Jesus said not unto him, 'He dieth not,' but 'If I will that he remain until I come, what is that to thee?'

"This is the disciple who testifieth concerning these things, and who wrote these things; and we know that his testimony is true.

"Now there are also many other things which Jesus

did, which, if they should be written one by one I think that not even the world itself would contain the books written" (John xxi. 15-25). Here endeth the Gospel according to St. John.

The presence of Jesus in Galilee was thus announced unto the eleven. Whether he appeared to others, group by group, and so in turn to all who were his own indeed, is not upon the record, the which only concerns itself with sufficient and selected proof set forth with brevity. We presume he did appear to many others, and have no doubt but that he showed himself unto his mother in her loneliness. Now the silence of the record hereupon is very significant. She was his Mother, that is all, and it is enough! for therefore only she is blessed among women!

24	Wednesday, Zif	11th,	April	13th,	25	
25	Thursday,	“	12th,	“	14th,	26
26	Friday,	“	13th,	“	15th,	27
27	Sabbath,	“	14th,	“	16th,	28

The fourth Sabbath of the seven weeks in the count towards Pentecost. All of these "weeks" in the year of the Crucifixion, ran beautifully, that is in their normal way, from Sunday to Saturday respectively, and we have now reached the 28th day of the true count, or Homer (as it was called). The modern Jews reckon the count from the 16th of Nisan, it being the morrow of the first day of the Feast of Passover, which while of course it was a ceremonial Sabbath, is clearly not the one contemplated in the law *as written* and for the purpose written! *i. e.*, from

which to estimate the day of Pentecost! There are no exceptions to the law of Leviticus, and we have simply shown that the count should run with the literal weeks, estimating from "the morrow" of the *weekly* Sabbath of the Paschal week, and not from the *ceremonial* Sabbath.*

In this matter as in others, the Jews have made the Levitical Law of none effect by their traditions. The Sadducees and Pharisees had opposing systems of reckoning and the system that survived after the destruction of Jerusalem, is the wrong one!

But this is not a point which we desire to re-open. We are endeavoring not only to sum up the testimony of the Evangelists, and to harmonize their statements in their due sequence, but chronologically in every sense of the word, and to make the matter fit appropriately to the types. Here then was the first monthly anniversary of the crucifixion, 14th of Nisan to the 14th of Zif., one month! Two 14s had transpired ($2 \times 14 = 28$ days) on the Homer, or count to Pentecost, and now, behold, it was the Preparation day for the Second or Little Passover. If any of them fell under its ceremonial requirements they were too far away from Jerusalem to keep it, and yet they were there in Galilee, by the direct commandment of One who had kept the law in full for them! Full of understanding as they were (and they only typified *our* own dullness!) we cannot help picturing

* Compare for importance, and suggestion, Study Number eight, pages 30, 68, 115, and see particularly Our Race News Leaflet No. IV., pp. 9-11.

to ourselves their thoughts as the Scriptures in their typical sense, and the astounding fulfillments they had witnessed, began one by one to dawn upon them.

But let us continue. The 14th of Zif is an important date, the Preparation Day for the little Passover, the counterpart of the 14th of Nisan. And we believe that all among the Christian Jews of that immediate neighborhood and generation were now let into the interior significance of this secondary feast. Every year in Old Judea there must have been many who were called upon to keep this particular day rather than that of Nisan, because of some ceremonial exemption, or unforeseen circumstance that prevented them from keeping the regular Passover.* When such circumstances obtained they selected a lamb upon the 10th of Zif, kept it up until the 14th thereof, slew it and ate it on the 15th, and so were free. But all this had to be done at Jerusalem!

Now it is probable that the "upward of five hundred brethren at once, of whom" St. Paul stated to the Corinthians "the greater part remain unto this present, but some are fallen asleep" (I. Cor. xv. 6) experienced the blessing of seeing the Risen Lord on the 15th of Zif.

Not a few of them had actually become ceremonially unclean through friendly offices to him while dead, and many more of them probably under the excite-

* The whole nation had once before been called upon to keep this Second Passover (II. Chron. xxx. 1-27; note 15'). It was in 3279 A.M. ($4027 - 3279 = 748 = 2 \times 11 \times 17 + 2 \times 11 \times 17 = 365 + 354 + 29$).

nt of that dreadful and disgraceful Nisan had
erly neglected to consummate all the ordinances.
ke Aaron on the day his sons were slain they could
, mayhap dared not eat the regular feast. So
to this meeting, now that he was alive again for
ermore, and as an eminently appropriate date on
ich to demonstrate the fact, we believe that pre-
us to leaving Galilee he had actually bidden them
ne, and that to Galilee rather than at Jerusalem
elf. For being now alive and not dead there was
esson of release from the old law to be taught
m. What dates then more typically appropriate
n these for all concerned? and what place better
ted than this chief scene of his ministry, the local-
where he had found the apostles, and the very
tre of the region wherein his real disciples chiefly
elt! Perhaps, too, it was upon the mountain back
Cana of Galilee itself, less than a Sabbath day's
rney from the town, the scene of his first and sec-
l miracles among them! Indeed, the designated
l appointed appearances of the Saviour in Galilee
m likewise to have had two phases, for it is im-
bable that the time appointed for his meeting
h the apostles themselves was exactly the same as
t on which the 500 Galileans came together as he
commanded! *

We take it, therefore, that of the two *appointed* Gal-

If the apostles came to that same appointment, it must
e succeeded the appearance at the Sea of Tiberias, for John
this latter the *third* time, in which case there are also
r difficulties in the summing up of the testimony.

ilean manifestations, he showed himself officially *apostle* to the apostles; that the manifestation was up on the mountain back of Cana of Galilee (less than a Sabbath day's journey from the town), and that it was called for by the types themselves!* For as the dead must bury the dead, and are unclean therefore they must keep the Second Passover; and if Christ arose not then was their faith in vain, and it would be useless for the unclean to go out and preach the Gospel of Life and Resurrection! This is the *gist* of Paul's philosophy, and is the interior teaching of the two Galilean manifestations. But if he actually arose, as these Galilean witnesses attested, then their gospel was with power! Now Matthew's account of the first of these meetings is very brief, and St. Mark gathered up some little more of his discourse there.

"And when they saw him they worshiped him; but some doubted!† Then Jesus, coming near,§ spake to them, saying, 'All power is given unto me in heaven and on earth' [Matt. xxviii. 17-18]. Go ye [Matt. xxviii. 19; Mark xvi. 15] into all the world and preach the gospel to every creature [Mark xvi. 15], and disciple all nations, immersing them in

* Of course it *may* have been on Hermon's Dew-Cap that this grand event occurred; we suggest Cana's Mount of Olives, however, because of its centrality, and its fittingness as the scene whereat to end what he had begun at its famous wedding feast.

† The manifestation was probably with power, and transfiguration, and ‡ those who doubted may have hesitated at recognizing that same Jesus in so new a light; § therefore, it is said he came "near," to show them it indeed was he, etc.

e name of the Father, and the Son,* and the Holy Spirit; teaching them to observe all things whatsoever I have commanded you [Matt. xxviii. 19-20]. e that believeth and is immersed will be saved, ut he that believeth not will be condemned. And ese signs shall accompany them that believe: In y name they shall cast out demons, they shall eak with new tongues, they shall take up serpents; d if they drink anything deadly it shall not hurt em; they shall lay hands on the sick, and they shall cover [Mark xvi. 16-18]. And lo, I am with you ways, unto the end of the age'" (Matt. xxviii. 20). ere endeth the Gospel of St. Matthew.

THE CHURCH CONVINCED.

28 Sunday, Zif 15th, April 17th. 29

The Second or Little Passover Day. Now it is on this day "that," pursuing the fulfillment of the types, and his promise to the Galileans, we believe that he was seen of above five hundred brethren at once (I. Cor. xv. 6).

* Verily, "If Christ be not risen why are ye immersed for the dead?" which is to say, "If the dead rise not then is Christ not risen, and if Christ be not risen it is in vain that ye be immersed in his name!" How dreadfully are those mistaken who, misunderstanding a text so plain as this, think it implies that the primitive Christians practiced post-mortem baptism of their dead! Verily, verily, O Israel, thou, too, like Judah the elder day, art making the Scripture to be of none effect all by thy traditions, aye! worse than this, art practising as many wickednesses of actual *commission*, as by thy omissions thou art guilty of! Yea, these be the latter days indeed, O Church of Indigo!

As to what specifically occurred we do not know. The gospels are entirely silent on it. St. Paul also alludes to it thus in this brief sentence. They saw him who was crucified, dead and buried, and behold he was alive again! him for whom many of them had absolutely foregone the privileges of the Passover, and by assisting at his obsequies and by subsequently entering his tomb, had ceremonially separated themselves off from the congregation, him they now welcomed from the snare of death! No need for them to be at Jerusalem to-day to pay the tardy law its debt.

Indeed, their presence here upon the Mount of Cana of Galilee was surer test of faith in God! and as they saw it now, themselves had helped to satisfy the law itself a month ago! for as the priest who serveth the altar on the Sabbath doth not violate the Sabbath, so they who had prepared the Lamb that was slain and laid it on the Altar of the Earth, were ceremonially free indeed. And now that it was plain that Jesus was himself the Real Passover, it was equally clear that they themselves were free, even from constructive taint! Verily, the Little Passover also was thus fulfilled and done away with, for he who had arisen was the Sign that all shall rise, as it were, as it were, already raised in him. For if the children of the old Adam died, as it were, well before we were born, being in our Father's loins, how much the more are those who are in Christ already raised from the dead. The fact is, the teaching of the two appointed meetings in Galilee, both of which, we believe, took place on Cana's mountain, seem

round out and consummate Christ's perfect fulfillment of the Scriptures, and to complete the tidings of good news which he sent thence, again to all mankind!

For those who had anointed and buried his dead body, and so rendered themselves unable to keep the Feast, and who to the very same degree had placed themselves under positive and final obligations to keep the second Passover! for these to keep this tryst upon the very day they should have been at Jerusalem, was not only a test of faith, but a guarantee to all the rest that they had really seen the Lord himself; and the presence of above 500 there was thus a more consummate testimony as to the fact of his resurrection than any other in the Gospel records, albeit briefer than are the rest, and resting, some will say, upon our mere conjecture! an unheard of explanation, to which, in closing, we will say, not so; for all the types had to be satisfied, and this was by no means a minor, but a major one!

THE IMPORT THEREOF.

But, ere we leave this wonderfully powerful testimony, as to the fact of our Saviour's resurrection, the beauties of which have escaped detection hitherto, only to round themselves out into the types according to the measures of the True Chronology at our own unworthy hands, let us look at it more closely. The force of the strength thereof comes on us with the night of revelation, and the enemy is disarmed altogether of the ability to charge that there was collusion to fetch this fitness out. It could only have been

brought out by virtue of a correct and systematic chronological analysis, and such an analysis seems not to have been possible before the present day. God has reserved his best wine till the last, aye, and performed the miracle at Cana!*

Now looking at the facts it is clear that very many of these Galilean women were ceremonially unclean. For instance, Mary Magdalene was surely so, by virtue of her offices at the Sepulchre. Hence she and others of these Galilean women must have fallen under the explicit necessity, in so far as the Law was concerned, of keeping the Second Passover! Nevertheless these friends of Jesus stood really in the place of the real Priests of the nation, and, assisting Joseph and Nicodemus, had undoubtedly helped to prepare the sacrificed lamb for the altar. So they stood for Aaron. But, like Aaron on the last day of his sanctification, ate not of the offering. We really doubt if they ate any of the first passover when they were back, but rather burned the whole thing with fire!

Now, if before they had come down from Galilee the Saviour had appointed a place, and a date for their re-assembly there, after the approaching feast as he certainly did, surely his subsequent death thereat would have released them from keeping the

* (?) Is this word derived even remotely from Shanah, "measure?" Six stone water vessels containing two or three measures apiece, $3 \times 2 + 3 \times 3 = 15$ measures in all; $(6 \times 2 + 6 \times 3) \div 2 = 15$. The measure in days between the first and last miracle at Cana was $365 + 31 = 396$ days (66×6)! Six @ 51 and 3 @ 81. A hogshead is from 51 to 63 gallons, a pipe of Madeira 92 gallons.

appointment. And if that death involved many of them in becoming ceremonially unclean, it just as surely acted as an enforcement of their presence at Jerusalem upon this Second Feast!

So, when subsequently he arose from that death and repeated the commandment, those to whom it came had for their choice the two horns of a serious dilemma. It became with them at once the Law, or Christ? For they could not be in Galilee with him, and keep the Feast at Jerusalem on the same day! and the chronological limits set in the Gospels are too straight to admit of their going to Galilee, and returning to Jerusalem in time for the second Passover without an unwarranted degree of useless pressure, merely to fulfill the requirements of a law that had but just been crucified to death! The privilege and election rested now entirely with them, and was a test of their conviction that he was indeed alive! for he indeed alive, and that without seeing corruption, they surely were free from attending the second Passover. We therefore have no doubt as to their presence in Galilee with Jesus during this peculiarly appropriate season, and the 49 days between Paschal weekly Sabbath and the Pentecostal Sabbath High day, yield exactly to the chronological requirements of the record. They must have remained some nine days in Jerusalem. This left ten for the journey north, ten for the sojourn there, ten for the journey back, and ten for the tarry until Pentecost. They most probably spent nine in the city, nine en route north, thirteen in Galilee, nine en route back, and

nine awaiting Pentecost, which fell upon the 50th day.

But these are not all the beauties that are here concealed, and who indeed shall cite them all! Mary Magdalene was herself the type of all concerned, and the number of her name (153) doth show! She represents the Church itself! All who are caught (153) in the unbroken Gospel net ($8 \times 153 = 1224$) by Him ($888 = 8 \times 111$) who is the head (8) of all the sons of God (153), being the sons of the Living God (111). Now this Mary was she who broke the alabaster box and poured the whole of its ointment on her Master's body, "For my burial," so he said and it was so. In this she represents the faithful ones also who had gone before. Aye, she stands for his Bride! Now she was the last to leave the tomb the first to reach it; she bore the tidings of his absence, she returned to weep, and to her eyes first of all the Saviour showed himself! Verily, this woman hath a lofty place when Eden is restored! I was to her he said, "Detain me not, for I have not yet ascended to my Father, and to your Father, to my God and to yours." And she bear the message of good tidings unto all the rest that he had gone on that Wave-Sheaf errand upon high.

Such were the ones who gathered on the mount in Galilee to greet their Lord once more, and shall we not suppose he was transfigured before them and that their faith was well rewarded?

Then those who dwelt in the Land of Zebulun and Naphtali saw, again, and for the last time, until some

near to-morrow, "the great Light" that had arisen from the grave, and knew their Passover had been accepted at the proper time, and that a second one was thenceforth and forever an unnecessary thing!

29 Monday, Zif 16th, April 18th. 30

ORDERED BACK TO JERUSALEM.

30 Tuesday, Zif 17th, April 19th. 31

First monthly Anniversary of the Resurrection on Wave-Sheaf day. Now for lack of knowing a more appropriate date on which to assign his special appearance unto James, who was the only primate among primates that the Primitive Church ever recognized,* we place it here. To this appearance, whenever it occurred, St. Paul alone refers. "After that he was seen of James" (I. Corinth. xv. 7). And we may regard this appearance as related to the message to the rest, that they should return to Jerusalem and assemble there. For all things were now fulfilled, and it was necessary for Jesus to go away, so that the Comforter might come. It was the 30th of the 40 days during which he was seen by them, and there yet remained but 10 more,† ample time to return to Jerusalem, before he again needed them. So forthwith they began their journey back. They had seen the Lamb that had been slain for the whole nation, and by virtue of whose death the whole nation

* Was not the request of the mother of James and John, in a sense prophetic? These two disciples are certainly more prominently mentioned than the others!

† Of course these disciples knew nothing of how long the Saviour intended to remain among them.

had thus become constructively unclean, ceremonially, typically, and some alas, absolutely so. But thanks be to God! they had seen him alive again, raised up by the Might of the Invisible and the Immortal One. In the consummate teachings and experience of this Little Passover season [whose requirements (by the very fact of his resurrection!) they, and all of us, are released from keeping!] all further doubt as to his Messiahship was impossible. Verily, the Law was done away with, the demonstration was complete and verified!

31	Wednesday,	Zif 18th,	April 20th.	32
32	Thursday,	" 19th,	" 21st.	33
33	Friday,	" 20th,	" 22d.	34
34	Sabbath,	" 21st,	" 23d.	35

The 5th Sabbath of the Homer, or count to Pentecost. The last day of the Feast of the Little Passover that year. The 35th day of the count, and the 34th of the 40 during which he was seen by them.

35	Sunday,	Zif 22d,	April 24th.	36
36	Monday,	" 23d,	" 25th.	37
37	Tuesday,	" 24th,	" 26th.	38
38	Wednesday,	" 25th,	" 27th.	39
39	Thursday,	" 26th,	" 28th.	40

FINAL INSTRUCTIONS.

40	Friday,	Zif 27th,	April 29th.	41
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The 41st day of the Homer, and the 40th day that he was seen of them. These 40 days are to be reckoned rigidly from the "morning" of Nisan 17th, morning and evening, day by day, unto the morning now under consideration. He was first seen on Nisan

17th by Mary Magdalene soon after sunrise. He was first seen by "them," taken strictly to refer to the Apostles, very late that afternoon, but before its sunset and on until just after it. He was also seen between these extremes, on that 17th of Nisan by the women going to Bethany, and by the disciples going to Emmaüs. Reckoning from the latest of these 17th of Nisan appearances, as the most important, and as inclusive of the rest, we measure the 40 days rigidly to the (*opsia*) hours of the evening sacrifice on Friday, the 27th of Zif, and 29th of April. Let us study the record of that day from thence onwards.

They had assembled, agreeably to his instructions at this time, and as on former occasions, when the doors were shut he came and stood among them. The record is but brief, but it is devoid of any remaining trace of doubt. They had been purged of that in Galilee!

St. Luke gives the fullest account of that day's occurrences, and it is a double account, in that he resumes it in the Acts. St. Matthew and St. John do not refer to it. St. Mark does very briefly. Harmonizing the double account of St. Luke, so as best to fit our purpose and preserve the chronological sequence intact, he says in his Gospel:

"Now he said unto them, 'These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which have been written in the law of Moses, and the prophets, and the psalms, concerning me.' Then he opened their

mind, that they might understand the Scriptures, and he said unto them, 'Thus it hath been written, and thus it was necessary that the Christ should suffer, and rise again from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem. And ye are witnesses of these things. And, behold, I send upon you the promise of my Father; but tarry ye in the city until ye are endued with power from on high' " (Luke xxiv. 44-49).

[Reverting now to St. Luke's further testimony as to the events of this last manifestation as such, and quoting its introduction so as to preserve the whole of it, we have the following:

"The former narration I made, O Theophilus, concerning all things which Jesus began both to do and to teach, until the day when, after having through the Holy Spirit, given charge to the Apostles whom he had chosen, he was taken up; to whom also after he suffered, he showed himself alive, by many infallible proofs; presenting himself to be seen of them during forty (40) days, and declaring things concerning the kingdom of God" (Acts i. 1-3)].

"And he led them out as far as to Bethany" (Luke xxiv. 50),* *i. e.*, to the further borders of Bethphage, where the suburbs of Jerusalem ended.

* We presume the fitness of our arrangement will strike our readers more and more as they search into the context which we also have studied not a little, so as to effect the natural harmony.

Now it must have been a very wonderful procession! Visible only to their eyes, he probably went on ahead as it had sometimes been his wont to lead them, in the former days! We doubt if any of the dust of that doomed city clave unto his feet; surely none of the blinded Jewish eyes dreamed that their God was passing through! In knots the Apostles followed on, mayhap such of the disciples as dwelt with them; perhaps at any rate, Barsabas (son of the Sabbath), surnamed Justus, and Matthias went along.

At last they reached the Mount of Olives, where he paused. "And having assembled them together, he charged them not to depart from Jerusalem, but to await the promise of the Father, 'which,' *he said*, 'ye have heard from me; for John indeed immersed with water, but ye shall be immersed in Holy Spirit not many days hence.' They, therefore, having come together, asked him, saying, 'Lord, at this time dost thou duly establish the kingdom unto Israel?'

"He said unto them, 'It is not yours to get to know times or seasons which the Father placed in his own authority; but ye shall receive power, the Holy Spirit having come upon you, and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.' " And having said these things (Acts i. 4-9), "he lifted up his hands and blessed them" (Luke xxiv. 50). "And it came to pass, while he was blessing them" (Luke xxiv. 51) "and while they were beholding him" [*from the earth*] (Acts i. 9), "he was parted from them" (Luke xxiv. 51), taken (Acts i. 9) and

carried up into heaven (Luke xxiv. 51) and a cloud withdrew him from their eyes. And as they were gazing fixedly towards heaven as he was departing behold two men were standing by them in white raiment, who also said, "Men of Galilee, why stand ye gazing into the heavens? This same Jesus, who is being taken up from you into heaven, will thus come in the like manner you saw him going into heaven" (Acts i. 10-11).

"And they worshipped Him" (Luke xxiv. 52).

SEATED ON HIGH.

41 Sabbath, Zif 28th, April 30th. 42

The Sixth Sabbath of the Homer, or count to Pentecost. These dates fall wonderfully, Blessed be the God of Truth! (I. (III.) Esdras iv. 40). Let us resume the brief conclusion of the Gospels:

And so, the earthly sun had set, and its Sabbath was at hand, but the Sun of Righteousness had risen! They were not far from the city, Bethphage was its border land, to all intents a part of the city, and Olivet, even well into the region of Bethany, so they had not far to go. "Then they" (arose, for they had prostrated themselves—the force of the Greek word—and) "returned with great joy to Jerusalem" (Luke xxiv. 52; Acts i. 12), "from the mount called Olives, which is near Jerusalem, a Sabbath day's journey. And when they had entered *the city*, they went up into the upper chamber where were abiding Peter, both James and John, Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas (the brother

f) James. There all with one consent continued in prayer, together with the women (of Galilee) and Mary the mother of Jesus, and with his brethren " (Acts i. 12-14). "And they were continually in the temple praising and blessing God " (Luke xxiv. 53). Here endeth the Gospel according to St. Luke). Mark sums the matter up as follows:

"The Lord, therefore, after he had spoken unto them, was received up into heaven, and sat on the right hand of God " [and, with the natural authority of a writer, looking back at these events from long afterwards and through what intervened, he adds, but they went forth, and preached everywhere; the Lord working with them, and confirming the word with closely following signs " (Mark xvi. 19-20). Here endeth the Gospel according to St. Mark].

THE APOSTOLIC AGE.

"And here, too, beginneth the Book of the Acts of the Apostles * (4027 A.M., 29 A.D.). St. Luke begins the Apostolic Age on the day in which the Saviour was taken up, which was the 40th day of his having been seen of them alive, to wit: Friday, Sabbath, the 28th of Zif, April 29-30th (Acts i. 1-14). Upon this day he gave them special commandments, prom-

* Written by St. Luke, and its rough draft probably begun during Paul's imprisonment at Cæsarea. He completed, revised and finished it in Rome; for its calendar, extending between Ascension Day in the year of Crucifixion to the second year of Paul's detention at Rome, goes no further. The Book, however, does not seem to have been published until after the issue of St. Luke's Gospel, also supposed to have been written while Paul and Luke were in Cæsarea, near the original source of information,

ised the baptism of "the Holy Spirit" *not* "many days* hence," *i. e.*, in rather more than one-half of a dozen (12, 13 or 14 days).

But while he declined to enlighten *them* **THE** as to the "times and seasons" of the Restoration of Israel, he promised them "*power*" in the Holy Spirit, *the which leadeth into all truth*, so that Darkness cannot come upon HIS followers like a thief; in that the Lord, himself, hath since that day (Revelation i. 1) received all power, he surely will do nothing before he hath revealed the secret to HIS servants, the Prophets, who will transmit it to the people! (Amos iii. 7).

Now the enumeration of places in Acts i. 8, is suggestively significant. These men were yet to be Rulers over the twelve tribes. Their question was most natural, yet its answer was put off, but at the same time they were sent as witnesses in Jerusalem (*i. e.*, beginning there), in Samaria (Israel's original home, where Benjamin yet lingered!) and in *Ultima Thule*, even Britain, the limit of the Roman Empire, and "the place" promised David, the future home of Israel and already the sanctuary of some of the Tribes! To reach that place the Light had to be carried out of Jerusalem, into Samaria, out of Samaria into the track of Israel, Asia Minor, Macedonia, Greece, Spain, and lastly to the northwest Angles.

* We shall meet again, and frequently, with this expression "many days," used in similar connections; when not interlary, it generally implies more than seven and less than four days, in between.

ere in the Isles of Ephraim, a forcing bed was *generally* sown, from whence to seed down all the *earth*. No matter where, then, this commission *seemed* to order them, the Holy Spirit was their guide, and led them on the line of Israel's wake. We have lately begun to see into the Philosophy of History. Now in those (8) days of waiting Peter stood up and advised, with Scriptural authority, the selection of another to supply the place of Judas: So the lot fell on Matthias, who re-completed the dozen (Acts i. 26) and somewhat later, as we shall see anon, he, himself, added yet another, Saul, and the number became an Israelitish, Anglo-Saxon, Baker's dozen, full and overflowing.

PENTECOST.

The Day of Pentecost, Sunday, 7th of Sivan (8th May); "Pentecost" "fully come," *i. e.*, the morrow after the seventh Sabbath, the fiftieth day after reckoning of Paschal week (*i. e.*, after *weekly* Sabbath, Nisan 16th, 29 A.D., which was March 19th of that year (Saturday). See Levit. xxiii. 11, 15, 16. And at that time the Disciples of the Lord Jesus were baptized with the Holy Spirit, and the Dispensation of Grace began (Acts ii. 1-36). And that this free gift of God did not preclude, supplant or disannul Saviour's fundamental commandment as to water baptism (as some maintain) in that it was thereafter administered to some 3000 that very day, is borne out by Acts ii. 37-41. For the multitude coming together, drawn by the incident that was noised abroad throughout Jerusalem, were addressed by Peter,

pricked to the heart, and adjured to repent and Baptized, *under the promise that thereafter* (only, *imply should they too receive the Holy Spirit!* There plenty present to baptize this number, no matter what the method, for there were at least 120 disciples not to enumerate the twelve apostles, and the rite could be administered by any one of them, and no doubt was by as many as necessary; each newly baptized person too, could have turned in and assisted, and the whole ceremony need not have required an hour! Trivial objections here, are out of place. After "Pentecost" the church increased rapidly at Jerusalem until the main body of the elect were gathered in, as St. Luke remarks in passing (Acts ii. 42-47).

Then returning, with an author's "narrative privilege," to the day of Pentecost itself, he locates the miracle of John and Peter at 3 p. m. that very afternoon (Acts iii. 1). The healing of the impotent was an appropriate "earnest of the power which God exercises when he listeth upon them of sufficient faith, and was an occasion for Peter to preach Christianity which he did not forego (Acts iii. 2-26).

But it was now (*hesperia*) "late in the afternoon" as we would say, and the authorities had been arrested (Acts iv. 1-3); yet Peter's day's work was well closed by gathering in 5000 more men by a brief discourse! (Acts iv. 4).

The next morning, Monday, the 8th of Sivan (the 9th), they were examined, and warned, and let go. But, returning to their own company, they reported the matter, and with one consent they prayed for

to preach Jesus Christ, which God granted with sign and an increase of his Spirit (Acts iv. 5-31). Now (as Luke shows in another passing annotation) from this time on, so long as the sweetness of primitive Christianity survived, the life of its followers was very simple (Acts iv. 32-35), and soon after Pentecost, Joses, or Barnabas, a Cyprian Levite, joined the community, and the judgment of God fell on Ananias, and Sapphira, his wife (Acts iv. 36-37; v. 1-11). Great days were these, of Sivan and Tamuz, that first year of Power. The wheat harvest had begun! it was Summer; the heat increased, and the ripe grapes began to "bloom" (Acts v. 12-16).*

And Jonah began to enter the city a day's journey, and cried, and said, Yet forty days, and Nineveh shall be thrown."

Jonah iii. 4.

In the next Study, No. Sixteen, The Confirmation of History (Dan. ix. 26-27), we purpose, with God's help, to end this present Series, and hope to carry the records down to the end of the Apostolic Age, passing the Destruction of Jerusalem (70 A.D.) with which the Great Sign of Jonah obtained its exact fulfillment.

‘And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years.’

Gen. i. 14

APPENDIX.

"THE HARMONIZED SCALE OF TIME."

(Continued.)

An examination of the Harmonized Scale of Time, page 152, Study No. Ten, will show that its last column covered the overlapped years written against 40 A.M.: 5354-5 J.P.; 1394-5 A.U.C. (Varro), 1391-2 J.C. (Polybius), 1389-90 A.U.C. (Fabius); 1389-90 Nab.; 641-2 A.D.

We now submit the continuation and conclusion of this Scale similarly arranged down to the overlapped years covered by 6000 A.M.: 6714-15 J.P.; 2754-5 J.C. (Varro), 2751-2 A.U.C. (Polybius), 2749-50 J.C. (Fabius); 2749-50 Nab.; 2001-2 A.D.

MODERN JEWISH CHRONOLOGY.

In addition to these Scales we have introduced the *Modern Jewish* Scale of Time (designated in these studies by M.J.), utilizing the column formerly allotted to the Olympiads, which ran out in 4394 A.M. (6 A.D.)

To carry this M.J. Scale *back* to the last regular Olympiad, turn to page 128, Study No. Ten, and write 4158 M.J. in the vacant square *following* the *'d are marked "End of Olympiads," *i. e.*, 4158 M.J. began in 397 A.D. and ended in 398 A.D. This hav-

ing been done, fill up the succeeding vacant square in Study No. Ten with the consecutive numbers 4159, 4160, 4161, etc., changing the words "Olympia July" to "M.J." on pages 129-152 inclusive.

SCOPE OF THE SCALE.

It will be noticed that the pages of this supplementary Scale have the same running title as "The Measure of History," and are paged consecutively beginning with 153, so as to enable those who so desire, to bind the two parts together. We ourselves shall bind a set of pages 11-152 inclusive taken from a Study No. Ten, with a set of pages 153-288 inclusive taken from a Study No. Fifteen, and so obtain a consecutive Scale of 278 pages, $278 \times 10 = 2,780$ years in length.

Such a consolidated Scale will extend from the block that marks the beginning of the Olympiad (page 11, Study No. Ten), to that which marks the termination of the 6000th Soli-Lunar year of the Generations of Adam (page 288 this Study), or from 778 B.C. to 2002 A.D. inclusive, and will free its possessors from all further calculations in the premises.

EXAMPLE OF EMPLOYMENT.

To illustrate its utility, turn to page 152 Study No. Ten. The block of ten years there harmonized comprises all that are related to the capture of Palestine and Egypt by Omar Pasha. Now, as there are ten years to a page, 126 pages represent "twelve times, and half a time," or 1260 years. Hence, 1260 + 126 being 278, turn to 278, of this Supplementary Scale, and we have before us the decade in which

since 1893 A.D.) we are now living, and in which we are positively justified in expecting that the "Times of the Gentiles" will end.* Ten pages further, 278+30=288, covers the remaining Last Century of the six working Millennaries measured upon full *Solar* time. But upon *Lunar* time the 6000 years terminated upon page 271 (early in 1824 A.D.), the mean average lunar year being taken at 354.367+days. That is, the 6000th Lunar year terminated in the Spring of the 5823d year of *Astronomical* duration, and half a *Lunar* "year" of *Solar* years further along 54 years÷2=177 years closes the Scale, to wit: 5823+177=6000. We are now, therefore, in the 72d *Solar* year of this epact, with 106 years, reckoning inclusively, to complement the record, but with by no means that number to run before the ingress of the Millennium if it must be followed by "a little season" before the 7000 years terminate.†

And now a few words as to some of the punctuations in this extension of the Harmonized Scale, all of which will be more fully elucidated when we come to the years themselves in the regular course of our studies, and in which they become severally active. In the meantime the readers of the Our Race Series are

* At any rate this is their *minimum* limit, while their *maximum* limit is thirty years further along, which takes us to page 31 (between 1923 and 1932 A.D. inclusive), where 5926 A.M. is the dominant date. For full discussion of these limits see study No. Eight, pages 315-28. Compare also qualifications in study No. Seven, pages 6-11.

† See discussion in Our Race News-Leaflet, Number XII., page 9.

sufficiently posted, by virtue of Study No. Ten, to handle this extended Scale without further discussion.

GREGORIAN OR NEW STYLE.

“The Julian Calendar (so called from its originator, Julius Cæsar) was found to be defective in this particular: the astronomers of Cæsar’s time made their calculations on the supposition that the Solar year (with which it was Cæsar’s desire that the civil year should accord) consisted of 365 days and 6 hours, and omitted to take into account the difference between that amount of time and the true time of the sun’s course, which difference amounted to 11 minutes and 12 seconds; consequently, in 1582 A.D. there was a difference of above ten days, made up by the accumulation of the odd minutes.

“The reformation of the calendar had been taken into consideration at several Councils of the Church, in the 15th and 16th centuries; and at last Gregory XIII., having formally been charged by the Council of Trent with the task of correcting the calendar, succeeded in establishing the *new* calendar in the year 1582 A.D. (then, and ever since, known as the New Style).

“Among different propositions submitted to him, he accepted that of Aloysius Lilius (physician and mathematician from Calabria), who, therefore, is to be considered as the originator of the new calendar. The Pontiff submitted the plan of Lilius to the principal authorities of Europe for their examination, and then appointed a commission of learned men at Rome (Clavius, Chacon, Danti, and others).

“In the Bull of the 24th of February, 1582, the New Calendar was definitely introduced, the correction of the calendar being effected in the following manner: Ten days were omitted, by calling the day following the 4th of October, 1582, the 15th of October, 1582 (the 5th to the 14th inclusive being unwritten in those countries where the New Style was adopted).*

“Other alterations besides the omission of the ten days were also ordered by Pope Gregory XIII. to take place after the year 1582, viz: that of the hundredth years then to come, only 400th years were to be bissextile, or leap years having 366 days (whereof the year 1600 was the first), other 100th years not being 400ths to be considered common years having 365 days, the 29th of February being unwritten.”

Thus the Christian era, introduced by Dionysius Exiguus in 1285 A.U.C. = 532 A.D. and calculated back from thence to 1 A.D. ran on Old Style to 1581 inclusive, when the New Style came in and the dates of

* “Handy Book for Verifying Dates,” J. J. Bond. Italy, Spain, Portugal, adopted it on the day fixed. France two months later, passing from 9th to 20th of December; Roman Catholic Switzerland, the Netherlands, Holland and Zealand followed in 1583, the Emperor and Catholic States of Germany in 1583, Poland in 1586, Hungary in 1587. Sweden effected the change by having no leap years from 1696 to 1744. The Protestant states of Germany adopted it September 23d, 1699, Protestant Switzerland on January 1st, calling it the 12th, in 1701, and England in 1752. The Russian and Greek Church still use the Old Style.

the month were advanced 10 days. The latter advanced 1 day more on March 1st, 1700, another on Saturday, March 1st 1800, and will advance yet another, or be 13 days ahead of Old Style, on Thursday, March 1st, 1900.

Turning now to page 246, the year 1582 A.D. will be seen to contain *two* Dominical Letters, the one, G, in the upper right-hand corner pertains to Old Style and its system is continued throughout the table; the other, C, in the lower left-hand corner, belongs to the current or New Style, and from thence onwards its sequence will be found in a corresponding place in every A.D. year.

The displacement will be understood by studying the following scheme:

OLD STYLE COMPARED WITH NEW STYLE,

1582 A.D.

O. S.

Oct.	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th	16th	17th	&
Day	Th.	Fri.	Sat.	Su.	M.	Tu.	W.	Th.	Fri.	Sat.	Su.	M.	Tu.	W.	&
Letter	D	C	B	A	G	F	E	D	C	B	A	G	F	E	&

N. S.

Oct.	4 th	<div style="display: inline-block; vertical-align: middle; font-size: 4em;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> <p>These 10 Days and Letters, and their Monthly Dates, omitted, <i>i. e.</i>, not written. The sequence of Week Day and Letter continued on the 5th as if it was 15th.</p> </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em;">}</div>	<div style="display: inline-block; vertical-align: middle; font-size: 4em;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> <p>15th Fri. C</p> </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em;">}</div>	<div style="display: inline-block; vertical-align: middle; font-size: 4em;">{</div> <div style="display: inline-block; vertical-align: middle; text-align: center;"> <p>This date with all its elements taken up on Oct. 5</p> </div> <div style="display: inline-block; vertical-align: middle; font-size: 4em;">}</div>
Day	Th.			
Letter	D			

Hence	Oct.	15 th	16 th	17 th	18 th	19 th	20 th	21 st	22 ^d	23 ^d	24 th	25 th	26 th	27 th	28 th
	Day	Fri.	Sat.	Su.	M.	Tu.	W.	Th.	Fri.	Sat.	Su.	M.	Tu.	W.	Th.
	Letter	C	B	A	G	F	E	D	C	B	A	G	F	E	D

Thus the 5th of October, Old Style, being Friday (Letter C), became the New Style 15th in so far as the day of the month was concerned, but did not lose

its weekday designation (Friday), or its Day Letter (C). Comparing, however, the 15th of October, Old Style, with the 15th of October, New Style, which we have starred (*), it will be seen that in the Old Style it was Monday (Letter G), and in New Style was Friday (Letter C).

The ordinary leap years continued as before, to wit: such years as were divisible by 4; and the Lunar Cycle runs through the two styles without lapse, but the Centurial years, as above stated, were leap years only when divisible by 4×100 .

For explanation as to the Modern Jewish Calendar see any complete Jewish Almanac, and note that our harmony comprehends their designation of the years. Note, however, that we claim their years are 238 years short of the facts, and their emplacement of the months one month too late. But this is neither here nor there; in a Harmony we must and do take the Scales as we find them. We hope to explain their displacements *in loco*, or when we reach the years in which they occurred.

Finally, this addition of 1360 years to the Harmonized Scale of Time completes it. With it Prophetic students may confidently expect to accomplish far more than with any former Measuring Rod, for the principles upon which it is constructed have fully demonstrated their accuracy and scientific value.

“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, TO MEASURE JERUSALEM, to see what is the breadth thereof, and what is the length thereof.”

Zech. ii. 1-2, et al.

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4641	Sept. Dec. Mar. June.	5356	4403	1393 1396 1391	1390	M xi E L xiv D xvii 643
4642	Sept. Dec. Mar. June.	5357	4404	1394 1397 1392	1391	D C 644
4643	Sept. Dec. Mar. June.	5358	4405	1395 1398 1393	1392	B 645
4644	Sept. Dec. Mar. June.	5359	4406	1396 1399 1394	1393	A 646
4645	Sept. Dec. Mar. June.	5360	4407	1397 1400 1395	1394	G 647
4646	Sept. Dec. Mar. June.	5361	4408	1398 1401 1396	1395	F E 648
4647	Sept. Dec. Mar. June.	5362	4409	1399 1402 1397	1396	D 649
4648	Sept. Dec. Mar. June.	5363	4410	1400 1403 1398	1397	C 650
4649	Sept. Dec. Mar. June.	5364	4411	1401 1404 1399	1398	B 651
4650	Sept. Dec. Mar. June.	5365	4412	1402 1405 1400	1399	A G 652

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v				Apr. 21st.		M ii F
4651	Mar. June. Sept. Dec.	5366	4413	1403 1406 1401	1400	L v D viii 653
4652	Mar. June. Sept. Dec.	5367	4414	1404 1407 1402	1401	E 654
4653	Mar. June. Sept. Dec.	5368	4415	1405 1408 1403	1402	D 655
4654	Mar. June. Sept. Dec.	5369	4416	1406 1409 1404	1403	C B 656
4655	Mar. June. Sept. Dec.	5370	4417	1407 1410 1405	1404	A 657
4656	Mar. June. Sept. Dec.	5371	4418	1408 1411 1406	1405	G 658
4657	Mar. June. Sept. Dec.	5372	4419	1409 1412 1407	1406	F 659
4658	Mar. June. Sept. Dec.	5373	4420	1410 1413 1408	1407	E D 660
4659	Mar. June. Sept. Dec.	5374	4421	1411 1414 1409	1408	C 661
4660	Mar. June. Sept. Dec.	5375	4422	1412 1415 1410	1409	B 662
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4661	Mar. June. Sept. Dec.	5376	4423	1413 1416 1411	1410	M xii A L xv D xviii 663
4662	Mar. June. Sept. Dec.	5377	4424	1414 1417 1412	1411	G F 664
4663	Mar. June. Sept. Dec.	5378	4425	1415 1418 1413	1412	E 665
4664	Mar. June. Sept. Dec.	5379	4426	1416 1419 1414	1413	D 666
4665	Mar. June. Sept. Dec.	5380	4427	1417 1420 1415	1414	C 667
4666	Mar. June. Sept. Dec.	5381	4428	1418 1421 1416	1415	B A 668
4667	Mar. June. Sept. Dec.	5382	4429	1419 1422 1417	1416	G 669
4668	Mar. June. Sept. Dec.	5383	4430	1420 1423 1418	1417	F 670
4669	Mar. June. Sept. Dec.	5384	4431	1421 1424 1419	1418	E 671
4670	Mar. June. Sept. Dec.	5385	4432	1422 1425 1420	1419	D C 672

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.					M iii B L vi D ix
4671	Mar. June.	5386	4433	1423 1426	1420	673
4672	Sept. Dec.			1421		
4672	Mar. June.	5387	4434	1424 1427	1421	A 674
4673	Sept. Dec.			1422		
4673	Mar. June.	5388	4435	1425 1428	1422	G 675
4674	Sept. Dec.			1423		
4674	Mar. June.	5389	4436	1426 1429	1423	F E 676
4675	Sept. Dec.			1424		
4675	Mar. June.	5390	4437	1427 1430	1424	D 677
4676	Sept. Dec.			1425		
4676	Mar. June.	5391	4438	1428 1431	1425	C 678
4677	Sept. Dec.			1426		
4677	Mar. June.	5392	4439	1429 1432	1426	B 679
4678	Sept. Dec.			1427		
4678	Mar. June.	5393	4440	1430 1433	1427	A G 680
4679	Sept. Dec.			1428		
4679	Mar. June.	5394	4441	1431 1434	1428	F 681
4680	Sept. Dec.			1429		
4680	Mar. June.	5395	4442	1432 1435	1429	E 682
	Sept. Dec.			1430		
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4681	Mar. June. Sept. Dec.	5396	4443	1433 1436 1431	1430	M xlii D L xvi D xix 683
4682	Mar. June. Sept. Dec.	5397	4444	1434 1437 1432	1431	C B 684
4683	Mar. June. Sept. Dec.	5398	4445	1435 1438 1433	1432	A 685
4684	Mar. June. Sept. Dec.	5399	4446	1436 1439 1434	1433	G 686
4685	Mar. June. Sept. Dec.	5400	4447	1437 1440 1435	1434	F 687
4686	Mar. June. Sept. Dec.	5401	4448	1438 1441 1436	1435	E D 688
4687	Mar. June. Sept. Dec.	5402	4449	1439 1442 1437	1436	C 689
4688	Mar. June. Sept. Dec.	5403	4450	1440 1443 1438	1437	B 690
4689	Mar. June. Sept. Dec.	5404	4451	1441 1444 1439	1438	A 691
4690	Mar. June. Sept. Dec.	5405	4452	1442 1445 1440	1439	G F 692
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Sept. Dec.			A. U. C. Apr. 21st.		
4691	Mar. June. Sept. Dec.	5406	4453	1443 1446 1441	1440	M iv L vii D x 693 E
4692	Mar. June. Sept. Dec.	5407	4454	1444 1447 1442	1441	D 694
4693	Mar. June. Sept. Dec.	5408	4455	1445 1448 1443	1442	C 695
4694	Mar. June. Sept. Dec.	5409	4456	1446 1449 1444	1443	B A 696
4695	Mar. June. Sept. Dec.	5410	4457	1447 1450 1445	1444	G 697
4696	Mar. June. Sept. Dec.	5411	4458	1448 1451 1446	1445	F 698
4697	Mar. June. Sept. Dec.	5412	4459	1449 1452 1447	1446	E 699
4698	Mar. June. Sept. Dec.	5413	4460	1450 1453 1448	1447	D C 700
4699	Mar. June. Sept. Dec.	5414	4461	1451 1454 1449	1448	B 701
4700	Mar. June. Sept. Dec.	5415	4462	1452 1455 1450	1449	A 702
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4701	Sept. Dec. Mar. June. Sept. Dec.	5416	4463	1453 1456 1451	1450	M xiv G L xvii D i 703
4702	Sept. Dec. Mar. June. Sept. Dec.	5417	4464	1454 1457 1452	1451	F E 704
4703	Sept. Dec. Mar. June. Sept. Dec.	5418	4465	1455 1458 1453	1452	D 705
4704	Sept. Dec. Mar. June. Sept. Dec.	5419	4466	1456 1459 1454	1453	C 706
4705	Sept. Dec. Mar. June. Sept. Dec.	5420	4467	1457 1460 1455	1454	B 707
4706	Sept. Dec. Mar. June. Sept. Dec.	5421	4468	1458 1461 1456	1455	A G 708
4707	Sept. Dec. Mar. June. Sept. Dec.	5422	4469	1459 1462 1457	1456	F 709
4708	Sept. Dec. Mar. June. Sept. Dec.	5423	4470	1460 1463 1458	1457	E 710
4709	Sept. Dec. Mar. June. Sept. Dec.	5424	4471	1461 1464 1459	1458	D 711
4710	Sept. Dec. Mar. June. Sept. Dec.	5425	4472	1462 1465 1460	1459	C B 712
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					M v A
4711	Mar.	5426	4473	1463	1460	L viii
	June.			1466		D xi
	Sept.			1461		713
	Dec.					
4712	Mar.	5427	4474	1464	1461	G
	June.			1467		714
	Sept.			1462		
	Dec.					
4713	Mar.	5428	4475	1465	1462	F
	June.			1468		715
	Sept.			1463		
	Dec.					
4714	Mar.	5429	4476	1466	1463	E D
	June.			1469		716
	Sept.			1464		
	Dec.					
4715	Mar.	5430	4477	1467	1464	C
	June.			1470		717
	Sept.			1465		
	Dec.					
4716	Mar.	5431	4478	1468	1465	B
	June.			1471		718
	Sept.			1466		
	Dec.					
4717	Mar.	5432	4479	1469	1466	A
	June.			1472		719
	Sept.			1467		
	Dec.					
4718	Mar.	5433	4480	1470	1467	G F
	June.			1473		720
	Sept.			1468		
	Dec.					
4719	Mar.	5434	4481	1471	1468	E
	June.			1474		721
	Sept.			1469		
	Dec.					
4720	Mar.	5435	4482	1472	1469	D
	June.			1475		722
	Sept.			1470		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
XV	Mar.		4483	1470	M xv L xviii D ii	C
4721	June.	5436		1473		
	Sept.			1476		723
	Dec.			1471		
4722	Mar.		4484		1471	B A
	June.	5437		1474		724
	Sept.			1477		
	Dec.			1472		
4723	Mar.		4485		1472	G
	June.	5438		1475		725
	Sept.			1478		
	Dec.			1473		
4724	Mar.		4486		1473	F
	June.	5439		1476		726
	Sept.			1479		
	Dec.			1474		
4725	Mar.		4487		1474	E
	June.	5440		1477		727
	Sept.			1480		
	Dec.			1475		
4726	Mar.		4488		1475	D C
	June.	5441		1478		728
	Sept.			1481		
	Dec.			1476		
4727	Mar.		4489		1476	B
	June.	5442		1479		729
	Sept.			1482		
	Dec.			1477		
4728	Mar.		4490		1477	A
	June.	5443		1480		730
	Sept.			1483		
	Dec.			1478		
4729	Mar.		4491		1478	G
	June.	5444		1481		731
	Sept.			1484		
	Dec.			1479		
4730	Mar.		4492		1479	F E
	June.	5445		1482		732
	Sept.			1485		
	Dec.			1480		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4731	Mar. June. Sept. Dec.	5446	4493	1483 1486 1481	1480	M vi D L ix D xii 733
4732	Mar. June. Sept. Dec.	5447	4494	1484 1487 1482	1481	C 734
4733	Mar. June. Sept. Dec.	5448	4495	1485 1488 1482	1482	B 735
4734	Mar. June. Sept. Dec.	5449	4496	1486 1489 1484	1483	A G 736
4735	Mar. June. Sept. Dec.	5450	4497	1487 1490 1485	1484	F 737
4736	Mar. June. Sept. Dec.	5451	4498	1488 1491 1486	1485	E 738
4737	Mar. June. Sept. Dec.	5452	4499	1489 1492 1487	1486	D 739
4738	Mar. June. Sept. Dec.	5453	4500	1490 1493 1488	1487	C B 740
4739	Mar. June. Sept. Dec.	5454	4501	1491 1494 1489	1488	A 741
4740	Mar. June. Sept. Dec.	5455	4502	1492 1495 1490	1489	G 742
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4741	Mar. June. Sept. Dec.	5456	4503	1493 1496 1491	1490	M xvi F L xix D iii 743
4742	Mar. June. Sept. Dec.	5457	4504	1494 1497 1492	1491	E D 744
4743	Mar. June. Sept. Dec.	5458	4505	1495 1498 1493	1492	C 745
4744	Mar. June. Sept. Dec.	5459	4506	1496 1499 1494	1493	B 746
4745	Mar. June. Sept. Dec.	5460	4507	1497 1500 1495	1494	A 747
4746	Mar. June. Sept. Dec.	5461	4508	1498 1501 1496	1495	G F 748
4747	Mar. June. Sept. Dec.	5462	4509	1499 1502 1497	1496	E 749
4748	Mar. June. Sept. Dec.	5463	4510	1500 1503 1498	1497	D 750
4749	Mar. June. Sept. Dec.	5464	4511	1501 1504 1499	1498	C 751
4750	Mar. June. Sept. Dec.	5465	4512	1502 1505 1500	1499	B A 752
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M vii G L x D xiii
4751	Mar.	5466	4513	1503	1500	753
	Sept.			1506		
	Dec.			1501		
4752	Mar.	5467	4514		1501	F
	June.			1504		754
	Sept.			1507		
	Dec.			1502		
4753	Mar.	5468	4515		1502	E
	June.			1505		755
	Sept.			1508		
	Dec.			1503		
4754	Mar.	5469	4516		1503	D C
	June.			1506		756
	Sept.			1509		
	Dec.			1504		
4755	Mar.	5470	4517		1504	B
	June.			1507		757
	Sept.			1510		
	Dec.			1505		
4756	Mar.	5471	4518		1505	A
	June.			1508		758
	Sept.			1511		
	Dec.			1506		
4757	Mar.	5472	4519		1506	G
	June.			1509		759
	Sept.			1512		
	Dec.			1507		
4758	Mar.	5473	4520		1507	F E
	June.			1510		760
	Sept.			1513		
	Dec.			1508		
4759	Mar.	5474	4521		1508	D
	June.			1511		761
	Sept.			1514		
	Dec.			1509		
4760	Mar.	5475	4522		1509	C
	June.			1512		762
	Sept.			1515		
	Dec.			1510		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4761	Mar. June. Sept. Dec.	5476	4523	1513 1516 1511	1510	M xvii B L i D iv 763
4762	Mar. June. Sept. Dec.	5477	4524	1514 1517 1512	1511	A G 764
4763	Mar. June. Sept. Dec.	5478	4525	1515 1518 1513	1512	F 765
4764	Mar. June. Sept. Dec.	5479	4526	1516 1519 1514	1513	E 766
4765	Mar. June. Sept. Dec.	5480	4527	1517 1520 1515	1514	D 767
4766	Mar. June. Sept. Dec.	5481	4528	1518 1521 1516	1515	C B 768
4767	Mar. June. Sept. Dec.	5482	4529	1519 1522 1517	1516	A 769
4768	Mar. June. Sept. Dec.	5483	4530	1520 1523 1518	1517	G 770
4769	Mar. June. Sept. Dec.	5484	4531	1521 1524 1519	1518	F 771
4770	Mar. June. Sept. Dec.	5485	4532	1522 1525 1520	1519	E D 772
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.			A. U. C. Apr. 21st.		M viii C
4771	Mar	5486	4533	1523	1520	L xi
	June.			1526		D xiv
	Sept.			1521		773
	Dec.					
4772	Mar.	5487	4534	1524	1521	B
	June.			1527		774
	Sept.			1522		
	Dec.					A
4773	Mar.	5488	4535	1525	1522	775
	June.			1528		
	Sept.			1523		
	Dec.					G F
4774	Mar.	5489	4536	1526	1523	776
	June.			1529		
	Sept.			1524		
	Dec.					E
4775	Mar.	5490	4537	1527	1524	777
	June.			1530		
	Sept.			1525		
	Dec.					D
4776	Mar.	5491	4538	1528	1525	778
	June.			1531		
	Sept.			1526		
	Dec.					C
4777	Mar.	5492	4539	1529	1526	779
	June.			1532		
	Sept.			1527		
	Dec.					B A
4778	Mar.	5493	4540	1530	1527	780
	June.			1533		
	Sept.			1528		
	Dec.					G
4779	Mar.	5494	4541	1531	1528	781
	June.			1534		
	Sept.			1529		
	Dec.					F
4780	Mar.	5495	4542	1532	1529	782
	June.			1535		
	Sept.			1530		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Sept. Dec.					
4781	Mar. June. Sept. Dec.	5496	4543	1533 1536 1531	1530	M xviii E L ii D v 783
4782	Mar. June. Sept. Dec.	5497	4544	1534 1537 1532	1531	D C 784
4783	Mar. June. Sept. Dec.	5498	4545	1535 1538 1533	1532	B 785
4784	Mar. June. Sept. Dec.	5499	4546	1536 1539 1534	1533	A 786
4785	Mar. June. Sept. Dec.	5500	4547	1537 1540 1535	1534	G 787
4786	Mar. June. Sept. Dec.	5501	4548	1538 1541 1536	1535	F E 788
4787	Mar. June. Sept. Dec.	5502	4549	1539 1542 1537	1536	D 789
4788	Mar. June. Sept. Dec.	5503	4550	1540 1543 1538	1537	C 790
4789	Mar. June. Sept. Dec.	5504	4551	1541 1544 1539	1538	B 791
4790	Mar. June. Sept. Dec.	5505	4552	1542 1545 1540	1539	A G 792
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.			A. U. C. Apr. 21st.		M ix F
4791	Mar. June.	5506	4553	1543	1540	L xii
	Sept. Dec.			1546		D xv
4792	Mar. June.	5507	4554	1541	1541	793
	Sept. Dec.			1544		E
4793	Mar. June.	5508	4555	1547	1542	794
	Sept. Dec.			1542		D
4794	Mar. June.	5509	4556	1545	1543	795
	Sept. Dec.			1548		C B
4795	Mar. June.	5510	4557	1543	1544	796
	Sept. Dec.			1540		A
4796	Mar. June.	5511	4558	1549	1545	797
	Sept. Dec.			1544		G
4797	Mar. June.	5512	4559	1548	1546	798
	Sept. Dec.			1551		F
4798	Mar. June.	5513	4560	1546	1547	799
	Sept. Dec.			1549		E D
4799	Mar. June.	5514	4561	1552	1548	800
	Sept. Dec.			1547		C
4800	Mar. June.	5515	4562	1550	1549	801
	Sept. Dec.			1551		B
	Mar. June.			1554		802
				1549		
				1552		
				1555		
				1550		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.			A. U. C. Apr. 21st.		
4801	Mar. June. Sept. Dec.	5516	4563	1553 1556 1551	1550	M xix A L iii D vi 803
4802	Mar. June. Sept. Dec.	5517	4564	1554 1557 1552	1551	G F 804
4803	Mar. June. Sept. Dec.	5518	4565	1555 1558 1553	1552	E 805
4804	Mar. June. Sept. Dec.	5519	4566	1556 1559 1554	1553	D 806
4805	Mar. June. Sept. Dec.	5520	4567	1557 1560 1555	1554	C 807
4806	Mar. June. Sept. Dec.	5521	4568	1558 1561 1556	1555	B A 808
4807	Mar. June. Sept. Dec.	5522	4569	1559 1562 1557	1556	G 809
4808	Mar. June. Sept. Dec.	5523	4570	1560 1563 1558	1557	F 810
4809	Mar. June. Sept. Dec.	5524	4571	1561 1564 1559	1558	E 811
4810	Mar. June. Sept. Dec.	5525	4572	1562 1565 1560	1559	D C 812
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept.			A. U. C. Apr. 21st.		
4811	Dec.		4573		1560	M x B
	Mar.	5526		1563		L xiii
	June.			1566		D xvi
	Sept.			1561		813
4812	Dec.		4574		1561	A
	Mar.	5527		1564		814
	June.			1567		
	Sept.			1562		
4813	Dec.		4575		1562	G
	Mar.	5528		1565		815
	June.			1568		
	Sept.			1563		
4814	Dec.		4576		1563	F E
	Mar.	5529		1566		816
	June.			1569		
	Sept.			1564		
4815	Dec.		4577		1564	D
	Mar.	5530		1567		817
	June.			1570		
	Sept.			1565		
4816	Dec.		4578		1565	C
	Mar.	5531		1568		818
	June.			1571		
	Sept.			1566		
4817	Dec.		4579		1566	B
	Mar.	5532		1569		819
	June.			1572		
	Sept.			1567		
4818	Dec.		4580		1567	A G
	Mar.	5533		1570		820
	June.			1573		
	Sept.			1568		
4819	Dec.		4581		1568	F
	Mar.	5534		1571		821
	June.			1574		
	Sept.			1569		
4820	Dec.		4582		1569	E
	Mar.	5535		1572		822
	June.			1575		
	Sept.			1570		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4821	Mar. June. Sept. Dec.	5536	4583	1573 1576 1571	1570	M i D L iv D vii 823
4822	Mar. June. Sept. Dec.	5537	4584	1574 1577 1572	1571	C B 824
4823	Mar. June. Sept. Dec.	5538	4585	1575 1578 1573	1572	A 825
4824	Mar. June. Sept. Dec.	5539	4586	1576 1579 1574	1573	G 826
4825	Mar. June. Sept. Dec.	5540	4587	1577 1580 1575	1574	F 827
4826	Mar. June. Sept. Dec.	5541	4588	1578 1581 1576	1575	E D 828
4827	Mar. June. Sept. Dec.	5542	4589	1579 1582 1577	1576	C 829
4828	Mar. June. Sept. Dec.	5543	4590	1580 1583 1578	1577	B 830
4829	Mar. June. Sept. Dec.	5544	4591	1581 1584 1579	1578	A 831
4830	Mar. June. Sept. Dec. Mar. June.	5545	4592	1582 1585 1580	1579	G F 832

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.					
4831	Mar. June. Sept. Dec.	5546	4593	1583 1586 1581	1580	M xi L xiv D xvii 833
4832	Mar. June. Sept. Dec.	5547	4594	1584 1587 1582	1581	D 834
4833	Mar. June. Sept. Dec.	5548	4595	1585 1588 1583	1582	C 835
4834	Mar. June. Sept. Dec.	5549	4596	1586 1589 1584	1583	B A 836
4835	Mar. June. Sept. Dec.	5550	4597	1587 1590 1585	1584	G 837
4836	Mar. June. Sept. Dec.	5551	4598	1588 1591 1586	1585	F 838
4837	Mar. June. Sept. Dec.	5552	4599	1589 1592 1587	1586	E 839
4838	Mar. June. Sept. Dec.	5553	4600	1590 1593 1588	1587	D C 840
4839	Mar. June. Sept. Dec.	5554	4601	1591 1594 1589	1588	B 841
4840	Mar. June. Sept. Dec.	5555	4602	1592 1595 1590	1589	A 842
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			A. U. C. Apr. 21st.		
4841	Mar. June. Sept. Dec.	5556	4603	1593 1596 1591	1590	M ii G L v D viii 843
4842	Mar. June. Sept. Dec.	5557	4604	1594 1597 1592	1591	F E 844
4843	Mar. June. Sept. Dec.	5558	4605	1595 1598 1593	1592	D 845
4844	Mar. June. Sept. Dec.	5559	4606	1596 1599 1594	1593	C 846
4845	Mar. June. Sept. Dec.	5560	4607	1597 1600 1595	1594	B 847
4846	Mar. June. Sept. Dec.	5561	4608	1598 1601 1596	1595	A G 848
4847	Mar. June. Sept. Dec.	5562	4609	1599 1602 1597	1596	F 849
4848	Mar. June. Sept. Dec.	5563	4610	1600 1603 1598	1597	E 850
4849	Mar. June. Sept. Dec.	5564	4611	1601 1604 1599	1598	D 851
4850	Mar. June. Sept. Dec.	5565	4612	1602 1605 1600	1599	C B 852
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 4851	Dec. Mar. June. Sept. Dec.	5566	4613	1603 1606 1601	1600	M xii A L xv D xviii 853
4852	Mar. June. Sept. Dec.	5567	4614	1604 1607 1602	1601	G 854
4853	Mar. June. Sept. Dec.	5568	4615	1605 1608 1603	1602	F 855
4854	Mar. June. Sept. Dec.	5569	4616	1606 1609 1604	1603	E D 856
4855	Mar. June. Sept. Dec.	5570	4617	1607 1610 1605	1604	C 857
4856	Mar. June. Sept. Dec.	5571	4618	1608 1611 1606	1605	B 858
4857	Mar. June. Sept. Dec.	5572	4619	1609 1612 1607	1606	A 859
4858	Mar. June. Sept. Dec.	5573	4620	1610 1613 1608	1607	G F 860
4859	Mar. June. Sept. Dec.	5574	4621	1611 1614 1609	1608	E 861
4860	Mar. June. Sept. Dec.	5575	4622	1612 1615 1610	1609	D 862
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4861	Mar. June. Sept. Dec.	5576	4623	1613 1616 1611	1610	M iii C L vi D ix 863
4862	Mar. June. Sept. Dec.	5577	4624	1614 1617 1612	1611	B A 864
4863	Mar. June. Sept. Dec.	5578	4625	1615 1618 1613	1612	G 865
4864	Mar. June. Sept. Dec.	5579	4626	1616 1619 1614	1613	F 866
4865	Mar. June. Sept. Dec.	5580	4627	1617 1620 1615	1614	E 867
4866	Mar. June. Sept. Dec.	5581	4628	1618 1621 1616	1615	D C 868
4867	Mar. June. Sept. Dec.	5582	4629	1619 1622 1617	1616	B 869
4868	Mar. June. Sept. Dec.	5583	4630	1620 1623 1618	1617	A 870
4869	Mar. June. Sept. Dec.	5584	4631	1621 1624 1619	1618	G 871
4870	Mar. June. Sept. Dec.	5585	4632	1622 1625 1620	1619	F E 872
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉ 4871	Sept. Dec. Mar. June. Sept. Dec.	5586	4633	1623 1626 1621	1620	M xiii D L xvi D xix 873
4872	Sept. Dec. Mar. June. Sept. Dec.	5587	4634	1624 1627 1622	1621	C 874
4873	Sept. Dec. Mar. June. Sept. Dec.	5588	4635	1625 1628 1623	1622	B 875
4874	Sept. Dec. Mar. June. Sept. Dec.	5589	4636	1626 1629 1624	1623	A G 876
4875	Sept. Dec. Mar. June. Sept. Dec.	5590	4637	1627 1630 1625	1624	F 877
4876	Sept. Dec. Mar. June. Sept. Dec.	5591	4638	1628 1631 1626	1625	E 878
4877	Sept. Dec. Mar. June. Sept. Dec.	5592	4639	1629 1632 1627	1626	D 879
4878	Sept. Dec. Mar. June. Sept. Dec.	5593	4640	1630 1633 1628	1627	C B 880
4879	Sept. Dec. Mar. June. Sept. Dec.	5594	4641	1631 1634 1629	1628	A 881
4880	Sept. Dec. Mar. June. Sept. Dec.	5595	4642	1632 1635 1630	1629	G 882
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
4881	Mar. June. Sept. Dec.	5596	4643	Apr. 21st. 1633 1636 1631	1630	M iv F L vii D x 883
4882	Mar. June. Sept. Dec.	5597	4644	1634 1637 1632	1631	E D 884
4883	Mar. June. Sept. Dec.	5598	4645	1635 1638 1633	1632	C 885
4884	Mar. June. Sept. Dec.	5599	4646	1636 1639 1634	1633	B 886
4885	Mar. June. Sept. Dec.	5600	4647	1637 1640 1635	1634	A 887
4886	Mar. June. Sept. Dec.	5601	4648	1638 1641 1636	1635	G F 888
4887	Mar. June. Sept. Dec.	5602	4649	1639 1642 1637	1636	E 889
4888	Mar. June. Sept. Dec.	5603	4650	1640 1643 1638	1637	D 890
4889	Mar. June. Sept. Dec.	5604	4651	1641 1644 1639	1638	C 891
4890	Mar. June. Sept. Dec. Mar. June.	5605	4652	1642 1645 1640	1639	B A 892

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v				Apr. 21st.		M xiv G L xvii D i
4891	Mar June. Sept. Dec.	5606	4653	1643 1646 1641	1640	893
4892	Mar. June. Sept. Dec.	5607	4654	1644 1647 1642	1641	894 F
4893	Mar. June. Sept. Dec.	5608	4655	1645 1648 1643	1642	895 E
4894	Mar. June. Sept. Dec.	5609	4656	1646 1649 1644	1643	896 D C
4895	Mar. June. Sept. Dec.	5610	4657	1647 1650 1645	1644	897 B
4896	Mar. June. Sept. Dec.	5611	4658	1648 1651 1646	1645	898 A
4897	Mar. June. Sept. Dec.	5612	4659	1649 1652 1647	1646	899 G
4898	Mar. June. Sept. Dec.	5613	4660	1650 1653 1648	1647	900 F E
4899	Mar. June. Sept. Dec.	5614	4661	1651 1654 1649	1648	901 D
4900	Mar. June. Sept. Dec.	5615	4662	1652 1655 1650	1649	902 C
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.		
4901	Mar.	5616	4663	1653	1650	M v B L viii D xi 903
	June.			1656		
	Sept.			1651		
4902	Dec.		4664		1651	A G
	Mar.	5617				
	June.			1654		904
	Sept.			1657		
	Dec.			1652		
4903	Mar.	5618	4665		1652	F
	June.			1655		905
	Sept.			1658		
	Dec.			1653		
4904	Mar.	5619	4666		1653	E
	June.			1656		906
	Sept.			1659		
	Dec.			1654		
4905	Mar.	5620	4667		1654	D
	June.			1657		907
	Sept.			1660		
	Dec.			1655		
4906	Mar.	5621	4668		1655	C B
	June.			1658		908
	Sept.			1661		
	Dec.			1656		
4907	Mar.	5622	4669		1656	A
	June.			1659		909
	Sept.			1662		
	Dec.			1657		
4908	Mar.	5623	4670		1657	G
	June.			1660		910
	Sept.			1663		
	Dec.			1658		
4909	Mar.	5624	4671		1658	F
	June.			1661		911
	Sept.			1664		
	Dec.			1659		
4910	Mar.	5625	4672		1659	E D
	June.			1662		912
	Sept.			1665		
	Dec.			1660		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.			A. U. C. Apr. 21st.		M xv C
4911	Dec.		4673		1660	L xviii
	Mar.	5626		1663		D ii 913
	June.			1666		
	Sept.			1661		
4912	Dec.		4674		1661	B
	Mar.	5627				
	June.			1664		914
	Sept.			1667		
	Dec.			1662		
4913	Mar.		4675		1662	A
	June.	5628				
	Sept.			1665		915
	Dec.			1668		
	Mar.			1663		
4914	Dec.		4676		1663	G F
	Mar.	5629				
	June.			1666		916
	Sept.			1669		
	Dec.			1664		
4915	Mar.		4677		1664	E
	June.	5630				
	Sept.			1667		917
	Dec.			1670		
	Mar.			1665		
4916	Dec.		4678		1665	D
	Mar.	5631				
	June.			1668		918
	Sept.			1671		
	Dec.			1666		
4917	Mar.		4679		1666	C
	June.	5632				
	Sept.			1669		919
	Dec.			1672		
	Mar.			1667		
4918	Dec.		4680		1667	B A
	Mar.	5633				
	June.			1670		920
	Sept.			1673		
	Dec.			1668		
4919	Mar.		4681		1668	G
	June.	5634				
	Sept.			1671		921
	Dec.			1674		
	Mar.			1669		
4920	Dec.		4682		1669	F
	Mar.	5635				
	June.			1672		922
	Sept.			1675		
	Dec.			1670		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.			Apr. 21st.		
4921	Mar.	5636	4683	1673	1670	M vi E
	June.			1676		L ix
	Sept.			1671		D xli
4922	Dec.				1671	923
	Mar.	5637	4684	1674		D C
	June.			1677		924
	Sept.			1672		
4923	Dec.				1672	B
	Mar.	5638	4685	1675		925
	June.			1678		
	Sept.			1673		
4924	Dec.				1673	A
	Mar.	5639	4686	1676		926
	June.			1679		
	Sept.			1674		
4925	Dec.				1674	G
	Mar.	5640	4687	1677		927
	June.			1680		
	Sept.			1675		
4926	Dec.				1675	F E
	Mar.	5641	4688	1678		928
	June.			1681		
	Sept.			1676		
4927	Dec.				1676	D
	Mar.	5642	4689	1679		929
	June.			1682		
	Sept.			1677		
4928	Dec.				1677	C
	Mar.	5643	4690	1680		930
	June.			1683		
	Sept.			1678		
4929	Dec.				1678	B
	Mar.	5644	4691	1681		931
	June.			1684		
	Sept.			1679		
4930	Dec.				1679	A G
	Mar.	5645	4692	1682		932
	June.			1685		
	Sept.			1680		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept.			A. U. C. Apr. 21st.		
4931	Mar.		4693		1680	M xvi F
	June.	5646		1683		L xix
	Sept.			1686		D iii
	Dec.			1681		933
4932	Mar.		4694		1681	E
	June.	5647		1684		934
	Sept.			1637		
	Dec.			1682		
4933	Mar.		4695		1682	D
	June.	5648		1685		935
	Sept.			1688		
	Dec.			1683		
4934	Mar.		4696		1683	C B
	June.	5649		1686		936
	Sept.			1689		
	Dec.			1684		
4935	Mar.		4697		1684	A
	June.	5650		1687		937
	Sept.			1690		
	Dec.			1685		
4936	Mar.		4698		1685	G
	June.	5651		1688		938
	Sept.			1691		
	Dec.			1686		
4937	Mar.		4699		1686	F
	June.	5652		1689		939
	Sept.			1692		
	Dec.			1687		
4938	Mar.		4700		1687	E D
	June.	5653		1690		940
	Sept.			1693		
	Dec.			1688		
4939	Mar.		4701		1688	C
	June.	5654		1691		941
	Sept.			1694		
	Dec.			1689		
4940	Mar.		4702		1689	B
	June.	5655		1692		942
	Sept.			1695		
	Dec.			1690		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

HARMONIZED SCALE OF TIME.						
A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4941	Mar. June. Sept. Dec.	5656	4703	1693 1696 1691	1690	M vii A L x D xiii 943
4942	Mar. June. Sept. Dec.	5657	4704	1694 1697 1692	1691	G F 944
4943	Mar. June. Sept. Dec.	5658	4705	1695 1698 1693	1692	E 945
4944	Mar. June. Sept. Dec.	5659	4706	1696 1699 1694	1693	D 946
4945	Mar. June. Sept. Dec.	5660	4707	1697 1700 1695	1694	C 947
4946	Mar. June. Sept. Dec.	5661	4708	1698 1701 1696	1695	B A 948
4947	Mar. June. Sept. Dec.	5662	4709	1699 1702 1697	1696	G 949
4948	Mar. June. Sept. Dec.	5663	4710	1700 1703 1698	1697	F 950
4949	Mar. June. Sept. Dec.	5664	4711	1701 1704 1699	1698	E 951
4950	Mar. June. Sept. Dec.	5665	4712	1702 1705 1700	1699	D C 952

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.			A. U. C. Apr. 21st.		M xvii B
4951	Mar. June. Sept. Dec.	5666	4713	1703 1706 1701	1700	L i D iv 953
4952	Mar. June. Sept. Dec.	5667	4714	1704 1707 1702	1701	A 954
4953	Mar. June. Sept. Dec.	5668	4715	1705 1708 1703	1702	G 955
4954	Mar. June. Sept. Dec.	5669	4716	1706 1709 1704	1703	F E 956
4955	Mar. June. Sept. Dec.	5670	4717	1707 1710 1705	1704	D 957
4956	Mar. June. Sept. Dec.	5671	4718	1708 1711 1706	1705	C 958
4957	Mar. June. Sept. Dec.	5672	4719	1709 1712 1707	1706	B 959
4958	Mar. June. Sept. Dec.	5673	4720	1710 1713 1708	1707	A G 960
4959	Mar. June. Sept. Dec.	5674	4721	1711 1714 1709	1708	F 961
4960	Mar. June. Sept. Dec.	5675	4722	1712 1715 1710	1709	E 962
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Sept. Dec.			Apr. 21st.		M viii D
4961	Mar.	5676	4723	1713	1710	L xi
	June.			1716		D xiv
	Sept.			1711		963
	Dec.					
4962	Mar.	5677	4724	1714	1711	C B
	June.			1717		964
	Sept.			1712		
	Dec.					
4963	Mar.	5678	4725	1715	1712	A
	June.			1718		965
	Sept.			1713		
	Dec.					
4964	Mar.	5679	4726	1716	1713	G
	June.			1719		966
	Sept.			1714		
	Dec.					
4965	Mar.	5680	4727	1717	1714	F
	June.			1720		967
	Sept.			1715		
	Dec.					
4966	Mar.	5681	4728	1718	1715	E D
	June.			1721		968
	Sept.			1716		
	Dec.					
4967	Mar.	5682	4729	1719	1716	C
	June.			1722		969
	Sept.			1717		
	Dec.					
4968	Mar.	5683	4730	1720	1717	B
	June.			1723		970
	Sept.			1718		
	Dec.					
4969	Mar.	5684	4731	1721	1718	A
	June.			1724		971
	Sept.			1719		
	Dec.					
4970	Mar.	5685	4732	1722	1719	G F
	June.			1725		972
	Sept.			1720		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.					
4971	Mar June. Sept. Dec.	5686	4733	1723 1726 1721	1720	M xviii E L ii D v 973
4972	Mar. June Sept. Dec.	5687	4734	1724 1727 1722	1721	D 974
4973	Mar. June. Sept. Dec.	5688	4735	1725 1728 1723	1722	C 975
4974	Mar. June. Sept. Dec.	5689	4736	1726 1729 1724	1723	B A 976
4975	Mar. June. Sept. Dec.	5690	4737	1727 1730 1725	1724	G 977
4976	Mar. June. Sept. Dec.	5691	4738	1728 1731 1726	1725	F 978
4977	Mar. June. Sept. Dec.	5692	4739	1729 1732 1727	1726	E 979
4978	Mar. June. Sept. Dec.	5693	4740	1730 1733 1728	1727	D C 980
4979	Mar. June. Sept. Dec.	5694	4741	1731 1734 1729	1728	B 981
4980	Mar. June. Sept. Dec.	5695	4742	1732 1735 1730	1729	A 982
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 4981	Dec. Mar. June.	5696	4743	1733 1736 1731	1730	M ix L xii D xv 983
4982	Sept. Dec. Mar. June.	5697	4744	1734 1737 1732	1731	F E 984
4983	Sept. Dec. Mar. June.	5698	4745	1735 1738 1733	1732	D 985
4984	Sept. Dec. Mar. June.	5699	4746	1736 1739 1734	1733	C 986
4985	Sept. Dec. Mar. June.	5700	4747	1737 1740 1735	1734	B 987
4986	Sept. Dec. Mar. June.	5701	4748	1738 1741 1736	1735	A G 988
4987	Sept. Dec. Mar. June.	5702	4749	1739 1742 1737	1736	F 989
4988	Sept. Dec. Mar. June.	5703	4750	1740 1743 1738	1737	E 990
4989	Sept. Dec. Mar. June.	5704	4751	1741 1744 1739	1738	D 991
4990	Sept. Dec. Mar. June.	5705	4752	1742 1745 1740	1739	C B 992
	Sept. Dec. Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
4991	Mar. June. Sept. Dec.	5706	4753	1743 1746 1741	1740	M xix A L iii D vi 993
4992	Mar. June. Sept. Dec.	5707	4754	1744 1747 1742	1741	994 G
4993	Mar. June. Sept. Dec.	5708	4755	1745 1748 1743	1742	995 F
4994	Mar. June. Sept. Dec.	5709	4756	1746 1749 1744	1743	996 E D
4995	Mar. June. Sept. Dec.	5710	4757	1747 1750 1745	1744	997 C
4996	Mar. June. Sept. Dec.	5711	4758	1748 1751 1746	1745	998 B
4997	Mar. June. Sept. Dec.	5712	4759	1749 1752 1747	1746	999 A
4998	Mar. June. Sept. Dec.	5713	4760	1750 1753 1748	1747	1000 G F
4999	Mar. June. Sept. Dec.	5714	4761	1751 1754 1749	1748	1001 E
5000	Mar. June. Sept. Dec.	5715	4762	1752 1755 1750	1749	1002 D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.			A. U. C.		
5001	Dec.		4763	Apr. 21st.	1750	M x C
	Mar.	5716				L xiii
	June.			1753		D xvi
	Sept.			1756		1003
	Dec.			1751		
5002	Mar.		4764		1751	B A
	June.	5717				1004
	Sept.			1754		
	Dec.			1757		
5003	Mar.		4765	1752	1752	G
	June.	5718				1005
	Sept.			1755		
	Dec.			1758		
5004	Mar.		4766	1753	1753	F
	June.	5719				1006
	Sept.			1756		
	Dec.			1759		
5005	Mar.		4767	1754	1754	E
	June.	5720				1007
	Sept.			1757		
	Dec.			1760		
5006	Mar.		4768	1755	1755	D C
	June.	5721				1008
	Sept.			1758		
	Dec.			1761		
5007	Mar.		4769	1756	1756	B
	June.	5722				1009
	Sept.			1759		
	Dec.			1762		
5008	Mar.		4770	1757	1757	A
	June.	5723				1010
	Sept.			1760		
	Dec.			1763		
5009	Mar.		4771	1758	1758	G
	June.	5724				1011
	Sept.			1761		
	Dec.			1764		
5010	Mar.		4772	1759	1759	F E
	June.	5725				1012
	Sept.			1762		
	Dec.			1765		
	Mar.			1760		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.					
5011	Mar. June. Sept. Dec.	5726	4773	1763 1766 1761	1760	M i D L iv D vii 1013
5012	Mar. June. Sept. Dec.	5727	4774	1764 1767 1762	1761	C 1014
5013	Mar. June. Sept. Dec.	5728	4775	1765 1768 1763	1762	B 1015
5014	Mar. June. Sept. Dec.	5729	4776	1766 1769 1764	1763	A G 1016
5015	Mar. June. Sept. Dec.	5730	4777	1767 1770 1765	1764	F 1017
5016	Mar. June. Sept. Dec.	5731	4778	1768 1771 1766	1765	E 1018
5017	Mar. June. Sept. Dec.	5732	4779	1769 1772 1767	1766	D 1019
5018	Mar. June. Sept. Dec.	5733	4780	1770 1773 1768	1767	C B 1020
5019	Mar. June. Sept. Dec.	5734	4781	1771 1774 1769	1768	A 1021
5020	Mar. June. Sept. Dec.	5735	4782	1772 1775 1770	1769	G 1022
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept.			A. U. C.		
5021	Dec.		4783	Apr. 21st.	1770	M xi F
	Mar.	5736				L xiv
	June.			1773		D xvii
	Sept.			1776		1023
	Dec.			1771		
5022	Mar.		4784		1771	E D
	June.	5737				1024
	Sept.			1774		
	Dec.			1777		
	Mar.		4785	1772	1772	C
5023	June.	5738				1025
	Sept.			1775		
	Dec.			1778		
	Mar.		4786	1773	1773	B
5024	June.	5739				1026
	Sept.			1776		
	Dec.			1779		
	Mar.		4787	1774	1774	A
5025	June.	5740				1027
	Sept.			1777		
	Dec.			1780		
	Mar.		4788	1775	1775	G F
5026	June.	5741				1028
	Sept.			1778		
	Dec.			1781		
	Mar.		4789	1776	1776	E
5027	June.	5742				1029
	Sept.			1779		
	Dec.			1782		
	Mar.		4790	1777	1777	D
5028	June.	5743				1030
	Sept.			1780		
	Dec.			1783		
	Mar.		4791	1778	1778	C
5029	June.	5744				1031
	Sept.			1781		
	Dec.			1784		
	Mar.		4792	1779	1779	B A
5030	June.	5745				1032
	Sept.			1782		
	Dec.			1785		
	Mar.			1780		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.					M ii G
5031	Mar. June.	5746	4793	1783	1780	L v
	Sept. Dec.			1786		D viii
5032	Mar. June.	5747	4794	1781	1781	1033
	Sept. Dec.			1784		F
5033	Mar. June.	5748	4795	1787	1782	1034
	Sept. Dec.			1782		E
5034	Mar. June.	5749	4796	1785	1783	1035
	Sept. Dec.			1788		D C
5035	Mar. June.	5750	4797	1783	1784	1036
	Sept. Dec.			1786		B
5036	Mar. June.	5751	4798	1784	1785	1037
	Sept. Dec.			1787		A
5037	Mar. June.	5752	4799	1790	1786	1038
	Sept. Dec.			1785		G
5038	Mar. June.	5753	4800	1788	1787	1039
	Sept. Dec.			1791		F E
5039	Mar. June.	5754	4801	1786	1788	1040
	Sept. Dec.			1789		D
5040	Mar. June.	5755	4802	1792	1789	1041
	Sept. Dec.			1791		C
	Mar. June.			1794		1042
	Sept. Dec.			1789		
	Mar. June.			1792		
	Sept. Dec.			1795		
	Mar. June.			1790		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5041	Mar. June. Sept. Dec.	5756	4803	1793 1796 1791	1790	M xii B L xv D xviii 1043
5042	Mar. June. Sept. Dec.	5757	4804	1794 1797 1792	1791	A G 1044
5043	Mar. June. Sept. Dec.	5758	4805	1795 1798 1793	1792	F 1045
5044	Mar. June. Sept. Dec.	5759	4806	1796 1799 1794	1793	E 1046
5045	Mar. June. Sept. Dec.	5760	4807	1797 1800 1795	1794	D 1047
5046	Mar. June. Sept. Dec.	5761	4808	1798 1801 1796	1795	C B 1048
5047	Mar. June. Sept. Dec.	5762	4809	1799 1802 1797	1796	A 1049
5048	Mar. June. Sept. Dec.	5763	4810	1800 1803 1798	1797	G 1050
5049	Mar. June. Sept. Dec.	5764	4811	1801 1804 1799	1798	F 1051
5050	Mar. June. Sept. Dec. Mar. June.	5765	4812	1802 1805 1800	1799	E D 1052

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
Δ V O 5051	Mar June. Sept. Dec.	5766	4813	1803 1806 1801	1800	M iii C L vi D ix 1053
5052	Mar. June. Sept. Dec.	5767	4814	1804 1807 1802	1801	B 1054
5053	Mar. June. Sept. Dec.	5768	4815	1805 1808 1803	1802	A 1055
5054	Mar. June. Sept. Dec.	5769	4816	1806 1809 1804	1803	G F 1056
5055	Mar. June. Sept. Dec.	5770	4817	1807 1810 1805	1804	E 1057
5056	Mar. June. Sept. Dec.	5771	4818	1808 1811 1806	1805	D 1058
5057	Mar. June. Sept. Dec.	5772	4819	1809 1812 1807	1806	C 1059
5058	Mar. June. Sept. Dec.	5773	4820	1810 1813 1808	1807	B A 1060
5059	Mar. June. Sept. Dec.	5774	4821	1811 1814 1809	1808	G 1061
5060	Mar. June. Sept. Dec.	5775	4822	1812 1815 1810	1809	F 1062
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		
5061	Mar.	5776	4823	1813	1810	M xlii E
	June.			1816		L xvi
	Sept.			1811		D xix
5062	Dec.	5777	4824	1814	1811	1063
	Mar.			1817		D C
	June.			1812		1064
5063	Sept.	5778	4825	1815	1812	B
	Dec.			1818		1065
	Mar.			1813		A
5064	June.	5779	4826	1816	1813	1066
	Sept.			1819		G
	Dec.			1814		1067
5065	Mar.	5780	4827	1817	1814	F E
	June.			1820		1068
	Sept.			1815		D
5066	Dec.	5781	4828	1818	1815	1069
	Mar.			1821		C
	June.			1816		1070
5067	Sept.	5782	4829	1819	1816	B
	Dec.			1822		1071
	Mar.			1817		A G
5068	June.	5783	4830	1820	1817	1072
	Sept.			1823		
	Dec.			1818		
5069	Mar.	5784	4831	1821	1818	
	June.			1824		
	Sept.			1819		
5070	Dec.	5785	4832	1822	1819	
	Mar.			1825		
	June.			1820		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Mar.			Apr. 21st.	1820	M iv F
5071	June.	5786	4833	1823		L vii
	Sept.			1826		D x
	Dec.			1821		1073
5072	Mar.		4834		1821	E
	June.	5787		1824		1074
	Sept.			1827		
	Dec.			1822		
5073	Mar.		4835		1822	D
	June.	5788		1825		1075
	Sept.			1828		
	Dec.			1823		
5074	Mar.		4836		1823	C B
	June.	5789		1826		1076
	Sept.			1829		
	Dec.			1824		
5075	Mar.		4837		1824	A
	June.	5790		1827		1077
	Sept.			1830		
	Dec.			1825		
5076	Mar.		4838		1825	G
	June.	5791		1828		1078
	Sept.			1831		
	Dec.			1826		
5077	Mar.		4839		1826	F
	June.	5792		1829		1079
	Sept.			1832		
	Dec.			1827		
5078	Mar.		4840		1827	E D
	June.	5793		1830		1080
	Sept.			1833		
	Dec.			1828		
5079	Mar.		4841		1828	C
	June.	5794		1831		1081
	Sept.			1834		
	Dec.			1829		
5080	Mar.		4842		1829	B
	June.	5795		1832		1082
	Sept.			1835		
	Dec.			1830		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M xiv A L xvii D i
5081	Mar. June. Sept. Dec.	5796	4843	1833 1836 1831	1830	1083
5082	Mar. June. Sept. Dec.	5797	4844	1834 1837 1832	1831	G F 1084
5083	Mar. June. Sept. Dec.	5798	4845	1835 1838 1833	1832	E 1085
5084	Mar. June. Sept. Dec.	5799	4846	1836 1839 1834	1833	D 1086
5085	Mar. June. Sept. Dec.	5800	4847	1837 1840 1835	1834	C 1087
5086	Mar. June. Sept. Dec.	5801	4848	1838 1841 1836	1835	B A 1088
5087	Mar. June. Sept. Dec.	5802	4849	1839 1842 1837	1836	G 1089
5088	Mar. June. Sept. Dec.	5803	4850	1840 1843 1838	1837	F 1090
5089	Mar. June. Sept. Dec.	5804	4851	1841 1844 1839	1838	E 1091
5090	Mar. June. Sept. Dec.	5805	4852	1842 1845 1840	1839	D C 1092
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						M v B L viii D xi
5091	Mar June. Sept. Dec.	5806	4853	1843 1846 1841	1840	1093
5092	Mar. June. Sept. Dec.	5807	4854	1844 1847 1842	1841	A 1094
5093	Mar. June. Sept. Dec.	5808	4855	1845 1848 1843	1842	G 1095
5094	Mar. June. Sept. Dec.	5809	4856	1846 1849 1844	1843	F E 1096
5095	Mar. June. Sept. Dec.	5810	4857	1847 1850 1845	1844	D 1097
5096	Mar. June. Sept. Dec.	5811	4858	1848 1851 1846	1845	C 1098
5097	Mar. June. Sept. Dec.	5812	4859	1849 1852 1847	1846	B 1099
5098	Mar. June. Sept. Dec.	5813	4860	1850 1853 1848	1847	A G 1100
5099	Mar. June. Sept. Dec.	5814	4861	1851 1854 1849	1848	F 1101
5100	Mar. June. Sept. Dec.	5815	4862	1852 1855 1850	1849	E 1102
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v				Apr. 21st.		
5101	Mar. June. Sept. Dec.	5816	4863	1853 1856 1851	1850	M xv D L xviii D ii 1103
5102	Mar. June. Sept. Dec.	5817	4864	1854 1857 1852	1851	C B 1104
5103	Mar. June. Sept. Dec.	5818	4865	1855 1858 1853	1852	A 1105
5104	Mar. June. Sept. Dec.	5819	4866	1856 1859 1854	1853	G 1106
5105	Mar. June. Sept. Dec.	5820	4867	1857 1860 1855	1854	F 1107
5106	Mar. June. Sept. Dec.	5821	4868	1858 1861 1856	1855	E D 1108
5107	Mar. June. Sept. Dec.	5822	4869	1859 1862 1857	1856	C 1109
5108	Mar. June. Sept. Dec.	5823	4870	1860 1863 1858	1857	B 1110
5109	Mar. June. Sept. Dec.	5824	4871	1861 1864 1859	1858	A 1111
5110	Mar. June. Sept. Dec.	5825	4872	1862 1865 1860	1859	G F 1112
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			A. U. C. Apr. 21st.		
5111	Mar. June. Sept. Dec.	5826	4873	1863 1866 1861	1860	M vi E L ix D xii 1113
5112	Mar. June. Sept. Dec.	5827	4874	1864 1867 1862	1861	D 1114
5113	Mar. June. Sept. Dec.	5828	4875	1865 1868 1863	1862	C 1115
5114	Mar. June. Sept. Dec.	5829	4876	1866 1869 1864	1863	B A 1116
5115	Mar. June. Sept. Dec.	5830	4877	1867 1870 1865	1864	G 1117
5116	Mar. June. Sept. Dec.	5831	4878	1868 1871 1866	1865	F 1118
5117	Mar. June. Sept. Dec.	5832	4879	1869 1872 1867	1866	E 1119
5118	Mar. June. Sept. Dec.	5833	4880	1870 1873 1868	1867	D C 1120
5119	Mar. June. Sept. Dec.	5834	4881	1871 1874 1869	1868	B 1121
5120	Mar. June. Sept. Dec.	5835	4882	1872 1875 1870	1869	A 1122
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5121	Mar. June. Sept. Dec.	5836	4883	1873 1876 1871	1870	M xvi G L xix D iii 1123
5122	Mar. June. Sept. Dec.	5837	4884	1874 1877 1872	1871	F E 1124
5123	Mar. June. Sept. Dec.	5838	4885	1875 1878 1873	1872	D 1125
5124	Mar. June. Sept. Dec.	5839	4886	1876 1879 1874	1873	C 1126
5125	Mar. June. Sept. Dec.	5840	4887	1877 1880 1875	1874	B 1127
5126	Mar. June. Sept. Dec.	5841	4888	1878 1881 1876	1875	A G 1128
5127	Mar. June. Sept. Dec.	5842	4889	1879 1882 1877	1876	F 1129
5128	Mar. June. Sept. Dec.	5843	4890	1880 1883 1878	1877	E 1130
5129	Mar. June. Sept. Dec.	5844	4891	1881 1884 1879	1878	D 1131
5130	Mar. June. Sept. Dec.	5845	4892	1882 1885 1880	1879	C B 1132
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M vii A L x D xiii
5131	Mar	5846	4893	1883	1880	1133
	June.			1886		
	Sept.			1881		
5132	Dec.		4894		1881	G
	Mar.	5847		1884		1134
	June.			1887		
	Sept.			1882		
5133	Dec.		4895		1882	F
	Mar.	5848		1885		1135
	June.			1888		
	Sept.			1883		
5134	Dec.		4896		1883	E D
	Mar.	5849		1886		1136
	June.			1889		
	Sept.			1884		
5135	Dec.		4897		1884	C
	Mar.	5850		1887		1137
	June.			1890		
	Sept.			1885		
5136	Dec.		4898		1885	B
	Mar.	5851		1888		1138
	June.			1891		
	Sept.			1886		
5137	Dec.		4899		1886	A
	Mar.	5852		1889		1139
	June.			1892		
	Sept.			1887		
5138	Dec.		4900		1887	G F
	Mar.	5853		1890		1140
	June.			1893		
	Sept.			1888		
5139	Dec.		4901		1888	E
	Mar.	5854		1891		1141
	June.			1894		
	Sept.			1889		
5140	Dec.		4902		1889	D
	Mar.	5855		1892		1142
	June.			1895		
	Sept.			1890		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ○						M xvii C
5141	Mar.	5856	4903	1893	1890	L i
	June.			1896		D iv
	Sept.			1891		1143
	Dec.					
5142	Mar.	5857	4904	1894	1891	B A
	June.			1897		1144
	Sept.			1892		
	Dec.					
5143	Mar.	5858	4905	1895	1892	G
	June.			1898		1145
	Sept.			1893		
	Dec.					
5144	Mar.	5859	4906	1896	1893	F
	June.			1899		1146
	Sept.			1894		
	Dec.					
5145	Mar.	5860	4907	1897	1894	E
	June.			1900		1147
	Sept.			1895		
	Dec.					
5146	Mar.	5861	4908	1898	1895	D C
	June.			1901		1148
	Sept.			1896		
	Dec.					
5147	Mar.	5862	4909	1899	1896	B
	June.			1902		1149
	Sept.			1897		
	Dec.					
5148	Mar.	5863	4910	1900	1897	A
	June.			1903		1150
	Sept.			1898		
	Dec.					
5149	Mar.	5864	4911	1901	1898	G
	June.			1904		1151
	Sept.			1899		
	Dec.					
5150	Mar.	5865	4912	1902	1899	F E
	June.			1905		1152
	Sept.			1900		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.			A. U. C. Apr. 21st.		
5151	Mar. June. Sept. Dec.	5866	4913	1903 1906 1901	1900	M v.ii D L xi D xiv 1153
5152	Mar. June. Sept. Dec.	5867	4914	1904 1907 1902	1901	C 1154
5153	Mar. June. Sept. Dec.	5868	4915	1905 1908 1903	1902	B 1155
5154	Mar. June. Sept. Dec.	5869	4916	1906 1909 1904	1903	A G 1156
5155	Mar. June. Sept. Dec.	5870	4917	1907 1910 1905	1904	F 1157
5156	Mar. June. Sept. Dec.	5871	4918	1908 1911 1906	1905	E 1158
5157	Mar. June. Sept. Dec.	5872	4919	1909 1912 1907	1906	D 1159
5158	Mar. June. Sept. Dec.	5873	4920	1910 1913 1908	1907	C B 1160
5159	Mar. June. Sept. Dec.	5874	4921	1911 1914 1909	1908	A 1161
5160	Mar. June. Sept. Dec.	5875	4922	1912 1915 1910	1909	G 1162
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v				Apr. 21st.		M xviii F
5161	Mar. June. Sept. Dec.	5876	4923	1913 1916 1911	1910	L ii D v 1163
5162	Mar. June. Sept. Dec.	5877	4924	1914 1917 1912	1911	E D 1164
5163	Mar. June. Sept. Dec.	5878	4925	1915 1918 1913	1912	C 1165
5164	Mar. June. Sept. Dec.	5879	4926	1916 1919 1914	1913	B 1166
5165	Mar. June. Sept. Dec.	5880	4927	1917 1920 1915	1914	A 1167
5166	Mar. June. Sept. Dec.	5881	4928	1918 1921 1916	1915	G F 1168
5167	Mar. June. Sept. Dec.	5882	4929	1919 1922 1917	1916	E 1169
5168	Mar. June. Sept. Dec.	5883	4930	1920 1923 1918	1917	D 1170
5169	Mar. June. Sept. Dec.	5884	4931	1921 1924 1919	1918	C 1171
5170	Mar. June. Sept. Dec. Mar. June.	5885	4932	1922 1925 1920	1919	B A 1172

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			A. U. C. Apr. 21st.		
5171	Mar June. Sept. Dec.	5886	4933	1923 1926 1921	1920	M ix L xii D xv 1173
5172	Mar. June Sept. Dec.	5887	4934	1924 1927 1922	1921	F 1174
5173	Mar. June. Sept. Dec.	5888	4935	1925 1928 1923	1922	E 1175
5174	Mar. June. Sept. Dec.	5889	4936	1926 1929 1924	1923	D C 1176
5175	Mar. June. Sept. Dec.	5890	4937	1927 1930 1925	1924	B 1177
5176	Mar. June. Sept. Dec.	5891	4938	1928 1931 1926	1925	A 1178
5177	Mar. June. Sept. Dec.	5892	4939	1929 1932 1927	1926	G 1179
5178	Mar. June. Sept. Dec.	5893	4940	1930 1933 1928	1927	F E 1180
5179	Mar. June. Sept. Dec.	5894	4941	1931 1934 1929	1928	D 1181
5180	Mar. June. Sept. Dec.	5895	4942	1932 1935 1930	1929	C 1182
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.					
5181	Mar. June. Sept. Dec.	5896	4943	1930 1933 1936 1931	1930	M xix B L iii D vi 1183
5182	Mar. June. Sept. Dec.	5897	4944	1934 1937 1932	1931	A G 1184
5183	Mar. June. Sept. Dec.	5898	4945	1935 1938 1933	1932	F 1185
5184	Mar. June. Sept. Dec.	5899	4946	1936 1939 1934	1933	E 1186
5185	Mar. June. Sept. Dec.	5900	4947	1937 1940 1935	1934	D 1187
5186	Mar. June. Sept. Dec.	5901	4948	1938 1941 1936	1935	C B 1188
5187	Mar. June. Sept. Dec.	5902	4949	1939 1942 1937	1936	A 1189
5188	Mar. June. Sept. Dec.	5903	4950	1940 1943 1938	1937	G 1190
5189	Mar. June. Sept. Dec.	5904	4951	1941 1944 1939	1938	F 1191
5190	Mar. June. Sept. Dec.	5905	4952	1942 1945 1940	1939	E D 1192
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5191	Mar. June. Sept. Dec.	5906	4953	1943 1946 1941	1940	M x L xiii D xvi 1193
5192	Mar. June. Sept. Dec.	5907	4954	1944 1947 1942	1941	1194
5193	Mar. June. Sept. Dec.	5908	4955	1945 1948 1943	1942	1195
5194	Mar. June. Sept. Dec.	5909	4956	1946 1949 1944	1943	1196
5195	Mar. June. Sept. Dec.	5910	4957	1947 1950 1945	1944	1197
5196	Mar. June. Sept. Dec.	5911	4958	1948 1951 1946	1945	1198
5197	Mar. June. Sept. Dec.	5912	4959	1949 1952 1947	1946	1199
5198	Mar. June. Sept. Dec.	5913	4960	1950 1953 1948	1947	1200
5199	Mar. June. Sept. Dec.	5914	4961	1951 1954 1949	1948	1201
5200	Mar. June. Sept. Dec.	5915	4962	1952 1955 1950	1949	1202
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.		
5201	Mar.	5916	4963	1953	1950	M i E L iv D vii 1203
5202	June.			1956		
	Sept.			1951		
5202	Dec.		4964		1951	D C
	Mar.	5917				
	June.			1954		1204
5203	Sept.			1957		
	Dec.			1952		
5203	Mar.	5918	4965		1952	B
	June.					
	Sept.			1955		1205
5204	Dec.			1958		
	Mar.		4966	1953		A
	June.	5919				
	Sept.			1956		1206
5205	Dec.			1959		
	Mar.		4967	1954		G
	June.	5920			1954	
	Sept.			1957		1207
5206	Dec.			1960		
	Mar.		4968	1955		F E
	June.	5921			1955	
	Sept.			1958		1208
5207	Dec.			1961		
	Mar.		4969	1956		D
	June.	5922			1956	
	Sept.			1959		1209
5208	Dec.			1962		
	Mar.		4970	1957		C
	June.	5923			1957	
	Sept.			1960		1210
5209	Dec.			1963		
	Mar.		4971	1958		B
	June.	5924			1958	
	Sept.			1961		1211
5210	Dec.			1964		
	Mar.		4972	1959		A G
	June.	5925			1959	
	Sept.			1962		1212
	Dec.			1965		
	Mar.			1960		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. x	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5211	Mar June. Sept. Dec.	5926	4973	1963 1966 1961	1960	M xi F L xiv D xvii 1213
5212	Mar. June Sept. Dec.	5927	4974	1964 1967 1962	1961	E 1214
5213	Mar. June. Sept. Dec.	5928	4975	1965 1968 1963	1962	D 1215
5214	Mar. June. Sept. Dec.	5929	4976	1966 1969 1964	1963	C B 1216
5215	Mar. June. Sept. Dec.	5930	4977	1967 1970 1965	1964	A 1217
5216	Mar. June. Sept. Dec.	5931	4978	1968 1971 1966	1965	G 1218
5217	Mar. June. Sept. Dec.	5932	4979	1969 1972 1967	1966	F 1219
5218	Mar. June. Sept. Dec.	5933	4980	1970 1973 1968	1967	E D 1220
5219	Mar. June. Sept. Dec.	5934	4981	1971 1974 1969	1968	C 1221
5220	Mar. June. Sept. Dec.	5935	4982	1972 1975 1970	1969	B 1222
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5221	Mar. June. Sept. Dec.	5936	4983	1973 1976 1971	1970	M ii A L v D viii 1223
5222	Mar. June. Sept. Dec.	5937	4984	1974 1977 1972	1971	G F 1224
5223	Mar. June. Sept. Dec.	5938	4985	1975 1978 1973	1972	E 1225
5224	Mar. June. Sept. Dec.	5939	4986	1976 1979 1974	1973	D 1226
5225	Mar. June. Sept. Dec.	5940	4987	1977 1980 1975	1974	C 1227
5226	Mar. June. Sept. Dec.	5941	4988	1978 1981 1976	1975	B A 1228
5227	Mar. June. Sept. Dec.	5942	4989	1979 1982 1977	1976	G 1229
5228	Mar. June. Sept. Dec.	5943	4990	1980 1983 1978	1977	F 1230
5229	Mar. June. Sept. Dec.	5944	4991	1981 1984 1979	1978	E 1231
5230	Mar. June. Sept. Dec. Mar. June.	5945	4992	1982 1985 1980	1979	D C 1232

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Sept.			A. U. C. Apr. 21st.		
5231	Dec.		4993		1980	M xii B L xv D xviii 1233
	Mar.	5946		1983		
	June.			1986		
	Sept.			1981		
5232	Dec.		4994		1981	A
	Mar.	5947				
	June.			1984		1234
	Sept.			1987		
	Dec.			1982		
5233	Mar.		4995		1982	G
	June.	5948				
	Sept.			1985		1235
	Dec.			1988		
	Mar.			1983		
5234	June.		4996		1983	F E
	Sept.	5949				
	Dec.			1986		1236
	Mar.			1989		
	June.			1984		
5235	Sept.		4997		1984	D
	Dec.	5950				
	Mar.			1987		1237
	June.			1990		
	Sept.			1985		
5236	Dec.		4998		1985	C
	Mar.	5951				
	June.			1988		1238
	Sept.			1991		
	Dec.			1986		
5237	Mar.		4999		1986	B
	June.	5952				
	Sept.			1989		1239
	Dec.			1992		
	Mar.			1987		
5238	June.		5000		1987	A G
	Sept.	5953				
	Dec.			1990		1240
	Mar.			1993		
	June.			1988		
5239	Sept.		5001		1988	F
	Dec.	5954				
	Mar.			1991		1241
	June.			1994		
	Sept.			1989		
5240	Dec.		5002		1989	E
	Mar.	5955				
	June.			1992		1242
	Sept.			1995		
	Dec.			1990		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5241	Mar. June. Sept. Dec.	5956	5003	1993 1996 1991	1990	M iii D L vi D ix 1243
5242	Mar. June. Sept. Dec.	5957	5004	1994 1997 1992	1991	C B 1244
5243	Mar. June. Sept. Dec.	5958	5005	1995 1998 1993	1992	A 1245
5244	Mar. June. Sept. Dec.	5959	5006	1996 1999 1994	1993	G 1246
5245	Mar. June. Sept. Dec.	5960	5007	1997 2000 1995	1994	F 1247
5246	Mar. June. Sept. Dec.	5961	5008	1998 2001 1996	1995	E D 1248
5247	Mar. June. Sept. Dec.	5962	5009	1999 2002 1997	1996	C 1249
5248	Mar. June. Sept. Dec.	5963	5010	2000 2003 1998	1997	B 1250
5249	Mar. June. Sept. Dec.	5964	5011	2001 2004 1999	1998	A 1251
5250	Mar. June. Sept. Dec.	5965	5012	2002 2005 2000	1999	G F 1252
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. v	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5251	Mar June. Sept. Dec.	5963	5013	2003 2006 2001	2000	M xiii E L xvi D xix 1253
5252	Mar. June. Sept. Dec.	5967	5014	2004 2007 2002	2001	D 1254
5253	Mar. June. Sept. Dec.	5968	5015	2005 2008 2003	2002	C 1255
5254	Mar. June. Sept. Dec.	5969	5016	2006 2009 2004	2003	B A 1256
5255	Mar. June. Sept. Dec.	5970	5017	2007 2010 2005	2004	G 1257
5256	Mar. June. Sept. Dec.	5971	5018	2008 2011 2006	2005	F 1258
5257	Mar. June. Sept. Dec.	5972	5019	2009 2012 2007	2006	E 1259
5258	Mar. June. Sept. Dec.	5973	5020	2010 2013 2008	2007	D C 1260
5259	Mar. June. Sept. Dec.	5974	5021	2011 2014 2009	2008	B 1261
5260	Mar. June. Sept. Dec.	5975	5022	2012 2015 2010	2009	A 1262
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.					
5261	Mar. June. Sept. Dec.	5976	5023	2010		M iv G L vii D x 1263
5262	Mar. June. Sept. Dec.	5977	5024	2011		F E 1264
5263	Mar. June. Sept. Dec.	5978	5025	2012		D 1265
5264	Mar. June. Sept. Dec.	5979	5026	2013		C 1266
5265	Mar. June. Sept. Dec.	5980	5027	2014		B 1267
5266	Mar. June. Sept. Dec.	5981	5028	2015		A G 1268
5267	Mar. June. Sept. Dec.	5982	5029	2016		F 1269
5268	Mar. June. Sept. Dec.	5983	5030	2017		E 1270
5269	Mar. June. Sept. Dec.	5984	5031	2018		D 1271
5270	Mar. June. Sept. Dec.	5985	5032	2019		C B 1272
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. H. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.					
5271	Mar. June. Sept. Dec.	5986	5033	2023 2026 2021	2020	M xiv A L xvii D i 1273
5272	Mar. June. Sept. Dec.	5987	5034	2024 2027 2022	2021	G 1274
5273	Mar. June. Sept. Dec.	5988	5035	2025 2028 2023	2022	F 1275
5274	Mar. June. Sept. Dec.	5989	5036	2026 2029 2024	2023	E D 1276
5275	Mar. June. Sept. Dec.	5990	5037	2027 2030 2025	2024	C 1277
5276	Mar. June. Sept. Dec.	5991	5038	2028 2031 2026	2025	B 1278
5277	Mar. June. Sept. Dec.	5992	5039	2029 2032 2027	2026	A 1279
5278	Mar. June. Sept. Dec.	5993	5040	2030 2033 2028	2027	G F 1280
5279	Mar. June. Sept. Dec.	5994	5041	2031 2034 2029	2028	E 1281
5280	Mar. June. Sept. Dec.	5995	5042	2032 2035 2030	2029	D 1282
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5281	Mar. June. Sept. Dec.	5996	5043	2033 2036 2031	2030	M v C L viii D xi 1283
5282	Mar. June. Sept. Dec.	5997	5044	2034 2037 2032	2031	B A 1284
5283	Mar. June. Sept. Dec.	5998	5045	2035 2038 2033	2032	G 1285
5284	Mar. June. Sept. Dec.	5999	5046	2036 2039 2034	2033	F 1286
5285	Mar. June. Sept. Dec.	6000	5047	2037 2040 2035	2034	E 1287
5286	Mar. June. Sept. Dec.	6001	5048	2038 2041 2036	2035	D C 1288
5287	Mar. June. Sept. Dec.	6002	5049	2039 2042 2037	2036	B 1289
5288	Mar. June. Sept. Dec.	6003	5050	2040 2043 2038	2037	A 1290
5289	Mar. June. Sept. Dec.	6004	5051	2041 2044 2039	2038	G 1291
5290	Mar. June. Sept. Dec.	6005	5052	2042 2045 2040	2039	F E 1292
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
XV	Dec.			Apr. 21st.		
5291	Mar. June. Sept. Dec.	6006	5053	2043 2046 2041	2040	M xv D L xviii D ii 1293
5292	Mar. June. Sept. Dec.	6007	5054	2044 2047 2042	2041	C 1294
5293	Mar. June. Sept. Dec.	6008	5055	2045 2048 2043	2042	B 1295
5294	Mar. June. Sept. Dec.	6009	5056	2046 2049 2044	2043	A G 1296
5295	Mar. June. Sept. Dec.	6010	5057	2047 2050 2045	2044	F 1297
5296	Mar. June. Sept. Dec.	6011	5058	2048 2051 2046	2045	E 1298
5297	Mar. June. Sept. Dec.	6012	5059	2049 2052 2047	2046	D 1299
5298	Mar. June. Sept. Dec.	6013	5060	2050 2053 2048	2047	C B 1300
5299	Mar. June. Sept. Dec.	6014	5061	2051 2054 2049	2048	A 1301
5300	Mar. June. Sept. Dec.	6015	5062	2052 2055 2050	2049	G 1302
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5301	Mar. June. Sept. Dec.	6016	5063	2053 2056 2051	2050	M vi F L ix D xii 1303
5302	Mar. June. Sept. Dec.	6017	5064	2054 2057 2052	2051	E D 1304
5303	Mar. June. Sept. Dec.	6018	5065	2055 2058 2053	2052	C 1305
5304	Mar. June. Sept. Dec.	6019	5066	2056 2059 2054	2053	B 1306
5305	Mar. June. Sept. Dec.	6020	5067	2057 2060 2055	2054	A 1307
5306	Mar. June. Sept. Dec.	6021	5068	2058 2061 2056	2055	G F 1308
5307	Mar. June. Sept. Dec.	6022	5069	2059 2062 2017	2056	E 1309
5308	Mar. June. Sept. Dec.	6023	5070	2060 2063 2058	2057	D 1310
5309	Mar. June. Sept. Dec.	6024	5071	2061 2064 2059	2058	C 1311
5310	Mar. June. Sept. Dec.	6025	5072	2062 2065 2060	2059	B A 1312
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
5311	Sept. Dec. Mar. June. Sept. Dec.	6026	5073	A. U. C. Apr. 21st. 2063 2066 2061	2060	M xvi L xix D iii 1313
5312	Sept. Dec. Mar. June. Sept. Dec.	6027	5074	2064 2067 2062	2061	F 1314
5313	Sept. Dec. Mar. June. Sept. Dec.	6028	5075	2065 2068 2063	2062	E 1315
5314	Sept. Dec. Mar. June. Sept. Dec.	6029	5076	2066 2069 2064	2063	D C 1316
5315	Sept. Dec. Mar. June. Sept. Dec.	6030	5077	2067 2070 2065	2064	B 1317
5316	Sept. Dec. Mar. June. Sept. Dec.	6031	5078	2068 2071 2066	2065	A 1318
5317	Sept. Dec. Mar. June. Sept. Dec.	6032	5079	2069 2072 2067	2066	G 1319
5318	Sept. Dec. Mar. June. Sept. Dec.	6033	5080	2070 2073 2068	2067	F E 1320
5319	Sept. Dec. Mar. June. Sept. Dec.	6034	5081	2071 2074 2069	2068	D 1321
5320	Sept. Dec. Mar. June. Sept. Dec.	6035	5082	2072 2075 2070	2069	C 1322

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉ 5321	Mar. June. Sept. Dec.	6036	5083	2073 2076 2071	2070	M vii B L x D xiii 1323
5322	Mar. June. Sept. Dec.	6037	5084	2074 2077 2072	2071	A G 1324
5323	Mar. June. Sept. Dec.	6038	5085	2075 2078 2073	2072	F 1325
5324	Mar. June. Sept. Dec.	6039	5086	2076 2079 2074	2073	E 1326
5325	Mar. June. Sept. Dec.	6040	5087	2077 2080 2075	2074	D 1327
5326	Mar. June. Sept. Dec.	6041	5088	2078 2081 2076	2075	C B 1328
5327	Mar. June. Sept. Dec.	6042	5089	2079 2082 2077	2076	A 1329
5328	Mar. June. Sept. Dec.	6043	5090	2080 2083 2078	2077	G 1330
5329	Mar. June. Sept. Dec.	6044	5091	2081 2084 2079	2078	F 1331
5330	Mar. June. Sept. Dec.	6045	5092	2082 2085 2080	2079	E D 1332
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Mar		5093	2083	2080	M xvii C
5331	June.	6046		2086		L i
	Sept.			2081		D iv
	Dec.		5094		2081	1333
5332	Mar.	6047		2084		B
	June			2087		1334
	Sept.			2082		
	Dec.		5095		2082	A
5333	Mar.	6048		2085		1335
	June.			2088		
	Sept.			2083		
	Dec.		5096		2083	G F
5334	Mar.	6049		2086		1336
	June.			2089		
	Sept.			2084		
	Dec.		5097		2084	E
5335	Mar.	6050		2087		1337
	June.			2090		
	Sept.			2085		
	Dec.		5098		2085	D
5336	Mar.	6051		2088		1338
	June.			2091		
	Sept.			2086		
	Dec.		5099		2086	C
5337	Mar.	6052		2089		1339
	June.			2092		
	Sept.			2087		
	Dec.		5100		2087	B A
5338	Mar.	6053		2090		1340
	June.			2093		
	Sept.			2088		
	Dec.		5101		2088	G
5339	Mar.	6054		2091		1341
	June.			2094		
	Sept.			2089		
	Dec.		5102		2089	F
5340	Mar.	6055		2092		1342
	June.			2095		
	Sept.			2090		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.			Apr. 21st.		
5341	Mar.		5103		2090	M viii E
	June.	6056		2093		L xi
	Sept.			2096		D xiv
	Dec.			2091		1343
5342	Mar.		5104		2091	D C
	June.	6057		2094		1344
	Sept.			2097		
	Dec.			2092		
5343	Mar.		5105		2092	B
	June.	6058		2095		1345
	Sept.			2098		
	Dec.			2093		
5344	Mar.		5106		2093	A
	June.	6059		2096		1346
	Sept.			2099		
	Dec.			2094		
5345	Mar.		5107		2094	G
	June.	6060		2097		1347
	Sept.			2100		
	Dec.			2095		
5346	Mar.		5108		2095	F E
	June.	6061		2098		1348
	Sept.			2101		
	Dec.			2096		
5347	Mar.		5109		2096	D
	June.	6062		2099		1349
	Sept.			2102		
	Dec.			2097		
5348	Mar.		5110		2097	C
	June.	6063		2100		1350
	Sept.			2103		
	Dec.			2098		
5349	Mar.		5111		2098	B
	June.	6064		2101		1351
	Sept.			2104		
	Dec.			2099		
5350	Mar.		5112		2099	A G
	June.	6065		2102		1352
	Sept.			2105		
	Dec.			2100		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
XV				Apr. 21st.	2100	M xviii F
5351	Mar. June. Sept. Dec.	6066	5113	2103 2106 2101		L ii D v 1353
5352	Mar. June. Sept. Dec.	6067	5114	2104 2107 2102	2101	E 1354
5353	Mar. June. Sept. Dec.	6068	5115	2105 2108 2103	2102	D 1355
5354	Mar. June. Sept. Dec.	6069	5116	2106 2109 2104	2103	C B 1356
5355	Mar. June. Sept. Dec.	6070	5117	2107 2110 2105	2104	A 1357
5356	Mar. June. Sept. Dec.	6071	5118	2108 2111 2106	2105	G 1358
5357	Mar. June. Sept. Dec.	6072	5119	2109 2112 2107	2106	F 1359
5358	Mar. June. Sept. Dec.	6073	5120	2110 2113 2108	2107	E D 1360
5359	Mar. June. Sept. Dec.	6074	5121	2111 2114 2109	2108	C 1361
5360	Mar. June. Sept. Dec.	6075	5122	2112 2115 2110	2109	B 1362
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.					
5361	Dec.		5123	2110		Mix A
	Mar.	6076		2113		L xii
	June.			2116		D xv
	Sept.			2111		1363
5362	Dec.		5124	2111		G F
	Mar.	6077		2114		1364
	June.			2117		
	Sept.			2112		
5363	Dec.		5125	2112		E
	Mar.	6078		2115		1365
	June.			2118		
	Sept.			2113		
5364	Dec.		5126	2113		D
	Mar.	6079		2116		1366
	June.			2119		
	Sept.			2114		
5365	Dec.		5127	2114		C
	Mar.	6080		2117		1367
	June.			2120		
	Sept.			2115		
5366	Dec.		5128	2115		B A
	Mar.	6081		2118		1368
	June.			2121		
	Sept.			2116		
5367	Dec.		5129	2116		G
	Mar.	6082		2119		1369
	June.			2122		
	Sept.			2117		
5368	Dec.		5130	2117		F
	Mar.	6083		2120		1370
	June.			2123		
	Sept.			2118		
5369	Dec.		5131	2118		E
	Mar.	6084		2121		1371
	June.			2124		
	Sept.			2119		
5370	Dec.		5132	2119		D C
	Mar.	6085		2122		1372
	June.			2125		
	Sept.			2120		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M xix B L iii D vi
5371	Mar		5133		2120	1373
	June.	6086		2123		
	Sept.			2126		
	Dec.			2121		
5372	Mar.		5134		2121	A
	June.	6087		2124		1374
	Sept.			2127		
	Dec.			2122		
5373	Mar.		5135		2122	G
	June.	6088		2125		1375
	Sept.			2128		
	Dec.			2123		
5374	Mar.		5136		2123	F E
	June.	6089		2126		1376
	Sept.			2129		
	Dec.			2124		
5375	Mar.		5137		2124	D
	June.	6090		2127		1377
	Sept.			2130		
	Dec.			2125		
5376	Mar.		5138		2125	C
	June.	6091		2128		1378
	Sept.			2131		
	Dec.			2126		
5377	Mar.		5139		2126	B
	June.	6092		2129		1379
	Sept.			2132		
	Dec.			2127		
5378	Mar.		5140		2127	A G
	June.	6093		2130		1380
	Sept.			2133		
	Dec.			2128		
5379	Mar.		5141		2128	F
	June.	6094		2131		1381
	Sept.			2134		
	Dec.			2129		
5380	Mar.		5142		2129	E
	June.	6095		2132		1382
	Sept.			2135		
	Dec.			2130		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
XV	Sept. Dec.					
5381	Mar. June. Sept. Dec.	6096	5143	2133 2136 2131	2130	M x D L xiii D xvi 1383
5382	Mar. June. Sept. Dec.	6097	5144	2134 2137 2132	2131	C B 1384
5383	Mar. June. Sept. Dec.	6098	5145	2135 2138 2133	2132	A 1385
5384	Mar. June. Sept. Dec.	6099	5146	2136 2139 2134	2133	G 1386
5385	Mar. June. Sept. Dec.	6100	5147	2137 2140 2135	2134	F 1387
5386	Mar. June. Sept. Dec.	6101	5148	2138 2141 2136	2135	E D 1388
5387	Mar. June. Sept. Dec.	6102	5149	2139 2142 2137	2136	C 1389
5388	Mar. June. Sept. Dec.	6103	5150	2140 2143 2138	2137	B 1390
5389	Mar. June. Sept. Dec.	6104	5151	2141 2144 2139	2138	A 1391
5390	Mar. June. Sept. Dec.	6105	5152	2142 2145 2140	2139	G F 1392
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
X	Sept.			A. U. C. Apr. 21st.		
5391	Dec.		5153		2140	M i E L iv D vii 1393
	Mar.	6106		2143		
	June.			2146		
	Sept.			2141		
5392	Dec.		5154		2141	D
	Mar.	6107				
	June.			2144		1394
	Sept.			2147		
	Dec.			2142		
5393	Mar.		5155		2142	C
	June.	6108				
	Sept.			2145		1395
	Dec.			2148		
	Mar.			2143		
5394	June.		5156		2143	B A
	Sept.	6109				
	Dec.			2146		1396
	Mar.			2149		
	June.			2144		
5395	Sept.		5157		2144	G
	Dec.	6110				
	Mar.			2147		1397
	June.			2150		
	Sept.			2145		
5396	Dec.		5158		2145	F
	Mar.	6111				
	June.			2148		1398
	Sept.			2151		
	Dec.			2146		
5397	Mar.		5159		2146	E
	June.	6112				
	Sept.			2149		1399
	Dec.			2152		
	Mar.			2147		
5398	June.		5160		2147	D C
	Sept.	6113				
	Dec.			2150		1400
	Mar.			2153		
	June.			2148		
5399	Sept.		5161		2148	B
	Dec.	6114				
	Mar.			2151		1401
	June.			2154		
	Sept.			2149		
5400	Dec.		5162		2149	A
	Mar.	6115				
	June.			2152		1402
	Sept.			2155		
	Dec.			2150		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5401	Mar. June. Sept. Dec.	6116	5163	2153 2156 2151	2150	M xi G L xiv D xvii 1403
5402	Mar. June. Sept. Dec.	6117	5164	2154 2157 2152	2151	F E 1404
5403	Mar. June. Sept. Dec.	6118	5165	2155 2158 2153	2152	D 1405
5404	Mar. June. Sept. Dec.	6119	5166	2156 2159 2154	2153	C 1406
5405	Mar. June. Sept. Dec.	6120	5167	2157 2160 2155	2154	B 1407
5406	Mar. June. Sept. Dec.	6121	5168	2158 2161 2156	2155	A G 1408
5407	Mar. June. Sept. Dec.	6122	5169	2159 2162 2157	2156	F 1409
5408	Mar. June. Sept. Dec.	6123	5170	2160 2163 2158	2157	E 1410
5409	Mar. June. Sept. Dec.	6124	5171	2161 2164 2159	2158	D 1411
5410	Mar. June. Sept. Dec.	6125	5172	2162 2165 2160	2159	C B 1412
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. Δ V ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5411	Mar June. Sept. Dec.	6126	5173	2163 2166 2161	2160	M ii A L v D viii 1413
5412	Mar. June Sept. Dec.	6127	5174	2164 2167 2162	2161	G 1414
5413	Mar. June. Sept. Dec.	6128	5175	2165 2168 2163	2162	F 1415
5414	Mar. June. Sept. Dec.	6129	5176	2166 2169 2164	2163	E D 1416
5415	Mar. June. Sept. Dec.	6130	5177	2167 2170 2165	2164	C 1417
5416	Mar. June. Sept. Dec.	6131	5178	2168 2171 2166	2165	B 1418
5417	Mar. June. Sept. Dec.	6132	5179	2169 2172 2167	2166	A 1419
5418	Mar. June. Sept. Dec.	6133	5180	2170 2173 2168	2167	G F 1420
5419	Mar. June. Sept. Dec.	6134	5181	2171 2174 2169	2168	E 1421
5420	Mar. June. Sept. Dec. Mar. June.	6135	5182	2172 2175 2170	2169	D 1422

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.					M xii C
5421	Mar.		5183		2170	L xv
	June.	6136		2173		D xviii
	Sept.			2176		1423
	Dec.			2171		
5422	Mar.		5184		2171	B A
	June.	6137				1424
	Sept.			2174		
	Dec.			2177		
	Mar.		5185	2172	2172	G
5423	June.	6138				1425
	Sept.			2175		
	Dec.			2178		
	Mar.		5186	2173	2173	F
5424	June.	6139				1426
	Sept.			2176		
	Dec.			2179		
	Mar.		5187	2174	2174	E
5425	June.	6140				1427
	Sept.			2177		
	Dec.			2180		
	Mar.		5188	2175	2175	D C
5426	June.	6141				1428
	Sept.			2178		
	Dec.			2181		
	Mar.		5189	2176	2176	B
5427	June.	6142				1429
	Sept.			2179		
	Dec.			2182		
	Mar.		5190	2177	2177	A
5428	June.	6143				1430
	Sept.			2180		
	Dec.			2183		
	Mar.		5191	2178	2178	G
5429	June.	6144				1431
	Sept.			2181		
	Dec.			2184		
	Mar.		5192	2179	2179	F E
5430	June.	6145				1432
	Sept.			2182		
	Dec.			2185		
	Mar.			2180		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5431	Mar. June. Sept. Dec.	6146	5193	2183 2186 2181	2180	M iii D L vi D ix 1433
5432	Mar. June. Sept. Dec.	6147	5194	2184 2187 2182	2181	C 1434
5433	Mar. June. Sept. Dec.	6148	5195	2185 2188 2183	2182	B 1435
5434	Mar. June. Sept. Dec.	6149	5196	2186 2189 2184	2183	A G 1436
5435	Mar. June. Sept. Dec.	6150	5197	2187 2190 2185	2184	F 1437
5436	Mar. June. Sept. Dec.	6151	5198	2188 2191 2186	2185	E 1438
5437	Mar. June. Sept. Dec.	6152	5199	2189 2192 2187	2186	D 1439
5438	Mar. June. Sept. Dec.	6153	5200	2190 2193 2188	2187	C B 1440
5439	Mar. June. Sept. Dec.	6154	5201	2191 2194 2189	2188	A 1441
5440	Mar. June. Sept. Dec.	6155	5202	2192 2195 2190	2189	G 1442
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5441	Mar. June. Sept. Dec.	6156	5203	2193 2196 2191	2190	M xiii F L xvi D xix 1443
5442	Mar. June. Sept. Dec.	6157	5204	2194 2197 2192	2191	E D 1444
5443	Mar. June. Sept. Dec.	6158	5205	2195 2198 2193	2192	C 1445
5444	Mar. June. Sept. Dec.	6159	5206	2196 2199 2194	2193	B 1446
5445	Mar. June. Sept. Dec.	6160	5207	2197 2200 2195	2194	A 1447
5446	Mar. June. Sept. Dec.	6161	5208	2198 2201 2196	2195	G F 1448
5447	Mar. June. Sept. Dec.	6162	5209	2199 2202 2197	2196	E 1449
5448	Mar. June. Sept. Dec.	6163	5210	2200 2203 2198	2197	D 1450
5449	Mar. June. Sept. Dec.	6164	5211	2201 2204 2199	2198	C 1451
5450	Mar. June. Sept. Dec. Mar. June.	6165	5212	2202 2205 2200	2199	B A 1452

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.			A. U. C. Apr. 21st.		
5451	Mar. June. Sept. Dec.	6166	5213	2203 2206 2201	2200	M iv L vii D x 1453
5452	Mar. June. Sept. Dec.	6167	5214	2204 2207 2202	2201	F 1454
5453	Mar. June. Sept. Dec.	6168	5215	2205 2208 2203	2202	E 1455
5454	Mar. June. Sept. Dec.	6169	5216	2206 2209 2204	2203	D C 1456
5455	Mar. June. Sept. Dec.	6170	5217	2207 2210 2205	2204	B 1457
5456	Mar. June. Sept. Dec.	6171	5218	2208 2211 2206	2205	A 1458
5457	Mar. June. Sept. Dec.	6172	5219	2209 2212 2207	2206	G 1459
5458	Mar. June. Sept. Dec.	6173	5220	2210 2213 2208	2207	F E 1460
5459	Mar. June. Sept. Dec.	6174	5221	2211 2214 2209	2208	D 1461
5460	Mar. June. Sept. Dec.	6175	5222	2212 2215 2210	2209	C 1462
	Mar. June.					

HARMONIZED SCALE OF TIME.

HARMONIZED SCALE OF TIME.						
A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
v 5461	Sept. Dec. Mar. June.		5223	A. U. C. Apr. 21st.	2210	M xiv B L xvii D i
	Sept. Dec.	6176		2213 2216 2211		1463
5462	Mar. June. Sept. Dec.	6177	5224		2211	A G 1464
	Sept. Dec.			2214 2217 2212		
5463	Mar. June. Sept. Dec.	6178	5225		2212	F 1465
	Sept. Dec.			2215 2218 2213		
5464	Mar. June. Sept. Dec.	6179	5226		2213	E 1466
	Sept. Dec.			2216 2219 2214		
5465	Mar. June. Sept. Dec.	6180	5227		2214	D 1467
	Sept. Dec.			2217 2220 2215		
5466	Mar. June. Sept. Dec.	6181	5228		2215	C B 1468
	Sept. Dec.			2218 2221 2216		
5467	Mar. June. Sept. Dec.	6182	5229		2216	A 1469
	Sept. Dec.			2219 2222 2217		
5468	Mar. June. Sept. Dec.	6183	5230		2217	G 1470
	Sept. Dec.			2220 2223 2218		
5469	Mar. June. Sept. Dec.	6184	5231		2218	F 1471
	Sept. Dec.			2221 2224 2219		
5470	Mar. June. Sept. Dec.	6185	5232		2219	E D 1472
	Sept. Dec. Mar. June.			2222 2225 2220		

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5471	Mar. June. Sept. Dec.	6186	5233	2223 2226 2221	2220	M v L viii D xi 1473
5472	Mar. June. Sept. Dec.	6187	5234	2224 2227 2222	2221	B 1474
5473	Mar. June. Sept. Dec.	6188	5235	2225 2228 2223	2222	A 1475
5474	Mar. June. Sept. Dec.	6189	5236	2226 2229 2224	2223	G F 1476
5475	Mar. June. Sept. Dec.	6190	5237	2227 2230 2225	2224	E 1477
5476	Mar. June. Sept. Dec.	6191	5238	2228 2231 2226	2225	D 1478
5477	Mar. June. Sept. Dec.	6192	5239	2229 2232 2227	2226	C 1479
5478	Mar. June. Sept. Dec.	6193	5240	2230 2233 2228	2227	B A 1480
5479	Mar. June. Sept. Dec.	6194	5241	2231 2234 2229	2228	G 1481
5480	Mar. June. Sept. Dec.	6195	5242	2232 2235 2230	2229	F 1482
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
5481	Mar. June. Sept. Dec.	6196	5243	Apr. 21st. 2233 2236 2231	2230	M xv E L xviii D ii 1483
5482	Mar. June. Sept. Dec.	6197	5244	2234 2237 2232	2231	D C 1484
5483	Mar. June. Sept. Dec.	6198	5245	2235 2238 2233	2232	B 1485
5484	Mar. June. Sept. Dec.	6199	5246	2236 2239 2234	2233	A 1486
5485	Mar. June. Sept. Dec.	6200	5247	2237 2240 2235	2234	G 1487
5486	Mar. June. Sept. Dec.	6201	5248	2238 2241 2236	2235	F E 1488
5487	Mar. June. Sept. Dec.	6202	5249	2239 2242 2237	2236	D 1489
5488	Mar. June. Sept. Dec.	6203	5250	2240 2243 2238	2237	C 1490
5489	Mar. June. Sept. Dec.	6204	5251	2241 2244 2239	2238	B 1491
5490	Mar. June. Sept. Dec.	6205	5252	2242 2245 2240	2239	A G 1492
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. v	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5491	Mar. June. Sept. Dec.	6206	5253	2243 2246 2241	2240	M vi L ix D xii 1493
5492	Mar. June. Sept. Dec.	6207	5254	2244 2247 2242	2241	1494
5493	Mar. June. Sept. Dec.	6208	5255	2245 2248 2243	2242	1495
5494	Mar. June. Sept. Dec.	6209	5256	2246 2249 2244	2243	1496
5495	Mar. June. Sept. Dec.	6210	5257	2247 2250 2245	2244	1497
5496	Mar. June. Sept. Dec.	6211	5258	2248 2251 2246	2245	1498
5497	Mar. June. Sept. Dec.	6212	5259	2249 2252 2247	2246	1499
5498	Mar. June. Sept. Dec.	6213	5260	2250 2253 2248	2247	1500
5499	Mar. June. Sept. Dec.	6214	5261	2251 2254 2249	2248	1501
5500	Mar. June. Sept. Dec.	6215	5262	2252 2255 2250	2249	1502
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ○ 5501	Mar. June. Sept. Dec.	6216	5263	2253 2256 2251	2250	M xvi A L xix D iii 1503
5502	Mar. June. Sept. Dec.	6217	5264	2254 2257 2252	2251	G F 1504
5503	Mar. June. Sept. Dec.	6218	5265	2255 2258 2253	2252	E 1505
5504	Mar. June. Sept. Dec.	6219	5266	2256 2259 2254	2253	D 1506
5505	Mar. June. Sept. Dec.	6220	5267	2257 2260 2255	2254	C 1507
5506	Mar. June. Sept. Dec.	6221	5268	2258 2261 2256	2255	B A 1508
5507	Mar. June. Sept. Dec.	6222	5269	2259 2262 2257	2256	G 1509
5508	Mar. June. Sept. Dec.	6223	5270	2260 2263 2258	2257	F 1510
5509	Mar. June. Sept. Dec.	6224	5271	2261 2264 2259	2258	E 1511
5510	Mar. June. Sept. Dec.	6225	5272	2262 2265 2260	2259	D C 1512
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x				Apr. 21st.		
5511	Mar. June. Sept. Dec.	6226	5273	2263 2266 2261	2260	M vii B L x D xiii 1513
5512	Mar. June. Sept. Dec.	6227	5274	2264 2267 2262	2261	A 1514
5513	Mar. June. Sept. Dec.	6228	5275	2265 2268 2263	2262	G 1515
5514	Mar. June. Sept. Dec.	6229	5276	2266 2269 2264	2263	F E 1516
5515	Mar. June. Sept. Dec.	6230	5277	2267 2270 2265	2264	D 1517
5516	Mar. June. Sept. Dec.	6231	5278	2268 2271 2266	2265	C 1518
5517	Mar. June. Sept. Dec.	6232	5279	2269 2272 2267	2266	B 1519
5518	Mar. June. Sept. Dec.	6233	5280	2270 2273 2268	2267	A G 1520
5519	Mar. June. Sept. Dec.	6234	5281	2271 2274 2269	2268	F 1521
5520	Mar. June. Sept. Dec.	6235	5282	2272 2275 2270	2269	E 1522
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.			Apr. 21st.		M xvii D
5521	Mar.		5283		2270	L i
	June.	6236		2273		D iv
	Sept.			2276		1523
	Dec.			2271		
5522	Mar.		5284		2271	C B
	June.	6237		2274		1524
	Sept.			2277		
	Dec.			2272		
5523	Mar.		5285		2272	A
	June.	6238		2275		1525
	Sept.			2278		
	Dec.			2273		
5524	Mar.		5286		2273	G
	June.	6239		2276		1526
	Sept.			2279		
	Dec.			2274		
5525	Mar.		5287		2274	F
	June.	6240		2277		1527
	Sept.			2280		
	Dec.			2275		
5526	Mar.		5288		2275	E D
	June.	6241		2278		1528
	Sept.			2281		
	Dec.			2276		
5527	Mar.		5289		2276	C
	June.	6242		2279		1529
	Sept.			2282		
	Dec.			2277		
5528	Mar.		5290		2277	B
	June.	6243		2280		1530
	Sept.			2283		
	Dec.			2278		
5529	Mar.		5291		2278	A
	June.	6244		2281		1531
	Sept.			2284		
	Dec.			2279		
5530	Mar.		5292		2279	G F
	June.	6245		2282		1532
	Sept.			2285		
	Dec.			2280		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.			Apr. 21st.		
5531	Mar.		5293		2280	M viii E
	June.	6246				L xi
	Sept.			2283		D xiv
	Dec.			2286		1533
				2281		
5532	Mar.		5294		2281	D
	June	6247				1534
	Sept.			2284		
	Dec.			2287		
				2282		
5533	Mar.		5295		2282	C
	June.	6248				1535
	Sept.			2285		
	Dec.			2288		
				2283		
5534	Mar.		5296		2283	B A
	June.	6249				1536
	Sept.			2286		
	Dec.			2289		
				2284		
5535	Mar.		5297		2284	G
	June.	6250				1537
	Sept.			2287		
	Dec.			2290		
				2285		
5536	Mar.		5298		2285	F
	June.	6251				1538
	Sept.			2288		
	Dec.			2291		
				2286		
5537	Mar.		5299		2286	E
	June.	6252				1539
	Sept.			2289		
	Dec.			2292		
				2287		
5538	Mar.		5300		2287	D C
	June.	6253				1540
	Sept.			2290		
	Dec.			2293		
				2288		
5539	Mar.		5301		2288	B
	June.	6254				1541
	Sept.			2291		
	Dec.			2294		
				2289		
5540	Mar.		5302		2289	A
	June.	6255				1542
	Sept.			2292		
	Dec.			2295		
				2290		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.					
5541	Dec.		5303		2290	M xviii G
	Mar.	6256		2293		L ii
	June.			2296		D v
	Sept.			2291		1543
5542	Dec.		5304		2291	F E
	Mar.	6257		2294		1544
	June.			2297		
	Sept.			2292		
5543	Dec.		5305		2292	D
	Mar.	6258		2295		1545
	June.			2298		
	Sept.			2293		
5544	Dec.		5306		2293	C
	Mar.	6259		2296		1546
	June.			2299		
	Sept.			2294		
5545	Dec.		5307		2294	B
	Mar.	6260		2297		1547
	June.			2300		
	Sept.			2295		
5546	Dec.		5308		2295	A G
	Mar.	6261		2298		1548
	June.			2301		
	Sept.			2296		
5547	Dec.		5309		2296	F
	Mar.	6262		2299		1549
	June.			2302		
	Sept.			2297		
5548	Dec.		5310		2297	E
	Mar.	6263		2300		1550
	June.			2303		
	Sept.			2298		
5549	Dec.		5311		2298	D
	Mar.	6264		2301		1551
	June.			2304		
	Sept.			2299		
5550	Dec.		5312		2299	C B
	Mar.	6265		2302		1552
	June.			2305		
	Sept.			2300		
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M ix A L xii D xv
5551	Mar. June. Sept. Dec.	6266	5313	2303 2306 2301	2300	1553
5552	Mar. June. Sept. Dec.	6267	5314	2304 2307 2302	2301	1554
5553	Mar. June. Sept. Dec.	6268	5315	2305 2308 2303	2302	1555
5554	Mar. June. Sept. Dec.	6269	5316	2306 2309 2304	2303	1556
5555	Mar. June. Sept. Dec.	6270	5317	2307 2310 2305	2304	1557
5556	Mar. June. Sept. Dec.	6271	5318	2308 2311 2306	2305	1558
5557	Mar. June. Sept. Dec.	6272	5319	2309 2312 2307	2306	1559
5558	Mar. June. Sept. Dec.	6273	5320	2310 2313 2308	2307	1560
5559	Mar. June. Sept. Dec.	6274	5321	2311 2314 2309	2308	1561
5560	Mar. June. Sept. Dec.	6275	5322	2312 2315 2310	2309	1562
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
ΔV	Dec.			Apr. 21st.		
5561	Mar.		5323		2310	M xix C
	June.	6276		2313		L iii
	Sept.			2316		D vi
	Dec.			2311		1563
5562	Mar.		5324		2311	B A
	June.	6277		2314		1564
	Sept.			2317		
	Dec.			2312		
5563	Mar.		5325		2312	G
	June.	6278		2315		1565
	Sept.			2318		
	Dec.			2313		
5564	Mar.		5326		2313	F
	June.	6279		2316		1566
	Sept.			2319		
	Dec.			2314		
5565	Mar.		5327		2314	E
	June.	6280		2317		1567
	Sept.			2320		
	Dec.			2315		
5566	Mar.		5328		2315	D C
	June.	6281		2318		1568
	Sept.			2321		
	Dec.			2316		
5567	Mar.		5329		2316	B
	June.	6282		2319		1569
	Sept.			2322		
	Dec.			2317		
5568	Mar.		5330		2317	A
	June.	6283		2320		1570
	Sept.			2323		
	Dec.			2318		
5569	Mar.		5331		2318	G
	June.	6284		2321		1571
	Sept.			2324		
	Dec.			2319		
5570	Mar.		5332		2319	F E
	June.	6285		2322		1572
	Sept.			2325		
	Dec.			2320		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5571	Mar. June. Sept. Dec.	6286	5333	2323 2326 2321	2320	M x L xiii D xvi 1573
5572	Mar. June. Sept. Dec.	6287	5334	2324 2327 2322	2321	1574
5573	Mar. June. Sept. Dec.	6288	5335	2325 2328 2323	2322	1575
5574	Mar. June. Sept. Dec.	6289	5336	2326 2329 2324	2323	1576
5575	Mar. June. Sept. Dec.	6290	5337	2327 2330 2325	2324	1577
5576	Mar. June. Sept. Dec.	6291	5338	2328 2331 2326	2325	1578
5577	Mar. June. Sept. Dec.	6292	5339	2329 2332 2327	2326	1579
5578	Mar. June. Sept. Dec.	6293	5340	2330 2333 2328	2327	1580
5579	Mar. June. Sept. Dec.	6294	5341	2331 2334 2329	2328	1581
5580	Mar. June. Sept. Dec.	6295	5342	2332 2335 2330	2329	M xix G L iii D vi 1582 C
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M i F
5581	Mar. June. Sept. Dec.	6296	5343	2333 2336 2331	2330	L iv D vii 1583 B
5582	Mar. June. Sept. Dec.	6297	5344	2334 2337 2332	2331	E D 1584 A G
5583	Mar. June. Sept. Dec.	6298	5345	2335 2338 2333	2332	C 1585 F
5584	Mar. June. Sept. Dec.	6299	5346	2336 2339 2334	2333	B 1586 E
5585	Mar. June. Sept. Dec.	6300	5347	2337 2340 2335	2334	A 1587 D
5586	Mar. June. Sept. Dec.	6301	5348	2338 2341 2336	2335	G F 1588 C B
5587	Mar. June. Sept. Dec.	6302	5349	2339 2342 2317	2336	E 1589 A
5588	Mar. June. Sept. Dec.	6303	5350	2340 2343 2338	2337	D 1590 G
5589	Mar. June. Sept. Dec.	6304	5351	2341 2344 2339	2338	C 1591 F
5590	Mar. June. Sept. Dec.	6305	5352	2342 2345 2340	2339	B A 1592 E D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5591	Mar. June. Sept. Dec.	6306	5353	2343 2346 2341	2340	M xi L xiv D xvii 1593 C
5592	Mar. June. Sept. Dec.	6307	5354	2344 2347 2342	2341	1594 B F
5593	Mar. June. Sept. Dec.	6308	5355	2345 2348 2343	2342	1595 A E
5594	Mar. June. Sept. Dec.	6309	5356	2346 2349 2344	2343	1596 G F D C
5595	Mar. June. Sept. Dec.	6310	5357	2347 2350 2345	2344	1597 E B
5596	Mar. June. Sept. Dec.	6311	5358	2348 2351 2346	2345	1598 D A
5597	Mar. June. Sept. Dec.	6312	5359	2349 2352 2347	2346	1599 C F E
5598	Mar. June. Sept. Dec.	6313	5360	2350 2353 2348	2347	1600 B A D
5599	Mar. June. Sept. Dec.	6314	5361	2351 2354 2349	2348	1601 G C
5600	Mar. June. Sept. Dec.	6315	5362	2352 2355 2350	2349	1602 F
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5601	Mar. June. Sept. Dec.	6316	5363	2353 2356 2351	2350	M ii B L v D viii 1603 E
5602	Mar. June. Sept. Dec.	6317	5364	2354 2357 2352	2351	A G 1604 D C
5603	Mar. June. Sept. Dec.	6318	5365	2355 2358 2353	2352	F 1605 B
5604	Mar. June. Sept. Dec.	6319	5366	2356 2359 2354	2353	E 1606 A
5605	Mar. June. Sept. Dec.	6320	5367	2357 2360 2355	2354	D 1607 G
5606	Mar. June. Sept. Dec.	6321	5368	2358 2361 2356	2355	C B 1608 F E
5607	Mar. June. Sept. Dec.	6322	5369	2359 2362 2357	2356	A 1609 D
5608	Mar. June. Sept. Dec.	6323	5370	2360 2363 2358	2357	G 1610 C
5609	Mar. June. Sept. Dec.	6324	5371	2361 2364 2359	2358	F 1611 B
5610	Mar. June. Sept. Dec.	6325	5372	2362 2365 2360	2359	E D 1612 A G
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						
5611	Mar June. Sept. Dec.	6326	5373	2363 2366 2361	2360	M xii C L xv D xviii 1613 F
5612	Mar. June. Sept. Dec.	6327	5374	2364 2367 2362	2361	B 1614 E
5613	Mar. June. Sept. Dec.	6328	5375	2365 2368 2363	2362	A 1615 D
5614	Mar. June. Sept. Dec.	6329	5376	2366 2369 2364	2363	G F 1616 C B
5615	Mar. June. Sept. Dec.	6330	5377	2367 2370 2365	2364	E 1617 A
5616	Mar. June. Sept. Dec.	6331	5378	2368 2371 2366	2365	D 1618 G
5617	Mar. June. Sept. Dec.	6332	5379	2369 2372 2367	2366	C 1619 F
5618	Mar. June. Sept. Dec.	6333	5380	2370 2373 2368	2367	B A 1620 E D
5619	Mar. June. Sept. Dec.	6334	5381	2371 2374 2369	2368	G 1621 C
5620	Mar. June. Sept. Dec.	6335	5382	2372 2375 2370	2369	F 1622 B
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv	Dec.					
5621	Mar.		5383		2370	M iii E
	June.	6336				L vi
	Sept.			2373		D ix
	Dec.			2376		1623
5622	Mar.		5384	2371	2371	A
	June.	6337				D C
	Sept.			2374		1624
	Dec.			2377		G F
5623	Mar.		5385	2372	2372	B
	June.	6338				1625
	Sept.			2375		
	Dec.			2378		E
5624	Mar.		5386	2373	2373	A
	June.	6339				1626
	Sept.			2376		
	Dec.			2379		D
5625	Mar.		5387	2374	2374	G
	June.	6340				1627
	Sept.			2377		
	Dec.			2380		C
5626	Mar.		5388	2375	2375	F E
	June.	6341				1628
	Sept.			2378		
	Dec.			2381		B A
5627	Mar.		5389	2376	2376	D
	June.	6342				1629
	Sept.			2379		
	Dec.			2382		G
5628	Mar.		5390	2377	2377	C
	June.	6343				1630
	Sept.			2380		
	Dec.			2383		F
5629	Mar.		5391	2378	2378	B
	June.	6344				1631
	Sept.			2381		
	Dec.			2384		E
5630	Mar.		5392	2379	2379	A G
	June.	6345				1632
	Sept.			2382		
	Dec.			2385		D C
	Mar.			2380		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		M xiii F
5631	Mar.	6346	5393		2380	L xvi
	June.			2383		D xix
	Sept.			2386		1633
	Dec.			2381		B
5632	Mar.	6347	5394		2381	E
	June.			2384		1634
	Sept.			2387		A
	Dec.			2382		D
5633	Mar.	6348	5395		2382	1635
	June.			2385		G
	Sept.			2388		C B
	Dec.			2383		1636
5634	Mar.	6349	5396		2383	F E
	June.			2386		A
	Sept.			2389		1637
	Dec.			2384		D
5635	Mar.	6350	5397		2384	G
	June.			2387		1638
	Sept.			2390		C
	Dec.			2385		F
5636	Mar.	6351	5398		2385	1639
	June.			2388		B
	Sept.			2391		E D
	Dec.			2386		1640
5637	Mar.	6352	5399		2386	A G
	June.			2389		C
	Sept.			2392		1641
	Dec.			2387		F
5638	Mar.	6353	5400		2387	B
	June.			2390		1642
	Sept.			2393		E
	Dec.			2388		
5639	Mar.	6354	5401		2388	
	June.			2391		
	Sept.			2394		
	Dec.			2389		
5640	Mar.	6355	5402		2389	
	June.			2392		
	Sept.			2395		
	Dec.			2390		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.			Apr. 21st.	2390	M iv A
5641	Mar.		5403			L vii
	June.	6356		2393		D x
	Sept.			2396		1643
	Dec.			2391		D
5642	Mar.		5404		2391	G F
	June.	6357				1644
	Sept.			2394		
	Dec.			2397		C B
5643	Mar.		5405		2392	E
	June.	6358				1645
	Sept.			2395		
	Dec.			2398		A
5644	Mar.		5406		2393	D
	June.	6359				1646
	Sept.			2396		
	Dec.			2399		G
5645	Mar.		5407		2394	C
	June.	6360				1647
	Sept.			2397		
	Dec.			2400		F
5646	Mar.		5408		2395	B A
	June.	6361				1648
	Sept.			2398		
	Dec.			2401		E D
5647	Mar.		5409		2396	G
	June.	6362				1649
	Sept.			2399		
	Dec.			2402		C
5648	Mar.		5410		2397	F
	June.	6363				1650
	Sept.			2400		
	Dec.			2403		B
5649	Mar.		5411		2398	E
	June.	6364				1651
	Sept.			2401		
	Dec.			2404		A
5650	Mar.		5412		2399	D C
	June.	6365				1652
	Sept.			2402		
	Dec.			2405		G F
	Mar.			2400		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv 5651	Mar. June. Sept. Dec.	6366	5413	2403 2406 2401	2400	M xiv L L xvii D i 1653 E
5652	Mar. June. Sept. Dec.	6367	5414	2404 2407 2402	2401	A 1654 D
5653	Mar. June. Sept. Dec.	6368	5415	2405 2408 2403	2402	G 1655 C
5654	Mar. June. Sept. Dec.	6369	5416	2406 2409 2404	2403	F E 1656 B A
5655	Mar. June. Sept. Dec.	6370	5417	2407 2410 2405	2404	D 1657 G
5656	Mar. June. Sept. Dec.	6371	5418	2408 2411 2406	2405	C 1658 F
5657	Mar. June. Sept. Dec.	6372	5419	2409 2412 2407	2406	B 1659 E
5658	Mar. June. Sept. Dec.	6373	5420	2410 2413 2408	2407	A G 1660 D C
5659	Mar. June. Sept. Dec.	6374	5421	2411 2414 2409	2408	F 1661 B
5660	Mar. June. Sept. Dec.	6375	5422	2412 2415 2410	2409	E 1662 A
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.			A. U. C.		
5661	Dec.		5423	Apr. 21st.	2410	M v D
	Mar.	6376				L viii
	June.			2413		D xi
	Sept.			2416		1663
	Dec.			2411		G
5662	Mar.		5424		2411	C B
	June.	6377				1664
	Sept.			2414		
	Dec.			2417		F E
	Mar.		5425	2412		A
5663	June.	6378			2412	1665
	Sept.			2415		
	Dec.			2418		D
	Mar.		5426	2413		G
5664	June.	6379			2413	1666
	Sept.			2416		
	Dec.			2419		C
	Mar.		5427	2414		F
5665	June.	6380			2414	1667
	Sept.			2417		
	Dec.			2420		B
	Mar.		5428	2415		E D
5666	June.	6381			2415	1668
	Sept.			2418		
	Dec.			2421		A G
	Mar.		5429	2416		C
5667	June.	6382			2416	1669
	Sept.			2419		
	Dec.			2422		F
	Mar.		5430	2417		B
5668	June.	6383			2417	1670
	Sept.			2420		
	Dec.			2423		E
	Mar.		5431	2418		A
5669	June.	6384			2418	1671
	Sept.			2421		
	Dec.			2424		D
	Mar.		5432	2419		G F
5670	June.	6385			2419	1672
	Sept.			2422		
	Dec.			2425		C B
	Mar.			2420		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5671	Mar. June. Sept. Dec.	6386	5433	2423 2426 2421	2420	M xv L xviii D ii 1673 A
5672	Mar. June. Sept. Dec.	6387	5434	2424 2427 2422	2421	1674 G
5673	Mar. June. Sept. Dec.	6388	5435	2425 2428 2423	2422	1675 F
5674	Mar. June. Sept. Dec.	6389	5436	2426 2429 2424	2423	1676 E D
5675	Mar. June. Sept. Dec.	6390	5437	2427 2430 2425	2424	1677 C
5676	Mar. June. Sept. Dec.	6391	5438	2428 2431 2426	2425	1678 B
5677	Mar. June. Sept. Dec.	6392	5439	2429 2432 2427	2426	1679 A
5678	Mar. June. Sept. Dec.	6393	5440	2430 2433 2428	2427	1680 G F
5679	Mar. June. Sept. Dec.	6394	5441	2431 2434 2429	2428	1681 E
5680	Mar. June. Sept. Dec.	6395	5442	2432 2435 2430	2429	1682 D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉	Sept. Dec.					
5681	Mar. June. Sept. Dec.	6396	5443	2433 2436 2431	2430	M vi G L ix D xii 1683 C
5682	Mar. June. Sept. Dec.	6397	5444	2434 2437 2432	2431	F E 1684 B A
5683	Mar. June. Sept. Dec.	6398	5445	2435 2438 2433	2432	D 1685 G
5684	Mar. June. Sept. Dec.	6399	5446	2436 2439 2434	2433	C 1686 F
5685	Mar. June. Sept. Dec.	6400	5447	2437 2440 2435	2434	B 1687 E
5686	Mar. June. Sept. Dec.	6401	5448	2438 2441 2436	2435	A G 1688 D C
5687	Mar. June. Sept. Dec.	6402	5449	2439 2442 2437	2436	F 1689 B
5688	Mar. June. Sept. Dec.	6403	5450	2440 2443 2438	2437	E 1690 A
5689	Mar. June. Sept. Dec.	6404	5451	2441 2444 2439	2438	D 1691 G
5690	Mar. June. Sept. Dec.	6405	5452	2442 2445 2440	2439	C B 1692 F E
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept. Dec.			A. U. C. Apr. 21st.		
5691	Mar. June. Sept. Dec.	6406	5453	2443 2446 2441	2440	M xvi A L xix D iii 1693 D
5692	Mar. June. Sept. Dec.	6407	5454	2444 2447 2442	2441	G 1694 C
5693	Mar. June. Sept. Dec.	6408	5455	2445 2448 2443	2442	F 1695 B
5694	Mar. June. Sept. Dec.	6409	5456	2446 2449 2444	2443	E D 1696 A G
5695	Mar. June. Sept. Dec.	6410	5457	2447 2450 2445	2444	C 1697 F
5696	Mar. June. Sept. Dec.	6411	5458	2448 2451 2446	2445	B 1698 E
5697	Mar. June. Sept. Dec.	6412	5459	2449 2452 2447	2446	A 1699. D
5698	Mar. June. Sept. Dec.	6413	5460	2450 2453 2448	2447	G F 1700 C
5699	Mar. June. Sept. Dec.	6414	5461	2451 2454 2449	2448	E 1701 B
5700	Mar. June. Sept. Dec.	6415	5462	2452 2455 2450	2449	D 1702 A
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5701	Mar. June. Sept. Dec.	6416	5463	2453 2456 2451	2450	M vii C L x D xiii 1703 G
5702	Mar. June. Sept. Dec.	6417	5464	2454 2457 2452	2451	B A 1704 F E
5703	Mar. June. Sept. Dec.	6418	5465	2455 2458 2453	2452	G 1705 D
5704	Mar. June. Sept. Dec.	6419	5466	2456 2459 2454	2453	F 1706 C
5705	Mar. June. Sept. Dec.	6420	5467	2457 2460 2455	2454	E 1707 B
5706	Mar. June. Sept. Dec.	6421	5468	2458 2461 2456	2455	D C 1708 A G
5707	Mar. June. Sept. Dec.	6422	5469	2459 2462 2457	2456	B 1709 F
5708	Mar. June. Sept. Dec.	6423	5470	2460 2463 2458	2457	A 1710 E
5709	Mar. June. Sept. Dec.	6424	5471	2461 2464 2459	2458	G 1711 D
5710	Mar. June. Sept. Dec.	6425	5472	2462 2465 2460	2459	F E 1712 C B
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5711	Mar. June. Sept. Dec.	6426	5473	2463 2466 2461	2460	M xvii D L i D iv 1713 A
5712	Mar. June. Sept. Dec.	6427	5474	2464 2467 2462	2461	C 1714 G
5713	Mar. June. Sept. Dec.	6428	5475	2465 2468 2463	2462	B 1715 F
5714	Mar. June. Sept. Dec.	6429	5476	2466 2469 2464	2463	A G 1716 E D
5715	Mar. June. Sept. Dec.	6430	5477	2467 2470 2465	2464	F 1717 C
5716	Mar. June. Sept. Dec.	6431	5478	2468 2471 2466	2465	E 1718 B
5717	Mar. June. Sept. Dec.	6432	5479	2469 2472 2467	2466	D 1719 A
5718	Mar. June. Sept. Dec.	6433	5480	2470 2473 2468	2467	C B 1720 G F
5719	Mar. June. Sept. Dec.	6434	5481	2471 2474 2469	2468	A 1721 E
5720	Mar. June. Sept. Dec.	6435	5482	2472 2475 2470	2469	G 1722 D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Sept.					
5721	Dec.		5483	Apr. 21st.	2470	M viii F
	Mar.	6436				L xi
	June.			2473		D xiv
	Sept.			2476		1723
	Dec.			2471		C
5722	Mar.		5484		2471	E D
	June.	6437				1724
	Sept.			2474		
	Dec.			2477		B A
	Mar.		5485	2472	2472	C
5723	June.	6438				1725
	Sept.			2475		
	Dec.			2478		G
	Mar.		5486	2473	2473	B
5724	June.	6439				1726
	Sept.			2476		
	Dec.			2479		F
	Mar.		5487	2474	2474	A
5725	June.	6440				1727
	Sept.			2477		
	Dec.			2480		E
	Mar.		5488	2475	2475	G F
5726	June.	6441				1728
	Sept.			2478		
	Dec.			2481		D C
	Mar.		5489	2476	2476	E
5727	June.	6442				1729
	Sept.			2479		
	Dec.			2482		B
	Mar.		5490	2477	2477	D
5728	June.	6443				1730
	Sept.			2480		
	Dec.			2483		A
	Mar.		5491	2473	2478	C
5729	June.	6444				1731
	Sept.			2481		
	Dec.			2484		G
	Mar.		5492	2479	2479	B A
5730	June.	6445				1732
	Sept.			2482		
	Dec.			2485		F E
	Mar.			2480		
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v						M xv.ii G
5731	Mar		5493		2480	L ii
	June.	6446		2483		D v
	Sept.			2486		1733
	Dec.			2481		D
5732	Mar.		5494		2481	F
	June.	6447		2484		1734
	Sept.			2487		C
	Dec.			2482		E
5733	Mar.		5495		2482	
	June.	6448		2485		1735
	Sept.			2488		B
	Dec.			2483		D C
5734	Mar.		5496		2483	
	June.	6449		2486		1736
	Sept.			2489		A G
	Dec.			2484		B
5735	Mar.		5497		2484	
	June.	6450		2487		1737
	Sept.			2490		F
	Dec.			2485		A
5736	Mar.		5498		2485	
	June.	6451		2488		1738
	Sept.			2491		E
	Dec.			2486		G
5737	Mar.		5499		2486	
	June.	6452		2489		1739
	Sept.			2492		D
	Dec.			2487		F E
5738	Mar.		5500		2487	
	June.	6453		2490		1740
	Sept.			2493		C B
	Dec.			2488		D
5739	Mar.		5501		2488	
	June.	6454		2491		1741
	Sept.			2494		A
	Dec.			2489		C
5740	Mar.		5502		2489	
	June.	6455		2492		1742
	Sept.			2495		G
	Dec.			2490		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5741	Mar. June. Sept. Dec.	6456	5503	2493 2496 2491	2490	M ix B L xii D xv 1743 F
5742	Mar. June. Sept. Dec.	6457	5504	2494 2497 2492	2491	A G 1744 E D
5743	Mar. June. Sept. Dec.	6458	5505	2495 2498 2493	2492	F 1745 C
5744	Mar. June. Sept. Dec.	6459	5506	2496 2499 2494	2493	E 1746 B
5745	Mar. June. Sept. Dec.	6460	5507	2497 2500 2495	2494	D 1747 A
5746	Mar. June. Sept. Dec.	6461	5508	2498 2501 2496	2495	C B 1748 G F
5747	Mar. June. Sept. Dec.	6462	5509	2499 2502 2497	2496	A 1749 E
5748	Mar. June. Sept. Dec.	6463	5510	2500 2503 2498	2497	G 1750 D
5749	Mar. June. Sept. Dec.	6464	5511	2501 2504 2499	2498	F 1751 C
5750	Mar. June. Sept. Dec.	6465	5512	2502 2505 2500	2499	E D 1752 B A
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5751	Sept. Dec. Mar. June.		5513	2503 2506 2501	2500	M XIX C L III D VI 1753 G
5752	Sept. Dec. Mar. June.	6466	5514	2504 2507 2502	2501	B 1754 F
5753	Sept. Dec. Mar. June.	6467	5515	2505 2508 2503	2502	A 1755 E
5754	Sept. Dec. Mar. June.	6468	5516	2506 2509 2504	2503	G F 1756 D C
5755	Sept. Dec. Mar. June.	6469	5517	2507 2510 2505	2504	E 1757 B
5756	Sept. Dec. Mar. June.	6470	5518	2508 2511 2506	2505	D 1758 A
5757	Sept. Dec. Mar. June.	6471	5519	2509 2512 2507	2506	C 1759 G
5758	Sept. Dec. Mar. June.	6472	5520	2510 2513 2508	2507	B A 1760 F E
5759	Sept. Dec. Mar. June.	6473	5521	2511 2514 2509	2508	G 1761 D
5760	Sept. Dec. Mar. June.	6474	5522	2512 2515 2510	2509	F 1762 C
	Sept. Dec. Mar. June.	6475				

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
v 5761	Mar. June. Sept. Dec.	6476	5523	2513 2516 2511	2510	M x E L xlii D xvi 1763 B
5762	Mar. June. Sept. Dec.	6477	5524	2514 2517 2512	2511	D C 1764 A G
5763	Mar. June. Sept. Dec.	6478	5525	2515 2518 2513	2512	B 1765 F
5764	Mar. June. Sept. Dec.	6479	5526	2516 2519 2514	2513	A 1766 E
5765	Mar. June. Sept. Dec.	6480	5527	2517 2520 2515	2514	G 1767 D
5766	Mar. June. Sept. Dec.	6481	5528	2518 2521 2516	2515	F E 1768 C B
5767	Mar. June. Sept. Dec.	6482	5529	2519 2522 2517	2516	D 1769 A
5768	Mar. June. Sept. Dec.	6483	5530	2520 2523 2518	2517	C 1770 G
5769	Mar. June. Sept. Dec.	6484	5531	2521 2524 2519	2518	B 1771 F
5770	Mar. June. Sept. Dec.	6485	5532	2522 2525 2520	2519	A G 1772 E D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5771	Mar. June. Sept. Dec.	6486	5533	2523 2526 2521	2520	M i L iv D vii 1773 C
5772	Mar. June. Sept. Dec.	6487	5534	2524 2527 2522	2521	1774 B
5773	Mar. June. Sept. Dec.	6488	5535	2525 2528 2523	2522	1775 A
5774	Mar. June. Sept. Dec.	6489	5536	2526 2529 2524	2523	1776 G F
5775	Mar. June. Sept. Dec.	6490	5537	2527 2530 2525	2524	1777 E
5776	Mar. June. Sept. Dec.	6491	5538	2528 2531 2526	2525	1778 D
5777	Mar. June. Sept. Dec.	6492	5539	2529 2532 2527	2526	1779 C
5778	Mar. June. Sept. Dec.	6493	5540	2530 2533 2528	2527	1780 B A
5779	Mar. June. Sept. Dec.	6494	5541	2531 2534 2529	2528	1781 G
5780	Mar. June. Sept. Dec.	6495	5542	2532 2535 2530	2529	1782 F

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5781	Mar. June. Sept. Dec.	6496	5543	Apr. 21st. 2533 2536 2531	2530	M xi A L xiv D xvii 1783 E
5782	Mar. June. Sept. Dec.	6497	5544	2534 2537 2532	2531	G F 1784 D C
5783	Mar. June. Sept. Dec.	6498	5545	2535 2538 2533	2532	E 1785 B
5784	Mar. June. Sept. Dec.	6499	5546	2536 2539 2534	2533	D 1786 A
5785	Mar. June. Sept. Dec.	6500	5547	2537 2540 2535	2534	C 1787 G
5786	Mar. June. Sept. Dec.	6501	5548	2538 2541 2536	2535	B A 1788 F E
5787	Mar. June. Sept. Dec.	6502	5549	2539 2542 2537	2536	G 1789 D
5788	Mar. June. Sept. Dec.	6503	5550	2540 2543 2538	2537	F 1790 C
5789	Mar. June. Sept. Dec.	6504	5551	2541 2544 2539	2538	E 1791 B
5790	Mar. June. Sept. Dec.	6505	5552	2542 2545 2540	2539	D C 1792 A G
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
V	Sept. Dec.			A. U. C. Apr. 21st.		
5791	Mar. June.	6506	5553	2543 2546	2540	M ii B L v D viii 1793
5792	Sept. Dec.			2541		F
5792	Mar. June.	6507	5554	2544 2547	2541	A 1794
5793	Sept. Dec.			2542		E
5793	Mar. June.	6508	5555	2545 2548	2542	G 1795
5794	Sept. Dec.			2543		D
5794	Mar. June.	6509	5556	2546 2549	2543	F E 1796
5795	Sept. Dec.			2544		C B
5795	Mar. June.	6510	5557	2547 2550	2544	D 1797
5796	Sept. Dec.			2545		A
5796	Mar. June.	6511	5558	2548 2551	2545	C 1798
5797	Sept. Dec.			2546		G
5797	Mar. June.	6512	5559	2549 2552	2546	B 1799
5798	Sept. Dec.			2547		F
5798	Mar. June.	6513	5560	2550 2553	2547	A G 1800
5799	Sept. Dec.			2548		E
5799	Mar. June.	6514	5561	2551 2554	2548	F 1801
5800	Sept. Dec.			2549		D
5800	Mar. June.	6515	5562	2552 2555	2549	E 1802
	Sept. Dec.			2550		C
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			A. U. C.		
5801	Mar. June. Sept. Dec.	6516	5563	Apr. 21st. 2553 2556 2551	2550	M xii D L xv D xviii 1803 B
5802	Mar. June. Sept. Dec.	6517	5564	2554 2557 2552	2551	C B 1804 A G
5803	Mar. June. Sept. Dec.	6518	5565	2555 2558 2553	2552	A 1805 F
5804	Mar. June. Sept. Dec.	6519	5566	2556 2559 2554	2553	G 1806 E
5805	Mar. June. Sept. Dec.	6520	5567	2557 2560 2555	2554	F 1807 D
5806	Mar. June. Sept. Dec.	6521	5568	2558 2561 2556	2555	E D 1808 C B
5807	Mar. June. Sept. Dec.	6522	5569	2559 2562 2557	2556	C 1809 A
5808	Mar. June. Sept. Dec.	6523	5570	2560 2563 2558	2557	B 1810 G
5809	Mar. June. Sept. Dec.	6524	5571	2561 2564 2559	2558	A 1811 F
5810	Mar. June. Sept. Dec.	6525	5572	2562 2565 2560	2559	G F 1812 E D
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5811	Mar June. Sept. Dec.	6526	5573	2563 2566 2561	2560	M iii E L vi D ix 1813 C
5812	Mar. June. Sept. Dec.	6527	5574	2564 2567 2562	2561	D 1814 B
5813	Mar. June. Sept. Dec.	6528	5575	2565 2568 2563	2562	C 1815 A
5814	Mar. June. Sept. Dec.	6529	5576	2566 2569 2564	2563	B A 1816 G F
5815	Mar. June. Sept. Dec.	6530	5577	2567 2570 2565	2564	G 1817 E
5816	Mar. June. Sept. Dec.	6531	5578	2568 2571 2566	2565	F 1818 D
5817	Mar. June. Sept. Dec.	6532	5579	2569 2572 2567	2566	E 1819 C
5818	Mar. June. Sept. Dec.	6533	5580	2570 2573 2568	2567	D C 1820 B A
5819	Mar. June. Sept. Dec.	6534	5581	2571 2574 2569	2568	B 1821 G
5820	Mar. June. Sept. Dec.	6535	5582	2572 2575 2570	2569	A 1822 F
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.			Apr. 21st.		
5821	Mar.	6536	5583	2573	2570	M xiii G
	June.			2576		L xvi
	Sept.			2571		D xix
5822	Dec.					1823
	Mar.	6537	5584	2574	2571	E
	June.			2577		F E
	Sept.			2572		
5823	Dec.					1824
	Mar.	6538	5585	2575	2572	D C
	June.			2578		D
	Sept.			2573		1825
5824	Dec.					B
	Mar.	6539	5586	2576	2573	C
	June.			2579		1826
	Sept.			2574		A
5825	Dec.					B
	Mar.	6540	5587	2577	2574	
	June.			2580		1827
	Sept.			2575		G
5826	Dec.					A G
	Mar.	6541	5588	2578	2575	
	June.			2581		1828
	Sept.			2576		F E
5827	Dec.					F
	Mar.	6542	5589	2579	2576	
	June.			2582		1829
	Sept.			2577		D
5828	Dec.					E
	Mar.	6543	5590	2580	2577	
	June.			2583		1830
	Sept.			2578		C
5829	Dec.					D
	Mar.	6544	5591	2581	2578	
	June.			2584		1831
	Sept.			2579		B
5830	Dec.					C B
	Mar.	6545	5592	2582	2579	
	June.			2585		1832
	Sept.			2580		A G
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
xv	Sept. Dec.			A. U. C. Apr. 21st.		
5831	Mar. June. Sept. Dec.	6546	5593	2583 2586 2581	2580	M iv A L vii D x 1833 F
5832	Mar. June. Sept. Dec.	6547	5594	2584 2587 2582	2581	G 1834 E
5833	Mar. June. Sept. Dec.	6548	5595	2585 2588 2583	2582	F 1835 D
5834	Mar. June. Sept. Dec.	6549	5596	2586 2589 2584	2583	E D 1836 C B
5835	Mar. June. Sept. Dec.	6550	5597	2587 2590 2585	2584	C 1837 A
5836	Mar. June. Sept. Dec.	6551	5598	2588 2591 2586	2585	B 1838 G
5837	Mar. June. Sept. Dec.	6552	5599	2589 2592 2587	2586	A 1839 F
5838	Mar. June. Sept. Dec.	6553	5600	2590 2593 2588	2587	G F 1840 E D
5839	Mar. June. Sept. Dec.	6554	5601	2591 2594 2589	2588	E 1841 C
5840	Mar. June. Sept. Dec.	6555	5602	2592 2595 2590	2589	D 1842 B
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.			Apr. 21st.		
5841	Mar.	6556	5603		2590	M xiv C
	June.			2593		L xvii
	Sept.			2596		D i
	Dec.			2591		1843
5842	Mar.	6557	5604		2591	A
	June.			2594		B A
	Sept.			2597		1844
	Dec.			2592		G F
5843	Mar.	6558	5605		2592	G
	June.			2595		1845
	Sept.			2598		E
	Dec.			2593		F
5844	Mar.	6559	5606		2593	
	June.			2596		1846
	Sept.			2599		D
	Dec.			2594		E
5845	Mar.	6560	5607		2594	
	June.			2597		1847
	Sept.			2600		C
	Dec.			2595		D C
5846	Mar.	6561	5608		2595	
	June.			2598		1848
	Sept.			2601		B A
	Dec.			2596		B
5847	Mar.	6562	5609		2596	
	June.			2599		1849
	Sept.			2602		G
	Dec.			2597		A
5848	Mar.	6563	5610		2597	
	June.			2600		1850
	Sept.			2603		F
	Dec.			2598		G
5849	Mar.	6564	5611		2598	
	June.			2601		1851
	Sept.			2604		E
	Dec.			2599		F E
5850	Mar.	6565	5612		2599	
	June.			2602		1852
	Sept.			2605		D C
	Dec.			2600		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
V	Sept. Dec.			A. U. C. Apr. 21st.		^{M V} L viii D xi
5851	Mar. June. Sept. Dec.	6566	5613	2603 2606 2601	2600	1853
5852	Mar. June. Sept. Dec.	6567	5614	2604 2607 2602	2601	1854
5853	Mar. June. Sept. Dec.	6568	5615	2605 2608 2603	2602	1855
5854	Mar. June. Sept. Dec.	6569	5616	2606 2609 2604	2603	1856
5855	Mar. June. Sept. Dec.	6570	5617	2607 2610 2605	2604	1857
5856	Mar. June. Sept. Dec.	6571	5618	2608 2611 2606	2605	1858
5857	Mar. June. Sept. Dec.	6572	5619	2609 2612 2607	2606	1859
5858	Mar. June. Sept. Dec.	6573	5620	2610 2613 2608	2607	1860
5859	Mar. June. Sept. Dec.	6574	5621	2611 2614 2609	2608	1861
5860	Mar. June. Sept. Dec.	6575	5622	2612 2615 2610	2609	1862
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv ☉ 5861	Sept. Dec. Mar. June. Sept. Dec.		5623	2610	M xv L xviii D ii 1863	F
5862	Sept. Dec. Mar. June. Sept. Dec.	6576	5624	2613 2616 2611	2611	D E D 1864
5863	Sept. Dec. Mar. June. Sept. Dec.	6577	5625	2614 2617 2612	2612	C B C 1865
5864	Sept. Dec. Mar. June. Sept. Dec.	6578	5626	2615 2618 2613	2613	A B 1866
5865	Sept. Dec. Mar. June. Sept. Dec.	6579	5627	2616 2619 2614	2614	G A 1867
5866	Sept. Dec. Mar. June. Sept. Dec.	6580	5628	2617 2620 2615	2615	F G F 1868
5867	Sept. Dec. Mar. June. Sept. Dec.	6581	5629	2618 2621 2616	2616	E D E 1869
5868	Sept. Dec. Mar. June. Sept. Dec.	6582	5630	2619 2622 2617	2617	C D 1870
5869	Sept. Dec. Mar. June. Sept. Dec.	6583	5631	2620 2623 2618	2618	B C 1871
5870	Sept. Dec. Mar. June. Sept. Dec.	6584	5632	2621 2624 2619	2619	A B A 1872
	Sept. Dec. Mar. June.	6585		2622 2625 2620		G F

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5871	Mar.		5633		2620	M vi G
	June.	6586		2623		L ix
	Sept.			2626		D xii
	Dec.			2621		1873
5872	Mar.		5634		2621	E
	June.	6587		2624		F
	Sept.			2627		1874
	Dec.			2622		D
5873	Mar.		5635		2622	E
	June.	6588		2625		1875
	Sept.			2628		C
	Dec.			2623		D C
5874	Mar.		5636		2623	1876
	June.	6589		2626		B A
	Sept.			2629		B
	Dec.			2624		1877
5875	Mar.		5637		2624	G
	June.	6590		2627		A
	Sept.			2630		1878
	Dec.			2625		F
5876	Mar.		5638		2625	G
	June.	6591		2628		1879
	Sept.			2631		E
	Dec.			2626		F E
5877	Mar.		5639		2626	1880
	June.	6592		2629		D C
	Sept.			2632		D
	Dec.			2627		1881
5878	Mar.		5640		2627	B
	June.	6593		2630		C
	Sept.			2633		1882
	Dec.			2628		A
5879	Mar.		5641		2628	
	June.	6594		2631		
	Sept.			2634		
	Dec.			2629		
5880	Mar.		5642		2629	
	June.	6595		2632		
	Sept.			2635		
	Dec.			2630		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Sept. Dec.					
5881	Mar. June. Sept. Dec.	6596	5643	Apr. 21st. 2633 2636 2631	2630	M xvi B L xix D iii 1883 G
5882	Mar. June. Sept. Dec.	6597	5644	2634 2637 2632	2631	A G 1884 F E
5883	Mar. June. Sept. Dec.	6598	5645	2635 2638 2633	2632	F 1885 D
5884	Mar. June. Sept. Dec.	6599	5646	2636 2639 2634	2633	E 1886 C
5885	Mar. June. Sept. Dec.	6600	5647	2637 2640 2635	2634	D 1887 B
5886	Mar. June. Sept. Dec.	6601	5648	2638 2641 2636	2635	C B 1888 A G
5887	Mar. June. Sept. Dec.	6602	5649	2639 2642 2637	2636	A 1889 F
5888	Mar. June. Sept. Dec.	6603	5650	2640 2643 2638	2637	G 1890 E
5889	Mar. June. Sept. Dec.	6604	5651	2641 2644 2639	2638	F 1891 D
5890	Mar. June. Sept. Dec.	6605	5652	2642 2645 2640	2639	E D 1892 C B
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
xv				Apr. 21st.		M vii C
5891	Mar		5653		2640	L x
	June.	6606		2643		D xiii
	Sept.		Sept. 11.	2646		1893
	Dec.			2641		A
5892	Mar.		5654		2641	B
	June.	6607		2644		1894
	Sept.		Oct. 1.	2647		G
	Dec.			2642		A
5893	Mar.		5655		2642	
	June.	6608		2645		1895
	Sept.		Sept. 19.	2648		F
	Dec.			2643		G F
5894	Mar.		5656		2643	
	June.	6609		2646		1896
	Sept.		Sept. 8.	2649		E D
	Dec.			2644		E
5895	Mar.		5657		2644	
	June.	6610		2647		1897
	Sept.		Sept. 27.	2650		C
	Dec.			2645		D
5896	Mar.		5658		2645	
	June.	6611		2648		1898
	Sept.		Sept. 17.	2651		B
	Dec.			2646		C
5897	Mar.		5659		2646	
	June.	6612		2649		1899
	Sept.		Sept. 5.	2652		A
	Dec.			2647		B A
5898	Mar.		5660		2647	
	June.	6613		2650		1900
	Sept.		Sept. 24.	2653		G
	Dec.			2648		G
5899	Mar.		5661		2648	
	June.	6614		2651		1901
	Sept.		Sept. 14.	2654		F
	Dec.			2649		F
5900	Mar.		5662		2649	
	June.	6615		2652		1902
	Sept.			2655		E
	Dec.			2650		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon. Oct. 2.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5901	Sept. Dec. Mar. June. Sept. Dec.		5663	2650		M xvii E L i D iv 1903 D
5902	Sept. Dec. Mar. June. Sept. Dec.	6616	5664	2653 2656 2651	2651	D C 1904
5903	Sept. Dec. Mar. June. Sept. Dec.	6617	5665	2654 2657 2652	2652	C B 1905
5904	Sept. Dec. Mar. June. Sept. Dec.	6618	5666	2655 2658 2653	2653	B A 1906
5905	Sept. Dec. Mar. June. Sept. Dec.	6619	5667	2656 2659 2654	2654	A G 1907
5906	Sept. Dec. Mar. June. Sept. Dec.	6620	5668	2657 2660 2655	2655	G F F E 1908
5907	Sept. Dec. Mar. June. Sept. Dec.	6621	5669	2658 2661 2656	2656	E D D 1909
5908	Sept. Dec. Mar. June. Sept. Dec.	6622	5670	2659 2662 2657	2657	C C 1910
5909	Sept. Dec. Mar. June. Sept. Dec.	6623	5671	2660 2663 2658	2658	B B 1911
5910	Sept. Dec. Mar. June. Sept. Dec.	6624	5672	2661 2664 2659	2659	A A G 1912
	Sept. Dec. Mar. June.	6625		2662 2665 2660		G F

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.		J. P. Jan. 1st.	M. J. Sept. Moon.		Nab. Aug. 29.	A. D. Jan. 1st.
5911	Sept. Dec.		Sept. 12.	A. U. C. Apr. 21st.	2660	M viii F
	Mar.	6626	5673			L xi
	June.			2663		D xiv
5912	Sept. Dec.		Oct. 2.	2666	2661	1913
	Mar.	6627	5674		2661	E
	June.			2664		E
5913	Sept. Dec.		Sept. 21.	2667	2662	1914
	Mar.	6628	5675	2662		D
	June.			2665		D
5914	Sept. Dec.		Sept. 9.	2668	2663	1915
	Mar.	6629	5676	2663		C
	June.			2666		C B
5915	Sept. Dec.		Sept. 28.	2669	2664	1916
	Mar.	6630	5677	2664		B A
	June.			2667		A
5916	Sept. Dec.		Sept. 17.	2670	2665	1917
	Mar.	6631	5678	2665		G
	June.			2668		G
5917	Sept. Dec.		Sept. 7.	2671	2666	1918
	Mar.	6632	5679	2666		F
	June.			2669		F
5918	Sept. Dec.		Sept. 25.	2672	2667	1919
	Mar.	6633	5680	2667		E
	June.			2670		E D
5919	Sept. Dec.		Sept. 13.	2673	2668	1920
	Mar.	6634	5681	2668		D C
	June.			2671		C
5920	Sept. Dec.		Oct. 3.	2674	2669	1921
	Mar.	6635	5682	2669		B
	June.			2672		B
	Sept.			2675		1922
	Dec.			2670		A
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 23.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
xv						M xviii A
5921	Mar.	6636	5683	2673	2670	L ii
	June.			2676		D v
	Sept.		Sept. 11.	2671		1923
	Dec.				2671	G
5922	Mar.	6637	5684	2674		G F
	June.			2677		1924
	Sept.		Sept. 29.	2672		F E
	Dec.				2672	E
5923	Mar.	6638	5685	2675		1925
	June.		Sept. 19.	2678		D
	Sept.			2673		D
	Dec.				2673	1926
5924	Mar.	6639	5686	2676		C
	June.		Sept. 9.	2674		C
	Sept.				2674	1927
	Dec.		Sept. 27.	2680		B
5925	Mar.	6640	5687	2675		B A
	June.				2675	1928
	Sept.		Sept. 15.	2678		A G
	Dec.			2676		G
5926	Mar.	6641	5688	2679		1929
	June.		Oct. 5.	2682		F
	Sept.			2677		F
	Dec.		5690		2677	1930
5927	Mar.	6642	5689	2680		E
	June.		Sept. 23.	2678		E
	Sept.				2678	1931
	Dec.		Sept. 12.	2681		D
5928	Mar.	6643	5691	2684		D C
	June.			2679		1932
	Sept.				2679	C B
	Dec.		5692	2682		
5929	Mar.	6644		2685		
	June.			2680		
	Sept.					
	Dec.					
5930	Mar.	6645				
	June.					
	Sept.					
	Dec.					
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Oct. 1.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x						
5931	Mar June. Sept. Dec.	6646	5693 Sept. 21.	Apr. 21st. 2683 2686 2681	2680	M ix B L xii D xv 1933 A
5932	Mar. June. Sept. Dec.	6647	5694 Sept. 10.	2684 2687 2682	2681	A 1934
5933	Mar. June. Sept. Dec.	6648	5695 Sept. 28.	2685 2688 2683	2682	G 1935
5934	Mar. June. Sept. Dec.	6649	5696 Sept. 17.	2686 2689 2684	2683	F E 1936
5935	Mar. June. Sept. Dec.	6650	5697 Sept. 6.	2687 2690 2685	2684	E D 1937
5936	Mar. June. Sept. Dec.	6651	5698 Sept. 26.	2688 2691 2686	2685	C 1938
5937	Mar. June. Sept. Dec.	6652	5699 Sept. 14.	2689 2692 2687	2686	B 1939
5938	Mar. June. Sept. Dec.	6653	5700 Oct. 3.	2690 2693 2688	2687	A G 1940
5939	Mar. June. Sept. Dec.	6654	5701 Sept. 22.	2691 2694 2689	2688	G F 1941
5940	Mar. June. Sept. Dec.	6655	5702 Sept. 22.	2692 2695 2690	2689	E 1942
	Mar. June.					D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.		Sept. 12.	Apr. 21st.		
5941	Mar.	6656	5703	2693	2690	M xix D
	June.			2696		L iii
	Sept.		Sept. 30.	2691		D vi
5942	Dec.		5704		2691	1943
	Mar.	6657		2694		C
	June.			2697		C B
	Sept.		Sept. 18.	2692		1944
5943	Dec.		5705		2692	B A
	Mar.	6658		2695		A
	June.		Sept. 8.	2698		1945
	Sept.		5706	2693		G
5944	Dec.	6659		2696	2693	G
	Mar.		Sept. 26.	2699		1946
	June.		5707	2694		F
5945	Sept.	6660		2697	2694	F
	Dec.		Sept. 15.	2700		1947
	Mar.		5708	2695	2695	E
5946	June.	6661		2698		E D
	Sept.		Oct. 4.	2701		1948
	Dec.		5709	2696	2696	D C
5947	Mar.	6662		2699		C
	June.		Sept. 24.	2702		1949
	Sept.		5710	2697	2697	B
5948	Dec.	6663		2700		B
	Mar.		Sept. 12.	2703		1950
	June.		5711	2698	2698	A
	Sept.			2701		A
5949	Dec.	6664	Oct. 1.	2704		1951
	Mar.		5712	2699	2699	G
	June.			2702		G F
5950	Sept.	6665		2705		1952
	Dec.			2700		F E
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv ☉	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 20.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5951	Mar. June. Sept. Dec.	6666	5713 Sept. 10.	2703 2706 2701	2700	M x E L xiii D xvi 1953 D
5952	Mar. June. Sept. Dec.	6667	5714 Sept. 28.	2704 2707 2702	2701	D 1954 C
5953	Mar. June. Sept. Dec.	6668	5715 Sept. 17.	2705 2708 2703	2702	C 1955 B
5954	Mar. June. Sept. Dec.	6669	5716 Sept. 6.	2706 2709 2704	2703	B A 1956 A G
5955	Mar. June. Sept. Dec.	6670	5717 Sept. 26.	2707 2710 2705	2704	G 1957 F
5956	Mar. June. Sept. Dec.	6671	5718 Sept. 15.	2708 2711 2706	2705	F 1958 E
5957	Mar. June. Sept. Dec.	6672	5719 Oct. 3.	2709 2712 2707	2706	E 1959 D
5958	Mar. June. Sept. Dec.	6673	5720 Sept. 22.	2710 2713 2708	2707	D C 1960 C B
5959	Mar. June. Sept. Dec.	6674	5721 Sept. 11.	2711 2714 2709	2708	B 1961 A
5960	Mar. June. Sept. Dec.	6675	5722	2712 2715 2710	2709	A 1962 G
	Mar. June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 24.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
x 5961	Mar. June. Sept. Dec.	6676	5723 Sept. 19.	2713 2716 2711	2710	M i G L iv D vii 1963 F
5962	Mar. June. Sept. Dec.	6677	5724 Sept. 7.	2714 2717 2712	2711	F E 1964 E D
5963	Mar. June. Sept. Dec.	6678	5725 Sept. 27.	2715 2718 2713	2712	D 1965 C
5964	Mar. June. Sept. Dec.	6679	5726 Sept. 15.	2716 2719 2714	2713	C 1966 B
5965	Mar. June. Sept. Dec.	6680	5727 Oct. 5.	2717 2720 2715	2714	B 1967 A
5966	Mar. June. Sept. Dec.	6681	5728 Sept. 23.	2718 2721 2716	2715	A G 1968 G F
5967	Mar. June. Sept. Dec.	6682	5729 Sept. 13.	2719 2722 2717	2716	F 1969 E
5968	Mar. June. Sept. Dec.	6683	5730 Oct. 1.	2720 2723 2718	2717	E 1970 D
5969	Mar. June. Sept. Dec.	6684	5731 Sept. 20.	2721 2724 2719	2718	D 1971 C
5970	Mar. June. Sept. Dec.	6685	5732	2722 2725 2720	2719	C B 1972 B A

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
v	Dec.		Sept. 4.	Apr. 21st.		M xi L xiv D xvii 1973
5971	Mar	6686	5733		2720	
	June.			2723		
	Sept.		Sept. 27.	2726		G
5972	Dec.		5734	2721	2721	G
	Mar.	6687				1974
	June.			2724		
	Sept.		Sept. 17.	2727		F
5973	Dec.		5735	2722	2722	F
	Mar.	6688				1975
	June.			2725		
	Sept.		Sept. 6.	2728		E
5974	Dec.		5736	2723	2723	E D
	Mar.	6689				1976
	June.			2726		
	Sept.		Sept. 25.	2729		D C
5975	Dec.		5737	2724	2724	C
	Mar.	6690				1977
	June.			2727		
	Sept.		Sept. 13.	2730		B
5976	Dec.		5738	2725	2725	B
	Mar.	6691				1978
	June.			2728		
	Sept.		Oct. 2.	2731		A
5977	Dec.		5739	2726	2726	A
	Mar.	6692				1979
	June.			2729		
	Sept.		Sept. 22.	2732		G
5978	Dec.		5740	2727	2727	G F
	Mar.	6693				1980
	June.			2730		
	Sept.		Sept. 11.	2733		F E
5979	Dec.		5741	2728	2728	E
	Mar.	6694				1981
	June.			2731		
	Sept.		Sept. 29.	2734		D
5980	Dec.		5742	2729	2729	D
	Mar.	6695				1982
	June.			2732		
	Sept.			2735		C
	Dec.			2730		
	Mar.					
	June.					

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq. xv	Sept. Dec.	J. P. Jan. 1st.	M. J. Sept. Moon. Sept. 18.	A. U. C. Apr. 21st.	Nab. Aug. 29.	A. D. Jan. 1st.
5981	Mar. June. Sept. Dec.	6696	5743 Sept. 8.	2733 2736 2731	2730	M ii C L v D viii 1983 B
5982	Mar. June. Sept. Dec.	6697	5744 Sept. 27.	2734 2737 2732	2731	B A 1984 A G
5983	Mar. June. Sept. Dec.	6698	5745 Sept. 16.	2735 2738 2733	2732	G 1985 F
5984	Mar. June. Sept. Dec.	6699	5746 Oct. 4.	2736 2739 2734	2733	F 1986 E
5985	Mar. June. Sept. Dec.	6700	5747 Sept. 24.	2737 2740 2735	2734	E 1987 D
5986	Mar. June. Sept. Dec.	6701	5748 Sept. 12.	2738 2741 2736	2735	D C 1988 C B
5987	Mar. June. Sept. Dec.	6702	5749 Sept. 30.	2739 2742 2737	2736	B 1989 A
5988	Mar. June. Sept. Dec.	6703	5750 Sept. 20.	2740 2743 2738	2737	A 1990 G
5989	Mar. June. Sept. Dec.	6704	5751 Sept. 9.	2741 2744 2739	2738	G 1991 F
5990	Mar. June. Sept. Dec.	6705	5752	2742 2745 2740	2739	F E 1992 E D

HARMONIZED SCALE OF TIME.

A. M. Sept. Eq.	Sept.	J. P. Jan. 1st.	M. J. Sept. Moon.	A. U. C.	Nab. Aug. 29.	A. D. Jan. 1st.
x	Dec.		Sept. 28.	Apr. 21st.		M xii D
5991	Mar.	6706	5753	2743	2740	L xv
	June.			2741		D xviii
5992	Sept.		Sept. 16.	2746	2741	1993
	Dec.					C
5993	Mar.	6707	5754	2744	2741	C
	June.					1994
5994	Sept.		Sept. 6.	2747		B
	Dec.			2742	2742	B
5995	Mar.	6703	5755	2745		1995
	June.		Sept. 25.	2748		A
5996	Sept.			2743	2743	A G
	Dec.					1996
5997	Mar.	6709	5756	2746		G F
	June.		Sept. 14.	2749	2744	F
5998	Sept.	6710	5757	2747		1997
	Dec.		Oct. 2.	2750		E
5999	Mar.			2745	2745	E
6000	June.	6711	5758	2748		1998
	Sept.		Sept. 21.	2751		D
	Dec.			2746	2746	D
6001	Mar.	6712	5759	2749		1999
	June.		Sept. 11.	2752		C
6002	Sept.			2747	2747	C B
	Dec.					2000
6003	Mar.	6713	5760	2750		B A
	June.		Sept. 20.	2753		A
6004	Sept.			2748	2748	2001
	Dec.					G
6005	Mar.	6714	5761	2751		G
	June.		Sept. 18.	2754		2002
6006	Sept.			2749	2749	F
	Dec.					
6007	Mar.	6715	5762	2752		
	June.			2755		
	Sept.			2750		
	Dec.					
	Mar.					
	June.					

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

Series IV.

MARCH, 1895.

No. 15.

EDITORIALS.

Amen!

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Hallelujah!

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Yea and Amen!

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Knowledge is increased!

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* *

Daniel was indeed a Prophet!

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* *

His vision was certain; its interpretation sure.

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* *

When he stands in his lot, at the end of days, will
e go to the Higher Critics? I trow not!

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* *

The Gospels do harmonize after all! and verily
ecome as it were new, again, when Chronologically
nderstood. Blessed be the Lord!

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“He hath shewed strength with his arm; he hath
attered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree" (Luke i. 51-52).

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* *

In this Study we complete the first accurate outline of the Saviour's Life that has ever been written. It is the Lord's doing and it is wonderful in our eyes. Let us then dedicate it unto Him.

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* *

Now a book should not be measured by the thumb and forefinger, for there may be more in a mere pamphlet than in whole libraries of Theology! The truth, the whole truth, and nothing but the truth is often very brief! For instance, the Avocation of the Messiah was but 62 literal weeks long!

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When we began these Studies we had no idea of arriving at a consummation so devoutly to be wished. We attribute the success which has crowned our efforts to God's approval of their main contentions to wit:

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* *

That the Bible is true, as written and for the purpose written, and that Our Race is Lost Israel Found; that we are at the end of days; that Chronology is the measure of the Past, and the key to the Future; and that the Second Advent of the Messiah is at hand. Verily He is the Desire of all Nations "Bow the knee" (Gen. xli. 37-45)!

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* *

With a true interpretation of their own "Moses and the Prophets," it is therefore to be believed that

the Jews may now at last be savingly reached, and grafted back into their own olive tree, and it is the privilege of the faithful in Israel, in Our Race, to extend the news and welcome to them! Let us then, my friends, spread this Gospel where it will surely meet with God's own blessing, for the time of Zion is at hand!

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In the December News Leaflet (a *triple* number, 30 cents, and just issued) we have made a special appeal to the Jews as such. We trust it will be disseminated widely among them. In it we have gathered all the latest facts as to Judah, Judea, and Jerusalem, and couched no little evidence and testimony supplementary to what is presented in the regular Studies. While the matters treated therein are of interest to all, they are of paramount import to them in particular. If you are not a subscriber to the Leaflets send for one of these Jewish News-Leaflets and see if this be so.

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* *

But not the least important feature in this current Regular Study No. Fifteen is the extension of the Harmonized Scale of Time, whereby the scales are brought down to date and carried on to the 6000th Solar year of the Generations of Adam. The tool is now complete, and with its fiducial edge we may arise and measure the Temple and those that worship therein. Chronology ought now to be a pastime, rather than a mystery. Nor need the simpleminded err very seriously upon such a scale. The date of

dates is Nisan 1st, Friday, March 4th, 29 A.D. (Exod. xii. 1-2). It was 1866 years ago the coming 1st of Nisan ($5893 - 4027 \text{ A.M.} = 1866$), and they have been eventful years whose history we may perhaps yet be permitted to set in order. In the meantime, use the Scale yourselves!

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Given all the facts in full array, and nothing but the facts, and we are satisfied that the unprejudiced common sense of the majority of men will agree upon the conclusion.

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One is liable, ought to be free, and should be willing, to change his opinion, upon the strength of a solitary new fact. These are but Studies, and we must prosecute them like a schoolboy, even if it lead only to erasure, and a new effort.

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There are some new ideas in this Study; prove them therefore before accepting them, and hold them fast if they are good; but do not reprove them without good counsel. We are satisfied that there is no escape from the Chronology and History involved.

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But we admit that you may escape from some of our conclusions. Use therefore your own judgment in these premises, and if you obtain any new and better light give us its benefit.

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In the meanwhile we shall be glad to have you proceed with us, no matter what issues you may find

to take along the route. All men are fallible, but the truth is infallible, and it will eventually win the lasting respect of all men!

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* *

This effort to vindicate Prophecy by a fair appeal to History carefully harmonized, deserves a better reception than it has obtained at the hands of those who say they believe the Scriptures and yet cannot verify their faith by citing sound reasons for it. We are becoming convinced that one utters a downright falsehood when he says "*Credo*," or "I believe," to that for which he can neither give a commonsense and satisfactory reason, nor cite a direct "Thus saith the Lord."

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* *

When the Gospel age came in, its good news was heralded by tramps, and now, as it goes out, we herald it back to them. Help us to make its invitation compulsory, so that the last may be first in every sense of the word. The main thing is to get the ear of those whom one bids to the feast. It is useless to address oneself to any but *tramps*—to men in the by-ways and hedges of life. All the rest are confirmed in their way of thinking, and joined to their idols; let them alone.

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* *

This is an age of "tramps," and in their order they are actually fulfilling the prophecy as to the running "to and fro" of "many," quite as much as the more favored classes. The fact is, if you open your eyes to it, there are *tramps* in all classes and

conditions of life, and from this point of view they constitute a very *notable and startling* SIGN of "the time of the end" (Dan. xii. 4). They tramp from Church to Church, and in politics from Party to Party; from one school of medicine to another, and from one religion into some other. It is an age of independents. Men are moving everywhere, and are investigating all things. They are as busy as "Brownies" breaking down barriers, increasing knowledge, seeking wisdom, and some withal are getting no little understanding in the process.

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Society is in a complete upheaval; the only elements that are not *tramping* nowadays are those whose interests are involved in bolstering up the things that are inevitably toppling. But the old order is changing, and it is useless to resist the current—those who have taken it to wife, or yoked themselves to it, are in a sorry way; beware of them. As for the rest, they will inevitably get off of every thoroughfare and highway, and unless we reach them ere they leave the smaller paths for good, they will be lost in the woods and swamps of utter disbelief! This process of getting knowledge is the coming to a sense of the emptiness of all human philosophy and speculation, and it is just at this stage of the matter that the invitation to a feast of substantial truth will win acceptance.

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* *

But as no general expects to win a battle without some loss of troops, so neither may we expect to

attain the chronological end we have in view without losing some of our dates. Now and then a stray shot may hit away a "week day" designation, and here and there a careless disposition may entail the sweeping of a whole section of our work into the dust. If so, we must bring up our reserves, fill the gap and make good the losses. The skeleton of our plan of battle cannot be shaken; its backbone is on Missionary Ridge. We have no concern at all as to the final victory; we have already won it! We have captured too many of the enemy's redoubts in our former Studies to have any misgivings; it is too near the end of day for the hostile forces to recover strength; and now that the key point of the field, the almanac of Nisan 29 A.D., which was the 16th year of Tiberius Cæsar, has yielded to the final and decisive concentration of our forces, all further resistance is in vain.

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* *

Chronology has been a Lost Science for 1260 years, or for "time, times, and half a time." This is in direct fulfillment of prophecy (Dan. vii. 25), and is true upon every scale involved in the measure of time! For instance (the year which marks the publication of this particular Study being 5893 A.M., and 2520 Lunar years being 2445 Solar ones), 3449 A.M. was the first year of the "Seven times" lunar that are now expiring. But an examination of Study Number Eleven, pp. 143-5, will show that 3449 A.M. was the very year in which Daniel had the particular vision referred to! Now the period was bisected

360
720
180
720

1222.5 years ago, or in $4670\frac{1}{2}$ A.M., at the very time when *Papal Rome* was just setting out in her time-changing career! Moreover, $4670\frac{1}{2}$ A.M. is related to the entire network of chronology in many other ways. To point out but one: reversing from it, taken as a 1260th Solar year, "time, times, and half a time," we obtain 3411 A.M. as a first year throughout; 3410 A.M. was therefore a terminal year, as we know it was (Study Number Two, p. 165), it being the year in which Ezekiel began to prophesy (Study Number Two, p. 156). It was called by him "the 30th year." Whence, 3381 A.M. ($=69 \times 49!$) was the 1st. But with the Spring of this current year, 5893 A.M., begins the 3381st since the Exodus from Egypt; and so the meshes twine and interlace *ad infinitum*!

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The events and circumstances surrounding the Crucifixion were a matter of official record in Rome. One of the chief objects of having Governors and Procurators in the outlying provinces was to secure accurate reports of everything that went on, and they were regularly made from all parts of the Empire. It is a gratuitous piece of effrontery to suggest that there was any exception, or omission, in so important a case as that of Jesus Christ; and we have ample testimony that these reports were made. For instance, Tertullian in 190 A.D. says: "Pilate, who was already a Christian in his own conscience, then announced all these things to Tiberius Cæsar" (*Apologet. adver. Gentes*, c. 21). And again, when referring to the darkness that occurred at the Cruci-

fixion, as if it had been alluded to in Pilate's official report, he says: "They who did not know that this was predicted concerning the Christ, thought [at first] that it was an eclipse; but reason not comprehending this, they [next] denied it, *nevertheless, you have the relation of that phenomenon in your Archives*" (Tertullian, 198 A.D., in his Address to the Rulers of Rome).

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Now to maintain that Tertullian coolly referred to archives that did not then exist, and never had existed! is equivalent to the denial hereafter of a current record that the originals of the "Declaration of Independence," the "Constitution of the United States," and the "Emancipation Proclamation," are at present in our own archives! Not a hundredth part of our people have ever seen any of these documents, but who doubts that they exist? Let accident destroy them: the current testimony of this and former generations would still remain as first-class evidence that they did once exist! Why single out Christianity as the outgrowth of mysticism, and the evolution of the Essenes, and as false in any of its essential records, and yet admit the records of any and every other ancient historical character without question? Verily, the credulity as to error, of those who are incredulous as to truth, surpasseth understanding!

NISAN 14TH WAS THURSDAY.

PROOF: The entire Western Church admits that in the year of the crucifixion the 15th of Nisan fell on Friday; the entire Eastern Church that the 14th of Nisan was on Thursday that year. These churches

merely disagreed as to whether Jesus was crucified on the Preparation Day, Nisan 14th, or the Feast Day, Nisan 15th. In so far as the week-days belonging to the twain they did not disagree—*ergo*, Thursday was the 14th and Friday the 15th of Nisan in whatsoever year the crucifixion took place, and this is the unbroken acknowledgment of all concerned.

That the 14th was on a Thursday was the opinion resulting from the personal investigations of Dr. Robinson, Lange, Wieseler, Dr. Smith. The fact is the testimony as to Friday being the 15th, and therefore the 14th being on a Thursday, is so overwhelming, and has been so unanimously accepted all down the ages, that it is safe to accept it without any further special proof; for that the 14th was a Wednesday was not heard of even as matter of contention, so far as we can determine, until our own generation, and is held by a few only who strain Matthew xii. 40, in spite of Matthew xvi. 21; xvii. 23; xx. 19; Mark x. 34; Luke ix. 22; xviii. 33; xxiv. 7! Now the meaning of Matthew xii. 40, is fairly made to agree with the other texts, by a comparison of II. Chronicles x. 5 with x. 12; Genesis xlii. 17 with 18! and Esther iv. 16 with Esther v. 1! They unanimously prove that “after 3 days” and “on the 3d day” are equivalent expressions. But we have cited better arguments than this *in loco* in the current Study, to which we refer back.

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* *

THE CRUCIFIXION ON THE 14TH OF NISAN.

This was the opinion, after due investigation, of Seyffarth, Erasmus, Grotius, Suicer, Carpzor, Lücke,

Ideler, Tittman, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Martin Luther, Alford, Ellicott, and others, because the 15th was admitted by them to have been the Feast Day and therefore beyond the pale of contention by virtue of Matthew xxvi. 5 and Luke xxii. 1-2! All who hold that the crucifixion was on Nisan 15th resist Exodus xii. 6, 8, and Numbers xxviii. 18! Now Jesus was the antitype of the Paschal Lamb, and therefore *must* have become "our Passover" at the proper time, which was the 14th of Nisan; even John the Baptist recognized him as the *Lamb* of God (John i. 29, 36) and so do all of the redeemed (Rev. v. 12).

If the Ministry (at but one acceptable year long, as we believe we have plainly demonstrated,) began in the 15th year of Tiberius, which was 27-28 A.D., then it must have terminated at the Passover of 29 A.D., for that was the one that fell in the 16th year of Tiberius Cæsar. Now Nisan is generally supposed to have fallen in April in crucifixion year, whereas we demonstrate it must have fallen in March. The March moon was new on Friday, March 4th, which was thus the 1st of Nisan, hence Thursday, March 17th, was Nisan 14th, and Crucifixion Day. The April moon of that year is entirely out of the question. For as the moon was new on Sunday, April 3d, the 14th day of *that* moon must have fallen on Saturday (Sabbath) April 16th, and the crucifixion could not have been on a Saturday, still less on a Sunday! The gist of our argument is that the year is fixed by Gabriel and squared by Roman History to

29 A.D., and that the Month is fixed by a moon whose 17th falls upon a Sunday, as we know the Day of Resurrection did! $14\text{th} + 3 = 17\text{th}$; Thursday + 3 = Sunday!

In the current Study we have presented an unanswerable array of astronomical testimony which fixes the new moon of March, 29 A.D., to 3 a.m. on Friday, March 4th, at Jerusalem, and this we maintain closes the case in favor of the truth now at last made clear. There are many friends of truth, who have been anxious to fortify the claims of a Wednesday crucifixion, in order to bring out a 72-hour significance to the expression "Three days and three nights," used by the Saviour. To these we say in conclusion that the true system of Chronology has a many-stranded harmony to offer them in these very premises, the which would not have been discovered had it not been for their faithful contentions; so that their labors shall not have been at all in vain, albeit the Wednesday part of the contention is put hopelessly out of the chronological arena.

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A correspondent writes: "I have dipped into your Number Fourteen concerning the 62-literal-week Avocation of our Lord, and I am with you on that. The type and the antitype must and do agree, but if he was 'CUT OFF IN THE MIDDLE OF THE WEEK,' would not Wednesday have been the Crucifixion day?" *Undoubtedly it would have been! if it had been so recorded!* But where is there any such record as this? Inspiration certainly never joined the expression "be cut off" (of Daniel ix. 26), to the expression "in the midst of the week" (of Dan. ix. 27)! but actually

separated them by events that covered “*yet forty years,*” as in the days of Jonah!

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All that comes after the colon (:) in verse 26 should be separated from what goes before. It should have been paragraphed into a verse by itself, for it refers to the long subsequent invasion (or flood) of Palestine by the Romans, whose people did destroy the City of Jerusalem, and the Temple, and prosecuted their desolations to the very end of the war, and it is this *desolation* ONLY that is still running “until the consummation!” The first half of verse 27 (Dan. ix.) deals with the chronological circumstances of the war that led up to the *siege* of Jerusalem and to the *destruction* of the Temple service $3\frac{1}{2}$ years later. It came true to the very day, as we hope to show and demonstrate beyond the reach of successful dispute, in Study Number Sixteen. The last half of the verse *is just running out* in these very days in which we ourselves live, that is, running out with the Times of the Gentiles.

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* *

Dear friends, let us not try to save any interpretation based merely upon the old Chronology. Whatsoever of fact or harmony it possessed will inevitably fit into the new and true system without any effort. But the hammer and the sound of every iron tool is out of place in the Temple of Time. Presumption, Ignorance, Private Interpretation, Heresy and Schism were the builders of that old Babel, and their language was confused from root to branch. The pure language of Chronology has been inherited by Israel alone, and now that we have at last recovered the stem

root of time let us not graft onto it anything that ever grew naturally upon that old wild vine! that changer and inverter of all the times and seasons of Our Race!

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* *

Establishing the importance we assign to the Chronological solution of Daniel ix. and our confidence that it will have weight in Jewish minds we quote the following from the *Banner of Israel* (Dec. 19, 1894):

“ Marcus S. Bergmann, is the Jewish missionary of the London City Mission Society. He has translated the Bible into Judæo-German, of which the Pentateuch has been published, and is a firm believer in the truth of Our Identity with Israel. He was born at Wieruszow, Silesia, in 1846. His father was a strict Pharisee and a great Talmudist of the Chasidim Sect, and he was brought up by his uncle, Woolf Bergmann, also a strict Chasid. He gives the following account of his own conversion.

“ ‘As a reader in the synagogue,’ he says, ‘I knew the letter of the whole of the Pentateuch and other portions of the Old Testament, by heart. The portion of the Scripture that made a great impression on me at the time of my illness was Daniel ix. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Tuesday by every Jew; but the latter part of the chapter, which so plainly prophesies of the sufferings of the Messiah is never read, in fact, the Rabbis pronounce a dreadful curse upon every one who investigates the prophecy of these seventy weeks!

“ ‘They say their bones shall rot who compute the

end of the time! On remembering this anathema it was with fear and trembling that I read this passage about the seventy weeks, and coming to verse 26: "Messiah shall be cut off, but not for Himself"—though we Jews are most careful not to let a Hebrew book drop on the ground—I threw that Hebrew Bible out of my hand, thinking in my ignorance, that this was one of the missionaries' Bibles.

"But, although I threw the Bible away, yet I could not throw away the words I had just read: "Messiah shall be cut off, but not for Himself." These words sank deeper and deeper into my soul, and wherever I looked I seemed to see the words in flaming Hebrew characters, and I had no rest for some time.

"One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (*also a chapter never read by the Jews*). "For He was cut off out of the land of the living; for the transgression of my people was he stricken." This seemed to be the answer to the question that I was constantly asking myself during this time of soul-conflict: "Messiah shall be cut off, but not for Himself." *For whom was it?* Here it was plainly revealed to me, "For the transgressions of My people," and I surely belonged to His (God's) people and, therefore, Messiah was cut off for me. Shortly after this I left the hospital, and was again among my Jewish friends, but I could not banish from my mind those two passages.

"One morning I put on my Phylacteries and

Talith in order to perform my daily prayers, but I could not utter a single sentence out of the prescribed prayer-book before me. One passage (Psa. cxix. 18) "Open thou mine eyes that I may behold wondrous things out of the Law," came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside my Philacteries and Talith I left the house without tasting any food, and as I walked along the streets I prayed again in the words of the Psalmist "Lead me in thy truth, and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long." My heart was burdened with a very great load, and yet I dared not open my mind to any one.

"In this state, I believe, the Spirit of God led me to Palestine Place. My heart failed me when I reached the door of the late Rev. Dr. Ewald. After several vain attempts I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told him all that was in my heart. He asked me whether I was willing to come into his home for inquirers, in order to be instructed in the truth as it is in the Lord Jesus. I told him that that was just what I needed, and I at once accepted this kindness and I did not return to my Jewish friends. This was just one week before the Passover.'"

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* *

The Resurrection of Our Lord is the very pivot of our comfort, and the earnest of our peace! When harmonized around this CENTRAL FACT the "evi-

dence" of the Gospels is so consummate, and so natural, so overwhelming, and so simply beautiful, that human judgment cannot find its parallel upon the annals of the past. It cannot but convince the *really* earnest seeker after truth.

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We act upon the testimony of others in all the affairs of life. Not a transaction among men can be undertaken and completed without involving *faith* as such, to some degree or other, and generally to a great, albeit an unconscious degree, in all the other agents concerned in the same issue; and in spite of an artificial denial of this all-governing element in life, the human mind knows this is so because *it counts upon it all the time!*

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Now, we instinctively become in this perpetual schooling perfect adepts at measuring the credibility of evidence, at discerning what *may be trusted*, and at accepting the *reliable!* The hungry do not have to be argued with about food, nay, nor those whose souls thirst after truth to be persuaded to taste of its living waters. God hath not only put a light upon the housetop, but hath put it in a *candlestick!* "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him" (John x. 38). Aye, if thou art blind and do not believe the light is there, go up with thy friend to the housetop and feel of the candlestick for thyself, for perchance thou shalt then

at least have warmth, and at any rate be satisfied with facts.

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* *

We met a rich man not long ago, who said he was on the point of starting for Egypt, and he gave a strange reason as the governing element that had entered into his decision. He said that he had been reading lately in the Egyptian "Book of the Dead," and wanted to learn more of their state! *Ergo*, he was on his way to the land of the mummies!

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Alas! and the very Book of the Living was so close at hand! Let us thank God again for having called *His Son out* of Egypt, and let us raise our own voices, and call all our own sons out of that land of embalmed darkness, whose inhabitants know nothing though their book be buried with them!

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* *

God is not a God of the dead, who know not how to praise him, but is the giver of eternal life to all them who do praise him! And verily they already have eternal life who believe in his Son, whom he hath sent. Now, we believe in the resurrection of all the dead, both of the just and of the unjust, and we conceive that the dead in Christ may be in a far different *state* of sleep than those who die the natural death in Adam only. Yet the latter, too, shall live again by virtue of the Lord's Passover, for the blood of it was on the lintel and on either hand thereof, even upon Beauty and on Bands. And it seemeth unto us that as the great antitypical Passover hath

already obtained, so there remaineth yet two greater feasts, even Pentecost, and well after that a Feast of Tabernacles far beyond. But more of all this hereafter, if it falls into our Studies.

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As the first Adam was of the earth earthy, so the second Adam is the Lord from Heaven, and as we have borne the image of the earthy so must we bear that of the heavenly. Again, as Adam was the father of a race of mortals so Jesus Christ is the everlasting Father of a Race of Immortals, and in him must we all be born again; for as in Adam all die so in Christ, as it is written, "shall all be made alive," but each man in his own order. The Gospel is good news to all mankind, but especially so to them that believe. Aye, and Christ is the Passover for all mankind, even as it was typified in Israel that first time under Moses, for not only did the just come out of Egypt, but the unjust also, to be schooled by judgments in the wilderness. Yet, after all came none of that particular generation into Palestine save Joshua and Caleb only; but the children came, both them that were born in Egypt, and them who were born in the Wilderness, and all these things be the parts of an allegory as well as literal facts.

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Without a parable spake he not unto them, and without the fulfilling of a type he did nothing while pursuing the end for which he first came among us. It is the failure to remember this while we are contemplating the Saviour's history, that has bred so

much confusion of doctrine in our midst. The whole of what Jesus did fulfilled not only the Prophets, but *Moses* and the Prophets! and this involves not only whatsoever there was plainly written for him to accomplish, and its collateral chronology, but throws light on all things hidden in the Scriptures, and *vice versa*, they throw light on what he did, and set forth the reason; for it is given unto such as accept the Spirit to know Him and his Bride.

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Isaac (Christ) was not espoused until after Sarah (the Law) was dead, and when he met his betrothed he led her into his mother's tent. Now Rebekah (the Bride) was called of Abraham (God in the type) before Isaac was told of it, and like Eve to Adam, she was brought to him before she became his wife. Then he took her, and she became his wife, and he loved her, and was comforted after his mother's death. But, he that *hath the Bride* is the Bridegroom, and even John recognized the latter!

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* *

We have been living in the Age of the Espousals, and so Paul takes many similes therefrom, for there be correspondencies throughout all the realms of God. Therefore voice unto voice they utter the same speech, yet one is the Fact, and the rest but echo back. There will have been three ages in the plan of God. Sarah was the church of Abraham, Rebekah is that of Isaac, and Rachel and her sister and their handmaidens will be that of Jacob, which cometh next. Yet, after all, the church is but one

woman, though there be three measures of meal, even as the sacred year is one, albeit there are three Feasts thereto; aye, and there are three resurrections, one after each, and the first one is *over*, and the second one at hand, but the rest of the dead live not until the millennial age is over.

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But how, say some, can this be the age of the Bride, as such, if she be already chosen, and was translated with him? In the same way we reply that it is also Isaac's age, of whom Christ is the Antitype. Isaac was the possessor of all things before Eleazar went to Laban, and so Christ is already heir of all things, for he saith, "All power is given unto me!" Yet His age is the Millennium, which also cometh. This is likewise the age of the Comforter, the Gospel age: yet the Bride also saith come, and the Spirit saith come.

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* *

It is one thing for Christ to exhaust the type, and quite a different thing for the uncited things of the type, particulars that refer to other matters, to exhaust Christ! There is a patent limit to the application. It is the courtship, espousal and marriage of Isaac and Rebekah a single chapter in their lives that concerns the matter here under consideration. They were types of other matters, too, but under different circumstances. Finally, the view here suggested doth not contend that the marriage of the Lamb had come at the resurrection of Jesus, albeit Rebekah then went into Sarah's tent. The marriage is at the end of this age. The mansion, the Holy

work we shall obtain the necessary funds in advance. In this we have not failed, nor do we fear failure, but we have to keep the situation before you until it changes.

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One may grossly abuse faith, falsely so called, and bring true faith somewhat into shame before the Gentiles, by presuming (because of some purely personal conviction, no matter how well founded) to run into engagements without the slightest warranted ability of keeping them. For instance, we not only believe, but are satisfied by proof and demonstration that the time of the end of the times of the Gentiles *is almost over*, that the world ought to have the message sent to it at once, and as no message was sent ever before. If we had the means we should send it at any cost in a certain way. The fact that the means have not been provided to do this in the way *we* would do it if we had them, is proof to us that it is none of our business to attempt it. Now there are those about us who so misunderstand the province and responsibility of faith that they would justify our sending such a message as a broad-page advertisement and trusting to Providence for ability to pay the bill! Nay; let us get wisdom, but withal let us get understanding also! We are not faithless as to the work we know we have in hand, but rather jealous of it that it may render to Cæsar that which is Cæsar's, as well as to God that which is His.

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The "Evangelist for the West" for the Disciples of Christ, has sent us a beautiful photographic copy of

his chronological chart of the ages. It is one of the very best realizations we have ever seen. The original chart is 40 feet long, and is the result of some twelve years thought, revised according to the scale given in the *Our Race Studies*, which the author writes he is "convinced is correct." The photographic copies (cloth mounted, $5\frac{1}{2}$ feet \times 10 inches) are consummately made by the famous photographer of the Rocky Mountains, can be procured *from the author*, M. L. Streater, 1742 Sherman avenue, Denver, Colorado, for \$5 each, and, though expensive, are well worth the money to those who can afford it.

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Professor Isaac N. Vail, author of *The Earth's Annular System*, is publishing a monthly magazine, *The Annular World*, price \$1.00 per year. His address is Pasadena, California. Professor Vail is the author to whom we referred in Study No. Six (pages 191-4), and the one who first elaborated the contention that the Deluge was caused by the rupture and fall of an equatorial ring of water, which, between Adam's day and that of Noah, was suspended *above* the earth's "firmament" like a Saturnian ring.

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We have on hand a goodly number of copies of "The Lost Tribes of Israel," by Professor C. L. MacCartha, *paper covers*, at 50 cents each. By reviewers this work has been regarded as a companion to Study No. One of the *Our Race Series*. It deals with the question "Israel" from an American standpoint chiefly, and contemplates the possible future of

our own land, as “the promised land” in a particular sense! It is well to read every phase of this great question, and we recommend the book to all who are interested in Anglo-Israel matters more than in the Chronological topics that are particularly absorbing our own attention. To us the question is chiefly one of the entire Race as such, with Jerusalem as the grand central objective; but as the parts come into order, we of Manasseh seem destined to play no secondary rôle in the matter, but rather to have reserved for us an entirely independent place in the Millennial make up of the Nations.

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In certain quarters there is a great deal of time and space being wasted in combatting Professor Dimbleby's Chronological system. One might as well condemn the Cotton Gin, as such, because Whitney's original invention was not as perfect as the machine into which it has been developed since his time! Any close astronomical student of Biblical Chronology will detect the specific errors of Professor Dimbleby, but if he is fair to the facts he will accord to him the honor of giving the original impetus to a systematized luni-solar chronology which has set Biblical vindication forward upon victorious lines. Honor, say we, to whom honor is due, and even were every feature of Professor Dimbleby's work amenable to the specific criticism of inaccuracy (and we will not say it is not), it has none the less supplied the foundation upon which some of the grandest truths of Biblical Chronology have been discovered. Some

years ago we used to take up the cudgel in his defense from the numerous ill-advised attacks aimed at him; but it was time wasted, and of late we have contented ourselves with getting closer to the facts themselves, and to the real system, and at improving the method he invented. In the meantime the same old attack is being actively carried on, as if there were no other crutches to our own work than those with which we originally set out upon our journey! It is always encouraging to a soldier to see the shots flying over his head! Fire away, gentlemen, at those old empty breastworks; they served their purpose long ago, and we ourselves are way forward and in new lines, and well entrenched in them!

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We now have *two* strings to our Chronological Bow! The *one* we stretch from Adam down to Christ according to the *years** of the Genealogies as set forth by Professor Dimbleby, and as verified by the Scriptures! It is 4027 A.M. years long and ends at March 17th, 29 A.D., which was Thursday, Nisan 14th, in the 16th year of Tiberius Cæsar. From that date which we actually reached by means of a liberal interpretation of Professor Dimbleby's system, whether it as a whole was right or wrong, we shall be able to rectify and verify all the other dates of the New Testament by actual lunations, and this without

* That is, as a sum total, reference by reference, and part by part, and without any more necessity of specifying the days of the week and month, and year, on subordinate scales, than his predecessors found occasion for!

reference to Professor Dimbleby's cycle as such. In the meanwhile the Harmonized Scale of Time, which we have now brought down to date, supplies the *other* string to our Chronological Bow, and our own contemporaries can actually feel of it and see if it is taut! It stretched from *our* day (say for convenience from Monday, Dec. 31, 1894 A.D.), back to that day (say to Saturday, Jan. 1st, Tebeth 27th, 29 A.D.), and also proves that the 14th of Nisan of that year, which was 75 days later, fell on Thursday, March 17th! This string is 1866 A.D. years long and its measure, day by day, can be verified upon scales which are in familiar modern use, and by methods which are within the comprehension of any one who understands the four ground rules of arithmetic! For instance, just as we close these pages for the press the following letter comes to hand, and in time to be put into use as a final argument in proof of our position, and to which we shall add a few explanatory notes to assist our readers in following the argument to their own satisfaction.

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COLUMBUS, GA., JAN. 14, 1895.

PROF. C. A. L. TOTTEN, New Haven, Conn.,

Dear Bro.:—I have worked out a demonstration of the statement that March 17th, 29 A.D., was Thursday, and herewith submit the same for your examination:

It is granted —

(1) That Jan 1, 1895, fell on Tuesday.*

* See any almanac of this year.

(2) That 1700 and 1800 A.D. were not leap years.*

(3) That Gregory caused October 5th, 1582 A.D.,
to be called October 15th.†

We will first tabulate and count up the leap years
between December 31st, 1582 A.D., and January 1,
1895 A.D., as follows:‡

1584	1648	1716	1780	1848
1588	1652	1720	1784	1852
1592	1656	1724	1788	1856
1596	1660	1728	1792	1860
1600	1664	1732	1796	1864
1604	1668	1736	1804	1868
1608	1672	1740	1808	1872
1612	1676	1744	1812	1876
1616	1680	1748	1816	1880
1620	1684	1752	1820	1884
1624	1688	1756	1824	1888
1628	1692	1760	1828	1892
1632	1696	1764	1832	—
1636	1704	1768	1836	—
1640	1708	1772	1840	—
1644	1712	1776	1844	—

* As established by Gregory, and adopted.

† See page 194, this Study, and note that by this omission of
10 days from the Julian year, that particular calendric year,
1582 A.D., was only 355 days long, *i. e.*, was calendared at about
the measure of a lunar year.

‡ For verification see continuation to Harmonized Scale of
Time appended to this current Study.

Making up 76 leap years in all; 1582 completed years out of 1894 completed years leave 312 completed years, whereof 1583 A.D. was the first one, 76 out of this 312 being leap years. How many days are in this time? $(365 \times 312) + 76 = 113,956$ days, whereof January 1st, 1583 A.D., was the first, and December 31st, 1894 A.D., was the last, and was Monday. Then we arrange the days of the week thus: Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, Monday. How many completed weeks, each beginning with Tuesday, were in these 113,956 days? $113,956 \div 7 = 16,279$ weeks, and 3 days over. These 3 days were of course Saturday, Sunday and Monday, being respectively January 1st, 2d and 3d, 1583 A.D.* Therefore October 15th, 1582 A.D., was *Friday*, and October 4th, 1582 A.D., being the next day preceding, was Thursday;† hence, January 1st, 1582 A.D., was Monday.‡ Now on what day of the week did January 1st, 30 A.D., fall? We first set aside the leap years as before:§

* Now if January 1st, 1583 A.D., fell on a *Saturday*, the calendar of 1583 A.D. was similar to that of 1887 A.D. throughout, a consultation of which will prove Mr. Downing's next statement.

† See page 194. this Study.

‡ For in a common year, whenever October 4th falls on a Thursday, as it did in 1894 A.D., the year itself must begin with a *Monday*, as you may see by examining last year's almanac, January 1st, 1894 = Monday.

§ They can be actually counted by means of the *double* Sunday Letters shown in the Harmonized Scale of Time. Studies Nos. Ten and Fifteen. For instance, on page 91. Study No. Ten, the letters F E in 32 A.D. show that it was a leap year.

17 between 30 A.D. and	193 brought forward.
100 A.D.	24 next after 800 A.D.
1 being 100 A.D.	1 being 900 A.D.
24 next after 100 A.D.	24 next after 900 A.D.
1 being 200 A.D.	1 being 1000 A.D.
24 next after 200 A.D.	24 next after 1000 A.D.
1 being 300 A.D.	1 being 1100 A.D.
24 next after 300 A.D.	24 next after 1100 A.D.
1 being 400 A.D.	1 being 1200 A.D.
24 next after 400 A.D.	24 next after 1200 A.D.
1 being 500 A.D.	1 being 1300 A.D.
24 next after 500 A.D.	24 next after 1300 A.D.
1 being 600 A.D.	1 being 1400 A.D.
24 next after 600 A.D.	24 next after 1400 A.D.
1 being 700 A.D.	1 being 1500 A.D.
24 next after 700 A.D.	20 next after 1500 A.D.
1 being 800 A.D.	and before 1582 A.D.
193 carried forward.	388 leap years in all.*

* It is interesting to note, in passing, that this number also measures the days (388) assumed for the intercalary lunar year by Professor Dimbleby. We, ourselves, shall have somewhat to say hereafter upon the TRUE length of the lunar calendar, and its soli-lunar intercalations, in future Studies, for now that we have reached a point in our labor from which we can go backwards by days, by actual moons, by Julian months, and by a rigid harmonized scale of years, we are in a position more independent than our predecessors. Never let go with the *left* hand until you have a firm grasp with the *RIGHT*! It was an adherency to this principle that has caused us to avoid all specific criticism of Professor Dimbleby's calendar as such. By means of it we merely caught an idea, in Chronology. while by means of such independent calculations as are furnished in this Study, we establish the absolute limits which compass the actual truth. Of that more anon.

Twenty-nine completed years out of 1581 completed years leave 1552 completed years, whereof 30 A.D. was the first. How many days were in this time? $(1552 \times 365) + 388 = 566,868$ days, whereof January 1st, 30 A.D., was the first, and Sunday, December 31st, 1581 A.D., was the last. Arranging the days of the week thus: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, we inquire how many complete weeks, each beginning with Monday, are in these 566,868 days? $566,868 \div 7 = 80,981$ weeks, and 1 day over, which was Sunday, January 1st, 30 A.D.; therefore March 17th, 29 A.D., was *Thursday*, Q. E. D.*

Now if I knew some *Hebrew* date which coincided with some day fixed on *our* calendar between March 17th, 29 A.D., and now, I could rivet this whole part of the chain of Chronology together. *You have done this.*

I am yours truly,

FRANK U. DOWNING.

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By which last clause Mr. Downing means that the completed Harmonized Scale of Time having riveted the years together, and the calculations which fix the Nisan new moon of 29 A.D. to Friday, March 4th, having proved that Thursday, March 17th, must have been Nisan 14th that 16th year of Tiberius Cæsar, and the day of the Crucifixion of Our Lord, we have obtained a date 1866 years ago, from which we can expand a luni-solar calendar, and fetch it down to the present time, independently of any former calcu-

* The calendar of 30 A.D. being the same as that of 1893 A.D., since *Sunday* was its first day of January.

lations or calendars whatsoever! In other words, knowing these facts, we could *rebuild* the calendar were every chronological work destroyed this minute, for we have the limits and know the units and conditions.

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Finally, we submit the following data bearing upon the *limits* now established, and spanning which, from extreme to extreme, inclusive [to wit: from March 4th (=Friday, Nisan 1st, 29 A.D.) to February 24-25th (=Sunday-Monday, Nisan 1st, 1895 A.D.)] whatsoever *practically working* soli-lunar calendar shall eventually be agreed upon by all concerned, must be made to fit. The modern Jewish Calendar makes February 24-25th, 1895, to be the 1st of Adar. We are satisfied that this emplacement is one whole lunation too late.* Mr. Dimbleby's cycle (5893 A.M. = Table II. *b*) demands that this Nisan 1st shall upon a Sabbath which is at least 1 day too early, and probably two, as the 25th of February is the day of phasis. There are no other cycles, as such, in existence, save only the Lunar Cycles, and the actual lunations themselves, and these, of course, we stand to, in preference to all others, cycle or no cycle. That of March 4th, 29 A.D., we have settled by demonstration in this volume, pages 24 to 43, and

* Because, when worked back to 29 A.D. and thence over the $31\frac{1}{4}$ years of the Saviour's life, it fails to cover the proper dates (as established by Roman history, the Harmonized Scale of Years and a quantity of other entirely independent proofs) by just this amount; their Adar should be Nisan.

that of Sunday-Monday, February 24-25, is settled by the ephemeris for the year 1895 A.D. The in-between demands a cycle or else all the lunations must be severally fixed by the eclipses and conjunctions themselves. For want of a better method we have heretofore employed Professor Dimbleby's cycle as a mere crutch. It agrees wonderfully with the calculated facts at specific points, but when run in consecutive links over a term of years it loses the edge of the lunations, while holding to the solar years. It has served its purpose chiefly in systematizing our grasp of the matter in hand. It affords at least an object lesson of what is wanted, and we reserve further discussion until we "clean up," as it were, our *ore*, and separate the gold we have discovered in our Studies from the quartz that held it. The data referred to are as follows:

New Moon on March 4th, Friday, Nisan 1st, 29 A.D.*	
No. of days from Mar. 4th to Dec. 31st, 29 A.D., inclusive,	303
No. of days from Jan. 1st, 30 A.D. to Dec. 31st, 1581 A.D., inclusive,	556,868
No. of days from Jan. 1st to Dec. 31st, 1582 A.D., inclusive,	355
No. of days from Jan. 1st, 1583 A.D., to Dec. 31st, 1894 A.D., inclusive,	113,956
Total number of days from March 4th, 29 A.D., to Dec. 31st, 1894 A.D., inclusive,	681,482
Number of days in 1 mean Lunation. 29.53058843238068+	

Hence, in 681,482 days there are 23077 Lunations and $4.61 \pm$ days over. Therefore, from the foregoing,

* As established by calculations, pages 24 to 43.

on December 31st, 1894 A.D., the *mean* age of the moon should have been $4.61 \pm$ days. Now in *Greenwich*, meantime, it is actually recorded by Ephemeris as being $4.40 \pm$ days old. The slight difference being accounted for by difference of longitude, librations, secular variation, etc.

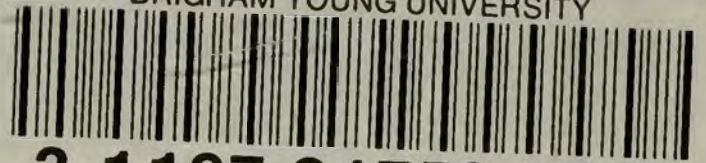
Therefore, both by calculation as above, and by the Ephemeris, the mean moon of December 31st, 1894, was in the 5th day of her 23078th lunation since the moon of the Crucifixion, inclusive. But from the ephemeris of 1895 A.D. the next, or 23079th lunation began January 25th 9^h , 25.9^m , and the 23080th begins on February 24th 4^h , 43.6^m . The 1st phasis of this 23080th lunation falls on Monday, February 25th, 1895 A.D., which is the true 1st of Nisan this year. Thus there were $681536.45 \pm$ days between the new moon of March 4th, 29 A.D., and that of February 25, 1895 A.D., both new moons being those of Nisan 1st, and these 23079 lunations represent 1866 completed Sacred years on the Cycle; 1866 years are 98 Lunar cycles of 19 years each, and 4 years over.

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To such as are not familiar with the scope of these Studies, we shall be glad to send circulars and catalogues, giving full information. We aim to carry in stock a full assortment of all the back numbers, both of the Studies (*fifteen* now ready) and of the News-Leaflets (*twenty-seven* now ready). If you can distribute a few advantageously, please write for them to The Our Race Publishing Co., New Haven, Conn.

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