

Double Number. B7723

Price 20 Cents.

# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

---

Nos. XX., XXI., Illustrated *Second Set.* OCTOBER, 1894.

---

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

**Entered** at the Post Office, New Haven, Conn., as second-class matter.

**Copyrighted**, 1894, by C. A. L. Totten, to secure accuracy, and prevent misrepresentations. Those who desire to secure advance sheets of these Leaflets in time for **CONTINUOUS PUBLICATION** in the columns of the *Secular and Religious Press* are referred to the *Our Race Publishing Company, New Haven, Conn.*, with whom all future articles will be syndicated.

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

**For Personal, Direct, and Mutual Service. Subscribe at Once!**

N. B.—All unused subscriptions for newspaper articles have been transferred to these Leaflets.

---

CONTENTS:

## The One Year Ministry Established.

FROM

Moses and the Prophets,  
Christ and the Apostles,  
Clemens and the Fathers.

NOTES AND QUERIES.

## NOTICES.

### OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor.*

### OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

OUR RACE PUBLISHING COMPANY,  
New Haven, Conn.

## THE AVOCATION OF OUR LORD AND THE LENGTH OF HIS MINISTRY.\*

"It seems to me that Prof. Totten has at least presented a chronological proposition of such fundamental importance, that it is our duty as Christians to spread it out upon our tables and examine it with earnest thought and Biblical scrutiny.

"Events are now moving, as we ourselves profess to believe, with rapidity toward a serious consummation in the world's affairs; and Prof. Totten finds that the shortening of the times has taken place as it were all along the line ever since Joshua's Long Day. He is either right or wrong. Hence, it is fair to ask, in all seriousness, who has produced evidence against his propositions?

"I do not suggest these thoughts as a follower of the professor; but rather as a seeker after the truth; and in the matter of chronology, at least, this student has both a strong case, and as yet an unanswered one—a case filled with novelties, yet a new one perhaps only in the sense of the old; for the facts appear to array themselves upon his scheme of time far better and more reasonably than upon that of any predecessor.

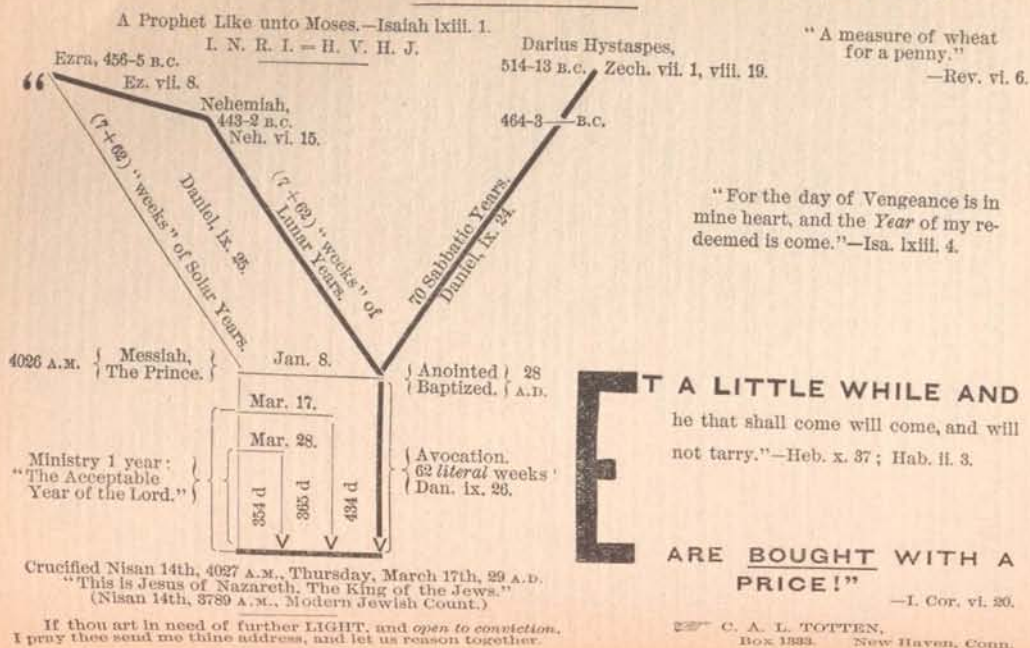
"His main conclusion is, that 1899 A.D. is 5897 A.M., and that Joshua's Long Day occurred in the year 2555 A.M., since when the general equation of the times has been shortened from the Solar to the Lunar scale. Hence  $5897 - 2555 = 3342$ . But 3342 Solar years are equal to 3445 Lunar ones. Hence, upon the combined gold (solar) and silver (lunar) basis there will have been just 6000 'years' (2555 s. plus 3445 l.) at some particular interior date of 1899 A.D.

"It is not, however, to this in particular that I now desire to call special attention; but to his remarkable exegesis of Gabriel's prophecy as to the 70 weeks, the 69 weeks, and the length of the Saviour's avocation and ministry. In a triple cord of time, not easily broken, he traces the 70 weeks, or 490 years, to the same identical day in the fifteenth year of Tiberius, Caesar, as the date of the Saviour's baptism and manifestation, *to wit.*, 70 'Sabbatic years,' year by year (hence, 490 years in all), from the fourth of Darius Hystaspes, scored off upon the Post-Exilic Jubilee Scale, fetch us to 4026 A.M. This is cord No. 1.

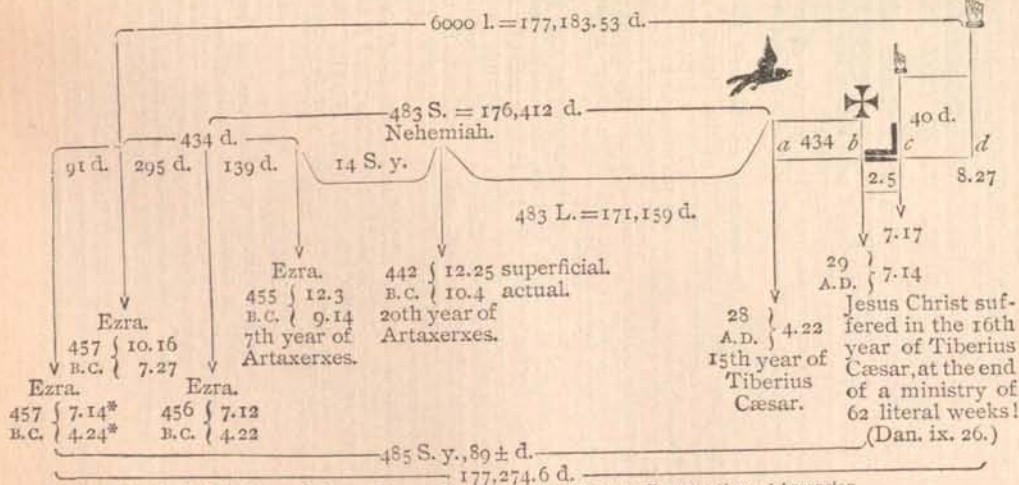
"Again, 69 weeks of strict solar (golden) years from the Era of Ezra fetch us to the very same date! This is cord No. 2.

\* From the *Herald of Life*, August 1, 1894. Page 305. We quote this article because it puts the case concisely and enables us to introduce the tables (already given in Studies Nos. Eleven and Twelve) as recast into B.C. and A.D. years, instead of A.M. years, which many find difficult to follow.

"WHEREFORE RED IN THINE APPAREL?"—Isa. lxiii. 2.



AN ASTRO-CHRONOLOGICO-HISTORICAL HARMONY OF DANIEL, EZRA, NEHEMIAH, CHRIST.



I am doing honest, careful and laborious work in the cause of Eternal Truth, and find that the stars in their courses still fight against Sisera. Why not come over to the winning side and send your names in for further information to C. A. L. TOTTEN, New Haven, Conn., Box 1333.

"Finally, 69 weeks of accurate lunar (silver) years [from the Era of Nehemiah] fetch us to the same date. And this is cord No. 3.

"The Saviour being thus identified, baptized, and manifested at this focus of chronological rays, the professor proceeds to show that the cord of time is twisted down the scale for just 62 literal weeks, or 434 days further, which fetch us to the date of its 'cutting' at the crucifixion!

"Into this remarkable solution the professor sweeps the whole array of chronological prophecy and sacred typology; and to my mind proves his case and establishes his system; or rather, discovers the truth of God's system!

"Why should this surprise us? Has not the church lain in error for almost 1900 years concerning almost every line of sacred fact and promise?

"But though all this is far too deep and beautiful a topic to be condensed into even an entire issue of the *HERALD OF LIFE*, the professor has condensed its outlines into two consummate diagrams,\* which I have requested permission to present with this article, in order to illustrate the subject and induce my fellow-searchers after truth to procure at least the Third Series of his Studies (Nos. 9, 10, 11, 12), and from their argument to judge of the solution for themselves.

"It is safe to say, that no such chronology as this has ever before been presented. If it be true, the world has yet to reconsider Prof. Totten's work; for its history must be adjusted to his scale of time; and if it be false, the church has a still more difficult task before it; for the law and the prophets seem to stand upon his side of the case, and confusion to be unfolded in the accepted text-books upon which much of our chronological argument depends.

"Prof. Totten is dealing with *facts*—historical, chronological and astronomical—not preaching dogmas; and it behooves us all to give an ear unto his message; at any rate, long enough to be able to give a *reason* for our rejection of his propositions.—H. B. B."

#### COMMENTS.

\* \* \* All study, as to the "Times and Seasons" of the *Second* Advent of Jesus Christ is manifestly a futile effort, a mere waste of time, unless it rests upon an absolute understanding of the times and seasons of the *First* Advent! We maintain with impregnable logic, that the former cannot be determined if the chronological conditions that surround the latter are left indeterminate in the general premises; and, conversely, we maintain, that the solution of the latter having been vouchsafed, we have a guarantee that the former may now be sought out.

\* See pages 102 and 103.

Now, upon the foundation of the true chronology alone these former facts are at last coördinated and spread out so as to plainly harmonize the ancient records, and the whole array of prophecy and type lends the solution credence, so that our little band of students stands in a unique position as to the further prosecution of the task. We are in fact encouraged to go on, even as it were by direct revelation, for the authority of the facts vouchsafed to our Studies is nothing short of what Daniel obtained by "books" in similar premises.

We stand fearlessly upon this foundation of fact, and are personally confounded on it in the sense of our own utter unworthiness. We have nothing to boast of, but the facts boast, and for them we give all glory to the God of Truth. Which things being so, it behooves us to present them in as many forms and phases as possible, so that by line on line, and precept upon precept, by multiplied illustration and reiterated harmony they may be made perfectly plain to all and forever after fixed.

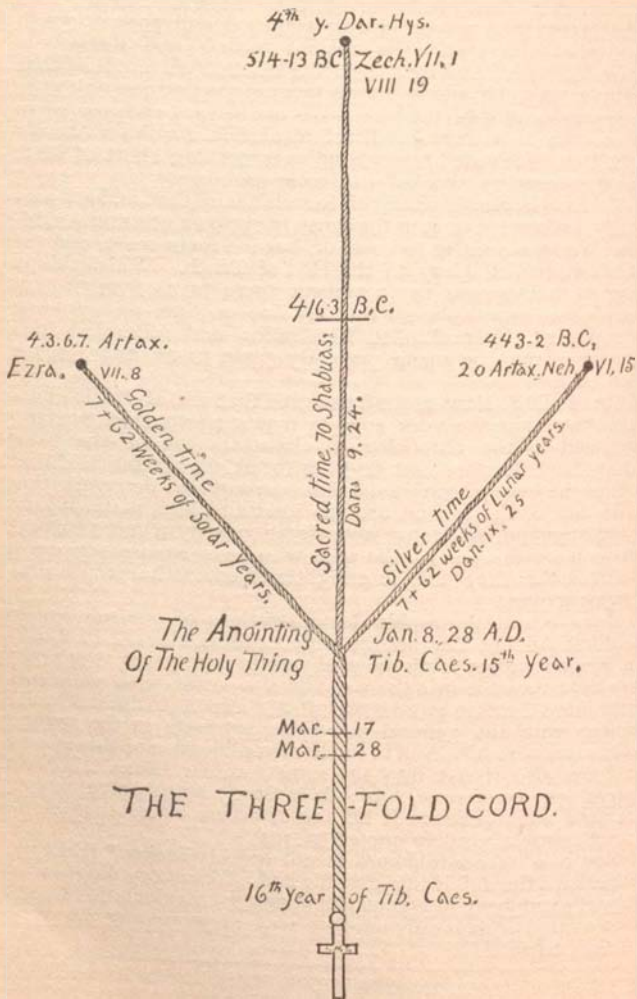
For as all the signs around us agree that we, of "this generation," stand at the very edge of man's allotted six working days, and as the chronological circumstances of the First Advent have thus been set in order for us, we are satisfied that at least the general conditions that surround the determination of the date of the second are the next and legitimate objects of investigation, and must henceforth occupy a more earnest attention on the part of the wise who have square scriptural assurance that they will be enlightened when the proper time therefor arrives.

Many beautiful graphic demonstrations of our solution to the First Advent Chronology suggest themselves. In Study No. Eleven we set forth its skeleton in A.M. years, but since then have recast it into the B.C. and A.D. scale, with which its terms may become more intelligible, to such as are not quite familiar with the general principles set forth in the several studies (see p. 102).\* And in further simplification of this matter we have also recast into the same familiar terms the more general scheme of time, set forth in Study No. Twelve, p. 262, but need not reproduce it here as it occurs in Brother H. B. Brown's article, already quoted (p. 103).\*

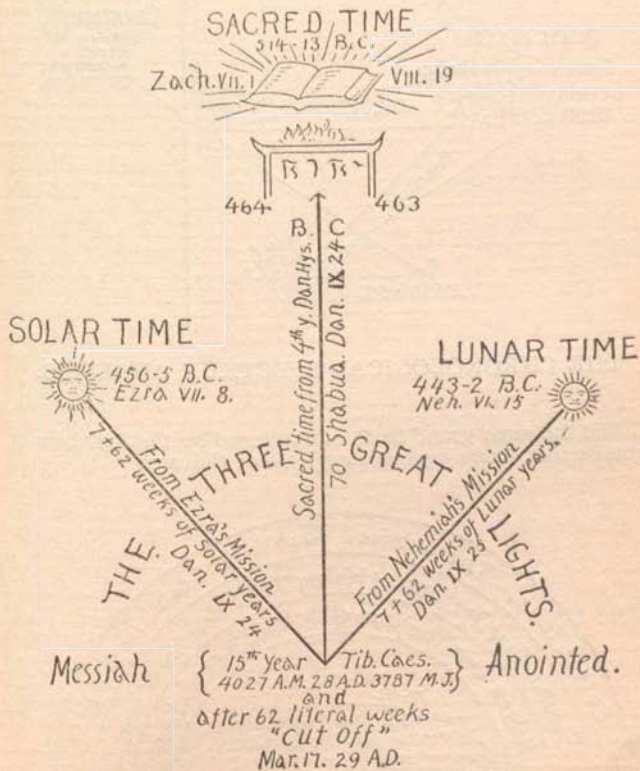
But, as a "three-fold cord is not quickly broken" (Eccl. iv. 12) perhaps the following graphic and explanatory diagram of Gabriel's prophecy to Daniel will appeal with axiomatic force to certain minds. It is only another way of presenting the same solution, to-wit:

---

\* We have a few electro-plates of these diagrams and will loan them to any one who, in the cause of Truth, will secure their introduction into the journals of the day, for a limited number of insertions.



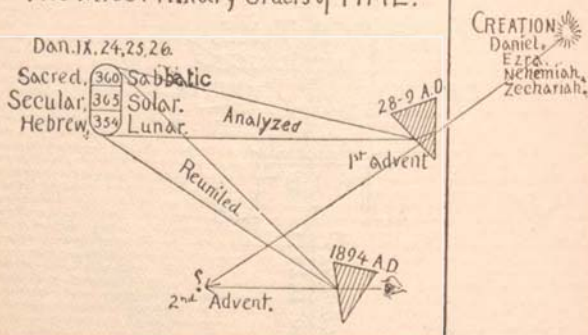
Again, to focus all the light upon it that there is, to-wit, that of the Greater Solar Light, that rules the day, and of the lesser Lunar Light that rules the night, and finally, the light of God's own Revelation, which rules his Sacred Times and Seasons, we have the following equally graphic, suggestive and satisfactory illustration:





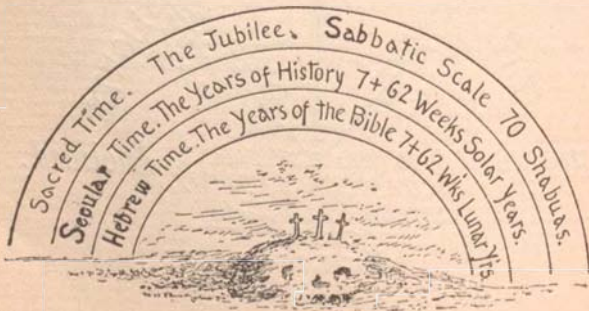
Again, the same idea is beautifully illustrated by the spectrum analysis, whereby chronology as it were, is resolved itself into its three primary degrees of demonstration, or conversely the three elements of light are caught at the second prism and united into Truth; from which we have the following:

### The Three Primary Orders of TIME.



### THE CHRONOLOGICAL SPECTRUM ANALYSIS.

And the same grand truth is expressed by the Rainbow of Promise that shone against the gloom of Calvary.



THE TRIPLE BOW OF PROMISE.

## CHRIST'S MINISTRY ONE "ACCEPTABLE YEAR."

### THE CASE ESTABLISHED.

*"But if he will not hear THREE THEN take with thee two or more, that in the mouth of two or three witnesses every word may be established."—Matt. xviii. 16.*

\* \* "With the learned and judicious Newcome," says the far more accurate Dr. Lant Carpenter, "I am content even to 'differ with the ancients, provided I agree with the Gospels,'" and as Christ and the Evangelists, rightly understood, cannot possibly disagree with Moses and the Prophets, we ourselves are much the more content to disagree with the modern school of Biblical criticism and exegesis, provided we agree with the earliest of the fathers in the premises concerned, and stand with them upon the whole Bible, "as written and for the purpose written," although the entire firmament of the modern system of theology falls down upon us.

But there are ancients and ancients, and I stand with them only who are the most ancient—with the primitive Christian Fathers, properly so-called, who only had and held the faith as it was once delivered to the saints. The Saviour, after his resurrection, began at Moses and all the prophets, and expounded to his disciples all the Scriptures concerning himself. Four of these disciples wrote the Gospels which harmoniously detail his early life, and lead up to its brief culmination without any discrepancy whatsoever. While these men lived, and to the third and fourth generation of those whom they taught, the truth survived. These only were the days of primitive Christianity in any true sense of the word, and I believe there is evidence to show that it survived among these children of them that feared the Lord until this fourth generation was fully over. St. John wrote his Gospel about 400 A.M. Four generations of 70 years are 280 years, and fetch us down to 4300 A.M., and thus to the last days of Primitive Christianity as such. At this time began the "hour" of 153 years, during which the ten horns of the nondescript beast arose, and during which Primitive Christianity was on a continual wane, even to 4513 A.M. Then began that still more dismal "hour" of 153 years, during which the little or "eleventh" horn, "with eyes and a mouth speaking great things," came up among the other ten, and, having finally plucked up three of them began its own course as the "abomination of desolation,"—a course not altogether boldly drawn until 4666 A.M., but plain enough well before that (519-53 A.D.) to be a subject of clear and distinctive recognition as the Anti-Christian Church.

## THE UNIT OF CHRONOLOGY.

Now, the Church of the Apostolic days, and of the three or four succeeding generations, was not all pure and primitive, but the spiritual children of the really pure remained more or less primitive. Meanwhile, the leaven of antichrist already worked and confusions began to disturb the councils from the very start, as St. Paul himself doth testify. Going however to the real and recognized fathers of these early days for testimony as to specific articles of faith and fact, we find a remarkable unanimity as to all the prominent matters, and as to the length of the ministry, the further we go back, the shorter it was known and believed to have been.

Let us then review and present some of the evidence. Modern scholars tell us that "By the ministry of Christ is understood the period between his Baptism and his Crucifixion." This is generally true, for so all hitherto have understood the matter, but to the readers of the Our Race Series and News Leaflets we have defined this era better and more accurately as that of his Avocation (62 literal weeks), while the ministry as such is confined either to the solar period (365 days), stretching from the beginning of his miracle at Cana of Galilee, in the 15th year of Tiberius, or to the lunar period (354 days), extending from the 14th of Nisan soon after, but also in the 15th year of Tiberius; or better, from both to the 14th of Nisan in the next or 16th year of Tiberius. That is, the Avocation was 62 literal weeks' long, or 434 days, and the ministry proper was one soli-lunar year—the very UNIT of chronology! This term,  $69 + (11 + 354)$  wisely applied\* gives us the true key to Prophecy and History.

## VARIOUS HYPOTHESES.

Now, all sorts of opinions have been held upon the length of the ministry. We have the *bi-paschal* system, which was the earliest, and is correct, to-wit, the one that included *two* passovers only; the *tri-paschal* (three passovers); the *quadri-paschal* (four passovers); and even the *quinqui-paschal* (five passovers)!

"No one of the Evangelists has specified the time between the Baptism and the Death of Christ: and from the nature of the case the decision of the question is left to be made on considerations which are alike open to the learned and to the unlearned." Now, while a little learning is a dangerous thing, a great deal thereof may prove to be far more disastrous, if not seasoned when in religious premises by specific faith. Rather give us

---

\* Strictly  $68.7577 + (10.8752 + 354.3670)$ .

neither poverty nor riches, but convenient food and sufficient clothing for our naked judgment, than leave us to pluck a fig leaf as the necessity of our own presumption.

In the false Eden of our exile, what a travesty we have had played upon us by those who have merely copied ancient things, and guarded them by the flaming weapons of their own creation. During the Middle Ages they guarded every approach to the only tree of knowledge that there was within men's reach—but the trespass took its due and ordered course, and while the eaters got but little for their pains they succeeded, by the irony of retribution, in spoiling what was in reality only a bold sacrilege, and in restoring access to the way of life which a Redeemer had made free to all. The evil be to those who made the matter of but little learning possible, and the good to those who took whatever they could seize in the Reformation. "The truth, the whole truth, and nothing but the truth," can harm no man, and if the unlearned have been kept from the truth as it is in Jesus Christ, and so have gone astray when they have taken it by violence, it can only be the fault of such of the learned as endeavored to put seals upon it without any right, and who now are hardened to the very errors they inculcated, while the eaters find salvation after all; for as they do believe in Jesus Christ they have access to the Tree of Life, and may live forever and with less and less danger, in that their knowledge cannot but draw nearer, forever nearer, to the truth; for, as the gospels imply what they do not specify, the unlearned after all are in a fair way to get back at them and live forever in spite of their more learned and former oppressors. The gospels fix the beginning of the ministry to the 15th year of Tiberius Cæsar, and the "Acts of Pilate" fixed its end in the 16th year; we have learned this at last, and are determined to investigate the matter further without heeding the interdictions of the teachers who forbid it.

"Uniform historical tradition, either grounded upon, or supported by the 'Acts of Pilate,' had fixed the close of our Saviour's Ministry to the 16th year of Tiberius Cæsar" (Gresswell, p. 422). N. B.—This *fixes* the last Passover season of the Saviour to A. D. 29. Gresswell held to the *quadri-paschal* system in spite of this admission!

#### THE LIMITS FIXED.

"Clemens Alexandrinus states that some, who accurately weighed matters, referred the death of Christ to the 16th year of Tiberius. Those who took into account the gospel of John, could not do otherwise than place the Crucifixion in the 15th year of Tiberius. . . . But whether they placed the

Death of Christ in the 15th or 16th year, they must have regarded his ministry as not including more than two pass-overs" (Carpenter's "Harmony of the Gospels," p. 14). This was the case in general, and of course so in the days of the fact thereof, but does not necessarily follow, subsequently, for some since have placed the birth of the Saviour six years before the Common Era, and so were enabled to begin his ministry at 30 years of age, proportionately early. Those who work upon this *theory* might punctuate the last year (28-29 A.D.) only, as the "acceptable" one, and thus appear to satisfy all the conditions save those that relate to the Saviour's actual age at death—for they might be ignorant of, or dare to violate, or even violently ignore the equally exacting historical conditions that surround his birth!

The death of Herod the Great, and the Enrollment of the Roman Empire two years before it, together with the confiscation of the Sceptre of Archelaus ten years later, introduce conditions that are quite as determinate historically, as those that fix the termination of the whole matter to the acceptable year running from Nisan, 28 A.D. to Nisan, 29 A.D.

Now, in our consecutive study of this matter *in loco* (Study No. Fourteen), we shall prove the date of Nativity to have been December 25, 4 B.C., and that of the Crucifixion to have been March 17, 29 A.D., so that within these limits, and covering its final 62 weeks specifically, all of our work must harmonize or fall to pieces. And it does harmonize so far as we have yet been able to test it, with every phase of the conditions imposed by Type, by Prophecy, by History, and by Arithmography, or the interior science of all things, in so far as we know its rudiments.

"The opinion which has been prevalent ever since the time of Eusebius, is, that the ministry of Christ included *four* pass-overs, or between three and four years; but this, to use the words of Mr. Benson, 'was totally unknown to the Christian Fathers of the first three centuries.'\* Upon this hypothesis is founded the very valuable (?) † Harmony of Archbishop Newcome, which was much framed upon that of Leclerc, together with Dr. Doddridge's, Mr. Gresswell's and various others." ‡

"Whiston and Macknight framed their respective harmonies upon the supposition that the ministry of Christ included *five*

\* See p. 254 of "The Chronology of Our Saviour's Life, or an Inquiry into the true time of the Birth, Baptism, and Crucifixion of Jesus Christ," by the Rev. C. Benson, M.A., Trinity College, Cambridge.

† We query this because we cannot call that valuable at all which assists the side of error; indeed, to the extent that any one's work confirms error to that degree is it the opposite of valuable!

‡ "The Diatessaron" by Prof. White, and most of the library of chronological work upon the shelves is based on this hypothesis.

Passovers. Scaliger, Sir Isaac Newton, Stillingfleet and others, adopted the same opinion, but the tendency of the critical scripturalists of the present day § is to shorten, not extend, the period assigned by the prevalent hypothesis."

#### THE PRIMITIVE BELIEF REVIVED.

"The prevalent opinion during the first three centuries was, whatever its foundation, that the ministry of Christ lasted not more than a year and a few months" (weeks? C. A. L. T.). Influenced by this consideration, and by the examination of the first three gospels, Dr. Bentley adopted the *bi-paschal* system. From him it was communicated to Dr. Hare; and by him to Mr. Mann, afterwards Master of the Charter House, who defended it with much learning and sagacity in his work on the "True Years of the Birth and Death of Christ," first published in English in 1733, and afterwards in Latin in 1742. Upon this principle Mann constructed a chronological arrangement of the Gospel History, and Dr. Priestley formed a Harmony upon it."

But Mann and Priestley, besides transposing the fifth and sixth Chapters of John, stumbled over John vi. 4, holding that the words *το πάσχα*, the *passover*, were not in the original gospel, and Bishop Pearce argues that the whole verse is spurious! So does Mr. Page in his Harmony appended to "New Light from the Old Eclipses."

Our own purpose is to harmonize rather than disturb the gospels, and we find no difficulty with the verse, or the arrangement. St. Luke records this miracle in that same portion of his gospel (ix.) in which he says (ver. 51) that the time was come for Jesus to be received up, and "resting on the prevalence, during the first three centuries, of the belief that our Lord's ministry did not extend beyond one year, in connection with the fact that there is no record of transactions at more than two festivals that were *certainly* passovers, Gerald John Vossius came to the conclusion as highly probable, that the passover referred to in John vi. 4 was that at which our Lord was crucified." It is a presumption in its favor that, without any alteration of the text, the short ministry and the genuineness of this verse accord with what some of the most learned chronologists—Scaliger in particular, though he himself rejected it, and Patavius—have pronounced to be the most ancient opinion respecting the duration of our Lord's ministry.

§ 1835 A.D. Carpenter. And this is so, for reckoning back from 1894 A.D. (when to our own labors there has been vouchsafed so much that squares so many of the elements of the solution into their proper place) 70, 80, 120, 153, 360 years, etc., respectively, we reach the utmost limits of this reawakening to the truth.

Both the opponents and advocates of the short ministry have diligently examined the opinions of the early Christian writers, and whatever weight is to be assigned to them is certainly in favor of the *bi-paschal* system, and it is well argued that "there could have been no authorized steady tradition handed down from apostolic times, that the ministry of Christ extended through more than three years, for then the early Fathers could not have rested, as, with the exception of Irenæus,\* they obviously did rest, in the opinion that it lasted less, or a little more than a year."

#### THE 15TH OF TIBERIUS, AND THE GEMINI.

Dr. Carpenter who, of course, followed the accepted or common A.D. scale, and the improperly adjusted *Fastes Consulares*, tells us that:

"Several of the early writers, Tertullian, Julius Africanus, Lactantius, etc., speak of the Lord's death as taking place in the 15th year of Tiberius, when the two Gemini were consuls, that is in the year 29." Now, when stripped of its confusion, and rectified by the true scale and adjusted *Fastes*, this statement is a powerful one in favor of the facts. The ministry certainly *began*, as Luke records, in the 15th year of Tiberius Cæsar, and that 15th year began August 19, 27 A.D., but ran over and ended August 19, 28 A.D., when the two Gemini certainly were consuls (towards the end of the consulate), and the 16th year of Tiberius thus also began in that same consulate. But the consulate came to its end December 31st, 28 A.D., though the 16th year of Tiberius, of course, ran on yet 7 months and 19 days beyond it, and so into the consulate (29 A.D.) of the two Longini (L. *Cassius Longinus* and C. *Cassius Longinus*! perhaps literal *Gemini*! "Twins"! and at any rate sufficiently near so in name to be confused with the two *Gemini* who preceded them at this astonishing era!) Thus when held rigidly to the scale, with all its units marked upon it, it is patent that the original statements of Tertullian, and others, were founded upon literal facts, the edges of whose importance have been worn out by the friction of transmission. For instance, it may now be seen that as the last  $7\frac{1}{2}$  months of the 15th year of Tiberius Cæsar actually fell in the consulate of the two Gemini, John the Baptist preached therein, and so did Jesus Christ, but John's ministry and life ended therein, while the ministry and life of the Saviour reached out beyond to March 17, 29 A.D., and thus into the consulate of

\* Irenæus "advocated the strange theory that our Lord's ministry lasted twenty years;" but it did 19 years if we measure it from the time he began to be "about" his "Father's business!" (Luke ii. 41-49). Nisan 10 A.D.

two others who were almost gemini in name, and perhaps literally so, or may have been brothers in fact.

#### DANIEL PUT IN EVIDENCE.\*

The Valentinians and Clemens Alexandrinus rested their opinion that the ministry lasted little more than a year upon the prophecy of Isaiah, repeated by our Lord himself, as decisive. But Dr. Benson argues that they could not have done so if there had been any distinct authorized tradition to that effect. We do not see, however, the force of this argument, for tradition or no tradition, they might well recognize the prophecy (particularly when its application was endorsed by the Saviour), as an all-sufficient final criterion, inclusive of all the rest. For instance, we ourselves now know the traditions and have also sought out the true testimony of the Harmonized Gospels themselves, which is far better, but the first testimony that ever forced us to a positive conviction that these gospels could be so harmonized, or led us to search for corroborated traditions, was the light let in upon our minds by the solution of Gabriel's Prophecy to Daniel. When we made the discovery that Daniel ix. 24-27 absolutely spanned the above scale of time, from the 4th year of Darius Hystaspes to the 1st of Vespasian, and punctuated it accurately at Ezra, Nehemiah, and at the three notable dates of Tiberius 15, and 16, we were ourselves ready to rest our own case thereupon, and although we knew much of the collateral testimony, we have continued to seek out yet the more thereof, rather for the sake of others than ourselves, and quite as much for the purpose of *preparing* ourselves and them against any sudden attack from the enemies of truth, as without such preparation its decisive victory might perchance have been delayed!

The arguments upon which a three (or more) year ministry are supposed to be based are:

#### WEAK PREMISES.

1st. The 4th Century testimony of Eusebius (quite late!) which, after all, depends only on his own arguments as such and not at all upon facts and records which came down to him; and as the original facts and records do *not* bear him out, thus fall to the ground after all, and with them all the later arguments based primarily thereon.

2d. Upon the indecisive inferences drawn unwarrantably from the mere parable of the Barren Fig Tree, "three years I

\* As among believers only, anxious after harmony, it is perfectly proper to cite the testimony of the Prophets, either before or after the facts. And even in the open court their testimony is admissible before the fact and as a guide to it.—C. A. L. T.



come seeking fruit and finding none." Here the intentional parabolic language forbids us to strain the expression too closely, for if we do so strain it then the following words, "let it alone this *year* ALSO," best agree with the mere opinions after all, of Newton (Sir Isaac), Macknight, etc., that it includes even five passovers! The parabolism best accords with the fact that the Saviour had three times—at his first Passover, at Pentecost, and at Tabernacles, each of them fruit or harvest seasons—wrought his miracles in vain, and yet delayed the matter until his second passover! or that Jehovah had dealt with us mortals fruitlessly during three dispensations, the Adamic, the Noahic and the Abrahamic dispensations, and had even dunged the barren fig tree throughout the Mosaic dispensation without fruit. The three festivals were Israel's three *fruit seasons*, and the three Patriarchal seasons were man's opportunities. The fourth season and dispensation ended the year and era of probation, and decided the fate of all concerned! The parable of the Barren Fig Tree is not to be confused with the fig tree that the Saviour actually cursed to the end of the Age, unless we make the parallelism exact from one day to the next, and imply but one year!

3d. The doctrine of more than two passovers depends upon the ill-digested conclusion that the Feast referred to in John v. 1, was a passover when it was not explicitly so stated to have been, and when the collateral Chronology and testimony point to it as the solitary Pentecost of the Saviour's Avocation. The lack of the definite article  $\eta$  between the two words  $\eta\nu$  and  $\epsilon\omicron\omicron\pi\tau\eta$  is practically "conclusive against the supposition that it was a passover," as even "Josephus, as well as the Sacred writers, always distinguish the Paschal from other feasts by the use of the definite article."

4th. It rests upon the contention that the passover spoken of in John vi. 4, as approaching, when the miracle of the five thousand was wrought, occurred a whole year before that at which our Lord was Crucified, whereas the parallel references to the identical event in the other three and Synoptical Gospels show it to have preceded the very one at which the Saviour was Crucified, and the only one that they record! This relation is found in Matt. xiv., Mark vi., Luke ix., and John vi., and the displacement in John's Gospel seems to have been intentional, as well as exceptional, so as to allow of a more consecutive statement of those events, with which the latter, and later, writer particularly charged himself. As merely by way and hedge men ourselves and coming to this discussion for the facts and fair inferences, we feel disposed to "kick against" the cool assumption of mere theorists and to repudiate the interpretation they have foisted into these premises

mises, and we cannot resist the hedgeway expression that their effrontery excites—although the term “to kick against” is far from “slang,” as we can prove (Deut. xxxii. 15; 1 Sam. ii. 29; Acts ix. 5, xxvi. 14,\*) and quite good old English.

#### EUSEBIUS—UNTIL WE SEE BY OURSELVES!

Previous to Eusebius, who wrote in the early part of the IV. century, *no one* maintained that the ministry of the Saviour included four passovers. The conclusions of this author were founded, as he himself states (1) upon his own solution of the succession of the Jewish high priests, and (2) upon an interpretation of the *half week* referred to in Dan. ix. 27. But, in the first place his succession of the high priests is unsound, and (2) his understanding of Dan. ix. 27 is erroneous. Verse 27 in this chapter has nothing whatsoever to do with our Saviour's crucifixion! (which occurred at the end of the 62 literal weeks referred to in verse 26 (see “Y” diagram), but did have to do with the destruction consummated upon Jerusalem itself 40 years later! and in the midst of the week that covered the Jewish war, as such. This is no place to enter into the demonstration thereof, but the chronological exposition will be set forth *in loco* in Study Number Fourteen.

Returning now to Eusebius, his exposition, however, prevailed at last over all other opinions (though opposed by Augustine, who retained the ancient (one year) opinion, that it included but two passovers), and so came down to us unquestioned through the Middle Ages. The harmonists of the XVI. and XVII. centuries took it for granted that the ministry lasted between three and four years, nor was the matter questioned until Bengel in 1736 reduced it to two years, Mr. Mann a little later to but one. He was ably supported by Dr. Priestley, and in 1835 by Dr. Lant Carpenter. Then the matter seems to have been suffocated through the neglect and opposition of the organized church, until now when these our own independent investigations force it once more to the front with proof no longer to be set aside. It is significant but not strange that none of these determined advocates of the short ministry resorted to Daniel in particular for their support, for the seal upon that book had not then been removed, nor had they been favored like ourselves with a consecutive chronological scale

\* Many good Christians, who like to use smooth words and soft answers even in righteous indignation, found fault with us for a similar expression, used in the Frank Leslie articles, to-wit: “*Getting Onto*,” “*With Both Heels*” (See Study No. Seven, p. 40), and we said nothing at the time, but will now refer them to a similar expression Micah vii. 3, which is used in a fair survey of just such times as ours when men are indeed “doing evil with both hands.”

that forced them to the true conclusion in proportion as it unsealed the prophecies of Daniel in particular—the very fact of which is a pointed sign that we are in the time of the end—for else these things would not have been discovered.

“There is no doubt that in his earlier writings Origen held the bi-paschal doctrine, distinctly declaring that our Lord preached about a year and a few months” (Carpenter, note, page xv.).

“Tatian (173 A. D.) is said to have followed the then prevalent opinion of two passovers only.”

#### WHAT SAITH THE SCRIPTURES?

But without resorting further to the early Fathers let us go higher up the stream, and re-examine the gospels themselves. They teach but two passovers—one acceptable year for the ministry of Jesus Christ.

Any candid student of the New Testament will come to the conclusion that the first three, or synoptic gospels record the transactions of but one year and this the one before the crucifixion! The only remaining difficulty is found in St. John's gospel, which difficulty arises from a misunderstanding of that gospel and its chronological arrangement and import, and it is surprising that it ever originated, when the simple explanation is revealed. In the first place the matter is established in the mouth of two or more witnesses (Matthew, Mark and Luke: 1 year). Hence the testimony of John must be *made* to agree thereto rather than be allowed to overthrow and confuse their testimony!

“Nothing can be derived from the first three gospels, either separately or conjointly, which authorizes us to conclude, that after the Baptism of our Lord there were more than one passover before that one at which he was crucified. Matthew, Mark and Luke speak of only one Passover, viz., the last” [Carpenter, and this is so.—C. A. L. T.]. Nevertheless, since the walk through the cornfields must have occurred in the part of a year after a Passover, the Crucifixion could not have occurred at the Passover in the 15th year Tiberius. Hence there must have been at least two Passovers in the ministry as recorded by the synoptic gospels, but need not (could not) have been more if we can bring John into harmonious line.

Now we can do this without difficulty, for “by means of St. John's Gospel we are able to say with certainty that there were at least two Passovers in our Lord's Ministry [and not more than two.—C. A. L. T.] for that evangelist records his transactions at a Passover which occurred shortly after his first miracle at Cana, and before the Imprisonment of John.” From a comparison of John iv. 1 and iii. 24 there can be no doubt that we are to place all the events recorded in at least the first four

chapters of his gospel before the Imprisonment of the Baptist, and consequently between the 11th and 12th verses of Matthew iv. The first three gospels are entirely silent as to the remarkable circumstances of this portion of John's gospel. They probably aimed chiefly at recording the public preaching of the Saviour after the Imprisonment of John the Baptist; and Matthew and Mark in particular, at recording the occurrences in Galilee from that event to the period of his finally leaving it! St. Luke's Gospel, written later, had a broader scope and a more general purpose in that he wrote particularly for the instruction of some illustrious friend and convert residing probably in Greece or Asia Minor, while St. John's Gospel was intentionally supplementary to one or more of its predecessors, and with Dr. Carpenter we are constrained to lay the stress of the selection on St. Luke's.

Throughout the whole course of our Lord's ministry *previous* to the last Passover, St. John has recorded no fact in common with any one of the other evangelists, *except the Miracle of the Five Thousand!* An examination of his account thereof (John vi.) critically compared with those of Matthew (xiv. 13-21), Mark (vi. 31-44) and Luke (ix. 10-17), will satisfy any one capable of weighing evidence on an Anglo-Saxon jury, that the passover referred to in connection with this Miracle as approaching (John vi. 4), was the one that witnessed the crucifixion itself! The very position of the record of this miracle in Matthew's Gospel, shows that it was the Crucifixion Passover that was thus approaching (so in Mark and particularly in Luke), and St. John says nothing to the contrary! Let it also be carefully noted that taking the Gospel of St. John by itself, there is no intimation that the reference (vi. 4) to the Passover was to a "second as distinguished from a third," nor does he any where speak of a second or a third as such.

Now if Matthew, Mark and Luke refer to this particular miracle as just preceding the end of the Saviour's ministry, to wit, towards the end of the only year of ministry that they record at all! and if St. John enumerates the circumstances of this same miracle as the solitary incident he does so relate in common with them, it should be manifest that the much misunderstood verse (vi. 4) is after all to be regarded merely as a chronological specification, expressly intended by St. John *to date*, as it were, *the incident itself!* The plan of St. John's Gospel is unique, and as he had occasion to introduce this particular miracle, per exception to this general plan, he took the trouble to insert this verse (vi. 4) more as a date than anything else and for the express purpose of showing that it was the same Miracle of the Five Thousand referred to in the synoptic Gospels and not another, and that it preceded the same terminal passover.

## THE ARGUMENT IN BRIEF.

Every logical law of evidence bears out this conclusion. Three witnesses A, B, C, testify more or less consecutively as to the incidents of a single year; finally a fourth witness, D, comes forward and testifies as to the incidents of the same year, the bulk of his evidence being as it were, additional and explanatory. Of course he refers to the same final scenes, and to supply omissions relates those surrounding the opening scenes omitted by the others! *i. e.*, those covering the overlap of John's mission, and the Saviour's. He was particularly qualified for this having been a disciple of both! Therefore he relates some of the events that preceded the era that had been fully considered by the others, enumerates several important things that they omit, and omits as much as possible of what their testimony had already fully covered!

The three synoptic witnesses certainly establish the case of a one-year ministry, the final and independent witness does not come forward to disturb this, but merely as the special friend of the Saviour, feels called upon towards the end of his life to come forward, clear up and round out the whole matter. His testimony is of extraordinary chronological value but is quite as remarkable for its omissions of old points as for its introduction of new ones. This is its manifest and philosophical object. Why, forsooth, persist then in confusing the case in a manner that would not be tolerated in any legal procedure?

Suppose John had likewise omitted all reference to this miracle of the Five Thousand,\* then there would have been no ground at all upon which to base a ministry of longer than one year, and in that he expressly *dates* (parenthetically as it were) his own account of this miracle (to prevent this error and in order to show that it is the very same one recorded by the others! and introduced by him contrary to his general plan of omission, but for special reasons!) there is still less ground whereon to make it call for another whole year—and one empty of all other special record save what flows into it through the resulting confusion of the otherwise harmonious testimony already given!

---

\* Just as he does any reference whatsoever to the Baptism; Temptation; his own call; the public progress through Galilee; the Sermon on the Mount; the cure of the Gadarene Demoniaes; of the Paralytic at Capernaum; the Raising of Jairus' daughter; the appointment and Mission of the twelve; and of the Seventy; the Imprisonment and death of John; the transfiguration; the circumstances connected with our Lord's leaving Galilee; and with his Last Journey to Jerusalem; his last discourses in the Temple, and those on the Mount of Olives; the Institution of the Lord's Supper; his agony in Gethsemane; and his Ascension to heaven;—all intentional omissions in John's Gospel! (Carpenter).

In the meantime, as to the new and supplementary matter introduced by John, his Gospel is of pointed and superlatively valuable Chronological weight, and it bears directly upon a duration of but one solitary year for the ministry as such, and for an Avocation of but 62 literal weeks. The Synoptic Gospels while relating most prominently the incidents succeeding the Baptist's imprisonment and the ministry in Galilee, omit all special references to any of the Feasts of the Jews save the final passover!\* Here St. John supplies an invaluable array of special evidence. He records the transactions of the Saviour at a previous Passover, those at a Festival which collateral evidence proves to have been the Pentecost, those at the Feast of Tabernacles and finally, those at the Feast of Dedication which preceded the last Passover. The Ministry lasted but one acceptable year, and John's Gospel records the prominent transactions at every single one of its principal Festivals! The three Synoptic Gospels establish the briefness of the ministry of Jesus Christ—the Gospel of his personal friend itemizes the specific demonstration and concludes the whole matter.

#### THE CASE SUMMED UP

Let us then hear this conclusion of the matter:

1st. The Prophets are united as to the testimony on the matter as set forth from of old by the Holy Spirit.

2d. The types of the Old Testament demand the result that we have reached.

3d. The Gospels proclaim it as an historical fact and harmonize thereon.

4th. The purest traditions and writings of the first four generations that succeeded their publication, confirm it as a part of the Primitive faith once for all delivered to the Saints.

5th. The almost total loss of the fact during the era of desolation is just what was to be expected, for a part of the policy of abomination was to change the times and seasons as much as possible.

6th. The gradual recovery of the truth marks the times of the end broadly, and punctuates it specifically.

7th. The coldness to such truth as this in nominal Christian quarters and the positive opposition thereto in anti-Christian quarters is the final argument in its favor. He that hath ears to hear let him hear, for verily the Spirit is again speaking to the churches—and perhaps it is the last time, little children!

---

\* This ought to surprise those who have not already perceived the fact, and force them to renew their study of the Bible, for not upon their shelves is there a single commentary, or a life of the Saviour that is not loaded down with absolute error in that none of them are based upon the absolute fact of a 434-day Avocation!

8th. The LIMITS set by the numerous *historical* witnesses, as to the beginning and end of the ministry, to wit, in the 15th and 16th years of Tiberius Cæsar, leave no ground at all for its expansion beyond those limits.

“THE FINDING.”

Now while an Anglo-Saxon jury is pledged to “well and truly” try and determine the matter in hearing *according to the evidence*, and in case of doubt according to their conscience and the custom of the civil law in like cases, an Anglo-Saxon judge would be derelict in his duty did he fail to charge the jury, in addition just how to find the matter in a case so plain as this! and furthermore we believe that 99 juries in 100 would find a *one-year verdict* without leaving the box, whether so charged or not! When fairly understood such a case is too apparent to admit of any further discussion, and in the name of truth we dismiss it.

AFTERTHOUGHTS.

But how on earth are we to account for the prevalence of such an erroneous opinion during all these years? Why, easily enough. The opinion dates from about 4360 A.M. and spans the Dismal Era, its 1260 years fetch us to 5620 A.M., and out of them arose all sorts of error—this but a mild one in comparison with some! The idea was born of the Night, in which no man *could* work! In it arose in so far as it was foisted upon Christianity the idea of inherent immortality. While it lasted the oracles of God were not consulted, but the universalism of damnation was a necessary result of man's covenant with death! Thank God for the wilderness to which the woman fled! Thank God for Plymouth, and Pennsylvania, and for Virginia and the Carolinas, and the seed that settled them! Thank God for their children who have been led to see, and thank God for the increasing light that 4 generations of 70 years promises by 5900 A.M. to place at least upon *our* house top! It is high time to repudiate every one of the errors that have bound us fast, and to come out into the light and make it known! Every one of these errors is related to chronology! They have all resulted from the change wrought in the “times and seasons” by the antichrist! The proof of this is that if we have been led by God to discover aught worth knowing, it has come out of our concern for time as such, and we reavow our firm belief that to clear up the chronological circumstances that surround the Life and Ministry of Jesus Christ will do more to establish the positive in Christianity than all the sermons which were ever preached! History verified will demonstrate prophecy, prophecy proved will establish the faithfulness of God; the

faithfulness of God made clear will convince the world of sin,—accomplish this and the battle between right and wrong is won for right!

Christ died for human nature, for he saw it was worth saving! The devil deceived it for he knew it was the only way to hold his vantage. Had he not changed the times and seasons he had long ago been vanquished! Let us change them back! Spread then the news, and crowd it home: Thursday instead of Friday for the Crucifixion, three days instead of one in the grave, one year instead of three for the Ministry, March instead of April for the Passion, etc., etc., etc. Let it be known that the dead know nothing of time, instead of living a conscious eternity in an instant! Spread such truths as these, and the very earth out of which we sons of Adam are made will swallow up with scorn the flood of error that the dragon has cast over us, and soon his captives will be free. Rome cannot hold her slaves in the face of facts like these. Now is the time for canister, double shotted. Load it with chronology, and let her have it!

## NOTES AND QUERIES.

### SIGNS IN THE SKY.

\* \* \* Carrying but one of the subheads in the topic broached in the August Leaflet, we quote the following from the *Evening Star* of Washington, D. C., August 16th, which came too late for introduction therein. It is probable that these signs will increase. The article is as follows, headlines and all:

"An Angel in the Sky; Peculiar Effect of the Clouds while the Lightning was flashing.—One of the most wonderful, as well as awe-inspiring, sights ever seen in Baltimore was an appearance seen last night in the heavens about 9 o'clock, says the *Baltimore Herald*.

"At that time people were still out on the door-steps enjoying whatever breeze there was. Their attention was frequently called to a certain point in the sky, where an almost continuous electrical display in the shape of flashes and sheets of light was to be seen. The lightning flashes were so vivid and uninterrupted that the southern sky for the space of a half hour was brilliantly illuminated.

"Suddenly the dark clouds showed themselves, and the flashes stopped for the moment, and when they began again a perfect figure of an angel, robed in the purest white, showed itself.

"The illusion was perfect. Two rifts in the clouds formed the wings, and a small cloud the raiment. A slight projection from the garment formed the feet, and no better resemblance could be wished.



"All this time the black clouds in the rear made the figure stand out in life-like proportions, and the occasional flashes of light gave it a sort of halo that made the effect almost supernatural.

"People all over the city were awe-stricken, and some were seen to fall on their knees. It was as if the blackness of the night had broken in the spot and this figure was descending to earth. For five minutes it lasted, and great excitement attended its presence.

"An old colored woman coming down Pennsylvania avenue in the northwestern patrol wagon for a minor charge, saw it and screamed:

"'Oh, Lord, look dere!' and fainted away.

"At the station-house she was revived, but no one could induce her to believe that it was simply a cloud effect. When the strange phenomenon began to clear away the whole thing was easily understood, although many nervous people have not yet gotten over the fright it gave them."

Comments: The end of this article is significant. It shows the denseness of the delusion that has fallen upon our terminal age. We grant that this "sign" was produced by natural causes. All signs are; but that is not the point.

The *significance* of this "cartoon on the sky" remains, *no matter how produced!* The sign is to the "wise" only, the "foolish" always have their explanation for such things and are welcome to it—satisfaction, if any, and all else (a fool always whistles in the dark)!

In this connection note the following head lines from the New York *World* of September 2, 1894. "Planet Mars drawing nearer. Strange things are going on up there anyway, and perhaps we'll know all about them later on. Astronomers are on the lookout. Mysterious flash-lights and shadows which may be part of an interplanetary signal code." In a two-column article the matter is then made as sensational as possible, and the gist of the thing is a "Sign in the Stars" (Luke xxi. 25). That Mars or any other planet is inhabited we absolutely disbelieve, and have already given our reasons; but that abnormal conditions exist in the entire solar system and will conspire to produce more and more ominous signs of the general upset situation is merely a concomitant of what we referred to in the Frank Leslie articles (see Study No. Seven, pages 173-233). The set times of God the Father cannot arrive without all things reflecting their approach!

#### BROKEN RECORDS.

\*.\*. Almost every day the rapidity of the age in which we live is borne out by a "sign of the times," that is, by the reports

that only keep the record of human achievement constantly uncertain! First we have one record broken, and then another, next the former is outdone, and so it goes. The statistics cover every matter of human interest, and obtain in all localities. We invite our friends to clip these new records for but one season (91½ days) and will guarantee that they will enforce conviction. In the meantime note but one, reported in the *New York Press* for September 1st. "All records broken; *Lucania* makes the swiftest ocean voyage by fifty-one minutes; [her time was] 5 days 8 hours 38 minutes. Her companion betters her Eastern time by one hour and 20 minutes." Now all this points to a significant *limit* before this century ends: 365d. 5h. 48m. 50.885s. is the value of the true mean solar year; 360 days is that of the Prophetic year. Their difference is 5d. 5h. 48m. 50.885s.; this is the *epoch* of the Solar over the Prophetic year. We shall soon reach it, and when "many shall run to and fro" at that rate we may consider Dan. xii. 4 to have attained unto its full significance. We anticipate, such is the ominous "character of the coincidence," that the very name of the steamship that shall accomplish this feat, and all the circumstances of the voyage, its captain, passengers, and cargo! will constitute a symposium of significance that will attract universal attention. Wait and see! And at present ratio you will not have long to wait!

#### ADVENT EVENTS.

\* \* "By our Lord's advent with clouds is meant, on his part, advent as a spiritual being while mysteries are being revealed; and on our part not merely perception of what the mysteries mean (reception of the latter rain), but also action upon truth perceived (Rev. i. 3), unveiling truth experienced until we are able to perceive Him who is its embodiment. He is to right-hand, *deiknu*, 'show,' through us: we must collect to his hand by yielding to it in doing the Father's will as revealed thro' the opening books, notably in the Seven Messages; we must not only hear his words but also keep them. Only to such blessed ones is he unveiled as Saviour.

"From this point of view the great cloud of witnesses in whom the Lord testifies is a part of the pillar of cloud and fire, the basis, the candlestick, just as Israel was basis to the pillar that led from Egypt to Canaan. In fact, Paul wrote of the Church as the pillar and base of truth; and one of the names of the woman, Babylon, is Mystery.

"The Apocalyptic mystery and witnesses testifying its interpretation are the swift cloud on which the Lord is coming swiftly. But we are not the only ones at truth's basis. It is the same cloud Ezekiel in vision saw coming out of the north

(compare Ezek. i. with Rev. iv.). It has for its basis a mighty and ancient nation (Jer. v. 15; vi. 1)—SAXONS. We are only the remnant of God's people, who during the confusion and tumult of the end go and seek the Lord (Jer. l. 4) in new Jerusalem. We are at the heart of the movement, at the calm-centre of the great cyclone, praying for righteousness, judgment and the kingdom of heaven; but there are vast multitudes about us (Zec. xii. 2, 3), moved by the coming of daylight. The whole Saxon Race thro'out the North and all coasts of earth, and many of the aliens among whom they dwell, are also at the base of the cloud and howling for Freedom, Reform, etc."—*The Cayster*, June 1894.

#### DIVERSITY IN UNITY.

\* \* It will have been noticed by the general prophetic student that in spite of all the diversity of years determined upon by different students, there is a most remarkable unity in settling upon some one of the closing years of the current heptade (1892-99 A.D.) particularly upon some one of its last  $3\frac{1}{2}$  years (1896, 97, 98, 99) for the occurrence of events with whose renown the world shall ring. Prof. Dimpleby's calculations fix upon 1896, Nelson H. Barbour's on 1897, the modern Jewish scale intensifies 1898, and our own calculations focus upon 1899. But those who will take the trouble to examine the large table opposite page 150, Study Number Seven, will perceive the intimate relation of all of these years to each other, and to the sequence of yet other  $3\frac{1}{2}$  years, with which the *true* century, 5900 A.M., terminates! Our own position, that the 6000th *solar* year will be yet another full 100 years further down the scale, must also be borne in mind with the explanation set forth in the May Leaflet. Rapid as we may now expect events to be, they will not mass upon each other in any sort of confusion, and the times of judgment and restoration will realize their full and set duration together. We have no doubt but that both patience and impatience will be tried to the utmost, as the unveiling takes place. The world is moving into the most ominous era it has ever experienced. Not a calculation we have made gives any promise of alleviation.

#### ADDITIONAL TESTIMONY.

\* \* Professor Dimpleby's new edition of "All Past Time" will soon be published, and we shall have a supply for those who send in their names at an early date (price, postage and duty included, \$1.00). From its advance proof sheets we quote as follows:

"*Date of the Millennium by Enoch, Shem, or Melchisedec.* We read in Gen. xi. 11 that Shem, the Antediluvian, who was

with his father Noah in the ark, lived 500 years after his son Arphaxad was born, two years after the flood. The flood was in 1656, and Arphaxad was born in 1658, to which when we add the 500, we find that Shem died in 2158. This was 76 years after Abraham left the city of Ur, and ten years after Isaac was married. Shem indeed outlived all his descendants down to Abraham. We do not know the exact place where he resided, but many of his descendants spread over Assyria and North India. They were called 'Sons of Revelation,' not because they belonged to a family which, like Abraham, worshipped the one true God, but because abundant revelations were given to them different from those given to the Jews, who looked for a kingdom on earth, which now they have yet to receive in a superior form. The Hebrews were silent about a religious community having records prior to their own, and possessing characteristic features not in accord with their own expectations of their special kingdom. Nevertheless the pre-Jewish church extended over a longer period and having a radiant line of patriarchs as its pillars, must have had some sublime records. Job belonged to these 'Sons of Revelation,' Melchisedec, the 'king of Salem and priest of the Most High God,' was another. We have also Jethro, the 'priest of Midian,' (Moses' father-in-law), Balaam, and indeed all before Moses. There seems reason to believe that the prophecy of Enoch, quoted by St. Jude, respecting the Lord coming with ten thousand of his saints, reaches us through the family of Shem, and also that of the star of Bethlehem. By cuneiforms we are picking up scraps of these records which were probably in the great library of Alexandria, which contained 300,000 books, and afforded the Mohammedans fuel for heating their ovens.

"Whilst searching for scraps of religious intelligence, not belonging to the Hebrew church (they are becoming numerous), I have found one at the British Museum, in London, which much astonished me. It is in Hamilton's Hindu Chronology, published in 1820. The author states that according to these old writings, 'the long expected and blessed period (known to us as the millennium) will begin in 5896.\*' This is the year which I published in the 4th edition of the 'New Era at Hand,' early in 1893. Being much surprised to see this in a book published before I was born, I scrutinized the sources from which it was obtained independent of the Book of Daniel, which no man seems to have understood before 1891, in respect to the date of the millennium.† I found that these sources ex-

\* See Table "End of the Age," Study Number Seven, opposite page 150, also Study Number Ten, page 283.

† See Our Race Series in general corroboration of this statement.

tended to a period before Moses, and I feel that this 5926\* (our 1928, the vernal equinox in March) is another statement reaching us through Enoch, Melchisedec, Shem, or some of his descendants—the 'Sons of Revelation.'

"We learn from the writings of Eusebius, who lived near to the times of the apostles, that St. Jude went to preach the gospel in the east. This would be the region where the descendants of Shem were located many centuries, and from whence the three Magi came to Jerusalem when they saw the Star of Bethlehem. Accordingly, any one who reads the Epistle by St. Jude, will find in it incidents which are not mentioned in the Hebrew Scriptures. It would be proper that when St. Jude wrote his Epistle to the residents in the east that he should allude to events with which they were familiar. I do not see how the date of the period of blessedness could be obtained from old eastern records, and be the very identical year which we now derive from the Book of Daniel, unless it came through the writings of Shem. . . . The great error of some of the branches of the Semites was their adoration of angels, which led to idolatry; and as others mixed up their religion with the constellations, the Jews scrupulously refused to record anything astronomical. They would not mention a prophecy about a Star.

"Let us then rejoice that grand scenes are at hand. All things around us show this. We have reached the times of which Bishop Newton, John Wesley, and hosts of others have written. The feeling is becoming universal that we shall see great religious triumphs early in 1898 and the accomplishment of the purposes of God on a scale of grandeur such as men have not yet seen. There is not an orb amongst the thousands and thousands above and around us in space which could be a theatre for the display of the Divine attributes and perfections as this world will soon be. Here a wise and faithful God has wrought out a name, and as 'the morning stars sang together and the sons of God shouted for joy' when the world began, and again when Christ the Lord was born, so also, when God has accomplished his great purposes, angels and all heaven will hover above the scene, and the subject of salvation, like our national anthem, will be sung forever as a universal song by a redeemed race and the highest intelligences of the heavens. Are we preparing for this grand climax? The cry is going forth, 'Awake, awake, put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem. Behold, a King shall reign in righteousness, every tear shall be wiped away, and all flesh shall see the salvation of God.'"

---

\* See Study Number Eight, pages 322-328.

## CHRONOLOGY PARAMOUNT.

\* \* Some are studying the stars. We, too, have found that they fight against Sisera, as of old. Others are attracted by the signs; they signify all that was predicted from of old. Yet others derive profit from the Prophets, being scholars in their school at least, and having their books, and using them. Personally we are devoting our own time to the study of Chronology and History, and we find their figures swarm about the closing years of this nineteenth Christian century and cry aloud for attention. These figures demand fulfillment: by their unique arithmography quite as much as any of the other elements that enter into the Equation of the End. The whole concert is in perfect harmony, and as in an orchestra no one man handles all the instruments, so in these premises no individual can do more than listen to the rest and keep in time! The music of spheres controls the whole matter, and we contend in these Studies that to follow the leader closely is to keep in time! In other words, and in spite of all criticism we feel that Chronology, as such, rules the concert that is on the stage, and we prefer to help in the matter of "beating time" rather than attempt to handle any particular instrument. We do not pretend to be blowing any horn of our own! but we affirm our firm belief that every horn that is not "in time" is to that degree out of tune with Truth. Chronology is paramount, and we are satisfied that all who have followed these Studies from the beginning, or even consecutively from the time they fell into their hands, must now have a clearer idea of the conditions involved than those who continue to hug to the old school.

## SEARCH THE SCRIPTURES.

\* \* In quoting or reprinting the work of others, we endorse or condemn only in so far as we quote, and even then only in so far as specifically stated. We receive exchanges from all sorts and conditions of men in every phase and shade of light, and while we recognize their light only in so far as it agrees with what is temporarily our own degree thereof, we cannot help perceiving that the lights and shades of opinion, when many are seen at once, bring out the truth in stronger relief than ever.

Hence, we believe in searching all things and holding fast to what is good and true. We are satisfied that those who do not search, but who hold fast only to what experience and circumstances have thrown in their path, *are more certain to err therein than any other class!* They are not students, and though they boast of their independence of thought, they are of all men the least independent and the most illiberal!

Now we are glad to pass any dish of truth to our neighbors, selecting viands from other tables than our own; for as our

own judgment is by no means final, but progressive, it is particularly important to season it with sauce put up by others. Our friends must treat the feast according to their own temperament of liberality and light. No one teacher or student of the word, can possibly have all the light there is, and all of us probably have a broad shading of error. Let us therefore search the Scriptures, they only are infallible, and that only when fully and rightly understood. And in this connection we firmly believe that whatsoever interpretation is furthest from the literal is to that very same degree furthest from the truth, barring, of course, whatsoever is patently and intentionally symbolical, and perceiving also that even the literal facts of the word always have spiritual, celestial, or interior significations that flash forth to such as search!

“BUY THE TRUTH, AND SELL IT NOT.”

\*.\* The work which has devolved upon us individually, has been both sought and unsought. We began to buy the truth years ago, and have continued ever since to do so where we found it! and we would not sell it now (*i. e.*, the knowledge of it), and return to our then state of ignorance for all the wealth on earth. But since that original purchase at every market where the pearls of price were offered, we have found leisure to rearrange them into necklaces and diadems, new groupings, and, by finding mines of even richer gems, have come ourselves at last to be a seller in the cause of truth. We did not take this latter rôle in any mercenary spirit, but we expected it to support us decently. The wares of truth are not so popular in these most dismal days as to yield much of a reward to those who vend them—if they secure to us our daily bread and clothing convenient we are satisfied. But we recognize the lowly plane upon which circumstance has cast us—that of mere sellers. But be it recognized by others—sellers of that which has cost toil and labor, sweat and midnight oil, for which some hire is due, and such hire is accepted, so that we may continue. Blessed are those who have means enough to give of their abundance, and, if so be they print the truth, can offer it without money and without any price—we say candidly, we envy them, and would that our own means too, were equal to the magnitude of our fondest dreams so that these truths also could be issued Free!

But our printing bill alone last year, was some \$2,500, while our subscription list for the Studies was but \$1,776. The balance was made up by help, and with it and what little we have made by outside sales, and from collateral literature, has merely kept us free from want. It need not be said that the acceptance

of a necessity to print the truth, and sell it at even a relative loss (albeit at a comparative premium when estimated at the world's standard of popular literature), is quite as distasteful to us as to some who take it on themselves to criticise us! We fancy that our own individual education and former associations were far more antagonistic to such a role than any in which our critics could have been reared, and that our absolute need of accepting it was far less exigent. We have had some harsh criticism because we sell, rather than give away, our Studies and Leaflets, and because we copyright them. Let the criticism perish with the spirit that presumes to judge us! How, forsooth, can one with nothing in his script publish anything? Would these critics have us to run into debt and defraud the printer? But, say some, if you cannot print for naught, don't print; and if you must copyright in order to publish successfully, don't publish. This sort of criticism is cheaper than folly, and meaner even than the world's envy, and those who judge us do so in the face of a commandment to the contrary. We do that which we do of sheer necessity, and with wisdom, and without harm to any one.

Our work is merely the result of the mutual support of those who recognize its import, and appreciate its difficulties, and who do all they can to aid it. Our invidious critics do not pretend to aid it. And except for their unjust condemnation (which if we heeded would estop the work altogether,) we owe them nothing, save to wish them more wisdom and less venom. Page for page, difficulty for difficulty, expense for expense, and relative value for value, the baker's dozen of the Our Race Studies, now before the seekers after truth, will compare favorably with any similar special works upon the world's counters—so will the Leaflet, and it far more behooves those who belittle the best their neighbor can do (because they set a necessary price upon it) to buy it and so help the cause of truth, than to reject it because he may not have it for nothing. We are not of our own abundance publishing a stray tract or two! and sending out a few hundred to a little group, but are working far into the night without any means, save what *comes in* by fair support to aid the work. We are rather tired of this class of criticism and are thankful it does not emanate from the circle of our regular constituents.

As to the Leaflet, it is of course, more expensive, relatively speaking, than the regular Studies. But it has to be, in order to exist. We have about 365 subscribers, and for it we have no aid from paid advertisements (the which alone support most of our contemporaries!). If anyone wishes to secure an estimate of what such an enterprise will net its editor, let him ask his printer for what he will write, edit, print, electrotype,



bind, publish and mail 8,500 words of 8-point per month, and keep all the books and records, with an ill-assured subscription list of but 365 names! The Leaflet is two or three times as expensive as it should be, and cannot be made less so until a growth of our subscription list gives a margin of profit. It is demanded by a determined body of subscribers, and few as they are, we are determined to meet the demand so long as we are able. But the work is opposed by all sorts of delays and discouragements, and handicapped by all the adverse circumstances it is possible to array against it. We ask our friends to support it, and secure us more subscribers; we invite our critics to buy the truth, and congratulate them if they do not have to sell it. We are aiming to issue this second set, in *double* numbers, so as to close it with 1894 A.D. Beyond that date we leave events, rather than our critics, to determine whether it is to continue! In the meantime take what you get, as you get it, give us credit for doing the best we can under the circumstances, and secure us new subscribers. If we obtain what we *need*, you will receive all that it will buy!

## A Beautiful Holiday Present.

We recommend the following to such as desire a useful and tasty article for the Holidays. It is the invention of Professor Totten, and is called

### The Opportunity Calendar.

It is calculated for 1895 A. D. Its advantages over all others are as follows: printed in plain, large, black figures; gives moon phases; gives moon eclipses; gives sun eclipses; gives legal holidays; gives church festivals; gives serial day of year (for computing interest, etc.).

There is also contained in same box the

### New Game of Toto,

which teaches the Calendar to all. Price, postpaid, in paper box, handsomely lithographed, 50c.; in leather, \$1.00.

RE-MEMORANDUM.

The Our Race "NEWS LEAFLETS."

Issued Monthly by C. A. L. TOTTEN.

Subscription to 13 Numbers, a "baker's dozen," \$1.00

		Single Copy
I. Oct.	MIDNIGHT: THE LAST HOUR OF THE ERA.	10c.
II. Nov.	MISCELLANEOUS NOTES, HISTORICAL AND CHRONOLOGICAL.	10c.
III. Dec.	MORE LIGHT ON THE CRUCIFIXION DATE.	10c.
IV. Jan.	AN EPISTLE. "THE TIME IS AT HAND."	10c.
V. VI. VII. Feb.	ST. PAUL'S LIFE AND LABORS.	30c.
VIII. IX. X. Mar.	<i>In preparation for the Passover (Easter) Season:</i> THE DAUGHTER OF AN EARL. AN IDYL OF LONDON TOWNS. This is a Tale for those Times!	30c.
N. E.	Gift Edition of this Idyl, Best Paper, suitable for a Souvenir.	50c.
XI. Apr.	INSPIRATION, AND THE TREND OF MODERN CRITICISM. CONSTRUCTION, OR DESTRUCTION, Which?	10c.
XII. May	ANSWERS TO NUMEROUS IMPORTANT QUERIES, HISTORICAL, CHRONOLOGICAL, AND OTHERWISE.	10c.
XIII. June	SATURDAY <i>versus</i> SUNDAY. THE PRESENT PHASE OF AN OLD PIECE OF PHARISAISM!	10c.

IS THIS OF INTEREST TO YOU?

We beg to announce that we have purchased the entire remnant of Identity Literature comprised in the stock of JAMES HUGGINS, Esq. (lately deceased), and formerly of 372 Pearl Street, New York City. We therefore bespeak your good will and orders, and are prepared to supply or import such literature in your behalf.

We are the only ones in America who deal exclusively in this line of publications. If, therefore, you are interested in Prophecy, as related to Our Race and its Identity with the Lost Ten Tribes of Israel; or in Pyramid Investigation; or in Chronology and History in their relation to the End of the Times of the Gentiles; send for our catalogue and circulars.

WE DEAL IN: Identity Literature, Works on the Great Pyramid, Prophecy, History, Chronology; AND WE PUBLISH—Prof. Totten's Our Race Series of Biblical Studies, and his Monthly Our Race News Leaflet. (Back numbers always in stock.)

THE OUR RACE PUBLISHING CO.,  
NEW HAVEN, CONN.

ORDER BLANK.

Enclosed find.....for which send Stud.....No.....  
or Series No.....to the following address:  
Full Name.....  
Town.....  
Co.....P. O. Box.....  
Country.....

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

## Professor Totten's Writings

Upon Historical and Prophetic Topics are comprised in the

### OUR RACE ITS ORIGIN SERIES.

- On Hand: Series I. 1891.**
- No. 1. THE ROMANCE OF HISTORY; Lost Israel Found in the Anglo Saxons.
  - No. 2. THE VOICE OF HISTORY; Joshua's Long Day and the Dial of Azaz.
  - No. 3. THE PHIGOSWAY OF HISTORY; Ten Tephel, Jeremiah's Ward.
  - No. 4. THE SPECTER OF HISTORY; The Kihar's Daughters—Flight of David's Line.

**On Hand: Series II. 1892.**

- No. 5. THE FESTIVAL OF HISTORY; Eochaidh the Heremoin—The "Scarlet Thread."
- No. 6. THE FACT OF HISTORY; The Deluges and The Advent—Proof and Guarantee.
- No. 7. THE HOPE OF HISTORY; The Christ, and the Millennium—At Hand!
- No. 8. THE RIMBOS OF HISTORY; Saint Paul and Daniel Interpreted.

**On Hand: Series III. 1893.**

- No. 9. THE ANSWER OF HISTORY; Herby to Eobothnos companion to Study No. 1.
- No. 10. THE MEASURE OF HISTORY; A Standard Scale of Chronology.
- No. 11. THE TUNIC OF HISTORY; Fords of Gold The Thoms and Seasons of Babylon.
- No. 12. THE HEAVY OF HISTORY; Fords of Silver, Medo-Persian Times and Seasons.

**In Preparation: Series IV. 1894.**

Titles announced as issued.

*Matheti postquam, on receipt of Price.*

SIXTEEN COPIES (breaking sets on packages) \$75  
SINGLE COPY (our selection) \$30

The following are "Regular Subscriptions."

FOUR SERIES, or either Series (your choice), \$2.00  
EIGHT SERIES, or two Series (your choice), \$3.65  
TWELVE SERIES, or three Series (your choice), \$5.00

N. B.—All who have ever sent a "Regular subscription," are entitled to procure additional studies at 50 cents each, of regular subscription rates for larger orders. These studies are "Spook making." We have thousands of testimonials from many hands and classes, who guarantee their absorbing interest. If you live in "the house that Jack built," you, too, are probably of Amehad! If so, what think you of the Saxons? Whose Scots are they? and how do they fill the prophet's shoes? And what think you of the days in which you live? A few hours with one of these volumes will set you to thinking for yourself and furnish you with marvelous topics! At least send for sample volume.

OUR RACE PUBL. CO.,

NEW HAVEN, CONN.

No Christian can afford to ignore these works. They have demonstrated their value. Not to have examined them **FOR YOURSELF**, is to assume a responsibility which in these days is, to say the least, **UNWISE**. Taste, and you will surely eat.