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THE OUR RACE



NEWS-LEAFLET



"The King's business requires haste."

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By C. A. L. TOTTEN.

AN EPISTLE.

DISCURSIVE, HISTORICAL, CHRONOLOGICAL.

“The Time is at Hand.”

The year 1893 A. D. is now a matter of History. As noted by us before it began, its times were “faster” than those of 1892 A. D., and now, behold, a straight block of three years, to wit: 1894, 1895 and 1896, comes loaded with events of even *greater moment!* *Interpretation* is the converse of Prophecy. 1260 years back from each of them respectively will land you at notable events in Palestine, and 666 years further back from these events, respectively, will land you at still others equally significant to those who still read “Moses and the Prophets.” In the meantime, watch events; straws are no longer needed to show which way the wind is blowing. If your eyes have been opened to cyclonic things you will henceforth see “men as trees” flying across the horizon! There are certain things to be borne in mind in studying the “signs.” Watch all news as to Rome and *Romanism*, the Czar and *Cæsarism*, Mecca and *Moslemism*, Jerusalem and *the Jews*, London and *Christianity*, and distinguish between wheat and chaff. The drama is before you, for in 1893 the curtain was fully lifted! Do you yet see the Hero of the Hour? and OUR RACE attendant on His footsteps?

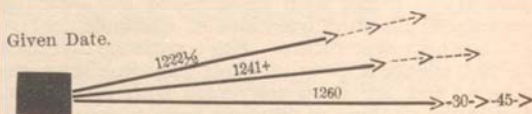
But we must stop our regular work a moment to express to the friends of this cause our continued regard, and to say that we are by no means idle in the matter of the work we have in mutual hand. Silence on our part as to individual courtesies has meant more than usual activity, and we take it for granted that all to whom this cause owes its furtherance are fully aware that there is no lack of recollection, rather he reverse, in this forced cessation of replies to several letters, and to tokens of continued appreciation. We are now busily engaged upon the final revision of the MS. to the Eleventh, Twelfth, and perhaps Thirteenth, Studies. They are severally so intimately related that no page can go to print until all are ready. In them we are covering, in a straight sequence,

log-book style, the running record of 1420 years stretching from 3222 - 4642 A. M., *i. e.* the Harmonized Scale as blocked out in Number Ten, and as a fact the years so covered give us all the dates necessary to found such measures to our own times as must comprehend the chief questions of Chronological concern relating to our own near future. Have patience therefore with us, and count silence a positive proof that you are personally in our labors, and are even conversed with in a sense, and thought of in the clothing of what we have to convey. This is a mere New Year greeting, to make small acknowledgment for debts we are glad to owe you, in the name of Truth. Howsoever short our own work comes in *His* direction, it aims, in its best moments, thither, and its errors are not vital, let us hope, to such as He also leads in His own way in the light of such other truths as we do not yet conceive of.

The Leaflet, we hope to improve and increase in length as its support comes in, but at present it is to be regarded merely as the basis of a sort of monthly letter to those who care to get word oftener than quarterly as to continued progress. Remember all of our work is recognized by us as *annotative* only, and that your comments are solicited, and that the consensus we shall take as sent of God, to a common center, for honest codification, and comparison. In the meantime, from the standpoint of our own special data, we are determined to set forth such facts as we have, in their Astro-Chronologico-Historical relations, upon which basis you as well as we may judge, and act. In the meantime while waiting for these wisely and necessarily delayed Studies, permit us to give you a Key as to personal Study in similar premises.

There is a "LAW" of *rise* and *fall* in history — we call it repetition. All things are double. Given a date absolutely fixed in the far back times, and it can be safely predicated that it is balanced by a correlative one at the end of certain "Set" measures. We have found no exceptions wherever we have secured the true date of the original fact. Now the *true* scale of time, which we have in the Our Race books (Studies merely) affords the *line* on which to measure, and the chief tool is the number 1260. It means "years." They may be Lunar, Prophetic, Calendar, or accurate Solar ones to the last degree. But whatsoever scale you employ should be translated into Solar years with which we are educated. Thus 1260 solar years = 1260 times $365.242256\pm$; 1260 Lunar years = $1222\frac{1}{2}$ Solar. You may measure them on the J. P. scale. 1260 Calendric years follow the Hebrew Soli-Lunar Cycle. They come down the A. M. Scale, by means of the Cycle whose special dates may be found in Number Ten. Twelve hundred and sixty Prophetic years are $1241\pm$ Solar years. 1260 Solar years of course follow

our J. P. scale, etc. Now from each date of beginning these three lines run out, and on, to notable dates of fulfillment, or of cancellation, thus:—



But to each terminal, are to be added *epacts* etc., of 30, 45 years; and other prophetic measures, and their multiples, such as 2300, 391, 430, 2520, etc., run with them. The result is a perfect network of time, as rigid as the universe, and all prophecy is fulfilled by repeated history according to this law. Take, for instance, all (and severally) of the authenticated dates connected with the origin of *Romanism*, and *Moslemism*. They fall in the sixth and seventh centuries, between 513 A. D. and 666 A. D. This "hour" as it were, or net full, of 153 years duration, comprehends the fundamental dates of all the lines that reach out to the *end* of "THE END!" The latter, too, is probably 153 years long from its very last date, *back, along the line!* Now $4666 + 1335 = 6001!$ and 153 years, *this way*, brings us to 5828 A. M. This you will note is on full solar time. Now we are led to believe that it must be *within, i. e.* less than, that space, that all things of this age work out, for the measure is "shortened," that is the "Set" times are laid at less than the full count. In other words we mean the years before the end must run out *before* the full Solar measure of 6001 years do, in order to admit of the promised "telescoping." But this merely as to the matter of the 6000 years, as we ourselves are led by books to judge—your own judgment may differ. There must, for instance, be a date in the past, beyond which the measure to the end or very terminal date, will be *less* than 1260 years no matter what their scale. History must not be expected always to "double," or repeat itself, else there could *never* come an end as such. For each new event, would be the origin of still other measures just as far beyond—the which is absurd. Somewhere then there comes a date beyond which not even 1260 lunar years have any margin left! We must have passed that point as to pauses, *from which* to reckon, long ago—way back in the seventh century. But there are shorter years than Solar ones! Note therefore that 6001 Lunar years ran out in the third week of April 1819 A. D. We make it anywhere from Friday 21st to Tuesday the 25. Earlier than the first it can hardly fall, nor later than the last. It actually comes out April

23rd (Sunday). Now 153 years earlier than *this* date, carries us back to 5666 A. M., or 5667 Ast.; from whence, $333\pm$ take us forward, again, to the end of the 6000th Solar year, or to 6001. But in studying these things you must not forget the intermediate Soli-Lunar Scale—(The Gold and Silver basis) *split* as it were at Joshua's Long Day: $2555 S + 3445 L = 6000 Y$. On this scale we are now (5892 A. M.) in the 5995-6th year. The year 1900 will see *this* scale ended, or *into* its 1335th Solar year from 563 A. D.! All these things are pregnant. The "Set" time is only in God's own keeping. There is no doubt however that He will reveal what He is going to do, before He does it, to his *servants*. He never yet has failed to warn them with *explicitness*. One thing is as certain as our individual existence, to wit; that since 1736 A. D. we have been within the shadow of the terminal things that belong to this "Age," and that all of the prominent events since then are united, to their correlative ones in the past, by an interlaced mesh of "times" that follows a "law" as strictly scientific as the cycles of the stars.

Now when Studies Numbers Eleven, Twelve, and perhaps Thirteen, go to press, you will not have long to wait for such light as we personally have. In the meantime please get to work yourself with whatsoever *good* tools (first-class histories and chronologies only) you have, frequently consulting the chronological tables of Our Own History as set forth in Studies One to Ten, nor neglecting anything else that will add light on history, and if you reach notable results notify us, that we may weave them into the work which is of such mutual importance. Do not expect any sort of a reply, *one man cannot pay epistolary debts and maintain the burden of Calculation, Authorship, Editing, Publishing, in all its details, and superintend Book Selling* with all its perfunctory annoyances and have a y time at all left to correspond. Were our efforts sufficiently upheld, we could support assistance, as it is we do the best we can, and count upon *your* patience, and Christian grace. In the meantime, *consider* us as though we had *gone into Arabia for study*; your letters will be forwarded to us, and welcomed; probably none of them will be answered, but the business ones will be attended to, which will effect their own answers, if you have patience.

Now in your individual study, one caution: Our correspondence and collateral reading, demonstrate that there are grave dangers in this line of work. Certain "vain fellows" as St. Paul would denominate them, come to it with the queerest sort of preconceived ideas, and do not hesitate to trample upon History in order to effect conjunctions that they *want* to bring about. Their writings are filled with "ifs," and "shoulds," queries, and special pleadings which, having once hypothecated,

become ere long veritable facts to them, themselves, and (not seeing that HISTORY *cannot be fudged with*, no matter how they may dare to put private interpretation upon Prophecy!) they add confusion upon confusion, with only their own authority to rest on finally! History is a sequence of dated facts, 2520 years of it are pretty well settled, and to be found *outside of the Bible!* Now it stands to reason, that the man who (*ignorant of all the secular library, and careless of the necessity to establish its facts in consecutive order, with proof, before he disagrees with the dates of accepted facts*) sets out with a cast iron notion, and with the sound of hammer, and an iron tool, smashes things to fit, should be eschewed as one would a "quack" in a matter of deadly sickness. Those who have absolutely studied our work for themselves, and shall pursue it to its end, will have gathered that our only aim has been to harmonize the work of earnest, *learned* and good predecessors, all three classes, severally and combined. And where we have obtained different results than they arrived at, we have had, and have shown, or promised (yet to come) grounds for our conclusions. In the forthcoming Studies we shall have the digested testimony of such former students of Prophecy as Sir Isaac Newton, Bishop Newton, Usher, Anderson, Page, Shimeal, H. Grattan Guinness, Dr. Jarvis, Mahan, Aldrich, John Thomas, Mabie, Dimpleby, J. J. Bond, Adams, and numerous others who have done good and recognized work, to support our position. All of these God fearing men both differ, and agree. Judgment fairly exercised is responsible for the differences, which after all are only minor. Now the chief aim of our own Studies has been to plant fixed pillars along the true scale of time at all points of common consent, and by virtue of the same laws, recognized by all of them from *limited* standpoints, to re-exercise the same free judgment as to the clothing of our own deductions. Where we *differ*, we have grounds therefor, and shall produce them *in loco, i. e.* where they belong. But we disclaim the intent to foist a mere theory upon our brethren, and those who charge this on us are either unread in our works, or half read which is worse in a critic, or, worse yet, are LIARS.

Be not deceived therefore in this matter. History cannot be altered, but some of the filing can be adjusted, provided we consider all the conditions — *all of them* — Chronology is already a tool that is very sharp. Astronomy is now giving it the last "hone." With a sure scale, we maintain that we can adjust History, particularly disputed parts of history, better than our predecessors, nor, until that task has been completed, can any man show Credentials whereby he is entitled even to be listened to, as to *Prophetic interpretations!* There are thousands of careless virgins, in the several groups of Advent-

ists, who are recklessly discussing, and idly listening to discussions upon the merits or demerits of our own conclusions, *who have never even looked upon a copy of our Studies!* They seem to be utterly oblivious to the fact that "hearsay" evidence is inadmissible in any Court, and yet they coolly sit in judgment and accept the adverse criticism of men whose own words show they cannot have read them understandingly for themselves, nor be in touch with even History as a Science. We would challenge such men as jurors on any matter in equity, and so would you, for by their fruits we must judge them. The Chronology of some of the most confident of our adverse critics bears external and internal evidence that they either have no education at all thereon, and certainly no appreciation of its limitations, or else that their stock of information has been gathered from a misunderstood reading of some single author's effort after truth, and sometimes from as blind a guide as they themselves!

Now *we* are primarily trying to get at the facts, and to prove HISTORY as such, and to co-ordinate it to a Chronology which shall be strictly *Scientific*. And we do not hesitate to say that the Prophets should be excluded from the courtroom until the human side of this work is *finished*. If they are men of God, they can afford to wait, and it is asking them to prejudice their own case to pull them into the witness box, and to suborn or contort their testimony in advance, and to warp it to a *private mold*. With such therefore, as are so obtuse to the fitness of things that they do not perceive the incongruity of *begging the question for Jehovah!* nor the absurdity of arguing in a circle, *i. e.* from, and back to their own preconceived assumptions, or "cranky" interpretations of plain history, for the Bible is a history before it is a Prophecy! we have no sympathy, we warn our fellow students against them. As for ourselves we shall disfellowship them at the first show of persistent *private interpretation*. It is a dangerous thing for any man to set up his horn as an interpreter of the Prophets who has not even sat at the feet of the Historians! And while Prophecy was given to be *understood*, and its Study is therefore legitimate, the misappreciation of the common-sense method (and of the only method which will win common-sense men and women to a solid conviction of God's accuracy) is the fundamental trespass of ninety-nine in one hundred of those who have bewitched the church with theoretical Chronology only fit for the ANATHEMA of God and man! Their work is hay, brick, wood, and stubble, and we would its conflagration could be spontaneous, and that whatsoever of our own work also has only such foundation, could be swept out of the edifice, the foundations of which we know are sound.

However, it is the same *patience*-developing study of wheat

and tares — no matter how closely we work. Only there is no excuse for wilfully wandering in fields when the whole sowing is from hybrid plants. Eschew therefore the Chronological fictions and theories, of those who themselves eschew the Historians! For instance the fifteenth year of Tiberius Cæsar is tied to Roman History, and tied to the thirtieth year of Jesus Christ. In fact the logical and human way to put it, (for we are common-sense men before we are Christians, and became Christians (if Christians?) through the heart and *understanding*), is that the whole of the Hebrew Law, and Prophets, and Testimony, as related to Jesus Christ, is tied to Roman History at and by the fifteenth year of Tiberius, that being the very latest and best Secular date referred to in them. Now the common years we moderns use were invented by Julius Cæsar, corrected by Augustus, used by Tiberius, muddled by Dionysius Exiguus, rearranged by Gregory, and finally straightened out by Scaliger. The man who has anything to say on Chronology as such must have at least a scale that he can produce which comprehends all of these adjustments, and it is only an unsound mind that slurs the whole of them, and even an unsounder one that thinks OTHERS are as careless of the rules of fitness and evidence as himself! We have no patience with this class of self styled Chronologists, and they are the very ones, with their ignorance and conceit, who have brought all the blame upon this the most important and most difficult branch of the *Science* of History. Most of these men cannot even quote correctly, or argue consecutively, and do not pretend to have read what they criticise, and for which they offer to substitute all sorts of make shifts and trivial theories. Now if Chronology is not fundamental to History, and Astronomy to both, and if knowledge thereon does not precede any honest and accurate consideration of the time prophecies of the Bible, we have misjudged our own work, and have thrown a good sword away in vain, and if these utterly unreliable, unaccredited, and ignorant men are to be followed just because they pretend to have the Spirit, though they show not forth the works thereof, then are we all most miserable, and those who *have* "education," and have "gotten knowledge" and withal understanding, are worse off than any of the rest in that their labors are trampled under foot, and they themselves rent into the bargain!

Our position finally is this. We are engaged in a most complicated Study, in which no one is a safe guide who is not skilled in its tools, and any one who pretends to build without these tools, and who discountenances their value, is like a man who asks you to send your watch to a blacksmith for repairs! With no few years of Study in these premises, and not a little experience in methods of investigation during twenty years of

active life in the schools of learning, both as a scholar and as a teacher, we can say that no one topic we have ever touched requires so much care and anxious accuracy as History based on an Astro-Chronological foundation. The arrogant absurdity and impertinent presumption, therefore, of those who slight all these matters, and yet do not hesitate to discuss the "time prophecies" as if they were to be satisfied by mere theories, is little short of venturing onto holy ground as if it were a barn yard! Now we cannot but speak plainly on this matter, for fear our friends, now on the track of sound work, and careful work, may be misled by some of the vaporings that flood the Chronological discussions. Our own work may come to naught, *in some of its phases*, why should not such of it as rests merely on even our best judgment! But its historical strand, and its harmonized Chronological strand, its astronomical strand—all a three-fold cord—*never*, unless all History and Chronology fall with it—*since we harmonize therewith!* Try therefore the Spirits, and do not accept as *figs what their own thorns prove to have been plucked from a bramble bush!* If you do, your only remedy will be to jump into another one, in order to get back your sight and common sense!

But to return to chronological matters:

** That Josephus is cited against making the 17th of Nisan Wave Sheaf day, in that he expressly states this custom was followed upon the first day after the Feast-day itself, which was also called a "Sabbath" and thus (by following the 15th) fell upon the 16th of Nisan, is to no purpose in these premises, because:

Even if this were so, *i. e.* the Law (Levit. XXIII.) so interpreted, the Sabbaths of this particular year being Friday, Nisan 15th for the Feast day, and Saturday, Nisan 16th for the regular weekly Sabbath, the two feasts, Wave-Sheaf and the High Passover-Weekly Sabbath, would have fallen together, and the Jews were wont to postpone even a fixed feast in such cases to the next day after (see "The Centurial" Jewish Almanac for 100 years, noting repeated instances of such postponements where a feast, as Esther's, or a Fast, as that of Tamuz falls upon a Sabbath day). Moreover the Law bearing upon the case in discussion (Levit. XXIII. 11, as to the Wave-Sheaf "morrow" of the *Natural* Sabbath) weighed against the express provisions of verses 15, 16 (where the sequence of the *count* must run by weekly Sabbaths in order to reach the 50th day or "morrow after the *Seventh* Sabbath," which can be none other than a weekly one), settles the Chronology of the matter. The count to Pentecost was 50 days beginning "from the morrow" after the Paschal Weekly Sabbath as No.

1, and running 7 weeks, by Sabbaths (they were to "be complete.") "even unto the morrow after the 7th Sabbath shall ye number fifty days." With a "morrow" after "a Sabbath" at each end. It could be counted either way, thus:

$$50 = (1 + 6 + 7 + 7 + 7 + 7 + 7 + 7 + 1)$$

$$S, \text{ "Morrow," } \text{---} S \text{---} S \text{---} S \text{---} S \text{---} S \text{---} S \text{---} S, \text{ "Morrow."}$$

$$(\text{---} 7 + 7 + 7 + 7 + 7 + 7 + 7 + 1) = 50$$

from which it will be seen that the line of "weekly" Sabbaths is unbroken and that no other Sabbath comes within the purview of the Law.

So that, Josephus to the contrary notwithstanding, the wave-sheaf "morrow" upon which the Saviour arose, even "the first day of the week," "after the Sabbaths," etc., etc., could not have been the 16th of Nisan in A. D. 29, and no other year could have been that of the Passion of our Lord, if He fulfilled the types of the Sabbatic Jubilees, and served as a Priest one "acceptable" year from "30 years of age," and was a Paschal Lamb of the first year (*i. e.* when he was "31 years old") without spot or blemish, "according to the Scriptures."

But what then, as to the adverse testimony of Josephus that the Sheaf was waved upon the 16th of Nisan? 1st. He may have blundered even as he did in many other places (and as do all other mortals) and as do we ourselves as our own work can testify. 2nd. He may have been mistranscribed. It may have been so occasionally, and was so, for instance, in the year in which he wrote, 13th of Domitian. 3rd. He was but barely "30" himself when Jerusalem was shut up by the siege, and may have passed a mere "theological" interpretation on the matter many years later when he compiled his works. 4th. The Judaism of his day was at best lifeless, a sham, having long before him, according to the very highest authority, made the Law of none effect by all sorts of "Traditions,"—this later 16th of Nisan Wave-Sheaf Morrow, which does not fit the Pentecostal Law may have been one of the innovations. 5th. With dozens of High Priests rapidly succeeding each other at the whim of politics, not a few of them wholly illegal, ignorant, and arbitrary, and with manifest inducements after the year 29 A. D. to alter whatsoever left any foundation upon which Christians might base an argument of typical fulfillment, no weight at all, as an official interpretation, or even a credible historical record of how a Law so plain as that of Leviticus XXIII., with its eight specified weekly Sabbaths and two intimately conjoined "morrrows" was properly to be interpreted, and must have been fulfilled in type and antitype, is to be accorded.

Finally: *The 51 days, all inclusive, contain exactly 8*

weekly Sabbaths. They began with the Paschal weekly Sabbath and ended with "Pentecost fully come." The seven intermediate weeks were "COMPLETE."

* * Now in the rectification of History, the study of collateral evidence is by no means to be slighted. Smoke indicates fire. If one does not believe this he had better try a campaign against the Indians, and cook his rations, in utter disregard to the value of his scalp! Nevertheless there are traditions and traditions, and they are to be verified severally before acceptance. All is not gold that glitters, and we may be mistaken as to smoke. The only proof therefore is *examination*; the Indian follows the "trail" at least so long as the "tracks" are "alive," and the "signs" positive, and thus the final proof of smoke is *the finding of some fire!* In a similar way we are to search the records of traditions with a view to their verification and the addition of what survives to our stock of knowledge. This is the flesh, fullness, feature, and cover that makes the whole body of truth agreeable.

* * For instance tradition tells us that Jerusalem has been captured several times upon the Sabbath and upon certain Fast days! This is worth verifying, and not a difficult matter, as we hope to show in future Studies. But tradition has also often made the Law of none effect; go therefore to the Law itself, and get back upon its plain and literal foundation. A notable case in point is the "tradition," now admitted to have become a crystalized fact of Jewish custom, that "Wave-Sheaf day" is the day after the Passover Feast-day itself, rather than that Sunday ("first day") which is "the morrow" of the week day *Sabbath* of the seven-day feast of Passover. We have already discussed this matter quite fully, because its settlement is essential to any further study of the Old Testament *Types*, in their chronological relation to New Testament History! It goes for naught to cite modern Jewish custom; and for still less to quote Josephus. To the Law and to the Prophets we shall carry all these cases, and behold, the higher court reverses the decision. Who does not know that precedent is not always final! Precedent merely establishes custom, and if custom results in incongruity, and so reveals the weakness of its foundation, then its legality may be, and generally is, reversed, and this not unfrequently in later sessions of the very same court that established the original and erroneous permission!

* * Nor should we forget that in illustrating national customs, to those unfamiliar with their foundation, Historians often, and naturally, resort to special cases, which are quite as often misunderstood by those whose daily routine runs upon a different sort of a calendar. Take for instance one incidentally describing a movable feast, related to an ever shifting LUNAR

calendar, and consider how liable to misconception the explanation will be to such as employ only a *fixed* SOLAR Cycle. Still more will the matter be misunderstood if the Feast be only *semi*-movable, as was this "Wave-Sheaf" one. For it shifted within the Lunar year, with the Passover "Season," but was fixed within the Passover week, to "the morrow after" its week day "*Sabbath!*" Consider now the additional complexity of the matter resulting from the fact that the Jews regarded all days of Holy Convocation, as days of "rest;" and treated them like "Sabbaths," so that both in common parlance and by the Law they called them "Sabbaths" (Levit. XXIII. 39). Now strengthen the consideration by remembering that their rival Schools and Doctors loved extravagant disputation, and you have all sufficient ground whereon to appreciate the dilemma into which they themselves fell and drew the whole nation after them.

* * Out of the original and ill-judged discussion as to *which* Sabbath was meant, for we maintain it ought never to have arisen! must have grown the custom of keeping a "Season" of Pentecost, to balance that of the Passover, and out of its two disputed Sabbaths the wrong one has survived among the Jews who misunderstood *all* the types and disputed their fulfillment! But on the other hand that the Apostolic Church was correctly guided there can be no reasonable doubt, in that in Acts we learn the descent of the Holy Spirit was "when Pentecost was *fully come.*" The day of the Descent must have been chosen correctly by Him who sent the cloven tongues, and it is not to be conceived and cannot be shown, that the *Church*, Primitive, Medieval, East, West, North or South, has ever kept as Pentecost fully come any other day than Sunday, the fiftieth day inclusive from "the morrow" after the Passover weekly Sabbath! That is, the anniversary of the Resurrection, having been held without question to Sunday, and the Christian "Pentecost" to *its* fiftieth day, also a Sunday, is a factor by no means silent on the general question of the chronology involved in the date of the Crucifixion, for it forces the dates of the Passover season to a block of 6+4 days the 4 ending with and at the Resurrection, Sunday, March 20th A. D. 29, and the 6 beginning with and at the date of the Saviour's reference to the time that yet extended to the Feast, the Key that unlocks that combination and harmonizes all the texts involved, neither slighting nor straining any of them, is the chief object of our Labors, for the Truth will make us free from the ills that now surround the whole topic of the first Advent—and perhaps put us in a position to see and judge clearly as to the season of the Second!

* * The age at which priests under the Law could enter upon their ministry was "*from thirty years old and upward,*"

even until fifty" (Num. IV. 3). Now no other anointing of the Saviour to the office of Messiah is mentioned save his Baptism, at which "he *began* to be," "as it were," or "about" "thirty." Grotius observes "*not* on his birthday but some days after," as if it meant the commencement of the 30th "year," or as Dr. Campbell puts it, "*a little more than,*" rather than "a little less," *i. e.* as Origen implies, "*fully* thirty," or as we have shown, about a fortnight after. Birthday December 25th, A. D. 27; Baptism January 8th, A. D. 28; Crucifixion March 17th, A. D. 29. Vocation 62 weeks long according to Daniel, Ministry 1 acceptable year according to Isaiah. Citations sufficient to fill a volume could be drawn from the writings of the most ancient fathers of the Church all going to show that the consensus of Judgment as to the age of the Saviour at the commencement of his vocation (no matter how long *that* was) agreed with the common acceptance of the matter among Christians that after he had passed his thirtieth year, and so became "thirty years old," or had entered into his thirty-first year, he began, by anointment, and a forty-day retirement, followed by a brief spell of rest, his active ministry, the first and only year of which was referred to, by Himself at least, as "the acceptable year."

* * * As to the day of the Saviour's *Nativity*, Dr. Jarvis remarks with accuracy, that, as a matter of history, the Church as a body has never at any time, or in any part of the world, sanctioned any other than two dates only, to wit, the 25th of December, and the 6th of January. It is stated, too, that there is *no evidence that the Oriental Church, in sanctioning the 6th of January for Epiphany*, "intended it to pronounce a decided belief that our Lord's nativity happened on the 6th of January!"

Note now that Epiphany means "manifestation," and that the Eastern Church associated this feast not only with the Nativity, but with the Baptism, with which latter we have seen occasion, January 8th (or thereabout, certainly not earlier than the 6th, *may be the 7th*, probably the 8th) to associate the beginning of His Vocation. In the Epiphany season the Early Church located the Birth, the Magi-feast, the Baptism, and the first miracle at Cana. All these things were matters of *Winter* to say the least, and related to Spring but indirectly, *i. e.* by looking forward and back, *i. e.* to conception, and to the Passion, nine months back, and three forward, twelve in all.

* * * As a matter of fact the recognition or discovery so to speak, of the exact date of the Nativity, Christmas day, as we place it, December 25th, is, if known before, not referred to even indirectly before the time of Justin Martyr, who, in 140 A. D.,

referred the Emperor Antonius Pius and his successors and the whole Roman Senate to their own records as a sure proof of the date of the Saviour's birth! Says he, "There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrollments *completed* under Cyrenius, your first procurator in Judea." Now Justin wrote in Rome, and could hardly have dared to refer the authorities to the archives had he not himself been familiar with their testimony!

These were days of hot persecution, and as few save the poor and lowly openly professed Christianity it is hardly to be expected that the real facts, *i. e.* the data of proof, were much known outside of Rome nor even there save by the curious and scholars of the little group of despised Nazarenes. No one can with justice dispute the fact that Rome, as the capital, should have had and probably did possess, and preserve, these records of the 28th of "Octavianus," and the 37th of "Augustus." Now in his controversy with Marcion, Tertullian appeals directly to these archives, as then in existence, and as if they contained a faithful witness of the Nativity. In the same manner he appeals to the Acts of Pilate sent to Tiberius, with regard to the Crucifixion, and in neither of these cases was the matter of concern the question of date, but of fact. Tertullian had no controversy with them! as to *when* the birth or crucifixion had occurred, but rather as a justification of the historical foundations of Christianity, cited the archives themselves which he knew contained the requisite testimony. Again in his controversy with the Jews he challenged them to the same evidence to demonstrate that Christ was enregistered by Mary! "For he was of the country of Bethlehem, and of the House of David, as among the Romans she is described in the census '*Mary from whom Christ is born*'"—Dr. Jarvis takes the latter expression to be the exact wording of the census, which we too think probable. The babe was not *named* Jesus till the eighth day, and was probably designated for enrollment by Mary as *Messias*, translated into Latin by the enrollers "*Christus*" pure and simple! Just as Pilate wrote what he wrote, and wrote plainly in Latin, Greek, and Hebrew: "This is Jesus of Nazareth, King of the Jews,"—yet he was *Christus*—even *MESSIAS*!

It is not to be dreamed that this so important record is yet *irrecoverably* lost, yet it has not been seen since the Barbarians and others, soon after Tertullian's time, overran Rome. St. Augustine knew of it, and of its date, December 25th, which in thirteen different sermons he refers to both directly and indirectly as a matter so well recognized at Rome that he never attempts to prove it. In his first sermon on John the Baptist

he puts a beautiful chronological conception on the day of *his* birth as compared with that of Jesus, he says: "John was born to-day, and from this day the days are diminished; but Christ was born on the eighth *before* the calends of January (eight before January 1st=December 25th), and from that day the days increase." And so we might go on enumerating testimony. But later than St. Augustine it is indirect, because in the fifty-sixth year of his age the Goths sacked Rome, and up to that time the archives of Rome were certainly in existence, since when, to say (we think) the most, they have disappeared.

Now all this explicit *proof*, boldly cited over many years, by the Roman Christians, worked its way only slowly outside of Rome, which was natural, and so in 386 we find St. Chrysostom referring to it as only known to him a few years before. He was a Presbyter of Antioch, and in a sermon preached December 25th, 386, he notes, "*it is not yet the tenth year since the very day became SURELY KNOWN TO US.*" This, of course, only by searching the Roman Records! and guaranteed by the facts alleged! Further than this we decline to see any necessity of discussing the matter, since, Chronologically, this date (Dec. 25th) fits, and is the only one that will fit the whole array of incident and season set forth from Moses to Revelation.

As for the charge that this date and others were invented by an Apostate Church, we count it ridiculous. The period covered by 140 A. D. to 376 A. D. was too early for any such origin. Rome was the proper and only place to find out, and to prove the facts by direct examination, and there was then, and is yet, no assignable reason for believing a right date would have been suppressed, and a wrong one set up, *in spite of the archives*, which could have been re-consulted to its discredit! The fact is, we believe, from the quick acceptance of the testimony, and its sudden spread all over Christendom, as testified to by Chrysostom, that, in absence of any controversy thereon, when the fact became known, the implication is positive that proof was sought, found, admitted—more than that, welcomed.

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