

THE SABBATIC KEY

TO THE TIMES AND SEASONS OF ISRAEL.

WE STILL LIVE "IN BIBLE TIMES."

*** In six days did the Lord create the heavens and the earth, and he rested upon the seventh day ; therefore the Lord blessed the seventh day and made it holy. Ever since these august incidents the septenary punctuation has been impressed upon nature, but there seems to have been no explicit "law" of sevens imposed upon man's times and seasons until the exodus, although we do find some traces thereof, that is, of man's voluntary recognition of this impress, as for instance in the record of the Flood, of Jacob's flight from Laban, and in the sevenfold and seventy and sevenfold punishments relating to avengers in the cases of Cain and Lamech.

At last, however, while en route thither, and even more explicitly while encamped under Mount Sinai, God did enunciate a septenary Sabbatic Law as such. It is to be noted that this was given to his chosen people only, and there is no record to show that ever before or ever after he gave it or a similar one to any other people upon earth ; in fact, it is stated later that this particular law was given to Israel to try or to prove them, and it has served, as intended, for an identification of Israel ever since. Now in so far as the Hebrew system of chronology is concerned, this fundamental law was worked out into a most complex system of septenary punctuations, and it is by this in particular that Israel's times and seasons were to be determined either for blessings or for punishments accordingly as they kept or broke it.

Thus there were to be six days for work, good works, of course, alone implied, and a seventh day called the "Sabbath," because of the "rest" decreed for all concerned thereon ; six years and a seventh, also called a Sabbath for the same and additional reasons ; six Sabbatic years and a seventh called a Jubilee or a Great Sabbath for similar and even more extended purposes ; yea, and as intimated in the Scriptures (*vide* Enoch, Elias, Jude, Peter, Paul, Barnabas, &c., and the whole college of Hebrew secular history and tradition) six thousand years or so called "Days," and the Seventh Thousand, to wit, that Sabbath which yet remaineth for the children of God for Supreme rest. Besides all this, there were other special Sabbaths, such as Passover, Pentecost and Tabernacles, with their related days

of Convocation, also days of rest. One seventh of Israel's time was thus set aside for rest upon a noticeable scale of years, and rather more than a seventh of all the other years was devoted to a similar end.

Now it is not our present purpose to discuss this topic in detail or even very much at general length; a volume could scarcely compass it, and much of its ramification has been set forth in the regular course of our studies. We are only scanning over some of its more prominent features so as to pass them in review and by annotation, as it were, recall the general import of the matter to your minds. The Sabbatic Law of God, the law of rest for man, beast and land, of freedom for the unfortunate, of the recovery of one's patrimony which could not be sold or alienated forever, of special devotion to holy things of all sorts, &c., &c., upon the seventh day, the seventh year, the seventh Sabbatic year, all in view of the implied and subsequently promised rest upon the seventh thousand years or what is pre-eminently THE "Millennium," with all that this involves, this law in fact was so complex and so far reaching, indeed, so instantaneous in its constant bearing upon Hebrew life from day to day, and year to year, as it went through all of its courses and punctuations from low to high degree, that it may be fairly maintained Our Race had never lost its title deeds nor gone into captivity had it been rigidly obeyed. To have obeyed it in spirit would have involved *us* in rendering everything to our neighbor that *we* had a God-intended right to expect from him, and unto God himself all things that are his. In a sense, then, Israel's entire Mosaic Law was punctuated by sevens, or by a chronological law of "weeks," and, conversely, its violation has necessarily involved us in a sevenfold penalty that is running still! but thank God it is rapidly running out in these our days.

It is of this phase of the matter in particular that we wish to speak, to wit: of the duration of this great septenary period of tribulation that Moses plainly predicted (see Deut. xxviii.) should be of "long continuance" (verses 59-69) and of the explicit duration of which he gave our fathers four itemized warnings (all of Levit. xxvi., particularly verses 18, 21, 24, 28)—the repetition four times being significant of Babylon, Persia, Greece, and Rome! In our version we read that this threatened punishment was to be for "seven times"; the Hebrew expression is simply "sevens." Leeser renders it "sevenfold," which is best, in that the reference is strictly chronological.

According to the duration of their period of persistent sinning should the penalty be inflicted upon them even sevenfold. That is, their trespasses would necessarily involve them in the penalties of a broken septenary law of Sabbaths, and as not a jot thereof could fail, the very Land itself would have to receive its delayed rest by virtue of their own ejection therefrom. In breaking the Seventh year they violated the whole seven years and so they all became years upon the debit side of their account. This is what the law exacts, and it is what the warning of Moses plainly threatened, and

it is what has actually come to pass. And now, further, that this is the exact meaning of Moses, and that the duration of this penalty was to be measured by this law chronologically seven years for one is not only shown by the warning attached to it, but is immediately so defined by Moses himself, in that having gone on to sum up the local desolation that their sins would eventually bring upon the land in particular (verses 29-33) he then goes on and refers to this very topic: "Then," saith he, that is, after the Land should have cast them out, "shall the Land satisfy its Sabbaths" (which are septenary) "all the days of its desolation, when ye are in the land of your enemies;" etc. (verses 34 to end).

Now there is a large and a small, a universal and a particular way of using the chronological units employed in the Bible, and the Hebrews themselves were well instructed in the whole matter. Thus for a man a day is a day, and a year a year, this of necessity and naturally; but for a nation, or a dispensation, a "day" is a year, or a cycle, a "week" is seven years, or seven cycles, and a "year," or "a thousand years," may (must) be proportionally larger. There are numerous illustrations of this interpretation given in the actual history of Israel: some periods have an enlarged unit because the subject is enlarged, so the unit is broadened to fit the case upon *scales* otherwise well understood; and as a matter of fact no system could be more easily applied or understood. In common parlance we are still wont to employ such figures of speech; for instance, we say, "Why so and so will take a month of Sundays," i. e., 180 working days or 210 in the aggregate. This is a common form of expressing a very long time, and our ancestors employed it to express *exact* portions of time. But note this: "a prophetic year" of "Sabbatic years," is a far more serious length of time than even "a year of years," and *it* is the duration of the very penalty Our Race incurred when it fell unto sin and persisted therein for 360 years. The Law said "seven fold" would be required of us, and 7×360 equals 2520 years, which is also equivalent to 360×7 . That is a prophetic circle or cycle (for 360° is a circle, and 360 days is not only the Babylonian working year but it is the mean of $366 + 365 + 364 + 360 + 356 + 355 + 354 = 2520 \div 7 = 360$) of Sabbatic years was to be counted unto the Land for rest because of our ancestral iniquities while occupying it.

During this long period of disaster and punishment the Gentiles were to tread the city under foot—both cities, in fact, Samaria as well as Jerusalem, for there were two kingdoms involved in the matter, and the whole land was divided between them. The measure of the Time of Transgression springs *primarily* from the sin of Saul, and Israel's share therein lasted about 360 solar years, or to the fall of the land and city of Samaria (circa 720 B.C. = 2×360): its "double," therefore, ran out about the beginning of the A.D. years, and the full seven-fold penalty expired at about the beginning of the present century (1800 to 1815 A. D.), since when *Israel's* temporal release and expansion has been obviously phenomenal. For Judah the times are

far more complex and the scale apparently lunar; we must reverse the itemized discussion of this matter for another time.

The full period of punishment is frequently referred to as "the Times of the Gentiles" and may be paraphrased as the *seven* "Times" of the Gentiles; for a "time" consisted of 360 years, and 7 of them are 2,520 years as above shown. Thus all Israel sinned for a "time," and the Samaritan or the Ten-tribed Kingdom fell, and went out under a seven-fold penalty at the end thereof. Meantime Judah sinned and repented: and sinned more and suffered a temporary expatriation; was restored *under Gentile bonds* and consummated her iniquity, and so was likewise driven from the land in unparalleled disaster. It was a continuous sin with *two* principals as actors, and the penalty is seven fold along a complex *dual* scale. As an entirety it is nothing less than that Great Tribulation whereof Moses and the prophets spoke. It was well termed "great," and "terrible," and "of long continuance," even "seven fold," and is, beyond all comparison, more awful than any brief period of seven literal years can henceforth be, no matter how acute the Futurist School of interpreters may define it.

The fact is, those who seek to define some future period of seven literal years as that par excellence of "Jacob's Trouble," and expect it to be crowded with unparalleled sufferings for "Israel," by whom they also and ignorantly mean the Jews only, array themselves against and literally defy the Scriptures! For Daniel has already characterized the period of 360 years that extended from Antiochus to Bar Chobab as a "time" of trouble, such as had not been since there was a nation; and the Saviour, referring to the events in that very "time" that ranged around his own generation and consummated in the fall of Jerusalem and the end of *that* generation, characterized it as not only unparalleled, *but not to be paralleled*, at least in so far as Israel or Judah were concerned.

The Things now at hand concern the *Gentiles* rather than Israel or even Judah as the primary objects of punishment, and herein lies the whole key to the philosophy of the septenary law; for Israel's time is out, and Judah's time is running out, and their chief suffering is to be that of reaction on an instrument, as it were, that now in turn is to be wielded once more, and as of old, against the enemies of God. As it is *the times of the Gentiles* that are running out, it ought to be self apparent that it is the Image of Empire that is to "fall," and that it is the *STONE* kingdom that is to *fill* it! Of course, our part will be severe, a trial a *Poutrance* of the patriotism of Our Race, and a fiery refining of its metal; but if the Lord of Israel is once more with us there is history to make, and we may be sure His battle-axe will not falter.

The entire confusion of the Futurists arises from the fact that they have no system of chronology that can command an instant's respect, and are completely innocent of any conception of the septenary law in its punitive aspect. Why, the law of Sabbaths that Moses evolved with Providential assistance beneath the shadows of Mt. Sinai is quite as much in force at this very minute as if we had kept

it and were still in the land! It was *for* or *against* us in the value of 1:7; we elected the punitive phase of the law, and Judah is still suffering under its enactments; nor can Israel return alone, for Judah must seek us out, and the two return together.

But to return to our topic: In the westward course of Empire the winds of war have now blown upon the great Mediterranean Sea some four decisive times for about a week of years at a time; that is, during the strategic rise of each of the four major phases of Gentile rule. Thus Babylon and Persia, Greece and Rome arose in turn, and since the latter has held sway the great winds have been held in relative check. But now if, for that long anticipated "Fifth" and final time, they are soon to be let loose and blow again for the recognition of the Fifth Empire, then verily as written they will blow every vestige of the Gentile rule away.

But do not let *us* confuse this coming week of war, to be waged against the nations *by* us and for *our* sake, as the period, forsooth, of Jacob's trouble! let us see it rather as the time when God shall visit Jacob's enemies! Yet the trouble is upon the whole world, for even a righteous war is a period of trouble upon the very agents of the Lord! But all things are relative and *we* are written VICTORS in this final war! The outcome is dynastic perdition for the enemy, and those who fall for Israel's sake are heroes and not martyrs. We are not to confound the axe with those smitten by it, nor mistake the dents upon its face for disasters!

But to continue: Our fathers understood how to reckon all these things by dint of sore experience, albeit they failed utterly to profit by the *soft* side of the law, and as to the application of a year for a day they were well schooled from the start. Thus after the spies had searched out the land for 40 days and Israel had rejected their report, yea, and all the spies save Joshua and Caleb had become fearful, God visited their iniquity upon them, even a year for a day as the record explicitly states (Num. xiv. 34). It was well understood, even in its application to "weeks," for had not Jacob himself already served Laban a week of years for each of his wives and almost completed another week for himself, its six "working days" at least, and to the very end thereof for his own wages? The Bible is full of similar applications: thus Ezekiel as an individual typified "Israel" for 390 days and "Judah" for 40 days; for God said, "I have appointed thee each day for a year" (Ezek. iv. 5). Hosea employs a similar parallel when he refers, under the expression of the "month" of devouring, to the 30 years during which "Israel's" possessions were devoured (Hos. v. 7). and Daniel variously employs this very method of expression. For instance, as Nebuchadnezzar typified the entire Gentile Empire, he was insane for "7 times" or 2520 days. This was in token that the four-fold sequence of Empire that he represented should endure for 7×360 years. It was for this reason that the fiery furnace was heated seven times more than it was wont to be heated, and we meet the same multiple hidden in the dimension of the typical image that Nebuchadnezzar himself

erected, $60 \times 6 = 360$; and $60 \times 21'' = 1260''$, and as the pedestal was of equal height, below the ten-toed terminus thereof, we have $2520''$ for the height thereof over all.

Now the use of "a time" for a literal year and as a type for a year of years is again plainly referred to in Nehemiah ii. 6, where the period of the cup-bearer's "leave of absence" was set for "a time," or for *one year* (Study No. 12 p. 171-93). It is further used to signify two separate terms of 360 years each in Daniel x. 1, when it is said "the 'time' was LONG." The third of Cyrus was 529 B. C.; deduct a long "time" or 360 *years*, and we have 169 B. C., which was Antiochan year of desecration. Moreover (Dan. xii. 1), from that date (169 B. C.) there succeeded that other LONG "time" of 360 years which covered all the ills that were incidentally marked by the final fall of Jerusalem—an era unparalleled in all of its history. Antiochus Pompey, Herod, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerva, Trajan, Hadrian, Bar Chobab the Antoninii and Commodus, all in fact awoke to vengeance in that particularly dreadful year of years, the like of which, be the scale long or short, is not to be repeated as the Saviour explicitly guarantees.

But to what purpose shall we cite further as to the "time, times and half a time" of Daniel: his 1260 days or years; his 1335 years; or the Messianic weeks, that is 490 years; and the 7 plus 62 weeks, or 69 weeks, equal to 483 years, both Solar and Lunar, accordingly as they are stretched from Ezra or Nehemiah to the Saviour; or the literal 62 weeks of days that succeeded these, and measure the duration of Messiah's literal Avocation? Surely all of these things now (and those similar expressions found in Revelation, such as "time, times and half a time," and the forty-two months, which are 42 times 30, equal to 1260 years; and the year, the month, the day and the hour, to wit, 360 plus 30, plus 1, plus $\frac{1}{24}$, equal to 391 and $\frac{1}{24}$, etc., etc.,) should be matters of easy appreciation and comprehension, at least among those who have followed us in these subjects, and seen their unlocking on the scale of history itself.

But have not, or may not, some of these periods of years have a future application to literal days, whether these latter scales apply chiefly to Israel or to the Gentiles? As to this matter, while we reserve an exhaustive discussion, we may in the meantime answer, "yes, of course they *may*;" indeed, we can cite many cases, and very prominent ones, where this method has been followed in the actual evolution of the septenary law, and we may be able to establish the conviction that such of them as are still current will probably work out after their regular termination, and come to a full end upon a repeated scale in literal days. In this matter, however, we are constrained to warn all our friends to beware of every argument based upon the spurious chronology of the schools about them. Their punctuations of "all *past* time" are bad enough, how on earth can they argue correctly, from such false premises, as to days yet future? But we have better premises, and have surer conclusions

to draw from them, upon such terms of years as are still in unequivocal current operation. Were we satisfied, however, that a scale had once unfolded upon a year to a day, and been duly succeeded by a literal unfolding of a day to a day, we should unhesitatingly consider the matter closed for good.

But first as to the fact that these long periods of year-units have, in some specific cases, been succeeded by a repetition upon the day-unit scale. We shall now give a new and noticeable example of this principle, merely cautioning our readers as to our own convictions that this very repetition is a comprehensive demonstration that the thing thus worked out is therefore ended for good and all, for a type actually followed by the anti-type itself, i. e., by the thing anticipated, is to be regarded as fulfilled or completely consummated. A parable worked out into its broadly extended fact is similarly consummated, or else we put it into the power of "Folly" to be forever disturbing the settled convictions of the church and can never be sure that we have arrived at the end contemplated. But let us examine the promised example of a year-day period followed by one upon the day-day scale.

Our example extends from the creation of Adam to the call of John, and the "time" is *long*, and from thence to the death of Jesus, and the "time" is *short*, that is, literal. It is our own conviction that by virtue of it, and by numerous other similar spans of time, "those skilled in the art"—and these are few—will yet be able to determine the measure of the former ages to the very ultimate of any degree of accuracy they desire, and we desire to be understood to the full purport of our words. We hold a key that promises to unlock the past to the ultimates of accuracy. We have already discussed this topic upon the basis of the π -ratio: here, then, is another, and a very remarkable feature of the true chronology—a system of chronology, by the way, that was not built by us to fit such cases, but which, upon discovery, has been found to agree with them along numerous lines, each one a surprise when subsequently disclosed.

From Adam to the Call of John the Baptist was 4,025 years. (See Study 14, pp. 156-162.) Note now (in addition to the mathematical peculiarities cited there) that 4,025 equals 575 times 7; the year therefore was septenary in its order from the creation of Adam. But the 19th of August, 4,025 A. M., was the first day of the 15th year (27 A. D.) of Tiberius Cæsar. John's Summons to his work, as the forerunner of the Messiah, could not have antedated this date, to wit, August 19, 27 A. D. Query. How many days from August 19th, 27 A. D., to March 17th, 29 A. D.? that is, from the Call of John to the Death of Jesus, which took place, as written in Daniel, 62 literal weeks after the Baptism of the latter?

Answer. 575 days; that is, as many days (575) as there were weeks of years (575) to the Call of John. Let it now be noted that John (if called upon the 19th of August, 27 A. D.) was not only summoned at the termination of the 575th week of A. M. years from the creation of "the first Adam," but that the death of "the

Second Adam" fell upon the 575th literal day thereafter. Here the antithesis is one day to a week of years, i. e., 1:2556.2422, etc.

Now all such relations, when given severally their exact chronological weight, are additional means of verifying time, and arriving at the absolute locations of its more important nodes or punctuations. We are not notified in so many words that this is so, but the scientific mind, after example upon example, thus resulting, perceives it as a law inductively, that is, scientifically, and draws its own conclusions with expectancy justified in all similar cases.

Here, then, is an example of a year-day period of Sabbaths followed by an equivalent day-day term. There are many such in scriptural history, and we have referred to them incidentally en route down the stream of time. Turn, for instance, to page 263, Study No. 12: there we have the seven weeks of literal days while Nehemiah wrought, followed by seven weeks of Lunar years (vide 3605 A. M. p. 224), then by 62 weeks of Lunar years (vide 4026 A. M.), and these followed by the 62 weeks of literal days compassed by the Lord's Avocation—all this is harmony with Daniel ix., 25-26, and this harmony descends into many other particulars.

Of course, then, we admit that such repetitions as are under consideration may be in store for men upon such other prominent scales as are still current, though not necessarily upon such as, like these, have already had fulfillment in both the first and second degrees. For instance, Nebuchadnezzar's insanity was a literal term of seven times,—of course short ones,—years; therefore they passed over him in 2,520 literal days. It was followed as typified by a longer term of 2,520 years, or 7 "times," now only running out as all more or less agree; yet it may eventuate that the collapse of Gentile rule, as such, shall be compassed in a dreadful repetition of collateral incidents, and be measured by a literal term of 7 literal times or 2,520 days. All this is possible, but we do not say probable, in that here too we have already had a double, or a two-degree fulfillment—the type preceding the anti-type, rather than a long stretch of years followed by a short repetition; but whatever results as to this Gentile era, we, who are skilled in the craft of the true chronology, must not confuse this term of judgment, if such a day scale is to be revisited upon the Gentiles, with the major things involved, nor by vain and personal interpretations essay the role of a prophet, and undertake to predict other and incongruous things!

Thus, in the latest number (December, 1898) of the *Prophetic News* (page 282) its readers are notified that "a great Sign will be given 69 weeks before Messiah's advent in the air to translate the 144,000." How does he know? Out of his hat? or is he a prophet? Has he a commission whereby he can announce authoritatively such an interpretation, seeing that it is future? He goes on: "This great sign will be a command to restore Jerusalem, commencing the fulfillment in literal days of the 69 weeks in Daniel ix., 25." Ah! But enough, we once made just such errors, having been taught the method in the schools, and supposing that was the way to study

prophecy. The fatal objection to all this nonsense is that we then did not and Mr. Baxter now does not understand Daniel ix. at all; he still considers the ministry to have been $3\frac{1}{2}$ years long, and the life of Jesus to have been 34 years long. He is so positive that this is so, with no proof that would stand before a jury sworn to give verdict according to the evidence, that he does not hesitate to prophecy himself, and his prophecy will perish with his premises! It has already been fulfilled (Daniel ix.) both in year-days and in literal days. The *years* ran out when Jesus came to Baptism, and the *days* ran out at his Crucifixion; the prophecy is a consummated thing, and is now a grand and notable part of "the Evidence of Christianity," rather than a basis upon which to predicate futurities. You now know this quite as well as we, if so be you have caught at all the spirit of the true chronology. The further incongruity of a resumption of this particular prophecy or any completed part thereof is that if Daniel ix., 25, is thus to be a Sign, in a repetition of the prophecy, then the next verse, Daniel ix., 26, must also have a literal repetition, and so this sinking school of interpretation, to be consistent, must anticipate another and an even more notable "re-cutting off" of Messiah himself, after all the things interpreted from verse 25 shall have been refilled—a situation which reduces the whole system to absurdity, in that Christ has died once and dieth not again, and we have no need of any further repetition of first-advent fulfillments.

The fact is, we have not the slightest confidence in any surmises as to the future based upon a repetition of Daniel ix. It is rather the accomplished basis upon which to study other prophecies that are indisputably still current, for it itself is already doubly fulfilled, while they, or some of them, are still operating in their year-day phase. It is one thing rightly to divide the Word of Truth, it is quite another to multiply it and pervert it. We must earnestly counsel such of our own constituents, therefore, as do not thoroughly comprehend the book of Daniel to secure the Chart of Daniel at once, and to study it, and to review Studies Nos. 11, 12, 13, 14, 15 and 16, which completely compass the year-day and the day-day fulfillment of the Messianic Prophecy. It is already fulfilled in type, and filled full in anti-type, and we do not believe that any one can predicate a solitary future fact upon that ninth chapter save that the desolation of Jerusalem shall continue as it has continued until the consummation therein denounced has been accomplished. As a matter of demonstrated evidence we of this generation are living in the last 14 words of verse 27, and when they shall have run out we are justified in expecting that Jerusalem will be no more desolate nor trodden down and that the soon-coming fall of her ancient desolator (none other than Rome) will also have been consummated, and its history have astonished the entire world.

The whole trouble of these befuddled interpreters lies in the fact that they cannot tell truth from error or else that they will not. We often think the latter is the correct state of their case: at any rate,

they are mere theorists, while the "touchstone" with which *you* can always determine whether their prognostications are worth the paper they are written on is the duration they assign to the Avocation and the Ministry of the Lord, and the relation attributed by them from it to the times of Babylon, Persia, Greece and Rome as set forth prophetically in Moses, Jeremiah and Daniel, and as worked out historically in Ezra, Nehemiah, Haggai, Zachariah, Esdras, Maccabees, the New Testament, Josephus, et al. You yourselves have the true chronology at your own right hands. It stretches its harmonies over the entire history of Our Race. It leaves nothing out, takes naught for granted, avoids all theory, has changed its mind with every ray of new light discovered, and has gotten nearer to the truth, effort by effort, and displayed its consolidated proof year by year. Its A. M. years are your own ready *Index* from Study to Study and the Leaflets are loaded with collateral evidence. What more can we need as proof of our position?

Do not suffer yourselves, then, to be literally "bamboozled" by mere chronological masqueraders. If they are not absolutely *sound* as to the times and seasons of the first advent and upon the philosophy thereof *upon the Sabbatic scale broadly comprehended as the key to all the times and seasons of the Inspired Word*, then their own words are but as tinkling brass and sounding cymbals and we, you and I, know it. Go ye not after them. They are self-doomed to misunderstand whatever shall take place, even if by the merest accident, properly so called, a fact or so shall happen to appear to coincide with their anticipations. There are hundreds of prophecies focussing upon our day for fulfillment, and the main thing for us to avoid is the danger of confusing the one with the other, and therefore of losing touch with the septenary consensus of the whole array. They all have their parts to play, and the harmony of their concert becomes a discord of the very worst description when they are forced to sound out of tune because out of *time*!

We shall hail the confusion of the presumptuous, and through patience well worn out shall be glad thereof, for no people more than the Futurists have so closed up their own receptives as they have to the latter-day truths we as mere agents have unfolded; and no other people so deserve to purchase at least chronological oil—in vain. Amen; the time is short.

But *why* do they halt between two opinions? Because they have only *one* opinion! and dynamite could not instill the other, the real truth, into their lamps. We will find them begging lustily for oil not long hence, and *then* even we shall have *none to spare*. In the meantime, we have no time to waste with them, for "time is money," and, in *this* business MONEY IS OIL. For vain interpretations of the Scripture, for interpretations that are *in vain*!—commend us to the "Simon pure" Futurists, and next, to some of our spiritualizing, desiccating evaporators of the *literal* word. Yea, they are wiser than Daniel! Who on earth has time to interpret *them*? Why, some of them will die, persistent in their disbelief of Restoration—even with

Jerusalem actually restored before their very eyes—for they will maintain, forsooth, that whatever happens is only a temporary delay of their own solution, and that even the 7th thousand years is past—albeit they cannot count up even 6,000 (by 104 short) to the present time! The fact is, they cannot *count* at all, but nonetheless they recount many things.

QUESTION OF WORLD'S AGE.

The Stars in Their Courses Measure Adamic Time.

NOVEL PROOF OF TOTTEN'S SYSTEM.

BY MEANS OF A WONDERFUL SOLAR PHENOMENON, A CORRESPONDENT SHOWS HOW THE PLANETARY SYSTEM KEEPS

THE PROPHECIC PERIODS, WITH PROF.

TOTTEN'S ENDORSEMENT.

To the Editor of The Register, Sir:

I received the enclosed article some days ago with request to read it, and if found valuable to offer it to you for publication. I do so with pleasure. Its chronology is absolutely correct, and its deductions seriously significant. The correspondent and I have exchanged letters for years upon these topics. He is verifying along independent lines all that my own researches have established as facts. I am satisfied that the "true" chronology (whose scales I have discovered and use) is destined to be universally accepted not long hence. It has won more than half of its victory already. It asks "no quarter and gives none," because it is fearless of defeat, and merely pursuing its own track at full speed. If the old school champions get into our way it is their own lookout, for there is no throttle valve on our machine, and we could not stop it if we would. Our motto as to "no quarter," therefore, is not a vindictive one, but the mere statement of a fact. We do not intend to be stopped until, God willing, we have reached our destination.

C. A. L. TOTTEN.

THE PROPORTION OF SABBATIC TIME.

Some time ago the writer discovered, and, by the kindness of Prof. Totten, published in the Monthly Pamphlet of Our Race Series, of July 1894, the value of what he designated "The Sabbatic Proportion of Time." It is represented by the decimal .2653, which is the time required by the Levitical Law for Sabbatic purposes in a full period of seven years, and hence is the proportion of Sabbatic time required of any period.

By reference to No. 15, page 207, of our Race Series, it will be seen that the year 1191 A. D., is set down in the system of chronology advocated by the British Chronological Association, and adopted by Prof. Totten as the year of the world 5189. It is recorded of that year that on June 23, a most wonderful solar phenomenon occurred at the time of a solar eclipse. The stars were visible at 10 o'clock in the morning and a double sun shown so alike that only astronomers were able to distinguish the true from the false.

That the phenomenon can be explained upon scientific principles is no reason why it may not be considered as having deeper significance than the more frequent phenomenon known as "sun dogs" and kindred wonders.

We feel justified in assuming that its occurrence at the time of a notable eclipse and at the Summer solstice was no accident, but rather a hand upon the dial of the ages, pointing to that year as an important one in the fulfillment of Math 24:29; Luke 21:25. It is far more consistent with our idea of the Almighty's method of work in His universe to expect scientific fulfillment of prophecy, than to look for such haphazard fulfillments that no two doctors can agree upon the same event as being the fulfillment of any specified prediction.

If, then, the line of time advocated by the British Chronological Association, and adopted and expanded by Prof. Totten be the true one; and if histori-

cal events, recorded in both sacred and secular writings have, in fact, occurred in the order and years specified in the Our Race series, we may expect to find evidences in the Sacred Scripture, that "the stars in their courses," and also that physical phenomena will bear testimony thereto, in accordance with Gen. 1:14.

Should our studies result in such findings, how can we escape concluding that that line of time is of other than divine origin?

Should we discover that the Sabbatic measuring line stretched out along our solar years strikes unerringly years specified in the system, and that planetary cycles other than terrestrial reinforce the Sabbatic testimony, may we not well be inspired with confidence in it as being of Divine origin?

Whether we shall succeed in our tests of the system we will leave others to judge. Nevertheless if any take exception to our work or think that 5,897 years are not sufficient to span the era from Gen. 2:7 to the present, we suggest that they state their objections in terms at least equally explicit and as rigidly as are those here presented.

Following the Scripture as we find them recorded in Gen. 5th and 11th chapters: Ex. 12: 40-41; I Kings 6-1, and 38 we find that according thereto Solomon's Temple was dedicated in the year of the world—(that is, from Gen. 2:) in 3,000 a. m. Five hundred and forty-three years later occurs the fulfillment of Dan. 9:25. That prophet's 69 weeks culminated in the 15th year of Tiberius Caesar, in which according to Luke 3:1 Jesus of Nazareth was baptized—that is, it being the year of the world 4026.

From our Lord's baptism there remains in his life to be accomplished that which is recorded in the first 15 words of Dan. 9:26, and which culminate as recorded in Matthew 27:50, Luke 23:44, 45—the event occurring in the a. m. year 4027.

Now it is on straight sequence of time that it is our purpose to bring the tests

to bear, forbearing, for the present any analysis of the eras as they succeed each other and culminate in 4027 a. m.

Will that year prove to be 4027 a. m. on the application of the Sabbatic decimal to another marked year; by the revolutions of other planets in our solar system, and also by the harmony of prophetic numbers therewith?

We shall see.

From the Apocryphal writing valuable suggestions have been gathered which have been used in our calculations; for instance, the statement in Ecc. 42:24 that "All things are double one against another;" and again in the Book of Wisdom 11:20, "Thou hast ordered all things in measure, number and weight." In accordance with these we will proceed.

Expand now, the number of days contained in one solar year into years and we shall have a definite cycle of terrestrial years with which to begin our operation. These 365.24 years are an important function in our calculations. Dividing it by the decimal of Sabbatic proportion—.2653—and 1376.7 years are found to be the number of years of which 365.24 years should have been kept as Sabbaths according to the requirement of the Mosaic law.

But 1376.7 may also be a Sabbatic proportion of a definite period, hence 1376.7 divided by .2653 equals 5189, or 1191 A. D. Thus terrestrial solar time, developed on the Sabbatic scale, unerringly strikes the number of the year of the world in which occurred the phenomenon of the double sun at the time of the solar eclipse! It would be so even if it stood alone, but this is not the end of the matter. Enoch's life (365 years) is the Sabbatic measure of the era 5189, and he did not die.

In "The Scripture of Truth" we find used in the spirit of prophecy such numbers as 1260 and 1335. Much sense and more nonsense have been from time immemorial written about them. Nevertheless we will apply to them the revolutions of other planets of our solar

system and endeavor to ascertain what they teach concerning the system of —chronology advocated by Dimbleby, Totten and others.

Many think, and we believe that time in a prophetic aspect has been systematically shortened up to the time of the Nativity and the destruction of Jerusalem, and the scattering of its people. Who can doubt that the Creator can fulfill the word of His own prophets on whatever scale of time pleases Him, whether it be Lunar, Solar, Soli-lunar, or even a Pleiadic scale? But we may rest assured that diligent students of His word will sooner or later discover the scale though the key thereto be hidden in the complex cycles of planetary and stellar motions.

The phenomenon above referred to occurred on the 23d of June, 1191, or, within three months of 5190 A. M., the true A. M. years having their beginning at the autumnal equinox. Double 1260 equals 2520; double 1335 equals 2670; 2520 plus 2670 equals 5190, hence when two eras each of 1260, and two eras each measuring 1335 years had passed since Gen. 2:7, the year 5189 also ended.

Thus the aforesaid chronological system, and the Sabatic proportion of time are corroborated by Daniel's mystic numbers. Interest may amount to surprise or astonishment, but the matter has not yet reached its climax.

In 4740 terrestrial solar years the planet Mars weaves double 1260 threads into the fabric of time. And in 449 terrestrial years Venus warps the woof with 730, or double 365 threads of gold. So in the loom of time the warrior bold and the woman fair have woven together eras amounting to 4740 plus 419 —5189 planetary years.

Truly the eclipse and the double sun of 1191 A. D. must have been a sign in the heavens!

Dropping now, the doubling process, we shall endeavor to ascertain what mathematical significance attaches to

the period reaching from 4027 A. M. (that of the Crucifixion) to the year 5189 A. M.: 5189-:-4027—1162, the number of years from the Crucifixion to the year of the double sun.

Now 1162×3.1416 (the pi-ratio)—3650 or 10 times the era with which we began these calculations, for it is a proportion of 10 to 1 of solar time, and, so, all we say it is simply remarkable to find this very proportion built into the Great Pyramid of Gizeh, rather, is it not astonishing to find the prophetic numbers of the Scripture the proportion of Sabbath time; the great pyramid, the circummetric ratio and the stars in their courses all bearing testimony to the truth of that chronological system which embraces the year of the world 5189 in the year 1191 A. D. Such being the case we may rest assured that to-day we are living in the year of the world 5897 counted from Gen 2:7, which had its beginning not in myth, not in arbitrary assignment, but in the word of God, whose works proclaim His perfection.

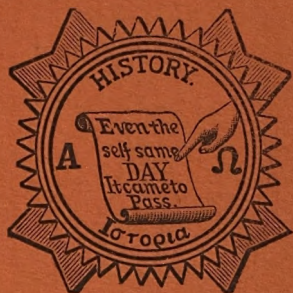
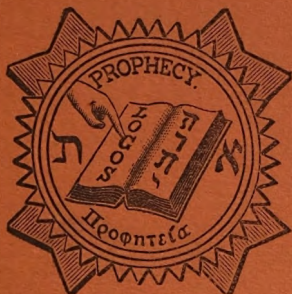
Finally, then, we are sure, that all events must be measured against these years, and on their line only can the prophets be interpreted so as to be understood properly. Even lunar cycles must be expressed in solar time to be intelligible.

GEORGE W. GEISSENHAINER.

JERUSALEM.

We have received No. 1, Volume I, of *The Jerusalem News*. It is published by T. T. Kerr at Forest, Ontario, Canada. 50 cts. per year in advance. Mr. Kerr is familiar with the Holy City, and his opening number contains the gist of just about what people are curious to know. We shall exchange with him and it is worth your own while to send him ten cents for some sample copies; then you can tell for yourself more than we have space to relate.

THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CII.

Eighth Set. 10.

MARCH, 1899.

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

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

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

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1899. DATES.	DATA.	Christian Lent.	Modern Jewish Nisan.	True Chron. Nisan.	Old Style. Greek, Russian.
Mar. 11th. Sab.	1 N. Moon, Wash. 10:15 P.M. "Ahodes"				
12 S	1-2 "Phasis" new.	22			
13 M	2-3	4th Sund. <i>Feast.</i>	Sun Set,	1 *	1
14 T	3-4	23	1 2 *	1-2	2
15 W	4-5 True Anniversary of Mar. 17, 29	24	3	2-3	3
16 T	5-6 A. D., A. S.	25	4	3-4	4
17 F	6-7 Greg. Anniversary, Crucifixion N.S.	26	5	4-5	5
18 Sab.	7-8	27	6 *	5-6	6
19 S	8-9	28	7	6-7	7
20 M	9-10 Gregorian Anniversary Resur'n N.S.	5th Sund. <i>Feast.</i>	8	7-8	8
21 T	10-11	29	9 *	8-9	9
22 W	11-12	30	10 *	9-10	10
23 T	12-13	31	11 *	10-11	11
24 F	13-14 Sabbath at 6 P.M. (Jewish).	32	12	11-12	12
25 Sab.	14-15 "Tsav," "Agadol," Lord's Sup. ☉	33	13	12-13	13
26 S	15-16 Passover, 1st day after 6 P.M.	Sat. after 6 P.M. 34	14 *	13-14 ☉	14
27 M	16-17 "2d "	6th Sund. <i>Feast.</i>	15 *	14-15	15
28 T	17-18	35	16 *	15-16	16
29 W	18-19	36	17	16-17	17
30 T	19-20	37	18	17-18	18
31 F	20-21 "Good Friday."	38	19	18-19	19
Apr. 1 Sab.	21-22 Last day of Lent.	39	20	19-20	20
2 S	22-23 "Easter Sunday."	40	21 *	20-21	21
3 M	23-24	E. FEAST.	22 *	21-22	22
4 T	24-25		23 *	22-23	23
5 W	25-26		24	23-24	24
6 T	26-27		25	24-25	25
7 F	27-28		26	25-26	26
8 Sab.	28-29 Sabbath at 6½ P.M. (Jewish).		27	26-27	27
9 S	29-30		28	27-28	28
			29	28-29	29

☉ "The Lord's Supper" Anniversary, 6 P.M. to 10 P.M., March 25th, 1899 A. D., N. S.

Lunar Anniversary of Crucifixion, 9 A. M. to 3 P. M., March 26th, 1899.

Lunar Anniversary of Resurrection, 3 A. M. to 6 P. M., March 29th, 1899, A. D., N. S.