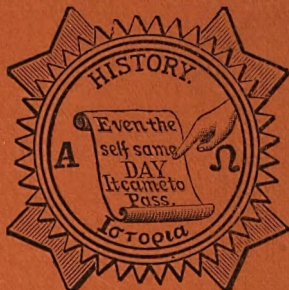


DOUBLE NUMBER.

PRICE 25 CENTS.

THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

No. CVIII.-CIX.

Ninth Set. 4-5.

SEPT.-OCT., 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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TRUTH OF TARA'S EXPLORATION

Real Facts About the Search for Archeological Remains.

IRISH OBJECTIONS TO THE SEARCH.

It Was, and Is, Believed That Beneath Tara's Royal Mound in Ireland Will be Found the Ark of the Covenant, or Evidence That Jeremiah Came to Ireland.

To the Editor of The Register, Sir:

The following memorandum has been published all over Anglo-Saxondom. My own clippers have sent it to me from east, west, north and south, and it is loaded with error. To wit:

TARA'S ROYAL MOUND LEVELED.
Owner Destroyed It in Search for the Ark of the Covenant.

"Dublin, Aug. 15.—The Royal mound on the hill of Tara, in County Meath, on which the Kings of Ireland were crowned, has been destroyed by the owner of the land, a gentleman named Glover, who hoped to find the Jewish Ark of the Covenant buried there. It is almost needless to say that he did not find it."

Now let me give you the truth of the matter. The mound was not at all injured; the gentleman named Glover was F. R. A. Glover who some 40 years ago wrote a work entitled "England the Remnant of Judah and the Ephraim of Israel." He was primarily honored by discovering the identities that link Tara with Palestine things. But not only is his work "out of print," (I owning one of its rare copies) but he himself has been dead for a decade. So it was not Glover who conducted this effort at excavation that a few fools

nipped in the bud. What has chiefly prevented the prosecution of the exploration was the prejudice in Ireland owing to the fact that the mound in question is sealed as it were by the so called "Coppies Grave" where some 300 South Irish revolutionists are buried over the more ancient tomb that archeologists would now like to explore.

One paper puts the matter thus:

"The harp that once through Tara's halls' will soon have nothing in the way of halls—imaginary or otherwise—left to it, unless something is done soon to prevent a very serious act of desecration. There is a certain number of people possessed by the craze that the Ark of the Covenant is buried beneath the hill of Tara. They obtained the consent of the proprietor—Mr. Briscoe—to make excavations, but before much damage had been done the Board of Works intervened and prevented further digging, on the ground that Tara and its remains constituted 'an ancient monument,' placed under their protection by law.

"Then it was discovered that by some extraordinary oversight Tara was not scheduled as an ancient monument, and so the excavations began again, and some wonderful discoveries have been made. A stone circle has been laid bare, with a stratum of stones underneath it. This discovery of evident relics of Druidic worship makes Tara more interesting than ever, and strong exertions are now being made to place the hill fully under the protection of the law.

"ANNE MORTON LANE."

From the above it will be seen that the perfectly legitimate effort to get at the truth of the legends surrounding this noticeable spot were made abortive in one sense and have been excited in another. The very discovery of the Druidic circle "paved" is proof that we may expect to find the Meregech or Mausoleum of Tea Tephi below the pavement, and in due time hope to dis-

close the secret that hides there as witnessed by unbroken Irish legend.

Now, and finally, the real facts of the matter are set forth in a clipping I take straight from London where the matter came up even in Parliament and as it is of interest to all Irishmen I give it as I have it out of "The Covenant People," one of my own exchanges. "The wise will understand" that there is smoke enough here to warrant further investigation, and I will say that three times in my own experience, I personally have been offered my expenses to prosecute this work at any measurable cost. Individually I am satisfied that at Tara there are archeological remains, the finding of which will yet astonish the world and convince it that Jeremiah took David's daughter thither and founded Scottish Masonry upon its secrets. The truth about the recent effort to excavate for these royal relics is as follows:

THE EXCAVATION AT TARA.

"We have received the following, bearing on the above:

" '30-6-'99.

" 'Dear Sir—I enclose a cutting which may interest your readers if they have not seen it. It seems a pity there is so much opposition to this search. Yours faithfully,

Heywood Smith.

" '18 Harley Street,

" 'Cavendish Square, W.'

"The cutting referred to is as follows:

" 'IMPERIAL PARLIAMENT.

" 'Through Tara's Halls. Search for the Ark.

" 'Mr. Farrel asked the Secretary to the Treasury whether he was aware that an English antiquarian had dug up the most ancient portion of the ruins of Tara; whether he had any authority to do so, and whether steps would be taken to prevent similar action in future.

" 'Mr. Hanbury—The excavation of one of the mounds was suggested by an

English gentleman, who, I understand, is interested in searching for the Ark of the Covenant, and the work was actually begun by the owner of the property. The Board of Works, in whom the guardianship of these mounds is invested, had given no authority for the excavation; and, on learning that it was contemplated, they took immediate steps to warn the owner of its illegality. He abandoned the work at once, and the mound has now been restored to its former condition. The Board of Works are thoroughly alive to the interest felt in the remains at Tara, and they will not consent to anything which would interfere with the structure or appearance of the mounds as they stand. Nor will they permit any examination of them, however harmless, without the fullest consideration and conference with the two principal antiquarian societies of Ireland. (Hear, hear).

"Mr. Johnston—Can the Secretary to the Treasury give the name of the gentleman who was in search of the Ark of the Covenant?

"Mr. Hanbury—No, sir; I am unable to do so.—Daily Telegraph.

"Captain Fielding sends us from Dublin two interesting notices of the interrupted excavation. Writing from Navan, on June 14 last, a correspondent of Daily Express reports:

"A great deal of interest has been excited here by certain excavations which were proceeding in the "King's Chair," on far-famed Tara Hill, for some days past. It appears that a Surrey gentleman, Mr. Charles W. Groom, A.R.A., of Crowhurst, Carshalton, arrived here recently, and having called on Mr. G. V. Briscoe, of Bellinter, who is part owner of Tara Hill, informed that gentleman that from a series of masonic observations by compass, etc., he had been making, he was convinced that he had located the site of the Ark of the Covenant, and that the site was Tara, at the same time requesting permission to make a search. Mr. Briscoe

having given the required permission, excavations were commenced on Monday and continued on Tuesday, when appearance on the scene of Mr. Hobinson of the Board of Works. This gentleman, who was armed with a warrant and accompanied by Head Constable Henderson, of Navan, ordered the proceedings to be stopped on the ground that they were in contravention to the Public Monument Act of 1898, and announcing that some more Board of Works officials would arrive on the following day. Accordingly, on Wednesday Mr. O'Shaughnessy, of the Board of Works, who was accompanied by Mr. Cochrane, Secretary of the Antiquarian Society, duly arrived on the Hill, and after a long conference Mr. Briscoe agreed to suspend operations pending his formal request to the Board to continue the excavations, which request Mr. O'Shaughnessy promised would have due consideration.'

"A week later the same paper had the following leading article on the subject:

"The irreverent burst of laughter with which the House of Commons on Tuesday greeted Mr. Hanbury's reference to recent illegal excavations in the Hill of Tara was a woeful revelation of ignorance and brutality. An English gentleman, whose name wild horses could not extract from Mr. Hanbury, had been delving in the ruins of Tara for the Ark of the Covenant. The Board of Works interfered, and "the mound has now been restored to its former condition." When a prominent member of her Majesty's Government could talk in this callous way of the burking of a discovery which would have shamed the triumphs of Champollion or Schliemann, what were we to expect from the mere "numeri" of the House—the persons who walk into lobbies and register unimportant votes. The House of Commons laughed, and by its laughter showed its utter incompetence to understand and control the affairs of this country. It did not know, or, at least,

did not appreciate, the fact that it was dismissing a question which involves the whole problem of the Lost Tribes of Israel, and the origin of the Irish race. Not a single member had the curiosity to inquire why the unknown victim of the Board of Works expected to find the Ark of the Covenant in the Hill of Tara or what its discovery would have meant to history, science, literature and anthropology. A recent correspondence in these columns has fortunately made our readers quite au fait with this subject; they know that the soulless Board of Works has wilfully rejected an investigation which would have brought to light discoveries far richer than the Abu Simel inscription or the Treasure-House of Atreus. The British-Israel Association has proved to most thoughtful persons that the secret of our connection with the Lost Tribes is locked up in the Ark of the Covenant, and has also provided us with many reasonable proofs that this repository of a great historical mystery now rests in the mounds of Tara. There are a great many less possible stories in the world than the story of what we might call "the Jeremiad"—the wanderings of the Prophet Jeremiah dum conderet urbem in our own ancient isle. As our readers will remember, the prophet left the Orient with a daughter of the House of Judah, the stone on which Jacob laid his head at Bethel, and the Ark of the Covenant. After adventures, which it were indeed long to narrate (especially as they are nowhere narrated), the exiles reached Ireland, and here (or in Spain) the prophet arranged for his royal ward a very advantageous alliance with the contemporary Eremon or Pentarch. The husband was rich in all the wealth of a great agricultural province, the Princess Tea-Tephi had for her dowry her beauty and the high blood of Zedekiah. We do not know, at this hour of the day, whether it was a love-match or a marriage de convenance, but at any rate it prospered (as both these kinds of match occasion-

ally do), and today the whole of Ireland is peopled with the offspring of this very mixed marriage. We have given the story as many British-Israelites believe it, but unfortunately there are a few lacunae in the chain of proofs, and it will be impossible to convince the skeptics until the Ark of the Covenant is released from its long concealment in the Hill of Tara. Only Mr. Hanbury and English insolence stand in the way of this epoch-making consummation. Dr. Schliemann may root among the ruins of Troy, and Professor Mahaffy disturb the sub-soil of the Fayyum, but no gentleman, known or unknown, is to plunge a spade into the mound which covers the Ark of the Covenant. We venture to think that twenty years hence it will not be their treatment of the Irish financial grievance or of the Irish landlords, but their attitude towards the greatest potential discovery of the nineteenth century, that will condemn the present Government in the eyes of an enlightened civilization.'

"There is a great deal of veiled humor in this article, but a journal with such a wide circulation as the Dublin Daily Express must have thought twice before giving such prominence to what some deluded people regard as a terrible craze, especially with such a sentence set in the middle of its leader as 'There are a great many less possible stories in the world.' The 'Twenty years hence' of the prophecy with which the article concludes carry us nearly to the year which some of our thinkers have deduced as the probable date of the great Catastrophe of Gog. By that time the efforts of British-Israel speakers and writers will have well leavened the whole community with a more or less confident belief in our Hebrew origin and destiny. The vanishing into nothingness before our eyes of the mighty war-hosts of Russia will finally open our eyes, and then with full masonic ceremony, at the national expense, will

the Halls of Tara be laid bare, and the search of ages be revealed."

Finally, my advice to English speaking people is to keep their eyes upon Tara. Its hills will yet be explored, and its time-honored eastern heirlooms will yet demonstrate that our race is Israel.

C. A. L. TOTTEN.

August 31, 1899.

QUERIES.

* * "In your letter referring to the Pyramid you say: "It is Migdol." Please give the meaning and enclose in one of your leaflets."

Answer. "From Migdol to Syene" was an expression in English equivalent to "From Dan to Beersheba" in Israel, or "From Land's end to John o' Groat's house" in England. It meant from north to south, or from upper to lower Egypt. Migdol means "the tower." We believe it means the great pyramid of Gizeh. It was due east of Migdol, with its cap in sight, that Israel escaped out of Egypt. Migdol was the great landmark of the land of Mizraim. This is the general interpretation of the best informed pyramid students. Most of those who know little suppose that Migdol was a place nearby the sea. It may have been one named after and east of "the head of the fan," or the Delta of Egypt, which is its mysterious tower—Migdol. Read up about the Great Pyramid. There's lots about it. Look over our catalogue and see. Perhaps you may get therefrom a new lease of interest in life—we did, long ago, from this, viz., the study of Migdol.

* * "What do you think of the probability of the second coming occurring this Fall: is there anything in view that specially indicates it?"—L. B. B.

Answer. I think very little about it. It is both probable and improbable. Those dates are not settled. We have never seen a reasonable basis upon which to attempt to measure them. We have seen thousands of unreasonable ones, every one of which came to grief. We have no animus against there being a reasonable solution, just before the end, but none yet has been produced that even began to satisfy our common sense. "We bank" on that primarily and always. Why? Because we were "called in" on that basis, and we presume the standard is fixed.

* * "Will you please answer this question: How many years were there from the Creation of Adam to the Flood? and, From the Flood to the coming of Jesus Christ?"—J. M. W.

Answer. First—The Flood occurred in the 600th year of Noah, the second month and the seventeenth day. This was in the 1657th year of Adam, or in 1656 A. M. “past time”—that is, the Flood occurred 1656 years 1 month and 17 days after the Creation of Adam, to the hour, so far as we are informed, and it lasted one soli-lunar year. Noah came out upon the 28th* day of the second month of the year after the Flood began—to wit, on the 605,207th day of Creation. See the whole thing fully set forth in our Study Number Six. Look it up in our circular. Why should we answer by letter what we have printed by detail?

(a) As to the *first* “coming,”—the original advent of Jesus, the predicted “Christ”—it fell on the 27th day of the 4th Hebrew month (sacred) (Tebeth 22). This was at his baptism in 4026, say 2368 years, 10 months and 24 days after the flood. Subject to but small variation, near enough to square you any way. (He was born Dec. 25th, 4 B. C.).

(b) As to the second coming, neither I, nor any other man, or woman, on earth, “knows” anything, nor as yet do they know even the data—chronological—on which it can be calculated.

* * “In reading Leaflet 1, Set 8, a thought comes to me in connection with II: Chronicles, vii. 8. Tabernacles is there associated with the consecration of Solomon’s temple. When our Lord comes there is a temple to be opened in Heaven. His witnesses are to be dedicated (Rev. xi. 19; I Cor. iii. 16). I always understood that His coming is to be in two stages. The receiving of the witnesses, then, will mark the first stage. Tabernacles is the second.”—J. T. W.

Answer. Perhaps. Shouldn’t be surprised at anything. We ought to be prepared for everything. You are. I am glad of it. “If you get there before I do, just tell them I am coming to.” At any rate, bear me in mind.

* * “As I have been much interested in the study of your books, I shall be greatly obliged if you will give me your explanation of a passage in Isaiah xix. If Israel stands for England and America, and Assyria for Germany, who are the modern *Egyptians*, mentioned in the same connection?

“What books do you recommend as Commentaries on Daniel and other Prophets?”

Answer. First—Upon page 167, Study Number One, we have

* Now don’t get switched off your base here. When you look this up you will find that the whole business was over, and the earth dry, on the “27th” of this second month. Well, we find that, too, and you will find—when you not only think and calculate, but read all you can about it—that it took a “full” solar year to close the cataclysm, and a next (new) day to escape out of it. So he came out on the 28th day, or the day after the earth was dry. Study Study Number Six.

given our best present solution of this enigma. We do not know who the real *modern* Egyptians are, unless they are the indigenous present inhabitants thereof, which would be rather odd, as most of the inheritors of Empire have come west, and lost their identity with their sons of original soil. England is Israel—not much doubt there; and America, her fraternal nation (in both Joseph and Asenath, the daughter of Egypt), may be Israel, in a sense, but as the separated part of Joseph may He (we) be not only Manasseh but Egypt itself! Somebody must represent Asenath. Perhaps Manasseh, her own eldest son, has been cut off, as Egypt! Think about this. Don't condemn this off-hand unless you are positive about something else, and even then do not confirm yourself until you have "Solid proof" and a wide open heart to have it set back with, it may be, better premises. We are satisfied the Germans are Assyria. We are likewise satisfied that the three nations best fitted, from human standpoint, to at present share the earth, are England, America and Germany, with their attendant nations, all in honor according to degree; in fact, these people represent all the great Norse nations that there are.

Second—As to a Commentary on Daniel: I should advise you to secure and master the Daniel Chart, published by the Our Race Publishing Co., and as for the other prophets, the prophets themselves, the Our Race Series and Leaflets, and the whole library of collateral Anglo-Israel literature. We have tried all there is, or ever heard of, at least all that our money could buy; and we have never heard of a reported good thing that we didn't get on to for cash at once. Now note a square piece of advice: If you do not know, but want to know, then ask of those who do know more than you do, if they be those whose only aim, so far as *you* "get on to them," is to straighten such things out.

* * "Enclosed find check for \$10, for which please send me the entire Our Race Series, written by Professor Totten, at your earliest convenience. I received the Daniel Chart a few days ago and am well pleased with it, and think its arrangement exceedingly forceful. I shall endeavor to start an Identification Society at R., were I live. If you have any advertising matter, which you wish distributed, kindly send me some."
—F. M. S.

Answer. Selection of circulars sent. I wish everyone would start an Identification Society. A weekly one. Few appreciate its importance. The time will come when this will be so important that they will be universal.

* * In the analysis of the final scenes of the life of John the Baptist, several distinct events are to be noted, each and all of which are related by the Evangelist long after their serial and

several chronological dates. They tell the story severally at some point along its sequence. The reader has to exercise his common sense as to where the various narratively-related parts belong. Matthew and Mark both relate the entire story at the time when Herod hears of Jesus. And this is, of course, some considerable time after the actual death. Hence it is manifestly wrong when one desires to obtain the strict chronological harmony to leave the various sections detailed as in place, as one, and all of its parts in so far as, for instance, John is concerned, out of place.

For instance, the conditions with reference to John's arrest and death, although detailed by the several evangelists in connection, are manifestly as follows: First, John offends Herodias; second, Herod imprisons him; third, yet often hears him; fourth, Herod's birthday feast occurred, undoubtedly, at his Capital, Tiberias; fifth, the daughter of Herod danced and secured her gruesome request; sixth, John is beheaded, way south at Machærus; seventh, after which the head must have been brought back to Tiberias; eighth, the burial of John occurs in the meantime; ninth, the report is made to Jesus; tenth, here the Evangelist takes up the natural sequence of time, to wit, when Herod hears of Jesus. All the rest has gone into the historical or narrative account (by no means related chronologically—*i. e.*, related to this hearing of Herod) but being explanatory to events in actual occurrence. Finally, eleventh, Jesus (knowing that Herod had heard of events thus brought to their consequence, all the John-matter having been a previous one) departs. Nothing on earth can secure the harmony of the Gospels except a rigid, honest, straightforward, naturally-moving sequence, or analysis. If common sense is employed, the commonsense people cannot be confused.

* * * Relative to "medicine" in the last Leaflet, a correspondent calls our attention to a "very judicious article on the 'Physiological Effect of Faith' in the *Outlook* of August 19," he says, "it seems to cover the ground, and does not differ from your own representations, tho' more full."—Look it up. Faith is an undoubted element of cure; at times it is enough, because of its Physiologic, as well as its Psychologic effect. Our position admits all of this, nor do we pretend to limit the conditions. Circumstances always alter cases. Sometimes one, sometimes the other dominates, there must be exceptions; the general rule (as it seems to us) is that both Physics, and Psychics enter into the majority of cases. Also, see Mark Twain in this October *Cosmopolitan* !).

* * * "Can you identify the eclipse referred to by Josephus in the following paragraph? The true chronology certainly ought to have it emplaced safely somewhere on its line?—Reader.

Extract from Josephus's *Antiquities*, Vol. III., B. xvii., c. vi., § 4-5:

(a) '4. But the people, on account of Herod's barbarous temper, and for fear he should be so cruel as to inflict punishment on them, said, "What was done, was done without their approbation; and it seemed to them that the actors might well be punished for what they had done." But as for Herod, he dealt more mildly with others (of the assembly;) but he deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias's wife's brother, high-priest in his stead.

(b.) ['Now it happened that during the time of the high-priesthood of this Matthias, there was another person made high-priest for a single day: that very day which the Jews observed as a fast. The occasion was this: this Matthias the high-priest, on the night before that day when the fast was to be celebrated, seemed in a dream to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office].

(c.) 'But Herod deprived this Matthias of the high-priesthood; and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon.

(d.) '5. But now Herod's temper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins," etc., etc.

COMMENTS.

Concerning this eclipse, and following the commonly accepted chronology, Whiston says in a note, as follows:

"This eclipse of the moon (which is the 'only eclipse of either of the luminaries mentioned by our Josephus in any of his writings) is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ. It happened March 13, in the year of the Julian period 4710, and the 4th year before the Christian era. See its calculation by the rules of astronomy, at the end of the *Astronomical Lectures*, edit. Lat. page 451, 452."

The position taken by Whiston is not only a pure assumption, but is so grossly erroneous as to be entirely incompatible with any of the collateral facts so soon as they are understood.

In the first place, this is not the only eclipse of the moon (that of March 12-13th. 4 B C) that is available (as visible at Jerusalem, and compatible with the account) for our investigation, and selection, and it will be noticed that Josephus speci-

fies none of the usual details by means of which this one is astronomically defined as the one intended.

In the second place, this eclipse of March 12-13th, 4 B.C., took place much more than nine months previous to the birth of the Saviour, in fact, it occurred even before the annunciation! If then *it is* the one Josephus referred to, Herod must have lived some twenty months thereafter (as he died upon Nov. 4th, 2 B.C.) and to have lived thus long violates the direct testimony of Josephus, who dates his very rapid decline, and shortly following demise, from the intended eclipse (and describes its revolting incidents) but three sections forward.

In the third place. As the Annunciation took place soon after the Passover week of 4 B.C.—(in that Elizabeth “hid herself five months,” and her fifth month did not end until Nisan 21st, or Monday, March 19th, of that year 4 B.C., and in that Gabriel did not appear to Mary until, as he expressly stated, Elizabeth’s sixth month was beginning to be current),—it follows that the Conception took place not later than March 27th, 4 B.C. The birth followed in due course at the Winter solstice of that year (Dec. 25th being of record, and capable of scientific proof as that of the nativity.) But it was not until forty days thereafter that Jesus was presented in the Temple, to wit: upon Sab. Feb. 2d, 3 B.C., and conveniently soon thereafter his parents took him down to Nazareth. Note this particularly, for by no means can the visit of the Magi recorded by Matt. (ii. 1-15, etc.) be assigned to this first year of the Saviour’s life! Consequently, and agreeably to what Luke records (ii. 39) as to the immediate succession of events, there is every reason to believe that the first year of the life of Jesus Christ was spent quietly at Nazareth. If so, Herod must have been alive and the visit of the Magi still delayed until the next year! to wit. until the Passover season of March 2d, B.C. Now to this Passover Jesus went with his parents (Luke ii. 41), for he went “every year,” and here, therefore, is where we must date and locate the visit of the Magi, namely. at this *Second* Passover, which also explains why Herod slew the children of Bethlehem “from two years old and under” (Matt. ii. 16). This sacrifice of the Innocents must have occurred early in April, 2 B.C. The death of Herod did not occur until some reasonable time after this (Matt. ii. 19), and consequently an eclipse of the moon, the one actually referred to by Josephus, must be sought for and found in 2 B.C., and subsequently to the events recorded by Matthew, and incidental to the visit of the Magi.

In the fourth place, it will be seen that we have now arrived (logically and consistently to all the evidence) at a point of time too unconscionably long (25 months!) after the eclipse of March 12-13th, 4 B.C., to suffer it to retain any any claim at all to

being the one referred to by Josephus, because, whatever eclipse he did refer to could have preceded Herod's death but shortly, and must agree with some other very important chronological circumstances specifically noted in this much misunderstood paragraph, and related by Josephus as in direct relation thereto. It will be noted that we have divided the quotation up into four parts, *a. b. c. d.*, and have placed part *b* in parenthesis. Josephus, in the quotation, is merely continuing his account of the insurrection of Matthias the Scholar, which occurred in the days of Matthias the High priest—and which led to the downfall of both. Part *b* is merely incidental to his general narrative. The actual sequence of affairs was as follows: Little Passover, April 18th, and Pentecost May 11th, quickly followed the flight of Joseph and the Magi, and Herod's disease waxing worse, a false report of his death (Jos. Antiq. III. B. xvii. § 3) led to the insurrection of Matthias in June, 2 B.C. Herod sent the culprits to Jericho, and convened the chief men of the Jews early in July; the 9th of July that year was also "the 9th of Ab" or the Great Fast Tishabeab. It is this particular Fast that Josephus, in sundry places (see for instance Jewish War, Vol. IV., B. vi., c. iv., § 5) specifies as the one preëminent for the fall of repeated woes upon Jerusalem, and this is the Fast he refers to in part (*b*) of the above quotation. The Fast fell right amidst the trial of the culprits, and it was upon that solitary day that Joseph took the place of Matthias as high priest. Josephus very naturally refers to the incident in this connection, and then quite as naturally refers to the judgment rendered a week later, to wit: upon the 16th of July. At that date "Herod deprived this Matthias of the high-priesthood; and burnt the other Matthias who had raised the sedition, with his companions alive. *And that very night there was an eclipse of the moon.*"

AND THERE WAS, a remarkable one, at Jerusalem, attested to in all the tables, and amply verified by several able astronomers (see for instance Page's "New Light from the Old Eclipses, pp. 73-91). The eclipse fell on the night of July 16-17th, 2 B.C., and the orb went down still eclipsed (middle of the eclipse, 5 h. 53 m. 51 s. A.M., true civil time at Jerusalem). This eclipse agrees in all particulars with the record of Josephus, and the death of Herod occurred in less than four months thereafter. Usher cites Jewish authority that Herod died upon Kisleu 7th, which in 2 B.C., fell upon Tuesday, November 4th, and we ourselves have several standard Jewish almanacs that record that day as the one upon which he died.

"I wish to say that I have gained more knowledge of the Scriptures from reading a few of your books than from all the preaching I have heard in my life time. Times are becoming

so interesting now, I feel that I would like to have the latest thought of the best minds on this subject, 'The End of the Age.' Sincerely, M. E. B."

"I have just read 'Our Race,' by Prof. Totten, and desire more on the same subject. Enclosed find two stamps for catalogue of your publications of his writings on this subject. I am pleased by what I have found in this small book and long for more. Yours truly, L. S. B."

"Mr. F. M. S. of this city has been an enthusiastic student of your books and line of thought, and it was through him I became very much interested. I cannot express the gratitude I feel toward yourself and those who have devoted themselves to this work and enable us to get at the truth. It certainly is the key to the Bible. I have never understood the Old Testament until I have been studying your works. I earnestly hope I may interest many more in searching the Scriptures and finding the truth. Yours very truly, J. W. D."

"Please write me on a postal card the shortest meaning I can give to people who ask what is meant by the lettering upon the pendant of the Anglo-Israelite Badge. Does Light, Leader come first, or King, Law? S. E. B."

Reply. The badge reads vertically downwards "Saxon," from left to right horizontally "Israel." The reading of the cross bars begins at the left hand lower corner "Lex, Lux, Dux, Rex," Law, Light, Leader, King. Lex comes first because it is the equivalent of Logos—"in the beginning was the Logos," and the Logos became the light of the world, so he was the Leader of the new dispensation and is to be the King of the coming one. The double cross which forms the pendant, represents the signs of plus and multiplication, which are included in the name of Joseph and Ephriam, etc., etc., etc.

"C. A. L. Totten, "Kennebunk, Maine, Sept. 27, 1899.

"Dear Sir and Brother:—I desire to get the best '*work*' known by you on 'The Age to Come.' That is, what will take place during the 1000 years future. Something just as condensed as can be had for quick reference. H. M. YORK."

Dr. H. M. York, Kennebunk, Maine.

Dear Doctor:—Yours with enclosure duly credited to forthcoming work. As to a work on the Age to Come, brief and to the point, I am sorry to say that I do not know one. None of those published by outsiders are of any real value at all, because they are not based upon a belief in the absolutely literal, and only the literal, fulfillment of the Prophets. My notion of the "Age to Come" is: that through a vast upheaval, political, dynastic and otherwise, a goodly remnant of human beings on the ground plane of Adamic humanity will pass over into that

dispensation, which will be founded on beginnings at Jerusalem, to wit, the restoration of the Jews, with Israel in protectorate. The phenomenal and supernatural phases will be altogether outside, above and beyond this ground plane restoration of all things. All sorts of modern improvements will go over into and culminate therein, until the earth shall blossom like a rose. The Church part of the matter is entirely superior to all that takes place upon the material plane. The Church phase is a government of immortal beings elected out of all ages and fit to rule, and whether the ruling takes place in broad daylight as it were, or in spiritual regions, I do not pretend to say, but presume it will be in both. I suppose the world will be ruled from the upper chambers, with occasional manifestations upon terra firma.

All my studies lead me to believe in the strictly literal fulfillment of all that Moses and the Prophets expected. When the 2520 years of the times of the Gentiles are fully compassed, the "seven times" of the punishments of Israel and Judah will have ended, and their literal restoration to the center of the Earth, to wit: Palestine, and their re-establishment at the gate of its commerce, religion and polity, is to be expected with all that this implies. Paul says: "Eye hath not seen nor the heart of man conceived" of these matters; well, they have two phases: he was referring particularly to the things which will be perceived only by the upper interior or immortal class into which he hoped to enter. But in Paul's day eye had not seen, nor had it entered into the heart of man to conceive of the thousand and one modern improvements now so familiar to us, and which have marked the Victorian era. I need not enumerate. These are the ground plane beginnings of matters which will increase as they have increased, until could we be translated forward, even one hundred years from now, it is certain we ourselves would be surprised.

Now the average so-called Adventists, end-of-the-world destructionists, non-anglo-Israelites, spiritualizers and confusers of doctrine, prophecy, history and hope, know nothing of these things, and they are as incapable of writing truth upon them as of accepting any new truth at sight and in its season. The identity of the Anglo-Saxons with the Ten Tribes; of Russia with Gog and Magog; the necessity of the restoration of the Jews; and the understanding of the true chronology, which we have demonstrated, are the essential *sine qua nons* of any sort of accurate thought upon things to be expected in the Age to Come. Ten years of intercourse with the average "stuff" to be gotten out of my own exchanges emanating from many camps, have completely disgusted me with all their books. Enough said.

C. A. L. T.

GOSPEL CHRONOLOGY.

In the following table we give the first section of an outline to the main part of Gospel Chronology. It will be noted that we letter the pages instead of folioing them in Arabic numbers. The folio letters will serve as cross references to a running outline of the events connected with the specific dates, line by line, and which we shall publish subsequently for private circulation.

In view of the novelty of our present undertaking, it is necessary to anticipate to some degree, a portion of the more expensive composition which will appear in the harmony of the four gospels contemplated. Returning to the table it will be noticed that the top line of the first page, repeated upon all subsequent pages, contains alphabetical indices to the nine columns found below, running A, B, C, etc., to I. Upon any page subsequent to the first, the subject matter of the vertical column may be refreshed by referring to the first page A. For instance, column A deals with the day of the week. We indicate Sundays and Saturdays, the rest of course may be interpolated. Column B gives the Julian month and date thereof. Column C is a serial record of the Courses of the Priests in each Cycle; the cycles all dating from the Maccabean re-Dedication of the Temple. Column D covers the days of the Avocation, of which there were 434, dating from Thursday, the 8th of January, 28 A.D. old style, at 3 P.M. Column E covers the Weeks of "the 62-weeks" referred to in Daniel ix. 26. Columns F and G give the serial days of the One-Year Ministry, F referring to the 365 Solar days, which date from the Miracle at Cana of Galilee, and column G referring to the 354 Lunar dates, which are measured from the 14th of Nisan 28 A.D. In column H will be found the Months, and Days of the Months, upon the then current Hebrew scale. Column I is devoted to such incidental sequences of days as will come up for discussion, or record, in the course of subsequent work.

The extreme left hand column of the table, previous to vertical column A, consists of the alphabet in "lower case," running from a to z, and repeated in sequence. This column is introduced for the purpose of cross references to a corresponding set of pages folioed to correspond alphabetically and which will contain a similar vertical line of lower case alphabet, the body of these future pages being devoted to a running journal, log book or itinerary, outlining the events that took place upon the several dates contained in this present issue.

The main object of the present table is to facilitate the transmutation of dates from Julian to Hebrew, and to enable the student to obtain the exact correspondent position upon each one of the lines enumerated in the vertical column. For instance, on page C opposite j, in the left hand column, will be found the following data: "Sunday, March 28; 16th course; 80 to 81st day of the Avocation; 4th day of the 12th week of the 62 weeks of the Avocation; 11th to 12th day of the Solar year dating from Cana of Galilee; first day Lunar and 14th of Nisan." A ruler placed horizontally anywhere along the table will indicate at once to anyone, all the corresponding equivalents in each column. It is manifest that, our origin being accurate (and this has been established fully in the Studies of the Our Race Series), such a table as this is a continuous proof of former calculations and allows nothing which the student needs, to escape from the net of time. Moreover, when upon subsequent publication we issued the Key to this Gospel Chronology, to wit: the duplicate pages containing the outline itinerary referring to these days, the student will possess an immediate and most valuable symposium of the main part of the Fifth Gospel.

Nothing like this system has ever before been attempted by any one, and, save in our own Studies, which have anticipated its necessity, there does not exist a volume which will assist the reader.

It is our hope to develop this system, both forwards and backwards, so as to cover the entire period compassed by the Fifth Gospel, or the Interwoven Harmony of the data given by the Four Evangelists.

We publish this advice in advance, not only for the reason formerly given, but for the purpose of familiarizing Gideon's Band with this very important subject matter, and enabling them to anticipate to some extent things to be expected. We shall endeavor to hold this matter in type, before plating it, for four weeks after the mailing of this Leaflet, and request our readers to familiarize themselves, so far as possible, with the data, searching for typographical errors, and other errors, if there be any, and notifying us thereof at once.

Finally, these pages are to be understood as a skeleton; it is astronomically correct, it transmutes date into date, line by line, and will, we trust, in time be enforced by astro-chronologico-historical proof in brief, and in addition to what will be found already printed in Studies Numbers Fourteen and Fifteen, to which you are referred.

Faithfully yours,

C. A. L. TOTTEN.

Ficit.

GOSPEL CHRONOLOGY.

	A	B	C	D	E	F	G	H	I
	JULIAN.	Courses Luke i. 5.			Weeks. Dan. ix. 26.	MINISTRY.		Hebrew Date.	
	Day.	Date.		Avoc.		Solar.	Lunar.		
a	Jan.							Teb.	
b	2							16	
c	<i>Sab.</i>	3						17	
d	<i>Sun.</i>	4	4					18	
e	5			Avocation				19	The 40 days
f	6			The 62 weeks				20	and
g	7			Dan. ix. 26.				21	40 nights.
h	8			I	I (3 P. M.)			22	I
i	9			I-2				23	I-2
j	<i>Sab.</i>	10		2-3				24	2-3
k	<i>Sun.</i>	11	5	3-4				25	3-4
l	12			4-5				26	4-5
m	13			5-6				27	5-6
n	14			6-7				28	6-7
o	15			7-8	2			29	7-8
p	16			8-9				Sb't	8-9
q	<i>Sab.</i>	17		9-10				2	9-10
r	<i>Sun.</i>	18	6	10-11				3	10-11
s	19			11-12				4	11-12
t	20			12-13				5	12-13
u	21			13-14				6	13-14
v	22			14-15	3			7	14-15
w	23			15-16				8	15-16
x	<i>Sab.</i>	24		16-17				9	16-17
y	<i>Sun.</i>	25	7	17-18				10	17-18
z	26			18-19				11	18-19
a	27			19-20				12	19-20
b	28			20-21				13	20-21
c	29			21-22	4			14	21-22
d	30			22-23				15	22-23
e	<i>Sab.</i>	31		23-24				16	23-24

	A	B	C	D	E	F	G	H	I
f <i>Sun.</i>	Feb.	8		24-25				Sb't	24-25
g		2		25-26				18	25-26
h		3		26-27				19	26-27
i		4		27-28				20	27-28
j		5		28-29	5			21	28-29
k		6		29-30				22	29-30
l <i>Sab.</i>		7		30-31				23	30-31
m <i>Sun.</i>		8	9	31-32				24	31-32
n		9		32-33				25	32-33
o		10		33-34				26	33-34
p		11		34-35				27	34-35
q		12		35-36	6			28	35-36
r		13		36-37				29	36-37
s <i>Sab.</i>		14		37-38				30	37-38
t <i>Sun.</i>		15	10	38-39				Adar	38-39
u		16		39-40				2	39-40
v		17		40-41				3	40. 1
w		18		41-42				4	1-2
x		19		42-43	7			5	2-3
y		20		43-44				6	3
z <i>Sab.</i>		21		44-45				7	2
a <i>Sun.</i>		22	11	45-46				8	3
b		23		46-47				9	4
c		24		47-48				10	5
d		25		48-49				11	6
e		26		49-50	8			12	7
f		27		50-51				13	8
g <i>Sab.</i>		28		51-52				14	9
h <i>Sun.</i>		29	12	52-53				15	10 Leap Year.
i	Mar.			53-54				16	11
j		2		54-55				17	12
k		3		55-56				18	13
l		4		56-57	9			19	14
m		5		57-58				20	15
n <i>Sab.</i>		6		58-59				21	16
o <i>Sun.</i>		7	13	59-60				22	17
p		8		60-61				23	18

GOSPEL CHRONOLOGY.

C

	A	B	C	D	E	F	G	H	I
q	Mar.			61-62				Adar	19
r		10		62-63				25	20
s		11		63-64	10			26	21 (I)
t		12		64-65				27	22 (I)
u	<i>Sab.</i>	13		65-66				28	23 (I)
v	<i>Sun.</i>	14	14	66-67				29	24 (I)
w		15		67-68				Nis.	25 (I)
x		16		68-69		Solar		2	26 (I)
y		17		69-70		I	The Soli-Lunar Ministry (1 year)	3	(I)
z		18		70-71	11	1-2		4	
a		19		71-72		2-3		5	
b	<i>Sab.</i>	20		72-73		3-4		6	
c	<i>Sun.</i>	21	15	73-74		4-5		7	
d		22		74-75		5-6		8	
e		23		75-76		6-7		9	
f		24		76-77		7-8		10	
g		25		77-78	12	8-9		11	
h		26		78-79		9-10		12	
i	<i>Sab.</i>	27		79-80		10-11	Lunar	13	
j	<i>Sun.</i>	28	16	80-81		11-12		I	14
k		29		81-82		12-13		1-2	15
l		30		82-83		13-14		2-3	16
m		31		83-84		14-15		3-4	17
n	April			84-85	13	15-16		4-5	18
o		2		85-86		16-17		5-6	19
p	<i>Sab.</i>	3		86-87		17-18		6-7	20
q	<i>Sun.</i>	4	17	87-88		18-19		7-8	21
r		5		88-89		19-20		8-9	22
s		6		89-90		20-21		9-10	23
t		7		90-91		21-22		10-11	24
u		8		91-92	14	22-23		11-12	25
v		9		92-93		23-24		12-13	26
w	<i>Sab.</i>	10		93-94		24-25		13-14	27
x	<i>Sun.</i>	11	18	94-95		25-26		14-15	28
y		12		95-96		26-27		15-16	29
z		13		96-97		27-28		16-17	30
a		14		97-98		28-29		17-18	Zif
									11

Passover Sab.
Wave Sheaf

	A	B	C	D	E	F	G	H	I
b	April			98-99	15	29-30	18-19	Zif.	12
c		16		99-100		30-31	19-20	3	13
d	<i>Sab.</i>	17		100-101		31-32	20-21	4	14
e	<i>Sun.</i>	18	19	101-102		32-33	21-22	5	15
f		19		102-103		33-34	22-23	6	16
g		20		103-104		34-35	23-24	7	17
h		21		104-105		35-36	24-25	8	18
i		22		105-106	16	36-37	25-26	9	19
j		23		106-107		37-38	26-27	10	20
k	<i>Sab.</i>	24		107-108		38-39	27-28	11	21
l	<i>Sun.</i>	25	20	108-109		39-40	28-29	12	22
m		26		109-110		40-41	29-30	13	23
n		27		110-111		41-42	30-31	14	24
o		28		111-112		42-43	31-32	15	25
p		29		112-113	17	43-44	32-33	16	26
q		30		113-114		44-45	33-34	17	27
r	<i>Sab.</i>	May		114-115		45-46	34-35	18	28
s	<i>Sun.</i>	2	21	115-116		46-47	35-36	19	29
t		3		116-117		47-48	36-37	20	30
u		4		117-118		48-49	37-38	21	31
v		5		118-119		49-50	38-39	22	32
w		6		119-120	18	50-51	39-40	23	33
x		7		120-121		51-52	40-41	24	34
y	<i>Sab.</i>	8		121-122		52-53	41-42	25	35
z	<i>Sun.</i>	9	22	122-123		53-54	42-43	26	36
a		10		123-124		54-55	43-44	27	37
b		11		124-125		55-56	44-45	28	38
c		12		125-126		56-57	45-46	29	39
d		13		126-127	19	57-58	46-47	Siv.	40
e		14		127-128		58-59	47-48	2	41
f	<i>Sab.</i>	15		128-129		59-60	48-49	3	42
g	<i>Sun.</i>	16	23	129-130		60-61	49-50	4	43
h		17		130-131		61-62	50-51	5	44
i		18		131-132		62-63	51-52	6	45
j		19		132-133		63-64	52-53	7	46
k		20		133-134	20	64-65	53-54	8	47
l		21		134-135		65-66	54-55	9	48

GOSPEL CHRONOLOGY.

E

	A	B	C	D	E	F	G	H	I
m	<i>Sab.</i>	May		135-136		66-67	55-56	Siv	49 7
n	<i>Sun.</i>	23	24	136-137		67-68	56-57	11	50 Pen'st
o		24		137-138		68-69	57-58	12	
p		25		138-139		69-70	58-59	13	
q		26		139-140		70-71	59-60	14	
r		27		140-141	21	71-72	60-61	15	
s		28		141-142		72-73	61-62	16	
t	<i>Sab.</i>	29		142-143		73-74	62-63	17	
u	<i>Sun.</i>	30	1	143-144		74-75	63-64	18	
v		31		144-145		75-76	64-65	19	
w	June			145-146		76-77	65-66	20	
x		2		146-147		77-78	66-67	21	
y		3		147-148	22	78-79	67-68	22	
z		4		148-149		79-80	68-69	23	
a	<i>Sab.</i>	5		149-150		80-81	69-70	24	
b	<i>Sun.</i>	6	2	150-151		81-82	70-71	25	
c		7		151-152		82-83	71-72	26	
d		8		152-153		83-84	72-73	27	
e		9		153-154		84-85	73-74	28	
f		10		154-155	23	85-86	74-75	29	
g		11		155-156		86-87	75-76	30	
h	<i>Sab.</i>	12		156-157		87-88	76-77	Tam.	
i	<i>Sun.</i>	13	3	157-158		88-89	77-78	2	
j		14		158-159		89-90	78-79	3	
k		15		159-160		90-91	79-80	4	
l		16		160-161		91-92	80-81	5	
m		17		161-162	24	92-93	81-82	6	
n		18		162-163		93-94	82-83	7	
o	<i>Sab.</i>	19		163-164		94-95	83-84	8	
p	<i>Sun.</i>	20	4	164-165		95-96	84-85	9	
q		21		165-166		96-97	85-86	10	
r		22		166-167		97-98	86-87	11	
s		23		167-168		98-99	87-88	12	
t		24		168-169	25	99-100	88-89	13	
u		25		169-170		100-101	89-90	14	
v	<i>Sab.</i>	26		170-171		101-102	90-91	15	
w	<i>Sun.</i>	27	5	171-172		102-103	91-92	16	

	A	B	C	D	E	F	G	H	I
x	June			172-173		103-104	92-93	Tam.	
y	29			173-174		104-105	93-94	18	
z	30			174-175		105-106	94-95	19	
a	July			175-176	26	106-107	95-96	20	
b	2			176-177		107-108	96-97	21	
c <i>Sab.</i>	3			177-178		108-109	97-98	22	
d <i>Sun.</i>	4	6		178-179		109-110	98-99	23	
e	5			179-180		110-111	99-100	24	
f	6			180-181		111-112	100-101	25	
g	7			181-182		112-113	101-102	26	
h	8			182-183	27	113-114	102-103	27	
i	9			183-184		114-115	103-104	28	
j <i>Sab.</i>	10			184-185		115-116	104-105	29	
k <i>Sun.</i>	11	7		185-186		116-117	105-106	Ab	
l	12			186-187		117-118	106-107	2	
m	13			187-188		118-119	107-108	3	
n	14			188-189	28	119-120	108-109	4	
o	15			189-190		120-121	109-110	5	
p	16			190-191		121-122	110-111	6	
q <i>Sab.</i>	17			191-192		122-123	111-112	7	
r <i>Sun.</i>	18	8		192-193		123-124	112-113	8	
s	19			193-194		124-125	113-114	9	
t	20			194-195		125-126	114-115	10	
u	21			195-196	29	126-127	115-116	11	
v	22			196-197		127-128	116-117	12	
w	23			197-198		128-129	117-118	13	
x <i>Sab.</i>	24			198-199		129-130	118-119	14	
y <i>Sun.</i>	25	9		199-200		130-131	119-120	15	
z	26			200-201		131-132	120-121	16	
a	27			201-202		132-133	121-122	17	
b	28			202-203	30	133-134	122-123	18	
c	29			203-204		134-135	123-124	19	
d	30			204-205		135-136	124-125	20	
e <i>Sab.</i>	31			205-206		136-137	125-126	21	
f <i>Sun.</i>	Aug. 10			206-207		137-138	126-127	22	
g	2			207-208		138-139	127-128	23	
h	3			208-209		139-140	128-129	24	

GOSPEL CHRONOLOGY.

G

	A	B	C	D	E	F	G	H	I
i	Aug.			209-210	31	140-141	129-130	Ab	
j		5		210-211		141-142	130-131	26	
k		6		211-212		142-143	131-132	27	
l	<i>Sab.</i>	7		212-213		143-144	132-133	28	
m	<i>Sun.</i>	8	11	213-214		144-145	133-134	29	
n		9		214-215		145-146	134-135	30	
o		10		215-216		146-147	135-136	Elul	
p		11		216-217	32	147-148	136-137	2	
q		12		217-218		148-149	137-138	3	
r		13		218-219		149-150	138-139	4	
s	<i>Sab.</i>	14		219-220		150-151	139-140	5	
t	<i>Sun.</i>	15	12	220-221		151-152	140-141	6	
u		16		221-222		152-153	141-142	7	
v		17		222-223		153-154	142-143	8	
w		18		223-224	33	154-155	143-144	9	
x		19		224-225		155-156	144-145	10	
y		20		225-226		156-157	145-146	11	
z	<i>Sab.</i>	21		226-227		157-158	146-147	12	
a	<i>Sun.</i>	22	13	227-228		158-159	147-148	13	
b		23		228-229		159-160	148-149	14	
c		24		229-230		160-161	149-150	15	
d		25		230-231	34	161-162	150-151	16	
e		26		231-232		162-163	151-152	17	
f		27		232-233		163-164	152-153	18	
g	<i>Sab.</i>	28		233-234		164-165	153-154	19	
h	<i>Sun.</i>	29	14	234-235		165-166	154-155	20	
i		30		235-236		166-167	155-156	21	
j		31		236-237		167-168	156-157	22	
k	Sept.			237-238	35	168-169	157-158	23	
l		2		238-239		169-170	158-159	24	
m		3		239-240		170-171	159-160	25	
n	<i>Sab.</i>	4		240-241		171-172	160-161	26	
o	<i>Sun.</i>	5	15	241-242		172-173	161-162	27	
p		6		242-243		173-174	162-163	28	
q		7		243-244		174-175	163-164	29	
r		8		244-245		175-176	164-165	T'ri	
s		9		245-246	36	176-177	165-166	2	

H

GOSPEL CHRONOLOGY.

	A	B	C	D	E	F	G	H	I
t	Sept.			246-247		177-178	166-167	T'ri	
u	<i>Sab.</i>	11		247-248		178-179	167-168	4	
v	<i>Sun.</i>	12	16	248-249		179-180	168-169	5	
w		13		249-250		180-181	169-170	6	
x		14		250-251		181-182	170-171	7	
y		15		251-252		182-183	171-172	8	
z		16		252-253	37	183-184	172-173	9	
a		17		253-254		184-185	173-174	10	
b	<i>Sab.</i>	18		254-255		185-186	174-175	11	
c	<i>Sun.</i>	19	17	255-256		186-187	175-176	12	
d		20		256-257		187-188	176-177	13	
e		21		257-258		188-189	177-178	14	Tabernacles
f		22		258-259		189-190	178-179	15	1
g		23		259-260	38	190-191	179-180	16	2
h		24		260-261		191-192	180-181	17	3
i	<i>Sab.</i>	25		261-262		192-193	181-182	18	4
j	<i>Sun.</i>	26	18	262-263		193-194	182-183	19	5
k		27		263-264		194-195	183-184	20	6
l		28		264-265		195-196	184-185	21	7
m		29		265-266		196-197	185-186	22	28th day
n		30		266-267	39	197-198	186-187	23	F. of law
o	Oct.			267-268		198-199	187-188	24	
p	<i>Sab.</i>	2		268-269		199-200	188-189	25	
q	<i>Sun.</i>	3	19	269-270		200-201	189-190	26	
r		4		270-271		201-202	190-191	27	
s		5		271-272		202-203	191-192	28	
t		6		272-273		203-204	192-193	29	
u		7		273-274	40	204-205	193-194	30	
v		8		274-275		205-206	194-195	Bul	
w	<i>Sab.</i>	9		275-276		206-207	195-196	2	
x	<i>Sun.</i>	10	20	276-277		207-208	196-197	3	
y		11		277-278		208-209	197-198	4	
z		12		278-279		209-210	198-199	5	
a		13		279-280		210-211	199-200	6	
b		14		280-281	41	211-212	200-201	7	
c		15		281-282		212-213	201-202	8	
d	<i>Sab.</i>	16		282-283		213-214	202-203	9	

GOSPEL CHRONOLOGY.

I

	A	B	C	D	E	F	G	H	I
e	Sun.	Oct.	21	283-284		214-215	203-204	Bul	
f			18	284-285		215-216	204-205	11	
g			19	285-286		216-217	205-206	12	
h			20	286-287		217-218	206-207	13	
i			21	287-288	42	218-219	207-208	14	
j			22	288-289		219-220	208-209	15	
k	Sab.		23	289-290		220-221	209-210	16	
l	Sun.		24	290-291		221-222	210-211	17	
m			25	291-292		222-223	211-212	18	
n			26	292-293		223-224	212-213	19	
o			27	293-294		224-225	213-214	20	
p			28	294-295	43	225-226	214-215	21	
q			29	295-296		226-227	215-216	22	
r	Sab.		30	296-297		227-228	216-217	23	
s	Sun.		31	297-298		228-229	217-218	24	
t		Nov.		298-299		229-230	218-219	25	
u			2	299-300		230-231	219-220	26	
v			3	300-301		231-232	220-221	27	
w			4	301-302	44	232-233	221-222	28	
x			5	302-303		233-234	222-223	29	
y	Sab.		6	303-304		234-235	223-224	Cas.	
z	Sun.		7	304-305		235-236	224-225	2	
a			8	305-306		236-237	225-226	3	
b			9	306-307		237-238	226-227	4	
c			10	307-308		238-239	227-228	5	
d			11	308-309	45	239-240	228-229	6	
e			12	309-310		240-241	229-230	7	
f	Sab.		13	310-311		241-242	230-231	8	
g	Sun.		14	311-312		242-243	231-232	9	
h			15	312-313		243-244	232-233	10	
i			16	313-314		244-245	233-234	11	
j			17	314-315		245-246	234-235	12	
k			18	315-316	46	246-247	235-236	13	
l			19	316-317		247-248	236-237	14	
m	Sab.		20	317-318		248-249	237-238	15	
n	Sun.		21	318-319		249-250	238-239	16	
o			22	319-320		250-251	239-240	17	

	A	B	C	D	E	F	G	H	I
p		Nov.		320-321		251-252	240-241	Cas.	
q		24		321-322		252-253	241-242	19	
r		25		322-323	47	253-254	242-243	20	
s		26		323-324		254-255	243-244	21	
t	<i>Sab.</i>	27		324-325		255-256	244-245	22	
u	<i>Sun.</i>	28	3	325-326		256-257	245-246	23	
v		29		326-327		257-258	246-247	24	
w		30		327-328		258-259	247-248	25	
x		Dec.		328-329		259-260	248-249	26	
y		2		329-330	48	260-261	249-250	27	
z		3		330-331		261-262	250-251	28	
a	<i>Sab.</i>	4		331-332		262-263	251-252	29	
b	<i>Sun.</i>	5	4	332-333		263-264	252-253	30	
c		6		333-334		264-265	253-254	Teb.	
d		7		334-335		265-266	254-255	2	
e		8		335-336		266-267	255-256	3	
f		9		336-337	49	267-268	256-257	4	
g		10		337-338		268-269	257-258	5	
h	<i>Sab.</i>	11		338-339		269-270	258-259	6	
i	<i>Sun.</i>	12	5	339-340		270-271	259-260	7	
j		13		340-341		271-272	260-261	8	
k		14		341-342		272-273	261-262	9	
l		15		342-343		273-274	262-263	10	
m		16		343-344	50	274-275	263-264	11	
n		17		344-345		275-276	264-265	12	
o	<i>Sab.</i>	18		345-346		276-277	265-266	13	
p	<i>Sun.</i>	19	6	346-347		277-278	266-267	14	
q		20		347-348		278-279	267-268	15	
r		21		348-349		279-280	268-269	16	
s		22		349-350		280-281	269-270	17	
t		23		350-351	51	281-282	270-271	18	
u		24		351-352		282-283	271-272	19	
v	<i>Sab.</i>	25		352-353		283-284	272-273	20	
w	<i>Sun.</i>	26	7	353-354		284-285	273-274	21	
x		27		354-355		285-286	274-275	22	
y		28		355-356		286-287	275-276	23	
z		29		356-357		287-288	276-277	24	

GOSPEL CHRONOLOGY.

K

	A	B	C	D	E	F	G	H	I
a	Dec.			357-358	52	288-289	277-278	Teb.	
b		31		358-359		289-290	278-279	26	
c	<i>Sab.</i>	Jan.		359-360		290-291	279-280	27	
d	<i>Sun.</i>	2	8	360-361		291-292	280-281	28	
e		3		361-362		292-293	281-282	29	
f		4		362-363		293-294	282-283	Sh'b't	
g		5		363-364		294-295	283-284	2	
h		6		364-365	53	295-296	284-285	3	
i		7		365-366		296-297	285-286	4	
j	<i>Sab.</i>	8		366-367		297-298	286-287	5	
k	<i>Sun.</i>	9	9	367-368		298-299	287-288	6	
l		10		368-369		299-300	288-289	7	
m		11		369-370		300-301	289-290	8	
n		12		370-371		301-302	290-291	9	
o		13		371-372	54	302-303	291-292	10	
p		14		372-373		303-304	292-293	11	
q	<i>Sab.</i>	15		373-374		304-305	293-294	12	
r	<i>Sun.</i>	16	10	374-375		305-306	294-295	13	
s		17		375-376		306-307	295-296	14	
t		18		376-377		307-308	296-297	15	
u		19		377-378		308-309	297-298	16	
v		20		378-379	55	309-310	298-299	17	
w		21		379-380		310-311	299-300	18	
x	<i>Sab.</i>	22		380-381		311-312	300-301	19	
y	<i>Sun.</i>	23	11	381-382		312-313	301-302	20	
z		24		382-383		313-314	302-303	21	
a		25		383-384		314-315	303-304	22	
b		26		384-385		315-316	304-305	23	
c		27		385-386	56	316-317	305-306	24	
d		28		386-387		317-318	306-307	25	
e	<i>Sab.</i>	29		387-388		318-319	307-308	26	
f	<i>Sun.</i>	30	12	388-389		319-320	308-309	27	
g		31		389-390		320-321	309-310	28	
h	Feb.			390-391		321-322	310-311	29	
i		2		391-392		322-323	311-312	30	
j		3		392-393	57	323-324	312-313	Adar	
k		4		393-394		324-325	313-314	2	

L

GOSPEL CHRONOLOGY.

	A	B	C	D	E	F	G	H	I
l <i>Sab.</i>	Feb.			394-395		325-326	314-315	Adar	
m <i>Sun.</i>	6	13		395-396		326-327	315-316	4	
n	7			396-397		327-328	316-317	5	
o	8			397-398		328-329	317-318	6	
p	9			398-399		329-330	318-319	7	
q	10			399-400	58	330-331	319-320	8	
r	11			400-401		331-332	320-321	9	
s <i>Sab.</i>	12			401-402		332-333	321-322	10	
t <i>Sun.</i>	13	14		402-403		333-334	322-323	11	
u	14			403-404		334-335	323-324	12	
v	15			404-405		335-336	324-325	13	
w	16			405-406		336-337	325-326	14	
x	17			406-407	59	337-338	326-327	15	
y	18			407-408		338-339	327-328	16	
z <i>Sab.</i>	19			408-409		339-340	328-329	17	
a <i>Sun.</i>	20	15		409-410		340-341	329-330	18	
b	21			410-411		341-342	330-331	19	
c	22			411-412		342-343	331-332	20	
d	23			412-413		343-344	332-333	21	
e	24			413-414	60	344-345	333-334	22	
f	25			414-415		345-346	334-335	23	
g <i>Sab.</i>	26			415-416		346-347	335-336	24	
h <i>Sun.</i>	27	16		416-417		347-348	336-337	25	
i	28			417-418		348-349	337-338	26	
j	Mar.			418-419		349-350	338-339	27	
k	2			419-420		350-351	339-340	28	
l	3			420-421	61	351-352	340-341	29	15
m	4			421-422		352-353	341-342	Nis.	14
n <i>Sab.</i>	5			422-423		353-354	342-343	2	13
o <i>Sun.</i>	6	17		423-424		354-355	343-344	3	12
p	7			424-425		355-356	344-345	4	11
q	8			425-426		356-357	345-346	5	10
r	9			426-427		357-358	346-347	6	9
s	10			427-428	62	358-359	347-348	7	8
t	11			428-429		359-360	348-349	8	7
u <i>Sab.</i>	12			429-430		360-361	349-350	9	6
v <i>Sun.</i>	13	18		430-431		361-362	350-351	10	5

GOSPEL CHRONOLOGY.

M

	A	B	C	D	E	F	G	H	I
w	Mar.			431-432		362-363	351-352	Nis.	4
x	15			432-433		363-364	352-353	12	3
y	16			433-434		364-365	353-354	13	2
z	17			434.	1	365.	354.	14	1
a	18				1-2			15	
b	Sab.	19			2-3			16	
c	Sun.	20	19	Wave-	3	Sheaf day	1	17	
d		21					1-2	18	
e		22					2-3	19	
f		23					3-4	20	
g		24					4-5	21	
h		25					5-6	22	
i	Sab.	26					6-7	23	
j	Sun.	27	20				7-8	24	
k		28					8-9	25	
l		29					9-10	26	
m		30					10-11	27	
n		31					11-12	28	
o	Apr.						12-13	29	
p	Sab.	2					13-14	30	
q	Sun.	3	21				14-15	Zif.	
r		4					15-16	2	
s		5					16-17	3	
t		6					17-18	4	
u		7					18-19	5	
v		8					19-20	6	
w	Sab.	9					20-21	7	
x	Sun.	10	22				21-22	8	
y		11					22-23	9	
z		12					23-24	10	
a		13					24-25	11	
b		14					25-26	12	
c		15					26-27	13	
d	Sab.	16				Prep. day.	27-28	14	
e	Sun.	17	23			Little Pass.	1 28-29	15	
f		18					2 29-30	16	
g		19					3 30-31	17	
h		20					4 31-32	18	
i		21					5 32-33	19	

N

GOSPEL CHRONOLOGY.

	A	B	C	D	E	F	G	H	I
j	Apr.						6 33-34	Zif	
k	Sab.	23					7 34-35	21	
l	Sun.	24	24				35-36	22	
m		25					36-37	23	
n		26					37-38	24	
o		27					38-39	25	
p		28					39-40	26	
q		29					40-41	27	
r	Sab.	30					41-42	28	
s	Sun.	May 1				Pentecostal Season	42-43	29	
t		2					43-44	Sivan.	
u		3					44-45	2	
v		4					45-46	3	
w		5					46-47	4	
x		6					47-48	5	
y	Sab.	7					48-49	6	
z	Sun.	8	2			Pentecost	49-50	7	
a		9				fully come	50.	8	
b		10						9	
c		11						10	
d		12						11	
e		13						12	
f	Sab.	14						13	
g	Sun.	15	3					14	
h		16						15	
i		17						16	
j		18						17	
k		19						18	
l		20						19	
m	Sab.	21						20	
n	Sun.	22	4					21	
o		23						22	
p		24						23	
q		25						24	
r		26						25	
s		27						26	
t	Sab.	28						27	
u	Sun.	29	5					28	
v		30						29	
w		31						30	

Supplement to Our Race News-Leaflet,

No. CVIII. September, 1899.

FOR PRIVATE CIRCULATION ONLY.

Gideonites will understand and lap.

Our "Gideonite" friends and brethren will kindly remember that the (D.V.) forthcoming Work upon which we are all now engaged, will be a variant from everything any predecessor has ever attempted.

(a) For instance, it will not only aspire to be a new and correct literal translation, but a liberal and conclusive interpretation of the Four Gospels.

(b) It will be a Harmony thereof upon entirely new lines, to wit: (1) Upon the 31.416-year presence of the Lord in Judea. (2) Upon his 62-week (literal) avocation as predicted by Gabriel. (3) Upon his solitary soli-lunar ministry as voiced by the prophets and apostles.

(c) It will be an interwoven (jot and tittle) composite, in fact, a Fifth Gospel, embodying all that each Evangelist adds to their several separate accounts.

(d) It will be in absolute Chronological order.

(e) It will be in absolute Geographical order.

(f) It will be in strict Historical sequence.

(g) It will comprehend numerous other miscellanias of all sorts, novel and distinctive, and without aiming to be unique as such, will be so by necessity.

(h) Finally, it will aim to be such a work as will teach perforce, and without effort, its own readers and free them from the disputes of sects and issues of every ilk.

AN IMPORTANT CORRECTION.

In the following memorandum I desire to submit to my friends another serious *lapse* of the current interpreto-translations of the Gospels;—a criticism particularly, this time, of an inversion as currently taught, of the very teachings of the Saviour himself. We refer to the moral which Jesus drew for us from his parable of the Unjust Steward. This steward, facing certain dismissal, had accepted receipts at serious discounts from his lord's debtors, and thus, by making, in advance, friends

of them, had secured his own acceptance among them when (in anticipation of) his fall occurred. His own lord commended his worldly wisdom—to use a modern colloquial, “He had made himself solid with Tammany!” and of course Tammany took him into its own employ!—when he failed. Then the Saviour, turning to his own followers, draws the lesson, and we now submit a collection of the various renderings of Luke xvi. 9, and unhesitatingly pronounce all of them to be *confusions*!

1. The King James Version (authorized) puts it thus: “9 And I say unto you, make to yourselves friends—of—the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Now we maintain, with solid and impregnable support from the Greek itself, that this is exactly the opposite of the Saviour’s advice. And aside from this, how could Christ, who in Matt. vi. 24, had cautioned his disciples against *any sort of a compromise with Mammon*, have advised the very reverse thereof as a conclusion from this parable? The fact is, this translation has been a stumbling block to every one that ever read it, and the commentators have only made the matter worse and worse. As a matter of fact, it is neither a translation nor an interpretation, and had it but have been both the one and the other, there had been no need of any further commentation thereupon—as we shall show.

2. The Revised Version has it thus: “9 And I say unto you, make to yourselves friends—by means of—the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.”

Here the words “by means of” give but a weak variant of the confusion; it is little better than “of.” But the “it fails” is good as coming from the Vatican MSS. though not conclusive. Commentators have various arguments for their position taken in this version—all useless.

3. The Diaglott (emphatic) says: “9 And I say to you, make for yourselves friends—with—the DECEITFUL WEALTH, that when it fails, they may receive you into AIONIAN Mansions.”

Here the “with” is a mere variant of the error, the radical one, but the rest may be accepted as at least a fair comment upon the interpreto-translation. The rendering is altogether unsatisfactory.

4. Fenton’s Modern English renders the verse thus: “9 And, further, I myself tell you to make to yourselves friends—of—the unstable wealth; so that when it fades away, you may be received into the everlasting dwellings.”

This version perpetuates the primary error, “of,” and does not, to our mind, improve matters otherwise, for it alters tenses and words elsewhere, uselessly. Of course, we can condone

much in this painstaking version, whose chief aim was to get quaintly put things into current phraseology—but it should make the text itself the grammatical basis of the current English given.

5. Rotherham Critically Emphasized has it: “9 And I to *you* say: Make for yourselves friends—out of—the mammon of unrighteousness, in order that, whensoever it may fail, they may welcome you into the age-abiding tents.”

This might have been the best yet, but the “out of” is still so ambiguous that 999 readers in 1000 do and will take the words in the sense of the original error “of,” so it is after all a mere variant of “of,” for it is used without the least explanation or note. One can make friends “out of” mammon in two—*opposite*, senses! Finally, in Rotherham’s revised and latest edition (1897) he abandons the “out of” for the “with” of the Diaglott, showing conclusively that he had not after all perceived that, although by ambiguity, his first translation of “ἐκ” might have been defended by a note! He also uses “unjust riches” in lieu of Mammon of unrighteousness as a correction. We reserve discriminatory discussion.

6. Riddle, in his edition of Robinson’s Greek and English Harmony of the Gospels, two separate books, follows the authorized version word for word. His note as to “of,” however, says, “*by means of*” (*i. e.*, as in the Revised Greek “*out of*”) but his idea of “out of” is undoubtedly that of his various predecessors and only equivalent to *of*, *with*, or *by means of*; neither author nor editor adds any help to the situation. So far, all imply that in some way or other we are advised to make use of Mammon’s wealth as a means towards the end in view, which is an entrance into the age-lasting habitations—of what, mammon? (*sic*)—or must the reader always have a Philip in his chariot? a commentator to interpret?

7. The Arthur Hinds Interlinear Diaglott follows the authorized version literally in the marginal result, but renders the controversial word “by” in the interlineation thus: “9 And I to you say, make to yourselves friends—by—the Mammon,” etc., with other minor variations.

8. In Julia E. Smith’s personal translation of the Entire Bible we read: “9 And I say to you, make to yourselves friends—of—the Mammon of injustice,” etc. Here again the primary error survives.

9. Dr. Mann, Bishop of Cork, follows, in his personal translation, the authorized version, word for word (*q. v.*).

10. Sawyer, in his own personal translation, has this remarkable rendering: “9 And I tell you, make yourselves friends—of—the riches procured by injustice, that when it fails they may receive you into the eternal tabernacles.”

But there is no need of further multiplying our references, Harmonists do not pretend, as a rule, to be translators and interpreters, and commentators take sides and introduce little that is new or antagonistic to the versions cited and selected. And by virtue of this they are all concluded in error—and the error is all the more gross in that some of them appeal forsooth to the Greek itself!

And now as to our own position. We grant that it is a novel one; but it follows the Greek accurately, and does not divide the Saviour's teaching against itself; and we maintain that it both interprets the Greek text as well as translates it—so as to need no further commentation.

The poor in spirit and the simple minded have a right to understand the words of the Lord for themselves—woe unto all of us if we must depend upon the Doctors. An honest rendering is beyond the need of any further amplification. For instance, Jesus Christ needed no interpreters upon his discourse on the Mount. His hearers heard him. We who did not, need only a fair interpreto-translation into English, of the Greek interpreto-translation of what he actually said there and everywhere else. That is, give unto us an accurate translation, interpreted literally, within legitimate limits, and we, any of us, are capable of judging the rest for ourselves. Let us then interlineate the Greek, and then run it into its *free* but always to be accurate English—*littero-translato* interpreted—equivalent, or else let the words remain in Greek—as we have lost the vernacular dialect in which Jesus actually taught. *Our* original gospels themselves are mere translations into Greek—*i. e.*, are once removed from the words actually used by Jesus, whose language was the Palestinic Hebrew of his own day.

As the Key word of this text is the Greek word *ἐκ*, let us elucidate its significance. Every one ought to know that it means (as *ex* in Latin) out-of, *away-from*, out-from-among; and is the opposite of *into among*; again, it means *outside-of*, *away-from*, *beyond*, whereas *ἐν*, its own Greek opposite, means in, *into*, *with*, *among*, etc. The Lord's advice was—to make FRIENDS (*ἐκ*) *outside-of-the* unrighteous mammon (or World that now is) so that when it (this world) failed they (our new-made-friends) might (and could and therefore would) receive us into THEIR everlasting habitations, tents, or tabernacles. The scholars who have failed to see the force of the Greek preposition *ἐκ* are to that degree devoid of authority and weak. The fact is, they ought to have little authority (as such) with the multitudes. We of “the Byways and Hedges,” want the truth and the facts so that we may judge of the meaning for ourselves—else we will go a-fishing for ourselves, and woe unto the sects, and sectarians, and the self-styled churches, unless

soon they get wisdom and some degree of liberality in premises now up for revision. But to the point—The Key word in the verse is the preposition $\epsilon\kappa$ which has always heretofore been mistranslated, and of course wrongly interpreted. When the Saviour and the Apostles speak of the first resurrection they use this preposition $\epsilon\kappa$, it means “the resurrection *out-from-among* the dead-ones”—these others, the rest of the dead are left behind. $\epsilon\kappa$ has the same force *here*.

THE GRAMMAR OF $\epsilon\tilde{\xi}$ OR $\epsilon\kappa$.

* * In the first place let us see what Prof. White, Ph.D. (Harvard), says of the key word of this sentence in his “Greek Book” or Beginners’ Grammar. “Lesson xii. Prepositions, § 93. Some prepositions are used with the genitive only, as $\epsilon\tilde{\xi}$ (before consonants $\epsilon\kappa$, Latin *ex, e*), *out of, from* (properly *from* a position *in* something); * * * § 95, one is used with the accusative only: namely $\epsilon\iota\varsigma$ (Latin *in* with the accusative) *into, to* (properly *to* a position *in* something), opposed to $\epsilon\tilde{\xi}$, *out of*” Again, in his index he says: “ $\epsilon\tilde{\xi}$, before a consonant $\epsilon\kappa$, prep. with genitive [Latin *ex, e*] Of place, *out of, from, from within*. * * * In composition $\epsilon\tilde{\xi}$ ($\epsilon\kappa$) signifies *from, away, out,*” etc.

The gist of this is that $\epsilon\tilde{\xi}$ or $\epsilon\kappa$ is *away from* or *out of* in the sense of *outside of*; it is equivalent to *not among*, whereas $\epsilon\iota\varsigma$ has just the opposite meaning, to wit: *in among*. The Saviour did not use a word that Luke could have translated by $\epsilon\iota\varsigma$, but one that Luke had to put into the Greek $\epsilon\kappa$, and therefore the Saviour’s meaning was diametrically opposite to any form of the habitual English rendering of $\epsilon\kappa$. The Saviour drew as a moral from the parable of the Unjust Steward one that is consistent with all of his teachings. “And I say unto you, make unto yourselves FRIENDS out of [in the sense of outside of, or not among, and not in the sense of $\epsilon\iota\varsigma$ or in among] the mammon of unrighteousness, so that when ye fail THEY may receive you into everlasting tabernacles”—for THOSE OUTSIDE of the mammon of unrighteousness have such tabernacles, and THEIR treasures are not laid up on Earth, where moth and rust corrupt.

THE LEXICAL SIGNIFICANCE OF $\epsilon\tilde{\xi}$ OR $\epsilon\kappa$.

* * And second as to the meaning of $\epsilon\tilde{\xi}$ or $\epsilon\kappa$ as found in standard Greek dictionaries. We extract the following from Liddell and Scott:

“ $\epsilon\kappa$ —Prep. Governing Gen. only: (Latin *e, ex, from*).—Radical sense *from, out of*, opposite to $\epsilon\iota\varsigma$, but often simply *from*. I. of Place. The most frequent usage, but variously modified (1) of motion *out of, forth from*, * * * hence $\epsilon\kappa$ comes to mean much the same as ANTI (! against) * * * (4) to express separation or distinction from a number, $\epsilon\kappa$ $\pi\omicron\lambda\epsilon\omega\nu$,

πισυρες.—*four, out of many.** (5) of Position like *εξω, outside of, beyond."*

We need elucidate no further. From the above it may be readily seen that the Saviour's caution (drawn as a moral from the parable of the Unjust Steward) was the very natural confirmation of his habitual advice as to separation, and withdrawal out of mammon in every sense of the word—for instance, as to position: "And I, say-I unto you, make unto yourselves FRIENDS outside of [beyond] the mammon of unrighteousness [*i. e.*, this world] so that when ye fail THEY may receive you into their† everlasting tabernacles."

And now as to the interliterated Greek text. We give it in its fullest sense with all the disputed variations in parenthesis () or brackets [] as the case may be.

Κα(ι)γω¹ ὑμῖν λέγω Ἐαυτοῖς² ποιήσατε²
 And-I, unto-You do-I-say; UNTO-YOURSELVES Make-YE
 φίλους ἐκ τοῦ μαμωνᾶ τῆς ἁδικίας;
 friends out-from-among† of-the mammon of-the unrighteous;
 ἵνα ὅταν ἐκλίπῃ—[τε]³, δεξωνται § ὑμᾶς εἰς
 so-that when it-fails they-may-receive you into
 ye-fail,
 τὰς αἰωνίους σκηνάς [αὐτῶν]⁴.
 the age-lasting tabernacles of-them.

Hence: the literal translation, rendered as freely as we can within the limits, in order to obtain an accurately interpreted recension is:

"And I, unto-you do-I-say: Make-ye unto-yourselves friends above the unrighteous mammon; so-that when it-fails [or ye-fail] they-may-receive you into the [or *their*?] age-lasting tabernacles [of-them]."

* Like the Latin "*E Pluribus, Unum.*"—Out of Many, ONE.

† Some codices add this possessive pronoun.

‡ Outside-of, away from, not-among-,but-out-from-among, beyond, above: *i. e.*, the opposite of *eis*, which is *ek* (both used here in this sentence in opposition.)

§ *i. e.*, of course, your new-and-true-made-friends referred to above.

¹ Elzevir, and Lachmann run these words together thus *kago*.

² Elzevir, Lachmann and Tragelless (as a variant) give *Εαυτοῖς* after *poiesate*, the sense being the same and the above being most forceful.

³ Elzevir and Lachmann add the *τε* (Lachmann in the margin only): the sense is "so that-when-failure comes" to mammon, or to you through it.

⁴ Elzevir, Lachmann and Tregelless add "of them"—Those in Heaven, are the friends indicated, and they only do have age-lasting tabernacles—one's treasure is where his heart is. This is the sum total of the misunderstanding.

How to Use Accompanying Table.

As a final illustration of the use in this Table, and to suggest others, kindly turn to folio E, line n: that day, Sunday, was May 23d, 28 A.D. The first day of the 24th Course of the Priests. The 136th day of the Avocation ended at 3 P.M.: and of course the 137th day began thereafter; it was the fourth day of the 20th week of the "62-weeks" of Daniel ix. 26. The end of the 67th and the beginning of the 68th day of the Solar year measured from "the beginning of Miracles" at Cana of Galilee, the end of the 56th and the beginning of the 57th day of the Lunar Ministry, dated from the previous Nisan 14th; the 11th day of Sivan; and "the morrow" after the 7th Sabbath dating from "the morrow" after the Passover Sabbath (the weekly Passover Sabbath) of that year. By referring back to folio C, line p, Sabbath, it will be found to have been the *Weekly* Passover Sabbath of 28 A.D. Of course, the next day, "its morrow," was Wave-sheaf Day, which counts as one in the sequence of fifty days that end with Pentecost "fully come," shown on folio E. With some little exercise, study, which may be entertained without fear, by the simplest-minded reader in our group, such things as this may be understood without the least effort. The calculations are not represented,* this is merely the categorical exposition of their inevitable result, and may (we believe) be depended upon by all of you, whom may God never forget.

* Nor misrepresented.

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INASMUCH-AS
many have-taken-
it-into-their-own-
hands-to-draw-up-
in-order a-recen-
sion of those things
now-fully-estab-
lished among us,

so,-precisely-as
those having-be-
come ministers of-
the word and eye-
witnesses from the
-beginning repre-
sented to-us,

hath-it-seemed-
good unto-me-my-
self, having-traced-
out all-things accu-
rately from-the-
first, to-write sys-
tematically unto-
thee, MOST-EXCEL-
LENT THEOPHILUS,

in-order-that
thou-mightest-as-
certain-for-thyself
the absolute-relia-
bility of-the-data,
concerning which
thou-hast-been-
orally-instructed.

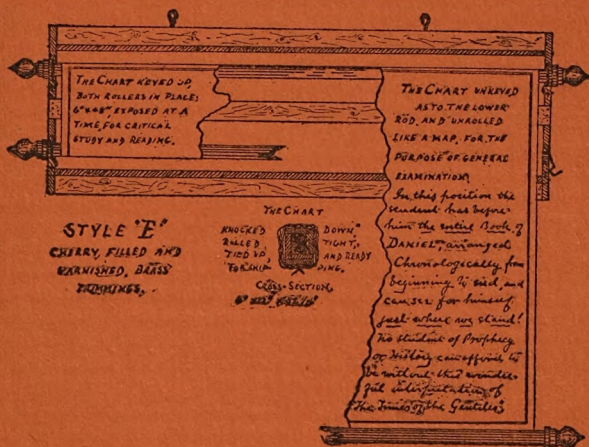
REMARKS.

This particular page will show a mere sample of what we are at. It indicates that we shall hyphen together all words that arise out of any single Greek one; that we aim at making each group represent a Greek word—for instance: Eleven Greek words are found in Luke i. 1, and eleven hyphenated English words are their translated equivalent. Moreover, as to punctuation: this prologue of Luke is one sentence; notice the difference of suggestion caused by the various ways the modern versions punctuate it. Luke's object was like unto our own. He sought out the evidence and did his best—*in truth*. His sections are valuable, his general view of events is subordinate to the evidence of better witnesses. As a rule Luke's prologue itself is an elegant piece of high style Greek, and his Gospel the best piece of human work extant. He had (see his own records) no order from on High to write a Gospel, nor have we had one; but he and we have seen the need of a harmony of all the evidence. We have far more Astronomy at hand than Luke could have had, and Matthew and John and next Mark are surely better witnesses than those Luke interviewed as to the order of events. Finally, all Truth is inspired. Luke was inspired. So are you to seek out, Berean-like, the facts in consecutive order. Now, in this *New Testament Translation* we aim at *harmonizing* all things—History, Geography, Chronology, and the data as received in variation by each one of the four or five witnesses concerned. We are by no means yet letting you into our secrets. But if you are of Gideon's Band and can keep a secret, send us your written "*pledge*" of secrecy so to do, and if, perchance, we issue a special revelation (for private circulation only) of some of the mysteries we purpose (D.V.) to reveal, then, when the time comes, we will remember all that are in Gideon.

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