

★ Miss Alma R. Van Hooenborg

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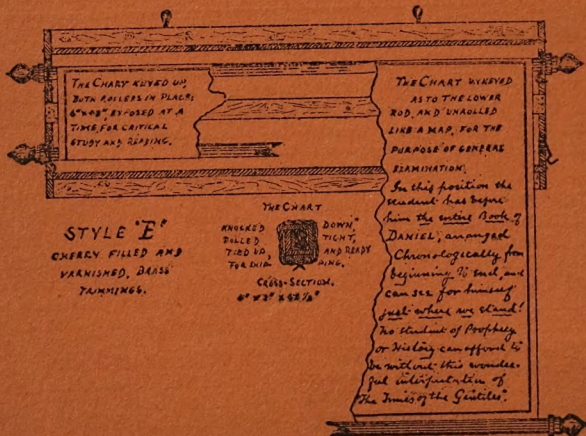
N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

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THE SKELETON OF HISTORY.

NOTICE.

This material, "The Skeleton of History," is an *addition* to the Chart setting forth "The Book of the Prophet Daniel Harmonized with Itself and with History." It is therefore put into the News-Leaflet form for several reasons: 1st, to convey a general idea of the scope of the Daniel Chart to such as have not yet subscribed for it; 2d, to save expense in mailing, and to cover the expense of printing the matter itself; 3d, to fill up the News-Leaflet Series, and preserve our date at the post-office—otherwise the October Leaflet would be as late as was the September one, the immense amount of unforeseen delay connected with the work, devolving upon us single-handed, having eaten up all the time at our command. Subscribers to the Chart will need the book, and subscribers to the Leaflet will see their need of the Chart. We simply cannot carry the load placed upon us without using all our judgment, so as to make both ends meet. We did not intend originally to add any pamphlet to the Chart, but the information herein conveyed will be found invaluable to those who are yet to receive it, while it conveys enough to suggest a flood of new ideas on the Book of the Prophet Daniel, chart or no chart.



THE SKELETON OF HISTORY,

OR

THE BOOK OF THE PROPHET DANIEL,

HARMONIZED WITH ITSELF AND WITH HISTORY.

DEDICATED TO
DANIEL'S PEOPLE
BY ONE OF THEM.

"And the Lord answered me, and said, WRITE the VISION, and make it PLAIN upon TABLETS, that he may RUN that readeth it."—Hab. II. 2.

It is sad to say, but in the thorough sense we mean, it is manifestly true that the study of prophecy, as the not-to-be-doubted Voice of Inspiration, whether it be understood or not, is the most neglected of all the topics that are now "laid on the table" of the nominal church, which so called church is in fact a mere travesty upon a watchful Christianity.

For the very criterion of a true Christian church is an upward attitude of expectant advent faith, no matter how busily it is occupied with the current affairs of its absent Lord.

The church of our day has lulled itself into its lethargic and even antagonistic state not only by following a padded volume of traditions, but by toying with a pernicious system of mere literary criticism that by discrediting the original and remote authorship of the books of the Old Testament destroys at once and necessarily the immediate credence one

should place in the books concerned, and this is particularly true of the Church's current estimate of chronological prophecy.

"Evil communications corrupt good manners," and one should not stay long at the breaking forth of the children of the evil one. That has always been Israel's sin, and he is a spoiled child still. Let us not be deceived by those who belittle the study of the times and seasons, or forbid it altogether; their reasons are specious, not to say wicked, and the Bible plainly condemns them.

The times and seasons of the Lord our God have not stopped by any manner of means. As they ran unerringly to the date of the first advent so they pursue their unbroken course to that of the second; and it is the manifest duty of all faithful servants to give heed to the sure word of prophecy shining as in a dark place, lest the day predicted take them un-awares.

Nevertheless the very tick of the clock actually serves to confirm the sleepers in their state of drowsiness, and we are confident there will be an ominous awakening for them yet—when the clock does stop, as it is wound up to stop, at the end of the times of the Gentiles! Few sleepers fail to be startled at such a moment, and when the alarm-notch is finally reached such a period of oppressive silence is predicted as cannot fail to bring all the sleepers to their feet.

In the meantime, to such as are not of the merely nominal fold, but who as watchers yet do rest in faith without sleeping, having had their rest, we

have somewhat of a final word to say upon Daniel the prophet. The keynote of his book is Chronology, and the last chord thereof is being run upon the gamut in our day.

He was the best beloved of all the prophets, in that he received more consideration than any of them; for he was made to understand ninety-nine one-hundredths of his own visions. This was by no means the common experience of the prophets, as Peter testifies, and it therefore settles Daniel's pre-eminence as the President of the whole College.

We unhesitatingly accept the arguments of Barnes that the book of Daniel was originally included in the canon of the greater prophets and preserved its place down to Josephus' day and thus long after the destruction of Jerusalem. There were reasons (good or bad) thereafter for its displacement, and (bad or good) they have been overruled so as to fetch about an estimate of the volume purely on its own merits, and we firmly believe the day will now come, and that speedily, when he will be bidden to resume a higher seat at the feast he was so instrumental in arranging.

Some twenty years ago we ourselves closed a preliminary survey of the prophecies of Daniel, followed upon standard lines, with the conclusion that the book disproved itself, in that it failed to give any place at all to England and America in the scope of its visions. The fact of their Identity with the People of Daniel was subsequently brought to our notice and entirely changed our mood and revived our inter-

est in the matter. Since then independent study has established his preëminence as a Prophet so conclusively to our mind that we cannot refrain from setting forth the matter in a formulated shape so that others may obtain an equal insight into his prophecies in the least possible time, provided they come to the study through a willing frame of mind, and without prejudice or fear.

The result has been the present really very simple method of setting forth his visions upon tables, so that in spite of appearances, or any former failures, all might come to understand them thoroughly.

But as appearances often deceive, we desire to say a word of encouragement at the very outset to those of humble education as the world defines knowledge, lest from a startled first glance at this chart, which is certainly complex in appearance, they gather the impression that its comprehension will be far beyond them. On the contrary, its plan and teaching are well within the grasp of any earnest Bible reader, for it is nothing after all but the Book of Daniel itself, printed to its own scale, which is that of universal history.

Of course we have aimed to make the scale accurate, and to fit the subject matter to it; but that is neither here nor there as to the difficulty of understanding the plan of the arrangement. If one can read his Bible at all, and is willing to re-read a book of it, he can understand this chart of Daniel, for the tablet will make the subject matter plainer than would a perusal of the whole library of commentary and exegesis upon Daniel, now at our own elbow.

Try it, therefore, and see for yourself if we are right before disputing this statement, and having seen the truth thereof, run to your neighbor and spread the cheering news that Jerusalem is soon to be rebuilt upon her heaps, and that the King in his beauty is not far away.

We guarantee that a single reading by the faithful searcher after truth will demonstrate that Daniel spake as he was inspired, and that History has replied jot and tittle to his predictions.

Further than this, to be gathered according to one's constancy of purpose, and the exercise of his gifts, all else the chart will convey is a sense of accuracy the deeper he probes into it "by books." Those who have no facility for such work, and no special taste for it must take the rest for granted, as they would have to take it, no matter how it was presented or whatsoever else they read. The beauty of a chart presentation such as this is that it is based upon the solution itself, and not an argument groping towards a solution; so that the student falls in with it, and, as it were, re-discovers it before he is aware of the process. If by God's help, therefore, one secures all this for you, and you, as it were, for yourself, the end in view of all investigation is speedily obtained — for the untaught then become, as it were, teachers themselves, and this almost without perceiving that they have been taught.

To scholars, however we have no apology to offer. They boast of skill in hard things, let us see what they will make out of easy ones. As they have declined

hitherto even to visit our Studio, of course we do not feel called upon to waste time with them in discussing details. It is sufficient for us to put our masterpiece on exhibition, and for them, as they pose as critics, to measure it for themselves in the marketplace and give the public the benefit of their judgment. In the meantime the public, which in these modern times has gained independence in every field of investigation, is also free to measure for itself, and we believe will detect the natural lines of a conception more readily than even the very schoolmen, hence the fewer notes we put in the legend the better.

A sculptor is not expected to deform a statue by covering it with tables of dimensions, nor to disfigure it with tablets of long-winded argument as to its canon of proportions. Nevertheless, in the mere mechanical realization of his ideal all of these things, to their minutest detail, must have received due weight according to some rigid code.

And then again, the more familiar the subject the more difficult perhaps is the task before one who attempts to add definition even to the very background of homely places well known to all; for thus he summons into his jury the widest possible natural circle of critics, whose judgment he must forecast against the inevitable unveiling which is to test his work.

Our own end in view is to capture the minds of an audience already quite at home in the premises recanvassed, albeit they may of themselves have formed no special ideal for the central figure save as an un-

caught dream born of the so many efforts that have hitherto failed both to excite and to hold their attention.

We take it for granted that the spirit or *motif* of our work will not only be self apparent to all concerned, but that such as are skilled in the art of appreciating the smaller details of the subject, will now re-test its many new features with renewed interest, and we are confident that the more faithfully they raise the plummet against them and stretch the measure across the face thereof the more they will see of those proportions which shall satisfy their faith in God.

We believe in the simplicity of truth: herein is both its strength and its beauty; and there is a freshness to it as in the recognition of old friends with new faces. No book has been studied with more varied results than this same volume of the prophet Daniel; because its province has been thoroughly misunderstood. It was not intended to educate a school of prophets, but was written by the Master of Prophets. Hence, all who have claimed diplomas as modern prophets from its study, have seen their own unwarranted predictions come to grief! Nor was it written to satisfy the literary calipers of the higher critics, or of the faithless, and therefore their strictures too shall return in confusion upon them. It was a *prophecy* pure and simple, and a harmony of prophecies; a seal set up against the future by the accredited messengers of Inspiration; a magic mirror into whose bosom fulfillment

was to flash so as to be reflected back as by urim and thummim only in that self-same day wherein the facts foreseen were on the stage; a handwriting on the walls of Time, but one not to be read until, as in the case of Belshazzar, its hour arrived.

The Book of Daniel has been practically cast out of the schools for dead, and has barely escaped suffocation in the atmosphere of the theological seminaries. Driven thence it has fared little better in the diverse advent camps of the suburbs; for between them all what was left of its garments has been literally torn to shreds. As for ourselves we came across it in the by-ways and hedges all unclothed, nor perhaps, should we have presumed to take it as a model but for the beauty of the natural lines it thus disclosed.

Daniel's book is not only a literary masterpiece, but a mechanical one. It was written in two languages on purpose, and the arrangement of its visions was chronologically displaced on purpose. Thereby it speaks to two great classes, each in their own tongue. Ignorance of this law is no extenuation in the premises of interpretation. The book has its own ideal continuity of aim, which was to demonstrate that its author was his own editor, and to facilitate eventual harmony when the time for its recognition arrived. This time has now come in full chronological measure, and behold, God has vouchsafed an interpretation to such as have eyes to see, and no prejudice to hinder. Its parts reflect each other, and explain each other, and the

whole is in concert therewith. Note, for instance, how chapter ii. is balanced by chapter vii., and the two support the scale between. They severally sweep down the Times of the Gentiles over and over again, six times apiece, and twelve times in all, and so chapters iii., iv., v., and vi., as types, bear the same imprint, and in three-fold antitypical measure sweep across the same field a dozen times in all. Chapter viii. fills up a mechanical hiatus in chapter vii. because Daniel, in his anxiety to know the end (as depicted in his own vision, chapter vii.) omitted to question the angel in systematic order as to the first three beasts before he jumped to the matter of the fourth.

No doubt, his own superior gift of skill at the interpretation of Nebuchadnezzar's previous vision, the which this one (chapter vii.) supplemented, supplied a fair interpretation of the whole, and particularly of the first three beasts, which he must have recognized as the gold, silver, and copper kingdoms; while the horrescent development of the fourth beast or Iron Kingdom in this special vision held his gaze and forced his curiosity to move thither at once.

The result was the interpretation of the vision (vii.) was left *incomplete*. Hence, Gabriel supplied the missing details (chapter viii.) when he returned, two years later, and the two (vii. and viii.) balanced what had gone before (chapter ii.). And it (chapter viii.) came in *Hebrew*, for it particularly concerned his own people, and was completely fulfilled before

the days of Jesus Christ. This is shown both by its natural and chronological position, and by its editorial and mechanical position in the book itself, as set forth in the chart.

Then came chapter ix., Messianic, therefore primarily in Hebrew, for it was to the Jew first, in Time, and to Israel later, and the Gentiles last; and yet first to these last in so far as the end in view, which is the Restoration, is concerned—for the first of a plan is the last to be consummated in order of time.

Now in this Messianic vision the lines concentrate threefold upon Our Saviour, and then sweep onwards in one stream for the thirteenth time down to the common Gentile end of all the preceding visions. Thus, thirteen times in fact, and twelve times in type (both Israelitish and Anglo-Saxon numbers), or twenty-five times in all (a sacred measure), the Book of Daniel scans the Skeleton of History, and prophesies its dread proportions.

It contains six sections (or chapters) originally written in Hebrew, and six in Chaldee. Chapters i. to vi. are preliminary and general in their nature, and chapters vii. to xii. are more full of details. Chapters i. to vi. chiefly concern the first and second empires; chapters vii. to xii. the third and fourth empires. But all the chapters (i.-ix., either in type or antitype) save those that refer to the final vision (x.-xii.) have a bearing upon that part of history which is allotted to the Gentiles.

The chapters that were written in Chaldee pertain primarily to the Gentiles, whose head of Gold spoke

that language; and in this sense they pertain to "Israel" scattered among them, while lastly they pertain to Judah whose restoration to God's favor is certain when the Chaldean image falls. On the other hand the Hebrew chapters were of direct interest to Judah first, hence the choice of that language: for chapter i. giving the brief introduction; for chapters viii., x., xi., xii., that covered Jewish history down to Messianic times, and for chapter ix., which is specifically Messianic. They were meant to reinstruct Israel in the truth, and to assist her back to God as they have done, and finally they will have weight with the Gentiles themselves, to whom thus far they have merely been as it were a testimony. The Hebrew parts testify after the fact to the Gentiles, and the Chaldee parts after the fact to the Hebrews. Only the true Israelites obtain even partial insight into both parts, but from now on the book is open unto all who have eyes to see, and the Chaldee balances the Hebrew and the two supplement each other.

No book in the Bible bears more evidence of design, and single authorship, and careful editorship by its own author, than that of Daniel. No book has been more adversely criticised, unless it be its equally wonderful counterpart, The Revelation of Jesus Christ to St. John.

The book of Daniel was couched, as it were, in cipher so as not to be deciphered save by the facts themselves. Behold! it told us these things before they came to pass so that when they did come to pass

we might know that the Lord God Almighty ruleth upon heaven and earth, and giveth the kingdom unto whom he will, even to Messiah whom He foreknew and whom, therefore, we may safely trust for evermore. Blessed be His Name.

In its relation to the general outline of the book, the vision of chapters x., xi. and xii. completes it, and effects the junction between chapter viii. and chapter ix. This vision, too, was naturally conveyed in Hebrew, for it chiefly concerns the People of Daniel, and its details are as much and already fulfilled as those that concern the Head of Gold, which no one can fairly hold to be still awaiting its primary fulfillment. The chief object of this final vision was to supplement that of chapter viii., and to clear up Daniel's quandary thereon; that is all, for its complete fulfillment forbids anyone to prophesy further thereon.

The interior relations of all these visions to each other, and to the book as a whole, must be obtained by individual study of the chart itself. It is our hope in the Lord that the chart is fundamentally correct and discloses the bold outlines of the truth, the whole truth, and nothing but the truth as to the Book of Daniel, and that it may edify the church.

We have only aimed at displaying the text itself chronologically, and, save in a few necessary cases, have eschewed all annotation as much as possible, because there was no immediate occasion for our curtailing that pleasure of re-discovery in its premises which will repay your own personal investigations.

The method is new from beginning to end and therefore its study will bring out new light all along the line. This is what we expect you to see for yourselves; and may the opening of your minds not come from flesh and blood, but from Our Father which art in Heaven.

As both a harmony of itself, and a fitting of the parts thereof to history, this tablet is chiefly to be regarded as the foundation and standard of interpretation. If it be as accurate as we pray it may be found, and at all as worthy of God's blessing as it is of ours to those of his friends who have so generously sacrificed themselves and assisted us by subscribing to its expensive realization, then may the simplest-minded in the flock find new pleasure and increasing light from reading under its tutelage a book that really *had* to be upon the very eve of its final consummation as a prophecy before it could have been fully comprehended as a whole; while those who are richest in education's highest gifts may find in its perusal many suggestions for the new exercise of all their talents and a renewal of their lamps from the oil in its vessel.

As to the hitherto faithless, from whatever cause, we submit that its strength should disarm them, and that they should acknowledge the truth gracefully; for as a harmony of the whole matter it effectually refutes the charge that "the book of Daniel must have been written later than its own purported dates, and at least edited and amended by some other than its reputed author." Its own mechanical structure

proves that its author must have been his own editor, and the charge that "the minuteness with which its final vision fits the history of Antiochus Epiphanes proves that it must be an apocryphal production of the post-Maccabean era," falls to the ground.

Because, if such an objection has any force at all it proves too much, which is equivalent to a *reductio ad absurdum* of the charge. For if this be legitimate as to the final vision, how much more so as to the preceding one (chapter ix.) which is purely *Messianic!* and was fulfilled 168 years later than the Maccabean Era. Hence the same objector must urge that "because this vision was so minutely fulfilled in Jesus Christ the book must have been written by some Christian of the post-Tiberian days"—against which even the Jews themselves would protest with counter-proof from impregnable history.

But more than this, the Christian church to-day is ignorant of (that is, has *lost*) the truth as to the historic fulfillment of this very Messianic prophecy! for it believes in all its library and creed that those times were different from what Daniel himself predicted, and we alone, as outsiders to the Theological Library but familiar with sacred and secular history, have shown what are the real facts in the case.

For instance, in the face of the entire modern school and of the teachings for the past 1530 years we alone have maintained, and with ample proof, that the Avocation of our Lord was exactly sixty-two literal weeks long, even as Daniel predicted, instead of at least two, three, four, five, six, or even seven

years, as the college of Bible students now variously disputes; and that the ministry itself was only one year long, solar or lunar, from the miracle at Cana of Galilee, or its subsequent first passover, instead of two or three and a half years, as the commentators think.

Furthermore, we alone have produced a demonstrated harmony of this Book of the Prophet Daniel which has self-evident features of its own mechanical and literary oneness agreeably to history down to date, and establishes its credibility by a host of harmonies which, though novel individually, are not only indisputable, even when taken severally, but are impregnable when seen as the parts of a consummate mosaic.

Hence, if our position be correct, and we challenge and defy disproof, and if these worn-out objections have any force at all, then it must follow therefrom that we ourselves must have written the disputed Book of Daniel, and have foisted it but yesterday upon a sleeping world.

The objection is thus disproved by its own very absurdity, and the fact remains that the memory of the Gentile times runneth not contrary to the existence of that Daniel, nor to a knowledge of his Fame and Prophecies, since Ezekiel's day, who was also Daniel's contemporary, and actually wrote of him and likened him to Noah and Job!

But a truce to this objection that is pedestaled upon even weaker foundations than the Image which Nebuchadnezzar set up in the Plain of Dura.

And it is of the real ideal set forth by that Image in particular, that we now wish to reveal a few of the outlines that have lately been shown to us, as it were to show unto the Church. It is to be noted that although the Image he set up was suggested by his previous vision, Nebuchadnezzar by no means followed that vision accurately, for in his overweening pride, in that the heart of a man was given him, he made it all of gold and avoided all baser metals in its structure. Then, too, he caused the front view only to be seen by those who were called together to honor and worship it. This was because he preferred to stand upon his feet as a man and to be seen as a god rather than expose his hindermost parts which, after all, were purely and distinctively bestial and Babylonian.

The dimensions as viewed by those who stood in front of it were in "height three-score [60] cubits, and the breadth thereof six cubits." Thus there were only $60 \times 6 = 360$ square cubits of its dimensions exposed to view, typical of the unit of the measure of years ($7 \times 360 = 2520$) during which God had determined the Gentile Empire should stand upon its feet. There is not a word in the text as to the *length* thereof! So down to our very day the third dimension and therefore the actual form thereof has been thoroughly misunderstood, its import not even correctly dreamed of so far as we now know. Let us examine the matter :

It was by no means an exact human form that he stood up, though it seemed to be so from the front

view of its slab-like Babylonian proportions. Nor was even that front field of view fully occupied by the Image only, for from artistic principles it had to stand upon a pedestal of equal height in order to be seen by all the host that gathered in the plain. A human figure ten times as high as it was wide would have been all out of proportion, for the true canon of human proportions demands a ratio of just half of that or five to one. This the very height of the Image reveals, for 60 Babylonian cubits of 21 inches each are 1260 inches, or an inch to a year for that part of the Gentile duration that was covered, in spite of the details of the vision, by the over-narrow, though presumptuously Golden, figure itself. Hence it was "set up" by Nebuchadnezzar on a pedestal which covered the remaining 1260 inches of the seven-times-measure (2520 inches in all), and this pedestal must have represented its lower and weaker half of sunburned clay and slime for mortar, no matter how carefully it may have been interiorly braced with iron.

An examination of any full collection of the monuments of Babylon (Layard, Rawlinson, etc.) will convince the student that *the Winged Lion was its distinctive emblem*, even as the Winged Bull was that of Assyria, and it will also prove the custom of slab representations thereof with predominating front views which showed the human parts only. It will verify the fact that in the representations of the Winged Lion, which are always slab-like and very narrow in proportion to the height, the *length* and height were usually equal, and show numerous exam-

ples of isolated monuments placed upon pedestals of equal height, so as to command a more extended view.

Were there no intimation, therefore, in the Book of Daniel itself, that this was indeed the true form of the Image which Nebuchadnezzar set up in the plain of Dura, we should argue for its probability from the monuments themselves. But a careful study of Dan. ii. 31-32, taken in connection with iii. 1, and particularly with vii. 4, and this, too, in view of the wonderful fitness thereof to the scale and context as shown in the illustration on the chart, will convince the student that the matter needs no further argument. As all things are double, the one over against the other, the Image and the pedestal counterpart, the double (right and left hand or up and down) oath of 1260 years, of the angel who stood in the midst of the River of Time; and they fit history, both upwards and downwards from the ten-toed extremity of the Image proper, and so help to unlock its true significance, now that we are at the eve of the general Gentile end of days.

It will be noticed that there is nothing forced in this presentation of Daniel. The flow from verse to verse is consecutive throughout the scroll. The arrangement of the verses is by no means a displacement, but a systematic and continuous emplacement, so as to realize their proper bearing to the subject matter, which is actual history. The chart, after one fair reading, will explain itself, and, as it proves the historic fulfillment of prophecy beyond all ques-

tion, its silent strength of realized harmony should put a final quietus upon the vain contention that the Book of Daniel contains even a solitary word that looks directly to and specifically demands a future personal antichrist!

What there may be for repetition in the purview of these prophecies we do not venture to suggest, but the fact is that at present we see no grounds for expecting any repetition as such, either on a small scale or a large. We merely look for a completion of the *third of one per cent* of fulfillment that yet remains behind the veil which we believe is even now lifting forever from the mystery of God. Nevertheless, the failure to find any specific prophecy of a personal antichrist in this particular book is not to be understood as implying that such prophecies may not be established from other sources, but merely a clearing of its own horizon.

We were once satisfied, but now are not, that such a personage was probable; we still admit the bare possibility of what so many expect, and merely contend that they must cease to twist the prophecies of Daniel in its support; for we maintain that we have harmonized nearly the whole book with *past* history, and in the process have used up the very texts that have been supposed to support the contention in so far as *Daniel* is concerned. We protest against their being pulled out of the mosaic and used elsewhere; for thereby the mosaic itself would be destroyed, which the harmony of the chart shows to be impossible. That Rome Papal is antichrist, and is such as a system,

always vainly headed up in a personal usurper of God's prerogatives, is all that a fair exegesis of the Book of Daniel admits, nor do we see more than this in the Book of Revelation itself.

Indeed, it should be apparent at a glance that the book as a prophecy has all but completed its task, by virtue of having been read into historic fact, and that we, speaking relatively, scale against scale, are exactly as near the end of its only intended purview as Belshazzar was when Daniel read to him the hand-writing on the wall.

The sentence is: *Mene*, God hath numbered the Gentile kingdom; *Mene*, and finished it; *Tekel*, Its ruler is weighed in the balances and found wanting; *Peres*, His kingdom is divided and given to the Two Houses of Daniel's own people. Now we believe, and, in so far as by virtue of these Studies we have won a right to influence our companions, we assert the interpretation that in this very night (upon *God's* scale, whatsoever that shall yet turn out to be) a greater than Darius, and one whose right it is by inheritance, will take the kingdom over them.

Darius was three score and two years old when he took the typical kingdom, therefore he was in his sixty-third year, and $63 \times 40 = 2520$. This is an ominous number and a wonderful number, and, properly understood, every date, and every number given in the Book of Daniel bears some direct and significant relation to it.

The chart that we now submit is intended to be self-explanatory, and to do its work by suggestiveness

more than by direct or obtrusive exegesis. By a natural subdivision of its chapters and visions into several columns each, and their display against a central scale, the parts that are mutually related fall horizontally opposite to each other, and this is true not only within each vision, but throughout the whole concert of visions.

The chart, therefore, should be read, and thereafter studied, first in its regular consecutive order from beginning to end, the heavy numbers in parentheses forming an additional guide to the eye in finding the successive verses. Next, each vision or subdivision, as chaptered in the Accepted Text, which, by the way, while we aim to follow, we have re-translated for cause here and there, should be studied by itself, both as to its columnar analysis and as to its own lateral arrangement. Finally, the several visions should be studied as to their collateral bearing on each other through the medium of a ruler squared against the central scales of solar and lunar time, which are themselves emplaced against the chronological B.C. and A.D. Skeleton of History.

The foundation of the display is this colored Skeleton, and the measurement of the Seven Times (solar and lunar) thereon must be made from the date of Babylonian independence.

For instance, the measure of the times and seasons of our own country (the United States of American Israel, Manasseh) is not to be laid from the date of any of our early settlements, but either, primarily, from July 4th, 1776, when its Independence was

declared, or secondarily, from September 3d, 1783, when that Independence was formally conceded by Ephraim, the fraternal country.

The case is exactly parallel to that of the foundation of the "Second Babylonian Empire," which of course was the Head of Gold. No one disputes that Nabopolassar went to Babylon (*i. e.*, was settled there as an Assyrian Governor) in 625 B.C., from whence to this very current new year of our publication, 5894 A.M., taken inclusively, is 2520 years ($2520 - 625 = 1895$). Yet he did not rebel at that time, but somewhat later; nor gain his independence as the founder of the new or second Babylonian Empire (*i. e.*, set up this Head of Gold) for some years. The matter, however, was an accomplished fact soon after, and certainly not later than 618 B.C.

Thus, as in the history of our own country, there is a week of years within which the setting up took place, so at the hither end of the Gentile Scale we may reasonably expect to find a similarly graduated week of years replying thereunto. The Scale of Time is thus bevelled, so to speak, at both ends, and accordingly as we slide the edge of the bevel across the intermediate dates of origin we define those at the hither or terminal end.

Babylon was the first of the four allotted Gentile Empires, the roots of all of which, its own Assyrian ones included, run well back of its own date of actual Independence; and so too do the roots of the Fifth one, yet to be their successor and the Final Empire of the Future!

It can be proved from the Scripture that the Kingdom of God is not that of the Church, but that the Church is rather of it. Nor is this a distinction without a difference: it detracted nothing from the nature of Jesus that he was a son of Eve, but it added much, aye, all that was Mighty, to the seed of the woman, that he was also the Son of God. Salvation, which is a spiritual and superadded gift, is of the Jews, but the temporal birthright is of Israel; therefore, the unconditional blessing to Joseph still obtains.

The "Jews" we have with us yet, but we are "Israel" ourselves! And this literally, whether we have become so spiritually or not, and to prove this fact serves more to excite the astonishment of an open mind, and attract it to a conviction of God's truth and faithfulness, than all the strong meat on the theological shelves put together. In an audience of one thousand fair, but agnostic, men and women of the bye-ways and hedges, we will warrant that a clear demonstration of the fact that the Anglo-Saxons are actually, and of inherited right, fulfilling the prophecies set for literal Israel to realize in her Lost or Gentile estate, will do more to convince them of God and righteousness than any amount of doctrinal preaching *on the modern basis*—and that the conviction set well home will lead them interested and anxious into TRUE doctrine quicker and further in the very proportion that the other method would repel them.

The Ten Tribes escaped into the northern wilder-

ness from Media in the Scythian expulsion, and their national re-setting-up was at this very time, *i. e.*, in the days of the roots of all the four strictly Gentile Empires, and of the actual dominance of the first. They, the Stone Kingdom yet to receive their capstone, were lost out of hand, rather than set up by hand. Since that day their polity has been quite as much *in existence*, albeit "many days without a king," as that of each of the three Gentile nations was in existence while its immediate predecessors held the sceptre.

All of these kingdoms, the fifth as well as the four, had a contemporary origin in the same period of history, and four of them have had an orderly succession to power; nor is there the least evidence that any other people than those literally understood by Daniel as the Saints of his own people, are to constitute the ruling class of the fifth kingdom now at hand.

Thus westward indeed the course of empire has pursued its way; three phases past, the fourth rapidly waning, and the fifth merely waiting to receive its lease of unlimited life so soon as the Times of the Gentiles are declared over, and the treading down of Jerusalem shall cease. The spiritual Israel is of course literal Israel's faith, and hope, and life, and the capstone yet to be let down from heaven is its everlasting Head; but as life without a literal body is a myth, and a body without a head is incomplete, so the three are essential if the kingdoms of this world are ever to become His whose right it is to rule them upon earth.

Is not a nut as easily recognized by its shuck as by the meat obtained after cracking it? Then those who dispute a library of fact, and argue without proof against the Anglo-Saxons being the Lost Ten Tribes of Israel, over whom the sceptre was given to David forever, are like those who doubt walnuts when they see them hanging on the tree, and who will take only the picked-out meat sold by the venders in the street as genuine. But our mere Identity will not save us, any more than will our mere membership in the nominal church take us into The Church; for to have the spirit of Christ within us is to belong thereto indeed, and constitutes us more than Christians of the modern definition.

The philosophy of all this has been fully set forth in the Our Race Series, and the colored Skeleton of History upon this chart sets forth the course of its development.

History agrees with prophecy as a lock does to a key. Both refer to the same series of facts, and the same general plan pervades the whole and all its parts. The lock is of no value without the key, nor the key without the lock, but security is obtained through the possession of both.

Such as desire to review the arguments for and against the authenticity of Daniel will find no better commentary than Barnes' Notes thereon, and a re-perusal of some such standard work as his (written with the pen of faith, no matter how much he may have erred in some of the mere details of a book whereon all have erred more or less) will

supply all that is needed in further exegesis of our subject.

“Those who have denied the authenticity of Daniel in whole or in part, or have denied its prophetic character, are: Porphyry (Third Century), Spinoza (Seventeenth Century), Wells (Eighteenth Century), Collins, Corrodi, Gesenius, Lüderwald, Dereser, Scholl, Lengerke, Eichhorn, De Wette, Griesenger, Bertholdt, Bleek, Ewald, Hitzig, Kirms, and numerous students of the present day and higher school of critics.” For quite an extensive list of confused critics the student is referred to McClintoch and String’s Encyclopedia of the Bible under the title “Daniel.”

The mere composition of this chart took a skillful type setter about $52\frac{1}{2}$ days of ten working hours each to accomplish, and it took the author about this same length of time to formulate the results of his previous labors into the manuscript tablet which was the composer’s working diagram. If all the type and printer’s furniture that were handled in the work were blocks proportionately large the result would probably have contained as many cubic feet as the great pyramid of Gizeh itself, which required 365 times as long to construct. In agate the type alone measured about $\frac{1}{8}$ of $2,520 \times 1,000$ “ems,” to wit, some 315,000 ems. The display has been electrotyped into 12 large copper plates, but the type will be kept standing for one month after our subscribers have received their copy so that all of them may have an opportunity to suggest with proof, or with fair ar-

gument, any alterations that would benefit the church, improve the chart, or free it from typographical and all other species of error. At any rate, it will greatly encourage us, and repay our labor, to have a brief letter from every one of them, stating candidly how the chart impresses them. If there be objections, we all desire to know them, and if any new points are suggested, they cannot arrive too soon.

This work has been printed upon "Crane and Co's." Bond paper No. 25, so as to avoid the necessity of any further special cloth mounting as it was found that the size of the chart was too unwieldy to admit of an additional cloth backing, with a view to subsequent folding. As the ratio (eight to one) of the cost per pound of the paper we have employed to that we should have used had we been able to realize our original intention, is as 80 to 10, we are satisfied our friends will appreciate the improvement, and understand why any further cloth mounting is omitted as now unnecessary in styles C and D. Being printed, therefore, upon such tough linen paper, and thus having its mounting, as it were, within itself, the sheets may be handled without fear of undue injury and may be read as one would a newspaper, *i. e.*, they may even be folded back and forth as much as necessary in order to facilitate reading or study in the most convenient way. However, we advise those who have received style A to roll instead of folding the sheets. If they cut off the left hand margin of the right hand sheet, and carefully paste it in its proper place on the right

hand margin of the left hand sheet, so as to make one chart, it can easily be mounted on a roller by any picture dealer.

We intended style D to be mounted, folded and bound in book form; but on trial the idea had to be given up, as the folding of the chart, even without the cloth backing, not only seriously marred its beauty, but did not at all accomplish the real end in view, which was convenience in reading and studying even more than a compact form. After no little experimenting, however, a full solution of the difficulty and a great improvement on the original idea was at last reached in the double-roller or cabinet form. The cabinet is intended to be placed upon a table directly in front of the reader who by turning the knobs of the rollers forward or backward can cause any part of the chart to come before him within usual reading distance, while by hanging the cabinet upon the wall and *unshipping the lower roller only*, the whole chart can be at once exposed to view like a map. Personally we find no difficulty even in holding the cabinet itself in the lap, or in hanging it (with both rollers in place) low upon the wall, say with its center about the height of the face when sitting in a chair beside it. This last is a very convenient way to study and read the chart, but for a full exposure thereof the cabinet should be hung high enough to bring the top of the Solar Scale of Seven Times on a line with the eye when standing in front of it. A set of hooks at each of these heights respectively, will facilitate easy shifting. We find the table,

however, the best place for the cabinet when it is under serious examination and consecutive reading.

The cost of this chart has been about twelve hundred and sixty dollars, all of which has been subscribed by some 490 generous friends of truth; next therefore to the prayer that it has realized its aim is our hope that it will realize their anticipations. And now that it is an accomplished factor in the library of Biblical vindication we trust that others will avail themselves of the chance to share the results and so by a replenishing of our well-nigh exhausted treasury, enable us to recover the talent and place it once more with the exchangers in some other form. Without support this work cannot proceed. Is it not now at last high time that those who, by unjust criticism and misrepresentation, have so sorely wounded its ability to complete its task, awaken to their error, and responsibility in the premises? We do not fear so much for the work, for it will be accomplished, if it has not yet been accomplished, to God's glory in his own way; but we are jealous for those whose friendship would certainly not dishonor them at all, and would greatly extend the field of our own immediate usefulness. We desire with great anxiety to see our labors recognized fairly at their value to the Church, or else as fairly proved to be in dangerous error.

Finally, if this work shall strike the reader as an important realization of the truth, it will perhaps lend credit to the honest statement that we have much more material which is equally important but which is at an unavoidable standstill, in so far as its

publication is concerned, because we have barely enough income to exist, and not patronage enough to embark upon such extensive undertakings, and because the religious press has with but few exceptions, set itself to discountenance all our undertakings. They battle against God; woe unto them if they defeat us—mere agents, for to that extent they really crush themselves. The fact is they fear this truth, and well they may—for it proves them to be liars almost all along the line, and their treatment of our efforts to reach the really religious element in their constituencies shows their cowardice, and their inability to meet us fairly even if the battle be without quarter to error.

Thousands of dollars are needed to realize what, were the means forthcoming, could soon be put into the hands of the church, and for which until, from some source or other, the means are placed in our hands we are satisfied it will suffer less. We would not dare to make such an assertion did we not clearly see our way to make the statement good, and we rely upon the spirit and testimony of these and other works already published to lend credence to our justified anxiety to go on and add to them. The time is short, the way still long. It is too bad that so much yet remains undone, but we may glorify God that so much has already been done against difficulties by his assistance *through you as agents*. Yet, after all, were nothing more accomplished, we as a group of students have been well repaid for our labors many times over.

But it is to no further purpose here that we delay the reader from a perusal of the chart itself. And we recommend it to him with but one concern, to wit: that he give it at least a candid and unbiassed perusal from beginning to end, with a determination to search for truth at any cost. The chart represents the final consummation upon our part of just about one thousand week's work in the premises, surely its result is not to be condemned short of at least a *single week's* fair work upon that of the reader! Give it the equivalent of that; for instance, six working days of even seven hours each, is forty-two hours, or 2520 minutes: we verily believe that we could prove to any one the tremendous import of this book of Daniel, the "man greatly beloved," even in that number of *seconds*, which would not spoil a "noon-ing," and would leave one plenty of time for refreshments! There will shortly come a time when there is none left for anything, and it behooveth all concerned to get some idea of just where we stand upon the Dial of the Ages, before the set time of the very end arrives—that end is in sight, and well above the horizon!

C. A. L. TOTTEN.

NEW HAVEN, CONN.,
Sept. 23d, 5894 A.M. Vernal Equinox.

We hope to mail the Chart by October 15th, 1895. For styles, prices, etc., see inside pages and back sheet of the cover to this Leaflet. *Regular subscribers* to the Our Race News-Leaflet or the Our Race Series can obtain special blanks, if out of them, by applying to

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INDEX OF VALUABLE REFERENCES.

We are forced to take it for granted that the recipient of this chart has the Our Race Series in his possession. If so, the following references will facilitate some of his verifications. If he has not the Series nor Leaflets, then he must either procure them or take such matters as he is unfamiliar with for granted.

TO FACILITATE EASY REFERENCE:

For Standard Scale of Time 777 B.C. to 2002 A.D., see Studies Number Ten (pp. 10-152) and Number Fifteen (pp. 153-288).

For year by year	{	of Babylon, see FACTS OF GOLD.
Historical and Chron-		of Persia, see FACTS OF SILVER.
ological "log" book		of Greece, see FACTS OF COPPER.
of the times and seasons:		of Rome, see { FACTS OF IRON. FACTS OF STONE.

For History and Chronology subsequent to the Crucifixion, see any standard Chronology pending the issue of Study Number Sixteen, and subsequent Studies. For Scale of Sabbatic and Jubilee Years, see p. 139, Facts of Silver; for Avocations of John and Jesus, Chronology of, p. 161 Facts of Iron; for Daniel, Ezra, Nehemiah, Christ (Harmonized) see p. 262, Facts of Copper; for numerous diagrams illustrative of the true length of the Saviour's ministry, see Leaflets No. XX. and XXI.; for Specific Topics, see list of Studies and Leaflets. For what you cannot find out "by Books," nor from flesh and blood, go to your Father which art in Heaven; and may he bless us all, and his Kingdom speedily come.

Sept. 23d, 1895.

C. A. I. TOTTEN.

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This is undoubtedly the simplest and withal the most wonderful exposition of what Daniel saw and foresaw, of what was to be, and has been, down to date, that has ever been published. It is written plainly on a tablet, the whole book of Daniel, with ample notes and self-evident arrangement against the historical facts themselves. It is beautifully illustrated and illuminated, and its being issued in several styles puts its possession within the reach of all. It has been published at great expense, on fine bond paper, and Style A is literally worth its weight in gold. The other styles merely add to the *finish* of the work.

Mr. Kingsbury, the well known old-book collector of New Haven, and a thorough Bible scholar, therefore qualified to speak, said of it on sight, "*It is the best exposition of Daniel I ever saw.*" We cannot say less of it ourselves. It will give the humblest Bible student a clear grasp of the topic in no time, and scholars may buy it without hesitation, for it realizes the work of twenty years, as all will admit who see it. It should soon be the very criterion of study in the premises. Every feature of this exposition bristles with *new light* which no man may put out! We have published some fifteen of the professor's Studies, and forty of his monthly Leaflets. This chart covers the whole aim of his labors, and demonstrates his position. If you wish to test the results of his work without canvassing his poof, and to understand Daniel with proof, you can safely do so here. A single glance at this chart will show you that it is the earnest work of one who is not only familiar with his topic, but of one who solved the problem of harmonizing Prophecy, Chronology and History—*i. e.*, of interpreting Daniel.

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