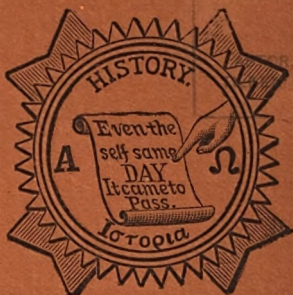




NEWS-LEAFLET



"The King's business requires haste."

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"HOW READEST THOU?"

"WHAT SAITH THE SCRIPTURES?"*

"Which they that are unlearned and unstable wrest as they do also the *other*† scriptures unto their own destruction."—II. Pet. iii. 16.

THE REVIVAL OF UNDERSTANDING.

Ever since the confusion of the times and seasons by the turning of them over to the "Little Horn" some 1260 years ago, 636 A.D.—1896 A.D. (Dan. vii. 25) the science of *positive* Chronology has been lost, and no amount of labor has been able to recover it. In vain great men and righteous ones have devoted their lives and fortunes to its special study, for failure upon failure had at length piled up so great a mountain of the weariness of mere book-making about the topic, that with almost one consent it fell into a state of foregone hopelessness.

At this we need not wonder when we examine the vast library that had been reared as the exponent of an endless number of unfounded theories; nor need we be surprised at the inertia of a church (that at best has fallen upon evil times) which, under an increased weariness from the revival of false chronologies now everywhere vaunting their claims, turns a deaf ear even to what at last speaks with the voice of facts, and stands with the confidence of possessing a harmonized solution of them all for its foundation.

It will probably take some time yet for the church to recover its zest in this field, and to appreciate the old lines now rediscovered, with an interest sufficient to make their further prosecution pleasurable as well as profitable in the proof of the Word itself.

We do not magnify the office of Chronology when we place it with the first and foremost in the order of importance among those elements that are now concentrating for Biblical Vindication. It stands breast to breast with Archæology itself, whose spade has done so much to remove the *cataract* from Geography—one of the eyes of History. But History is not one-eyed, and thus "single," nor can the body be filled with light by merely straining the one eye now operated on so enthusiastically

* Sacred. † Secular (?).

and with such ample encouragement by a but half-awakened people. Singleness of vision comes only from *two eyes that act as one*, and so bring out that stereoscopic sense of appreciation which is absolutely necessary for correct judgment in its premises. The other eye of History is that of Chronology, and we rejoice that its pen has already dug up treasures quite as valuable as has the spade of the Archæologist, and we cannot but view with indignation any deliberate attempt to cover over its treasure trove with the debris of theories that long ago were dug well out of its way.

While then it is not our purpose to follow up the rout into which we have already put Mr. Russell's chronological forces, it is not without good military precedent that we should pursue him at least until sundown, so we resume the discussion for a gathering up as it were of the spoil.

And this we do quite as much for the further benefit of our own earnest friends of truth as to secure the benefits of the complete victory. The Our Race Series is a library of *Studies*, and by virtue of their abundant proof was forced to be deep, minute and thorough. It is not to be expected that their meat can be obtained at a single sitting; many readings are necessary to obtain the gist of many vigils.

But this unlooked-for controversy has enabled us to formulate the skeleton of the topic so as to enforce, and reinforce with reasons the faith of those who, with all the attention they were able to devote to our subject, were yet unable to arrange the results into a consecutive plan for themselves, nor could quite perceive how it all stood in our own mind as an accredited matter of fact and a continuous scheme aside from its specific proof. We had all along intended to do this, nor could it have been well done before Study Number Sixteen was issued. This controversy has merely come on time and in its proper place, and perhaps, too, it has come from the proper source—a stronghold of the old-style methods of dogmatic assumption, selected conditions and *non sequiturs*, whose teachings were the prime cause of chronology's discomfiture during the past "time, times, and half a time." In continuation, therefore, of our review of this opponent's system, and in further enlightenment of all concerned as to the true chronological method we resume the discussion.

RUSSELL'S SHABUAS AND JUBILEES.

There is hardly a topic he has handled without breaking it, so utterly ruthless of all logic and adherence to collaterals is his method. For instance, he shatters the Sabbatic and Jubilee Scales before he begins to use them, and then patches the pieces together for a false measure, each link of which is one

year too great. Thus he tells us that, having entered Canaan in 2553 A.M., "There the Jubilee cycles began to count," and bids us to "compare Josh. iv. 19 [which has nothing to do with the case, for this was the 10th day of the I. *Sacred* month, whereas the Jubilee cannot begin before the 10th day of the VII. *Sacred* month. See Levit. xxv. 9!] with Levit. xxv. 2." Now the error arises from a misunderstanding of Joshua v. 10, and Levit. xxv. 2, to which he also refers. They crossed the Jordan in the Spring, but the Sabbatic Scale *could not* begin until Fall, six months later, and then it did begin, and they kept it the whole year to wit: 2554 A.M., during which respite the fear of Israel was upon all their enemies, and they improved the year itself as described in Joshua viii.

Now that year 2554 A.M. was the 2555th of astronomic duration since the creation of Adam; that is, the 2555th current year, and it was the *natural* septenary place for a *Sabbatic* count (*i. e.*, one by 7's) to commence, for it was none other than the 365×7 th year.

But furthermore, the Jubilee, which was a law of land-ownership and recovery primarily, could not begin then, *i. e.*, at that early date, but had to wait until after the conquest itself, which occupied the succeeding six years. This final Division of the Conquered Land left each man and family in the *original* possession of his own share thereof. Hence, as $2554 + 7 = 2561$ A.M., we arrive at the 366th* Sabbatic year of time, and it was the first one that found all Israel at rest, each man under *his own* vine and fig tree, and here it is therefore that *we* unhesitatingly place the true *origin* of the Jubilee Scale (to wit, at the blowing of the Shophar upon Tishri 10th, 2561 A.M.) but not of the 1st Jubilee itself, for that was created for a *return* into possession, and must have been 50 years later. Thus, by making his Sabbato-Jubilee Scale begin in 2553 A.M. (when they merely passed the Jordan, and which year was not even a Sabbatic year), instead of in 2554. for the Sabbatic, and 2561 A.M. (which was both Sabbatic and the very first whole year from which 50 years later they could recover, or reënter upon the same possessions) for the Jubilee, Mr. Russell has erred ($2561 - 2553 =$) no less than eight years. or nine inclusive, while from his failure to see that all succeeding Jubilees, after the first punctuation, must have been 49th years instead of 50th ones, he has actually gained a year per Jubilee upon his scale of the latter, and thus works continually away from the Sabbatic Scale that must keep to the count by sevens. From the beginning of one Jubilee to the end of its successor, the measure was 50 years, but from the beginning of a Jubilee to the beginning of the next was 49 years. Thus, the 49th year on the Sabbatic

* $366 = 1$ on a *new* 365.

Scale (*i. e.*, the 7th Sabbatic year) was the 50th as Josephus testifies ("they did the same after 7×7 years, which in all are 50 years"—Antiq. B. III. Ch. xii. § 3) which can only be correct when any two successive Jubilees are included in the 50 years, and the 49th or 7th Sabbatic year ends the 50.

But we must move on to other matters more important than mere conjectures, to wit: the measure of things *past* rather than the evolution of a neat theory upon what is still future. Let us therefore devote a moment to the Scriptural Chronology of

THE KINGS OF OUR RACE.

RUSSELL'S METHOD.

Where will he star the references?

Jotham 1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

Ahaz 1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

Total 32 years.

(Error 8, from overlooking the 8-year overlap in the two reigns).

Mr. Russell assigns 16 straight years to Jotham's reign by taking II. Chron. xxvii. 1 as his *solitary* condition! *i. e.*, ignoring all the rest: and then to his son Ahaz he assigns the next 16 years, referring to II. Chron. xxviii. 1, and ignoring just as many other collateral and modifying conditions. Now while these references do cover the *total* reigns of these kings, their joint reigns by no means covered $2 \times 16 = 32$ Chronological years, *because they overlapped*.

The proof of this is that Hoshea, the last king of Samaria, is said in one place to have killed Pekah and so come to the throne as his successor "in the 20th year of Jotham" (II. Kings xv. 30), while in another place his accession is made to have occurred "in the 12th year of Ahaz" (II. Kings xvii. 1). Now if Mr. Russell can explain how in *his* two blocks of 16 years (16 each to both Jotham and Ahaz in succession) the 20th year of Jotham can be the 12th year of his son Ahaz, his system will be healed of a *deadly wound*. If he cannot accomplish this (and neither can he nor can anyone do so) his whole scheme of interpretation is shown to be a *mere mass* of "*open-work*," and at that *not even fitly joined together*.

How long will men halt between two opinions when so plainly put before their minds? How long hug to error that has received a dozen mortal wounds; yea, and is already dead? The trouble is men love to embalm the lifeless corpse of error and then worship it, yea and even to die therefor! "O foolish Galatians, who hath bewitched you that ye should not obey the law of truth" and come out of all fellowship with what is born of such monstrous perversions of the very facts themselves, and this before your own eyes!

As for ourselves, we have no difficulty in the premises, for by virtue of adhering to the "conditions, all the conditions, and nothing but the conditions" as a constant principle in all such cases, we find that their total reigns of 16 years apiece overlapped 8 years, *i. e.*, during the last 8 years of Jotham, Ahaz his son must have been his associate. Their Chronological years therefore were 8 for Jotham alone, 8 for Jotham and Ahaz, and 8 for Ahaz alone. Jotham must have made Ahaz an associate at the beginning of his own 9th year and have wholly *retired* from active affairs at the end of his 16th year, but was clearly alive in his 20th which thus coincided with the 12th total year of Ahaz—so in satisfaction of all the texts concerned Hoshea came to the throne of Israel in the 12th of Ahaz (II. Kings xvii. 1) and in the 20th of Jotham (II. Kings xv. 30) for they were one and the same to wit: 3274 A. M. = 725 B. C. =

Note this in further argument of truth: Hoshea's 1st year was the 12th year of Ahaz (II. Kings xvii. 1) who reigned 16 years in all and who therefore had 5 current years left (*i. e.*, inclusive). He was succeeded by Hezekiah who reigned 6 years until Samaria fell (II. Kings xviii. 10) in Hoshea's 9th year (II. Kings xvii. 6). Now $5 + 6 = 11$. How then is it 9 years of reign except for an interregnum as shown in II. Kings xvii. 4? What has Mr. C-T. R.'s method to do with such things as this? No wonder he avoids the discussion of all details—their canvass would only expose the nakedness of his pretensions. Here is

THE CHRONOLOGICAL PUZZLE SOLVED.

JUDAH.		ISRAEL.		A. M.
Ahaz.	Jotham.	Hoshea.		
12, ⁴	(20) II. Kings xv. 30.	I II. Kings xvii. 1.		3274
13, ⁵	?	2		3275
14, ⁶	?	$\frac{1}{2}$		3276
15, ⁷	II. Kings xvii. 4.	Hoshea in Prison 2 years	} 3	3277
16, ⁸	Hezekiah - I	$\frac{1}{2}$		3278
	I - 2	4 II. Ch. xxix, 4-17.		3279
	2 - 3	5		3280
	3 - 4	6		3281
	4 - 5 II. K'gs xviii. 9.	7		3282
	5 - 6	8	} II. K'gs xvii. 5.	3283
	6 II. K'gs xviii. 10.	9		3284

OUR METHOD.	
Place of Texts	starred.
Jotham 1	
2	
3	
4	
5	
6	
7	
8	
Ahaz 9	1
10	2
11	3
12	4
13	5
14	6
15	7
*16	8
(17)	9
(18)	10
(19)	11
*20	*12
&c.	13
?	14
	15
	*16
Total, 24	

But the Period of the Kings affords dozens of opportunities for letting the daylight through the chronological gloom made by this Creator of Confusion. For instance, it would be positively amusing to see Mr. C-T-R. using his own Metron of Time and struggling with the collateral texts that fill up the details of Amaziah's reign, but which upon the true system is a beautiful example of

A CHRONOLOGICAL KNOT UNTIED.

	ISRAEL.	JUDAH.	A.M.
	Jeroboam.	Amaziah.	
Joash. 16	1 II. Kings xiv. 23.	15	3177
	2		3178
II. Kings xiv. 8-13, 14.	3		3179
II. Chron. xxv. 17-25.	4	8 years in prison.	3180
	5	II. Kings xiv. 13.	3181
	6	II. Chron. xxv. 23.	3182
	7		3183
	8		3184
	9 Amaziah's wives	and sceptre	3185
Joash sickens	10 restored.	16 Hence the	3186
Joash dies	11 next yr. II. Chron.	17 Azariah born	3187
	12 xxv. 25	18	3188
	13	19	3189
	14	20	3190
	15	21	3191
	16	22	3192
	17	23	3193
	18 Amaziah lives	24	3194
	19 15 years after	25	3195
	20 death of Joash.	26	3196
	21 II. Kings xiv. 17.	27	3197
	22	28	3198
	23	29	3199
	24 II. K'gs xiv. 2, 19.	13	3200
	25 Interregnum.	14	3201
II. Kings xiv. 20.	26	Azariah.	15
II. Kings xiv. 1-2.	27	1 = 16	3202
	28	2 =	3203
	29	3 =	3204
	30	4 =	3205
			3206

Again, How was "the 2d year of Jehoram, the son of Jehoshaphat" (II. Kings i. 17) "the 18th year of Jehoshaphat" himself (II. Kings iii. 1) on Mr. C-T. R.'s system, seeing that he maintains that they succeeded each other without overlap?

And so we might run down along each line of Kings, and point out the impudent inadequacy of the C-T. R. method. It has no authority whatsoever save his own obstinate *ipse dixit*. How, then, can any fair-minded searcher after Bible TRUTH continue to endorse it either in whole or in any of its collateral parts, seeing that its vital dogmas are based upon a confusion of private interpretations drawn from a hopelessly false system of chronology. In the entire range of our chronological reading we know of few more shallow codes of Time than that set forth in the "Millennial Dawn Series", nor do we know of one that has met with more phenomenal success in literally *gulling* the people. The question, therefore, now is and it is a serious one, Are any of them of the "elect", for so his followers under his own teaching term themselves? If so, how much longer will they be deceived thereby, seeing that it is not possible to deceive "the very elect"! Verily, here is a case for the reëxamination of one's lines of faith if ever there was one in the history of false teaching!

Finally, Mr. Russell comes down the line of total years for the Kings of "*Judah*", with a result of 514 years in all, or obtains 260 years for the measure from the death of Solomon to the Fall of Samaria in the 6th year of Hezekiah. Now if his method is correct it will stand a similar test and sum up 260 years along the corresponding line of *Israel's* kings, for the kingdom of Samaria began at the same place (death of Solomon) and extended to the 9th of Hoshea under whom Samaria fell. In other words, as Rehoboam and Jeroboam began together, and the 6th year of Hezekiah coincided with the 9th of Hoshea, the sum totals of the total reigns in the two lines should correspond if their addition is a fair and correct way to obtain the period along either. Now as Mr. Russell is not at all likely to expose so weak a point in his own armor we will search it for him, or rather for such among his group as have taken it for granted that the armor was a full defense. It is no defense at all against the sword of truth the while the armor of truth herself is welded over the Period of the Kings in quite a different and unique method, one which Mr. R. had not the patience to harmonize, nor the fairness to acknowledge when he received it in Study Number Five, Our Race Series.

To expose, therefore, the utter unreliability of Russell's method as to Judah's line, we will put against it the parallel records as to Israel's line between the very same points (Death of Solomon to Fall of Samaria). They should sum up together and verify each other, or else the method is condemned along either, and we must resort to the intended method, by cross-references along both, *which brings in an entirely different set of texts and harmonizes them all with these.*

RUSSELL'S SYSTEM PER "JUDAH'S" LINE.			THE PARALLEL METHOD PER "ISRAEL'S" LINE.		
Rehoboam's	17 y.	II. Chron. xii. 13	Jeroboam	22 y.	I. Kings xiv. 20
Abijah's	3 y.	" xiii. 2	Nadab	2 y.	" xv. 25
Asa's	41 y.	" xvi. 13	Baasa	24 y.	" xv. 33
Jehoshaphat's	25 y.	" xx. 31	Elah	2 y.	" xvi. 8
Jehoram's	8 y.	" xxi. 20	Zimri	(7 d.)	" xvi. 15
Ahaziah's	1 y.	" xxii. 2	Omri	12 y.	" xvi. 23
Athalia's	6 y.	" xxii. 12	Ahab	22 y.	" xvi. 29
Jehoash's	40 y.	" xxiv. 1	Jehoram	12 y.	II. Kings iii. 1
Amaziah's	29 y.	" xxv. 1	Jehu	28 y.	" x. 36
Uzziah's	52 y.	" xxvi. 3	Jehoahaz	17 y.	" xiii. 1
Jotham's	16 y.	" xxvii. 1	Joa'h	16 y.	" xiii. 10
Ahaz's	16 y.	" xxviii. 1	Jerob. II.	41 y.	" xiv. 23
Hezekiah's	6 y.*	" xxix. 1	Zach. Shal.	(7 m.)	" xv. 8, 13
			Menahem	10 y.	" xv. 17
			Pekahiah	2 y.	" xv. 23
			Pekah	20 y.	" xv. 27
			Hoshea	9 y.	" xvii. 1

Total, 260 years

Total, 239 y. 7 m. 7 d.

The discrepancy between these two results demonstrates the insufficiency of either when taken alone, to bridge the period. As a matter of fact both lines contain interregni, and overlaps, which become apparent only when *all the other texts* are brought into equal and collateral use.

WHAT THEN ?

The resultant work of a complicated piece of mechanism can not be estimated by merely measuring along its main line of gearing. The little eccentrics, and cams, and a host of intermediate mechanical contrivances vary the general result, and they are the all-important conditions whereby accurate and beautiful work is accomplished. Let us then set forth the truth as it has resulted from a minute analysis of *the references all the references, and nothing but the references* involved in this Important Period. (See table on opposite page.)

Mr. R. can either take all this or leave it, we cannot do more than lead him and his followers to the water; but as for ourselves, we aim to be not only continuing to learn, but to be ever coming nearer to a knowledge of the truth, albeit in the process each several Study in new premises may require us to give up some former notion for a better one.

Mr. Russell having invited this investigation, must abide by its results, and we advise our friends to test every system of chronology that comes within their reach by similar rules to those we have applied to his. There are dozens of systems widely advocated that involve Russell's errors as to the period of the Judges, and of the Kings; none of them are worth the paper on which they are written.

CENSORINUS.

Let us now devote some space to an analysis of the evidence in Secular premises of Censorinus, as grand a chronologist as Ptolemy himself. In his famous work, *de Natali Die*, Cen-

V. THE ERA OF THE KINGS.

PART I. JUDAH AND ISRAEL UNITED.

ACCESSION OF SAUL TO DEATH OF SOLOMON.

Saul	2910-2949 A.M.	40 y.
David	2950-2989 "	40 y.
Solomon	2990-3029 "	40 y.

120

N. B.—Exodus 2513 : + 480 = 2993 = Solomon's 4th year.

PART III. JUDAH ALONE, ISRAEL "DIVORCED."

FALL OF SAMARIA TO FALL OF JERUSALEM.

Rem. of Hezekiah r'n	3285 A.M.	23	23 y. after Samaria.
" Manasseh	3308 "	55	78 y. "
Reign Amon	3363 "	2	80 y. "
" Josiah	3365 "	30	110 y. "
" Jehoiah	3395 "	11	121 y. "
" Zedekiah	3406 "	11	132 y. "

Total **132** = 3416 A.M. incl.

REGNAL CHRONOLOGY CONSOLIDATED.

Part I. Judah and Israel United	2910-3029 A.M. Incl.	120 y.
" II. " " Divided	3030-3284 " "	255 y.
" III. " Alone	3285-3416 " "	132 y.
Aggregate,		507
I.e., from beginning of	2910 A.M. to end of 3416 A.M. }	

For all explanations, see Study No. Five, Our Race Series.

PART II. JUDAH AND ISRAEL DIVIDED.

DEATH OF SOLOMON TO FALL OF SAMARIA.

JUDAH.				ISRAEL.			
Rehoboam	3030	A.M.	17	17	Jeroboam	3030	A.M. 22 22
Abijah	3047	"	2	19	Baasa	3052	" 23 45
Asa	3049	"	41	60	Omri	3075	" 12 57
Jehosaphat	3090	"	22	82	Ahab	3087	" 19 76
Jehoram	3112	"	6	88	Ahaziah	3106	" 1 77
Ahaziah	3118	"	1	89	Jehoram	3107	" 12 89
Athalia	3119	"	6	95	Jehu	3119	" 28 117
Joash	3125	"	38	133	Jehoahaz	3147	" 15 132
Amaziah	3163	"	15	148	Joash	3162	" 15 147
Interreg. I.	3178	"	(8)	156	Jer'b'm II.	3177	" 30 177
Amaziah	3186	"	14	170			
Interreg. II.	3200	"	3	173			

These spaces are introduced so as to bring punctuated contemporaries as nearly opposite each other as possible.

(For demonstration of all this by references *vide* Study No. Five.)

Interreg. I.	3207 A.M. (22)	199
Jer'b'm II.	3229 "	11 210
Zach. Shal.	3240 "	1 211
Menahem	3241 "	11 222
Pekahiah	3252 "	2 224
Pekah	3254	" 20 244
Hoshea	3274	" 2 246
Interreg. II.	3276 "	2 248
Hoshea	3278 "	7 255
Totals	255	3284 A.M. 255

sorinus relates what enables us to harmonize Varro with Moses as follows :

"I will now treat of that interval of time which Varro calls Historic: for he divides the times into three parts.

"(I). The first is from the beginning of mankind to the former cataclysm.

"(II). The second, which extends to the first Olympiad, is denominated Mythic, because in it the fabulous achievements are said to have happened.

"(III). The third, which extends from the first Olympiad to ourselves, is called Historic, because the actions which have been performed in it are related in authentic history." *Fragment from Censorinus de Natali Die. Vide Cory.*

Now the solution of the foregoing, given by the true Chronology without effort, is as follows:

		Creation	4000-3999 B.C.	
	1656	I. Period.	<i>Primary.</i>	
		Flood.	2344-3 B.C.	
		I Duration.	2343-2 B.C.	
2580	1565	II. Period.	<i>Mythic.</i>	
		Coræbus.	777-776 B.C.	Olymp. I. 1.
	1014	III. Period.	<i>Historic.</i>	
		Censorinus.	238-239 A.D.	Olymp. CCLIV. 2-3.
	1656	IV. Period.	<i>Modern.</i>	
		Ourselves.	1894-1895 A.D.	
I			1896 A.D.	Date of writing.

Now to demonstrate that we are not forcing Varro's understanding of the matter per Censorinus, the latter goes on to define himself as follows:

I. "The first period [Primary] either had some beginning or had endured from eternity: however that may be, it is impossible to make out what was the number of its years."

REMARKS: This was naturally so from the standpoint of Varro and Censorinus: they lacked or ignored (quite as much as if they had been modern "Higher Critics") the only records that were of authority in the premises, and which *do*, or even

pretend to, contain the data of the world before the Deluge. The period as given in the Hebrew Bible is 1656 years to the Flood, and 1 year for the duration thereof (not in dispute).

II. "Neither is the Second Period [Mythic] accurately determined, yet they believe it to contain about 1600 years."

REMARKS: This is very close to the *Jehovetic* truth, to wit: 1565 years, instead of the round 1600—it did, however, last into what we would have termed the 16th century after the Flood!

Censorinus now goes on to specify two of its subordinate sections as severally about 400, and something over 400, years each. But for the latter, Eratosthenes (whom Varro and Censorinus elsewhere prefer, and probably do here), assigns 407 years. *I. e.*, from the burning of Troy to the 1st Olympiad, was actually 408 years, or 409 current ones, according to the harmonized testimony of Varro, Dionysius, Diodorus, Livy, Cato, Plutarch, Paternulus, etc., etc., etc.

In explanation of this Second Period, Censorinus himself, continues as follows:

"But from the *former cataclysm* which they call that of Ogyges [*i. e.*, from *the Deluge*] to the ERA of Inachus, about 400 years."

REMARKS: When one compares his use of the expression "former cataclysm" with his reference, just above, to the same event as the end of the Primary period, it is manifest that Censorinus means *the Universal Deluge*, and that from Censorinus' standpoint *Ogyges* was none other than Noah himself.

And now, *a new point* is to be noted, in the further analysis of this clause and what follows, to wit: Censorinus divides the II. Period into three, and tries to specify the duration of the 1st and 3d. Of course the remainder is the 2d or Central Section, and covers the years from Inachus' going to Argos to the destruction of Troy!

We have, therefore, used the word "Era" instead of "reign of Inachus" as commonly understood. The whole period stood as follows in his mind:

Flood	{	1st Section	}	{	2d Section	}	{	3d Section	}	Coræbus
	{	About 400 years to	}	{	Era of Inachus	}	{	more than 400 y'rs. to	}	

With this explanation of the matter, as demanded by an analysis of his words in view of the facts detailed in much collateral history, we are now ready to go on understandingly with the extract, to wit:

"From whence [end of era of Inachus] to the first Olympiad, something more than 400; of which alone, inasmuch as

they are the last years of the Mythic Period, and next within memory, certain writers have attempted more accurately to determine the number. Thus Sosibius writes that they are 395; *Eratosthenes* 407; *Timæus* 417; *Orethres* 164. Many others also have different opinions, the very discrepancy of which shows the uncertainty in which it is involved."

Now in the foregoing passages, taken as a whole, *Censorinus* endeavors to sum up the years of the first two Periods of human existence; but as the Hebrew records were but vaguely known to him or at any rate not valued, he came far short of anything for the I. period, although he got the full measure of the II., and that of some of the sections of the II. period very nearly right.

The figures he was after, or rather those at which *Varro*, whom he quotes, was aiming, are correctly as follows :

	1656	{	Creation 4000-3999 B. C.	
			I. Period.	
			Noah 2344-2343 B. C.	
			Flood = 2343-2342 B. C.	
		I		
	400	{	Inachus 1943-2 B. C.	
	350			
1565	407		Deucalion 1592 B. C.	757
	408		Troy taken 1185 B. C.	
			Coræbus 777 B. C. 1 Olympiad.	
1656 + 1	1565	=	3222 A. M.	
			III. Period.	
		1014		
3222 + 1014	=	4236 A. M.	Censorinus, 238-9 A. D. 1014-5th Olympiad.	

III. "Concerning the Third Interval [Historic] there was also some disagreement among different writers, though it is confined within a period of six or seven years. *Varro*, however, has examined the obscurity in which it is involved, and comparing with his usual sagacity the chronicles and annals of different states, calculating the intervals wanted, or to be added by reckoning them backwards, has at length arrived at the truth, and brought it to light. *So that not only a determinate number of years, but even of days can be set forth.*"

"According to which calculations, unless I am greatly deceived, the present year* whose name and title is that of the Consulship of *Ulpus* and *Pontianus*, is from the first Olym-

* *Censorinus* is known to have been writing in, and to have defined his position as overlapping into the year 238 A. D. He was actually writing between July 25th and July 1st, 238 A. D. See *Our Race News-Leaflet*, No. XXXIV.

piad the 1014th, reckoning from the summer, at which time of the year the Olympic games are celebrated; but from the foundation of Rome it is the 991st; but this is from the Palilia (21st April) from which the years *ab urbe condita** are reckoned."

No special remarks are necessary as to this period; its years, 1014, are all historic and are fully verified by ample authority, and the same remarks apply to the modern era, 1656 years from Censorinus to our own Publication of the Truth as to the Times and Seasons of the Saviour's life (Study Number Fifteen, 1895 A.D.). Our controversy and our present purpose chiefly ranges over the Earlier Periods of Time, so we will now close with the evidence of Theon of Alexandria.

DEMONSTRATED FROM THEON.

The following short paragraph is so important in this connection that we take occasion to cite it, and explain its bearing upon Chronology in general. In Cory's compilation the fragment is headed, a "Formula to find the rising of the dog star." Cory states that he believes the treatise containing the demonstration of this rule is lost. It is credited on all hands to Theon of Alexandria (MS. Ex. Cod. reg. Gall. Gr. No. 2390, fol. 154). We find the facts to be as stated, for they verify with Censorinus, and "pick up" all the intermediate years and reigns accurately, but we find the rule somewhat ragged as to the date arrived at.

Theon says: "For example, if we would find the rising of the dog star in the 100th year of Diocletianus,† we take the years of Menophres‡ to the end [Aug. 28th, 284 A.D.] of the Era of Augustus§ [1294 + 311]. These years summed up are 1605; to which if we add 100 years from the beginning of the reign of Diocletianus we have 1705.¶ Let us now take a fourth part of these, *i. e.*, 426, ¶ and taking them as days, add to them 5 more,

* From the Building of the City of Rome.

† This era began on August 29, 284 A.D.; at which time it succeeded that of Augustus. Its 100th year was 383-4 A.D.

‡ The Canicular Era began in the reign of Menophres on Tuesday July 20, O.S., 1322 B.C. = 2677 A.M.

§ This era began August 20th, O.S., 28 B.C., and thus makes 265 years to Aug. 29, 238 A.D., but Censorinus reckons it from the January 1st of the year of his receipt of the Title at this time.

¶ Julian years.

¶ 1705 ÷ 4 = 426, because the *vague* year lost a date, or slipped back 1 day every 4 years, hence in 1705 Julian = 1706 vague years, they must have lost 426 days.

and they become 431.* From this deduct the quadrenniums,† which are 102, and there will remain 329 days. Distribute them into months of 30 days each, from Thoth, the first day of the year [*i. e.*, of the Diocletian year, or from Aug. 29th inclusive, as Thoth 1st], and it will thus be found that the rising of the dog star, in the rooth year of Diocletianus, falls upon the 29th of Epiphi [$10 \times 30 + 29 = 29$ th day of the 11th month = 29th of Epiphi = July 22d].‡ Use the same rule for any other year."

	A.M.	B.C.	Vague.		
MENOPHRES,	2677-8	1322-1	1	1	Canicular begins.
	+ 575	- 575	+ 575	+ 575	
Nab'n Era,	3252-3	747-6	576	576	= 1 begins.
	884	- 884	885	885	885
End of Canicular,	4136-7	138-9	1461	1461	886
1st of Canicular,	4137-8	139-40	1	1462	887
	99	+ 99	99	99	99
CENSORINUS,	4236-7	238-9	100	1561	986 Fixed date.
	45	45	45	45	45
End of Aug.,	4281-2	283-4	145	1606	1031
1st of Diocle.,	4282-3	284-5	146	1607	1032-3 = 1 Diocle.
	99	99	99	99	99
THEON,	4381-2	383-4	245	1706	1131-2 = 100 " Fixed.

Thus 1706 Canicular had the date of the Heliacal rising July 22d, 384 A.D., *in this rooth year of Diocletianus* because the rooth of Diocletian is included between the end of August 28th, 383 A.D., and the beginning of August 29th, 384 A.D. (Theon).

As for ourselves, however, and in view of the fact that the true Heliacal rising of the dog star is *July 20th, i. e.*, the ancient Thoth 1st., we should perform the work without the addition of the 5 extra days as follows: $1705 \div 4 = 426$; $426 - 100\text{§} = 326 = 10 \times 30 + 26$; *i. e.*, 26th day of Eleventh Month, or 26th of Epiphi. But $365 - 241 = 124$, and $326 - 124 = 202$; hence, as July 20th is the 202d day of that Julian year it was the 26th of the Dionysian Epiphi in that rooth year,

* Five days for epacts at end of a vague year? This part of Theon's rule is a possible misquotation.

† The Quadrenniums were the number of days between true Thoth 1st on the Nabonnassan Scale (May 20, that year) and Aug. 29th, which was always Thoth 1st on the fixed Diocletian Era, *i. e.*, 102 days inclusive, 100 not including either.

‡ Aug. 29th = 1st of Thoth in Dionysian Era = 241st day in the Julian year. $365 - 241 = 125$, inclusive: Epiphi 29th is the 329th day of the Vague year, $329 - 125 = 204$, and the 204th day of the Julian *leap* year, 384 A.D., is July 22d, which was the day sought by Theon.

§ Neither included.

and the true Heliacal rising or origin of the Cycle. This difference of but 3 days is of no consequence here, as *we* are after the *years*. In other words, August 29th, which was the fixed Thoth 1st of the Dionysian Era, always fell 40 days after July 20th, which is the Menophren Thoth 1st, or the date of the Heliacal rising. Hence $366 - 40 = 326$ for the day of the Heliacal rising on the Dionysian Era = 26th day of 11th month, or Ephipi, *i. e.*, it fell that year on the 63d day of the *current* Nabonassan year = 3d day of its 3d month or Athyr. Again, from August 29th, 383 A.D., to January 1st, 384, are 125 days, add 201 to reach to July 20th = $125 + 201 = 326 = 26$ th day of Epiphi. Or, as the Canicular Cycle was 245 years old in the 100th of Diocletian, Nabonassan Thoth 1st must have fallen back $245 \div 4 = 61$ days. Hence, May 20th + 61 days = July 20th, just as August 29th - 40 days brings us to the same, $61 + 40 = 101$.

Such is the famous rule of Theon; it fixes the reign of Menophres (who was a Pharaoh of the XIX. dynasty, 164 years after the Exodus), and as the Canicular Era began with him on July 20th, 1322 B.C., and consisted of 1460 Julian, or 1461 Vague years, the Cycle ran out on July 19th and recommenced on July 20th as Thoth 1st in 139 A.D., *i. e.*, 100 years before Censorinus wrote and testified to the fact in 238 A.D. Now the 100th year of Diocletian was 245 years into the new Canicular Era, or $1460 + 245 = 1705$ Julian = 1706 Vague years, all as proved by Theon. Hence, $1705 + 165 = 1870$ years, are all the years between the Exodus and Theon's date 384 A.D. But $1870 - 384 = 1486$ B.C., for the date of the Exodus as already well established, and now to be even yet differently filled in, to wit:

Exod. xii. 40-41	1486 B.C. = Exodus.
Deduct	480
I. Kings vi. 1, 37	1006 " = Temple Founded.
Deduct	7
I. Kings vi. 38	999 " = Temple Dedicated.
Deduct	490
Ezra vi. 14-22	509 " = 2d Temple, 1st Tabernacle.
Deduct	490
Jos. Ant., XV. xi. 11-12 War, I. xxi. 1	} 19-18 B.C. = Work Herod's Temple begun
Deduct	
	46
John ii. 20	27-28 A.D. = 46th year of its building.
Add	1
John xix. 19	29 " = 16th of Tib. and Y. of Cruc.

Let us now mount back over this era by yet another line, a Secular one, for example:

Granted by all that in 753	B.C.	Rome was founded.
Add	432	
June 11th	1185	" Troy burned.
Deduct	4	
Ample authority	1191	" Aeneas arrives in Italy.
Add	57 y	
	1238	" Latinus preceded him.
Add	36	
	1274	" Faunus " "
Add	69	

Thus, in 1343 " JANUS, "*the Two Faced*" reigned at the beginning of the *Canicular Era*, 1322 B.C., 21 years before it began *looking backward*, and 45 years in it *looking forward*! He was the well-named contemporary of Menophres.

This, too, was the age of Sanchoniathon, the famous Phoenecian historian; of Deborah and Barak. There is no escape from these facts and they utterly forbid there having been 450 years between the division of the Land and the first year of Saul, as Mr. C. T. Russell understands St. Paul in Acts XIII. 20. But they do not clash with, yea, rather they confirm our own contention, that from the Exodus to the 4th year of Solomon there were but 480 years and that the first 450 of these particular 480 years, to wit, from the Exodus year to the 13th year of David, cover the period of the Judges, of whom Moses was first, and the 70 he made at Jethro's instance were his coadjutors, and Samuel and his sons, with their coadjutors, were the last, for then David made his own sons the chief rulers and the Kingdom was confirmed to him and to his posterity forever.

There are two sides to every controversy, and we leave it to our own readers, and to Mr. Russell's readers, if so be they are omnivorous readers and he dares to accept our challenge to advise them to read our side of the case also, the determination as to which side in this particular controversy most liberally accepts and best fulfills *the conditions, ALL the conditions, AND NOTHING BUT THE CONDITIONS*. But chiefly do we leave it to the Lord to open the hearts of all concerned to the Truth as He intends it to be understood.

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