

NEWS-LEAFLET



"The King's business requires haste."

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THE CIRCUMMETRIC RATIO.

We have already called attention to our discovery that the Saviour's human life in years is exactly measured by the circumference of a circle whose diameter is 10, to wit, that from the arrival at Bethlehem to the Ascension at Bethany was 31.416 years long. This is the celebrated function known to mathematicians as π , pronounced "*pi*," the diameter 10 being the root of all mathematics. Now, there are other unique facts concealed in these premises. For instance, as He was baptised when He was thirty years old and his Avocation was but 434 days, or 62 ($=2 \times 31$) weeks, inclusive of his soli-lunar year of actual "ministry," it follows that he suffered when he was thirty-one years old (*i. e.*, in his thirty-second year). But the number 31 is itself *unique*; for its cube root, 3.1413806, is as near to $\pi (=3.141592, \text{etc.})$, as the cube root of any whole number can be written, π^3 being 31.006. This surprising approximation is indicated by the equation $\sqrt[3]{31} = \pi$ (*circa, quam proxime*). Let us now examine some collateral uses of π which result from the true chronology.

REMARKABLE FACTS.

History, whether Sacred or Secular, and whether these streams are occasionally tangent or even coincide awhile, or not, has run its actual course along a solitary stream of time which is without the shadow of divergence. For instance, there are not two streams of time between the *first* Adam and the *second*, for it is an axiom that "but one *straight* line [be it of time or any other subject of measure] can be drawn between any two points whatever." So granting the two Adamic points, the lines that join them are to be sought until all lines coincide and demonstrate their oneness.

The line thus found will be the measure of all intermediate chronology, and, if produced to us and beyond, is the fiducial edge along which all subsequent reckoning must be set out. The main question has always been to run this "base-line" itself; and the secondary one has been to locate accurately upon it such events as are sufficiently *dated*. Some of these correlated dates are found only in Sacred History; other sections of time are to be found nowhere but in Secular History. But sometimes in the one and at others in its complement,

often in each, there occur cross references, or other data incidentally made, that condition both. And thus convenient tangencies, and even considerable blocks of mutual agreement, assist us in the task of establishing the necessary coincidence of the two; *i. e.*, of their essential unity all along the line.

Now the element by which we rectify *Secular* History is Astronomy, whose cycles follow complex laws and punctuate the ribbon of time so that its length over human records may be verified at any point by checks sent out from any other. But the element by which we test the *Sacred* character of that other sort of History is "prophecy," whose cycles follow similarly rigid laws and punctuate, as it were, the very same ribbon in their own peculiar way. Prophecy is the antithesis of experience—it anticipates what experience alone can verify.

To write *Secular* History one must avail himself of "the times and seasons" in use at the day of their occurrence, and appeal to the coincident "phenomena" of the Solar System sufficiently often to be accurate, and so prove himself to be upon the one and only scale that is punctuated by the clock-work of eternity. This was Ptolemy's method over a block of 907 years, and it has been our own in the systematic *extension* of the Ptolemaic scale, both upward to Menophres and downward to Victoria, so as to cover some 3220 years down to date. As the Victorian Canon (Study Number Seventeen) *includes* Ptolemy's block, and verifies it, it is equally rigid and cannot be impeached.

Now, in a similar manner we have treated the independent records set forth in the Bible, not going behind its premises, nor altering any of its returns in that our aim was first to harmonize them without prejudice, so as then to be able to compare the results with the purely secular ones already set in order. And in spite of the complexity of the undertaking we are satisfied that the evolution of the System of Chronology which has thus been crystalized in the Our Race Series and News-leaflets is sufficiently understood by those who have pursued it with us, and that its methods and procedure have commended themselves to them to guarantee the fullness and fairness of the results and their complete freedom from any theories or numerical fudging whatsoever.

The true chronology as a combination of Sacred and Secular History along the rigid line of astronomic time has thus been due to a strict analysis of all the essential data furnished for that purpose in the Bible, supplemented by an appeal to the profane records similarly analyzed and harmonized. It is a common multiple wherein they agree, and it is manifest that upon such a system alone may one hope to arrive at any reliable conclusion as to the integrity of prophecy as such.

As a matter of fact prophecy affords us *the criterion* whereby we may test those special claims which are to lift Biblical history above the secular plane and make it sacred. To prophesy literal facts far in advance, and to multiply the minutiae of expectation in direct ratio with the progress into the remote future is the province of inspiration alone; and its purpose, upon full and complete fulfillment, is to establish man's conviction that its source was superhuman, nay, more, divine! for that is its own explicit postulate.

Now by citing outside isolated and *secular* data, in addition to such events as rightly belong to its own Semitic sequence, the Bible constrains us both by authority and of necessity to put the lines of Sacred and Secular Histories *tangent* to each other at numerous points of time upon Ptolemy's Canon. This, *ipso facto*, were there any element of human risk therein, would thereby prejudice its chances to establish the fulfillment of mere chronological prophecy with all of its complex interlacements! Thus Daniel *dates* the Messianic prophecy "First year of Darius" (ix.i.); Nehemiah *dates* its most specific beginning 25th of Elul (vi.15), in the 20th year of Artaxerxes (i.1); St. Luke notes the anointment of Jesus "in the fifteenth year of Tiberius" (iii.1), and all of the Gospels date the crucifixion itself. Now this appeal to *secular* history, and we have not enumerated a tithe thereof, forces us to fit the terms of the prophecy itself (Dan. ix. 24-27) to these very punctuations, and *conditions* Inspiration to stand by the implied test. As we have amply shown, it sustains the ordeal to its very ultimates, astounds us with a new revelation as it were at the very bar (to wit, overturns the theology of the money changers and reveals the soli-lunar-one-year length of the ministry, and the π -ratio of the Saviour's life itself) and rewards the sacrifices of those who have assisted us to fetch about so great a consummation of the faith once for all delivered to, and now seen to be preserved by and for, the saints of Daniel's people.

Such a result, stood it alone, is sufficient to establish the unity of our own line of time as against any other competitor and its compass of the truth, and to demonstrate that its scale from the creation of Adam down to date is neither too long nor too short, and that its punctuations are correctly emplaced!

This being therefore apparent, let us see what some of these sacro-secular punctuations in their relations to each other reveal in addition to the mere fact of their correct emplacement, and what some of the important dates themselves, as mere numbers, have to do with mathematics in the abstract.

$\pi = 3.141592$, etc.; $P = \frac{20612}{6561}$, and $M = \frac{355}{113}$, are convenient modifications thereof.

$Y=365.242255610$ = the Solar Year.

$L=354.367061188$ = the Lunar Year.

The foregoing important functions are all *circumferences*, and every student of the real "mysteries" is quite familiar with their multiplied employment and significant concealment in whatsoever of *measure*, particularly of chronological import, has been built into the records intended for our instruction by Inspiration.

Thus Pyramid students are well versed in their constant repetitions in Migdol—that Altar-Pillar of Egypt. Of course chronology and astronomy (its spinal cord) deals in the length of the *year*, but we have shown that as the Saviour's life was $10\pi=31.416$ years long, so π -values also may be expected to reveal themselves upon whatsoever shall establish itself as the true chronology.

The ratio occurs several times upon the very threshold of the Bible, as amply shown in Leaflet Number LXIX., and long ago we explained, in Study Number Six, page 18, that Enoch, whose life was related to Y —*i. e.*, was 365 *years* long—was translated in *the* year 986 A.M. (=987 Ast.), which contains the square root $10\pi=31.416$ years. But this, as noted above, was the measure of the Saviour's life. Under that head* we remarked at the time that "*True* Biblical Chronology is loaded with similar rhythms." We now propose to enumerate a few:

1. The number 666 is not only a sixth of the time from the creation of Eve to the Nativity of her promised Seed, but is as near to 212π as can be expressed in *whole* numbers. Six hundred and sixty-six is the duration in years of the Pagan Roman Empire, and the number of a Man—*i. e.*, of the name of the Anti-Christ; to wit, of Rome Papal. It is the value of the inscription "*Vicarius filii Dei*," indicative of the Pope, that was written over the door of the Vatican.
2. The number 2007 is as near to 639π as can be written in whole numbers. Now, 2007 A. M. was the year of Abram's birth; $639=3\times 3\times 71$, and $71^2=5041$; Plato founded his ideal Republic upon the number $5040=2\times 2520$; $5\times 71=355$ is the lunar year, the number 355 being related to π because $355\div 113=M$.
3. The number 3996 is as near to 1272π as can be written in whole numbers because it is 6×666 . But the Nativity of Christ took place in 3996 A.M.—just 633π years after that of Abram.

* "The Year of Enoch's Death," Study Number Six, page 18.

4. The year 4027 A.M. is that of the Crucifixion and the number 4027 is equal to 1282π so near as may be, $1282\pi = (639+639+4)\pi$, the value 4π being *unique* as the numerical expression of both the area ($\pi 2^2$) and circumference ($2\pi 2$) of that circle whose radius is 2 (see Study Number Nineteen, page 34.)
5. The year 4068 A.M. is that in which Titus consummated the destruction of Jerusalem,* and $4068 \div \pi = 1295$ as nearly as can be written in whole numbers.
6. The year 4071 A.M. marks the end of the Jewish war as described by Josephus, to wit, 72-73 A.D. (see p. 343, Study Number Sixteen), and 4071 is as near 1296π as may be.
7. The number 6,000 is as near to 1910π as can be written in whole numbers, and the year 6000 upon some scale or other, still to be determined among several by events themselves, has from time immemorial been regarded as of supreme importance in the realm of hope.

In the foregoing list we have selected but a few out of many similar examples and have not attempted to show how these bench-marks of time are related elsewhere and to each other by still more significant π -ratios and braces. Thus the Call from Ur falls upon the same scale, and the Exodus from Egypt, and so on here and there throughout the system. Now let it be reiterated here that all of these wonderful facts are the results of specific examination after the system had been crystallized along absolutely independent lines. The fact that π and Y, were functions of the years of genealogy of Adam was not dreamed of when the prominent dates along their sequence were determined—the discovery has been *a posteriori*, not *a priori*. The dates and spans of time have first been made to fit the facts of history, sacred as well as secular, and then only have these wonders been able to show themselves.

So students of the deeper mysteries of revelation may rejoice anew for what is hidden in π and Y ratios in the Pyramid of Gizeh, is by involute hidden in Solomon's Temple, is directly concealed in the Arithmography of the original Hebrew and Greek texts of the Bible, and now shines forth in its its surprising chronology both on its surface and in its punctuations. Facts are stubborn things; how came these matters in these places? Here we have the year values and circummetric ratios that men have been taught to regard as of recent determination—(for Laplace, Legendre, Dr. Dick and all our pioneers in these regions are "moderns"!)—here we have the functions themselves revealed in the inmost structure of the very language of inspiration, concealed from the beginning to

* See page 337, Study Number Sixteen.

confound us at the end. The very life of the Messiah turns out to be a decimal function of π , and this function to be a common divisor of time. Is all this "mere coincidence"? Verily, what shall we do with the scoffer? Naught but suffer him to stultify himself, and then consummate his confusion by telling him that the very meridional girth of the world on on which he dwells is also an exact multiple of π , to wit 500,000,000 times π -earth-commensuric-inches, or geometrical inches such as Herschel proposed for the unit of metrology, to wit, π times 500,500,000 British inches.

And now for the conclusion, ere we leave the matter in the hands of those who would pursue it to its legitimate end, and (if established) apply its functions to the further rectification of time. Are these functions so adjusted to the true sequence of human history as to afford us the means to adjust its scale down to any degree of accuracy required? That this is their possible object was in our mind when in Leaflet Number LXXXVIII, last paragraph page 288, we stated our belief that "the time between the creation of the first Adam and the ascension of the second Adam can be measured to any degree of accuracy demanded by rigid science."

Our premises are these. By the strict analysis and harmony of Secular and Sacred History we have been forced to place the death of Jesus at 3 P. M. Nisan 14th, *i. e.*, Thursday afternoon, 3 P. M. on March 17th, 29 A. D., O. S. It was at the hour of the evening sacrifice, and on that (14th of Nisan) day that of the *extra* sacrifice that marked the penumbric beginning, so to speak, of the Passover Feast-day itself. Now it is written that six days before this Passover, Jesus came to Bethany, $14-6=8$. He therefore arrived at some time on Friday the 8th of Nisan. But the circummetric function $1282\pi=4027.51838$ indicates the 185th day of the current Astronomical year of duration 4028, and that day was Friday Nisan 8th=March 10th, 29 A. D., O. S. For instance to determine the day indicated by the decimal .51838 which terminates the index 4027.51838 multiply 355 by .51838=184.0249 days, which (as Nisan 1st=178th day) will stand for $184.0249-177=7.0249$, *i. e.*, it falls on the 8th day, and the decimal (.0249) will (by multiplying by 24) yield the hour from sunset, and so on to any further degree of accuracy required we may perhaps descend into the ultimates of time. But Zif 27th, Sabbath eve, April 29, at its sundown end, was the time of the Ascension (see Study Number Fifteen, page 182) to wit the 234th day of that year, and 31.416 years back carries us to the probable arrival of Joseph and Mary at Bethlehem and so on over each and all of the collateral spans.

If, however, it shall be found, after a further and due examination of these data, that the factor 365.242, etc., should be

employed in the premises above, then its decimal part is 189.334, or shows that our index falls on the 190th Solar day, which is 12.334 days after the 177th lunar day, or Nisan 13th, the last day that Jesus spent in freedom with his friends.

Now we offer these suggestions at present merely as matters of interest, and for deliberate investigation at the hands of those skilled in analysis, schooled to fairness, and already familiar with the dates shown upon other independent and rigid conditions *to be* the correct ones. We do not reveal these functions to such as prefer a theory to a theorem, nor would we cast them before the swineherds of modern criticism whose only attention to such matters is to swerve their herds upon every topic that may conceal a pearl. We merely point them out as "coincidences," as indices of a possible law, as things to be sought out to see if they be so, and to be established without prejudice to data already fixed, or abandoned if they work confusion in any particular instance.

Our own experience in the premises of chronology extends over a score of years and we have found that 99 per cent. of those who "get an idea" thereon are wont to warp all other facts to suit it and are unable to distinguish a "fit" from a "misfit."

In other words these π ratios are by no means to be employed, as yet, to alter the ancient landmarks now at last laid bare, but are to be regarded as significant that *may* have been intended to point out the articulations of a system that some day shall be tightened to an infinite degree of accuracy. The knowledge of the existence of these few may lead to the discovery of the whole array.

Then only and thereafter may posterity presume to use a well fortified authority in these additional premises and so be able to work out an additional degree of accuracy *within the limits already fixed by plain Astronomy, Chronology, Prophecy and History* (Secular and Sacred).

THE HUMAN HEART.

The normal temperature of the human body at completely sheltered parts is about 98.8° to 98.9°, which corresponds to a pulse of between 68 and 69 beats per minute. Now, the human heart is a very small affair, about six inches long by four wide, and at this rate beats on an average as follows:

From	68 to	69 times per minute.
From	4,041 to	4,166 times per hour.
From	97,023 to	100,000 times per day.
From	35,436,706 to	36,524,224 times per year.

Note the remarkable *Soli-lunar* regularity of this functional activity and note also that in a normal human life time "three

score years and ten," the heart counts at least 2,480,569,420 at the lunar figure, and 2,556,695,680 at the solar, while in all probability by increase in moments of excitement and sickness its enumeration of its own pulsations does not fall short of 3,000,000,000.

A YEAR OF YEARS AGO.

Laurence Washington, the great-great-great-great-grandfather of George Washington, was mayor of Northampton twice, and the dates of his incumbency bear a remarkable chronological significance to those in which we live.

FIRST INCUMBENCY.

1533 A. D.
add 365 years*

1898 A. D.

SECOND INCUMBENCY.

1546 A. D.
add 354 years†

1900 A. D.

WHAT IS THE "UNICORN?"

In Deut. xxxiii. 16-17, the Hebrew word is **רֶחֶם**, rhem, or rham. This word is translated into Greek in the Septuagint version by *μονοκέρως* "an animal with one horn." But Moses implies that Ephraim and Manasseh are the twin† horns of Joseph, and many regard the Hebrew Rhem as the Wild Bull, certainly applicable to Ephraim, or John *Bull* if he be the Heifer so often referred to as the generic name for all the Ten Tribes. Still others regard the *unicorn* as an emblem of the sea-power of "Israel," and refer to the sea-unicorn with its horselike head and horn, a specimen of which was once "in Brighton Aquarium" (Savile). Yet others make out the Rhem to be the fabulous single-horned horse of the desert of Thibet, And others declare it was the Rhinoceros so well known in Egypt when Jacob dwelt there. We are inclined to think the lion in the arms of Britain represents Judah, and that the emblem of Israel thereon is an heraldic variation of the wild bull seen sideways but in reality possessed of two horns—one of the horns, Manasseh's, hidden in a sense, *i. e.*, transplanted, as in the case of the branch that *ran over the wall* into America. It is doing independent work, but work that looks towards the same great end, and it grows out of the head of the very same emblem (Israel) after all.

"LET US HEAR THE CONCLUSION."

From all sides we hear the story of stringent times and in-

*The Solar Modulus.

†The Lunar Modulus.

‡Twins in that they were both adopted by Jacob at one and the same time and by the same act (Gen. xlviii. 5, 9, 10, 13, 14. etc., 19, 20.)

creased interest. As the interest increases among the "Wise" who have secured oil the means to replenish seems to decrease. The process is by *inversion*. And so it is with the "foolish," as their means increase their interest in the *real* problems of life seems to decrease. This is the converse of the very same *law*. All things are *double*, the one over against the other. We know light from its contrast with darkness, good by its opposition to evil, wisdom is obtained through "understanding" the differences between + and —. Hence the wise man's counsel to get knowledge—power—but with all to get wisdom through understanding, not forgetting, however, that the peace of God passeth all understanding.

DON'T FORGET THIS.

While Columbus, so to speak, was laying the keels of his ships in 1491 there was born Ignatius Loyola, who in 1534 founded the Society of the Jesuits to the doors of whom Spain may trace the most of all her ills, and lo! in this the 365th year of their conjugate existence both She and It are reaping the whirlwind of the teachings thus sown a year of years ago.

SEMITIC VS. SLAVIC.

THE END IS INEVITABLE.

"AS WRITTEN SO WE BELIEVE."

We are constantly noting the changeable tone of the public press in its daily comments upon the kaleidoscopic Eastern question. At one time it is Russia that has blocked the way of England, at another it is England that has avoided a foregone conclusion. Yesterday it was the lion that held the vantage, to-day it is Russia that the balance favors.

Upon the whole, however, we hear more frequently of Russia's successful attitude and of her steady march towards an end now full in view. Well, her motto is *Nulla vestigia Retrorsum*—"not a step backward"—and that is her policy as set forth at length in Peter the Great's will, and as set forth of old in Ezekiel (xxxviii. and xxxix.). As for ourselves we prefer to rely upon the foresight of Jehovah.

From the uninstructed, or merely superficial human standpoint, it is but the old game of Diplomacy of Empire, of War, of Kriegspiel, of Strategos—yes, that is it, the game of actual war upon the real modern map for the further and all future dominion of the earth. The fact is the press most frequently draws its readily grasped illustrations from the skillful and absorbing game of "chess"—and in its daily bulletin tells us again and again how Russia has "checked" Great Britain. That is all right my friends, and so it will go up to the very end—and

what then? Why the foreordained "plan of the ages" will be revealed and it will be "Israel" who shall make the final move out of "check," and leave Gog, the land of Magog, the Prince of Rosh, Meshech and Tobolsk "CHECKMATED."

THE IMPORTANCE OF TABERNACLES.

The years now immediately in our own future (1899-1903) seem sure to be of supreme import—unto Christians first, and thereafter unto all mankind. We mean that "the times and seasons" *now* are superlatively great in the sense of pregnant with the consummation of the things that pertain to the current waning gospel age.

No "watcher" need be taken henceforth unawares, the signs are ample and the Harvest is certainly at hand! But the watcher must equip himself with knowledge, understanding, wisdom and the peace of God which surpasseth all, and must recognize that time will be required to compass things.

The antitypical Passover of the Ages was celebrated by the Saviour Himself, to wit, at the Crucifixion, which fell upon Thursday, March 17th (Nisan 14th) 29 A.D., O.S., and the antitypical Pentecost also fell in that same year, to wit, upon Sunday (Sivan 7th), May 8th, 29 A.D. But it is a question whether the Tabernacles that *followed* was more than a shadow of the one that is yet in *our* future, and is to be the long-expected antitype itself.

Soon after the feast of Pentecost, at which the organization of the Church of the Gospel Age began, the church was scattered abroad. For Paul's persecution fell between it and the succeeding Tabernacles, and since that time the wheat and tares have grown together waiting for the closing days of this generation, in which, at some near Tabernacle Season we may confidently expect the Saviour's Second Advent. We are satisfied that the events of the Saviour's one-year ministry and of the brief period of church organization that succeeded it are types of all the broader things involved, and that we may base at least our hopes upon its parallels and collaterals.

For instance, in formulating the outline of this *hope* we must remember that Saul's persecution of the church, beginning at the death of Stephen, took place *before* the fall of 29 A.D., so that its Tabernacles actually found the church scattering and scattered abroad. To see all this from this point of view we ask our friends to review pages 185-187, Study Number Fifteen, and pages 63-69, Study Number Sixteen. It will then be apparent that the Church, as such, and in its *integrity* has never to this day enjoyed the circumstances of a Feast of Tabernacles at Jerusalem! This is a most significant matter, for the consummation of the type—its swallowing up in the far

greater anti-type is the substance. We should therefore study the circumstances of the Saviour's official attendance at that solitary feast of Tabernacles that came into His avocation and ministry. Let it be noted that He went not up to it *with* His brethren; but when His time came He did go, but "not openly," and when it was "advanced midway" he revealed himself, and his great work was done upon "the last, the great day of the Feast."

In this connection, and to pass on the suggestions to those most interested in such matters and best fitted to cope with them intelligently—in that they *know* "Israel," and are *equipped* with accurate chronological premises, and have *evinced* the Berean spirit—I shall reprint some sections of an excellent letter from C. E. R. Mackesey of New Zealand, and with but brief notes leave its further cogitation to your own minds. The topic is a legitimate one in every sense of the word; only we must avoid a presumptuous limitation to a specific date for its evolution. As for ourselves we firmly believe that all of these things are "at hand"—that is explicit enough—and as a "seller" of truth we know it is our duty to advertise them.

"GO TO THOSE WHO SELL."

People have had a good deal to say of late years upon the two classes enumerated in a certain parable—the "wise" and the "foolish" virgins—but we do not remember *ever*, unless it be in our own works, to have seen a reference to that other class—"those who sell"—among whom certainly the Our Race Publishing Company may be classed. Where else will one find the whole truth as to "Israel"? Where else the exhaustive exposition of the systematic chronology of all past time? Where else may one purchase accurate tools whereby to measure time and verify its complex data. Where else learn the real facts as to the Saviour's Life, Avocation and Ministry, and of His adjustment to chronological prophecy? Where else find a jot and tittle analysis of the Book of Daniel? Where else obtain a coördinated history of the first Christian generation and century? Where else obtain the *raison d'être* of "Zionism"? Where else obtain instruction upon the intentions of "Gog, the Land of Magog," and the coming field of Esdrælon? Where else—but why enumerate further in so broad a line of merchandise?

Yes, we are at least, and probably at most, Sellers of Oil; and it is significant that as yet we have been the least patronized of all who pretend to vend that article. We take this as an intimation (sufficient for our own encouragement to remain in the market place) that our time will come and that men's

minds will turn our way at length, albeit we know that to such as turn not before necessity overtakes them the purchase will be all in vain! The vendors of truths, such as we are advocating, occupy an anomalous position in the Time of the End, and it is by no means apparent what our own status is. However, be this as it may, we have oil to sell, and oil that burns with many "candle power"—it is "high proof"—and no man has ever seen a vessel charged with it *put a lamp out*, as much spurious stuff for sale not far away is actually doing!

But for the letters so full of leading thoughts:

"THE HILL, WHANGAREI, N. Z., July 15, 1898.

* * * * *

"I have little faith that any of those whom we may reach henceforth will be found among the wise virgins—the time, I am persuaded, is too short—but they will be wise against the Return, and ready for the Master then. Some time ago I sent you a copy of what my Chamber's Cyclopaedia has to say about Tabernacles. The burden of the cry being 'Blessed is he that cometh in the Name of the Lord to save' (see Matt. xxiii., 39, 'Ye shall not see me henceforth,' etc., etc.). I have given much thought and study to it and the conclusion reached is that Zech. xiv. plainly gives the date of our Lord's return in verses 16 and 18. The Feast of Tabernacles is thenceforth to be kept in commemoration of Zech. xii. 7: 'The Lord shall save the tents of Judah first'; and Zech. xiv. 3, 4; in fact, the Second Advent. Hence, Har-Mageddon is to be fought in the fall. But how about Isa. lxiii. 4: 'For the *day* of vengeance is in mine heart, and the year of my redeemed is come.' I'm inclined to believe it is a case of the first being last and the last first. For surely the day of vengeance (on Israel's enemies) must be the day of Zech. xiv. 4, and throughout the Bible I am led to believe it to be a day of twenty-four hours,* even as the seventh verse plainly states, 'it shall be *one day*.' Am I to take the year literal, too? In that case the first week of next

*For this, go to Isaiah lxi. 2; Jesus read this just before Tabernacles. "The acceptable year" was the Sabbatic-Jubilee of his and John's testimony. Then "he closed the book" and left "the day of vengeance" a matter of future exposition and expectation. Isaiah goes on to explain in lxii. and lxiii., and Zechariah expands this particularly in xiv. Verse 6 seems to me to imply that as to the day (its explicit date) our knowledge of the truth both as to God's intentions and times shall be vague, as it now is in some quarters "*not clear*," nor yet "dark." Leeser says: "No light, but fleeting light and thick darkness!" In verse 7 we are told, as the Saviour also told us, that it shall be known unto the Lord. Not, however, a day-and-a-night day of twenty-four hours, but the verse seems to us to imply more, and therefore a year-day, for at evening-time (Tabernacles?) *there shall be light!*

Are we not *nearing* that evening time with which this day begins? The day itself will be a terror to the nations, but ere it begins there shall be light. Leeser, verse 7, translates "it shall be one particular day, which shall indeed be known as the Lord's," and verse 8 even suggests its possible extension over the millennial Sabbath itself, for what else mean the terms summer and winter therein? We therefore opine it means all these things—a day, a year, and *The Sabbath* itself. In fact, a period whereat and wherein all these things come to pass.

October may bring deliverance.* It ought to be an anxious one for the watchers. In 5898 A.M.(=5660 M.J.=1899) Tabernacles falls on the *Autumnal Equinox*. He rose at the Vernal. But, no doubt, you have gone over all this ground. Do drop me a card if I am not far off; I want to know what you think. You say nothing about paying up for eighth set of Leaflets. Nor do you mention seventh set of Studies. Is it on account of lack of support or because you think, as I do, that time is up? The seventh trumpet—the final one—is Russia's advance. It is not too much to think that fifteen months hence Bear and Lion will be facing each other—but the war may last a twelve month before it leads up to Har-Mageddon. In that case, next September-October will see it begin, probably only under the surface."

"THE HILL, Aug. 8, 1893.

* * * * *

"Have you looked into the matter I wrote about last month?—Saviour's return at Tabernacles! I think I am right—'Three times in the year all the males shall appear before the Lord God.' These three feasts were all commemorative as well as *typical*. Only Tabernacles remains. As to Isa. lxiii. 4, I connect the 'redeemed' with the 144,000, Rev. xiv. 'redeemed from among men' (*i. e.*, translated), and this again with II. Esdras ii. 40-48, the same company. They are crowned with the *crown of righteousness* (II. Tim. iv. 8). Abraham *believed* God, and it was accounted unto him for righteousness'; 'By Faith Enoch was translated.' The highest test of faith receives the highest award; the crown of righteousness is the one we are warned about by Jesus' (Rev. iii. 21) Immortality! I know you don't agree, but to me it seems that this body of Immortals is the Bride, for they are taken OUT of the *body of Christ*, which is the

* Yes, "may," and yet more the next! In fact, any one of the near and near-
ing tabernacles "may," and not long hence some one of them doubtless *will*.
The grander spans of time converge upon these days; we need not re-enumerate
them here, but in view of "Zionism" and the Czar's recent effort at "Peace"—
"when there is no peace!" of the significance of our own late participation in the
"Stone's" process of falling upon the feet of Gentile Empire, in view of multitudes
of chronological data bearing hereabouts, we often find ourselves studying the
chart opposite page 150 in Study Number Seven! We are even now in that
Mene, Mene, Tekel, Upharsin year—the 6,000th consolidated one upon that table.
There are three and one-half more to close the year 5000 A. M. inclusive, and *its* vast
significance as a Sabbatic year, as shown in Leaflet LXXVIII., adds interest to the
great possibilities at least, amid which, nowadays, we live. No former generation of
men, no former decade of even ours, ever had the thousandth part of what we
have whereon to base our confidence that the Millennium is closely at hand, and
that its welcome by a few will be a day of judgment and of vengeance upon all
the rest.

Church.* He was the first fruits of them that slept. We are to be the first fruits of those that shall never die, once the last enemy, death, will have been overcome.† To this body does Isa. lxiii. 4 refer principally. The year will be the time of award giving, instruction, etc., etc. I wish I could talk these matters over with you, eye to eye. Do you think Isa. xi. 15, 'and the Lord shall utterly destroy the tongue of the Egyptian Sea,' is the doom of the Suez Canal?‡ 'The waters coming from the Mediterranean by Jerusalem will flow through the Dead Sea into the Red Sea at the Gulf of Akaba. In that case the canal would be of little use, and 'tongue' seems to express it very well. Does Zech. xiv. 7, 'but it shall come to pass, that at evening time it shall be light,' point to the fact of our King's coming towards evening?§ He comes with clouds—Our bodies like His glorious body. Do you see my meaning—'If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,' seems to have such a deep meaning. What was the *evening* ceremony first and last day of Tabernacles? My books are not as clear as I should like. Do you know? It may give light."

* Yes, but the church preceded Christ as well as followed him! And we shall not prevent those who rose with him any more than we who are quick may prevent them who since then sleep in Him. In its best sense the Bride is out of each and all—both them and these. I do not see that those who *are* his by the New Testament are so by virtue of any higher degree of faith than those who *were* his by the Law and the Prophets, nor by covenants before there were either Law, Prophets or Gospel. The fact is, the body of the Bride appears to me to be dual, or even fourfold as it is dual in each, and so it is with all bodies—even Nebuchadnezzar's image was quadrated. At any rate, I am not clear in my own mind as to what is and what is not in these mysteries and am glad to listen to all good ideas.

† If so, what about Enoch, and Elijah? If Christ Himself be also the "first fruits" of the sleepers, surely Enoch is the first fruits of those who slept not. But I, so far, have seen this differently, in that I see *three* sections to those who slept—(1) Christ, (2) the first fruits, (3) some of those (the dead) that are "His at His coming"; and *three* to those who are quick—(1) Enoch, (2) John, and perhaps many others of his generation, and (3) the rest (the quick) of "those that are His at His coming." But all these things, too, are deep, and it is so far, to me, mere conjecture in its entirety.

‡ Yes, apparently that canal will be useless when the foreordained canal, via Jerusalem, shall have been earthquaked through Mt. Olivet. This will recover Elloth, Aelana, or Akabah, the old port of Solomon and Jehoshaphat, at the eastern head of the Red Sea, and destroy the tongue across which Israel escaped in the Exodus.

§ I think so; He seems to have Ascended after 3 P.M., I think at *sunset* on Sivan 7th (April 27, 29 A.D.), and then again upon the year-day scale Tabernacles falls in the twilight. But I fancy "*it shall be light*" may refer to the bright knowledge some *do now* possess—for instance, and especially all those who are familiar with and accept the general trend of truth as set forth in these Studies, but no doubt, also, all who are genuine in Adventism and awake to the significance of these times, whether they are right in interpretation or not. I do, however, count all those "foolish," and not "wise," who are dogmatic, and suppressers of truth, and forbidders of teaching it, no matter what they term themselves.

Comments: If all this is so as to the main point raised in these letters—to wit, as to the significance and fulness of the *season* of Tabernacles for that of the Second Advent, then the entire month of Tishri swings into an importance similar to that held by that of Nisan in 29 A.D. We therefore submit a few skeleton notes upon the usual events of that particular month, and without presuming to *identify the year*, yet future, of its antitypical fulfillment suggest to our friends the thorough examination of the matter in all of its possibilities and glorious promise. The calendar of the month of Tishri is as follows:

TISHRI THE NEW YEAR MONTH.

Tishri 1. New Year Day (Civil) Rosh Ashana; the Feast of Trumpets. By tradition the world was created thereon. Ordered to be observed as a Holy Convocation (a Sabbath) and that no work should be done thereon (Lev. xxiii. 24). The offerings made thereon (Num. xxix. 1).

Tishri 2. Kept by the Jews as solemnly as the preceding day (Orthodox).

Tishri 3. Fast of Guedaliah. Observed in commemoration of his assassination (2 Kings xxv. 25; Jer. xli. 2; Study Number Three, pp. 249-255). Promised to become a day of joy (Zech. viii. 18-23; compare pp. 63-68, Study Number Twelve, Our Race Series).

Tishri 10. Kipur. The Day of Atonement, or Expiation. First mention (Ex. xxx. 10). Sacerdotal ceremonies (Lev. xvi. 1). Its strict injunctions (Lev. xvi. 29). Particulars (Lev. xxiii. 26). Additional offerings thereon (Num. xxix. 7). This is the only *fast* day prescribed by the Law. It is called "The Fast" and "the day" by the Talmudists, but cannot be the one referred to in Acts (xxvii. 9) as Paul's voyage was towards the beginning of *winter* (xxviii. 9-12; xxviii. 11). For all of this see Study Number Sixteen, pages 184-189, and for comments on the specific ceremonies (generally correct), see Dr. Smith's "Old Testament History," Student Series, pages 267-8.

Tishri 15. Tabernacles (15th-21st inclusive). A feast of rejoicing for the Ingathering of the harvest in commemoration of the dwelling in Booths, as Scotts, on coming out of Egypt. First ordered (Ex. xxiii. 16). Again commanded (Lev. xxiii. 33). Offerings (Num. xxix. 12). Again ordered (Deut. xvi. 13). See also for special case Deut. xxxi. 10-13. Observed by Solomon (II. Chron. vii. 8), and by Nehemiah (viii. 14). See Smith as to specific comments, etc. On each morning wine and water from Siloam were poured out, and the "Hallel" (Psa. cxiii.-cxviii.) was sung; and on each evening four great lamps were lighted in the women's court, Ps. cxx.-cxxxiv. being sung (John vii. 37, 38; Is. xii. 3; I. Cor. x. 4; John viii. 12

seem to refer thereto). The Feast itself covered but seven days, and ended on the seventh proper, to wit:

Tishri 21. Hosana Raba. The Great, or the Last Day of the Feast. Compare John xix. 31, and correct page 185, Study Number Fourteen, to fit according to *your* judgment based on the note at the foot of said page.

Tishri 22. The Feast of the Eighth Day. Its ordinance, offerings and observance, will be found immediately following those of the Feast of Tabernacles, as above.

Tishri 23. Its Second Day, called, also, the Rejoicing of the Law, as the final section of Deuteronomy, and the first section of Genesis, are incidentally read thereon by two persons elected to the offices under the title of "Bridegrooms of the Law." (N.B.—*Beresheet*, or the first Sabbath of the new year—when Gen. i. 1 is to be regularly read—is the first week-day Sabbath that succeeds Rosh Raba and the Feast of the Eighth Day.)

The correct Hebrew almanac for 1898 A.D.=5659 M.J., or 5897 A.M., is as follows:

Tishri 1st = Saturday,	September 17th—New Year.
" 2d = Sunday,	" 18th—Second Day.
" 3d = Monday,	" 19th—Guedaliah.
" 8th = Saturday,	" 24th—Aazinu.
" 10th = Monday,	" 26th—Kipur.
" 15th = Saturday,	October 1st—Tabernacles.
" 21st = Friday,	" 7th—Hosh. Rab.
" 22d = Saturday,	" 8th—Eighth Day.
" 29th = Saturday,	" 15th— <i>Beresheet</i> .

For Hebrew "Lessons" for all the Sabbaths, see Leaflet XXIV.-XXVI.

OLD MEN.

"Yet his days shall be 120 years [Gen. vi. 3], as in the days of Noah" (Christ). So we have watched the records: Robert Taylor just died, aged 134. He was a fifer 100 years ago, by official British records, and we have constant testimony that there are among us men and women who have doubled "three score years." Watch the papers and send us clippings about these things; they belong to the age. There should be many at the Second Advent who are to be found as old as those who were swept away by the Flood. Keep watch of this.

WE DO, YOURS TRULY.

"You surely must feel encouraged nowadays, since things are turning out so as you desire. As a naturalized Englishman it of course just suits me, and I am much in demand for speeches and articles on Anglo-American ideas.—REV. W. J. W."