



The Approaching End  
OF THE  
Great Prophetic Periods

Archives  
236  
D582a  
1897



**The approaching ends of the Great Prophetic  
Periods**

**Dimbleby, Prof. J.B.  
Archives 236 D582a 1897**



The Approaching End  
of the  
**Great Prophetic Periods**

by  
**Prof. J. B. Dimbleby,**  
in his **New Era.**

---

**PREMIER CHRONOLOGIST TO THE BRITISH CHRONOLOGICAL AND ASTRONOMICAL ASSOCIATION,  
LONDON. FIRST CALCULATOR OF  
ECLIPSES AND TRANSITS.**

---

**EDITED, RE-ARRANGED AND AMENDED WITH ORIGINAL NOTES AND REMARKS, AND WITH  
EXTRACTS FROM OTHER AUTHORS,**

by  
**G. M. Myers,**  
**BELLE PLAINE, IOWA.**



**PRINTED BY  
THE EVANGELIST OFFICE,  
BELLE PLAINE, IOWA,  
AUGUST, 1897.**

**The approaching ends of the Great Prophetic  
Periods**

**Dimbleby, Prof. J.B.  
Archives 236 D582a 1897**

## **Introduction.**

As introductory to this book we wish to say, that our object is solely to bring the important matter which it contains before our brotherhood, for their study, their comprehension and their action, seeing that the "Times of the Gentiles" are almost finished, and that another Dispensation is soon to follow.

This book is almost entirely a reprint of Prof. Dimbleby's "New Era." And while the matter is largely Prof. Dimbleby's, the notes, the comments, much of the bolder headings, and the re-arrangement of the topics as to their order, which to us seems but meet, are ours, also we have placed all the B. C. and A. D. dates. We have on some of the apparently more important topics introduced some important extracts from the writings of Profs. Totten, Baxter and others, thus giving the reader a greater range of authorship.

**G. M. MYERS.**

**Belle Plaine, Iowa, August, 1897.**

Archives  
236.  
D5829  
1897

Dispensationalism  
COGAF. publication

**DEDICATED**

\*\*\*

**TO THE BIBLE STUDENT,  
TO THE LOVER OF TRUTH  
AND TO THE ONE  
WHO IS EVER WATCHING FOR THE MASTER'S RETURN  
THIS VOLUME IS RESPECTFULLY DEDICATED.**

10436



# Prof. Dimbleby's Announcement.

---

The following, though not stated as such, appears in the outset of the "New Era" as both the Announcement and Introductory to the book, which we set forth without any alteration.

Since the seventh edition of this pamphlet was published very marked events have occurred in Turkey indicating the near fulfillment of the prophecy of the son of God, written in Luke xxi. 24, namely, that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The present disturbances in Turkey are connected with the end of the Gentile times. In Rev. xi. 2, we read that the Gentiles shall tread underfoot the holy city for forty-two months. These forty-two months, at 30 days to the month, are prophetically 1260 days or years.

Gibbon, the historian, and others, say that the Saracen Mohammedans got possession of Jerusa-

lem in the autumn of 637, so that when we add 1260 to that year we have September 1897 as the end of the treading down of Jerusalem by the Mohammedans. We cannot, however, depend upon the accuracy of the date 637, because our years have been so much altered in form by Acts of Parliament. The date may have been earlier, or later by six months. The best way of dealing with it is by spheroid measurement. We then get the true end of the Gentile times at Easter 1898. This is the point of time fixed by several passages of Scripture. Jerusalem cannot be trodden down a moment later than 1898 $\frac{1}{2}$  unless we can quench the sun and stop the rotation of the earth.

Should therefore, the Sultan of Turkey cease to have power over Jerusalem six months before 1898 $\frac{1}{2}$ , it will be an event preparatory to the end of the Gentile times just as the surrender of Jerusalem to the Saracens by the Emperor Heraclius—the last of the Roman power—was six or nine months before the Caliph Omar arrived to take over the government of the holy city.

There are better methods for finding the end of the Gentile times than by using unnatural and pagan forms of years, and it is by these that we must be guided.

A writer well known in the scientific and religious world has written to me asking if I can delay the end of the Gentile times and the coming of the Son of God? My reply was—"No, nor can I hasten it." It was my duty in response to an earnest desire expressed for an accurate determination of the periods of prophecy to give their measurement. I have done this and there my duty ends. I must leave the fulfillment to God by whose hands it is plain to see the events of the world have always been controlled and directed. I cannot alter the measurement. It is fifteen years since I first published 1898½ as the end of the Gentile times, and I cannot depart from it. Another gentleman, evidently a man of ability, wrote to me just before the present disturbances in Turkey began and asked if I really could think that the power of the Sultan would be overturned in such a near period as 1898½. My reply was that his quarrel was with the words of Scripture and not with me.

There are three methods which prove that the Gentile times end in 1898½. The first is by the end of 2520 years; the second is by the 70 weeks of Daniel; and the third is by 2300 days. These are fully explained in "The Appointed Time."

"Blessed are those servants whom the Lord when he cometh shall find watching."



8                   THE APPROACHING END OF THE  
CREATION AN ASTRONOMICAL PERIOD.

---

For this heading we gather two paragraphs of "New Era" from page 9, three paragraphs from page 17, and the next heading: "Prophetical Periods are Astronomical," we take from page 25, all of which as to thought should be brought together forming a connected chain of testimony as to the Divine authenticity of the Bible. Prof. Dimbleby says:

"There are indeed a great number of splendid new facts to be obtained from Scripture when it is properly treated, and I am sure that the unlearned men who deny the truth of the Pentateuch and other historical portions of Scripture—I regret that many are clergymen—would be filled with admiration rather than doubt if they were shown, as they ought to have been at college, that the Bible is unsurpassed for its precision respecting astronomical and scientific time, and that to challenge Biblical time or history—and I would specially mention the records of creation and the flood—is to challenge and mock at the movements of all the planetary bodies and the eternal laws under which we live. Had the system of time at our observatories been based on natural years and their number that which has been formed by the earth, instead of those which Parliaments give us, Scripture would have been understood and a host of erroneous translations would not have appeared, The Royal

Geographical Society settles all distances and localities by latitudes and longitudes obtained by celestial observations and measurements, and until we treat time in the same way, the records of Scripture will be unknown. Genesis 1, is a point of time from which all eclipses and transits work with precision, and are now tabulated, bringing them down to those now seen, and supplies us with momentous evidences of "the beginning" of the present motions of the earth and moon. These evidences show that the earth did not turn on its axis in less than 365 days before creation, and had no obliquity of its axis for producing seasons, and that on the "fourth day," which the eclipses of that year show was Wednesday, the sun was "set" on the equinoctial colure, where we now find it on the fourth day of every solar year, Sept. 23. Ignorance of these scientific facts of Genesis 1, has lead many Geologists into error, and had the Revisers, when they gave us a new Bible, been equal to their work and purged it from the pagan rubbish in which men have entombed it, then no sceptic could have laid a finger on it, and all Christians would have seen that the Sacred Text is an inspired book from the first word to the last—true and simple in all its years and dates—and that "the voice that rolls the stars along spake all the promises."

“I must also add that the great prophecies of Scripture have a most remarkable feature by ending as they began, that is to say they end on the same year of the solar cycle, same month, same date of the month, and same day of the week on which they began. Yea, more, for they end when the eclipses are of the same character, and by this we see that He who directs and controls the orbs of heaven is the author of prophecies!

“The Bible is by all these methods proved to be a magnificent book. It is the only book in the world whose years and months are strictly those of astronomical motion. There are ten cycles of time and they all began together at Creation, 0 A. M., but they have never been together since, and it would be impossible for them to get together at the starting of Creation year by the present known motions of the earth and the moon, because they all differ in length and character. We should have known this before, but as astronomy was based on years made by Acts of Parliament, it was not able to make the necessary investigation. Creation has been lost by the confusion of years which are not natural or in accord with planetary motion. For the same reason the beginning and end of the prophecies, and all events of Scripture have been hidden.



They are based on time produced by the motions of the heavenly bodies—not on fictitious, but scientific time ordained by the laws of God. It is shown in “All Past Time,” that no tables of eclipses can be formed without starting from the point of Creation. Men who speak lightly of the first chapter of Genesis do not know what they are talking about. The man who hangs out his tongue in derision of the moments of the orbs of heaven recorded in this chapter, is now a great simpleton, for we see that as science advances it comes nearer to revelation. All the motions known to us by the sublime science of astronomy have had a beginning, and it would be destruction to allow such prodigious motions to begin without control. Measurements show that they began at the epoch of Creation, and there also we find all the features of a beginning. King David lived in a period when men better understood the motions of the heavenly bodies than the men of this generation, for ancient years were produced by solar and lunar motions, in direct consecutive “line” from Creation, hence in Psalm 19, David speaks of “their line.” Their motions and positions were instituted as signs of “seasons, and days, and years,” and the man who does not know “their line,” is deficient in his education. In the Bible we have a true line of natural years—a line of scientific time—the want of

which has prevented the construction of tables of transits and eclipses. But as Bible time is found to be the time produced by astronomical motion, all such tables are formed. The Scriptures have thus enlarged our knowledge of astronomy.

“What is the result of this rich harvest of new scientific facts? We can obtain the precise point of Creation, the Flood or any event of Biblical history. We can fix the date and the end of prophecies and periods of time. Revelation is thus proved to be superior to the formula of human science. Revelation has not to be lifted up to a level with science, but science is being raised to the higher platform of inspiration. The ambassadors of religious truth can no longer be told that their teaching is “tolerated for the sake of children.” No; the first, the highest, and the chief seats belong to the priesthood of God. To the church of God must now be said, in the language of Isaiah, “Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. Put on thy beautiful garments.” The church of Christ is clothed with strength. She is “terrible as an army with banners” to all sceptics. They are “ashes under her feet.” She is breaking, as with a rod of iron, all the gilded lamps which have no oil—theories are fallen, and the Dianas of science which have no basis fall

before the ark of God and his written word. This is true. It has been expected by those who have faithfully held to the Divine records in a period of darkness and trial. Men now see that they cannot get away from the first chapter of Genesis. It begins all time and supplies the periods of all planetary motion. Without the Bible not one of them can be tabulated, as is shown by the fact that notwithstanding great efforts, the work could never be done. But it is effected with Biblical time, which is thus proved to be scientific time—a continued chain from the “first day” of Creation.

#### THE TRANSIT OF MERCURY.

---

“The transit of the planet Mercury, on the 10th of Nov., 1894, was a proof of the accuracy of the first chapter of Genesis, because the team would be broken if the first team was not complete. Transits in the ascending node must always occur about 50 days after the equinox. This transit may be regarded as a signal gun fired in the heavens indicating the accomplishment of the period when, as a small black ball, Mercury was seen by the telescope sailing across the face of the orb of day. It was like the finger of God writing the date of Creation on the face of the sun and precisely at 6h. 55m. 40s.”



THE APPROACHING END OF THE  
PROPHETIC PERIODS ARE ASTRONOMICAL.

---

The 1260 years, or time, times and a half, of Daniel and Revelations, and also the 2520 years, or seven times, mentioned in Leviticus, are scientific periods of the highest and most sublime character. The cycle or team of 70 eclipses, is 18 years, after which they re-occur in the same order. Therefore 18 teams of 70 are 1260 eclipses, and 36 teams are 2520 eclipses, or the number of years in the Gentile, or in the Jewish Times. They are bound to be completed, except men drive the earth from her orbit and dislodge the sun from the firmament. "Heaven and earth shall pass away (said the Lord) but my word shall not pass away." We shall soon see about this, because 1898½ is now near. There are also other great facts—which are also great scientific facts, but hidden by our Egyptian and Roman form of the solar year—that assure me that all men will bow in 1898 to the authority and scientific accuracy of the Bible. We not only see the prophetic periods of Scripture fulfilled by great events of history, we also find them to be sublime periods of celestial motion, to which the transits of Venus and Mercury bow and the revolutions of our earth and its satellite pay perpetual homage.

## THE NEW ERA AT HAND.

— — —

The purpose of these pages is to explain what are the great events which must shortly come to pass, and with a view to point out their certainty and accuracy, I have prepared two diagrams. The importance of the subject demands this, because what we are now expecting should not be left to individual opinion, but be based upon the periods found in Scripture, and arranged in a simple consecutive form in order to enable the reader to understand the subject himself. Again when these periods, which are ratified by past and present history are fitted together, they produce a frame-work of completeness that cannot be disturbed.

No other arrangement or frame-work can be made of the periods of Scripture than these which are given, and it is therefore evident by these diagrams what has been the mind of Almighty God, ages and ages ago, respecting the government of the world and the accomplishment of his purposes. These purposes indicate that momentous events are certainly at hand, and therefore our wisest course is not to ignore them, but to understand what is the character of the events which we shall see.

So far as my own mind is concerned, I believe that it is the end of civil and political government and the introduction of Divine Government; but what will be the necessary accompaniments and results of Divine Government—what their greatness, their grandeur, and their new stages of life—my pen cannot describe. They are written in Scripture and involve a resurrection, the coming of the Son of Man, the restoration of the Jewish kingdom, and the millennium.

---

### GENTILE AND JEWISH TIMES.

---

What then are the means by which we expect the end of the present dispensation? In other words, what are the prophecies of scripture which we have to notice? I answer that they are a period called "seven times," which are 2520 years. A time is called 360 years, therefore seven times comprise 2520 years, or twice 1260. Observe, there are two periods called "seven times." One is called the times of the Gentiles, and the other the times of the Jews. The distinction between them is that the former began with four universal empires, called beasts, in 3376½, B. C. 622 common count, when Babylon became mistress of the world; and the latter began 30

years later with the captivity in 3406½, B. C. 592, so that the Jewish times are not completed till 30 years after the Gentile times are ended. Thus—

Gentile Times,	Jewish Times.
3376½, B. C. 622	3406½, B. C. 592
2520	2520
<hr/>	<hr/>
5896½ our 1898¼	5926½ our 1928¼

In Rev. 12 under the figure of a woman clothed with the sun, we have the whole period of the seven times, forming the history of the militant church, viz., 1260 (verse 6) for the holy city, and forty-two months, which are 1260 day years, or a period of the same length (verse 14), for the Mohammedan desolation of Christendom—Total 2520.

As to how long the four beasts were to flourish, we get it from the facts of history, and singular to state, books of history show that they flourished 1260 years, which are “time, times and a half.” What a key to these times we have in this fact! We are also told in Dan. 7 : 25, that the little horn (evidently the Mohammedan power by the facts of history) was to have the saints given into his hands for a time, times, and a half, which is the other 1260 years. We have only to put them together:

		B. C.
Babylon continued..	90 years from	3376½ to 3466½—622 to 532½
Medo-Persians “	..200 “ “	3466½ to 3666½—532 to 332
Grecians “	..304 “ “	3666½ to 3970½—332 to 28
Romans “	..666 “ “	3970½ to 4636½— 28 to 637½
		[A. D.]
Total		1260 Jerusalem taken by Saracens, in 4636½
Mohammedan period	1260	from 4636½ to 5896½ our 1898¼
—————		
2520		years.

**REMARK 1** On Rev. 12; Prof. Dimbleby uses the expression “Militant Church.” This expression is generally in common parlance applied to the Christian Church. We think the Jewish or Israelitish Church the more correct phrase, as the apparel and environment of the woman was Israelitish, and the afflictions brought by these Gentiles were upon Israel during their seven times punishment. The first half of the 2520 years applied to the condition of the woman till she was driven into the wilderness, and the last half while she is in the wilderness.

**REMARK 2** Prof. Totten says, Vol. 8 p. 321. “The whole matter depends upon the expiration of the Babylonian Era. This began with Nabopolasser’s accession in the middle of 3377 A. M., and therefore, extends 2520 full solar years forward, i. e. to 5897½ A. M. or to our 1899¼ A. D. Now I have elsewhere shown upon a dozen or so lines of independent calculations that “the times of the Gentiles must terminate with this latter date.”

**REMARK 3** Profs. Dimbleby and Totten, it is to be seen above are within one year of each other on the close of Gentile times. This difference arises by starting one year differently with Babylon. It is best not to be dogmatic, but it is quite evident that we are nearing that period.

---

## OUR TABLE COMPILED.

---

Here we will give a table of our own compilation, giving the

B. C. and A. D. dates, which will be the easier comprehended by the average reader.

Gentile Times { Gentile Supremacy began with Babylon  
 Daniel 4 : 16, 23 { B. C. 622, to continue 360x7- 2520 years  
 2520--622--1898 A. D.

Israel's Punishment { Israel's Punishment began B. C. 592, to  
 Lev. 26 : 21, 24, 28 { continue 360x7 2520 years  
 2520--592--1928 A. D.

Babylon	arose	B. C.	622;	continued	90	years
Medo-Persia	"	"	532;	"	200	"
Grecia	"	"	332;	"	304	"
Rome	"	"	28;	"	606	"
Mohammedanism	"	A. D.	638;	"	1260	"
Gentile Times End	"	1898;	"	"	2520	"

Gentile Times End A. D. 1896-1897—Bagster  
 " " " " 1898—Dimbleby  
 " " " " 1899—Totten

Gentile Times End	1898,	Daniel's	1260	years	End
Israel's Punishment	" 1928,	"	1290	"	"
Millennium begins	1973,	"	1335	"	"

1 Between end of Gentile Times A. D. 1898 and Israel's Punishment A. D. 1928, will come the signs in the sun, the moon, the stars, the sea, the heavens, men's hearts failing them, the coming of Jesus, the righteous dead raised, the household judged, and the kingdom in minature established.

2 Between the close of Israel's Punishment A. D. 1928, Daniel's 1290 and A. D. 1973, Daniel's 1335, the beginning of the Millennium will come the subjugation age—the growth of the little stone, mustard seed, stalks of corn, leaven, opening of the seals, sounding of the trumpets, and the pouring out of the Vials of Revelation.

REMARK 1 On prophetic time it is generally conceded that a prophetic day stands equal to a literal year. This position is based on the following scriptures:



- 1 Jacob served Rachel's week—seven years. Gen. 29 : 27.
- 2 Israel to dwell in the Wilderness 40 years. Num. 14 : 34.
- 3 Ezekiel for the siege of Jerusalem. Ezek. 4 : 4—8.

A year by lunar count is 354 and a fraction long. Calender count is 360 days to the year, and solar count is 365 and a fraction long. As to which of these measures is to be used will be discussed further along.

**REMARK 2** The only trouble as to the end of Gentile times is as to the beginning of the Nabopolasser period of ascendancy. Prof. Dimbleby places the date at B. C. 622, and the end therefore is A. D. 1898. Prof. Totten begins the Nabopolasser date at B. C. 621, and the termination will be A. D. 1899. Baxter begins the Nabopolasser date with B. C. 625, and therefore, makes the terminus of Gentile times in A. D. 1895-6. We are rather partial to Prof. Totten's date notwithstanding we have given our table on the basis of Prof. Dimbleby's count. Yet in either case we are nearing the close of that momentous period.

The Gentile and the Jewish Times are both of the same length, 2520 years, but the former began 30 years before the latter and therefore ends earlier.

It is remarkable that the four great empires lasted 1260 years and that the Saracens, with the flag of Mahomet, immediately succeeded the Romans.

#### BIBLICAL STANDARDS OF TIME.

360, a time, or 360 years

360, { times, or two times  
360, }

180, half a time.

---

1260 years, enumerated as "days,"

1260 also enumerated as 42 months, being months of 30 days.

---

2520 years, or "seven times."

The period "that day" occurs about 150 times in the Scriptures, and always in an emphatic sense, indicating the regeneration, restoration, day of the Lord Jesus, his time, my day which Abraham saw and was glad, the period when the Stone will break into pieces the kingdoms of the world, the harvest, the reward to his servants, the grand levee, the rapture of his appearing and kingdom—all of which point out that it is the 30 years from the end of the Gentile times in  $5896\frac{1}{2}$ , which will be  $1898\frac{1}{4}$  to  $1928\frac{1}{4}$ .

$5896\frac{1}{2}$  is  $1898\frac{1}{4}$  A. D. when Gentile times end, Turkey falls.

Period of 30 years, or "that day." Jews restored in  $1928\frac{1}{4}$  End of Jewish times, and date of Millennium.

## THE APPROACHING END OF THE THE APPROACHING CLOSE OF THE PROPHETIC PERIODS.

Four Beasts and Mohammedans.	Gentile Times 2520	Jewish Times
	[universal Empire. 3376½ B. C. 622 Babylonia as 1st Beast became 3406½ B. C. 592 Captivity of 70 years began.]	
Babylon . . . . 90	1260 solar years.	1260 solar years
Medo- Persian . . . . 200		
Greeians . . . . 304		
Pagan Rome 666		
The first 1260	4636½	4636½
The Anti- christ of Mo- hammed a n power tread- ing down Jerusalem 1260 years.	1260 years, Dan. 12 : 11.	1260 solar years
The second 1260	5896½	1260 solar years
2520	30	
	5926½	5926½

(Continued on opposite page)

3451½ Daniel's vision of four beasts.

<p>1185 solar years</p> <p>4636½</p>	<p>3666½ Alexander the "he goat," began Dan. 8.</p>	<p>4029½ Crucifixion.</p>	<p>4636½ Moham- medans take Jeru- salem, Same year 1st. col.</p>
<p>1260 solar years 1185 solar years (lunar) 2445 solar are 2520</p> <p>5896½</p>	<p>2300 lunar years are 2230 solar. The sanctuary (Jerusalem) to be cleansed. Dan. 8 : 14.</p> <p>5896½</p>	<p>4029½ crucifixion 1222 solar years are 1260 lunar 645 solar years are 666 lunar 5896½ solar years 1926 R e v. 30 "that day, or period. (13:5) ( 18 ) 5926½ See diagram 2 method 4</p> <p>5896½</p>	<p>1260 solar years Jerusa- lem trodden down, 638. 1848.</p> <p>5896½</p>
<p>30</p> <p>5926½</p>	<p>30</p> <p>5926½</p>	<p>30 "My Day."</p> <p>5926½</p>	<p>30</p> <p>5926½</p>

OTHER METHODS SHOWING THE CLOSE OF  
THE PROPHETIC PERIODS WITH-  
OUT USING THE "SEVEN  
TIMES."

1 The Everlasting Kingdom.

Creation year..... 0

Investigation shows that the date of Creation is an astronomical fact, the year 5893 A. M. began on Sept. 20th, 1894, A. D. It brings all eclipses down to those we now see and correctly picks up old records.

2 Sam. 7 : 16..... 2063¼

This is the date of the everlasting kingdom promised to David, B. C. 1035 and was half way to the Restoration or end of Jewish times in 5926½.

Second period of..... 2063¼

Dan. 12 : 11. Restoration 5926½

2 Abraham's Prophecy of a Lamb for Sacrifice.

We have another half-way event, the Crucifixion, between Abraham's trial and end of the Jewish times, as follows,

Abraham was to give up his only son. Isaac asked, "Where is the lamb?" Abraham replied, "God will provide a lamb." Genesis 22 : 7. This was ..... 2132½

Add ..... 1897

Crucifixion.—A Lamb provided..... 4029½

Another ..... 1897

End of Jewish Times ..... 5926½

3 Little Horn, Antiochus, and Alexander the Great, showing the 2300 years of Dan. 8 : 14.

Antiochus, who was a type of the Mohammedan Antichrist, profaned the temple in 3816½ by sacrificing an old sow in it. The desecration continued 3½ years, after which the sanctuary was cleansed, and the feast of dedication instituted. John 10 : 22.

	New Babylon	Antiochus.	Alexander	
	3376½			
	1260	3816½	3816	3666½
		820		
	4636½	4636½	1040	
Saracens in Jerusalem			1040	2300 lunar.
	1260	1260		
	2520	2080		2230
	5896½			
End of Gentile times		5896	5896½	
			30	
End of Jewish times			5926½	

4 The Mighty Angel and End of Daniel's 70 weeks, Rev. 10.

This angel, having over him the bow of the covenant, descends after 3½ years following the Gentile times, and declares that time shall be no longer. By placing one foot on the earth and the other on the sea, he takes possession of the world at the end of the 70 wks. This will be 5900, our 1901¼, Sept.

Gentile times end 5896½  
 7, Artaxerxes less 3543  
 From Crucifixion, 4029½ to 5896½....

1867 less, the interval.  
 486½ 69½ wks.  
 3 " " wk.  
 490 or 70 wks.  
 Multiply by 7  
 490

The saints are with Christ during the above half wk. and perhaps before it.



## EXPLANATION OF THESE METHODS.

In method 3 the upright lines are the length of three periods, viz., 2520 years of Gentile times from 3376; 2080 solar years from the desecration of the sanctuary by the cruel Antiochus, in 3816 (1 Macabees 1 : 54 and 4 : 52); and 2230 solar years, which are 2300 lunar, from Alexander the Great to the end of Gentile times. The diagram thus shows that the little horns of Dan. 7 and 8 are identical, starting together in 4636.

The difference between 1260 and 2300 is 1040. We may therefore read from 1260 "unto 2300" as the continued length. In the case of Antiochus it is twice used, 2080 being also the total of 820 and 1260.

Method 4 proves what is also proved by the chronology of Dan. 9 that there are only  $3\frac{1}{2}$  years (half a week) unfulfilled of Daniel's seventy. The date of the crucifixion places them properly in the Jewish times.

**REMARK 1** We have for many years held that the Little Horn of Daniel 8, the king of fierce countenance, 8 : 23, and the Vile person of Dan. 11 : 21, was Antiochus, and wrote in 1882, as will be seen in our book on the Covenants p. 65. "This prophecy of the treading down of the sanctuary 2300 days, finds its first and literal fulfillment in the character and in the actions of Antiochus in the past. Next, it has its fulfillment on the line of prophetic time—2300 years—in the character of Gentile power. And thirdly, it

is claimed, and with a degree of foundation, that it will find its triple fulfillment in the character of one who is to rise from among the Jews as the personal Anti-Christ."

There are many authors that take the same position that we do as above.

**REMARK 2** Here Prof. Dumbleby throws one half of Daniel's 70th week into the future just beyond the close of Gentile times, taking the position that the sixty-nine and a half weeks ended at crucifixion. If true in his count, then the only justification we can see for this disjointing of the 70 weeks and the throwing of any part into the future, is that, this the Christian or Gentile Dispensation is to be viewed as a parenthetical dispensation, not Jewish in its nature, and therefore, further Divine favor to the Jews—Daniel's people—must come in after the close of Gentile times.

**REMARK 3** Prof. Dumbleby gives  $3\frac{1}{2}$  years to the mission of Jesus and ends the  $69\frac{1}{2}$  weeks at Crucifixion. Prof. Totten gives the 62 weeks, after a fulfillment on the line of prophetic time, a literal application, applying them to the mission of Jesus as lasting only a little more than a year, 62 literal weeks, and ends the 69 weeks at the Crucifixion, and then throws the entire 70th week forward to the investment and destruction of Jerusalem by the Romans beginning A. D. 66.

**REMARK 4** There are more than 100 expositors of Daniel's prophecies who throw the 70th week into the future, and apply it to the career of the supposed Anti-Christ. Among these are the names of Archbishop Cyprian, and Bishops Irenaeus, Hypolytus, Victorinus, Appollinaris, and Primasius. Following these names we cite authors from the English church. Canon H. Brown, T. Parker, Dr. Burgh, Edward Bickersteth, A. Fauset, T. R. Birks, C. J. Goodheart, Capel Molyneux, C. Maitland, J. Billie, J. G. Gregory, F. Fysh, W. Marrable, James Kelly, W. G. Baker, B. W. Savile, R. A. Purdon, R. Chester, J. Bennett, F. Middleton, R. Paluhele, W. Marrer, J. C. Chase, W. Kerr, J. Whytt, Adolphus Kent, C. T. Black, Archdeacon J. C. Wolfe, C. Skrine, F. Whitfield, W. Haslan, Aubrey Price, S. V. Edwards, C. Stirling, W. Madden.

J. McCausland. From other religious bodies are the names of Dr. Seiss, E. E. Remke, E. Guers, A. A. Reese, J. Darby, W. Kelly, E. H. Tucker, John Jones, C. Colgrove, L. C. Baker, D. Bosworth, B. Wale, H. H. Snell, Andrew Bonar, Lord Caven, Sir Edward Denny, Judge T. Strange, Domenick McCausland, Dr. Tregelles, B. W. Newton, General Goodwyn, Major Garnier, Major Philips, Col. Rowlandson, Dr Kelsall, Dr. J. Litch, W. Trotter, C. Stanley, J. Fondy, H. P Scholte, W. C. Baynes, T. B. Baines, J. Hunter, E. W. Taunton, Alex. Porter, W. Bales, L. A Putgetz, J. Coleman, Dr. C. Cowan, Dr. D. M. Reed, Dr. Meymott, Dr. J. Bright, J. Eason, H. Lederer, Dr. Mason, W. Baker, E. Heald, W. Brodie, James Smith, J. Williams, etc.

From Cyprian, Irenaeus, Hippolytus, Victorinus, and Origen—apostolic fathers—we might give extracts, which we have at hand, but our space will not permit.

Dr. Tregelles, whose judgment as a Bible expositor, is generally relied on as correct says: “With respect to the Seventy Weeks, the first sixty-nine commence with the decree of Artaxerxes about B. C. 454 or 455, and end in A. D. 28 or 29 at our Lord’s crucifixion. The last of the seventy weeks are cut off and thrown to the end of this dispensation. In his book, pages 106 to 113 he arranges the seventy weeks thus:

1	From the edict to the building of the wall	49 years
2	From the building unto Messiah the Prince and his cutting off	434 “
	Then an interval of unmarked length	
3	The period of ‘the covenant of the prince that shall come’ with the Jews for	7 “
	Total of vision	490 “

B. W. Newton on the prophecy gives the following agreeing with Dr. Tregelles:

“The seventy hebdomads of years mentioned in Daniel 9 : 24-27, are distributed into three divisions:

1	The first consists of seven hebdomads	49 years
2	The second of sixty-two hebdomads	434 "
3	The third of one hebdomad	7 "

The first of these divisions, viz., of 49 years, commenced when the commandment went forth to restore, and to build Jerusalem, and ends by the street being built again, and the wall in troublous times.

"The second division, viz., of 434 years commenced from this completion of the wall, and extends to the 'cutting off' of the Messiah. After threescore and two hebdomads, i. e., 434 years, shall Messiah be cut off.

"The third division, i. e., seven years, commence when 'the Prince that shall come,' i. e., Anti-Christ, 'shall make a covenant for seven years with the multitude,' and ends by wrath being sent upon the Desolator, and blessing upon Jerusalem. All the visions of the Revelation from the sixth to the nineteenth chapter inclusive, belong to this period of seven years, especially to the latter half. The latter half of this last hebdomad is the '1260 days,' or 42 months' or 'time, times, and half a time,' so often spoken of in Daniel and Revelation—Dan. 7 : 25; 12 : 7; Rev. 11 : 2, 3; 12 : 6, 14; 13 : 5. The Jews will think to escape desolation by making a covenant with the coming Desolator, but it shall not stand. At the half of the hebdomad he causes the sacrifice and the oblation to cease, and the pinnacle of his own Idol during his persecuting reign for 3½ years. The hebdomads, therefore, do not commence as soon as the prophecy was given to Daniel. It was given in the first year after the conquest of Babylon by Cyrus, i. e., B. C. 537; but it did not commence to be fulfilled until B. C. 454 or 455."

Dr. Bickersteth says: "One of the most important chronological prophecies is that of the 70 weeks of Daniel. The period from which this era is to be reckoned is to be gathered from the 'vision' of the previous eighth chapter of Daniel, of which it is stated to be the explanation—see Daniel 9 : 23. In that vision Daniel asks the question—8 : 13, 14—How long shall the vision concerning the daily sacrifice and the transgression of desolation, to give both

the sanctuary and the hosts to be trodden under foot; and he is answered, Unto two thousand and three hundred days, then shall the sanctuary be cleansed. The first renewing of the sacrifice, as we find, Ezra. 7 : 12, 23, was under the decree of Artaxerxes, 457 years before Christ. That decree was directly connected with the building of the temple, and the restoration of worship and the sacrifices. Of the whole period of 2300 years, the seventy weeks of years were determined--the Hebrew is cut off--from the restoration of the daily sacrifice to the completing of the perfect sacrifice of Christ, when the Most Holy was anointed.—Heb. 1 : 9; 9 : 24.

The commencement of the 69 weeks is stated to be from the going forth of the commandment to restore and build Jerusalem. There are three periods:

- 1 Seven weeks
- 2 Sixty-two weeks
- 3 And one week.

From Artaxerxes, decree to the Messiah was 483 years. For seven weeks, or 49 of these years, constituting a jubilee—a sacred measure of time—there are predicted troublous times, as we may judge by the history of Neheimah, there really was more, till the Jewish polity was settled. This seems to be one of the reasons mentioned for the separation of the first seven weeks from the sixty-two; though there may be other reasons. Then follow the 62 weeks which will reach to the time when the Messiah was to be cut off, and (as it is in the margin) the Jews were to be no more his people. We have them in verse 26, an indefinite period, the events of which are the destruction of the city and the temple by the Romans, and the Jewish desolation. This desolation was to last, as we learn, by other prophecies till the times of the Gentiles should be fulfilled—Matt. 23 : 38; Luke 21 : 24.

In verse 27 we have the additional week of seven years at the close of the times of the Gentiles, when the people of Israel are again taken into covenant. This week is divided into two parts. The character of the first half week seems to be sets out—Isa. 66 : 1—3, where the Jews are represented as, in a self-righteous spirit,

rebuilding the temple and offering sacrifices; and the character of the second half, or dividing of the week, answers to Isa. 66:4-6, where they are represented as under the terror of the infidel Anti-Christ, who causes the sacrifices to cease; and at the close is the Consummation, in the destruction of that Anti-Christ, as set before us. Isa. 10 : 23, 25; 2 Thess. 2 : 8."

### DANIEL'S SEVENTY WEEKS.

The 70 weeks of Daniel have long wanted a chronological investigation, and as they prove the accuracy of the two diagrams I have drawn up, it will be proper to explain their manipulation. A letter was addressed to me asking if, now that all Bible dates had been found to be scientific time, Daniel's 70 weeks could not be more definitely explained. Yes, was my quick reply, and the fewer figures you use the better. In Ezra 7 : 11—28 we have the full text of the commission as given by Artaxerxes the king, and in verse 7 we read that it was given in the 7th year of the king. Now his 7th year is published by the British Chronological and Astronomical Association as 3543-4 A. M., B. C. 454½ (See their "Persian Monarchs"). We therefore work out the 69½ weeks of Daniel 9 : 24—27 in the following simple way:—

3543 B. C. 454½ the 7th year of Artaxerxes.  
 183 are 69 weeks multiplied by 7 days.

4026 "The time is fulfilled" (Mark 1 : 15).

3½ years, the covenant confirmed for half a week by our Lord's ministry.

4029½ the date of the crucifixion.

13922



The period is both simple and precise, and the great interest in these figures is that they also conclusively prove that the covenant which Daniel said would be confirmed to the Jews, is not one made by an Antichrist, but by Jesus Christ, who in the midst of the 70th week, namely at his crucifixion, caused the oblation to cease, as was shown by the veil of the temple being rent from the top to the bottom. Therefore the word "he" in the first line of the 27th verse of Dan. 9, refers to the Messiah.

Now let me say that a man cannot disturb or alter the latitude and longitude of the city of London without moving the British Island, and in like manner a man cannot disturb a date of astronomical time—and such are all those in the Bible—or delay the fulfillment of a prophecy, without moving the sun and the planets, and indeed all the solar system out of their places. For this reason I insist that Jesus Christ was no pretender when he said "the living Father hath sent me." O, no! he was bound according to two special prophecies to be born in Bethlehem on the night between Friday and Saturday—the beginning of the old Sabbath Day—of the 25th-26th of the third civil month, answering to our December, in 3996. He was bound also, according to Daniel's prophecy of the accomplishment of

69 weeks, to be manifested as the Son of the living God in the beginning of the year 4026, and to commence his ministry of  $3\frac{1}{2}$  years by saying "the time is fulfilled." He was bound also to be crucified on Friday the 13th of the 1st sacred (7th civil) month, 4029—the great cardinal date of the leading events of Scripture, so that Abraham's prophecy might be completed, "God will provide himself a lamb," See Diagram 2. Therefore when Jesus Christ was born it was in fulfillment of stupendous prophecies written centuries before the Star of Bethlehem was seen. I insist that Jesus Christ was no pretender. The year in which he was born had the same great solar eclipse—No. 1, line 1, as when Adam appeared.

Prof. Totten writes of the 70 weeks in his leaflet of October 1893 and says:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

The year 4026 A. M. was also 7 and 62=69 weeks of years, i. e.  $7 \times 69 = 483$  lunar years, to the instant, from the date recorded by Nehemiah (6 : 15), i. e. from the date at which the Commandment to build the Walls of Jerusalem was

“consumated” (as Mosta, the Hebrew word translated “going forth” implies)! A writ, decree, or commandment must be legally “served” and “returned” before it can be filed. The original decree of Cyrus was with reference to the temple only, and was delayed by hostile machinations for many years; at last Ezra “accomplished” it in 3543 A. M., from whence  $69 \times 7 = 483$  full solar years fetch us to the same identical day of the self same Sabbath Jubilee, to-wit, January 8th of the acceptable year 4026 A. M. Nevertheless, in its special sense Dan. 9 : 25 remained to be fulfilled. Therefore, reports coming to Nehemiah (1 : 3) led him to make a direct request of Artaxerxes for permission to build the wall and city, and restore the gates (2 : 3—6) of Jerusalem, and obtaining the authority he accomplished the matter. This was in the 20th year of Artaxerxes, to wit, 3557 A. M. Thus the very date from which to reckon (the 25th of Elul 3557 A. M. Neh. 6 : 15), has been before the equally blind eyes of Jews and Christians for 2335 years. The matter is now revealed in God’s due order. The count is verified upon unbroken lunar time, 483 lunar years at 354.367061 days each, fetching us to the 22nd day of Tebeth of 4026 A. M., Thursday, (the 8th of January, 28 A. D.) This is the date of the anointing of the Saviour for his ministry; it being

exactly two weeks after his birthday (i. e.—30 years and 14 days old!) and his baptism took place at about 3 p. m. on that day! Thus Gabriel's prediction to Daniel, as to the 69 Sabbaths (of lunar years) from the accomplishment of the commandment to build the walls of the city, began at the end of the 52 days mentioned by Nehemiah, and the line of the time was hurled in an unerring trajectory to the "set time" fore-ordained by Him whose words are sure, and none of which can by any possibility come back void. Nehemiah's name "The Lord will conduct the man," is sufficiently significant to have pointed to him, and to this date, 25th of Elul 3557 A. M., had not the veil been cast upon us for a purpose; and I chiefly rejoice, now that it is at last made known, in the fact that it will help our brothers of the Tribe of Judah to preceive the Truth and realize the fullness of Ezekiel 33, for verily the Star of Jacob hovers over the East, and thither Israel's eye may turn in confidence.

---

### THE SEVENTY WEEKS TABULATED.

---

The following is a tabular statement of 69½ weeks of Daniel's 70, and the year of the Crucifixion on the 15th of the 7th civil month, 1st sacred, which, the solar cycle shows was Friday,

and therefore our Lord adhered to the command in Exodus 12 : 18, by partaking of the passover on the 14th, which that year was Thursday.

2132½ Abraham offers up Isaac (Gen. 22.

The following are the 7 weeks (49) and the 62 weeks (434) recorded in Dan. 9.

	3543	Artaxerxes's 7th year, Ezra 7 : 7, when Daniel's 69 weeks began.	3543 the 7th of Artaxerxes, Ezra 7 : 7.
	49		49 the 7 weeks. 7x7 are 49.
	434		434 the 62 wks multiplied by 7.
1897	483	69 wks. multiplied by 7	4026 "The time is fulfilled," viz 7 and 62. 3½ Half week confirming covenant.
	4026 3½	"The time is fulfilled." Our Lord's ministry	4029½ Messiah cut off.
4029½	4029½	Crucifixion, 69½ wks. completed.	The 20th year of Artaxerxes (Neh. 2 : 1) was 3557½, which ended with crucifixion, 472 years afterward, and comprised 69 weeks (483) and the half week (3½), total 486½ lunar years which are 472 solar. Thus 3,557½ and 472 are 4029½ the crucifixion.
1897	1867	See next col. for 1867	Rev. 13 is remarkable for its two periods of 1260 and 666 or 1926 years. As 1926 lunar years are 1867 solar, they link crucifixion year, 4029½ with 5896½. The meaning of Rev. 13 is, the broken power of three of the beasts of Dan. 7 is healed and comes forth in a new compound
	5896½	Gentile Times end 1898¼	
	5926½	Jewish Times end 1928¼.	

form during 1260 years, mentioned in verse 5. It has been a terrible period of martyrdom linked with 666 years of Pagan Rome. See 2 Thes. 2 concerning that "Wicked."

What I mean by the above table is, that by these two prophecies alone, the year of the crucifixion was 4029, and the solar cycle, which is an astronomical register of seven days throughout all past time, shows that the 15th of the 7th civil month, which was always the feast of the passover, was in that year Friday; so that by such methods we find that the science of time confirms the date of Scripture. It does so throughout the Bible, and by this method we can start with the 1st day, Sunday, mentioned in the first chapter of Genesis, as year 0 A. M., and every year will be self-tabulated down to 5890 which began with Sept. 20th 1891, A. D., and we shall bring all the eclipses down with the solar cycle to those we now see. But we cannot do this with our Roman years used in England, because they are not natural years. We thus see that by using these Roman years with Biblical history, the connection of Scripture time with scientific or astronomical time is lost, and all the prophecies and events are obscured. The Great Architect of our solar system—for the distant constellations seem to be independent creations—gave us a standard measure of time in Gen. 1:14, “for days and years,” commencing with the autumnal equinox. To have a correct knowledge of all past time our years must be successively



enumerated from this point. This Divine scale is in effect similar to a scale of feet placed by an architect upon a set of drawings. But could another man understand such drawings if he altered the scale?

Thus we have made our quotations extensive. But in doing so our object has been to give the reader as clear, and as comprehensive idea of what is thought of the language of Dan. 9 : 24—27.

And yet we cannot just say that we are entirely satisfied with this prophecy. For many years we have had doubts that it is Messianic. With satisfaction we cannot fit the language of the best renderings of the text to all the points of the history. We feel much inclined to place the prophecy in the future yet to be fulfilled just following the close of Gentile times. We will here transcribe the Septuagint and the Leeser renderings of the text, analyze the Leeser text and leave it with our readers.

**REMARK 1** The reader has at hand the King James rendering of Daniel 9 : 24—27. Please open and read the verses. We have before us the Donay rendering from the Latin Vulgate, the Septuagint from the Greek and Lesser's rendering from the Massoretic Hebrew text. The Donay is in substance as the King James; the Septuagint and the Leeser we will transcribe, and analyze the Leeser and leave the reader to draw his own conclusions.

**THE SEPTUAGINT READS:—**“Seventy weeks have been determined upon thy people, and upon the holy city, for sin, to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy.

“And thou shalt know and understand, that from the going forth of the command for the answer and for the building of Jerusalem until Christ the Prince there shall be seven weeks, and sixty-two weeks; and then the time shall return, and the street shall be built, and the wall, and the times shall be exhausted.

**“And after the sixty-two weeks the anointed one shall be destroyed, and there is no judgment in him; and he shall destroy the city and the Sanctuary with the Prince that is coming; they shall be cut off with a flood, and to the end of the war which is rapidly completed he shall appoint the city to desolations.**

**“And one week shall establish the covenant with many: and in the midst of the week my sacrifice and drink offerings shall be taken away; and on the temple shall be the abomination of desolations; and at the end of the time an end shall be put to the desolation.”**

**LESSER READS:--“Know therefore, and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the Prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times.**

**“And after the sixty and two weeks will an anointed one be cut off without successor to follow him: and the city and the Sanctuary will the people of the Prince that is coming destroy; but his end will come in a violent overflow; but until the end of the war devastations are determined (against it).**

**“And he will make a strong covenant with the many for one week; and in the half of the week will he cause the sacrifice and the oblation to cease and this because of the prevalence of the abominations which bringeth devastation, and until destruction and what is decreed shall be poured out upon the waster.”**

## THE APPROACHING END OF THE ANALYSIS.

Seventy Weeks are Determined.

- 1 Upon thy people
- 2 Upon the Holy City
- 3 To close up the transgression
- 4 To make an end of sins
- 5 To atone for iniquity
- 6 To bring in everlasting righteousness
- 7 To seal up the Vision
- 8 To seal up the prophecy
- 9 To anoint the Most Holy thing

Know therefore, and comprehend, that from the going forth of the word to

### Restore and build Jerusalem

- |  |  |  |   |
|--|--|--|---|
| <p style="writing-mode: vertical-rl; transform: rotate(180deg);">1 Unto the Anointed the Prince is seven weeks</p> | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">2 And during the sixty and two weeks will it be again built with streets and ditches (around) even in the pressure of the times</p> | <p style="writing-mode: vertical-rl; transform: rotate(180deg);">3 And after the sixty and two weeks</p> | <ol style="list-style-type: none"> <li>1 Will an anointed one (Prophet, Priest or King) be cut off without a successor to follow him.</li> <li>2 And the city and the Sanctuary will the people of the Prince that is coming destroy:</li> <li>3 But his end will come in a violent overthrow;</li> <li>4 But until the end of the war desolations are determined (against the city).</li> <li>5 And he will make a strong covenant with many for one week</li> <li>6 And in the half of the week will he cause the sacrificians the oblation to cease, and this because of the prevalence of the abomination which bringeth devastations.</li> <li>7 And (to last) until destruction, and what is decreed shall be poured out upon the waster."</li> </ol> |
|--|--|--|---|

**REMARK 1** Here in table of events we place before you our analysis of the prophecy. The first part—verse 24—is, of the events as marked in the Septuagint, and the remainder—vers 25—27—is according to Leeser. Note this analysis:

1 The nine events we have given in the first section cover the entire 70 weeks.

2 In the second section from the going forth of the commandment to rebuild Jerusalem to the Anointed prince is seven weeks. Note “seven weeks,” not sixty-nine weeks. This is why we are inclined to put the prophecy in the future.

3 And during the sixty and two weeks the building takes place, and not during the seven weeks, as writers on the prophecy generally state.

4 Then follows the seven events in our section three of the analysis. Note these seven events do not transpire during the seven weeks, nor during the sixty-two weeks, but after all these, and therefore, they must belong to the one week—the 70th week.

**REMARK 2** We can fit the prophecy of the last section to the works of Antiochus on the literal line, save that there was no decree to restore Jerusalem 69 literal weeks preceding his work. We cannot fit the language of either numbers two or three of section three to Jesus of Nazareth. 1st Because he did not appear 7 weeks after the commandment went forth. 2nd Because he did not fill the measure of number “three.” Nor can we fit numbers 2 and 3 of our analysis to the Roman invasion of A. D. 66—70, because the Roman Prince that came did not meet with a violent overthrow, nor did he confirm a covenant. Therefore, we are content to place the prophecy in the future during the 30 years intervening the close of Gentile and Jewish Times.

After the restoration of the Jews begins during that 30 years a decree will go forth to rebuild the city and the temple. And he who issues the decree will make a covenant, will break it; and then his overthrow will come Zech. 14, and this will come when Jesus returns and stands on Mount Olivet. That 70 literal weeks can and will be sufficient to accomplish all this is the only difficulty we see.

---

## THE SEVEN TIMES—2520 YEARS.

---

On this period we will transcribe a few extracts from the pen of Eld. M. L. Streator, Helena, Montana, dated Feb. 11th 1897. Eld. Streator says:

“Paul was well versed in the scripture of truth, as well as inspired of God, and he recognized that the appointed seasons were determined beforehand by God. See Acts 17 : 26. He says that “When the fulness of the time came, God sent forth his Son,” and he teaches that this was “the time appointed of the Father” (Gal. 4 : 2, 4). The first public proclamation of the Messiah himself when he began his personal ministry was a recognition of the fulfillment of chronological prophecy, for he said, “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel” (Mark 1 : 15). If it was wise for Paul, the apostle of Christ, and for Christ, the apostle of God, to consider the times of prophecy culminating in their day, it certainly is wise for us to consider the times of prophecy culminating in our day. What God has revealed concerning the times and the seasons and the order of the ages we should investigate as our Soxon and Christian heritage, and strive to understand as flashings of the thoughts of God for illuminating the darkness of the ages.

“Jehovah, the God of Israel, in his solemn warning to the chosen people of his elect race, said to them through his servant Moses, “I will swite you, even I, Seven Times for your sins.” He repeated the serious threatening, “I also will

chastise you Seven Times for your sins," Lev. 26: 24, 28. What is the significance of these Seven Times of smiting, these Seven Times of chastisement? References to this period in other portions of the holy scriptures both in the Old Testament and in the New Testament serve to explain more fully its meaning.

"When the kingdom passed from the house of Judah into the hands of the Gentiles, Nebuchadnezzar, the king of Babylon, was the head of the world-empire of the Gentiles. Daniel, the prophet, said to him, 'Thou art the head of gold,' Dan. 2 : 38. He was an absolute monarch, a self-willed despot, doing his own pleasure and relying on his own might. The prophet Habakkuk justly describes him as 'he whose might is his god,' Hab. 1 : 11. He was a fitting type of the whole Gentile power. In the punishment which he suffered in the loss of his reason he was a type of the brutal insanity of the Gentile times.

"The sentence which was passed upon him by the decree of the watchers, and the demand of the holy ones was this: 'Let Seven Times pass over him' . . . 'Let his portion be with the beasts of the field 'til Seven Times pass over him,' Dan. 4 : 16, 23. In the interpretation which Daniel gave to him, and which he announced as the decree of the Most High, he said, and repeated the assertion, 'Seven Times shall pass over thee; until

thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, Dan. 4 : 25, 32. These Seven Times were seven years. They found their literal fulfillment in his loss of reason and his banishment from men for seven years. But as Nebuchadnezzar, the head of gold, was a type of the kings of the world, the Seven Times were typical of the duration of the great image of Gentile empire which he saw, and which appeared so excellent and glorious to him as the king of the world. The Seven Times of the Gentile domination of the world correspond with the Seven Times of Israel's chastisement and humiliation. To the prophet of God, who penetrated with divine insight into the real nature and the very essence of things, these great empires of renown, so glorious in their external appearance, were seen to be a series of savage wild beasts, treading down with brute force and tearing in pieces whatever they were able to devour. The principle which controlled them was this, that might makes right. For Seven Times the world has groaned under the oppression and the devastation of him and his successors 'whose might is his god.' The revelation of the times and seasons in the prophecy of Daniel is given in connection with the wild beasts of Gentile dominion, and is based on the Seven Times of Israel's chastisement foretold by Moses.

“Both Daniel, the prophet of God, and John, the apostle of Christ, make repeated references to the second half of the Seven Times of Israel's banishment from the Lord's Land and the Gentile



denomination of their inheritance. Daniel says concerning the little horn of the fourth beast, which is the fourth kingdom on earth, 'They (the saints of the Most High) shall be given into his hand until a time and times and half a time' (Dan. 7 : 25). Again, in answer to the question, 'How long shall it be to the end of these wonders?' Daniel saw the man clothed in linen lift up both hands to heaven, and heard him, swearing by the ever living God, declare, 'It shall be for a time, times and a half' (Dan. 12 : 7.) This declaration, confirmed by the most solemn oath, deserves serious investigation. It was not written to tantalize us, but to admonish and enlighten us. The beloved John says, 'There were given to the woman (an emblem of the Israel of God) the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent' (Rev. 12 : 14). In these three passages of scripture the Spirit of God points out an important period of three times and a half. It is significant that this is just one half of the Seven Times foretold by Moses. This should be kept in mind, as it furnishes the clue for its true interpretation. Whatever these times may be, they relate to the exile of Israel as well as the domination of the Gentiles.

“If these times be years, as is generally admitted, three and a half times, reduced to months, will make forty-two months. Consequently the Apostle John refers to the same or a similar phrase of the same great period when he says, ‘The holy city (which is Jerusalem) shall they (the Gentiles) tread under foot forty and two months’ (Rev. 11 : 2.) The very phraseology of this language recalls that of Christ on which it is based, for he said, ‘Jerusalem shall be trodden down of the Gentiles, until the ‘Times of the Gentiles be fulfilled’ (Luke 21 : 24.) When the ‘Times of the Gentiles shall be fulfilled, which is at the end of the forty-two months, the ‘Times of Israel’s Restoration will begin. How long will the blind guides and the people who follow them shut their eyes to these explicit statements of God’s holy word?

“Now what is the length of a prophetic year? If it has twelve months of thirty days each it will have three hundred and sixty days to the year. But this is only an approximate estimate, as thirty days per month is only an approximation. We need something more accurate and decisive. Why are there 360 days in a prophetic year? Why are there 360 degrees in a circle? Is this merely an arbitrary arrangement? Would some other number, or any other number, serve the

purpose as well? No. Why then are there just 360 degrees in a circle, and 360 days in a prophetic year? Because 360 days is the mean between solar time and lunar time, which is governed by the revolutions of the moon around the earth and of the earth and moon around the sun. Concerning these two great lightbearers the divine fiat is this: 'Let them be for signs, and for seasons, and for days and for years' Gen. 1:14. Time is measured in years by both the moon and the sun. In a lunar year there

are between	354
and	355
days. In a solar year there are between	365
and	366
days. These four items added	—
together make	1440
which, divided by 4 to get the mean is	360

“This shows that prophetic time is scientific time, because it is based on the revolutions of the earth and moon in relation to the sun.

“Now if a time or prophetic year contains 360 days, three and a half times will contain 1260 days, and Seven Times will contain 2520 days.

“The latter half of the Seven Times is repeatedly referred to by the apostle John as 1260 days. He says, ‘I will give unto my two witnesses, and

they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth' Rev. 11 : 3. Again he says, "The woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days' Rev. 12 : 6. 'This is the same period as the three times and a half of the fourteenth verse of the same chapter."

Prof. Dimbleby says:

"This 2520 is therefore the 'seven times' of the Gentile period thrice mentioned in Dan. 4 : 23, 25, and 32; also by our Lord in Luke 21 : 24, and St. Paul in Rom. 11 : 25.

"In connection with the the first 1260 years, let me point out what must be regarded as a remarkable prophecy in the Book of Daniel. There is in the British Museum a copy of the Scripture which I often look at, and which all antiquarians know was written in the fourth century of the Christian era, say about 350 A. D. According to this copy, which is the same as our English Bible, the fourth beast, pagan Rome, had to begin to dominate over the saints in the year 3970½, B. C. 28, and cease in 4636½, A. D. 637½. Now what are the facts of history? Jerusalem became tributary to Rome in 3970½ B. C. 28, and in 4636½ A. D. 637½, the Saracens, who were Mohamme-

dans, took possession of the city, it having been rebuilt. The Roman supremacy was therefore 666 years, as prophesied in Rev. 13 : 18, and ended about 286 years after this copy of the Scriptures in the Museum was written! The following is another point of importance. In Rev. 13 the Mohammedan power is called a beast and ranks with pagan Rome. One beast continues 42 months, which are 1260 day-years, and the other 666 years. The two together make 1926, which added to the fore-mentioned 3970½, the beginning of the universal empire of Rome, we again have 5896½, (our 1898½) as the fulfillment of the triple-prophecy! Let him scoff who dares.

There is another way for reaching the same result, viz., by dealing with Babylon:

3466½ Babylon, with king Belshazzar, fell by the sword of Cyrus.  
 200 years the Medo-Persians continued to hold Babylon.  
 304 the Grecians held Babylon.  
 666 years the Roman power dominated over Babylonia.  
 1260 the Mohammedans succeeded, and are to hold Babylonia  
 ——— 1260 years.  
 5896½ again.

Of the 2520 Baxter says, 2520 years is the double of the notable period 1260 years, i. e., the time, times, and half-time in its year-day fulfillment, Rev. 12 : 14. It is indicated in Daniel 4 : 16, 23, 32, by seven times or seven years of Nebuchadnezzar's derangement when "a beasts heart was given him."

This typified the derangement and heathen aberration from God of the four successive Gentile Empires represented by the four

wild beasts of Daniel 7, and by the four parts of Nebuchadnezzar's Prophetic Image for a period of seven prophetic years, which is 2520 years, i. e. 7 multiplied by 360 years, as each day signifies a year in the year-day fulfillment. The same 'seven times' is also mentioned in Leviticus 26 : 18, 28, as the period of the Jewish chastisement by the Gentile Empires.

On the period of 360 Prof. Dumbleby on page 26, New Era says:

“The Bible is the only book in the world which has perfect time, agreeing with that produced by the magnificent clock-work of the heavens. This is because the Builder of the universe is the Author of the Bible.

“The period of 360 years deserves special consideration. It is first found in the Bible, and has become of essential use for all scientific purposes. To be brief, it is a circle. When two lines—perpendicular and horizontal—are drawn through a circle, they divide it into four equal quadrates of 90 degrees each, total 360, which are again divided by 24 meridians of one hour each. In this way it is used by navigators for measuring latitudes and longitudes at sea, and by astronomers for determining the right ascension and declination of stars.

“These 24 meridians of 15 degrees each, like 24 Biblical Solar Cycles of 15 years each, produce all the dates of the eclipses, so that Daniel's 360, or its enlarged application of 1260 and 2520 years, is the mathematical basis of all years of time.

“But only Biblical, which is scientific time, is subject to such mathematical divisions, and for this reason, to expect accuracy, or the explanation of Biblical periods, from men who do not use this factor of 360 for divisional determinations, would be like hazarding our lives with a captain at sea who is unable to work out latitudes or longitudes on a spheroid of 360 degrees.

“No sooner was the Bible translated into Greek, 277 B. C., than Euclid, the father of Geometry, used 360 to demonstrate that angles of measurement from the center of a circle are proportional to the arcs on which they stand. He was followed by Eratosthenes who constructed his tables from Daniel’s ‘time’ or spheroid of 360 years, and Hipparchus, 140 B. C. seized it for mapping out the heavens and constructing a chart of all the stars in the firmament. A volume might be written about this ‘time’ or spheroid of 360 years, which as ‘Seven Times’ or 2520 is the language of the Deity in Leviticus 26 : 28.”

---

## THE FALL OF TURKEY AND BABYLON IDENTICAL.

---

Hence we also see that the fall of Turkey will also literally be the fall of Babylonia, for the city



of Babylon has no existence except by Constantinople its head, as described most graphically in Rev. 18.

The following is another remarkable prophecy given us by the Lord Jesus Christ, who in Luke 21 : 24, says, "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Of this prophecy we have a key as to the time, viz. in Rev. 11 : 2, "And the holy city shall they tread under foot forty and two months," which are 1260 days, called prophetic years. So that when we add 1260 to the year 4636 $\frac{1}{2}$ , when the Saracens marched into Jerusalem, we get 5896 $\frac{1}{2}$  again.

For other examples the reader is referred to the diagrams.

It is easy to see how men have stumbled in understanding these prophecies, and we must all deplore the lamentable injury done to Scripture by writers, who because they lived in times of religious rivalry, have endeavoured to show that the little horn is Roman Catholicism. They have done this in an unchristian spirit, and in defiance of the facts of history, and now that their opinions have proved to be erroneous, worldly and uninstructed persons, instead of looking to see how the break-down has occurred, flippantly

exclaim, "All this about the end of the age and the coming of Christ has been said before and has not come true." It could not come true. I am a Protestant myself, but it is plain that the errors of these writers have arisen because they have sought to pluck a mote out of their brother's eye whilst a big beam has been in their own. Mr. Fleming in this way concluded that the end of the papal power and the world would come in 1848, and Mr. Elliot, with a view to run down the Roman Catholic church, assigned the 1260 years to the existence of popery which he said began in 606 when Pope Boniface claimed universal power. By this the prophecies ended 1866.

**REMARK** By the term "Babylon" or "Babylonia" above Prof. Dumbleby means the entire system of empires of which Babylon taken singular stood as the head. The fourth empire, Rome, had several phrases worthy of note:

- 1 It was in a consolidated state represented in the metallic image.
- 2 It was next in a divided state represented in the metallic image by two legs, as eastern and western Rome.
- 3 It was next divided into ten parts represented in the metallic image as the ten toes and in the vision of the 7th chapter by the ten horns.
- 4 Three of these ten divisions were plucked up and consolidated into the Little Horn power.

The Little Horn power, therefore, was Roman in its nature, comprised of Roman territory, and had in it all the elements of Rome, and yet all the elements of the former empires, and while it was the embodiment of the Roman power especially

it was the embodiment of all the former powers and a continuation of these powers 42 months—1260 years—longer. This power began its sway in A. D. 637-8, as Mohammedanism, and runs in its control over Palestine till the end of Gentile times in 1898 or 1899. Prof. Dumbleby and others think it will then as a power go down. We think not. We are inclined to believe it will reach about 75 years longer till Daniel's 1335 period is reached just at which date apparently this power with the beast will go down as the beast and false prophet powers in the contest with Israel re-gathered, symbolized as the White Horse power of Rev. 19. We are inclined to make our divisions as follows.

- 1 Close of Gentile times 1898—1899—Daniel's 1260.
- 2 Close of Jewish times—punishment 1928—1929 thirty years later—Daniel's 1290.
- 3 Beginning of the Millennial age 1973-4 Daniel's 1335.

Between the first and second dates we will place the events described in Matt. 24 : 29—30; Luke 21 : 25—32.

Between the second and third of these dates we will place Rev. 6 to 20 when the seals will be opened, the trumpets sounded and the judgments of God will be poured out on the nations; this period to be the subjugation age and to end with the contest marked in Rev. 19 and Ezekiel 38—39.

---

## EXPLANATORY REMARKS ON THE DIAGRAM OF "ANCIENT OF DAYS." DAN. 7.

---

The event of the diagram is the coming of "The Ancient of Days."

All the years and dates of Scripture are planetary motion and cannot be disturbed without

wrecking the solar system. To obtain their practical value it is best to use them straight forward from creation, or according to the A. M. era. They are then subject to addition or subtraction without error and are accompanied by eclipses and transits. Years A. D. or B. C. have none of these advantages and moreover being enactments of Parliaments, they have been subject to alterations.

The great determining point of prophecy is the year 4636½ A. D. 637½ when the Saracens took possession of Jerusalem and then proceeded to set up the abomination of desolation by erecting the Mosque of Omar on the spot where the Temple formerly stood. Jerusalem had been made tributary to pagan Rome in 3970 and by falling into the hands of the Saracens in 4636, completed 666 years of subjection to Roman domination. This was a marked fulfillment of prophecy.

Now comes an important prophecy on the diagram. Shall we not also see it fulfilled? In Dan. 7 : 26, we read that the saints were to be given into the hands of the little horn (Mohammedan power, which arose out of the division of the empire of Alexander the Great) until a time, times, and a half, that is 1260 years. Hence they end in 5896, which will be our 1898¼. The reader will probably be aware that a time is 360

years, two times are therefore, 720, and half a time 180 years, thus making 1260. It was so with the first 1260 years. All books of history show that the four universal empires—Babylonian, Medo-Persian, Grecian, and Roman—continued 1260 years.

Now let us notice what is to occur at the completion of this second period of 1260 years, thus completing 2520 years. Observe! Inasmuch as the little horn prevailed against the saints until the Ancient of Days appeared, and this little horn was to have the saints given into his hands until a time, times and a half (which were 1260 years ending, as we see in 5896½ from 4636½, when the Saracens entered Jerusalem), it is evident that 5896½ is the appearance of the Ancient of Days, viz. in 1898¼ of our era. At this grand levee—likely in the mid-heavens, not on earth—the thrones are placed and judgments begin concerning the government of the world and the establishment of the everlasting kingdom. The saints seem to be the judges, and civil governments are uprooted. Babylon falls and the 2520 years of the Gentiles end.

It is during this period of judgments extending over 30 years viz. till the 1260 reaches 1290 years, so as to also complete 2520 years of Jewish punishment, the Son of Man is seen by Daniel coming

in the clouds of heaven, and is brought before the Ancient of Days, from whom he receives the everlasting kingdom. This is the only clue to his coming, but it is a good one, inasmuch as it seems to quickly follow the completion of the prevalence of the Mahomedan power. We must not omit to notice that Daniel first sees the innumerable multitude which John also saw standing before the throne, so that the saints, yes, every one of them, may be caught up before the Son of Man is brought before the Ancient of Days. I do not therefore consider that the Rev. Mr. Baxter errs in assigning this near event to 1896, excepting that  $5896\frac{1}{2}$  is not our 1896, but  $1898\frac{1}{4}$ , because our Parliamentary years are  $1\frac{3}{4}$  years before astronomical time.

The character of the judgments or dealings with the disobedient world and unbelieving Jews is given us in Rev. 7, S, &c., but before they begin, 144,000 Israelites are sealed in their foreheads and are protected. This is not said to be the innumerable multitude from out of all nations, who are safely before the throne. Psalm 91 seems to refer to these Jews who are sealed in the flesh.

The 2520 years of Jewish Punishment are mentioned in Leviticus 26 : 24, 26, as "seven times." A time is 360 years, therefore 7 times 360 are

2520. They began with the captivity. The Gentile period is the same length, but began 30 years previously and therefore ends 30 years earlier, as shown in the diagram, giving all periods compactly.

The times of the Gentiles are the same in length as the times of the Jewish punishment. Each are called "seven times," that is, 7 times 360, which are 2520 years. The Jewish times are mentioned in Lev. 26 : 24, 26 and the Gentiles in Dan. 4 : 23. The diagram shows when each began and ends. I have pointed out that by beginning 30 years before the Jewish times, the times of the Gentiles end 30 years earlier. Indeed this is why Dan. 12 : 11, makes the period, after the Saracens entered Jerusalem, 1290 instead of 1260 years. By noticing these facts, and the half-way events on the diagram, the reader cannot fail to observe that the whole diagram is clear and compact.

There is a further period of 1335 years in Dan. 12 : 12, which are 45 more than 1290, making a total of 75 from 5896. It is the difference of the lunar and solar length of 2520 years and refers to some further development of the everlasting kingdom.

On these last paragraphs above Prof. Totten in Vol. 8, pp. 322—326 says:



## DANIEL'S FINAL VISION.

—

“But it is to the interpretation of the Postscript to the Book of Daniel that I am leading up—the last nine verses that form the closing paragraph of the twelfth chapter. These cover a vision complete in itself, and one that none of my predecessors have been able to solve; indeed Daniel himself declares of it that he ‘heard but understood not.’ The reason was that from his standpoint of time the solution was practically impossible, while the situation is reversed from ours. This closing vision is as follows (its date being the same as that of the other parts of three chapters referred to, to wit: 3570—1 A. M., Daniel’s age being somewhat over 91 years, i. e.  $\frac{1}{4}$  of 365!

“Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And I said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand, unto heaven, and swore by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the

power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

“ ‘And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’

---

#### THE INTERPRETATION.

---

“This is the vision, and we will now tell the interpretation thereof, before those who are Daniel’s people; for verily they comprehend both the Anglo-Saxons (the Ten Lost Tribes) called in Isaac’s name; and the Jews who keep to-day, their New Year’s day!

“The burden of this matter is Chronology, and

the River whereon the man stood who was clothed in linen is the dividing line of the times and seasons--the year 4666 A. M.

“And in that Daniel saw other two, the one on his own side of the dividing line, and the other upon our’s, **THE DIVISION WAS MIDWAY BETWEEN THEM.**

“Now it was Daniel himself who inquired as to the length of this vision, and in that the man clothed in linen raised **FIRST** his right hand to one of the men on Daniel’s side of the river, and **THEN** his left hand toward the other, upon our side of the river, and both toward heaven, and swore by him that liveth forever that it should be for ‘time, times, and half a time,’ he assigned an equal interval, or 1260 years to each of the parts represented by the other two, or seven times to the whole, the which are seven times 360 or 2520 years.

“And let it be furthermore related that the man upon the right, or Daniel’s side of the river, stood at the official year of the captivity, according to Ezekiel, even at the year 3406 A. M., so that 1260 years onwards brought him to the year 4666 A. M. at which time the daily prayers were abrogated throughout Palestine and the permanent Mosque of Omar set up. (Temporary

mosque 4636, elaborate mosque finished in 4690 A. M.)

“Now from that time, 4666 A. M., reckoning 1290 years forward on our side of the river, brings us thirty beyond the 1260 years (i. e. beyond the year 5926 A. M.,) whereat the man stood who was furthest from Daniel, or to the year 5956 A. M.

“And as 1335 years are still other forty-five more than were these 1290, it follows that the time at which he who waiteth is to be fully blessed, is the year 6001 A. M.

“Thus the vision literally extends 2595 years forward from the date (3406 A. M.) of Judah’s Babylonian Captivity, on to the first year of the Sabbatic Thousand which is the Millennium upon the undiminished Solar scale.

“But and moreover, in that the vision was thus for 2595 years, and in that at the end thereof Daniel himself was to stand in his own lot, the same may be interpreted as to the prophet himself, but on the shorter Lunar scale whereby his chief visions are found to be unfolded.

“From the birth of the prophet therefore (3381 A. M.) ‘time, times, and half a time’ upon the Lunar scale brings us to the middle of the year 4603 as the dividing of the seven times, and the

same repeated or 1222.5 years beyond the stream, bring us to the end of 5826 A. M. Thence 30 added to 45, that is 75 years, fetch us respectively to the years 5856 A. M. and 5901 A. M., which latter is the 1335th year from the dividing line.

“The river was thus about threescore and two years wide, which was the age of Darius at the fall of Babylon, as recorded by Daniel himself.”

---

## ORDER IN THE JUDGMENT BY THE ANCIENT OF DAYS.

---

The following is an outline of the Great Assize, to be held by the Ancient of Days:

### THE ORDER.

1 The thrones are set or placed. See Rev. 20 : 4.

2 The Ancient of Days, or Everlasting God, in person, comes. See Rev. 4 : 2, 3, and Heb. 12 : 23. Compare with “came” in Dan. 7 : 22.

3 Thousand minister unto him. Verse 10.

4 Ten thousand times ten thousand stand before him. These seem to be the glorified saints. See also Rev. 5 : 11 and 7 : 9. Compare with Jude 14.

## THE PROCEEDINGS.

5 The judgment of awards to the righteous and destruction of civil power, the saints being judges. See also Matt. 19 : 28; 1 Cor. 6 : 2, 3; Rev. 2 : 26.

6 The books are opened. Verse 10; Rev. 5:1; Malachi 3 : 16; Dan. 12 : 1.

## THE RESULT.

7 The little horn speaks great words. Verse 25. Dan. 8 : 9—12; 11 : 31 with 45.

8 The beast (of whom is the horn) is given to the flame. Verse 26 and Rev. 19 : 20. In Rev. the little horn is called the false prophet, which he really is.

## THE EVERLASTING KINGDOM.

9 The Son of Man comes in the clouds of heaven and is brought before the Ancient of Days. Also Rev. 19 : 11; 1 Thes. 4 : 14—17; 2 Thes. 1 : 10; 2 : 1; Jude 14.

10 He receives dominion and an everlasting kingdom. Also Rev. 11 : 15; Dan. 2 : 44.

This Great Assize precedes the Restoration of the Jews and the Millennium, or may be regarded as the beginning of both of them. It is denominated as "that day" in Scripture, particularly by Isaiah, and to it the Apostle St. Paul alludes

when speaking of the crown of righteousness which the Lord the righteous Judge would give him in that day. The glory of this day was revealed by the transfiguration on the mount. Thousands of Christian sin England, America, and elsewhere, are expecting to see it, but great as is the interest on earth in the near revealing of the great salvation, the hosts of heaven are doubtless waiting with joy the hour when the "set time" arrives. Four years hence from our 1894 is the limit of the present dispensation. If any man says the ends is farther off, let him work out his figures on paper. If it be said that men have made calculations before and the time has passed, I must deny such a statement. I cannot find one. I have seen statements about the dynasties of Egypt, and when I asked for the calculations, they could not be produced. We have done with statements and conjectures made without the basis of a calculation.

We must insist upon having calculations when dealing with time and history, and we must require every year to be produced by a solar cycle, worked by the five lines of astronomical time, particularly by the transits of the planets, Venus and Mercury, which are better than eclipses that occur every year. If a man does not do this, let him hold his tongue. There can be no difference



of statement if the actual duration is measured. It is the same in nautical astronomy. But if latitudes and longitudes are not measured it would be impossible for men to agree about the distance of New York from London. In like manner all disagreement about time arises from incompetence.

**REMARK 1** We here wish to note, to No. "1" in the above order we take exceptions, and understand that between the coming of the Ancient of Days and the scenes described in Rev. 20 : 4 there is to come an entire age, to be denominated "The Subjugation Age" see our article on "The Subjugation Age" at the close of this book.

**REMARK 2** We are not satisfied with No. "2" above that the Ancient of Days is the Everlasting God. In Daniel 7 : 26, 27 about the official work is assigned to the people, the saints of the Most High, that is ascribed to the Ancient of Days in verse 9. If the term "saints" refers to the saints of this dispensation, then they will be resurrected ones. If to the saints of the former dispensation, the Saints of Daniel's day and people, then they may be the people of Ancient Days, as the Greek word "Palaios" of v. 9 is defined, "Old, former; not new or recent, already, 'ere now."

**REMARK 3** That this Grand Assize takes place in mid-heaven we are not so well satisfied. The word rendered "caught up" in 1 Thes. 4 : 17, is the same that is rendered "taketh away" in Matt. 13 : 19. We do not believe that the saints when resurrected will ascend into "Mid-heaven," but will be collected to Jesus somewhere on this earth for receptive judgment, and then next will follow a judgment of Israel, and then will follow a judgment of the nations.

THE STRAIGHT LINE OF DANIEL'S  
PROPHECIES.

The prophecies of Daniel began in chapter 7 by the successive rise of four beasts representing four universal empires. We have to refer to the facts of history to learn when the first beast began and how long the four continued.

The first beast began in	3376½ A. M., B. C. 622.	
That the years they continued were	1260	
This is confirmed by the Saracens	-----	
succeeding the Romans in	4636½	This total was 638 A. D.
In Dan. 12 : 7 there is an additional	1260	Compare with 7 : 25.
	-----	
End of Gentile seven times	5896½	1898¼ A. D.
Dan. 12 : 11 gives an additional	30	Called "that day," or
	-----	age, when most of
		book of Rev. occurs.
End of Jewish "seven times" in	5926½	This total will be
		1928¼ A. D.

The above is the line of duration of the prophecies of Daniel, drawn out in Diagram I, and it is confirmed by three other methods, as shown in Diagram 2. There are yet other means of corroboration, one of which I will add, viz., that the 2300 days of Dan. 8 : 14, when the sanctuary will be cleansed, refer to lunar years. Now 2300 lunar years are 2230 solar, which when added to the year 3666, B. C. 333, the rise of Alexander the Great, who is called the "he goat" in verse 21, the total is 5896 again. The margins "evenings and mornings," indicate their lunar character.

Daniel's seventy weeks are lunar. Indeed the Biblical year is lunar.

**REMARK** Our author of New Era finds a fulfillment of Dan. 8 and 11, the Willful King and the Vile Person in Antiochus, whose reign began B. C. 182½. And if the host was cast down, the sanctuary polluted, and the daily sacrifices suspended 2300 literal days, we fail to see how an anti-typical or prophetic count on the year day theory can antedate the actual literal fulfillment by 150 years to the rise of Alexander.

---

## SIX THOUSAND YEARS OF THE WORLD.

---

Concerning the 6000 years of the world, those chronologists who, by working without astronomical measurements, say that 6000 years are completed in our 1896, greatly err, because if such were the case, the last transit of the planet Venus would not have occurred in 1882, but in 1782, and present eclipses would be three months later in the year, through which they proceed in the course of 649 years. (See All Past Time).

3376	Although the 1290 years of Dan. 12 : 11.
1290	are necessarily included in the Jewish
1335	seven times, or 2520 years, yet the 1335
—	years are not. They form part of the
6001	period having its commencement with
	the Gentile times in 3376, B. C. 622. In-
	deed it is clear that both periods are
	mentioned to notify the completion of

two events, first, the end of the Jewish times, and secondly the completion of the 6,000 years of the age of the world, as show here in the margin. But observe, 6001 is the first day of that year. The age of the world is computed in the same way as the age of a man. No man is 30 years old till he comes to the first day of his 31st year. Hence the words—“cometh to the 1335 days.”

---

### THE SECOND ADVENT—WHEN?

---

Respecting the second advent, concerning which so many letters reach me, some men remark that the Lord said, “Of that day and hour knoweth no man.” The Greek does not say this. The words are “Concerning that day and hour,” which may refer more to the incidents connected with the Lord’s coming than the time. At the period when the words were spoken some of the incidents may have been left an open question, for in some way the administration of the Divine government is in several parts of the Scripture contingent on the actions and character of mankind. The repentance of Nineveh is sufficiently conclusive on this point. But I would grant the

interpretation. We do not know the day or hour. More than this we do not know the month; nay, we do not know the year. But we well understand the period, because in Dan. 7 : 13, it is definitely stated in words of great sublimity. We are told that the Son of Man comes when the Ancient of Days—when the Everlasting Father—comes into the mid-heavens, or as he came when the law was delivered on the heights of Sinai. It therefore appears that the coming of the Lord Jesus Christ must be shortly before or soon after the commencement of the 30 years from 1898 $\frac{1}{4}$  to 1928 $\frac{1}{4}$ . We know this because the Ancient of Days comes before the little horn ceases to prevail. We are also told that the Jews will be converted at the end of the Gentile times, Rom. 11 : 25, and they shall not be placed in their own land till after the resurrection. Compare Ezek. 37 : 12, 14, with Dan. 12 : 1, 2, which are important passages of instruction. We also know that the first or holy resurrection takes place when the Lord comes; 1 Thess 4 : 14—16 and 1 Cor. 15 : 51, 52. So that whilst on one hand we must avoid supposition, we must not rush to the opposite extreme by ignoring what is written, otherwise Scripture has no meaning at all. There is a statement made in Dan. 12 : 10 respecting our knowledge of the great prophecies at the time of

the end, and we must not overlook it. We are told that the "wise shall understand." This is written to encourage our study and to impress our minds with the fact that prophecies are written to convince us that the Scriptures are inspired.

REMARK With the above we place two paragraphs of similar thought from page 8 "New Era," hitherto left out in our arrangement for this place:

"There is yet an important point for our consideration. Although the little horn, or Moham-medan power is to prevail for 1260 years which end at 1898 $\frac{1}{4}$  A. D., yet there is no clear evidence that the Ancient of Days does not come to the mid-heavens some time previous to this date, and consequently the first resurrection—that of all the holy dead—take place, and together with all living saints, who are then quickened, ascend to the mid-heavens where the grand levee and assize occurs. The question is, does this assize, at which the glorified saints are present, many of whom are seated on thrones, give judgment against the little horn, and must not this judgment by which the Sultan is cast out of Palestine, be given before the time of the little horn has expired? This question cannot be conclusively determined, but as the end is so near we must not overlook its pressing importance. The grand rapture may now occur any day.

There are three living writers on the approximating fulfillment of prophecy, who are known to have given more investigation to this subject than other men, and they state that the end of the 2520 years is nearer than I place it. I respectfully allude to Mr. John Steed, the Rev. M. Baxter, and Mr. Grattan Guinness, who give the date as 1894, 1896, and 1897. Perhaps one hundred writers could be mentioned, some of them men of eminence, who concur, but, with the exception of myself, they have not taken into consideration the irregularities of Parliamentary time. There is no doubt that if they would use measurements instead of opinions and individual judgment, we should all agree, as do the captains of ships when they determine longitudes and latitudes.

**REMARK** We object to the thought that the return of the Master may precede the close of Gentile Times, or even in the immediate future of the close of that period. Our reasons are:

1 That from the reading of Luke 21 : 24 Gentile Times or power—control—over the city and Palestine must cease; and this closes the time of distress of verse 23, of tribulation, Matt. 24 : 29.

2 Immediately after this—not during—the sun is to be darkened. Matt. 24 : 29.

3 Signs in the moon, Luke 21 : 25.

4 The stars—smaller powers—fall. Verse 25.

5 Distress of nations. Verse 25.

6 The sea and the waves roar. Verse 25.



- 7 Men's hearts fail them. Verse 25.
- 8 The powers of heaven shaken. Verse 26.
- 9 Then shall they see the Son of Man coming. Verse 27.

These events may require several years to transpire; maybe ten, fifteen, twenty-five or even thirty years, reaching to Daniel's 1290, and to close of Jewish times A. D. 1928—1929. At any rate the advent does not precede, or come in immediate connection with the close of Gentile times.

---

### THE BOOK OF REVELATION FUTURE.

---

The book of Revelation is a narration of what will occur in the 30 years I have stated. Chap. 4 is similar to Dan. 7. In 5 and 6 are particulars of the opening of the books of Dan. 7 : 10, but the coming history actually begins with chap. 7 by sealing 144,000 Jews, who as the chosen race will again be the representatives of the salvation of the world. All Christians, resurrected and glorified, are the multitude which no man could number. They have ascended to meet the Lord in the air, or mid-heavens, where both St. Paul and Daniel (7 : 13) says the Son of Man will be to receive them.

This, then, is the lesson which investigation of Scripture and the science of time reveals. We may expect that all civil governments and "isms" will be overturned in six years hence, (I write these lines in January, 1892), and that Divine

authority will follow. We must also expect that most of the righteous persons now living will never see death. Christians have now not long to labor and warn the disobedient. Soon we shall hear the shout of archangels and the booming trumpets which will herald the presence of the Son of the Living God. Events will transpire rapidly one after the other, and they are so near that even men far advanced in years may expect to see the beginning of the grand climax of the plan of redemption. But although some may close their eyes in death before the Prince of Life appears, yet their bones, like those of Joseph, will have not turned to dust before the deliverance. Shortly, the righteous departed will be back again—yes, back again—for “those that sleep in Jesus, God will bring with him.”

**REMARK 1** We are glad to note here that Prof. Dumbleby largely entertains the idea we have for near twenty years advocated, that the larger part of the Revelation is yet future.

Prof. Totten says: “The Book of Revelation fills the entire gap (of the last generation) and spans beyond it not only over our own day, but over the Millennial day of the Son of Man, and even peers beyond into the Ages of Ages.” Leaflet for June 1895, page 147.

**REMARK 2** Again we interpose an objection to Prof. Dumbleby’s idea or order above. The sealing of Rev. 7, is not a sealing of the Jews alone, but from Israel also. It is from all of the twelve tribes.

**REMARK 3** That the sealing of the multitude, which follows the sealing of the 144,000 from all Israel, are the resurrected saints we object. To us the order appears to be:

- 1 The coming of Jesus.
- 2 The resurrection of the saints and their judgment.
- 3 Minature establishment of the kingdom.
- 4 The saints with Jesus in the throne under the symbols of the four living creatures and four and twenty elders singing the anthem. Rev. 5 : 6--10.
- 5 Then the opening of the seals of the Book of Revelation follows in consecutive order and under the sixth seal comes the sealing of the 144,000 from Israel.
- 6 Then follows the sealing of the multitude under the 6th seal. These stand before the throne, while the saints symbolized by the four living creatures and four and twenty elders are always represented as being with Jesus on the throne.

REMARK 4 We do not expect all churchisms disposed of till we reach down into the Subjugation Age to the opening of the 7th seal, under that seal to the sounding of the seventh trumpet, and under that trumpet till the pouring out of the 7th vial, when Mystery Babylon is destroyed, Rev. 17, 18. And we do not expect all governmental issues disposed of till in the close of the Subjugation Age when Israel as the White Horse overcomes the Beast and False Prophet powers and binds the Dragonic power.

---

## NATHAN'S PROPHECY OF THE EVERLASTING KINGDOM.

---

This prophecy by Nathan is delineated in Diagram 2 showing that it was spoken to King David in 2963½, which was half way from creation to its culmination at the end of the Jewish times in 5926½. The Messiah will then have been crowned Lord of All. St. John in Rev. 1 gives a

gigantic account of the majesty of Jesus Christ. But there is an absence of what we might first look for—there was no crown upon his head. We can understand why this was so. In ancient times great monarchs were not crowned until they had subdued a kingdom and conferred rewards on their subjects. Our Lord will not be crowned by angels, but by his saints. They cannot do this till they are delivered from sin and death. When this is effected they will crown the Conqueror. What a coronation this will be! How great the triumph! By this we see that if there be million of inhabited worlds there must be one as the theatre in which these stupendous acts can be displayed and these everlasting glories accomplished. A man is a dull scholar of Biblical records who does not see these things and that their final great accomplishment is in 1928 $\frac{1}{4}$ , when the Jewish times and Nathan's prophecy are ended.

---

**AN IMPORTANT DATE—15th OF THE 7th  
MONTH.**

---

The following are some of the events which took place on this date:

Abraham left the city of Ur the 15th, the 7th mo. 2082 $\frac{1}{2}$  B. C. 1916  
Abraham offered up Isaac the 15th, the 7th mo. 2132 $\frac{1}{2}$  " 1856

The Israelites left Egypt the 15th, the 7th mo. 2513½ B. C. 1485  
 Our Lord was crucified the 15th, the 7th mo. 4029½ A. D. 31.

When Daniel's prophecies of the Gentile times of 2520 years end in 5896½, and when the Jewish times end 30 years later, the date in both instances will be 15th of the 7th month. The prophecies end on the solar cycle where they began, and this astronomical fact, which is shown by a mere glance at the cycle, indicates the accuracy of the fulfillment in our 1898½ and 1928½. If the world could only have a Bible with the records and prophecies placed upon scientific or natural years, all these things would be seen.

---

## THE GREATEST PROPHECY IN THE NEW TESTAMENT.

—  
 A SPLENDID FULFILLMENT.

---

By Diagram 1, we see that history gives us the year 3970½ B. C. 28 for the time when pagan Rome, the fourth beast of Daniel, obtained universal empire, and that Jerusalem, which then became tributary to the new Roman Emperor, was afterwards released from Roman control in 4636½ (our 638 A. D.), which was the end of 666 years. At that time the Saracen locusts, or Mohammedan power, took possession of the holy city, and

the Patriarch, who was compelled to attend the Caliph Omar, as he rode through the city, muttered as he passed along, "The abomination of desolation is in the holy place." Now let us see what St. John says about this, and as I have said before, we have a copy of the New Testament in the British Museum, written more than 200 years before the prophecy was fulfilled! In Rev. 13:18, St. John gives us the 666, and speaks in the same chapter of a compound sort of beast, whose respective parts are those mentioned by Daniel. For example, he says "the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Now when we turn to Dan. 7, we find that the first three beasts were a lion, a bear, and a leopard, the characteristics given by St. John. If therefore we add together the periods which these three continued to flourish viz. 90, 200, and 304 years, we have a total of 3970½ coming from the rise of the first beast in 3376½. The 3970½ is when Jerusalem became tributary to Rome. This proves that the 666 years refer to pagan Rome. The marvellous character of the prophecy is that the end of these 666 years finished the domination of Rome over Jerusalem, and as we have the prophecy in the British Museum, written more than 200 years before it was fulfilled,

sceptics cannot say that the words were penned after the event. Let me draw up in tabular form what I have stated.

3376½ B. C. 622 first beast arose and the Gentile times of 2520 years began.

90 years, Babylon, the 1st beast continued—the lion.

200 years, Medo-Persians, the 2nd beast continued—the bear.

304 years, Grecians, the 3rd beast continued—the leopard.

3970½ B. C. 28, Jerusalem became tributary to Rome, when the empire was proclaimed.

606 years, Rome, the 4th beast continued to hold Jerusalem.

— Then ended the first 1260 years.

4636½ A. D. 637½ Saracens, the Mohammedans, entered Jerusalem.

1260 years, the Mohammedan power—"the little horn"—is to continue. See Daniel 7 : 25. [times end.

5896½ will be 1898¼ A. D. at Easter, the 2520 years of Gentile 30 years more make 1260 into the 1290 of Dan. 12 : 11 Jewish

— times end. Jerusalem completed as the world's metropolis.

5926½ our 1928¼ A. D.

Up to the year 4636½, A. D. 637½, all the above is history as well as Scripture, and in 1898¼ we shall reach another point. If men disregard it, I would say, "O fools, and slow of heart to believe all that the prophets have spoken."



THE MIGHTY ANGEL TAKES POSSESSION  
OF THE WORLD AND DECLARES  
THAT TIME SHALL BE  
NO LONGER.

---

“I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was over his head, and his face was as it were the sun, and his feet as pillars of fire; and he set his right foot upon the sea and his left foot on the earth..... He lifted up his hand to heaven and swore by Him that liveth for ever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there should be time no longer” (Rev. 10 : 1—6).

This mighty angel descends near the close of  $3\frac{1}{2}$  years which follow the end of the Gentile Times and are the remaining half week of Daniel's 70. The bow seems to be the emblem of the covenant spoken of in Daniel 9 : 27, the full end of which he declares by solemnly raising his hand to heaven like the angel in Daniel 12 : 7.

The covenant of 70 weeks ending, he takes possession of the world by placing one foot on the sea and the other on the land, and claims all that are therein as belonging to Him that made them.

The chronology is understood by noticing that 69½ weeks of Daniel's 70 were completed at the Crucifixion. The time was then broken off for for the present interval in which God gathers his Church out of the Gentile nations, whose period ends in 5896½. Thus:

End of Gentile Times.....	5896½	(our 1898¼)
7th of Artaxerxes.....	3543	less.
	2353½	
From Crucifixion..4029½ to	1867	less for this interval.
end of Gentile times 5896½ to	486½	the 69½ weeks of 7 years.
	3½	½ week.
	490	or 70 weeks.
		7 multiply.
	490	

The fact is, Daniel's prophecy of 70 weeks, taken from Ezra and Nehemiah gives us both the manifestation of the Son of God, at His baptism in 4026, and His crucifixion, in 4029½, but the date of Ezra is the best because it divides into "7 weeks," and "62 weeks."

We cannot get this separation when we use the date of Nehemiah. But both dates give the crucifixion, when Messiah was "cut off:"—

Ezra 7 : 7.		Neh. 2 : 1.
3543 the 7th of Artaxerxes.	3557½	the 20th of Artaxerxes.
486½ solar years.....	472	solar years (486½ lunar).
4029½	4029½	Messiah "cut off."
Messiah "cut off."		Messiah "cut off."

## WHY MEN DIFFER ABOUT THE FULFILLMENT OF PROPHECIES.

---

If a lady in Brighton sends to a draper in London for ten yards of silk she will not receive nine yards nor eleven; and if another lady in Edinburgh sends to some other draper in Leeds for ten yards, the quantity of silk she receives will be the same as that obtained by the first lady. But if the two drapers referred to had no system of measurement and had to rely on their judgment or opinion, the quantity of silk might differ. Again if the captians of the ocean steamers running from America to Liverpool had no system of measuring the distance, they might find themselves opposite the coast of France or Norway instead of Liverpool. These illustrations will show why men differ in their computation of years, especially when dealing with years before and after Christ, neither of them joining up, and the latter having been twice altered as to their length and thrice as to their place of commencement. Can such men be reliable? They are bound to differ. The calculations of years in this book are all told off on five lines of astronomical time and the true amount of actual duration ascertained and fixed beyond the possibility of

error. It will be seen that if one year of the intermediate calculations be disturbed all the periods would be broken and the words of the prophecies of Scripture would have to be altered. Each period must be the length given by Scripture, and the whole so compact as to precisely cover 2520 years. Every event of history will then fall into its proper place, which is always the case with simple and precise work.

---

### THE COMING OF THE SON OF MAN.

---

It will be seen by the foregoing that in the Gospels we have the time of the coming of the Son of Man, given us by the Lord himself, as immediately after the present tribulations of the Jews, which is the end of the Gentile times. I do not see how this can be resisted as an event occurring in 5896½ (1898¼), because our Saviour said that Jerusalem is to be trodden down till the times of the Gentiles are fulfilled, and Rev. 11 : 2 tells us what we also read in Dan. 7 : 25, that this treading down shall last 1260 years, which history informs us started in 4636½ (our 638, which then began in March). The Saracens then took possession of Jerusalem, namely, at the point of time when the 666 years of Rome ceased thereby

completing the first 1260 years. Let us also notice that this tribulation of the Jews must end with the fulfillment of Gentile times, because St. Paul says that "blindness is happened to Israel until the fullness of the Gentiles come in, Rom. 11 : 25, and as to their conversion, our Lord said, "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." The eventful period of 1898 is therefore when the desolation and oppression of the Jews cease, the time when the apostles will "sit on thrones judging the twelve tribes of Israel," and when Jerusalem shall be built again as the metropolis of the world, for to the Jews is promised a kingdom on earth. Most of our Lord's prophecy in Matt. 24 refers to the end of the Gentile times and the coming of the Son of Man, but it is well to notice that verse 9 which says "then shall they deliver you up" is in Luke, "But before all these things," St. Luke more clearly keeps the two subjects divided.

What we therefore have to clearly settle in our minds, if we are willing to learn, is, when the times of the Gentiles are fulfilled. But upon this point the evidence is now both abundant and clear. I have shown by the diagrams that this will be at Easter in 1898, and let any man contradict me who can.

## THE MIDNIGHT CRY!

I now come to a near and most important event. Three evangelists now only tell us that the tribulation arising with the destruction of Jerusalem by the Romans extends to the end of the Gentile times; they also state that immediately after this tribulation the sun shall be darkened and then shall be seen the sign of the Son of Man in heaven. This agrees with Joel 2 : 31, "The sun shall be turned into darkness and the moon into blood BEFORE the great and terrible day of the Lord comes." It also agrees with the 6th seal in Rev. 6 : 12—17. We may therefore take it that the sudden darkness, probably lasting several days, will raise the cry, "Behold, the Bridegroom cometh!" referred to in the parable of the Ten Virgins. But there does not appear to be any ground to believe that these signs will afford opportunity for preparation and repentance. The foolish virgins did not find it so. The signs seem to indicate that mercy's door is closed. Poor Cowper, the poet, when he saw his sinful state, dreamt that he was walking in a large building like Westminster Abbey, and while proceeding to a place which attracted him by its beauty and music, the door was closed against him with an awful bang which shook the build-

ing and filled his heart with grief. How well can we imagine, now that the waiting time of Divine forbearance is ending, that angels are standing with their hands on the door of mercy ready to close it for ever with a concussion which will shake the heavens and darken the skies. I have no language to describe such a scene, but I feel sure that most of those now living must see that day. I find that all the prophecies of Scripture have been fulfilled with such marvelous precision that I never doubt for a moment the accomplishment of this, the greatest of them all. One thought often troubles me. I imagine a look of scorn on the face of some directed towards others who ought to have investigated a subject of such importance and given a warning voice. But I do not suppose that all the incidents, whether those belonging to the exultation of the waiting saints, or those connected with the multitude described by our Lord as "foolish virgins" clamoring before the closed door of mercy, as though, unlike the wicked, they had some hope to enter for their patronage of Christianity—I say I do not suppose that all these events when they begin will take place in one day. It is however a period described as "that day" when the terror and gloom will sometimes give place to the flashing light and the voices of



angel reapers—"that day" for which all heaven is now preparing, when the Lord comes near, accompanied by many thousand of saints whom God brings with him, and amidst flaming suns and sinking stars, the bodies of the righteous will rise from graves, and together with living saints, shine as the brightness of the firmament and they that have turned many to righteousness as the stars for ever and ever—"that day" when before the eyes of the disobedient, and guarded by flaming swords of cherubim, the obedient and watchful saints will be marshalled by angels, and at the trumpet's call shall ascend to the levee in the skies, exclaiming, "Lo! this is our God, we have waited for him,"—yes, "that day" when they will hear the Master's voice, see his face, and crown him Lord of all.

ANCIENT HEBREW ECLIPSE CYCLE.

T, total Sun. P, partial Sun. M, Moon. X, partial Moon.

A. M.	A. D.	Line	1st. mo.	2nd.	3rd.	4th.	5th.	6th.	7th.	8th.	9th.	10th.	11th.	12th.	Intrealary
5841	1843-4	1	..			T									
5842	1844-5	2	..		X	T									
5843	1845-6	3	..		P	T									
5844	1846-7	4	..	T											
5845	1847-8	5	..	T											
5846	1848-9	6	P	X											M
5847	1849-50	7	..												
5848	1850-1	8	..												
5849	1851-2	9	..												
5850	1852-3	10	..												
5851	1853-4	11	..												
5852	1854-5	12	..												
5853	1855-6	13	..												
5854	1856-7	14	..												
5855	1857-8	15	T												
5856	1858-9	16	T												
5857	1859-60	17	P												
5858	1860-1	18	..												

(See notes on opposite page).

There are 70 eclipses which constitute the Team. They all occur in 18 solar years. As the years are lunar, but made solar by the Intercalary month at the end of every 3rd year, the eclipses of the sun take place at the beginning of a month, and those of the moon in the middle of the month. After occurring three times on the same date during 54 years, which are 3 times 18, the eclipses move into the next month and occur three times again in the same period, and so pass through the year in 648 years. It is the intercalary month which is the cause of this progression, and they accumulate into 1 year after 36 teams. The cycle is thus 649 years, when the eclipses are all back again as above represented. They show us all past years, and as there are seven cycles, each having one of the days of the week, we cannot mistake the numerical order of years from creation, because the above team began the first 18 years. With natural, or Biblical years, eclipses never leave their lines. Proof: Multiply the cycle of 649 years by 9 (the number of past cycles) and the result is 5841. This was our 1843, Dec. 21st, the beginning of the 4th month, true solar time.

---

### EXPLANATION OF THE ECLIPSE DIAGRAM.

---

The "Bird's Eye View," or diagram of A. M. 70 eclipses, explains how their place, F 0 when they occur, proves any year from 649 creation. They all re-occur after 18 — years and 10 or 11 days, or better after Th 649 3 times 18 (54 years). The eclipse 'T' in 649 the top under 4th month is No. 1, Line 1, — and the last is No. 70, Line 18. This W 1298 method identifies and numbers all eclipses 649 for practical use. It also supplies the — eclipses of the first 18 years from crea-

Tu 1947 tion, when No. 1 occurred on Friday, the  
 649 1st day of the 4th month. Travelling  
 — down in teams of 18 or 54 years, it picks  
 M 2596 up ancient records, and occurred on Jan-  
 649 uary 11th, (which is the 4th month of the  
 — true solar year) in 1861. Its next ap-  
 S 3245 pearance, as leader of the team, was Jan.  
 649 22nd, 1879, as found by the cols. to the  
 — left of the diagram, just 18 years and  
 S 3894 11 days later. At the rate of three oc-  
 649 currences per month it travels through  
 — the year by taking place 12 times.  
 F 4543 Three times 12 are 36, and 36 times 18  
 649 years complete the cycle, namely 649  
 — years, when the eclipse repeats its date  
 Th 5192 by taking place again on or about the  
 649 11th of January. We thus measure all  
 — past time by eclipses. On looking at  
 W 5841 almanacs for 18 years, from 1861 to 1878  
 inclusive, all the eclipses will be found  
 in the diagram, and as they all in their  
 turn appear during the 54 years, moving a  
 month to the right of each period, the position of  
 the eclipse indicates the year of the world in the  
 repeating cycles printed in the left side of this  
 page. Apart from our knowledge of history, we  
 know the number of the cycles by the fact that  
 each begins with one of the days in the week

in succession. This is also confirmed by the Metonic and Solar Cycles. Also by the eclipse cycle of the ancient Egyptians namely 1640 years, which has recently been found. It starts from creation year, for no eclipse cycle can be formed without beginning with the year 0, A. M. Here again we see that the seven days found in Genesis 1 produce all time and all planetary motion forever. It is the same with the transits of the planets Mercury and Venus—they all keep the week of seven days for us. Gen. 1 teems with astronomical facts of the highest scientific character, and its “fourth day”—equal day and night at the autumnal equinox, Sept. 23rd—is the fourth day of every solar year we now see.

The total eclipse of the moon in the 6th month, Line 17 in the Bird's Eye View of Eclipses was that of our March 11th, 1895. March is the 6th month of the natural year. Time-makers, like “rain-makers,” now cease.

---

### SABBATIC OR SEVENTH YEARS.

---

“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but the seventh year shall be a sabbath of rest unto the land, thou shalt neither

sow thy field nor prune thy vineyard.”—Levit. 35 : 3, 4.

The Hebrews divided the A. M. year straight from Creation in order to obtain their seventh or Sabbatic years, and as we find that they were also the seventh years of all the astronomical lines of time by planetary motion—whether from eclipses, transits, solar cycles, and the Metonic cycle,—it is plain that the Biblical line of years is absolutely correct, and we may remark that if the men who state that “much of Scripture history is legendary and its years and time erroneous,” would supply proofs of their idle assertions, they might save their reputation and avoid ridicule.

Seventh years are obtained from four sources. 1 Biblical statements. 2 History of the Maccabees, the dates of the months and days of the week being a continuation of the Hebrew solar cycle. 3 The writings of Josephus. 4 By all the astronomical tables. But there are really five of the latter and the testimony of each is independent.

---

### HOW THE WORK IS DONE.

---

A simple tale is soon told. We could prove no seventh years unless the chain of time by which

they are produced starts from Creation year, as will be seen by the fact that we can divide nothing unless we have a number greater than the divisor. The divisor in the case in question is 7. But where is the number? It is the number of years from Creation in respect to Biblical seventh years, for example the year when the Israelites left Egypt was 2513, B. C. 1483 and it was a Sabbatic year. . Divide the number 2513 by 7 and there is nothing over. This is the proof of Creation year, because we could not have 2513 without it. It is also proof of the exodus year. It is more. This 2513 must also be a seventh year from all subsequent seventh years, though they are recorded as such nearly two thousand years afterwards. It must be more than all this. The year 2513 of Scripture must be 2513 of each of the astronomical lines of time and a seventh of all of them. These arrange themselves into sevens, for not only can there be no solar cycle of the revolutions of the earth without seventh years, the eclipse cycle begins afresh after seven cycles, each of 649 natural years, have transpired, each cycle beginning with one of the days of the week consecutively, and therefore can be separately identified.

The subject in question is yet far from being exhausted. This 2513 must be from a year which was marked by various physical evidences



that its initial year was 1. It must not start anywhere. It must be a year when the solar and lunar years began together. It must also be when the sun was on the equinoctial colure, so that the great autumnal equinox was "the fourth day" of the solar year, producing equal day and night all over the world. It must be a year physically marked by the two nodes of the moon being in the centre of that year. It must be a year when the positions of the earth and the moon correspond in their respective orbits, otherwise the eclipses would not take place at the dates we see them occur. All these astronomical and geometrical phenomena must characterise the first year of 2513, otherwise it could not be a seventh year from Creation or a seventh from all other Sabbatical years.

The following are seventh years recorded in history:—

- 2562 Year following Joshua's division of land. Joshua 21 : 43, 44.
- 2912 When Saul "had reigned two years." 1 Sam. 13 : 1.
- 3297 Sennacherib overthrown. 2 Kings 19 : 29.
- 3416 Nebuchadnezzar burnt the city. Jer. 34.
- 3822 "The seventh year." 1 Maccabees 6 : 49, 53.
- 3850 Simon slain. 1 Mac. 16 : 16. (Josephus).
- 3962 Siege of Jerusalem by Herod. "

---

## THE METONIC CYCLE 133 YEARS.

---

The Metonic cycle, which for its importance was inscribed by the Grecians in letters of gold, starts from Creation. It is a period of 19 years,

and as the Antediluvian solar cycle is formed of 7 years, the two square in 133 years (7 times 19). This allpowerful table is printed in "All Past Time," having an asterick against every 133rd year to show that it is a 7th by the Metonic cycle from Creation, such year being of the same form, that is, beginning with Sunday. Accordingly, we find that by the Metonic Cycle, when the first seven lunar years of the Antediluvians are brought down by 133 years to Sunday, Sept. 20th, 1846, to Saturday, July 17th, 1852, both inclusive, that the moon in this period was new on the same days of the week as in the first seven years following Creation! When will men cease to slander Scripture?

---

### THE LITTLE HORN OF DAN. 7 & 8.

---

Letters have reached me asking if the little horn of Dan. 7 and 8 does not refer to two powers, the former Ecclesiastical Rome and the latter Mohammedanism? I cannot think so. The chronology will not admit of such a definition, and history, which is a clear interpretation of prophecy, does not support it. Dan. 7 says the saints (the Jews) were to be given into the hands of the little horn for 1260 years. The Jews were never in his hands, nor have Christians been in

his power but for a few centuries, nor are they under his power now. On the other hand, Mohammedanism is the "man in possession," and has plucked up three kingdoms, but the Roman Pontif has not. They have rather plucked him up.

**REMARK** We think this position a better one than the old one generally held, that the Little Horn power of Dan. 7 is Mohammedanism rather than the papecy. We have favored the idea for many years, and also that the Little Horn of Dan. 8 was the same, if Dan 8 was to have a double or triple fulfillment as its first and literal fulfillment was in the person of Antiochus.

---

### DATE OF THE MILLENNIUM.

---

The date of the Millennium seems to be 5926½ (1928). After its completion events of importance have to occur before the year 7000. Satan has to be loosed to again deceive the nations, the general resurrection follows his defeat, and the great judgment at which the saints also sit, goes on. These events must spread over many years. Thus:

5896½	Gentile Times completed.	
30	The events in the Book of Revelation.	
<hr/>		
5926½	Jewish Times completed and Millennium begins.	
1000		
<hr/>		
6926½	Millennium ends.	[judgment.
73½	Satan loosed, deceives the nations, general resurrection and	
<hr/>		
7000	Everlasting Sabbath begins.	

The nearness of the Millennium indicates the previous near coming of Christ.

REMARK 1 Had the Prof. used the words "Dragonic power" instead of "Satan" he would have avoided confusion and a misunderstanding in the minds of readers. The power referred to in Rev. 20, is not Satan as popularly understood, but the Dragon as a symbol of Paganism.

REMARK 2 Here no resurrection to follow the destruction of the Dragonic power, but a judgment—political condemnation and execution of those of the Dragonic power not destroyed in the army. If the Dragonic power would consist of 100,000,000 people, possibly an army of 10,000,000 could be gathered. These destroyed by the described miracle, there would still remain the other 90,000,000 politically dead to be disposed of, and all who would not secure their names in the book by becoming loyal to the king will be executed.

---

THE PERIOD FROM CRUCIFIXION TO  
END OF GENTILE TIMES.

---

From the crucifixion, in 4029½, to the end of Gentile Times, in 5896½, is 1867 years. This period is remarkable and should not be overlooked in the first table, or diagram. It comprises 1260 and 666 years. Thus:—

1222 solar are	1260 lunar years	4029½ Crucifixion
645     "     "	666     "     "	1867
1867	1926	5896½

We have the same significant period given in magestic language of prophecy in Rev. 13 : 5, 18, when we read of a compound beast—a leopard,

bear, and lion—made up of three of the four beasts of Daniel 7. These three beasts continued 594 years.

	3376½	Gentile Times began. Compound beast	3406½	Jewish Times Compound beast	[began Times
	594		594		
[18.	3970½		4000½		
Rev. 13	666	}	666		
"	1260		1260		
5.	5896½	Gentile Times end	5926½	Jewish Times	[end Times

Prophecy always travels on the line of history, the facts not being imaginative or farfetched, but of a most definite character, such as the overthrow of a great kingdom. Now the prophecies of Daniel and John in Revelation are completed in 1898¼ (5896½). What shall we see? We shall see some very great event, for both prophecies have to be fulfilled. They have hitherto been fulfilled in successive stages. We cannot think that the last stage will not receive its accomplishment.

---

## WHY IS THE PRESENT A CRITICAL TIME?

---

### WHY SHOULD WE WATCH?

---

It must be seen by every reader of Dan. 7, that the Little Horn is to prevail against the saints

(the Jews) for a time, times, and a half (1260 years) UNTIL THE ANCIENT OF DAYS COME. It should therefore be conclusive to our minds that as the Little Horn has already prevailed 1256 years up to Easter, 1894, when these lines are printed there can be but four years left for his prevailing. But whether anything momentous will take place before then, none of us can say. The Mohammedans, however, cannot tread down the holy city longer than Easter 1898.

The same is told us by our Lord, in St. Luke's Gospel 21 : 24. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." These words agree with the statement in Rev. 11 : 2, that, "The holy city shall they tread under foot forty and two months," which are 1260 days, representing years.

Through many centuries the Church of God has been hoping for the return of her Lord, but we now see why his tarrying has been so long. He has to wait till "the set time" comes—a period which has hitherto been unknown to His people. It seems now that we are arriving at the end that the passage in Daniel is fulfilled, "the wise shall understand." But, as St. Paul intimates, it is a perilous time. "The Spirit speaketh expressly," says he, "that in the latter times some shall depart from the faith;

and our Lord, alluding to the close of this same period, represents Himself as walking between the camps of the hosts of His militant Church, on the eve of the battle, saying in the words of solemn exhortation, "Behold I come as a thief, blessed is he that watcheth and keepeth his garments." Alas! some have departed from the faith. They deny the inspiration of God's Word, and may have to be stripped of their regimentals, and, to their shame, be drummed out of the regiment. But those who are watching, and are designated by the Savior as "blessed," are in expectation. They are like men at the railway station. They see the signal given, the points open, and are looking for the train, which must soon be seen coming with thundering speed. But those who do not come under the Lord's definition—"Blessed is he that watcheth"—are like men who are neglecting to take their tickets till they see the train in sight.

We must observe that our Lord places His second coming, as at the end of the Gentile times 5896, Luke 21 : 24—27, and this is a very important guide to us. St. Paul is equally plain in speaking of the same fulfillment, Rom. 9 : 25, 26. It is a rich passage and may be read with advantage when the marginal references are also persued. Dan. 7 : 21—25 gives the same time



and St. John in Rev. 11 : 2. From these passages we see that the coming of Christ, the conversion of the Jews, and the appearance of the saints in glory, are contingent events, all taking place at the end of the Gentile times. I again repeat, if we ascertain the time when the Gentile times are completed, everything else falls into our hands.

There is yet another confirmation of the end of the Gentile times. In Rev. 13 we read of two beasts, one continuing 42 months, which is 1260 day-years, and the other 666 years. The two periods added together are 1926 years. Now, as Jerusalem became subject to Rome in 3970½, B. C. 28, when the first emperor arose, there are just 1926 years from thence to 5896½ (1898¼). This is not shown in the two diagrams, but it is very important. The evidence is abounding and overwhelming, if we can add up figures, that the eventful period is 1898¼. It is then that the stone cut out of the mountain without hands, smites the image which Nebuchadnezzar saw on its feet, and breaks the iron and the clay of the ten toes, or ten kingdoms, into pieces. All civil governments will thus be overturned, and God rises up to make the enemies of Christ His footstool.

To all Christians it may be said, "Trim your lamps and be ready." Let me illustrate this.

One night, recently, I was passing the Bank of England, in the city, and saw, what I previously found to be a practice of all the stations of the London Fire Brigade, namely, the lamps were all lit, were well supplied with oil, and fixed to the engines and fire escapes, so that when a telegram is received the men and appliances can be off to the scene of a conflagration in a few seconds. Like these men we should be always ready, leaving nothing undone which can be done.

---

### THE TIME IS FULFILLED.

---

When our Lord began His ministry we are told, in Mark 1 : 15, that He came preaching and saying, "The time is fulfilled." What time? Evidently the time foretold by Daniel. Not the time of the crucifixion, for His ministry was continued  $3\frac{1}{2}$  years afterwards. Hence it was 69 weeks "fulfilled." Now, if we know the beginning of these 69 weeks we also know the end. They begin in

3543 the 7th of Artaxerxes. Neh. 7.

483 the 69 weeks multiplied by 7.

---

4026 "The time is fulfilled." Mark 1 : 15.

These figures show us the word "He," in Dan. 9 : 27, refers to the Messiah, and not to an Anti-christ; because  $3\frac{1}{2}$  years are required to reach the

date of the crucifixion, in 4029½. These 3½ years, or half a week, was the time when the Messiah confirmed the new covenant with the Jews. The other half week has to come and must be either before the end of the Gentile Times, in 5896½, but probably immediately after them. It is, in all probability, the period of the conversion of the Jews.

---

### CONCLUDING OBSERVATIONS.

---

We are drawing close to the end of this dispensation—the Gentile Times. I feel absolutely certain that the New Era begins at Easter 1898, so certain, that my belief about it is like my expecting that at the point of noon, to-morrow, the clock will strike 12 because I have heard it do so many times. I have given several reasons in this pamphlet why 1898¼ is the end of the present era, and knowing as I do, how all other prophecies, step after step, have been fulfilled with precision, I cannot feel any hesitation whatever, in my belief that the last and concluding step in the prophecies of Daniel will also be completed at the point of time I have just mentioned. Since I published the two former editions of this pamphlet, I have received hundreds of letters from which I gather that the subject is much deeper

in the minds of Christian men than I previously thought, and I feel glad that my correspondents see, with myself, that the proper way to deal with the subject is to investigate it on straight-forward lines of scientific time. The Bible is all composed of scientific time—that is pure planetary motion—and every part of it yields to measurements. When we submit to this, we give the Bible a fair field. Our opinions stand aside and we go where we are led. Besides this, there is no other way of dealing with the subject correctly, and by following it on the lines of actual duration everything works itself out clearly. If this method had been adopted in former years, and men had closely adhered to the words of Scripture, there would not have been the blundering which has occurred. A score of men will differ about the length of a room when they have to settle it by their opinions or judgment; but when a two-foot rule is produced and the room is measured, accuracy is obtained and they are all agreed. A hundred men might measure such a room afterwards, but they would not differ in their conclusions, nor would they be shaken in their conclusions because, before a measurement was taken, men erred in their statements. They would rather say, you erred because you had no proper method of dealing with the subject. You were bound to get wrong.

Now respecting the end of this age measurements have been taken and there is no room for doubt. What I now feel is, let all the world know it. If they do not believe, let them investigate the subject. But let no man make a fool of himself by disbelieving what he has not investigated. By doing this he will be setting up his own opinions in the place of truth. He is out of court.

---

### THE WORK COMPLETED.

---

Now that the work is done and everything comes out in clear definition, we have but to ask ourselves, Will God be faithful? Looking back through history we see with what precision God has fulfilled all His words. We see His firm tread in all past time in the accomplishment of His purposes. Look at the diagrams of these purposes drawn up in this book. Is God going to change? Will He abandon His fidelity? Better suppose that the sun will not rise to-morrow. Better suppose that heaven and earth will pass away. With the examples of His fidelity before us, our unbelief would be the occasion of marked condemnation. What is coming, and is upon us, is the crowning work of all redemption. Are we to be indifferent about this? I can im-

agine that the men who were thoughtless and unbelieving during the three and a half years' ministry of the Savior, will not have reason for feeling half the condemnation as those who are now unconcerned and disbelieving about the grand climax of all His work and His "glorious appearing." I beseech men to reflect about this. I have handled the subject in a way in which it has never been handled before. My work is done and no man has a cloak for his unbelief or indifference.

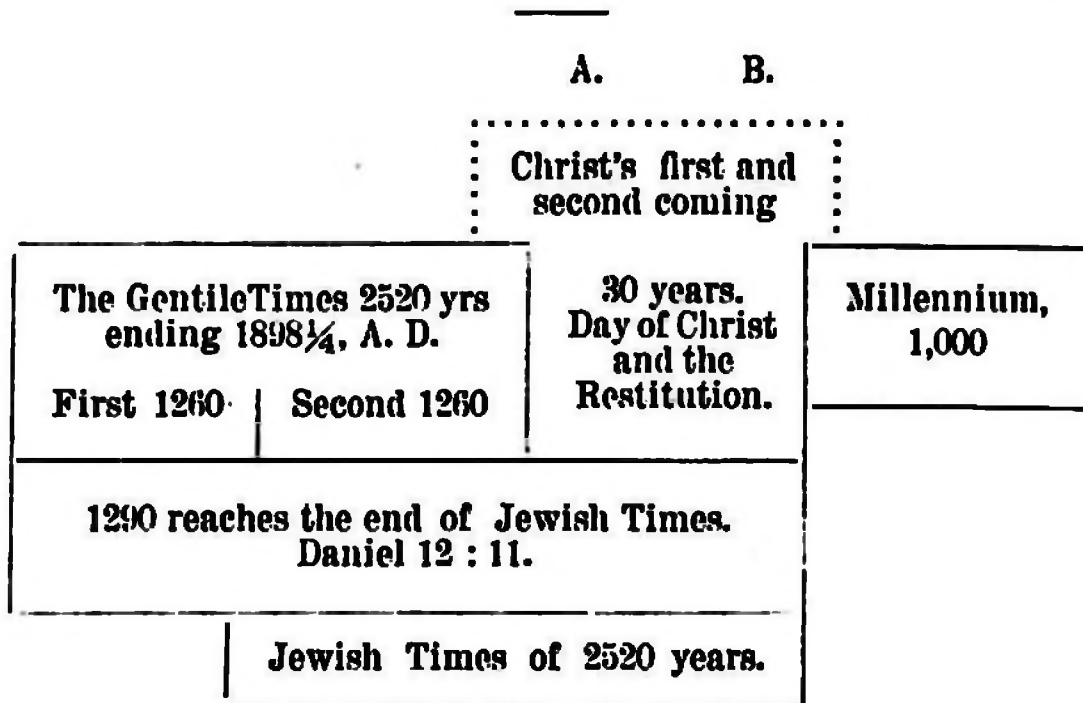
---

### THE END OF THE WORLD.

---

The conviction that we are close upon the period when the present dispensation will end, is certainly gaining ground, and Christians are now not looking for death but for translation. The fact seems to be that there is a "feeling" in the mind that the end is at hand. It is a pity, however, that the public errs so much in understanding what the end means. It does not mean that the world will be destroyed, but improved. It is indeed another creation, that is to say, one higher and better than when man was introduced. We may go on building, because all our beautiful sanctuaries will be wanted in the millennium, and be often occupied by bevvies of the immortal saints.

DIAGRAM OF EVENTS NEAR AT HAND.



A represents the coming of the Lord for his saints into the mid-heavens some time from now to soon after the end of the Gentile Times in 1898. B represents his descent from heaven with the saints some time before the close of the 30 years of Restitution.

COMING OF THE MESSIAH.

Dan. 7 : 13 places the coming of the Son of Man in connection with the end of the 1260 years oppression by the little horn, which Rev. 11 : 2; Rom. 11 : 25; and our Lord in Luke 21 : 24 indicate as the end of the Gentile Times and the



treading down of Jerusalem. Dan. 7 : 25 should be compared with verses 21, 22. Matt. 24 : 29, 30 says, "Immediately after the tribulation of those days (which is a reference to the calamities suffered by the Jews after the destruction of Jerusalem till the end of the Gentile oppressor's power) shall the sun be darkened, &c. and then shall appear the sign of the Son of Man in heaven," &c. I ask my readers to give attention to these passages, and let me also say that some Christians think that the words in Dan. 7 : 22 "and judgment was given to the saints," indicate that they will take part in the condemnation of the little horn before he is removed on the completion of his 1260 years.

But no definite opinion can be expressed on this point, nor as to whether there will be another antichrist than Mohammedanism, because St. Paul, in 2 Thes. 2 speaks of the man of sin as one who could not be revealed till the Roman power was "taken out of the way." It was so with Mohammedanism which arose "after" the ten kings.

What we may expect now is that when the Lord comes for his saints there will be left on earth the nominal Christians, against whom the door will be shut, for we read that the foolish virgins will be left outside, and to whose en-

treaties outside the closed door, the only words of the Savior will be, "I know you not." Following the close of the Gentile times will be the 30 years, which the two large diagrams show as a period that cannot be displaced, particularly owing to the prophecy of Abraham of the Lamb, and that of the everlasting kingdom promised to David. But how great are the events of this "Day of Christ," or 30 years, now close at hand? They embrace the resurrection of the just, the change to immortality of living saints, the conversion of the Jews who will become missionaries to the heathen world. The Jews will also be the superior nation and Jerusalem the metropolis of the world. On the disobedient—the rejectors of the Son of God—will be poured out the wrath of Heaven. Then comes the Millennium.

---

### HOW DO WE KNOW.

---

I have been asked to state how we know that 5896½ will be our 1898¼. This knowledge is obtained from several sources. But the eclipses which take place in 5896 are those which will occur in our 1898. Hence the years are identically the same. We also know both by eclipse and transits lines that 5896 is the true computation,

whilst it is a matter of common observation and knowledge that our English time is  $1\frac{3}{4}$  years to fast.

Respecting Nebuchadnezzar being told, "Thou art this head of gold," Daniel was correct, because the head of gold represented the Babylonian kingdom, and thus all its kings, from the conquest of Assyria when the new empire was formed, were included in it. For the same reason all the kings of Medo-Persia—not one alone—represented the silver part of the image. Nabopolassar, who was the father of Nebuchadnezzar, was the first Babylonian king comprised in the head of gold. He began the new empire in 3376 $\frac{1}{2}$ .

Several questions reach me asking how the exact date is obtained for the beginning of the Gentile times in 3376 $\frac{1}{2}$ . We get it from two direct passages of Scripture. Ezekiel dates all his years from the captivity which was 3406 $\frac{1}{2}$ . We see this by the right days of the week falling on the dates of the month, which they would not do if they did not start from the middle of 3406. He also states, Ezek. 1 : 1, that the captivity year was in the 30th year of the new empire of Babylon. Deduct this 30 from 3406 $\frac{1}{2}$  and we have 3376 $\frac{1}{2}$  for the precise commencement of the Gentile Times. Again, in 2 Chron. 36 : 10 we are told that the captivity began when the year was

expired. This means the sacred year which ended in the middle of the civil, so that we again have  $3406\frac{1}{2}$  for the commencement of the Jewish times. Finally, as I have often said, the Gentile times, the Jewish times, and the treading down of Jerusalem, &c., all begin from one point on the middle of the 5th year of the solar cycle, and they all end there, just like a clock, the day starts at 12 and ends at 12 o'clock. Noon starts at 12, and the year starts at the same point. Now the middle of the true year, that is  $3376\frac{1}{2}$ , is our Easter, and the end of 2520 years can be in no other place than  $5896\frac{1}{2}$ , which, owing to our English year being  $1\frac{3}{4}$  years too fast will be  $1898\frac{1}{4}$ .



