

THE FULFILLING
OF
THE TIMES OF THE GENTILES,
A CONSPICUOUS SIGN OF THE
END:
BEING AN ANALYTICAL SURVEY
OF THE
TIMES OF THE FOUR KINGDOMS OF DANIEL
AND OF JERUSALEM,
FROM THE YEAR BEFORE CHRIST,
606,
TO THE PRESENT YEAR,
1847;
WHICH IS SHOWN TO BE THEIR COMMON POINT OF
CONCENTRATION AND FULNESS.

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“BEHOLD, HE COMETH WITH CLOUDS.”—REV. i. 7.

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ERRATA.

Page iii. *Contents*, line 7 from bottom, for “*Period I.*,” read
Period II.

- „ vi. Line 15, erase *comma* after *April*.
- „ 9. Note, for “*Luke* xx. 24,” read *Luke* xxi. 24.
- „ 15. Line 5 from top, strike out “*the week of days*.”
- „ 28. Line 12 from top, for “*Epiphanas*,” read *Epiphanes*.

NOTE TO THE BINDER.

The “Errata” to be placed between the Contents and Preface.

P R E F A C E.

THE Tract now sent forth has been written during the concluding week of a residence at this place for the confirmation of health; and I have placed in it as an Appendix, a corrected but abridged form of a Tract drawn up also at this place in the summer of 1844, the title of which was *The Times of Jerusalem, No. 1.* The principles of that Tract were, as I believe, perfectly sound, but in nearly all the great eras of history, whether sacred or profane, it will be discovered that there are generally three or four successive years, forming the various successive steps of each crisis, and that it cannot be known till events reveal it from what particular step the Chronology of each era is reckoned in connexion with the times of the world. Thus in the authentic Chronology established in my Works on the basis of the Septuagint text, the appearance of God to Moses was in b.c. 1640, the exodus in 1639, and the rearing of the Tabernacle in 1638. In like manner, in the fall of Napoleon, the years 1812, 1813, 1814, and 1815, were equally

remarkable. Also in the passing of the Bill which, now that the representation of some of our cities is said to have been knocked down to the highest bidder, may still, *facetiously*, perhaps, be called the REFORM BILL, the years 1831, 1832, and 1833, were equally signalized.

In the Tract now republished as an Appendix, it appears that I calculated from dates in some of the periods which have not been verified as the exact chronological commencement or termination of each series, and I have in consequence anticipated the restoration of Jerusalem, and been wide of the truth 3 years. My dates are now corrected, and the events of the remaining months of 1847, and the first of 1848, upon the 3d of April, of which the present Jewish sacred year terminates, will show whether I have now reached the exact truth. For these events I wait in patient expectation.

Margate, September 1, 1847.

POSTSCRIPT.

IN revising and transcribing fair for the press these sheets, I have found that it will be necessary for the information of readers unacquainted with my Chronological Works, to add a second short Appendix, with an account and Table of that form of numbers which I have termed the trinal fraction.

London, September 10 (Elul 29), 1847.

SECOND POSTSCRIPT.

I HAVE, in order to complete the argument of this Tract, as there is perpetual reference in it to the Chronology of the Septuagint, seen it right to add a third Appendix, containing some brief reasons for receiving that Chronology as authentic. But I must refer the reader for complete satisfaction on this subject to the second chapter of my "Synopsis," pp. 83—90, second edition.

September 15, 1847.

NOTICE TO THE UNLEARNED READER.

The figures to which are prefixed the letters **B.C.** (Before Christ), indicate the number of years from the date or event previously mentioned down to the vulgar Christian era.

Those to which are prefixed the letters **A.C.** (After Christ), indicate the year of the Christian era to which the event or date belongs.

In computing the number of years between any two dates or events, if both are **B.C.**, or both **A.C.**, then subtract the smaller number from the larger, and the remainder gives the interval between them.

If one date is **B.C.** and the other **A.C.**, then add the two numbers, and subtract one from the sum total. The remainder is the number of years between them.

The sign $=$ denotes *equality*.

„ \times is that of *multiplication*. Thus, $3 \times 3 = 9$, means 3 multiplied by 3 is equal to 9.

„ $+$ denotes *addition*. Thus $3 + 3 = 6$.

3^2 means the square of 3.

3^3 means the cube of 3.

THE FULFILLING OF THE TIMES OF THE GENTILES.

THE term, the **TI^MES OF THE GENTILES**, adopted by our Lord in his prophetic discourse on the destruction of Jerusalem, and his second advent in glory,* comprehends in it the whole period ordained in the sovereign wisdom of God for one of his great dispensations. It includes in it, on the one hand, a great series of political events — the great revolutions of the kingdoms of this world,—and, on the other hand, a spiritual economy of mercy to the Gentiles and severity to his people Israel.

In its *political aspect* it embraces the whole duration of the **FOUR KINGDOMS OF DANIEL**, revealed first in the prophetic dream of the great image, seen by Nebuchadnezzar, and secondly in vision to Daniel himself. These times, therefore, begin at the establishment of the **FIRST KINGDOM**, as to its dominion over the Old Testament Church, and terminate when the Son of man appears in the

* Luke xx. 24.

clouds of heaven to abolish the **FOURTH KINGDOM** and its wicked episcopal horn the Papacy—and to restore the **KINGDOM TO ISRAEL**.

In its *spiritual aspect*, this dispensation commences at the calling of the Gentiles into the Church, by the **CONVERSION OF CORNELIUS**, and terminates when the Son of man is revealed from heaven, to gather his elect.

The establishment, therefore, of the era of the **FIRST KINGDOM**, must be our first object in this inquiry, and then the calculation of the period which elapses from that era, being the point in chronology from which we are to *set out*, to the moment of time where we *now stand*.

But the succession of the **SECOND, THIRD, and FOURTH KINGDOMS**, which obtain dominion in consecutive order, will afford to us, at least three subordinate phases in the mundane chronology, by which to obtain tests to try the accuracy of our conclusions as to the total period. The commencement of Daniel's great numbers of 2300 and 1260 years will furnish other tests. There are, moreover, certain acts of the **SECULAR POWERS** of the **FOUR KINGDOMS**, which have so close a connexion with the fortunes of the **CHURCH** and the **HOLY CITY**, that they must not be lost sight of in our progress towards the settlement of this great question, with respect to which, they also, must afford auxiliary evidence and new light.

Lastly, if the period which has elapsed, from

the CONVERSION OF CORNELIUS, shall be found to confirm, by its characters of completeness and exact science, all our previous conclusions from the former great dates, it will afford a corroboration of the correctness of our principles of reasoning, scarcely to be gainsay'd even by the scepticism of our own age, upon which our Lord's question, "When the Son of man cometh, shall he find faith on the earth?" stamps the indelible character of hardened unbelief, even amidst abounding religious profession—a profession, it must be acknowledged by those who are giving heed to the prophetic lamp, which has more relation to the belief of what God *has done* in PAST AGES, than of that which, with outstretched arm, he is *about to do*, in the introduction of the dispensation of the AGE TO COME.

I shall now proceed to the investigation of the different objects of inquiry which are thus placed before us, by laying down, in the *first place*, the dates of the rise of each of the FOUR KINGDOMS, then the eras of the 2300 and 1260 years, and next the date of the CONVERSION OF CORNELIUS, and calling of the Gentiles.

The FIRST KINGDOM of Daniel is declared by himself (ii. 38) in interpreting the vision of the Great Image to be BABYLON. Now, in seeking for its *scriptural* date, which is that era when it obtained rule over the Church, we are led to one or other or both of the two following years. Either to the

point of time when Nebuchadnezzar, then reigning conjunctly with his father Nabopolassar, took Jerusalem, and having placed Jehoiakim in chains to carry him to Babylon, was induced by his humiliation to replace him on the throne as a tributary sovereign: * this was in the year B.C. 606, the era of Daniel's captivity, whence are computed the *seventy years*; or, secondly, we arrive at the era of the sole reign of Nebuchadnezzar on the death of his father, which, according to the authentic Canon of Ptolemy, of inestimable value in adjusting the chronology of that period, was in B.C. 604. This may, therefore, be viewed as the *political epoch* of the FIRST of the FOUR KINGDOMS, and the former date as its EPOCH in relation to the CHURCH. The years B.C. 606 and 604 are thus established as the era of that EMPIRE into whose hands the CHURCH OF GOD was first delivered.

The date of the SECOND KINGDOM, being that of the MEDES and PERSIANS, is like the former, two-fold. It may be fixed either in the year B.C. 538, when CYRUS, King of PERSIA PROPER, in command of the united army of the MEDES and PERSIANS, took Babylon; or, placed more properly, at the *scriptural* date of the accession of Cyrus to the United Empire, called in Ezra i. 1, his *first year*, being B.C. 536.

The commencement of the THIRD KINGDOM, being that of Alexander and his successors, was, without

* Compare 2 Chron. xxxvi. with 2 Kings xxiv. 1.

dispute, at the death of BESSUS, the usurper of the throne of Persia after the death of DARIUS CODOMANNUS. This event is placed by history in the year B.C. 329.

The epoch of the FOURTH OR ROMAN KINGDOM, was, as seen by Bishop Chandler, in his work on the Prophecies, more than a century ago, at the dethronement by Pompey of Antiochus Asiaticus, the last of the Seleucidæ, in the year B.C. 65.

“No sooner,” says Bishop Chandler, “was the kingdom of the Seleucides, (the third of those formed from the kingdom of Alexander which fell before the Roman power,) extinguished by Pompey in the person of Antiochus Asiaticus, in the year B.C. 65, but the Jews every where lifted up their heads, as if they saw the sign of their redemption, in the dawning of the FOURTH MONARCHY. Then rumours went about, (nobody knew how, though originally from the Jews,) that nature was in pangs to bring forth a king for the Roman people, at which the frightened Senate decreed the strangling of every child that should be born within that year, *but their vain hopes of having that kingdom in their own family, spoiled the execution of the decree, and so Augustus was suffered to live.*”

Having thus given the eras of the FOUR KINGDOMS, I shall next state that the date of the 2300 years of Daniel has, in my “Dissertation on the Seals,” been laid down in the year B.C. 509, when the PERSIAN RAM, seen by Daniel in his vision of

the RAM and HE GOAT *pushed south*,* by the expedition of Darius to India, which he added to his empire, whereby it was extended to its utmost limits. This year was, therefore, the ACME of the PERSIAN EMPIRE. It was also the first of the ATHENIAN DEMOCRACY after the expulsion of the Pisistratidæ, which happened the year before. By a most remarkable coincidence, it was, moreover, the ROMAN era of the expulsion of Tarquin the Proud, and of the CONSULS. The 2300 years, reckoned from B.C. 509, terminate in the year 1792, but it will be shown afterwards that from the former date to the present year, 1847, is, also, a period of years, marked by the characters of exact mathematical science, and establishing a direct chronological connexion, between the beginning of the 2300 and this year.

The era of the 1260 years was, as I have shown in the fourth edition of my work on the Seals, in the year 532, being the date of the preparation of the Edict of JUSTINIAN, published in Nisan 533, wherein he declares the POPE to be the HEAD OF THE CHURCH. The year 532 is 1040 from B.C. 509, the date of the 2300 years.

Both these great periods, therefore, viz., the 2300, measured from the date last mentioned, and the 1260, from A.C. 532, conterminate in 1792, and their contermination results from this, that 2300 years are a CYCLE in ASTRONOMY, at the end

* Dan. viii. 4.

of which the Moon is fast, or before the Sun 10 h. 44 m. It comprehends, *first*, the cycle of 1040 years, among the most perfect known to our astronomers, at the end of which the tropical year, the lunation, the week of days, and the diurnal revolution of the earth very nearly converge again; and, *secondly*, the period of 1260 years, also a cycle in astronomy, and seven multiples, or a week of 180 years, the length of the life of Isaac. At the end of 1260 years, the Moon is before the Sun 12 h. 3 m. The two periods of 1040 and 1260 years, being thus the subdivisions of the larger number of 2300 years in *astronomy*, cannot, according to those principles of analogy, which form one of the great foundations of correct reasoning, be separated from it in the interpretation of *prophecy*; and a strong confirmation of this, as well as of the correctness of my date of the 2300, is elicited from the fact, that in reckoning from b.c. 509, whether we place the 1040 years *first*, and the 1260 *last*, or *reverse* the order, we are led in either way to a great intermediate period. We have already seen that placing the 1040 *first in order*, we arrive at the date of Justinian's Edict of Papal Supremacy. On the other hand, placing the 1260 *first*, it brings us to the year 752, the termination of the Merovingian Dynasty in France, the de-thronement of Childeric III. by the States, with the sanction of Pope Zachary, and the elevation of Pepin to the throne, the first of the Carlovingians,

whence, to the year 1792, the date of the fall of the monarchy, never since re-established on its former basis, are 1040 years.

In the order of these inquiries, it is necessary, in the next place, that I should lay down the date of the CONVERSION OF CORNELIUS, which was the beginning of the CALLING OF THE GENTILES into the Church of God. The settlement of this point depends in a great measure upon our arriving at the true date of the *Passion*. Now in my Tract, “*A Vindication of the true Date of the Passion; being a Letter to the Writer of the Article on Chronology in the Churchman’s Monthly Review,*” I have brought forward a mass of *astronomical evidence*, to prove, that our Lord’s Passion was, as held by Usher and the great body of our chronologers, upon the 3d of April, 33, o. s. In the laboured article of the Reviewer, in reply to my Tract, he has left *this evidence unnoticed*, and attacked the *outworks* of my reasoning. I therefore consider that date to be established by such a mass of evidence, as to amount to demonstration. I must say that the respectable writer of this Review, the value of whose labours in the cause of prophetic truth we cannot estimate too highly, does appear to me, in treating this chronological question, strangely to forget the principle laid down, I think, by Bishop Butler in the Preface to his “*Analogy*,” that where *certainty* cannot be had, we are bound to yield assent to the highest attainable *probability*.

This writer actually admits one supposed date of the Passion to be less probable than another, and yet he hesitates in hopeless scepticism between the more probable and the less. Now in harmony with this generally received and authentic date of the Passion, Usher, and the chronology of our Bibles, place the call of Cornelius, as it appears to me, with perfect probability, in the year 41, or eight years after the Passion. Like the other dates in the Acts of the Apostles, it rests, I presume, chiefly on probable evidence, and not on direct testimony, but as these pages are written at a distance from my own library, without the means of consulting any other, I am unable at present to ascertain the correctness of this conjecture.

I now go on to show that from each of the dates thus laid down, periods bearing the characters of exact science, expire in the present year, 1847, and thence to draw the conclusion that this year is the point of the **FULNESS** of the whole chronology of the four kingdoms. I shall, for facilitating reference to them in future pages, distinguish each period of which the calculation is made by a Roman numeral.

I. From the first date of the **FIRST KINGDOM**, when Jehoiakim was placed in chains to be carried to Babylon, the beginning also of the 70 years' captivity, and the *ecclesiastical* epoch of that kingdom, b.c. 606, to 1847, are 2452 years, a perfect cycle in astronomy, at the end of which the Moon is after the Sun only 5 h. 47 m.

II. From the first year of Nebuchadnezzar, alone b.c. 604, the *political epoch of the FIRST KINGDOM* to 1847, are 2450 years, being 50 jubilees.

III. From the taking of Babylon by Cyrus, the first epoch of the **SECOND KINGDOM**, and the era of Cyrus in the Canon, b.c. 538, to 1847, are 2384 years, which give various series of time measured by the *trinal fraction* down to this year.* I shall place two of them before the reader.

1. The trinal fraction of 33, or $\frac{33 + 33^2 + 33^3}{33} =$

1123, computed from b.c. 538, brings us down to the era of the completion of the Saxon Heptarchy, the Kingdom of Mercia, the last of the seven, having been formed the year before . . . a.c. 586

Thence the same fraction of 35, being 1261, terminates in 1847

2. Or the trinal fraction of 48 = 2353 terminates at the pacification of Europe, after the overthrow of Napoleon 1816

And the trinal of 5 = 31, or $\frac{5 + 5^2 + 5^3}{5}$ at 1847

IV. From the *second era of the SECOND KINGDOM*, or the *scriptural* first year of CYRUS, b.c. 536, being the end of the 70 years' captivity, to 1847, is the trinal fraction of 34 = 1191, multiplied by 2 = 2382 years. Its bisection, or the termination of the first 1191, is the year 656, which is a great

* An account and Table of this order of numbers will be found in Appendix II.

era in the chronology. It is from the birth of Terah in b. c. 2215, 2870 years being 410 weeks, or one week of 410, which is a cycle in astronomy, the Moon at the end of it 7 h. 19 m. slow; also 400 weeks of years, or 40 multiples of 70 = 2800 years from Abraham's birth, b.c. 2145, and 2700 from that of Isaac, b.c. 2045, and 343 years, a week of the Jubilee from the edict of Constantine 313. The termination of the second 1191 is in 1847.

V. The year b.c. 329 is the era of the **THIRD KINGDOM**. The whole interval from that date to the year 1847 is 2175 years, which is a Cycle in astronomy, consisting of $1040 \times 2 = 2080 + 19 \times 5 = 95$, and at the end of it the Moon is slow, or behind the Sun 12 h. 56 m. This period is, therefore, one of perfect astronomical science.

The division of the empire of Alexander, being the **THIRD KINGDOM**, into **FOUR**, was finally effected in the year b.c. 301, and thence to 1847 are 2147 years, being 113 Cycles of 19, and therefore an astronomical number.

VII. From the year b.c. 65, the era of the **FOURTH MONARCHY**, to 1847, are 1911 years, equal to 39 Jubilees, or the Jubilee or square of 7 multiplied by 13, the trinal fraction of 3, multiplied by its root 3. But it is also the trinal fraction of 16 = 273 multiplied by 7. This number is, therefore, one of exact science. It might be shown that this period of 1911 years measures various great ages of the scriptural times; but, as it is my

desire to compress this Tract, within as narrow limits as possible, I shall only mention one of them. According to the authentic Chronology of the Seventy, established in my works, the entrance of Joshua and the children of Israel into the land of Canaan was in b.c. 1599. Computing thence 1911 years, we are brought to the date of that event in the history of the New Testament Church which was exactly correlative to the former, namely, the proclamation of Constantine giving liberty to the Church, in the year 313.

I shall now give some of the outlines of the subdivisions of the great period of 50 Jubilees from the political era of the first kingdom, b.c. 604, being period II., to the present year.

From that year, being the first of Nebuchadnezzar's reign alone, computing 11 Jubilees or 539 years, we arrive at the era of the **FOURTH KINGDOM**, b.c. 65. A second period of 539 years brings us to a.c. 475, the last year of the Western Empire ; being from the 1st of Nebuchadnezzar 22 Jubilees = 1078 years, a perfect Cycle in astronomy, at the end of which the Moon is behind the Sun 5^h. 26^m. Another period of 1078 years, from the year 475, terminates in 1553, the first year of the freedom of the Protestant Churches of Germany, which was effected by the Peace of Passau, on the 12th August, 1552. The year 1553 was also the date of the accession of Queen Mary in England, and of the re-establishment of Popery.

Computing 6 Jubilees more, = 294 years, from 1553, we arrive at the present year, 1847, and this period of 6 Jubilees is bisected by the year 1700, the date of the will of Charles II. of Spain, declaring Philip, duke of Anjou, heir of the Spanish monarchy, which led the next year to the Spanish succession war, terminated by the peace of Utrecht, in the year 1713.

The period of the Gentile monarchies from B.C. 604 to the present year is, therefore, not only perfect in its *sum total*, being 50 Jubilees, equal to 14 multiples of 175, the measure of the life of Abraham, and 70 multiples of the life of our Lord upon earth, proved in my works to have been 35 years, but it is perfect also in its *sub-divisions*, consisting of four periods of 11 Jubilees, equal to 2 Cycles of 1078, each terminating at great eras, and one of 6 Jubilees in the present year.

I now proceed to the dates of the PROPHETIC PERIODS of 2300 and 1260 years.

VII. The commencement of the former has been placed in the year B.C. 509, whence to the present year is a period of 2355 years, which forms $\frac{12 + 12^2 + 12^3}{12} = 157$, or the trinal fraction of 12 multiplied by 15—a number of most exact mathematical perfection.

VIII. From the year A.C. 532, the beginning of the 1260 years, to 1847 are 1315 years, but as it forms a necessary component part of the former

number, the difference between them being just 1040 years, we are not to look for the same perfection in its sub-divisions. Computing, however, *first*, from its commencement in 532, the trinal fraction of $35 = 1261$, we arrive at the year 1793, the date of the first great coalition of Europe against France, whence the cube of $3 = 27$, brings us to 1820, the era of the death of George III., and accession of George IV., and of the trial of Queen Caroline, which caused the first concussion of the British monarchy. Another period of 27 years ends in 1847.

Or, computing, *secondly*, from the end of the 1260 years in 1792, 5 Cycles of 11 years, they bring us to 1803, the beginning of the last terrible war; to 1814, the first dethronement of Bonaparte; to 1825, when a dreadful commercial convulsion shook England; to 1836, the date of the establishment of Hebrew worship in a congregation of Jewish converts; and to 1847.

The period of 1315 years sub-divided in either of these modes is a complete period.

IX. The next point in the order of this inquiry, is to compute the period from the CONVERSION OF CORNELIUS, the beginning of the CALLING OF THE GENTILES, which, following the Chronology of Usher and our Bibles, we place in the year 41. Now, from that date to 1847 are exactly 6 periods of 301, which is the trinal fraction of 6 multiplied by 7. This period is thus exactly 6 weeks of 43

—being altogether 1806 years—and *three* of these weeks touch eras of great importance; the *second*, the building of the mosque of Omar in 643; the *fourth*, the 1st of Nisan after the taking of Jerusalem by the Karismians, 1245; the *fifth*, the first year of the Smalcaldic war, 1546. It is manifest, therefore, that this period also is one of complete fulness and most perfect.

Having thus, by the investigation of the Chronology of the FOUR KINGDOMS, and of the GREAT PROPHETIC PERIODS OF DANIEL, and of the CALLING OF THE GENTILES, demonstrated that from each of these eras, great series of time, marked by features of exact science, come down to and converge in the present year, 1847, which is, therefore, their point of *fulness*, I shall, in the next place, review some of the GREAT ACTS OF THE SECULAR POWERS affecting the CHURCH, and shall also from their various dates bring down the computation of the times to the present year, with an analytical view of each, carrying on the enumeration begun in the former pages, whereby *each period* in this Tract will be distinguished by *its own number*, which will greatly facilitate reference to it, and simplify the whole inquiry.

X. The *first in order* in these acts of the secular powers, after the 70 years' captivity, which has already been considered, is the CAPTIVITY OF JEHOIA-CHIN or JECONIAH in Babylon, in the year B.C. 598, and thence to 1847 are 4 Cycles of 611 years, at

the end of each of which the Moon is fast or before the Sun 3 h. 57 m., and therefore, at the end of 2444 years she is fast 15 h. 48 m. This period, therefore, bears the impress of astronomical science. Its bisection is the year 625, in the era of the first triumphant progress of Mahammed, and 4 years before the submission of Mecca.

XI. The *second act* of the secular power was the DESTRUCTION OF JERUSALEM AND THE TEMPLE, in the year B.C. 588, whence to 1847 are 2434 years. The following series of time fills up this number:—

A. C.		
1. From the destruction by Nebuchadnezzar, in B.C. 588, to that by Titus, in A.C. 70, are 657 years, being 73, the trinal fraction of 8 multiplied by 9. This period terminates in	70	
Computing thence the trinal fraction of 31 = 993, we are brought to the accession of Alp Arslan, the second sultan of the Seljuks, under whom they took Jerusalem, and formed the empire of Roum .		1063
Thence 16 Jubilees = 784 terminate in .		1847
2. Or from the destruction by Nebuchadnezzar, in B.C. 588, computing 33 multiples of the trinal fraction 73 = 2409 years, it brings us to the end of Daniel's 1290 years, and the beginning of the missionary exertions of the London Jewish		

Society amongst the Jews in Poland, and the preaching of Wolff in Jerusalem . . .	1822
Thence the square of 5 = 25 ends in . . .	1847

XII. The captivity in Babylon was finally completed, by the CARRYING AWAY THE RESIDUE OF THE PEOPLE BY NEBUZARADAN, in the 23d Scriptural year of Nebuchadnezzar,* wrongly given in our Bibles as b.c. 585, but placed correctly by Prideaux in 584. Now, from this date to 1847, the present year, are 2430 years, being 3^5 (the fifth power of 3, which is the trinal fraction of 1) = 243 multiplied by 10. Or it is the square of 3 = 9, multiplied by the cube of 3 = 27, multiplied by 10. This number is, therefore, mathematically complete and perfect. Moreover, it is a general principle pervading the Sacred Chronology, that the bisections of periods, which connect together great eras in the Divine dispensations, arrive at great intermediate eras. Accordingly, the bisection of this period of 2430 years is the year 632, the date of the death of the false prophet Mahomed, and of the final invasion of Syria by the Saracenic Locusts.

We come next to the DECREES of the KINGS OF PERSIA for the RESTORATION OF JERUSALEM. But as the FIRST of these, being that of CYRUS, is identified with Period IV., it is unnecessary again to enumerate it.

XIII. The SECOND DECREE of the PERSIAN KINGS was that of DARIUS HYSTASPES, recorded in Ezra

* Jer. lii. 30.

vi. 1, which is correctly placed by our Bible Chronologers, in accordance with Prideaux, in the year b.c. 519, whence to the present year, 1847, are 2365 years, being 43, the trinal fraction of 6, multiplied by 11 and 5, or 55, a number of most exact mathematical science.

XIV. The THIRD DECREE, for the RESTORATION of the JEWISH CHURCH and STATE, was that of ARTAXERXES LONGIMANUS, in the 7th year of his reign, in favour of Ezra. This decree I have shown by no less than seven different calculations of the time of the New Moon of Nisan, b.c. 458, was issued upon Friday, the 7th April, o.s., in that year.* From b.c. 458 to 1847 are 2304 years, being 144, the square of 12, multiplied by 16, the square of 4, which is itself the first square above *unity*. This number is, therefore, not less marked by characters of completeness and perfect science, than those which have previously been placed before the reader.

XV. The decree of ARTAXERXES in favour of NEHEMIAH, was the FOURTH ACT of the Persian state for the restoration. It bears date his 20th year, or b.c. 445, whence to 1847 are 2291 years, which period, though not itself a Cycle, is astronomical. It consists of 120 Cycles of 19 and the Cycle of 11 years. It also forms a series of 211, the trinal fraction of 14, multiplied by 8 = 1688, ending at

* See my "Vindication of the True Date of the Passion," pp. 58—62.

the final giving up of Jerusalem into the hands of the MAHOMEDAN POWERS, when it was taken by the KARISMIANS in the year 1244. Although since then, the armies of nations professing Christianity have marched and counter-marched in Palestine—those of Bonaparte in 1799, and of England in 1840—yet it is a remarkable fact, that not one Christian soldier in arms, appears to have entered the HOLY CITY. Computing from 1244, 273 the trinal fraction of 16, we are brought to the taking of Jerusalem by the OTTOMAN TURKS, under Selim I., in 1517, the year of the Reformation. From this date a second period of 273 brings us to 1790, the 2d year of the French Revolution, whence 3 Cycles of 19 = 57, which is also the trinal fraction of 7, end in 1847.

XVI. Jerusalem came under the yoke of the SUCCESSORS OF ALEXANDER, the THIRD KINGDOM, in the year b.c. 320, when it was taken by Ptolemy. Thence to 1847 the interval is 2166 years, which is composed of 114 Cycles, or 6 squares of 19, a period most perfect. If we compute the first 19 years from b.c. 320, they end at the final division of the empire of Alexander into FOUR SOVEREIGNTIES in b.c. 301, whence, as already said,* 113 Cycles of 19 terminate in 1847.

In the next place, this period may be subdivided into 19 multiplied by 100 = 1900 years, and $19 \times 14 = 266$ years. Computing from b.c. 320,

* *Supra*, p. 19.

the period of 266 years, which is equal to 133, the *trinal* of 11, multiplied by 2, we arrive at the year B. C. 54, when Crassus spoiled the TEMPLE, whence 1900 years end in 1847.

But this period is capable of yet another subdivision. Computing from B. C. 320, 73 the *trinal* of 8, it ends at B. C. 247, the accession of Ptolemy Euergetes, who next year (see Dan. xi. 7) conquered Syria and took Seleucia. Thence a Jubilee, 49 years, ends at the year B. C. 198, when Antiochus the Great, of Syria, having defeated Scopas, the captain of Ptolemy Epiphanes, of Egypt, retook Jerusalem, an event marked in Dan. xi. 16.* Now, from B. C. 198 to the year 1847 are 2044 years, being 28 or 4 weeks of 73, the *trinal* fraction of 8. Thus marvellously do the times of the HOLY CITY by various, and, at first view, discordant measures, all indicative in their final concord, of superintending intelligence and foreknowledge and power, far above the highest attributes of the creature, concentrate and harmonize, in the point of time where we now stand.

XVII. In the year B. C. 170, JERUSALEM was taken and sacked by ANTIOCHUS EPIPHANES, and the TEMPLE defiled with swine's flesh. Thence to 1847 are 2016 years, being the square of $12 = 144$, multiplied by 14 or 2 weeks of that square, a period in the highest degree perfect.

* Bishop Newton on this text for "*consumed*," gives "*perfected*," as the sense of **כָּלֹת**.

XVIII. In the year B.C. 168, ANTIOCHUS a second time took JERUSALEM by his lieutenants, and reduced it to ruin, erecting a fortress to overlook the temple, and placing on the brazen altar the image of Jupiter. From this date to 1847 are 106 Cycles of 19, or 2014 years, and the first 6 Cycles terminate in B.C. 54, the date of the spoiling of the TEMPLE by Crassus already considered.

XIX. In the year B.C. 63, POMPEY took JERUSALEM and entered the HOLY OF HOLIES. The whole period from that date to 1847, is 1909 years, which thus sub-divides itself:—one week of the Cycle of 19 years = 133, which is also the *trinal fraction* of 11, ends in the year A.C. 71, when, in the triumph of VESPASIAN and TITUS, were carried in proud procession through the streets of ROME the spoils of the TEMPLE OF JEHOVAH. From the year 71, to 1847, are 1776 years, being 111, the trinal fraction of 10, multiplied by 16, the square of 4. Reversing the order of these two numbers, and reckoning the 1776 years *first*, we are brought from B.C. 63 to the accession of the HOUSE OF HANOVER to the throne of England in the year 1714, whence to 1847 is the week of 19 = 133. It thus results, that the period of the actual reign of the HOUSE OF HANOVER, is exactly equal to the interval of years, from POMPEY's entering the TEMPLE, to its spoils being exhibited to the gaze of the ROMAN POPULACE.

XX. In the year A.C. 637 JERUSALEM was taken by the SARACENS, the *apocalyptic locusts*, and from

that date to 1847 are 1210 years, being exactly the square of $11 = 121$ multiplied by 10, and thus a number mathematically perfect.

But furthermore, this date a.c. 637 is exactly the point of bisection between Ezekiel's last vision of the City and restored Temple and returning glory, and the present year 1847. That vision was received by him in the year b.c. 574, and thence to the present point of time are 2420 years, equal to 20 squares of 11—the bisection of which, as already said, is the taking of the Holy City by the Saracens in 637.

XXI. I shall also here state, that from the year b.c. 594, correctly laid down by Prideaux as the date of **EZEKIEL'S FIRST VISION OF THE LORD COMING WITH THE CHERUBIM**, to 1847, are 2440 years;* the bisecting point is the year a.c. 627, in the middle of the victorious career of the false prophet, equidistant from the Hegirah 622, and his death 632. The whole period thus subdivides itself:—

The Cycle of $19 \times 33 = 627$ years terminates at the year after the Ascension, being that of the first celebration of Easter, a.c. 34. Thence 37 Jubilees = 1813 years, in 1847.

XXII. JERUSALEM was taken by the **SELJUKS** in

* The reader will observe, that in giving this period, marked **XXI.**, *in this place*, I diverge from the *order of time*. Its close connexion with the chronological fact respecting the bisection of the period from Ezekiel's last vision, in b.c. 574, in the preceding paragraph, will, however, sufficiently account for this divergence.

the reign of ALP ARSLAN, and year 1076,* from whence to 1847 are 771 years, composed of 40 Cycles of 19 = 760, and the Cycle of 11 years. This period is therefore *astronomical*.

From the taking of the HOLY CITY by the SELJUKS, in 1076, till it was again taken from the Crusaders by SALADIN, SULTAN OF EGYPT, in 1187, are 111 years, the trinal of 10. From 1187 to 1847 are 660 years, which are exactly bisected by the taking of JERUSALEM by the OTTOMAN TURKS under SELIM I., in 1517, the very year of the REFORMATION. Again, if from 1187 we reckon 3 Cycles of 19 = 57, we are brought to the year 1244, the era of the final taking of Jerusalem by the Karismians, (it having been ceded to the Emperor Frederic II., in 1229, and possessed by the Christians till the year 1244,) the chronology from which has been already given in period XV.†

I shall next give a very few of the periods connected with the New Testament Church.

XXIII. From our LORD's NATIVITY, B.C. 3,‡ to 1847, are 1849 years, the square of 43, the trinal

* Gibbon, vol. x., p. 384, chap. lvii. De Guignes Hist. des Huns, tom. iii., p. 216.

† Supra, p. 27.

‡ This date has been established by me in my "Fulness of the Times," in an inquiry filling more than seventy pages of that work. Let me here add, that even since my latest work, "A Vindication of the True Date of the Passion," was published, I have discovered such a mass of internal evidence in support of my date of the Nativity, as must, to candid minds, set the question at rest.

of 6. This number 43, multiplied by 10, forms the period of 430 years, the sojourning of the children of Israel, Exod. xii. 40. Again, 430 multiplied by 3, forms Daniel's prophetic period of 1290 years, chap. xii. 11. It is therefore the basis of the great periods of the Church, and its square is a number of the highest perfection.

XXIV. From the PASSION, RESURRECTION, and ASCENSION, a.c. 33, are, 1st, a period of 1814 years, which is a Cycle in astronomy. This Cycle is formed, *first*, by that of 11 years, which, computed from the year 33, arrives at the date of the martyrdom of the Apostle James by Herod, in the year 44, whence the perfect Cycle of 1803 years, the Moon at the end of it being slow 9 h. 45 m., ends in 1847. At the end of 1814 years the Moon is fast 1 d. 2 h., or 26 hours. If we reverse the order of these two Cycles, that of 1803 from the era of the Passion brings us to the year 1836, the date of the publication of the Hebrew Liturgy, and the establishment of Hebrew worship on the 5th February, 1837, but 30th Shebat of the Jewish sacred year, cotemporary with 1836 ; and thence 11 years end in 1847.

2d. A *second* series from the date of the Passion is as follows:—

To the RECEPTION OF THE VISIGOTHS INTO THE EMPIRE by the EMPEROR VALENS, in the year 376, from which Gibbon dates its fall, is the *week* of the Jubilee, which is also the trinal fraction of 18 = 343 years.

Thence 24 Jubilees = 1176 years terminate at

the PEACE OF PASSAU and LIBERTY OF THE PROTESTANT CHURCHES IN GERMANY.

From 1552, computing 43, the trial of 6, we arrive at the year 1595, when, on the 16th September, Henry IV. of France, on receiving absolution from Pope Clement VIII., *did, by his Procurators D'Ossat and Du Perron, who fell on their knees before the Pope, solemnly abjure the heresy of the Huguenots, or faith of the Reformation,** and thence to 1847 are three multiples of $7 \times 12 = 84$, terminating *first*, at the Peace of Nimeguen, 1679, which left Europe prostrate before Louis XIV. ; *second*, at the Peace of 1763, the final pacification of the Continent, till the war of the French Revolution ; and *third*, in 1847. Or if from 1552 we compute 296 years, a Cycle in Astronomy, at the end of which the Moon is faster before the Sun 5h. 4m. 52s., it terminates in the year 1848, the 8th Septenary from the sounding of the 7th Apocalyptic Trumpet in 1792.

XXV. From the 1st Easter after the erection of THE GENTILE BISHOPRIC OF AELIA, (JERUSALEM,) being Nisan 139,† to 1847, are 1708 years, a most

* Sismondi Hist. des Francais, t. xxi., pp. 845, 846.

† According to Tillemont, Marcus, the first Gentile Bishop of Jerusalem, was ordained in 138. The first Easter which found a Gentile already in possession of the seat of the Apostle James was therefore that of 139, being from Creation, b.c. 5478, the square of $12 = 144 \times 39 = 5616$ years. Then were emphatically fulfilled our Lord's words, "*The kingdom of God shall be taken from you, and given to a nation bearing the fruits thereof.*"

perfect Cycle, consisting of that of 1040 years, and that of 334 multiplied by 2. At the end of 1708 years, the Moon is before the Sun, only about 37 minutes of an hour.

These Cycles being applied to history, we are brought by that of 1040 to the year 1179, the date of the **THIRD LATERAN COUNCIL** against the **ALBIGENSES**, which led to the establishment of the Inquisition in Languedoc in 1204, and to the Albigensian Crusade in 1209, and the consequent extirpation of their Churches, and the annihilation of the body by fire and sword.

From 1179, the first of the Cycles of 334 years, brings us to the accession of **POPE LEO XII.**, in 1513, the second year of the **FIFTH LATERAN COUNCIL**, whence other 334 years end in 1847. The Cycle of 1708 years is thus, in its application to history, perfect. I shall add, that from the year 139, the epoch of the Gentile Bishopric of **Ælia**, to 1867, the termination of Daniel's period of 1335 years, are exactly 1728 years, the cube of 12, and the year 139 is, according to the chronology established in my works, 39 squares of 12 from the era of Creation, and therefore a great chronological era.

As I do not wish these pages to exceed the limits of a tract, I shall, in drawing to a conclusion, satisfy myself with placing before the reader, two or three

It is most remarkable also, that from the ordination of Bishop Marcus in 138, to that of Bishop Gobat, a Gentile also, on the lamented death of Bishop **Alexander**, in 1846, is exactly the Cycle of 1708 years.

other periods, connecting some of THE GREAT ERAS OF THE REFORMATION, with the present year 1847.

XXVI. The beginning of THE REFORMATION IN ENGLAND was in the year 1533, whence 2 multiples of 157, the trinal fraction of 12, bring us to 1847, and the bisecting point is the year 1690, the date of THE BATTLE OF THE BOYNE.

XXVII. THE ORDER OF THE JESUITS was confirmed by POPE PAUL III., in 1540, whence 307, the trinal fraction of 17, ends in 1847; and I shall add the facts, that this number of 307 is the measure of the whole periods from the BIRTH OF ABRAHAM, B.C. 2145, the DEATH OF JACOB, B.C. 1838, and that of JOSIAH, B.C. 610, to the present year; and that from ABRAHAM to the establishment of the JESUITS are 12 multiples of 307, from the death of JACOB 11 multiples, and the death of JOSIAH 7 multiples, or *one week* of that number. I shall further state, that the period from ABRAHAM'S BIRTH to JOSIAH'S DEATH, with whom really fell the monarchy of the HOUSE OF DAVID, being 1535 years, or 5 multiples of 307, appears to include in it the whole ages of God's *mercies* and *forbearance* to ABRAHAM and his seed, in their NATIONAL CAPACITY, under the dispensation of the Old Testament, and thence are to be counted the ages of his *severity* and *judgments*, wherein the interval of 605 years, from the PROCLAMATION by CYRUS, in B.C. 536, to the DESTRUCTION by TITUS, was, as it were, but *an episode of half restrained wrath*, as may be seen from the words of Ezra and Nehemiah,

who confess that the deliverance then given to them was but *a little reviving* (Ezra ix. 8), and that the kings set over them for *their sins, had dominion over their bodies and their cattle at their pleasure, and that they were in great distress.* (Neh. ix. 37.) Now, I would here draw the attention of the intelligent reader to the remarkable chronological fact, that from the **VICTORY OF CONSTANTINE OVER MAXENTIUS**, near Rome, on October 28th, 312, which event was the beginning of the manifestation of God's mercies to the **GENTILE CHURCH**, in its deliverance from **HEATHEN PERSECUTIONS**, and of its establishment **NATIONALLY**, to the corresponding date of October 28th, 1847, are precisely 5 multiples of $307 = 1535$ years. Thus has God manifested the riches of his goodness and his impartiality, in giving first to **ABRAHAM** and **HIS SEED**, a period of National mercies, and afterwards to the **GENTILE CHURCH**, a period of mercies and forbearance, and of establishment **NATIONALLY**, which are both measured by the same number of 1535 years. The conclusion to be drawn from this analogy cannot escape the attention of readers, who are at all accustomed to trace the actings of Him, whose ways are in the sea, and his path in the great waters, and his footsteps are not known. It is simply this—that we are now living at the very **LAST HOUR** of the **TI^EMES OF THE GENTILES**.

XXVIII. The final confirmation of the **ARTICLES** of the **PEACE of PASSAU** by a **RECESS** of the **DIET of AUGSBURGH**, in **GERMANY**, was in the year 1555. This great act, called the **PEACE of RELIGION**, con-

firmed as it was afterwards by the treaty of Westphalia in 1648, continued, till the war of the French Revolution, to be the charter of liberty of the PROTESTANT CHURCHES. Now, computing from that point 73, the *trinal* of 8, multiplied by 4 = 292 years, we arrive at the present year 1847, and the point of bisection is the year 1701, the date of the SETTLEMENT of the CROWN OF ENGLAND on the PRINCESS SOPHIA OF HANOVER and the heirs of her body, being PROTESTANTS. I need not certainly point out to discerning readers the close analogy between the event of 1555, in Germany, and that of 1701, in England.

XXIX. The final ESTABLISHMENT OF THE PROTESTANT RELIGION IN ENGLAND by ELIZABETH was in the year 1559, whence to 1847 are 2 squares of 12 = 288 years. That great event took place exactly 2 weeks of the square of 12 from the Decree of Artaxerxes in favour of Ezra, the beginning of the 70 weeks, and 1728 years, the cube of 12, from the first profanation of the Temple by Antiochus Epiphanes, in b.c. 170.

CONCLUDING OBSERVATIONS.

Having thus placed before the reader the evidence of the fact, that the whole Chronology of the FOUR KINGDOMS from the year b.c. 606, and also the whole times of JERUSALEM, and various eras of the CHRISTIAN CHURCH, do by perfect periods of astronomical and mathematical structures converge to,

and concentrate in, the present year 1847, I remark, in the *first place*, that no created power or wisdom, could have so arranged the times and dispensations of the world, as to lead to such a result; and therefore, that it must be referred to the infinite wisdom of the Creator and Ruler of all worlds. In the *second place*, I am led to the conclusion, that this year is the actual point of time indicated by our Lord's memorable words, *Jerusalem shall be trodden under foot of the Gentiles until the Times of the Gentiles are fulfilled* (Luke xxi.); and that these times are now ACTUALLY FULFILLED.

But in interpreting this expression, we must distinguish between that fulfilling of times which ushers in the *beginning of action*, from that which indicates the *finishing of action*. As the great series of times embodied in these pages originate from the *beginning of action*, by the FIRST of the FOUR KINGDOMS for abolishing the Kingdom of JUDAH, destroying JERUSALEM and the Temple, and leading captive the people, so we are now, at the termination of these great series of time, looking for a *beginning of action* by the SON OF MAN IN PERSON, *for abolishing THE LAST OF THE FOUR GENTILE KINGDOMS*, destroying by fire BABYLON the GREAT, or ROME PAPAL, and restoring the kingdom to ISRAEL.

But, as already said,* the fall of the Kingdom of Judah properly began at the death of Josiah in

* See above, p. 35.

battle with Pharaoh Necho, in the year B.C. 610, and thence to the carrying away captive the last remnant of the people by Nebuzaradan, in B.C. 584, was a period of 26 years. Now, corresponding to this, I have, in the fourth edition of my work on the Apocalypse,* hazarded a conjecture that there is a similar period of 26 years appointed for the RESTORATION of the KINGDOM OF ISRAEL, each step of which will occur at an interval of 2450 years, or 50 Jubilees from that event in the FALL of the kingdom to which it corresponds in order. Thus from the DEATH OF JOSIAH to the establishment of the JERUSALEM BISHOPRIC, the great sign given to us of the near approach of the redemption of the nation, and in effect the first step towards it, in 1841, were 2450 years. In like manner, from the CAPTIVITY OF JEHOIAKIM and the carrying away Daniel and his companions, which was the beginning of the 70 years' captivity, B.C. 606, to the year 1845, when the FIRMAN of the OTTOMAN SULTAN was issued for BUILDING THE CHURCH on MOUNT ZION, was the same number of 2450 years.

Finally, I have shown in that work, that from the carrying away captive the last remnant of the people, as already said, in B.C. 584, to the termination of Daniel's 1335 years, in 1867, is the same period of 50 Jubilees. And then the work will have been completed, and to that point of time the

* Page 507.

fulfilling of times indicating the *finishing of the action* will be found to correspond.

Now, of the whole period of 26 years, from 1841 to 1867, 6 years have elapsed, the SON OF MAN being still at the right hand of the FATHER, and PERSONALLY ABSENT from the scene of action. During the remaining 20 years, we are expecting that He will be MANIFESTED, to receive first unto Himself his SEALED SAINTS, and to FINISH IN PERSON the work of JUDGMENT and RESTORATION.

I shall, in conclusion, place before the reader an extract from my volume on the Seals, (Supplement, Part II., Sect. vii., pp. 505, 506) :—

**“ON THE TIMES OF THE FALL AND RISING AGAIN
OF THE KINGDOM OF JUDAH.**

“There were various steps in the downfall of the kingdom of Judah. Its decline may be dated from the accession of Rehoboam in b.c. 990, but its final fall began, strictly speaking, 380 years, or twenty Cycles of nineteen later, viz., at the death of righteous Josiah, b.c. 610, who was, in the proper sense of the word, its *last king*. Now, from his death to the restoration of the first family of converted Israel and the Jerusalem Episcopate in 1841, is the same period of $35 \times 70 = 2450$ years (or fifty jubilees), as measures the interval from the final captivity of the last remnant of Judah, b.c. 584, to the termination of Daniel’s 1335 years, and beginning of the Millennium in 1867.

“ From this double computation and coincidence of the time, measuring from the beginning of the *fall* of Judah to his *begun restoration*, and also from the completion of his fall to the *beginning* of the *Millennium*, I assuredly infer, that as our Lord’s life in the form of a servant was 35 years, so the servitude of Judah to the Gentiles is to continue for 70 periods of 35 years. In other words, for every year that our Lord spent upon earth in humiliation, 70 years of servitude to the heathen is appointed to Judah. Further, as the life of Abraham was 35×5 , it follows, if the above inference be correct, that for every year of his pilgrimage upon earth 14 years of servitude is appointed to Judah, since 175 (the length of Abraham’s life) $\times 14 = 35 \times 70 = 2450$ years, or 50 jubilees.

“ But in the next place we may hazard a conjecture that Jacob’s 20 years of servitude at Padanaram has a mystical and typical relation to the whole times of the nation of Israel ; and that if it be multiplied by 175, the length of Abraham’s life, it will actually give the whole period of the servitude of his posterity. Now, in considering this subject, it becomes necessary to observe, that Israel was at Mount Sinai put under the law as a *school-master*, and, accordingly, St. Paul expressly affirms that the two sons of Abraham, Ishmael and Isaac, were the types of the two covenants, the former of which, viz., that of Sinai, *gendereth to bondage*. (Gal. iv. 24, 25.)

“ Computing, then, from the giving of the law on Mount Sinai, b.c. 1639, a period of 175, the length of Abraham’s life, multiplied by 6, the number of years that Jacob served Laban for his cattle, it gives 1050 years, or 35×30 , and it terminates in the second year of the siege of Jerusalem by Nebuchadnezzar, when, for want of lambs, the daily sacrifice ceased, viz., b.c. 589.* Reckoning thence the period of $175 \times 14 = 35 \times 70$ already mentioned, we arrive at the year 1862, exactly 5 years before the commencement of the Millennium, when we may conjecture that the final redemption of Israel as a nation will have been completed. But, further, if this great period be bisected, we arrive at the taking of Jerusalem by the Saracens in 637, since when, excepting the short episode of the crusades, the holy city has been under the Mahomedan yoke. Thus for 7 periods of 175 years, equal to 1225, and counted from b.c. 589 to a.c. 637, the HOLY CITY was in servitude to the *four kingdoms of Daniel*; and from her passing under the yoke of the Saracens, to her complete redemption in 1862, an equal period will elapse. Thus, to speak mystically, as Jacob served 7 years for Leah and 7 for Rachael, so Jerusalem, for her unfaithfulness to her first Lord, is unwillingly

* It will be observed that during this time, being 6 multiples of 175, Israel, though under that law which gendereth to bondage, was yet the free and willing servant to Jehovah, as Jacob was to Laban after their contract.

wedded, first to the *four wild beasts* of Daniel for 7 times the life of Abraham, and then to the *Saracenic locusts* and *Euphratean horsemen* of the *Apocalypse* for the same period.*

“The whole interval from the Exodus to 1862 is one hundred periods of 35 = 3500. Moreover, were we to compute from the birth of Ishmael, the type of the dispensation of Sinai, b.c. 2059, to the year 1862, the whole period is 112 multiples of 35, or 80 Jubilees.

“I shall observe, in confirmation of all that has been offered, that the period of the bondage of the New Testament Church, being 1260 years, is also composed of 36 multiples of 35 years.”

It may not be unsuitable, indeed it seems to be called for, that I should add to the foregoing extract from my Work a few observations as to various events connected with the re-establishment of the kingdom of Judah. In the third edition of the foregoing work published fifteen years ago, there is a chapter **ON THE ORDER OF THE EVENTS CONNECTED WITH THE SECOND ADVENT OF OUR LORD AND THE WAR OF ARMAGEDDON**, wherein I gave my

* I shall now further call the attention of the reader to the fact, that this period of 1225 years is exactly the square of our Lord's life, 35 years, and also 25 Jubilees, or squares of 7, i.e., it combines the various characters of being the multiple of the squares of 5 and 7, the square of our Lord's life, and the week of Abraham's life. It is impossible to conceive a higher concentration of mystical time in one and the same number of years.

views on these points, which still remain substantially unaltered. Accordingly, that chapter is reprinted in my fourth edition, published in 1842.

The first and palmary event which appears to me to be now impending, is our Lord's descent from heaven, the raising of his dead saints, and transformation of his sealed 144,000, who are caught up to meet him in the air, before the beginning of the war of Armageddon. A portion of the Church not counted worthy of that glorious reward are left *in the great tribulation*, to be the nucleus of the innumerable company of white-robed palm-bearers, who are to be brought *out of the great tribulation*, and to stand before the throne at a subsequent period.

At the same time that the elect of God are gathered out of all nations, the restoration of Israel as to the flesh shall take place. By the mighty power of God they shall be brought out of all the countries where they are now dispersed, and shall be planted in their own land. During these events, the war of Armageddon, which begins by the loosing of the four winds as soon as the 144,000 are taken from the earth, shall make the world a wilderness. The last great confederacy, headed by Lucifer, son of the morning, not, as is supposed by a recent writer,* Bonaparte raised from the dead, for which, it appears to me, there is not a shadow of evidence in the text of the Apocalypse, but

* The Author of the "Retrospect of Prophecy."

either one of the regal horns of the beast invested for a season, as the late Napoleon was, with imperial authority, or more probably that great northern power, the Gog of Ezekiel, the prince of Ros, and Meshec, and Tubal,* who shall overrun the western empire, and possess the eastern, and shall, with his vassal kings supported by the Papacy, lead up his innumerable hosts against the already restored Jews. It is at this moment that the Lord, the Almighty Word of Jehovah, who with his saints shall during the whole interval from the rapture of the 144,000, have been present in the atmosphere of this earth (but shrouded and enshrined in celestial light wholly inaccessible to mortal eyes†), shall be revealed in flaming fire to **TREAD THE WINEPRESS OF THE FIERCENESS AND WRATH OF ALMIGHTY GOD.**

While these events are going on, but in what precise order and at what intervals of time we cannot discern, Rome will have been destroyed by fire as Sodom and Gomorrah, and will become like them **A SEA**, but not a **SEA OF WATER**, but **THE LAKE OF FIRE**, into which shall be cast all the wicked of the earth.

During the same period, the marriage of the Lamb will have taken place, followed by the marriage-supper, and our Lord will have taken to him-

* Do not these names apply to Russia, Moscow, and Tobolski ?

† See my 4th Edition "On the Seals," p. 346.

self his many diadems, and have been proclaimed **KING OF KINGS, AND LORD OF LORDS.**

As this Tract has already exceeded the limits I had originally assigned to it, I can only offer these few hints as to the order of events, and must refer the reader to my volume on the Apocalypse, with the diagram, for more detailed views on the things which I expect speedily to come on the earth.

On the Chronological grounds already mentioned, I assign the year 1862, just 5 years before the expiration of Daniel's period of 1335 years, as the probable date of the treading of the winepress and final deliverance of Israel from all their enemies, and to that date the interval is exactly 15 years.

APPENDIX I.

THE TIMES OF JERUSALEM.

THE dates of the death of Jacob, the erection of the Tabernacle, the first servitude, the reign of David, and the rebellion of the Ten Tribes, are taken from the Chronological Tables of the Author, founded on the text of the Seventy. In order to facilitate reference, each period is marked by a capital letter. There are seventeen different periods, whereof the dates of those marked A, B, C, H, I, J, being six in number, depend upon the question of the Septuagint Chronology. The whole seventeen arrange themselves into three series, measured by the three numbers of 1776, 1708, and 657 years :—

I.	The number of 1776 years measures the following great periods of Jewish history :—	
A.	From the death of Jacob, <i>Before Christ</i>	B.C. 1838
	To the 1st of Nisan after the taking of Jerusalem by	
	Pompey	B.C. 62
		1776
B.	From the erection of the Tabernacle, Exod. xl. 1 B.C.	1638
	To the epoch of the Gentile Bishopric of Jerusalem,	
	After Christ	A.C. 139
		1776
C.	From the Rebellion of the Ten Tribes and the setting up the calves in Dan and Bethel B.C.	990
	To the Second Council of Nice establishing images A.C.	787
		1776

D. From the first Nisan after the taking of Samaria, the first year of the captivity of the Ten Tribes b.c.	720
To the crowning at Bagdad of Togrul Beg, Sultan of the Seljuks a.c.	1057
	—
	1776
E. From the captivity of Manasseh, and the final break- ing up of Ephraim, Isa. vii. 8 b.c.	677
To the Christian Kingdom of Jerusalem . . . a.c.	1100
	—
	1776
F. Jerusalem besieged by Nebuchadnezzar . . . b.c.	590
— taken by Saladin—End of the Christian Kingdom of Jerusalem a.c.	1187
	—
	1776
G. Jewish triumph of Vespasian and Titus . . . a.c.	71
The present year, 1847	1847
	—
	1776
The number 1776 is the TRINAL FRACTION of 10 = 111 multiplied by 16.	
IL. The following periods are measured by 1708, a PERFECT CYCLE in astronomy, at the end of which the <i>Moon</i> is about 37 minutes, little more than half an hour, faster than the <i>Sun</i> , in their respective revolutions :—	
H. From the erection of the Tabernacle b.c.	1638
To the triumph of Titus, when the spoils of the Temple were carried through the streets of Rome in proud pomp, and made the gazing-stock of the rabble a.c.	71
	—
	1708
I. From the first servitude under Cushan Rishathaim b.c.	1572
To the finishing of <i>Ælia</i> , over the gates of which a hog was sculptured a.c.	137
	—
	1708

J. David reigns in Hebron	B.C.	1070
The Saracens complete the conquest of Syria	A.C.	639
		1708
K. The foundation of the second Temple, Hag. ii. 10 B.C.		520
The third Crusade, Richard Cœur de Lion* .	A.C.	1189
		1708
L. 1st year of Gentile Bishopric of Jerusalem . . .	A.C.	139
The present year		1847
		1708

III. The following periods are measured by $73 \times 3 \times 3 = 657$.
 The numbers 3 and 73 both belong to the mathematical series
 of *trinal fractions*: 657 is also an *imperfect Cycle*.

M. From the first year of the captivity of Samaria . . .	B.C.	720
To Jerusalem taken by Pompey		63
		657
N. Jerusalem taken by Nebuchadnezzar	B.C.	588
by Titus	A.C.	70
		657
O. The beginning of the 1260 years, when Justinian's rescript was prepared (and was next year sent to the Patriarch of <i>Jerusalem</i> , as well as others), de- claring the POPE HEAD of THE CHURCHES . . .	A.C.	532
The third Crusade		1189
		657
P. The Saracens take Damascus		634
Acre taken by the Mamelukes—End of the Crusades		1291
		657

* The third Crusade is a great era in history and Chronology. It was the last combined effort of Christendom to recover Jerusalem, in which the Emperor, the Kings of France and England, were confederated. It is from Creation 6666 years, which period is bisected by the birth of Abraham, 3333 from Creation.

Q. From the 2d year of the third Crusade	1190
To the present year	1847
	657

Now, since computing each of the foregoing three numbers of 1776, 1708, and 657, the *first*, from the Jewish triumph of Titus; the *second*, from the Gentile Bishopric of *Ælia*; the *third*, from the third Crusade; they all equally terminate in 1847; it appears that *this year* is the point of **FULNESS** of the whole three series. If, moreover, we add the *first* number, 1776, to the *third*, 657, it forms 2433 years, measuring from the 1st of Nisan after the taking of Jerusalem by Nebuchadnezzar, b.c. 587, to 1847: and if we add the *first*, 1776, to the *second*, 1708, it forms 3484 years, measuring from the erection of the Tabernacle, b.c. 1638, to 1847. It also is formed by 871, the trinal fraction of 29, multiplied by 4.

APPENDIX II.

ON THE TRINAL FRACTION.

As this form of numbers occurs so frequently, or rather perpetually, in these pages, I have thought it advisable to insert from an "Essay on the various Scientific Measures of the Mundane Times," which accompanies my "Chart of Chronolgy," a short account of their nature and properties, and a table of the fractions up to that of $85 = 7311$. The reader will also find an account of the manner in which I discovered them.

The TRINAL FRACTION, is the ROOT, *plus* the SQUARE, *plus* the CUBE of each number, divided by the ROOT. Thus $\frac{2 + 2^2 + 2^3}{2} = 7$, which is, therefore, the trinal fraction of 2.

I shall subjoin a Table of these fractions for each number, from 1 to 85, the fraction of which being 7311, when carried back from the point of time where we now stand, being 1847, brings us to the 14th year of the World and of Adam, or when he was 13 years complete, b.c. 5465; and as the fraction of 86 being 7483, when computed back from 1847, ascends to 159 years before Creation, it is not applicable to the actual Mundane Chronology, for which reason I do not carry the Table further than the fraction of 85.

These fractions possess peculiar properties, for a more full account of which, as well as of their relations to the Lunar periods of our planet, and the Solar year, I must refer to my former works.* I shall here briefly mention the following:—The ascending ratio of each fraction from the one immediately below itself, is equal to twice its own root. Thus 3 being the

* See especially my "Season of the End, or Scientific Chronology of the Year 1840," pp. 6—18; also Appendix I. to the Supplement of the fourth edition of my "Dissertation on the Seals."

fraction of 1, that of 2 is $3 + \overline{2 \times 2} = 4 = 7$. Also the fraction of 999 being $999,001 + 1000 \times 2 = 2000$, is the fraction of $1000 = 1,001,001$. The fraction of each number is also the *Root*, plus the *Square*, plus 1. Thus the root $2 + 2^2 + 1 = 7$, the fraction of 2.

These fractions, as will be seen by the Table, divide themselves into Series of TENS or DECADS, which are sub-divided into FIVES or PENTADS. The sum of the roots of each first Pentad is divisible by 5, and of each second Pentad by 10, and the sums of the Roots form a series of Arithmetical Progression, of which the common difference is $5^2 = 25$ in each Pentad. The series is, therefore, 15, 40, 65, 90, &c.

The sum of the fractions of each Pentad also forms a Series of Progression: that of the first Pentad is 15 (the sum of the Roots), $\times 5 = 75$; the sum of the second is 375; but the difference continually increases in the ratio of $5^2 = 25 \times 10 = 250$ in each Pentad. The series is, therefore, 75, 375, 925, 1725, &c.

Having stated these things, and referring for more full information on the subject to the Work already referred to, I shall now give the Table:—

A TABLE OF THE TRINAL FRACTIONS FROM 1 TO 85,
SHOWING THE SUMS OF THE ROOTS AND FRACTIONS
AT EACH PENTAD.

Numbers of the Decads.	Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
I.	1	1		3	
		2		7	
		3		13	
		4		21	
		5		31	
—			15	—	
2	6			43	
		7		57	
		8		73	
		9		91	
	10			111	
—			40	—	
					375

Numbers of the Decads.		Sums of the Roots of each Pentad.		Trinal Fractions.		Sums of the Fractions of each Pentad.	
Decads.	Pentads.	Roots.					
II.	3	11			133		
		12			157		
		13			183		
		14			211		
		15			241		
			65			925	
III.	4	16			273		
		17			307		
		18			343		
		19			381		
		20			421		
			90			1725	
III.	5	21			463		
		22			507		
		23			553		
		24			601		
		25			651		
			115			2775	
IV.	6	26			703		
		27			757		
		28			813		
		29			871		
		30			931		
			140			4075	
IV.	7	31			993		
		32			1057		
		33			1123		
		34			1191		
		35			1261		
			165			5625	
IV.	8	36			1333		
		37			1407		
		38			1483		
		39			1561		
		40			1641		
			190			7425	

Numbers of the Decads.		Sums of the Roots of each Pentad.		Trinal Fractions.		Sums of the Fractions of each Pentad.	
V.	9	Roots.					
	41			1723			
	42			1807			
	43			1893			
	44			1981			
	45			2071			
				215		9475	
VI.	10	Roots.					
	46			2163			
	47			2257			
	48			2353			
	49			2451			
	50			2551			
				240		11,775	
VII.	11	Roots.					
	51			2653			
	52			2757			
	53			2863			
	54			2971			
	55			3081			
				265		14,325	
VIII.	12	Roots.					
	56			3193			
	57			3307			
	58			3423			
	59			3541			
	60			3661			
				290		17,125	
IX.	13	Roots.					
	61			3783			
	62			3907			
	63			4033			
	64			4161			
	65			4291			
				315		20,175	
X.	14	Roots.					
	66			4423			
	67			4557			
	68			4693			
	69			4831			
	70			4971			
				340		23,475	

	Numbers of the Decads.	Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
VIII.	15	71			5113	
		72			5257	
		73			5403	
		74			5551	
		75			5701	
	16		365		27,025	
		76			5853	
		77			6007	
		78			6163	
		79			6321	
IX.	17	80			6481	
			390		30,825	
		81			6643	
		82			6807	
		83			6973	
		84			7141	
	85				7311	
			415		34,875	

I have been informed that the Trinal fraction was, when discovered by myself, unknown to our Mathematicians; and I shall briefly state how I first saw it:—About six weeks after the publication of my Septuagint and Hebrew Chronologies Tried, my attention was arrested by observing in the Chronology the frequent occurrence of periods measured by 31. In endeavouring to discover the reason of this, I found 31 to be the quotient of $155 \div 5$, or equal to the fraction of $\frac{5 + 5^2 + 5^3}{5}$. This fraction I call the TRINAL FRACTION of 5 or other numbers, as being the sum of the *Root*, the *second* and *third* powers of the number as the *NUMERATOR*, and the *Root* as the *DENOMINATOR*. I soon afterwards found that 31 is the measure of the life of Adam, which is $31 \times 30 = 930$ years, and of various great periods, of which I shall now enumerate the following:—

From the creation, B. C. 5478, to the Birth of Arphaxad,

the first Postdiluvian Progenitor of Christ, B.C. 3215, are $31 \times \left(\frac{8 + 8^2 + 8^3}{8} = \right) 73 = 2263$ years.

From the death of Adam, B.C. 4548, to the same event, are $31 \times \left(\frac{6 + 6^2 + 6^3}{6} = \right) 43 = 1333$ years.

Thus these two periods are each the multiple of two Trinal fractions,—the former the fraction of 5 by that of 8, the latter that of 5 by that of 6. Moreover, the number 1333 is itself the fraction of 36.

From the Creation to the 12th year complete of Christ, when he sat among the Doctors of the Temple, A.C. 10, are $31 \times 177 = 5487$ years.

And from the death of Adam to the same year are $31 \times 7^2 \times 3 = 147 = 93$ Jubilees = 4557 years.

The last number is also the Trinal fraction of 67; and as being the multiple of *three fractions*, and itself a *Trinal fraction*, and also a series of *Jubilees*, it possesses characters of the deepest science and perfection.

From Creation to the year 1839, when the recent great events in the East began, and when the title to the land on Mount Zion, which is to be the site of the first Protestant Church in the Holy City, was procured, are $31 \times 236 = 7316$ years, of which *three-fourths* expired at the appearance of our Lord among the Doctors at 12 years of age.

I also found that the period from Creation to the Dedication of the Temple by Solomon, B.C. 1019 (which I already knew to be 91 Jubilees, 91 being itself the Trinal fraction of 9), was also the multiple of the following fractions:—

$$\frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{3 + 3^2 + 3^3}{3} =$$

4459 years; that is, the Cube of the fraction of 2 multiplied by the fraction of 3.

The dedication of the Temple being not only the acme of the glory of the Levitical dispensation, but also the type of the beginning of the Millennial reign of Christ, is one of the greatest events of Old Testament history; and we now see that upon its Chronology in relation to Creation, are stamped characters

of exact science which have hitherto remained hid from our ablest mathematicians, and were first seen by the humble Author of these pages, not in books written by men, but in the order of the times, recorded in THAT Book, given by INSPIRATION of the HOLY GHOST.

These examples appear to be quite sufficient, without swelling this Paper to an undue size, for illustrating the connexion of the TRINAL FRACTION with the CHRONOLOGY, and also the DIVINE SCIENCE which so conspicuously shines forth in the structure of the Mundane times.

APPENDIX III.

SOME BRIEF REASONS FOR RECEIVING THE CHRONOLOGY OF THE SEPTUAGINT TEXT AS AUTHENTIC, AND RE- JECTING THAT OF THE HEBREW.

THE copy of the Scriptures generally used by the Apostles, was not our PRESENT HEBREW TEXT, but the SEPTUAGINT. The evidence of this is derived from the fact, that Mr. H. Horne, in his invaluable "Introduction to the Scriptures," has given an analysis of the various quotations from the Old Testament by the writers of the New, which offers the following results :—

The number of quotations in the New Testament agreeing <i>verbatim</i> with the Septuagint, except in <i>person</i> and <i>number</i> , is	74
Quotations with some variation	47
Agreeing with it in sense, but not in words	32
Differing from the Septuagint, but agreeing exactly, or nearly, with the Hebrew	11
Differing from both	19

In the apostolic Churches, the Septuagint version was universally received and publicly read as the only authentic record of the Word of God ; and the Chronology embodied in it was held, without dispute, as the only genuine record of the times of the world.

The only chronological note of the Old Testament ages, which is given in the New, being by St. Paul in his discourse in the synagogue of Antioch of Pisidia, (Acts. xiii. 20,) where he assigns 450 years to the Judges, exactly accords with the record of the Seventy, but is wholly discordant from that of the Hebrew. The former places the first servitude under Cushan Rishathaim,

in b.c. 1572, and Samuel's administration in b.c. 1122,* the difference being exactly 450 years; whereas in the Hebrew these two dates are given b.c. 1413 and 1096, the difference being only 317 years.

It is undeniable that for at least a century and a-half after the apostolic age, the Jews had the sole and exclusive custody and possession of the Hebrew text, and that none of the Christian Fathers, till Origen, understood or studied the Hebrew. The Jews, therefore, had both time and opportunity, if they were so inclined, to corrupt their own text: and that they have, in fact, corrupted it, is at length acknowledged even by the most learned advocates of the Hebrew Chronology, who are compelled to give up the number of 480 years, in 1 Kings vi. 1, as a daring forgery.

Our present Hebrew text was received by us, not from the Church of God, but from the Jews of the third and fourth centuries, who, in that age, were actuated by a rancorous hatred to Christianity far exceeding their present hostility to it; so that Irenæus has testified, that had they foreseen the use that would be made of them in establishing the truth of Christianity, *they would not have hesitated to burn their own Scriptures.*

That the Chronology of the Seventy was, in fact, received as authentic by the ancient Churches, is a fact so indisputable, that none of the modern advocates of the Hebrew scheme have ventured to deny it. I shall, however, demonstrate it by two or three special testimonies.

The first is that of Demetrius, cited in the 9th Book of the "Præparatio Evangelica" of Eusebius, wherein he tells us that there were, from Adam to the descent into Egypt of the family of Joseph, 3624 years, and from the Deluge (that is, as Mr. Clinton rightly explains the words, from the birth of Arphaxad, two years after the Deluge) to the arrival of Jacob in Egypt, 1360 years. Both these numbers agree exactly with the Chronology of the Seventy, as laid down in my Tables, the descent in Egypt being in the year b.c. 1855, and of the

* In establishing this particular date, we take the help of Josephus and Theophilus, who both assign 12 years to Samuel's administration.

world 3624, and exactly 1360 years from the birth of Arphaxad, B.C. 3215, 2 years after the flood.

The second testimony is from the "Paschal Chronicle," one of the Manuals of Chronology of the Ancient Church. In Tom. 1 of the Bonne Edition of the Chronicle (1832), p. 403, will be found a Summary of the whole Chronology, from Creation to the Foundation of the Temple, as follows:—

To the Deluge	.	.	.	2262 years
Exodus	.	.	.	1575
Foundation	.	.	.	614
				4451

Now, in my Tables, the Foundation is placed in the Year of the World 4452, which being *current* time, it is 4451 *complete*, in exact accordance with the "Chronicle."

The *third unwilling testimony* is that of Josephus. By an exact analysis of the whole system of the Jewish Historian, which fills 18 pages of my "Synopsis," pp. 98—115 inclusive, I have proved that he has two Chronologies, the *Exoteric*, or *outward*, and the *Esoteric*, the *inward* and mystical, or *concealed*. I have also shown the exact difference between the two systems, also the principles upon which he proceeds in corrupting the Chronology, and that his *Esoteric Chronology* is in precise harmony with the Tables of my Synopsis; and until the advocates for the Hebrew Chronology shall have found some answer to my "Analysis of the System of Josephus," and the whole of the reasoning and evidence laid before the readers of that Work, I shall continue to believe that it is unanswerable, and finally sets at rest the question of the two Chronologies. I shall conclude by quoting a passage from the "Synopsis," which sums up the argument:—

"The charge which we bring against the Jewish Rabbies is, that they have stolen from the sacred text, and annihilated a period altogether of 1474 years in the Chronology, being the difference between the Septuagint era of Creation, B.C. 5478,

and the Usherian era, B.C. 4004;* and the charge we bring against the Western Churches, since the Council of Trent, is, that they have in effect *abetted this fraud*. In doing so, we have the support, *with only one exception*, of all the most eminent men who have treated this subject for some centuries, including the names of Walton, Kennicott, Jackson, Hales, Isaac Vossius, Stillingfleet, Dr. Russell, &c. ; and the exception is, Mr. Clinton, who has treated the Sacred Chronology as a secondary object. We have, also, as is admitted by Baronius, the testimony of the whole body of the Fathers, or, as is more fully expressed by Walton, “To these testimonies of Jews and foreigners, may be added the voice (suffragium) of the whole Christian Church, both Eastern and Western, which has always followed the Greek computation, and of all the celebrated writers who have lived in the Church until the last century, when most (but not all) of the writers of the Romish Church, thinking themselves bound by the decree of the Council of Trent, defend the Hebrew computation, not because it is found in the Hebrew manuscripts, but because it is so read in the **LATIN VULGATE**.†

I shall conclude with one remark. This question is treated by many as one of literary speculation and curiosity. But as the Chronology is a part of the truth recorded by men who spake and wrote by inspiration of the Holy Ghost for the instruction of the Church, it is manifest that the question is one of obedience or disobedience to God, and that if we do not honestly and carefully and impartially exercise our understanding in the discovery of the truth as to the times he has been pleased to reveal, we shall not be found guiltless in his presence.

* As readers who are unacquainted with this controversy may ask, what was the motive of the Jews for corrupting the Chronology, we answer that it was *twofold* :—1. Ancient tradition had fixed the middle of the sixth thousand years from Creation as the age of Messiah’s appearance. Now, by making it out that Jesus of Nazareth came at the end of only 4000 years, they wished to prove that he came *too soon* to be the *promised Messiah*. 2. They hoped, by their curtailed Chronology, to confound and perplex that body which they of all things hated most bitterly, namely, the Church of Christ.

† Walton, Proleg. ix. 62.

ADDENDA.

I FIND it necessary now to supply some important omissions.

1. It has not been stated that the bisecting point of Period II., from B.C. 604 to 1847, is the great Mahomedan date of the Hegirah, A.C. 622, whence to 1847 is the perfect period, 1225 years.

2. It has also been omitted that the bisecting point of Period XI., from the taking of Jerusalem by Nebuchadnezzar, B.C. 588, is the date of the first invasion of the territory of the Eastern Empire by the Saracens, A.C. 630.

These two bisecting dates, with that of Period XII.,* being the *death of Mahomed* and final invasion of Syria, 532, and of Period XX., the *taking of Jerusalem by the Saracens*, do in effect bring into close connexion with the present year all the early leading dates of the Mahomedan imposture.

It was not till I had written these remarks that a Christian gentleman, at whose house I called, showed me a Pamphlet of Mr. Frere's, on the termination of the times of the Gentiles in 1847, wherein that gentleman appears to have anticipated some of the most important matters contained in these pages. I merely opened and looked at the Pamphlet. Should Mr. Frere see these pages, as he may very naturally suspect that I have borrowed some of his conclusions without owning it, I shall assure him that not one *letter* or *figure* in them has been taken from him. Every result here stated has been arrived at by my own independent researches, and as the end approaches, it may be expected that impartial inquirers will more and more approximate to each other.

* See above, p. 23.



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