

pressed and Jehovah declared "I will scatter thee among the nations, and disperse thee in the countries, and will consume thy filthiness out of thee."

The difference between lunar and solar time in 2520 is 75 years. The lunar time is 2445; this, dated from 598 B. C., ended 1847 A. D., when the 2300 terminated. Add 75 to 1847 to make solar time, and you reach 1922 A. D. In order to find when the 1260 years (*the last half of 2520*) began, subtract 1260 from 1922 and it gives you 662 A. D. *A most remarkable year!* when Pope *Vitalian* enjoined the *exclusive use of the Latin tongue* in the offices of *Divine Worship* throughout Christendom; and thus completed the development of the *Latin or Roman Church*. Lateinos (Latin). The numerical value of letters=666. Rev. xiii., 18. The year 662 A. D. thus bisects the period of the seven Times. To ascertain when the *first half* began subtract 662 from 1260 and it furnishes the starting point for the 2520, namely, B. C. 598. To make the calculation as clear and understandable as we can we put the figures down in their order:

The 2300 commenced 453 B. C., and ended 1847. "The Time of the End." The "seventy-weeks," or 490 (the first portion of the 2300) ended A. D. 37—the balance 1810 ended 1847.

The 2520, "the Times of the Gentiles," commenced B. C. 598, and will terminate 1922.

The 1290 began 557 A. D. and ended 1847.

The 1335 from the same date, 557, will end 1879. It must be remember-

ed that the years given are *true Time*. The vulgar era is four years too late. Therefore 1888 will really be 1892, and 1918 will be 1922.

"None of the wicked shall understand; *But the wise shall understand.*"

Daniel xiii., 10.

Letter From Buffalo.

DEAR BRO. KELLS.—Your welcome letter of April 16 was received in due time, and I fully intended answering before now, but I put it off intending to write a short article for the MESSENGER. Accompanying this letter is a short article on "The Blood of Jesus Christ," which you can make use of if you see fit. I am sorry any of the Brethren have made any discouraging remarks regarding the NAZARENE MESSENGER. For myself, I think it improves every number, and I hope it is in the field to stay. We must not expect it to be equal yet to older publications. Let those who see where improvements can be made, put forth their efforts to make them. The intelligence is very interesting to us; we like to know what the brethren are doing in other places. We expect soon to send you some intelligence from this city as we have now rented a hall and expect to hold public meetings, but Bro. Davis will send you the particulars for the MESSENGER. It is a very hard matter to get people to study out Truth for themselves. They seem to prefer the easy, go-as-you-please style; they are perfectly satisfied to believe what the ministers tell them; in fact, they support them for this purpose. Both Protestants and Roman Catholics seem to be getting more and more reconciled to each other on religious matters. Only a short time ago a Protestant evangelist was in this city holding revivals, at the close of which he announced through