

SYLLABUS OF HISTORY OF PROPHETIC EXPOSITION AND ESCHATOLOGY

Periods Defined and Delimited

- PERIOD I EARLY JEWISH EXPOSITION--Jaddua to Josephus.
(Fundamental Principles a Heritage from Jewry--"Time" Equals Year; Four Prophetic World Powers; Rome the 4th; Weeks of Years.)
- PERIOD II APOSTOLIC AGE--Christ to Death of John.
(New Testament Prophetic and Advent Teachings in Their Purity.)
- PERIOD III APOSTOLIC FATHERS--Second Century.
(Reflections of the Times; Rome the 4th Power.)
- PERIOD IV ANTE-NICEAN CHURCH FATHERS--Justin Martyr-Nicea, 325 A.D.
(Remarkable Perceptions of Prophetic Outline; Rome as 4th Prophetic Empire; to Be Followed by Division; Then Reign of Antichrist, Terminating at Second Advent; Pre-millennialism Dominant.)
- PERIOD V DEVELOPING APOSTASY--Constantine to Augustine.
(Confusion, Perversion, and Loss; Advent Hope Bedimmed.)
- PERIOD VI AUGUSTINE TO GREGORY VII--5th Century to c. 1000 A.D.
(Prophecy in Eclipse; Error Dominant; Advent Hope in Eclipse.)
- PERIOD VII HILDEBRAND TO WYCLIFFE--11th Century to 14th Century.
(Identification of Antichrist, Babylon, Little Horn; Year-day Principle First Applied to 1260 Days.)
- PERIOD VIII WYCLIFFE TO LUTHER--14th Century to 16th.
(Prophecies Revived; General Outline Perceived; Year-day Principle First Applied to 2300 Days.)
- PERIOD IX THE REFORMATION--16th Century.
(General Revival of Prophetic Interpretation; Little Horn Stressed as Papacy, with Period of Domination Waning; Reforms Only Go Back to Time of Nicea.)
- PERIOD X COUNTER REFORMATION--Latter Part of 16th, First Part of 1700.
(Jesuits, Introducing Futuristic and Preteristic Interpretations; Counter Protestant Interpretation of Antichrist.)

History of Prophetic Interpretation--2.

PERIOD XI ESTABLISHED PROTESTANT CHURCHES--18th Century.

(Growing Confusion; Abandonment of Positions on Antichrist and Year-day; Acceptance by Some of Catholic Interpretation; Adoption of Post-Millennial Theory General; Rise of Rationalism and Infidelity.)

PERIOD XII FRENCH REVOLUTION--Close of 18th Century.

(Propheied Papal Wound Widely Recognized as Fulfilled; Interest in Prophecies Revived; Synchronous Beginning of 70 Weeks and 2300 Days Declared.)

PERIOD XIII NINETEENTH CENTURY ADVENT REVIVAL--1811 to 1831.

(Widespread Prophetic Study Restores and Continues Reformation Position; Interest Shifted to Ending of 2300 Years--c. 1843, 1844, or 1847; Advent Hope Restored.)

PERIOD XIV MILLERITE MOVEMENT AND FIRST MESSAGE--1831 to 1844.

(Becomes Center of Advent Witness as European Voices Fade; Centers Expectation on 1843 with Cross in 33 A.D. at End of 70th Week.)

PERIOD XV SEVENTH MONTH MOVEMENT AND SECOND MESSAGE--July to October, 1844.

(Earlier Misconceptions Corrected Regarding Terminal Year and Crucifixion; Day Chosen on Basis of Atonement Type; Heavenly High Priest and Heavenly Sanctuary Recognized; Misconceptions; Disappointment.)

PERIOD XVI RISE OF THIRD ANGEL'S MESSAGE--Following the Oct. 22, 1844 Disappointment.

(Light on Christ's Ministry in Sanctuary Service and Mature of Disappointment; Sabbath Accepted; Spirit of Prophecy Appears; Final Reformation under Full Momentum.)

PERIOD XV--THE "1843" MOVEMENT

With breakdown of British awakening, leadership of advent message shifted to America. Pre-millennial voices like Joshua Spalding ("Sentiments Concerning the Coming and Kingdom of Christ," Salem, 1796) had appeared during French Revolution declaring judgment must precede millennium, denying return of Jews, asserting post-millennialism doomed, and averring destruction of wicked, resurrection of saints, and destruction of antichrist at Advent, and then reign of saints 1000 years, and ultimate burning up of wicked. Moreover, it predicted "cry at midnight," at "the time appointed" was forecast, and adhered to clear outline of Dan. 7. (Because of pertinence, reprinted by Adventists in 1841.)

Then came Herald of Gospel Liberty in 1808, purporting to be "1st religious newspaper" to be published, carrying discourse on Luke 21. Listed, first, fulfilled signs in sun and moon for May, 1780. Declared of prophecied falling of stars, "we may expect them soon" (Vol. 1, No. 2, p. 6. Sept. 8, 1808). Asserted "stone kingdom" soon to destroy kingdoms of world (Idem., Oct. 1, 1812, p. 540). Benjamin Gorton likewise recognized historic Dark Day ("Antitypical Babylon, with its downfall exhibited," p. 75. Troy, 1808), and approaching cleansing of sanctuary (p. 63), while Edmund March ("Divine Providence. . . Fulfilling Scripture-Prophecies," Boston, 1762) had early declared time for celestial signs was approaching (p. 32). But majority were immersed in Whitby's theory of temporal millennium with second advent crowded into distant future. Lethargy enveloped the churches re prophecies and second advent.

A. Individual Leaders in the "1843" Movement

1. MILLER, WILLIAM, of Low Hampton, N.Y. (1782-1849)

Captain in campaign of 1814. Deistic leanings. Upon retirement, moved to Low Hampton, N.Y. Persevering student of history. In absence of pastor, read from printed discourses for Sunday meetings. Upon one occasion, overpowered by emotion, sat down. Found his Saviour, established family altar, and united with Baptist Church. Challenged upon inspiration of Bible by former associates who taunted with Bible inconsistencies and contradictions, entered upon 2-year study (1816-1818) to harmonize apparent contradictions. Used only Bible, concordance, marginal helps, and history. Formulated set of rules for prophetic interpretation--"beasts" meaning kingdoms, "mountains" meaning governments, "day" meaning year (Rule VIII), etc.

Post-millennialism prevailing belief. Miller convinced of pre-millennial advent--millennium bounded by two literal resurrections. Next turned to prophecies, particularly 2300 years. Thought earth the sanctuary, to be cleansed by fire as by water in Noah's day. Papacy the great antichrist, little horn in prophetic outline. Outline prophecies to terminate about "1843," Jewish time. Startled by conclusions, spent four years reviewing and testing positions.

In 1822, convinced conclusions were incontrovertible, wrote declaration of belief.

Preached 1st sermon in Aug. 1831, in Baptist Church, Dresden, N.Y. Read from Dan. 7 re four empires, papal little horn oppressing saints 1260 years. 2300 years dated from decree. Earth was to be cleansed by fire. Hardly one in

assembly not in tears. After meeting, crowded around asking questions. Extracted promise to stay and tell more. Letter awaited from Poultney, Vt., asking him to come on there.

Continued speaking in small towns and rural communities. 8 articles for Baptist paper in 1832. In 1836, 1st book, "Evidence from Scripture and History of the Second Coming of Christ about the Year 1843" (Troy, 1836). Denied originating prophetic positions. Cites antecedent or contemporary men all over world holding essentially same positions.

In 1839, invited to Boston by Himes. City work begins new epoch. Signs of the Times launched at Boston, followed by other papers. Series of General Conferences, beginning in 1840, gives impetus. Extensive series of camp meetings begin in 1842.

Defends positions against attacks by wide citation of prophetic writers through centuries, particularly on Dan. 7 and little horn as papacy, 70 weeks and 2300 year-days as beginning B.C. 457. Earlier misconceptions corrected by associates. Distinctive "1843" movement, enters "true midnight cry" phase, or "7th month movement" in summer of 1844. Miller one of last to capitulate. Following disappointment, joined in repudiation of 7th month movement positions, believing 2300 years not yet ended, and briefly looking to definite time in 1846. Prominent in Albany and other conferences in 1845, repudiating 7th month positions.

- a. 1st Resurrection Literal, at 2nd Advent.
("Evidence. . . of the 2nd Coming of Christ About 1843," p. 27, Troy, 1836.)
- b. 1000 Years Follows 2nd Advent and 1st Resurrection.
(Idem., pp. 28-35.)
- c. Dan. 2--Standard Interpretation (pp. 39-40).
- d. Dan. 7--Usual Interpretation (3 Horns; Lombardy, Rome, Ravenna)
- e. Justinian's Code Gave Papacy "Power;" Continued Till France Abolished.
("Dissertations on the. . .1260 Days," pp. 30-37. Boston, 1842)
- f. 2300 and 70 Weeks from 457--70th week ends at 33 A.D. Cross.
("Evidence," pp. 49, 53, 78.)
- g. Daily not Jewish Sacrifices but Pagan Rites (pp. 36, 37.)
- h. Rev. 13--1st Beast, Pagan Rome; 2nd Beast Papal Rome.

"Pagan Rome in the first beast and Papacy in the image beast, and it will be evident to any one who will examine the chapter carefully, that John was not commanded to number the image beast, for the civil power of that beast was before numbered in the 5th verse, but the beast which existed before him, which the Papal ecclesiastical beast is an image of, or Daniel's daily sacrifice abomination, Daniel xii. 11, the one which Paul said, 'He who now letteth will let, until he be taken out of the way.'" (Idem., p. 56; also "Remarks on Revelation 13, 17, and 18," pp. 10, 11. Boston, July 12, 1844.)

i. 666--Years of Pagan Rome's Domination ("League," 158 B.C.)

"This power, Rome Pagan, would be taken away when his six hundred and sixty-six prophetic days should end; and this brings us to show when those days began, and of course when they ended.

"They must have begun when the Jewish rites and ceremonies were in being, for this was the sole object of Paganism, to counteract the Jewish rituals and draw the Jewish worshipers into idolatry, and to blend the heathen rites with theirs."

("Evidence" p. 60; also "Remarks on Revelation 13, 17, and 18," pp. 15,16.)

j. 666 Years End in 508 A.D.

"Then if this be correct, that Pagan Rome began his power in the year B.C. 158, and was to continue 666 years, when would Paganism fall in the Roman kingdom and the 'daily sacrifice abomination,' be taken out of the way to make room for the abomination of desolation? I answer, take 158 from 666 and you will have 508. Then in the year A.D. 508 Paganism ceased." ("Evidence," p. 61, see also pp. 68, 71.)

k. Pagan Beast Received Deadly Wound in 508 (p. 62.)

l. Rev. 17--Babylon Is Papacy.

("Remarks on Revelation 13, 17, 18" pp. 16-21)

m. Dan. 11:36--Same as Little Horn of Dan. 7 (pp. 73-75, 80.)

n. Dan. 11:40ff Applies to France (p. 82.)

o. 1843 the Focal Point of 1335 as well as 2300.

"The daily sacrifice abomination taken out of the way, viz. A.D. 508, which would end us in 1798, when the Pope lost his power to reign over the the kings and trample on the holy people, and the abomination of desolation ceased his civil reign by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz. A.D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly noticed that this brought us to the same year that Daniel's whole number 2300 brought us, which is forty-five years, the difference between the two numbers 1290 and 1335."

(Idem., p. 88.)

p. Trumpets--5th, 1298 to 1448; 6th, 1448 to 1839 (pp. 93-97).

q. 7 Churches and Seals Span Christian Era (pp. 100-154).

[Laodicea began about 1798. (p. 124).]

r. 7 Vials--Began with Reformation (5th in Fr. Rev.) (pp. 180-192).

s. Midnight Cry--Fulfilled in Message and Time in Various Nations (pp. 193,217).

t. Pope the Man of Sin to Be Destroyed at Advent.

("Dissertations on the . . . 1260 Years," p. 56.)

- u. Array of Extracts from Early Writers on Two Witnesses.
[Goodwin, 1639; More, 1663; Jurieu, 1687; Willeson, 1742; Gill; 1748; Fleming, 1701--all setting forth 1/10 part of Babylon to fall away from Papacy and humble her.]
("Remarkable Fulfilment of Prophecy Relating to France," pp. 203, 231, in "Views of the Prophecies," Boston, 1842.)
- v. Door of Mercy Closes Shortly Before Advent.
(Idem., "Letter IV," pp. 236-237.)
- w. Probation Closes With Fall of Turkish Empire.
(Idem., "No. III," pp. 251, 252.)
- x. Sanctuary the Earth and Church to Be Cleansed at Advent.
[Not Judah, Temple, nor Holy of Holies.]
("Letter to J.V. Himes on the Cleansing of the Sanctuary," Boston, 1842. "2nd Adv. Lib. No. IX")
- y. God's Kingdom to be Established on Earth Through Advent.
("The Kingdom of God," 24 pp. Boston, 1842.)

2. FITCH, CHAS., of Cleveland, Ohio (1805-October, 1844)

Graduate of Brown Univ. Began to preach at 21. Forceful speaker; unbounded energy, preaching nightly. Pastor in Boston. In 1838 wrote Miller and read his "Lectures." Opposition silenced him for time. Ardent advocate of sanctification. Litch met him and urged need of doctrine of second advent to put with holiness. Read Bible and all writings available. Light broke upon mind. Unable to resist conviction of imminent advent, forsook all to publish it.

In 1842, designed "1843" chart to illustrate prophetic symbols. In spring of 1842, went to Springfield with his great chart. Course of lectures stirred city. 300 lithographed for Advent lecturers. Invited to locate in Cleveland. Church had gallery and stairways. In evangelistic appeal, called out to man who stumbled in responding to altar call, "Better stumble into heaven than walk straight into hell." Established paper, The Second Advent, in Cleveland.

Discussion with faculty at Oberlin, Sept. 19--Oct. 4, 1843, as result of desire to present 2nd Advent message there. Pres. Mahan, Professors Morgan, Finney, and Cowles participating ("Report of Discussion on the Second Advent Near," 80 pp., Cleveland, 1843). Fitch contended for God's right to destroy sin and sinners. Asserted promises were to spiritual Israel, concerning earth not Palestine, following the Advent not before. Proclaimed literality of 2 resurrections and annihilation of wicked. Presented 2300 years from B.C. 457 to 1843, 1st 70 weeks being cut off for Jews. Prof. Morgan challenged Fitch position on daily as paganism, insisting on "continual worship" instead; averring paganism taken away in 583 instead of 508, dating 1260 years from 533, as Ostrogoths destroyed in 553, and declaring inquisition not suppressed till 1820. Cowles made little horn Antiochus Epiphanes, and 2300 but natural days.

- a. Dan. 2--Adventists Simply Hold Position of Scholars Through Centuries.
"God has set up all along the shores of time's ocean, for 24 centuries, beacon lights, to let men know their position. As we pass down the coast from Babylon, we see Medo-Persia, Grecia, Rome, and the next light is on the pier at the harbor of eternity." ("Report of Discussion on the 2nd Advent," p. 71, Cleveland, 1843.)

- b. Dan. 7--Standard Interpretation (1260 Days Are Ended).
[Time has come for judgment and destruction.]
(Idem., pp. 72, 73.)
- c. 2300 Years Must Include Persia, Grecia, Rome. (Idem., pp. 74, 75.)
- d. Cross Placed at 33 on Basis of Ferguson. (Idem., p. 76.)
- e. Daniel XI:36ff Is Rome.
(Second Advent of Christ, Cleveland, Feb. 8, p. 2; Feb. 22, p. 2.)
- f. 666--Paganism's Duration.
(Idem., Mar. 22, p. 2; Sept. 6, pp. 1,2.)
- g. 100,000 Believers.
(Idem., June 14, p. 3.)
- h. Babylon Is Antichrist--1st, Catholic Church; 2nd, Apostate Protestantism.
("Come Out of Her My People," Rochester, 1843.)
[Papacy claims to rule as Christ's vicegerent, and so opposed Christ's personal reign; fornication with nations; Protestants oppose personal reign and kingdom having espoused fable of temporal millennium.]
- i. Babylon, Catholic and Protestant, Has Fallen (pp. 16, 17).
- j. God's Call Is to Come Out of Babylon (pp. 18, 19).
- k. To Be Found in Churches Opposing Advent Will Mean Ruin (pp. 23, 24).

Note: Opposition from churches, especially in 1843-1844, leads to cry, "Babylon is fallen. . . come out." Storrs mobbed at Norfolk, 1843; Galusha (Bapt.) expelled. 1st Church closed against advent message, however, on Dec. 17, 1839, Westford, Mass.

3. LITCH, JOSIAH, of Philadelphia ()

Member of New England M.E. Conf. Studious, scholarly, and able writer. In 1838, received copy of Miller's "Lectures." Read to gratify a friend. Thought could overthrow argument in 5 minutes. Prejudice gave way to acceptance. Resolved to take his stand at any cost--2nd minister in New England to join Miller. Wrote 48-page "Synopsis" of Miller's views, which was widely distributed. In 1838, published "Probability of 2nd Coming of Christ, about A.D. 1843," (Boston). Fixed upon August, 1840, for end of Turkish independence. (150 yrs. from 1299 to 1449, 391 yrs. from 1499 to 1840.) Awakened communities on tip-toe of expectancy. Many predicted day would pass and spell of Adventism wane. Others said, If it "proves up," will accept Adventism. Press spread prediction abroad. People anxiously awaited news. When it came, confirmed believers and stopped mouths of opposers. Striking fulfilment made tremendous effect upon public mind. Litch received letters from 1000 infidels stating they accepted Bible as revelation from God. Litch one of editors of leading Adventist journal, Signs of the Times, Boston.

- a. Millennium Follows Resurrection and Advent.
("Address to the Public, Especially the Clergy," pp. 19-37, Boston, 1841.)
- b. Promises Made to Spiritual Israel, Not Literal (pp. 41-56.)

- c. Dan. 2 to 7--Standard Interpretation.
[10 Horns--Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burbundians, Heruli, Anglo-Saxons, Lombards.]
(Idem., pp. 59-63; also "Prophetic Expositions," pp. 11-14, 77-89, Boston, 1842.)
- d. 3 Kingdoms Removed--Heruli, Vandals, Ostrogoths.
("Address," p. 64.)
- e. 1260 Years--538 to 1798, not 606 to 1866.
(Idem., pp. 65-68; also "Prophetic Expositions," pp. 97-113; and "Refutation of Dowling," p. 63ff. Boston, 1842.)
- f. Rev. 13--1st Beast Papacy; 2nd Beast France.
[Both wounded and restored Papacy.]
("Address," pp. 68-71.)
- g. 666--The Latin Kingdom (H Latine Basileia).
(Idem., pp. 72, 73.)
- h. Dan. 8--Little Horn the Papacy; Daily, paganism.
[Word sacrifice not in original; place of paganism's sanctuary cast down; Papacy casts down truth to ground.]
(Idem., pp. 75-82.)
- i. 70 Weeks--B.C. 457 to 33 A.D. Cross; 2300 Ends in 1843.
(Idem., pp. 85-87.)
- j. Dan. 11:36-45--France.
(Idem., pp. 95-105.)
- k. 1290 Years--508 to 1798; 1335--508 to 1843.
(Idem., pp. 108, 109; See also "Refutation of Dowling's Reply to Miller," p. 81ff, Boston, 1842.)
- l. 5th Trumpet (150 yrs.)--July 27, 1299, to 1449; 391 Years, 15 Days End in August, 1845.
(Idem., pp. 112-125.)
- m. Rev. 11--3 1/2 Days, Aug. 1792 to Mar. 1796.
(Idem., p. 126-132.)
- n. Matt. 25--Midnight Cry by Wolff, Way, Irving, Davis, etc.
("Prophetic Expositions," Vol. I, p. 166.)

4. HIMES, JOSHUA V., of Boston (1805-1895)

In 1823, united with Christian church. Became exhorter. Felt called to ministry. Began holding meetings in schoolhouse; revivals followed. In 1827, entered full-time ministry, becoming evangelist. In 1830, invited to Boston. Reformer by nature, found great satisfaction in crusading against prevailing evils of day--intemperance, slavery. Conference of Christian ministers, including J.V. Himes, met in Exeter, N.H., Nov. 11-19, 1839, where Miller was lecturing. Adjourned in body to call on Miller, questioning him regarding teachings. Speedily silenced them with appropriate texts. Impressed, Himes urges Miller to give series in his Boston church, which he fulfilled Dec. 8-16.

Lecturing twice daily, interest so great many unable to gain entrance. At close of series, Himes felt could not go on as in past. Miller had stayed at Himes' home; many conversations. Asked Miller re plans to spread doctrine. In reply, Miller said, "I have been looking for help. I want help." In response, Himes laid himself, family, and all interests upon altar of service. From thenceforth, entire time, energies, and influence for proclamation of second advent. Became ablest associate and unwearied friend.

After 3rd course of lectures in Himes' Boston Church (Feb. 8-29, 1840), offered to establish paper devoted to discussion of 2nd advent, for press largely closed or hostile. 1st number of Signs of the Times issued Feb. 28, 1840. At first a forum; later just published views in favor of advent. Powerful as preacher, was greater editor. Became Adventism's great publicist. Thus started that remarkable literature production of papers, books, pamphlets, handbills, songbooks, and charts, under publishing genius of Himes, to augment spoken message. Reached astonishing proportions, not only in America but sent out to all leading countries and ports of world. Vast quantities distributed, much of it gratuitously. Bundles sent to post offices, newspapers, and harbors all over world. Light house tenders distributors.

Indefatigable, Himes' name connected with every Adventist enterprise. Held key position as editor, becoming center of loosely formed movement. 1st prophetic Conference in new world held in Himes' Church, Oct. 14, 15, 1840, Captain Bates being one of promoters. \$500 raised for printing Conference Report. Daily Midnight Cry started in New York City (1842) during evangelistic effort. 10,000 copies daily hawked on streets by newsboys. Started many papers in connection with large city efforts. In 1842 at General Conference in Boston, determined to try campmeetings. With misgiving, Conference voted to hold 3. Himes made Supt. of East Kingston, (Mass.) camp, June, 1842. 125 campmeetings followed in three years, with from 500,000 to 1,000,000 in estimated total attendance. At East Kingston, raised money to buy "big tent"--- biggest in America at time. 120 feet in diameter; pole 55 ft. Seated 3,500. Largely financed efforts in Canada and in West.

In summer of 1844, on preaching tour with Miller in Ohio. While in West, Exeter Campmeeting held. Snow proclaimed view that Christ our High Priest would come out of Heavenly Sanctuary at true day of atonement (10th day of 7th month). Returning East, Himes and Miller opposed position. Papers he controlled did same. Cautiously began to espouse. Contemplated trip to England. Postponed because of accepting "true midnight cry." Presses printed "True Midnight Cry" as fast as steam could turn them over. Presses stopped Oct. 19. Himes travelled from Boston to Low Hampton to spend Day of Expectation with Father Miller.

Note: One of earliest publishing policies adopted was publicizing of prior British advent works (Pym, Hooper, Bassilicus, Cox, Brooks) some of which were reprinted, together with growing list of American publications (books, pamphlets, reports, and periodicals). Power of press fully realized and utilized. Truly amazing quantities distributed not only in America but to all leading ports and nations of world. Moreover, Orrin Rogers of Philadelphia reprinted most of the leading British writings in a 5-volume set called "The Literalist."

5. BATES, JOSEPH, of New Bedford, Mass. (1792-1872)

Sailed the 7 seas from 1807-1828. Retired with modest fortune. In 1839,

heard Miller lecture on approaching advent. Read Miller's "Lectures," especially Dan. 7 and 8. On authorizing committee of 1st "General Conference of Christians Expecting the Advent," in October, 1840. Held 1st series of meetings in 1841. Vice-Chairman of 2nd and Chairman of the 9th General Conference at Boston in May 1842, where 300 lithographed "1843" prophetic charts were authorized. Here 1st campmeeting authorized--31 following within year. Attended his 1st campmeeting at Littleton, Mass., Aug. 1842, and one in Sept. at Taunton. In 1843, sold home and property to go on preaching tour in slave-holding states with advent message. Slaves listened in with masters. Became vegetarian in 1843.

Following spring disappointment, attended Exeter, N.H. Campmeeting. (See Bates "Life," pp. 300ff.) There Snow presented "true Midnight Cry"--that Heavenly High Priest would come out of heavenly sanctuary on anti-typical Day of Atonement to bless his waiting people Tisri 10, or October 22. People scattered believing Lord would come in 60 days. As they returned home on trains, stages, and wagons, midnight cry went forth. Bates accepted Sabbath light in March, 1845, through Preble article (Hope of Israel, Feb. 28). In Aug. 1846, published 1st Sabbath tract. In 1851, "7 times," episode occurred, checked by Review Extra of 1851. Reproof accepted and position abandoned.

Note: The fact of Bates' early prominence in both the '43 phase and 7th month movement aspect of the advent awakening, as well as the post-Disappointment and third angel's message eras, needs to be constantly borne in mind.

6. BLISS, SYLVESTER, of Boston (1814-1863)

Liberal education, member of Hist. Socy. of Boston. Became fully convinced of Advent. Skilled in examining theological questions. Wrote defense literature such as Review of Rush on Resurrection. Writing gifts recognized. Became editor of Signs of the Times and Advent Herald. Wrote 26 books, the most noted being "Analysis of Sacred Chronology" and "Memoirs of Wm. Miller."

- a. Near End of 6000 Years from Creation.
("Chronology of the Bible," 36 pp., Boston, 1843.)
- b. Dan. 11: 36ff--The Papacy and France.
("Paraphrase of Dan. XI and XII," pp. 70-72.)
- c. Dan. 2 and 7--Standard Interpretation (1260 Yrs. 538-1798).
("Reasons of Our Hope," pp. 4, 5, Boston, 1843.)
- d. 70 Weeks and 2300 from 457 to 1843.
(Idem., pp. 5, 6.)
- e. Matt. 24--Sun and Moon Darkened 1780, Meteoric Showers, 1833.
(Idem., p. 7.)
- f. Papacy the Predicted Man of Sin.
(Idem., p. 8.)
- g. 150 Years, July 27, 1299 to 1449; 391 Years 15 Days to Aug. 11, 1840.
(Idem., pp. 8, 9.)

Note: Universalists lead in opposition, others follow.

7. L. D. FLEMING, of Portland, Me. ()

Editor of Glad Tidings.

- a. 2nd Advent Pre-millennial and Still Future.
("Synopsis of the Evidence of the 2nd Coming of Christ about A.D. 1843,"
3rd ed., pp. 11-32; Boston, 1842.)
- b. Kingdom to Be Established Following Advent.
(Idem., pp. 33-39.)
- c. Dan. 2, 7, 8--Standard Interpretation.
(Idem., pp. 39-42.)
- d. 2300 Years from 457; 70 Weeks End at 33 Cross.
(Idem., pp. 42-46.)
- e. 10 Horns--France, Britain, Spain, Portugal, Naples, Tuscany, Austria,
Lombardy, Rome, Ravenna.
(Idem., p. 49.)
- f. 1260 Years--538 to 1798.
(Idem., pp. 50, 51.)
- g. Dan. 11:23--League of Jews with Romans, B.C. 158 (666-158 = 508 A.D.).
(Idem., p. 54.)
- h. Rites of Paganism Fell in 508.
(Idem., p. 56; see also "First Principles of the Second Advent Faith,"
Boston, 2nd ed., Mar. 15, 1844, for essentially same position.)

8. HALE, APOLLOS ()

Methodist minister. Scholar and able writer. In 1842 decided to fully engage in preaching Advent Message. Assisted Litch in Philadelphia, Prominent in conferences. Secy. of 1st Advent campmeeting in States. Associate editor of Signs.

- a. Jewish Intercalary Month Ve-adar Follows Adar at End of Eccl. Year.
("2nd Advent Manual," pp. 22, 23, Boston, 1843.)
- b. Returns to Same Luni-Solar Position Every 19 Lunar Years (within 1 1/2 hrs.).
(Idem., p. 23.)
- c. Jewish Year Agricultural (Feasts Governed by Barley Harvest and Vintage).
(Idem., pp. 23, 24.)
- d. Prophetic Years Call for Solar Years in Fulfilment.
[That is a "day" calls for a solar year.]
(Idem., pp. 24, 25.)
- e. Cross Placed in 33 A.D.--2300 Years Ending in 1843.
(Idem., p. 27.)
- f. 7 Times (2520 yrs.)--B.C. 677 to 1843.
(Idem., pp. 33-42.)

- g. 2300 Year-Days from 7th of Artaxerxes (457 B.C.).
(Idem., pp. 42-50.)
- h. Sanctuary--Jerusalem, Palestine and Earth.
(Idem., p. 51.)
- i. 1335 Yrs.--508 to 1843 (From Taking Away Paganism).
[Jewish sacrifices never called "daily."
(Idem., pp. 64-81.)
- j. 3 Horns Removed--Bergundians, Vandals, Ostrogoths.
[King cited as establishing 538-1798.]
(Idem., pp. 84-93.)
- k. Periods Run from Year to Year (Not Terminated on Given Day).
[2300 Ends anywhere within year 1844; no information as to precise beginning.]
(Idem., pp. 95-99.)
- l. Rev. 13:11--2-Horned Beast European System Under France.
["Herald of the Bridegroom," p. 18, Boston, Dec., 1843.]
- m. Setting Up of Kingdom at 2nd Advent.
(Idem., pp. 23-25.)
- n. Christ Leaves Holy of Holies under 7th Trump.
(Idem., pp. 27, 28.)

Note: Women breachers participate (Miss Sarah Higgins, Mrs. Ann Higgins, Lucy M. Hirsey, and Miss L.M. Stoddard).

9. WARD, HENRY DANA (1797-1884)

Graduate of Harvard. Episcopalian clergyman. Chairman of 1st General Conference at Boston, addressing assembly on millennium. Writer in Signs and Cry. Stressed 1833 falling of stars as eye witness. Author of "Glad Tidings." Never accepted definite time view. Wrote protest in Signs, Dec. 1841. Communication in Signs ("Against Fixing the Time," Dec. 1, 1841, pp. 135-136) against a fixed date--not for us to know the time; no man knoweth day nor hour. Should be freedom for dissent and fair play for minority.

10. JONES, HENRY ()

Congregationalist, N.E. Conference. Brilliant talents. Likewise rejected definite time. Secy. of 1st and later General Conferences. Addresses before various Conferences (Lowell, N.Y., Portland, etc.) on nearness of Advent, no temporal millennium, no return of the Jews, and no fixed time.

Note: General belief in restoration of Jews, characteristic of British awakening, not shared by American movement.

11. WHITING, Prof. Nathan ()

Bapt. minister. Accepted advent hope in 1842. Never really accepted definite time. Regular contributor to Cry, and Herald, and later editor of Morning Watch, successor to Cry. Translator of N.T. ("Whiting's Translation").

Note: In 1842, Storrs urges conditional immortality in "Six Sermons." Embraced by Fitch and French; avoided by Miller, Himes, Hale, Brown, Galusha, Whiting, Bliss, and Jones. Opposed by Litch in 1844.

12. SOUTHARD, NATHANEAL ()

Active in educational, temperance, and anti-slavery projects. In 1842, asst. editor of Midnight Cry; later editor-in-chief. Failing health caused him to retire.

13. COX, G.F. ()

- a. Millennium Follows Literal Resurrection and Advent.
("Letters on the 2nd Coming of Christ," pp. 5-26, Boston, 1842.)
- b. 2300--Difficulties of Dating; Believes Miller and Wolf Approximately Right.
(Idem., pp. 48-56.)

14. COOK, J.B. ()

- a. Dan. 7--Standard Interpretation.
[Huns, Ostrogoths, Visigoths, Franks, Vandals, Sueves, Burgundians, Heruli, Saxons, Lombards.]
("Solemn Appeal to Ministers and Churches," pp. 51ff Boston, 1843.)
- b. 3 Horns Removed--Burgundians, Vandals, Ostrogoths.
(Idem., p. 59.)
- c. 1260 Years--538 to 1798.
[King cited in behalf of 1798 ending of period.]
(Idem., pp. 60-62.)

Note: John Starkweather, graduate of Andover Theological Seminary, became assistant minister at Hime's Boston Church. Gained reputation for sanctuary. Embraced extreme views, insisting it was to be accompanied by physical reactions. Taught "gifts" to be restored. Exploits were attempted by "faith." Stressed "second work." Thus fanaticism, as with Irving of England sought entrance. Extremists joined with Starkweather. In April 1843, decided stand taken by Himes upon return from trip. Starkweather and sympathizers withdrew. Sought to gain control of new tabernacle. Repudiated and expelled. Litch and Miller both wrote strongly (Midnight Cry, Sept. 14, 1843) Sigs of the Times, Nov. 8, 1843) discountenancing all such fanaticism under guise of sanctification.

15. HUTCHINSON, R.

- a. "Sacrifice" Does Not Belong In Text.
"Sacrifice" is not in the original in any one instance where the term 'daily' occurs in Daniel, but is merely supplied by the translators. The 'daily' first occurs in the 8th chapter, and is introduced as one of the desolating systems which should animate the kingdoms symbolized in the vision, in treading under foot the sanctuary and the host for the 2,300 days. Paganism and Papacy have successively animated those kingdoms. The 'daily,' or spirit of Paganism, began the war which was continued under the Medes and Persians, Grecians, and Imperial Romans. Then followed the Papal system, which made war on the saints and wore them out. This is 'the transgression of desolation.' See Dan. xii. 11 collated with 2 Thess. ii. 7, 8."
("Abrahamic Covenant," p. 41, Montreal, 1843.)

16. FRENCH, O^{alvin} (Bapt. Preacher, Mass.)

- a. Pagan Rome 666 Years.
- b. Crucifixion in 33.
- c. Daily Taken Away 508.

(Midnight Cry, Mar. 17, 1843, p. 59.)

Note: In 1843, Miller ill with erysipelas. Regional leaders appointed: West, Cook; Lakes, Fitch; So. Atlantic, Himes; South, Brown and Brewer.

Follows Miller on 666 years for pagan Rome, League in B.C. 158, and crucifixion in 33 A.D. (Midnight Cry, Nov. 18, 1842, p. 4.)

17. STORRS, GEORGE, of Albany (1796-1879)

Became local Methodist preacher in 1836. Strongly against slavery. In 1837, attention directed to nature of man through tract by Deacon Henry Grew. Openly espoused position in 1841, before accepting advent teaching. In 1841, published 2,000 copies of "Three Letters," on theme. Publicly presented in six sermons in 1842, and became so named. Published 5,000 copies December, 1842; soon 10,000 more. Heard French on advent. Secured Fitch for tent meeting series at Albany. Accepted advent truth, giving up pastorate to proclaim message. Fitch his first convert on nature of man. 15,000 copies of Bible Examiner (New York, 1843), reprint "Six Sermons." Republished in England in 1843 1843--about 10,000. Miller uniformly opposed teaching. (See Midnight Cry, May 23, 1844, p. 355.) On April 15, 1844, Litch began publication of The Anti-Annihilationist (Phila., Vol. 1, No. 1), opposing Storrs by name and position on sleep of dead and final annihilation of wicked.

Note: Works of Miller, Himes, Ward, Hale, Bliss, Fitch, Storrs, Brown, Hervey, Cook, Whiting, Starkweather, Hawley, Litch, Fleming, Cox, etc., constitute the several volumes of "Second Advent Library."

B. Eras and Expansions in "1843" Movement

1. 9 GENERAL AND 40 LOCAL CONFERENCES ON THE ADVENT (1840-1842)

Prior to the 9 General Conferences, beginning in October, 1840, all that was accomplished was by individual effort. Through united effort, results were far-reaching. Large numbers of ministers awakened and induced to preach Advent Message, some devoting themselves wholly as lecturers in Advent cause.

- a. 1st Conference, Boston, Oct. 14, 15, 1840.
(Henry Dana Ward, Chairman; Henry Jones, Secy.; Bates on authorizing com. and com. on arrangements. Group interdenominational in composition, participants being Methodists, Congregationalists, Baptists, Presbyterians, Episcopalians, Lutherans, and from Christian Church. Miller, detained by illness, sent dissertation on judgment.)

Chairman Ward cites advent hope of Clement, Ignatius, Justin Martyr, Clement, Cyprian, Cyril. Scholarly addresses by Ward, Jones, Litch, Miller. Discussion of 2nd advent, chronological prophecies, fallacy of return of Jews, fallacy of Temporal Millennium. Citation of Scaliger, Ferguson, Whitbyanism, Jewish Socy., and masterful survey of ante- and post-Nicene Fathers on millennium. Dissertations prepared by "men of devout habits, of independent and thinking minds, who do not fear to combat error because

it is entrenched in high, and even in holy places." (p. 5.)

Litch's Introduction:

"It is with deep emotion, friends and brethren, I stand before you at this time and on this interesting occasion. The purposes of our meeting are so novel, the objects to be accomplished so grand and vast, and the theme to be discussed and contemplated so glorious, as to inspire the heart with the most sublime and ennobling views and feeling."

("Report of the General Conference of Christians Expecting the Advent. . . Boston, Oct. 14, 15, 1840," p. 25. Boston, 1841.)

[2,000 copies of 176-page "Report" scattered throughout world. (Signs, July 15, 1841, p. 61).]

- b. 2nd Conference, Lowell (Mass.), June 15-17, 1841.
(D. I. Robinson, Chairman; Joseph Bates one of 4 asst. chairmen; J.V. Himes, Henry Jones, secretaries.) Large attendance; wide interest, giving new impulse to movement. Litch begins to give full time. 106-page "Report" (imprinted "Boston, 1841"). Approves Sign of the Times and "Second Advent Library." United Resolution on proximity of Advent about 1843. Addresses chiefly by Jones and Litch, on 2nd Advent, coming Kingdom, fall of Ottoman Empire, and millennium.) (Signs, July 15, 1841.)
- c. 3rd Conference. Portland (Me.), Oct. 12-14, 1841.
- d. 4th Conference. New York City, Oct. 25, 26, 1841.
(Symposium on Nearness of Advent. Ward protests "Against Fixing the Time.") ("Report," pp. 24, 25.)
- e. 5th Conference, Low Hampton, Nov. 2-6, 1841.
(Time has come for midnight cry. Resolved to hold 4 such gatherings during winter.)
- f. 6th Conference, Boston.
- g. 7th Conference, Dover (N.H.), Dec. 14, 1841.
- h. 8th, Pomfret (Conn.), Jan. 18, 1842.
- i. 9th, Sandy Hill (N.Y.) Feb. 1, 1842.
(Wm. Miller, Moderator; S. Fletcher, Scribe. Urges utilization of every opening in churches to herald Advent. (Signs, Apr. 6, 1842.)
- j. 10th, Colchester (Vt.)
- k. 11th Conference, Boston, June 1, 1842.
(Joseph Bates, ch.; J.V. Himes, Secy.; Com. on business includes Fitch, Himes, Miller, Pearson, and Hale; Com. on finance, includes Preble and Litch.)

At opening of meeting, Brethren Chas. Fitch and Apollos Hale, of Haverhill, presented prophetic chart painted on cloth. Fitch explained chart before audience, stressing "write the vision and make it plain" (Heb. 2:2). Voted authorization of 300 lithographic copies. Called "the '43 chart" (Bates,

"Life," p. 272.) Conference takes "higher ground" on question of advent, because of "stupidity" of church and shortness of time. (Signs, June 1, 1842, p. 68.) Urges full use of campmeetings. Asserts time for midnight cry to go to world. Condemns temporal millennium and return of Jews expectation. Formal Resolutions:

"Therefore resolved, that in the opinion of this Conference, there are most serious and important reasons for believing that God has revealed the time of the end of the world and that that time is 1843."

"Resolved, That we regard the notion of a Millennium previous to the coming of Christ, when all the world shall be converted, and sinners in great multitudes saved, as a fearful delusion, a cry of peace and safety, when sudden destruction is at the door, that will doubtless prove eternally fatal to thousands of souls."

"Resolved, That we regard the notion of the return of the carnal Jews to Palestine either before or after the Second Advent, as a snare by which many will be lost forever."

"Resolved, That the notion of a probation after Christ's coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in."

Note: In addition to General Conferences for ministers, over 40 local conferences, largely for laymen, held simultaneously. These ranged from Dexter, Me. (Nov. 12, 1841) to Wrentham, Mass. (Dec. 9, 1842), and covered New England, New York State, and Canada.

2. CAMP AND TENT MEETING "ERA" OPENS IN 1842.

In 1842, camp meetings proposed. Many thought too great an undertaking.

- a. Litch's visit to Canada Initiates 1st at Hadley (June 21, 1842), and another at Bolton.
- b. 1st Camp Meeting in States, East Kingston (N.H.), June 2-5, 1842. (Himes, Supt.; Hale, Secy. 8,000 to 10,000 present.)

Marked "new era in Second Advent cause." All parts of New England and Canada represented, and nearly all sects and creeds. Preaching, praying, singing Advent songs, exhorting, testimony meetings, communion service, conversion of sinner. \$1,000 offering of gold, silver, and effects. 26 community tents. (See Bliss, "Memoirs," p. 164 ff. Boston, 1853.) Resolutions call for similar camp meeting. Approve Signs of the Times, (See Signs, July 13, 1842, pp. 114-116.)

- c. 31 Camp Meetings follow in 4 Months (Scattered Over New England).
- d. 124 Camp Meetings in 1843-1844.
Taunton camp meeting (Sept. 1842) had 10,000 people in camp on Sunday. Collection of jewelry--ear and finger rings. (Bates, "Life," p. 275.) Salem camp meeting (Oct. 1842) had 7,000 people in big tent. Other groups listening to other ministers explain '43 chart fastened to tree. 15,000 people on Sunday. (Bates, "Life," pp. 275, 276.)

- e. 14 Camp Meetings in England before Spring Disappointment.
- f. Large Tent, Seating 4,000, for Use in Larger Cities.
1st pitched at Concord (N.H.) July, 1842. Used at Albany, Chipowee Falls, Salem, Newark, Cincinnati, Louisville, etc. Pitched 8 times, 500 miles apart, in 1842. Hiram Munger, caretaker. Awakened great interest. Became abiding feature of movement. At Newark (Nov. 23, 1842), 5,000 hear Miller. Stirring singing, impressive social meetings. Large multitudes thronged. Interest spread from state to state. Many conversions.
- g. Tabernacle Meetings Introduced (May, 1843).
Objective stated: "It is the duty of all Adventists to come forth and separate from those who have departed from the faith once delivered to the saints." ("Address of the Tabernacle Committee," p. 11, Boston, May 4, 1843.)

Note: Grove meetings (open air) also employed.

Note: Amazingly widespread heralding of "1843" Advent Message, not only in all New England states, New York, and South Atlantic states, but in midwestern (Indiana, Ohio, Michigan, Illinois, Iowa) and Southern (Maryland, Carolina, Virginia, Kentucky, Georgia, and Mississippi clear to New Orleans) but Canada, the British Isles, and other lands and isles as well.

3. WIDESPREAD USE OF PRESS

Really phenomenal use of the press. Literally millions of pieces of literature distributed. Beginning with Series of 8 Miller articles in Baptist Vermont Telegraph (Brandon) in 1832, and Miller's "Lectures," 1st published in 1836 (revised and reprinted in 1838, and then in various later editions), publishing of movement. In addition to many books and pamphlets, included large group of periodicals.

- 1. Signs of the Times (Boston, 1840).
- 2. Midnight Cry (New York, 1842)--daily for 26 numbers; editions of 10,000 then weekly.
600,000 pieces of literature distributed in previous 6 months in N.Y. alone. (Cry, Apr. 13, 1843.)
- 3. Trumpet of Alarm (Phila.; Litch, ed.)
- 4. Second Advent (Cleveland; Fitch, ed.)
- 5. Glad Tidings. (Rochester.)
- 6. Southern Mid. Cry. (Washington, D.C., and Baltimore.)
- 7. Jubilee Trumpet
- 8. Western Mid. Cry. (Cincinnati; Jacobs, ed.)
- 9. Voice of Elijah. (Montreal; Hutchinson, ed.)
- 10. Bible Examiner (N.Y.; Storrs, ed.)

These are in addition to many temporary periodicals established to publicize a city effort, and to numerous permanent organs established during 7th month movement. Regular literature depositories established.

Note: Succession of Hymn Books play vital part in Adventist meetings and home life.

(1) Millennial Harp. (2) Advent Harp; (3) Christian Lyre; (4) Jubilee Hymns; (5) Spiritual Melodies; (6) Second Advent Minstrel; and (7) Jubilee Harp.

C. "SPRING" DISAPPOINTMENT AND INVOLVEMENTS

1. "PROPHETIC TIME" CHALLENGED AND DEFINED

Miller and associates believed all calculations of prophetic time would end in "1843" (Signs of the Times, Jan. 25, 1843, p. 147). But uncertainty as to exact limits of that year led to close study of Jewish year, and civil calendar equivalents of its sacred festivals. Another circumstance also stimulated investigation of Jewish time. Protestant Banner, typical of many critics of Miller's position, challenged Signs of the Times in regard to length of prophetic year, stating that "the 2300 days of Daniel were of course years of 360 days each" (Protestant Banner, July 19, 1842). In reply, Bliss said: "We challenge the P.B. or any other Banner to point out a single nation, 'ancient' or modern, whose mode of reckoning the year was by 360 days." As result of discussion, two summations of principles of Jewish calendation appear in Adventist papers, early one by Bliss (Signs of the Times, April 26, 1843); the other by Whiting (Midnight Cry, April 27, 1843). In concluding argument with Protestant Banner, Bliss makes following classic statement in regard to principle governing prophetic time, correctly representing Adventist teaching:

a. Prophetic Years Fulfilled in Solar Time.

"In history and chronology no other years are ever used but true solar years. Prophetic years, generally called 'times' in scripture, are always of 360 days. . .

"When these two modes of time are used in reckoning, prophetic years are never put alongside of the solar years as if they were to be matched together as years. . .but prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. 'Each day' of the prophetic period represents a true solar year." (Bliss, Signs of the Times, April 26, 1843, p. 60.)

2. B. C. 457 ADOPTED AS INCONTROVERTIBLE BEGINNING OF 2300 YEARS.

a. Certainty Attested by Cluster of Authorities.

B.C. 457, starting point of 2300 years, was fixed date in advent movement (Advent Herald, Feb. 21, 1844, p. 23), attested by group of high authorities (Usher, Ptolemy, Blair, Erideaux, Ferguson, Horne, Watson, Hales, Funck, Cappel, Whiston, etc. (Signs of the Times, Jan. 25, 1843, p. 108; Jan. 1, 1845, p. 165.), and certified by various eclipses; held by all Adventists until after disappointment in 1844.

[Eclipses securely anchor king-lists in Ptolemy's canon, and many eclipses have been carefully checked by recently discovered monuments which fully establish accuracy of canon. ("Ency. Brit.," 11th ed., Vol. III, p. 861, note 2.).]

"The seventy weeks of Dan. ix. 24 have been universally admitted, by commentators and students of prophecy, to have been prophetic weeks of years, and to have been fulfilled in 490 years from B.C. 457 to A.D. 33. So obvious and universal has been this interpretation of it among both Jews and Christians, that hardly a lisp has ever been heard against it." (Ed., Signs of the Times, Apr. 12, 1843, p. 44.)

b. 70 Weeks 1st Segment of 2300 Years.

Adventist leaders also took stand irrevocably upon postulate that 70 weeks constitute first part of 2300 prophetic days, maintaining that if this connection between 70 weeks of Daniel 9 and 2300 days of Daniel 8 does not exist, whole system of exposition is shaken to very foundation; while if it does exist--as affirmed--then system must stand as impregnable. (For example, see Signs of the Times, Apr. 12, 1843, p. 44.)

3. PARALLELING PROPHETIC OUTLINES THOUGHT TO TERMINATE IN "1843"

At the outset, there was proportionally heavy emphasis upon paralleling prophetic periods believed to end in Miller's original "year 1843."

a. 6000th year from creation.

(Midnight Cry, Feb. 22, 1844, pp. 243, 244.)

b. 7 Times of Gentiles (2520 Years)

[Dated from B.C. 677, beginning with reign of Gentiles over Jews from captivity of Menassah]

(Signs of the Times, Jan. 25, 1843, pp. 147-149; Midnight Cry, Feb. 24, 1843, pp. 3, 4; Feb. 22, 1844, pp. 243, 244.)

c. Grand Jubilee of Jubilees (2450 years)

[From B.C. 607, commencing with desolation of Judea]

(Signs of the Times, Jan. 25, 1843, pp. 147-149; Midnight Cry, Feb. 24, 1843, pp. 3, 4.)

d. 1335-year period, from 508 A.D. to 1843.

[Stressed as next in determining value to 2300 years in fixing close of prophetic periods at expected second advent and destruction of earth-sanctuary by fire. Is in fact called "a binder"--tied to 2300 days, having and insuring common time ending.]

(Signs of the Times, Jan. 25, 1843, pp. 147-149; Apr. 5, 1843, p. 33; Jan. 31, 1844, p. 195; Midnight Cry, Apr. 13, 1843, p. 15.)

e. 2300 Years, from B.C. 457 to 1843 A.D.

[So constantly stressed that no reference is here given.]

4. MILLER MISTAKENLY PLACES CROSS in 33 A.D.

Miller at first mistakenly placed cross in 33 A.D., at end instead of "midst" of 70th week, with 1810 remaining years of 2300 reaching to 1843. 33-cross, terminating 70th week, followed at first by most of Miller's associates, chiefly on authority of James Ferguson ("Astronomy Explained upon Sir Isaac Newton's Principles," London, 1823, Brewster ed.). So highly was this astronomy regarded that portions were reprinted by Himes as part of standard Adventist literature ("Bible Students Manual of Chronology and Prophecy," Boston, 1841, pp. 20-24).

a. Miller Ends 70th Week with Cross in 33 A.D.

"Take 457 from 2300 and it will leave A.D. 1843; or take 70 weeks of years, being 490 years, from 2300 years, and it will leave 1810 after

Christ's death. Add his life (because we begin to reckon our time at his birth) which is 33 years, and we come to the same A.D. 1843."

"The 70 weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A.D. 1843, as we have before shown."

("Evidence," pp. 49, 52; see also Midnight Cry, April 13, 1843, pp. 14, 15.)

b. Early Charts All Have 33 A.D. Cross-Ending of 70th Week.

(1) Signs of the Times, May 1, 1841, pp. 20, 21.

(2) Midnight Cry, Nov. 18, 1842, p. 8.

(3) Himes' "Pictorial Chart of Daniel's Visions," Boston, 1842.

(4) Signs of the Times, May 24, 1843, p. 92.

(5) Midnight Cry, June 8, 1843, p. 99.

(6) Midnight Cry, Nov. 18, 1843, p. 9.

Note: Miller never had as accurate an understanding of certain prophecies as some of associates--e.g., 2 beasts of Rev. 13, the 666 years, the 33 cross, and actual terminus of 2300 years in 1843, from which positions he apparently never changed until after Disappointment. Was nevertheless distinctively God's man. In "Early Writings" (ch., "William Miller"), thought of angels guiding, protecting, and leading Miller is constantly stressed, more than for almost any other individual. He nobly pioneered, doing a work none of his associates could have done, and angels guard his "precious dust" (Early Writings, p. 258).

5. GRADUAL RECOGNITION OF ERROR IN CROSS AT END OF "WEEK"

While some held crucifixion as marking end of 70th week, others began increasingly to favor 31 A.D. crucifixion date, placing cross in "midst" instead of end of "week," and citing Eusebius and Ignatius as witness to 31 date (Signs, Dec. 5, 1843, p. 135, col. 3.). Still others, in transition period, were not clear on "midst" (whether denoting precise middle, or more elastic meaning) [Signs, Dec. 5, 1843, p. 131; Dec. 20, 1843, p. 148] assumed the 34 A.D. week (Midnight Cry, Feb. 22, 1844, pp. 343, 344.) In any event, 34 was now terminus of 70th "week," harmonizing with grand terminus in 1844. Thus after spring Disappointment, the corresponding and necessary shift of end of 70th week from 33 to 34 A.D. was effected.

a. 33 A.D. Not the Crucifixion Year.
(Signs of the Times, Dec. 5, 1843, p. 136.)

b. Death Not Birth Determines 70th Week.
(Signs of the Times, Apr. 26, 1843, p. 61.)

c. Hawley--"Midst" Cannot Mean Extreme End.
(Signs of the Times, Dec. 5, 1843, p. 131.)

d. Ferguson's Argument Cannot Determine Crucifixion Year.

"It will be seen, therefore, if the Karaite Jews are correct, (and the Mosaic law settles the question that the Passover cannot be observed till the barley harvest is ripe) that an astronomical calculation of the day of the week on which the first full moon after the vernal equinox in A.D. 33, would fall, cannot prove the day of the week on which the true Passover would be observed that year, and consequently cannot prove the year of the crucifixion. . . . If, therefore, the Karaite Jews are correct, while the calculations of Ferguson as to the day of the week on which would fall the first full moon after the vernal equinox, are perfectly correct, they give us no certain clue to the day of the week on which the true Passover came, and consequently cannot determine the year of the crucifixion."--Bliss, Signs of the Times, Dec. 5, 1843, p. 134, col. 3. (Signs of the Times, Dec. 5, 1843, p. 34.)

e. Ferguson's Error Disqualifies 33 A.D. Cross.
(Midnight Cross, Feb. 22, 1844.)

f. 33 A.D. Crucifixion Questioned.
(Advent Herald, Mar. 20, 1844.)

g. Ferguson's Error Based on Later Rabbinical Calendar.
(Advent Herald, Mar. 27, 1844, p. 60; Apr. 10, 1844, p. 77.)

"A correspondent wishes for an explanation of a statement. . . on the calculation of Ferguson in determining the date of the death of Christ. The statement is this: 'Before the defect in Ferguson's calculation was discovered, the year 33 was considered the true date. It is now otherwise.' The writer asks, 'What is that mistake?' It is this: His calculation supposes that the Jews fixed their passover at the time of Christ's death, by the astronomical process now in use among the Jews. As this was not then in use, the basis of Ferguson's calculation is wanting, and of course it is defective." (Midnight Cry, Apr. 11, 1844, p. 310.)

"It will therefore be seen that the [Ferguson] argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion."--Editorial, Signs of the Times, Dec. 5, 1843, p. 134.

h. Cross in Midst of 70th Week of Years.
(Midnight Cry, June 27, 1844, p. 397.)

i. Snow--Locates 7th Month from True Meaning of "Midst."

"And as the middle of the week was in the first month, so the [whole prophetic] week ended in the seventh month."--Snow, S.S., Midnight Cry, Sept. 19, 1844, p. 87, col. 3.

6. MAJORITY LOOK TO TERMINUS OF "1843" IN APRIL.

Though Miller's "Jewish year 1843," ended with March 21, 1844, majority of associates adopted corrected April reckoning months before original date had expired (Midnight Cry, April 27, 1843, p. 30; Signs of the Times, June 21, 1843, p. 123; Dec. 5, 1843, pp. 133-136); looked for ending in April, in harmony with Mosaic stipulations and Karaite rules of calendation. Miller

at first unaware of common Jewish departure from Biblical mode of computing sacred year when he roughly placed "Jewish year 1843" from "equinox to equinox." Pressure from opponents forced Millerites to study deeply into its history, structure, and application, which resulted in Adventism's first correction of calculation as to limits of year.

- a. Himes--Time Ends with Jewish Year.
(Advent Herald, Mar. 27, 1844, p. 60.)
- b. Galusha--Sacred Year Ends in March or April.
(Advent Herald, Apr. 10, 1844, p. 75.)
- c. Himes--Year Not Expired Until April, Though Miller Time Past.
"After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . Although the Jewish year has not expired, but extends to the new moon in April, as we explained in our last, yet our time will be regarded by our opponents as having passed by."
(Himes, Midnight Cry, April 4, 1844, p. 297.)
- d. Focal Point of Prophecy Almost Reached.
(Midnight Cry, April 18, 1844, p. 317.)
- e. April 17--Passing of Time Acknowledged.
(Advent Herald, April 17, 1844, p. 85.)
- f. April 24--Published Time Expired; Passed with April New Moon.
(Advent Herald, April 24, 1844, pp. 92, 93.)
- g. Now (April 24) in Tarrying Period.
(Advent Herald, April 24, 1844, p. 93.)
- h. "1843" Ends with New Moon in April; Now in "Year 1844."
(Midnight Cry, April 25, 1844, p. 325.)

Note: After spring disappointment, at passing of "Jewish year 1843" (in April, 1844), the "Jewish year 1844," instead of the former, becomes, in Adventist terminology, corrected and accepted terminal point for 2300 years, as witness the Midnight Cry:

"The Jewish year which synchronizes the nearest with A.D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October, 1842, and the ecclesiastical year ending April, 1844, nine months of each being included in A.D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology."

(Midnight Cry, Apr. 25, 1844, p. 325.)

7. SPRING DISAPPOINTMENT TERMINATES "YEAR 1843"

Miller's visit to Washington, D.C., in February and March, 1844, terminated at long anticipated point--end of "Jewish Sacred Year 1843." Vernal equinox was farthest point of time to which Miller's calculations extended. When it passed he

wrote: "The time, as I have calculated it is now filled up." (Letter, Low Hampton, Mar. 25, 1844; in Bliss "Memoirs," p. 255.) A week later, confesses disappointment and error in a letter (May 2) and at Boston Conference acknowledges his mistake in the definite time. (Idem., pp. 256-262) Majority of leaders had fixed upon new moon of April for terminus, just 14 days before yearly passover, settling upon 17th or 18th of April as end of "year 1843," Bible time. When time expired, Adventist leaders generally were disappointed though not discouraged. There was, however, some falling away, and many non-Adventists anticipated the passing would bring end of Adventism.

a. Miller's Published Date for "Jewish Year 1843"--"Mar. 21, 1843, to Mar. 21 1844."

"I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his work shall be." (Miller, Signs of the Times, Jan. 25, 1843, p. 147.)

b. Advent Between Equinoxes; No Day Set.

"My principles in brief are, that Jesus Christ will come again to this earth--cleanse, purify, and take possession of the same, with all his saints, some time between March 21, 1843, and March 21, 1844. I have never, for the space of more than twenty-three years, had any other time preached or published by me. I have never fixed on any day, month, or hour between that time. I have never found any mistake in reckoning, summing up, or miscalculation. I have made no provision for any other time." (Miller, Midnight Cry, Apr. 27, 1843, p.31)

c. Prominent Leaders Unanimous Against Fixing Day in "1843."

"Now the fact is, that the believers of the Second Advent in 1843, have fixed NO TIME in the year for the event. And Brn. Miller, Himes, Litch, Hale, Fitch, Hawley, and other prominent lecturers, most decidedly protest against the fixing the day or hour of the event." (Signs of the Times, Jan. 4, 1843, p. 121.)

d. No Generally Set Days for "Year 1843."

"This, it is well known, was our first published time. It was the year--Jewish time--in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. . . .

"In making no account of the fraction of the year in which the respective periods were dated, which had expired before their commencement, we could only look to about the year 1843 for their termination. (Ed., Midnight Cry, Nov. 21, 1844, p. 161).

Note: Certain individuals looked with interest and even anticipation to certain days scattered over year 1843. But such dates never backed by concerted sentiment nor support of leaders. These dates are recorded in Advent Shield (May, 1844, pp. 73-77), and Morning Watch (Feb. 27, 1845, p. 69).

- (1) Feb. 10--45 yrs. after French army took Rome in 1798; (2) Feb. 15-- anniversary of abolition of papal government; (3) April 3, on anniversary of Ferguson's April 3 crucifixion date; (4) April 14, corresponding to Nisan 14, Rabbinical reckoning for 1st passover day; (5) Anniversary of ascension; (6) Anniversary of Pentecost.

D. "1843" PROBLEMS IN TIME CORRECTION

Note: Comprehensive grasp of fundamentals in structure of Luni-solar Mosaic year--with inseparable relationship of appointed feasts to harvest periods of Judea's agricultural calendar, and operation of principle of intercalation, as well as historical departures of Jewry therefrom--is imperative to understanding and evaluation of series of necessary Millerite corrections of earlier positions in "1843" phase. And particularly is this necessary to follow full significance and accuracy of final "7th month movement" selection of October 22, as true antitypical Day of Atonement in 1844, which was true terminal year in 2300-year span. Contravening both popular Protestantism and preponderant Jewry, Millerites compelled to take a stand as revolutionary, unpopular, and as distinctively in minority on selection of that day as we have been forced to do relative to Sabbath, and with as sound reasoning, as good authority, and as worthy a body of substantiating facts.

Obviously needed corrections in Adventist calculations became apparent as spring of 1844 drew on, bringing end of "Jewish sacred year 1843." Related both to aspects of the prophetic outline, and to calendation. Millerite periodicals freely discussed problems. Keen interest evinced concerning these questions about chronology of prophecy and companion feature, the Jewish sacred year. Many letters and articles appear, revealing development of adjustments to ultimate positions. William Miller had proposed ending prophetic periods "according to the Jewish mode of computation of time" (Signs, Jan. 25, 1843, p. 147). Hence understanding of Jewish time was essential feature of Advent movement. Leaders omitted no important detail belonging to luni-solar calculations, and carefully weighed any bearing they might have upon Adventist problems. Emphasis here made upon principles of Jewish reckoning that directly influenced Adventist dates.

1. NATURE AND TRUE BEGINNING OF JEWISH YEAR

[Quotations following with sources, represent Millerite understanding of subject.]

a. New Moon Begins Month.

"The new moon was always the beginning of the month." (Midnight Cry, April 26, 1843, p. 61, col. 1. Taken from Cruden.)

b. Barley Harvest Moon Begins Year.

"The Jewish year begun with the new moon nearest the barley harvest, and the Jews were required to bring a sheaf of the first fruits of their harvest unto the priest as a wave offering; and on the 14th day of the month, at even, was the Lord's passover. See Levit. 23. The commencement of their years being always governed by the time the barley harvest should be reaped, made them all virtually the same length as our own; for there must have been as many years, as there were barley harvests, and no more. The year beginning with the new moon nearest the barley harvest, made that feast a movable feast, and the year sometimes

began earlier and sometimes later, varying half a moon, as the barley ripened early or later, and the new moon came near to the time of the harvest."

(Bliss, S., Signs of the Times, June 21, 1843, p. 123, col. 3.)

c. Rabbins Shifted Nisan Out of Barley Harvest Period.

"It ought, however, to be observed, that the Caraitic Jews maintain that the Rabbins have changed the Calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear at Jerusalem until a month later. The accounts of many travellers confirm the position of the Caraites."

(Whiting, N.N., Midnight Cry, April 27, 1843, p. 30, col. 2.)

d. April and October Feasts Pushed Back into March and September.

"The Jewish Rabbins say, that March and Sept. instead of April and October, were the initial months of these two years [sacred and civil]. That they were so at a late period is admitted, but the change is probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentatio de Mensibus Hebraeorum in Soc. Reg. Goett.* 1763-1768, p. 10. et seq."

(Ed., Signs of the Times, Dec. 5, 1843, p. 134, col. 3. Reference appears again and again in Millerite papers.)

e. First Moon of Sacred Year, Falling in April, Called "Ear-Moon."

"The first moon of the Israelitish year, must always have fallen within our April. It was that moon, in the course of which, in Palestine, ripe ears of corn could always be had, and hence it had the name of the Ear-Moon, (Abib). On the 16th day of it, which was the second day of the festival of the passover, the first fruits of the ripe ears of corn were to be presented to God (Lev. xxxiii. 9-14.); and from that day they were permitted to begin harvest, which commonly was not completely finished till seven weeks after. . . ."

(Michaelis, John David, "Commentaries on the Laws of Moses," p. 183. Tr. by Smith from German. London, 1814.)

f. Josephus Places 1st Jewish Month in April.

In "Dissertations" before Royal Society of Goettingen (1763), Michaelis explains why Josephus does not agree with Rabbins, asserting, "And indeed Josephus has not been understood by the learned translators." Quoting oft-repeated statement of Josephus in reference to passover month, "which month is called by the Egyptians, Pharmuthi, and Nisan by the Hebrews; but the Macedonians call it Xanthicus" (Ant. II, ch. XIV, sec. 6), Michaelis argues thus: "Therefore, in the month Xanthicus, that is, in April, Josephus was wont to keep the Passover; this month, he testifies, is called Nisan by the Hebrews, etc." ("*Commentatio de Mensibus Hebraeorum*," p. 37, Bremen, 1763.)

Note: Michaelis' Latin translation of much quoted second reference of Josephus--"on the fourteenth day according to the moon, when the sun is in Aries" (Ant. III, ch. X, seq. 5)--necessitates notice. Nearly every discussion of Jewish Passover and feast dates includes these famous words. Conclusion nearly always erroneously drawn that Passover must occur in sign Aries, whose first point is at spring equinox, March 21. Since sun passes through Aries in 30 days, and enters sign Taurus about April 21, this date is usually set forth as about latest for Passover full moon. Whole argument based upon wrong meaning given to Josephus' text, throwing Nisan new moon back before equinox, so that Passover would frequently fall in March, contrary to Karaite stipulation, when barley could not possibly be ripe.

Michaelis' Latin translation of Josephus' text shows it was Passover new moon, which fell in Aries, not full moon necessarily. Latin text reads: "decimo quarto post novilunium die sole in ariete constituto," which means, "on the fourteenth day after the new moon, when the sun is in Aries." ("De Mensibus Hebraeorum," p. 37; Ital. mine.). Consequently, it is Nisan new moon, which is always in Aries, and not 14th day of Nisan, which may sometimes occur in Aries, but about every third year or so, may come in May, according to true Mosaic Nisan. Even phrase of Greek text of Josephus--κατὰ σεληνίην, which is translated "according to the moon" certainly must signify "according to the new moon," from which alone the fourteenth day was to be counted.

Millerites discussed this Josephus reference, as revealed by Stevens' opposing argument in spring following Disappointment. They rejected argument that Passover always occurred in Aries (that is, in March or early April), and adopted Karaite teaching in harmony with Michaelis Commentary.

Wrong Conclusion about Josephus: "Therefore the first full moon after the vernal equinox is the Passover full moon. [Rabbinical position.] Now, the sun enters Aries at the vernal equinox, March 21st, and continues a month. Accordingly, the only Passover full moon [Rabbinical] that could occur in the year 1844 was on the 3d day of April, and the only one in the year 1845 occurred March 23d. It may be asked, why we cannot take the full moon in May of last year [1844, as the Millerites actually did], and the full moon of April this year. Answer--For the very simple reason, that the sun is not in Aries."

(Stevens, C.F., of Fairhaven, Mass., Morning Watch, April 24, 1845, p. 134; brackets mine.)

Stevens' argument thus contrary to Karaite principle. In agreement with Millerite conclusions, it is interesting to note definition of first month of Jewish year, in records for '43:

"That new moon, which brought the first succeeding full moon to take place after the vernal equinox, is the first month of the Jewish year."

(Hotchkiss, C.B., Midnight Cry, Sept. 21, 1843, p. 38, col. 1.)

Hence, true Jewish Passover not until time of the first full moon, after first new moon, after vernal equinox. Thus both Josephus and Karaite teaching agree with this regulation of month Nisan, as adopted by Millerites.

2. TIME OF BARLEY HARVEST IN JUDEA

Karaite Jews called "Scripturians," or Literalists (Signs of the Times, Dec. 5, 1843, p. 134). Their rules of calendation had weight with Millerites because they strictly adhered to letter of Mosaic law. By these rules, Adventists learned principle that controls luni-solar year, namely, that position of month Nisan on civil calendar is regulated by moon nearest the barley harvest in Judaea. The time of barley harvest in Judaea they ascertained from authorities like Michaelis, Jahn, Faber, Buhle's "Economical [Agricultural] Calendar," and from Scriptures. Guiding authorities here quoted.

Buhle

a. Asserts Barley Ripens in April.

"The Calendar [Buhle's "Economical," or Agricultural] was compiled from the researches of travellers of acknowledged authority, at the request of the Directors of the royal college of Göttingen, and may be found in full in 'Calmet's Dictionary.' . . .

"March." "The latter rains commence in this month, and continue into April; after which none are observed until summer. . . .

"April." "In April, the heat begins to be extreme. The harvest falls out entirely according to the rainy season. After the rains cease, the corn soon arrives at maturity; but it usually remains in the fields a long time after it is ripe. Barley is ripe in the beginning of April, in the plain of Jericho, according to Mariti l.c. In all other parts of Palestine, it is in ear at this time, and the ears turn yellow about the middle of the month. (Shaw l.c.) Egmont and Korte inform us that it is for the most part cut down this month. . . .

"May." "Wheat is cut down in May, in Galilee, but it is often not gathered till the first of June. Frequently, barley is not all cut down until this month commences." (Buhle, Johan Gotlieb, "Economical Calendar of Palestine," p. 695ff. [Referred to by Whiting in Midnight Cry, April 27, 1843])

b. Jahn Places Barley New Moon in April.

"Jahn in his Archaeology, says, p. 111, 112, that Moses 'obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe [barley] sheaf.'"

(Signs of the Times, Dec. 5, 1843, p. 134, col. 2.)

c. Karaites Begin "True Year" Following April New Moon.

"According to the Karaite Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law."

(Bliss, Advent Shield, January, 1845, pp. 276, 277.)

d. Michaelis Places Harvest Beginning in April.

"In the warmest parts of that country, harvest begins about the middle of April; and it is finished everywhere in seven weeks, that is, it lasts till the beginning of June; but the rainy season usually ends in April. . . ."

(Michaelis, "Commentaries on the Laws of Moses," p. 168.)

e. Divinely Appointed Weeks of Harvest.

"The steadiness of the weather during the seven weeks of harvest, which ran between the second day of the Jewish passover and the feast of Pentecost, appears to be mentioned by the prophet Jeremiah, chap. v. 24, who counts it a blessing from God, that they should enjoy such a fortunate land.--His words are, This people thinketh not; Let us fear our God, who giveth us rain in spring and autumn and so sacredly observeth the weeks destined for harvest." [Hebrew rendering] (Idem, p. 166.)

f. Other Scriptures Relating to Harvest and Feasts.

- (1) Barley sheaf commanded for Passover offering--Lev. 23:5-12.
- (2) Promise of rain in due season that corn may be gathered in--Deut. 11:14; 28:12; Lev. 26:4.
- (3) Rain in harvest a calamity--1 Sam. 12:17; Prov. 26:1.
- (4) Rain over at Passover time--Cant. 2:10-13; cf. "Patriarchs and Prophets," pp. 537, 538.
- (5) God careth for appointed weeks of harvest--Jer. 5:24.
- (6) Rain extends over into first month--Joel 2:23.
- (7) Promise of grass in time of latter rain--Zech. 10:1.
- (8) Fruits of the ground depend upon the tithe--Mal. 3:10,11.

3. INTERCALATION ADJUSTS LUNAR TO SOLAR TIME

Principles Outlined.--Coincidence of Nisan full moon with Judean barley harvest involved intercalation of Jewish leap-month every two or three years. This adjustment of year called "embolism." Question asked, "How could the Jews, in the climate of Judea offer the first fruits of their harvest after the Passover, when the month Abib, in which it was celebrated, had passed into autumn or winter? And how could they observe the feast of tabernacles, as a feast of the ingathering of their corn and their wine, in the month of Tisri, when that month had passed into spring or summer?" (Faber, Vol. I, pp. 12-14). In answer, Adventists learned that Jews were of necessity compelled to accommodate their lunar years to solar, because their feast months were tied to the agricultural seasons--(1) Passover with barley harvest, (2) Feast of weeks with wheat harvest, and (3) Tabernacles with vintage. For this purpose, a month was added to the Jewish calendar every second or third year, according to precise astronomical demands.

Ancient Hebrews determined insertion of leap-month by position of first full moon after equinox in relation to ripening barley. If this first full moon came during last week in March or early in April, it had to be rejected as true Passover moon, because too early for barley sheaf. Barley was regularly examined to see if it would be ready for Passover. If not, succeeding full moon was appointed, and to old year leap-month was added, called Veadar, or "second Adar." Consequently command of Moses for Israel to offer barley sheaf at time of Passover full moon, definitely implied intercalation of leap-month as season should require. Leviticus 23 is therefore the important Biblical citation in reference to "intercalation."

Application to Problem.--Accordingly, in Judea, barley harvest controls Biblical embolismic month. In other parts of world, where luni-solar time is used, but where harvest time is different, moon can do likewise. Embolism can also be determined by calculation, according to 7-year mnemonic (Calendrical formula) of 19-year cycle. In spring of 1844, Millerite problem was one in luni-solar time. They had to choose between Rabbinical April 3 for Nisan 14, ("American Jewish Year Book," 1917-18, p. 26; Advent Herald, Sept. 25, 1844, p. 60, col. 1, Table.), or a moon 29 days later, on May 2. April 3 was first full moon after vernal equinox--but too early for ripe barley in Judea. Furthermore, previous new moon was on March 18, in sign Pices. ("Great Western Almanac," 1844.) Hence this new moon could not belong to Passover season, for Passover new moon had to be in Aries (Ant. III, ch. X, sec. 6). Millerites understood this argument, as subsequent references show. Helped them in choice of May 2 as Nisan 14 for Passover, in 1844. Were certain as to this civil date for Nisan 14, for they said, "Of course the feast of the Passover could not be later than May 2" (Midnight Cry, Oct. 11, 1844, p. 117). In no case could it be earlier than full moon. (Sidersky, "Etude sur l'origine astronomique de la chronologie juive," p. 636. Paris, 1913.)

Adventist leaders were often challenged as to placement of true month Nisan in spring of 44. Were always some who were not quite sure about the dates after the disappointment. Whiting asserted that "to ascertain when the Caraites first month commenced we must know at what period the barley harvest was ripe at Jerusalem in 1844." (Morning Watch, March 6 and April 17, 1845). Further added that no information had been received as to period of barley harvest in Jerusalem. But was not necessary to Boston reckoning of "the time" that agricultural report from Holy Land be used. In lieu of information from Jerusalem, Millerites simply added 29 days to full moon of April 3, (Boston *Nisan 14* civil time), which, from authoritative statements, they concluded too early for ripe barley in Judea, and arrived at May 2 as true Mosaic Passover. This was one of their methods of computing "Caraites first month." The fact that they added 29 days to April 3, instead of 30 days, indicates that they correctly understood last month of Jewish year to be 29 days long. Having determined first month, it was not difficult to find seventh, and in end they said, "Every scholar knows that we are correct as to the Caraites seventh month." (Advent Herald, Nov. 27, 1844, p. 124, col. 2). *Apr. 2*

a. Nature of Jewish Month--Lunar.

"The beginning of the civil day with sunset is sufficient proof for the assertion that our months have been lunar months since oldest time. From numerous Bible texts it is unequivocally plain that the day belongs to the preceding night, which surely would not have been the case with a time reckoning based on the sun, and naturally proceeding from sunrise." (Schwarz, Adolf, "The Jewish Calendar," p. 6. Breslau, 1872.)

b. Nature of Hebrew Year--Luni-solar.

That the Hebrews reckoned by lunar years, is incontrovertibly proved from this circumstance, that they were not acquainted with solar months, but began their months with the new moon, and that one of them, the Bar-moon, (Abib) was the first in the year, Exod. XII, 2; for had they reckoned by solar years, every one of the twelve moons must necessarily have, at one period, fallen in the beginning, and at another, in the end of the year." (Michaelis, "Commentaries on the Laws of Moses," p. 202.)

e. Intercalation Regulates Months.

"The regulation of the month was probably at first in the hands of the priests, and was afterwards committed to the Sanhedrin. Similarly, a leap-year was decided upon only when required, the main factor in the question being the state of the young crops, as it was desired that the Passover should coincide with the earing of the corn; the intercalary month was therefore always an Adar. It was not until a later day that the position of the sun was taken into account (tequfa; cf. Tosefta Sanh. ii. 7). This procedure was continued after the destruction of the Temple, though we are informed that the Patriarch Gamaliel II. (c. 100 A.D.), when examining the first observers of the crescent moon, made use of drawings of the lunar phases (Rosh Hash-shana, ii. 8)." (Poznanski, Samuel, "Encyclopedia of Religion and Ethics," Hastings, art. Calendar [Jewish], pp. 117, 118.)

f. Rabbinical Intercalation.

"In the 12th century the Jews being scattered all over the world, it was difficult to observe the ripening of the barley harvest in Judea. In order therefore to have the observance of the Passover uniform, the Rabbins established the time of its observance by astronomical calculations, and began their year with the new moon nearest the vernal equinox," [according to 19-year cycle]. (Ed., Signs of the Times, July 12, 1843, p. 149, col. 1.)

Note: Jewish scholars not wholly agreed as to time when their calendar adopted fixed method of computation based on 19-year cycle. From time of Roman persecution of Jews, observation of moon and barley harvest regulation of first month became increasingly difficult. Rabbinical fixed calendar evidently originated with Hillel II (c. 360), but as late as 10th century there were "differences of opinion in reference to constant calendar." (Poznanski, Samuel "Jewish Quarterly Review" Vol. X, p. 155).

After Roman dispersion of Jews from Palestine, Rabbins, in order to secure uniformity, changed reckoning of sacred year in time of Hillel II (c. 360 A.D.), from divinely commanded form--regulated by barley harvest and observation of new moon--to astronomical, influenced by Roman ecclesiastical calendar, beginning new year with new moon on or nearest vernal equinox. (Sidersky, "Etude sur l'origine astronomique de la chronologie juive," pp. 623--626).

In time of Victor (c. 200 A.D.), Jews forbidden by Rome to announce festival days. Christians observing Easter on 14th considered guilty of 14th day heresy." (Scaliger, Joseph, "De Emendatione Temporum, lib. ii. 105; Graetz, Heinrich, "Hist. of the Jews," Vol. III, p. 207, Paris, 1888.) Following Council of Nicaea (325), ecclesiastical Rome began to assume power to proclaim Easter Sunday to follow as next day after ancient Jewish passover of 14th, which church arbitrarily set to be 1st full moon after vernal equinox. (Clavius, "Romani Calendarii Restituti Explicatio cap. III. 54.) Subsequent calendrical reckonings of Rabbinical Jews therefore differ from those prior to 4th century. So, following time of Hillel II, 1st month Nisan began to be separated from barley harvest factor, usually coming month earlier than Scriptural requirement, as later revived by protesting Karaites.

"On the question of date [calendar fixation], Slonimski has rightly pointed out that several passages in the Talmud show that even in the days of the last Amoraim [second century], the new moon was fixed by observation, though since Gamaliel II [Paul's day], astronomical rules were also brought into requisition--a view which is accepted by no less an authority than Dr. Steinschneider, who differs from Graetz and Fineles," (Poznanski, "Jewish Quarterly Review," Vol. X, p. 160.)

4. KARAITE PRINCIPLE OF CALCULATING YEAR ADOPTED AND APPLIED

Karaites were ancient Jewish sect, who adhered to original form of luni-solar time, namely, practice of determining new month of appearance, or observation, of moon. In contrast, Rabbanites, for 1,500 years at least, have used calculation. Base calendar upon computed cycle of 19 years. Karaites, so-called from Arabic word *Alqurra*, because insisting on following wording of text. Are by some traced back to Sadducees of Christ's time because of similar marriage laws. Anan b. David often said to be founder of Karaism. Was at least one of first outstanding assailants of computed Jewish reckoning. In latter half of 8th century, Anan abandoned fixed calendar as contrary to Scripture, and reinstated primeval Mosaic system in harmony with true positions of moon. Same controversy against fixed luni-solar time broke out again in 10th century between Jewish schools of Palestine and Babylon. Opposition aroused by Ben Meir, Karaite zealot, and head of Palestinian school. Strove to re-assert authority of Palestine in appointment of new moons and festivals, changing dates of appointed feasts, to agree with agricultural season.

10th century conflict over Jewish calendar was attempt to break down authority of Babylon, but in end Babylonian system of regulating time became authority, to which Holy Land had to bow. Whole calendar controversy lay between observation of moon, as advocated by Karaism and law of Moses, and Rabbinical fixed reckoning upon which modern Jewish calendation depends. Latter won in Jewry, but Karaites adhered to observation of moon until year 1780. Since then, have capitulated to general method of Rabbinical calculation, based on 19-year cycle, and its control of embolism (leap-year system) in luni-solar year. Now differ but little from Rabbanites in practice.

In period of 1844, Karaites were scattered in small groups in various countries, mostly in East--Egypt, Palestine, Crimea, Russia, Poland, etc. Few in New York. According to ancient practice, each longitude and its associated territory would have own special calendar determined by observation of moon. In some sections, at this time, primitive Karaite ruling prevailed. In other parts, as in Poland and Russia, moon was no longer observed for starting month, and 19-year cycle used instead. As result, some reports represent Karaism as keeping Rabbinical feast days in 1844, and some picture Karaite feasts to be month later. Latter regulation, on basis of embolismic spring in 1844, accords with true Karaite principle of starting year with barley harvest moon.

Thus Karaism one of the witnesses teaching Millerites two vital principles of luni-solar time, as pertaining to ancient Jewish practice--

- (I) Location of true Mosaic first month of year by barley harvest moon in Judaea.
- (II) Determination of first day of month on any meridian by first appearance of moon.

Principle I was involved in 1843 problems of Advent movement. Principle II was directly connected with "true midnight cry" of summer and fall of 1844, and will be considered in detail in connection therewith.

[Leading sources, follow on basis of which foregoing statements are made:]

- a. Karaites formerly a Large Sector in Jewry--40 percent.
(Cahn, Zvi, "Rise of the Karaite Sect," New York, 1937, p. ii)

Note: Karaites were powerful factor in Judaism in middle ages. Possessed many able scholars. See, for example, "A Commentary on the Book of Daniel, by Jepheth ibn Ali the Karaite" (edited and trans. by D.S. Margoliouth, Professor of Arabic, University of Oxford, Oxford, 1889. This 10th century author's discussion of four empires of Daniel 2 and 7, and application of year-day principle to 70 weeks as 490 years, is most remarkable.

b. Meaning of "Karaite."

(Albiruni, "Chronology of Ancient Nations," p. 68 (tr. by Sachau), London, 1879, Advent Shield, January 1845, p. 276.)

c. Tenth Century Calendar Controversy (Babylon and Palestine).

The two leaders in controversy were Saadiah al-Fajjumi, a young Egyptian, but afterward made head of Babylonian school, and Ben Meir, head of school in Palestine. (Poznanski, "Jewish Quarterly Review," Vol. X, p. 239.)

d. Karaite Reckoning in Recent Centuries.

(Poznanski, Samuel, "Encyclopedia of Religion and Ethics," p. 119; Kokisoff, Juhuda, "Brief Information on the Karaite Calendar." Odessa. 1880.)

e. Millerite Testimony Concerning Karaism.

"That the Karaite Jews are correct, is plain from the 23d of Lev., which requires that the barley shall be ripe at the passover, on the 14th day of the first month, and which, at Jerusalem, is one whole moon later, than the Rabbins keep the passover, and who pay no attention to this requirement of God."

(Ed., Advent Herald, Mar. 20, 1844, p. 52, col. 3.)

5. RABBANITE CALENDAR REJECTED

As result of research into Jewish time, Millerites concluded that "if Karaite Jews are correct, the true passover in A.D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year on Saturday" (Signs of the Times, July 12, 1843, p. 149, col. 1). [Ferguson's crucifixion date in 33 A.D. was Friday, April 3 (Midnight Cry, Apr. 20, 1843, p. 20, col. 1), day of full moon (cf. Ginzler, F.K., "Handbuch der mathematischen und technischen Chronologie," Band II, p. 573). If 29 days only are added to Ferguson date, we get Saturday, May 2, day before full moon in May. True passover, Jerusalem civil time, is day after full moon (cf. Hales, William, "New Analysis of Chronology," Vol. I, p. 99, 100, London, 1830). Therefore Karaite passover in 33 A.D. was May 4, Monday, day after full moon. But Ferguson computed crucifixion date on day of first full moon after equinox, Rabbinical reckoning. In this, he was wrong on two counts: (1) Wrong month, and (2) wrong day for passover, which follows full moon, but never precedes. Later on, Millerites discovered same ruling.] Consequently, acceptance of Karaite principles by Adventists resulted in rejection of both Ferguson's date for crucifixion, and of Rabbinical calendar as well. In final conclusions, even amidst confusion following great Disappointment, they said:

a. Rabbins Repudiated as of No Authority.

"We should as soon think of going to the monks of the dark ages to decide respecting the gospel of Christ, as we should to the Rabbins, to decide respecting the Mosaic law."

(Bliss, Advent Herald, Dec. 11, 1844, p. 142).

b. Rabbinical Dating Rejected Because Against Mosaic Laws.

"At the present time, the Rabbinical Jews commence their year with the new moon nearest the vernal equinox, irrespective of the barley harvest; so that their first month synchronizes with our March, and their seventh with our September; but it is evident that as they disregard the ordinances of Moses and substitute for them their traditions, they are therefore of no authority as to the true time for the commencement of the Jewish year."

(Bliss, Advent Shield, January, 1845, p. 276)

c. True Time Must Conform to God's Law.

"Now, whatever regulations men may adopt, the true time must conform to the law of God."

(Ed., Midnight Cry, Oct. 31, 1844, p. 142)

6. CORRECTION OF MILLERITE RECKONING FROM 1843 to 1844

Throughout years 1843 and 1844, question of carrying time over from B.C. to A.D. was increasingly considered. Some saw the error involved in original reckoning sooner than others; but wrong date for crucifixion (Ferguson's), and consequent wrong ending of seventy weeks--both of which first characterized the Millerite computation--made it difficult to effect the simple correction of ending of periods with these errors retained. Therefore took best part of 1843 and 1844 to bring about united acceptance of simple correction of fraction of the year needed to carry time over from B.C. to A.D. Quotations following represent progressive development of this vital feature:

a. 2300 Years Extend to Same Point in 1844 as Begun in 457 B.C.

"If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end till the same point is reached A.D. 1844."

(Ed., Signs of the Times, June 21, 1843, p. 123, col. 3)

- b. Hale -- 2300 Complete Years Involve All of 457 and All of 1843.

Hale's discussion given in Signs of the Times, Sept. 20, 1843, p. 39, col. 1.

- c. Hotchkiss -- Attempts to Answer J.P. Ross Objection in Glad Tidings.

Hotchkiss contends that if 2300 years began at some point in 457 B.C., they would run one year short to end them in 1843. Therefore suggests that prophecy date back to 458 B.C., as "our best writers" so date it. (Midnight Cry, Sept. 21, 1843, p. 38, col. 1)

- d. Snow -- Periods Demonstrated to Extend into Autumn of 1844.

"But there has been an error in supposing them (seven times) to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B.C. 677, they could not end before the first day of the Jewish year, 1844. For it is evident that it requires 677 and 1843 entire years to make up the FULL period of 2520 . . . About one half, therefore, of the Jewish year B.C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years down to the autumn of A.D. 1844."

(Snow, S.S., Midnight Cry, Feb. 22, 1844.)

- e. Hale -- Exposes Defect in Ferguson's Chronology.

Hale's full-page Diagram reveals defect in Ferguson's reckoning of crucifixion. Reasoning from Ptolemy's Canon and William Hales' Chronology, shows that 2300 years should begin in 457 B.C., and end sometime in 1844.

(Midnight Cry, Feb. 29, 1844)

- f. Flavell -- Eclipse Argument Ends 70 Weeks in 34 A.D., and 2300 in 1844.

Abraham Flavel thinks Ferguson's date of crucifixion cannot stand. Charges him with taking wrong eclipse to mark death of Herod. From David Young, receives record of an eclipse of moon in 1 B.C., which [Oppolzer, p. 343, No. 1860] Flavell argues was more probable year for Herod's death. Therefore places crucifixion in 31, end of 70 weeks in 34, and end of 2300 in 1844.

(Midnight Cry, April 25, 1844, p. 325, col. 2.)

- g. Gosse -- Definitely Points Out Error in End of Periods.

Letter from P.H. Gosse (London) to Voice of Elijah as follows:

"Your calculations of time are subject to a slight error (amounting only to a single year however) arising from an element in the process not being attended to, which is in fact, little known except to chronologers. It is the fact, that the year called 1 B.C., was followed, not by the year called 0, but by the one called 1, A.D. Hence there is an apparent loss of a year, so that in calculating periods

which reach from one era into the other, if we merely subtract the date of the former era, from the period, we shall not have the true date of its termination, but one just a year short of it. . . a reference to any copious Chronological tables would show the fact. Blair's is particular. The consequence is that the great periods which you supposed to terminate in 1843, do terminate in 1844."

(Midnight Cry, June 20, 1844, p. 389, col. 2.)

[Hutchinson, editor of Voice of Elijah, agrees with Gosse.]

h. Southard -- Acknowledges Correction to Year 1844.

"If it be asked why we have delayed the presentation of this point till now; we answer -- First, we did not understand it as we do now, till about five months ago, and then it was presented by Bro. S.S. Snow in an article published in the Cry last February. Secondly, we could not show that the periods would not end in the Spring of 1844, and therefore we did not wish to take up time and room by discussions, which might have been worse than useless."

(Ed., Midnight Cry, June 27, 1844, p. 397.)

i. Hotchkiss -- Confirms Correction in Computation of Periods.

Hotchkiss confirms the error in computing the end of the periods, giving a special diagram.

(Midnight Cry, Aug. 22, 1844, p. 49.)

j. Bliss -- Summary of Argument on Correction of End of Periods.

"It would be necessary to extend them [the periods] as far into A.D. 1844 as they respectively commenced after the beginning of the respective years B.C. from which they were dated."

(Bliss, S., Advent Shield, January, 1845, pp. 268, 282, 283.)

PERIOD XVI--THE "SEVENTH MONTH MOVEMENT"

(Part I -- Historical Development of Movement)

The "seventh month movement," or "true midnight cry," constituted distinctive second and final phase of Millerite movement proper. Following upon pronounced "tarrying time," in turn consequent upon spring disappointment, took form and force from demand of autumnal types. As year of expectation was determined by true terminal year of 2300-year prophecy (1844), so month and day (Tisri 10) similarly determined by specifications of Day of Atonement type. From parable of virgins (Matt. 25), tarrying time was believed to be from Apr. 19 to Oct. 22 (Bates, "Way Marks," p. 30). "Midnight" of parable, or midst of "night" of 6 months (year-day principle), believed to be about July 20, Snow began to give "true midnight cry" in Boston tabernacle. Epochal Exeter campmeeting became focal point of preparatory influences. Radiating from thence, message of High Priest returning from heavenly Holy of Holies on 10th day of 7th month (Oct. 22) heralded to all points. True Midnight Cry coincident with 2nd angel's message. Given marked impetus by significant events of 1st day of Tisri, ushering in true 7th month.

7th month movement not colossal mistake based on false premises. Its chronology sound and accurate, its correction fixing the year; its constituent 10th day of 7th month type sound and valid, rightly specifying month and day ushering in antitypical Day of Atonement; and its development clear fulfilment of parable of wise and foolish virgins. Was divinely appointed transition step from earlier general cry, laying abiding foundation on basis of (1) chronological time, (2) atonement type, and (3) virgins' parable upon which 3rd great movement, or angelic message, was built. Bore the insignia of heaven, as Ellen White says:

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and have stood firm upon the platform of truth, still feel the influence of that blessed work, and bear witness that it was of God." (White, "Great Controversy," p. 401.)

a. 7th Month Movement Appears Midway Between April and October.

"In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture, "Behold, the Bridegroom cometh!"

(White, E.G., "Great Controversy," p. 398.)

1. 2ND ANGEL'S MESSAGE GIVEN--"BABYLON IS FALLEN. . .COME OUT"

From 1831 to spring of 1844, Advent lecturers worked largely among Protestant churches, practically no doors being closed at first. Miller's first article published in Baptist paper (Vermont Telegraph, Brandon, Vt.). But vital change took place, transition coming between 1840 and 1843. From then on, opposition grew. During Jewish year "1843," Adventists believed living in "last year of time" (Midnight Cry, Jan. 4, 1844, p. 184.) With passing of "1843," in spring of 1844, and temporary suspension of Adventist activities, leaders of popular churches determined to suppress teachings, requiring their ministers and members to refrain from further agitation.

Suspicion and resentment developed. Unaccountable ridicule, pressure, and persecution followed. To this was joined slander and false reports by worldlings. Privileges denied; blessed hope decried. Members excluded for singing advent hymns. Required to refrain from public expression of faith. Adventist meetings sometimes broken up. Mob spirit and action at times invoked. Tar and feathers in instances employed. In many places, issue resolved itself into question of silence or excommunication. Many ministers expelled from churches, as well as members from congregations.

Resolutions condemning Adventism passed by denominational conferences, required ministers to refrain entirely from disseminating views; rigidly enforced. Sometimes brought to trial for heresy. By summer of 1844, Advent teachings rejected by majority of churches. Adventists believed Protestant churches had followed example of Rome, that prophetic message of Rev. 14:8 and Rev. 18 was due, and so was applied. Was 7th month movement that brought climax. Protestantism's rejection of advent message forced coming out from former church associations. Clear cry arose, "Babylon is fallen; come out of her, my people." Separation called for so as to hold and proclaim advent truths. Voice of Truth, Extra (Sept. 11), most pronounced declaration and appeal, 50,000 leave the nominal churches. ("Spirit of Prophecy," Vol. 4, p. 232. Oakland, 1884.)

[Miller and associates at first felt no disturbance involved by believers in advent as to church membership. But as "Jewish year 1843" drew on, popular ministers forced either to support doctrine or to decide against it--which most did. Determination to suppress, led to uprising and separation of adventists. Lecturers hesitant to urge "Come out," until obliged by developments to cry Come out of Babylon.]

a. Fitch--"Come Out of Her My People."

"All I have to say is, if you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ as the Bible declares he will come to take His seat forever on the throne which God has sworn to give Him. I do not say that you and your hearers may not have been converted to Christ; but I do say if you have, it remains for you to show it by coming out of Babylon, and by standing no longer opposed to the reign of Jesus. . . .

"Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. I do not undertake to say how many in these professed Christian sects will be saved or lost, but I hesitate not to say that every individual among them, who is found a true child of God in the end, will cease his opposition to Christ's personal reign, and be found at last faithfully defending the truth. Not one that is ever saved can remain in Babylon."

(Midnight Cry, Sept. 21, 1843, p. 36; also Signs of the Times, Sept. 13, 1843, p. 27.)

b. Charged with Breaking Up Churches.

(Midnight Cry, Dec. 14, 1843, p. 148.)

c. Dismission from Church for Belief in Adventism.

(Advent Herald, March 6, 1844, p. 37.)

d. Plume--Babylon Includes Protestantism.

(Midnight Cry, Feb. 1, 1844, p. 218.)

e. Storrs--Discusses Babylon's Fall.

(Midnight Cry, Feb. 15, 1844, p. 237.)

- f. Brown--Reasons for Withdrawing from Churches.
(Midnight Cry, Apr. 11, 1844, p. 309.)
- g. Snow--Call to Come Out of Babylon.
(Midnight Cry, June 27, 1844, p. 397.)
- h. Marsh--"Come Out of Babylon."
[10,000 extra copies of Voice of Truth (Sept. 11) for general distribution. Tied to "true midnight cry" position.]

"The church with which you are connected has become an 'harlot,' or a daughter of the mother of harlots, corrupt, 'infidel,' and no longer the 'temple of God.' Hence, it is plain that duty calls you to dissolve all connection with her. God requires it. And you have no assurance that he will be unto you a 'father,' unless you implicitly obey him. . . . 'The last days' are nearly closed, and we find the nominal church, though painful to say it, bearing in the most striking manner, the character above portrayed. The command then is to God's people, in these last days, 'FROM SUCH TURN AWAY,' or, SEPARATE YOURSELVES, 'COME OUT OF HER, MY PEOPLE,' or GO YE OUT OF THE MIDST OF HER.'" (Ed., Voice of Truth, Sept. 11, 1844, p. 131.)

- i. Himes--Death to Remain in Churches Opposing Advent.

"And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose the coming of the Lord. It is life to come out from all human tradition, and stand upon the word of God, and look daily for the appearing of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. 6: 17, 18." (Himes, Midnight Cry, Sept. 12, 1844, p. 80.)

- j. Bates--Historical Summary of "Babylon" message.

"About this time [August 1844] ten thousand extras of the Voice of Truth, containing the Editors, S.S. Snow, and Geo. Storr's Exposition were published, showing what was Babylon and her fall, &c. &c. This presented the subject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a 'woman seated upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns,' represented the existing organized Churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent." (Bates, "Way Marks and High Heaps," pp. 20, 21, New Bedford, 1847.)

- k. Message Causes Mighty Shaking in Nominal Churches.

"This way mark was now distinctly seen in our pathway, linked in with, or chained on to the judgment hour cry, and stretching its way through the tarrying time, crying mightily with a strong voice [as was never heard

before, nor since Oct. 1844], 'Babylon is fallen, is fallen, and is become [not will be] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.'

"This message now moved onward with the rapidity of the first, causing in its flight the nominal Churches to shake mightily." (Idem, p. 23; brackets his.)

1. Thousands Dissolved Connections with Nominal Protestantism.

"4th, And last, the cry is made in the Protestant churches, 'Come out of her, my people.' What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to them, and the churches which they are leaving are fallen Babylon, because they have rejected the message which preceded this. 'The hour of his judgment is come.' Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have, in their own way acknowledged it since."
(Idem., p. 27.)

m. Mrs. White--2nd message and Protestantism's Fall in '44.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfilment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete."
("Great Controversy." p. 389.)

2. ENTRY UPON "TARRYING TIME" FOLLOWS SPRING DISAPPOINTMENT

After passing the April (1844) ending of "Jewish year 1843," as formerly understood terminus of 2300-year span--on basis of Karaite reckoning,--and pending promulgation and general acceptance of "7th month movement" position, heralded first in July and August, marked settling down into waiting attitude characterized nearly all Millerite leaders and papers. Was based upon two significant expressions in Habakkuk 2:3 and Matthew 25, on "tarrying time." During this period, there was lessened interest and decreased activity. Was time of deep perplexity for those carrying burden of message, surrounded as they were by worldlings exultant because of manifest failure of time message. (Midnight Cry, Mar. 21, 1844, p. 280; Advent Herald, Apr. 24, 1844, pp. 92, 93; May 1, 1844, p. 97; Midnight Cry, June 6, 1844, p. 373; Advent Herald, July 17, 1844, p. 188; Aug. 14, 1844, p. 14; Aug. 21, 1844, p. 21; Midnight Cry, Oct. 3, 1844, p. 101; Signs of the Times, Aug. 6, 1843, p. 180.)

Big Tent put away; charts folded up. However, on July 21, Himes and Miller again bring out big tent for tour through New York State and Midwest, as far as Cincinnati. Continued in West until September 2, returning thence to east, where Miller arrived in New York, September 9. ("Life of Miller," pp. 264-8). During their absence, Exeter (N.H.) meeting took place, and 7th month movement gathered momentum in East. At very same time "cry at midnight" rings out in East.

a. Parable Fulfilled in Drowsiness and Darkness of Interim.

"That the ten Virgins, a company of Second Advent believers, had been out with their lamps (bibles) to meet the bridegroom (Christ) in 1843, was not doubted. That he tarried, that is, came not so soon as they expected him, was also clear. That this company became drowsy and fell asleep, and consequently lost a great part of their interest in the doctrine, and especially on time, was afterwards fully demonstrated, first by the publication of a letter from one of our leading messengers (Wm. Miller) in the Advent papers, which stated that we must now look for the bridegroom (or Christ) every day until he came. This was generally admitted, but was soon proved to be a great mistake; but it was about the best we knew at that time (May 1844), for while we were in this stupid, dark and still time, (Midnight), a cry was raised, which clearly proved that the Bridegroom could not come until at least three months." (Bates, Joseph, "Way Marks and High Heaps," p. 17. New Bedford, 1847.)

b. General Loss of Interest in Doctrine and Time.

"Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused by a cry at Midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among all the virgins, that did not confess (and many with pungent sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny this fact, but any one who frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind, in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company knows was their experience. . . the bridegroom tarried." (Idem., p. 17.)

3. MILLER NOTES AUTUMNAL "TYPES" IN MAY, 1843

Early in May, 1843, Miller had called attention to autumnal Hebrew festivals as typifying second advent, in contrast to vernal feasts as fulfilled at first advent, with particular emphasis upon day of atonement and attendant feast of tabernacles.

"All the ceremonies of the typical law that were observed the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at his second advent." (Signs of the Times, May 17, 1843, p. 85.)

This first printed statement (Advent Herald, October 30, 1844, p. 93; Advent Shield, January, 1845, p. 267) frequently cited thereafter, especially in latter half of 1844. Was real initiation of "7th month movement" idea (Advent Herald, Sept. 18, 1844, Midnight Cry, Oct. 3, 1844, p. 101; Midnight Cry, Oct. 11, 1844, p. 115), although not its original intention. Some even looked with interest upon the 7th month in 1843 (Midnight Cry, Oct. 31, 1844, p. 140). But this definite 7th month concept seems largely to have lain dormant until the early part of 1844.

a. Festivals of 7th Month Enumerated and Applied.

"3. The Israelites of God were to afflict their souls, from the evening of the ninth to the evening of the tenth day, seventh month. Lev. xxiii. 27-32, a type of the troubles, Dan. xii. 1.

"4. The holy convocation of all Israel, seventh month, 1--15th day, Lev. xxiii. 24; Num. xxix. 1. A type of the gathering of the elect, Ps. lxxxii. 3--4; xcvi. 6.

"5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

"6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14--17.

"7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1--15; xxxi. 10, 11; Jere. xxxiv. 8--14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

"8. The atonement was made on the tenth day, seventh month, and this is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1--34, antitype. Heb. ix. 1--28.

"9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

"10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain, in 'harvest time.'

"11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16."

(Signs of the Times, May 17, 1843, p. 85.)

b. Hotchkiss--Applies Miller's Types.

"If, as we have seen, and might farther show, that the typical sacrifices were all fulfilled, with perfect exactness, in the time and manner of Christ's death; may we not also reason analogically, that the atonement, or the close of Christ's priestly office, at the end of the vision, may also be fulfilled, with the same exactness? If this be so, then the most probable time in the year has not come, when Christ should come out and answer that prayer, 'Thy kingdom come.'" (Midnight Cry, Sept. 21, 1843, p. 39, col. 1.)

c. Snow--Stresses Types in "Cry," Aug. 22, 1844.

"Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind, must see, and feel, too, that those which remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy, by saying, that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types which were to be observed in the seventh month, have never yet had their fulfilment in the antetype." (True Midnight Cry, Aug. 22, 1844, p. 4.)

4. BIOGRAPHICAL SKETCH OF SAMUEL S. SNOW (1786-1870)

Born in Connecticut. Converted at 17, joining Congregational church. Lapsed into active infidelity. Brother induces him to read second-hand copy of Miller's "Lectures," bought from pedler, to help his skepticism. Convinced of main truth. Became thorough student of Adventist writings. Began to preach imminent advent as independent preacher in autumn of 1840. In 1842, offered services to Millerites. Ordained at Worcester Adventist Conference in 1843 (Signs of the Times, Jan. 10, 1844, p. 175). Studied Mosaic Types and crucifixion date intensively. In January, 1844, invited by Himes to New York. Began lecturing in Franklin Hall. Friction developed locally over his conviction that periods would not end till autumn of '44. In summer of '43, attention had been called to types of Mosaic law--vernal types fulfilled exactly at 1st advent. Autumnal likewise to be fulfilled exactly at second advent. Not yet clear as to year. Began to publish views in February, 1844, stressing end of 2300 years, and of other periods of Miller's customary list, in autumn of '44. In January and February, preached fall of Babylon and coming of Lord as Bridegroom to marriage on 10th day of 7th (Jewish) month, 1844. Little response.

Early in April, located family in Worcester. Went to New York where hostility had lessened concerning preaching of 7th month "time"--Miller's "Jewish year 1843," having expired. After 3 weeks in New York, Brooklyn, and Newark, went to Philadelphia upon request of Storrs. In May, returned to Worcester until July 21. By invitation, preached that day in large Boston tabernacle--"Behold the Bridegroom cometh on 10th day of 7th month, go ye out to meet him!" Roused many from apathy. Then at Exeter (N.H.) Campmeeting (Aug. 12-17), gave 3 discourses: 1st, on 1844 ending of periods; 2nd, on Mosaic types; 3rd, on crucifixion in "midst" of 70th week, which therefore ended in 7th month of '34, and 2300 years likewise in 7th month, 1844. Miller and Himes in Ohio at this time.

Presentation heartily received by encampment, but encountered marked reserve by prominent leaders and papers. Nevertheless, message spread with irresistible power. Snow published "The True Midnight Cry", filled with brief but conclusive arguments, proving the ending of the times, and the fulfillment of the types of the atonement and the jubilee, in the tenth day of the seventh month, which was the twenty-second day of October, 1844" (Snow, "Sacred Symbol," p. 23). Scattered in varying forms by "hundreds of thousands." Mighty movement in camp--and other Millerite meetings, preaching "the time" or "definite time" as taught by Snow, who himself lectured continuously throughout East. Snow's last sermon before Disappointment was in Boston Tabernacle to turbulent crowd, agitated by rowdies. Bliss and Himes present. Returned home to Worcester for "appointed day."

In common with all adventists, deeply disappointed in failure of Bridegroom to descend from heaven. Like others, had concentrated on time periods, giving relatively little study to events involved. Waited for light. In brief time, following Disappointment, uncertain as to whether mistake had been made in year. Went to New York, where, in spring of '45, Joseph Turner brought him concept of Christ's coming as Bridegroom--not personal descent from heaven, but taking throne preparatory to advent. Much the same taught by Hale. Snow began to preach "Judgment dispensation"--subtle blending of truth and error. Published Jubilee Standard (Mar. to Aug., 1845). Conflict developed with Millerites. For time, indulged in serious fanaticism (1847 and 1848). Held until death to integrity of Oct. 22, 1844, as true terminus of 2300 years--the date correct, but the event wrong.

5. SNOW'S CONTRIBUTION IN 7th MONTH MESSAGE--EMPHASIS ON TYPES

Beginning with article written February 16, 1844 (Midnight Cry, Feb. 22, 1844, pp. 243, 244), Snow stressed two points: (1) Correction of end of periods, and (2) true ending of 2300 years to occur in autumn of 1844. Position reached final printed form in True Midnight Cry (August 22, 1844, Haverhill, Mass.), just after epochal Exeter camp-meeting. Argument built upon Karaite principles of reckoning crucifixion, and "seventh month" feature of Miller's types. In harmony with Bliss and others, shifts date of cross from end of 70th week to specified "midst" of 70th week in spring of 31 A.D., citing Karaite calendar and William Hales as chronological authorities. Declares October 22 to be tenth day of 7th month. As Josiah Litch calculated date of Turkish prophecy, so Samuel S. Snow can be said to have computed true calendar date of ending of 2300 years. But all his calculations were based upon principles which had been set forth by one and another throughout Miller movement, particularly during 1843. Opportunity of gathering up evidence knocked at Snow's door. Between February and October, of 1844, Millerite papers printed 11 articles by Snow on subject of "definite time." Writings of Christian Jewish scholar, Joseph Samuel C.F. Frey, gave Adventists representation of Christ as true passover Lamb, offered on the typical day--Nisan 14--and at the accustomed hour--3 o'clock in the afternoon.

a. Snow Preached "October 22" During Spring and Summer.

"As early as May, 1843, Mr. Miller had called our attention to the seventh month of the Jewish Sacred year as the time of the observance of those types which point to the Second Advent; and the last autumn, we looked to that point of time with much interest. After it had passed away, Bro. S.S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the 7th month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22nd of October--the tenth day of the seventh month of this present year--must witness the advent of the Lord of glory. This he preached in New-York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestation of its effects was seen, until about July." (Advent Herald, Oct. 30, 1844, col. 1, p. 93.)

b. Crucifixion Placed in 31, by Karaite Reckoning.

"This event [the crucifixion] took place, according to Doctor Hales, one of the ablest and best chronologers, in the spring of A.D. 31. Ferguson has placed it in A.D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year

with the new moon in March; but the Caraites with the new moon in April. . . . The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii.28. It was likewise the day before the Sabbath [Friday], as is proved by John **xix. 31.** According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A.D. 33, and not for several years before or after. But according to the Caraites reckoning, the Passover occurred on that day in A.D. 31. Therefore, that was the year of the crucifixion. The covenant was confirmed half a week by Christ, and the other half by his apostles."

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c. Gives "True Midnight Cry" in Boston, on July 20.

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"This convocation of saints [the Exeter Campmeeting] commenced on Monday, the 12th inst, and continued till Saturday noon. . . . We were much gratified to witness so large a congregation present, even in the fore-part of the meeting. There were nearly twenty [community] tents on the encampment, from different and distant places, from the east, the west, the north and the south. They came down from the hills of New Hampshire, and up from the dales of Massachusetts, and out from the forests of Maine, to examine anew the scriptural evidences of our faith."
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"Brother Snow remarked with great energy on the time, and displayed much research in his presentation of the evidence which, in his view, points to the tenth day of the seventh month of the Jewish sacred year, as the day of the Lord's Advent. While there is much evidence that

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(Bliss, Advent Shield, pp. 270, 271, January, 1845.)

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manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, Behold the Bridegroom cometh, go ye out to meet him! As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!!"

(Bates, "Way Marks and High Heaps," p. 30.)

g. Bates Preaching When Mrs. Couch Interrupts.

"With the rank and file of advent believers of that time, Brother Bates believed that the Lord would come by the close of 1843. That time passed, leaving the leaders of the movement without a satisfactory explanation of the disappointment. A camp-meeting was, however, appointed to be held in Exeter, N.H., in the hope that light would come to cheer their hearts. For a time things moved on in an ordinary way, until a man arose and tried to illustrate the situation by the course of a ship at sea. To break an almost tragic monotony, a sister of John Couch called out, 'It is too bad, brother, to use precious time in this way. A man is here who has a message for the people.' Her brother then arose and announced the correct date of the close of the 2300 days, when the sanctuary would be cleansed, saying they would end the twenty-second day of the following October. This was the announcement of what is now known as the midnight cry of the 1844 movement. Brother Bates told me the whole story of this occasion, but failed to say who was the man interrupted by the woman in favor of her brother. Afterward, I learned from Elder James White, who was present at that meeting, that the man thus broken in upon was Brother Bates himself. His goodness, however, bore the disturbance properly."

(Corliss, J.O., Review and Herald, August 16, 1923, p. 7.)

h. True Cry Spreads From Exeter to all Points.

In a few weeks this Way Mark, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conference and papers. Here S.S. Snow published the true midnight cry (Aug. 22, 1844). 'Then all those virgins arose and trimmed their lamps.' General excitement and looking with awful and unparalleled interest to a definite point. What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind--men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and rail cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn."

(Bates, "Way Marks and High Heaps," pp. 30, 31.)

i. White--From Exeter, Hurries from Town to Town with Message of Oct. 22.

"The ministers [at Exeter] all fully believed that time was short, and now the work before us was to fly to every part of that wide field, sound the alarm, and wake the slumbering and sleeping ones. In company with one who professed the truth, I visited two towns each day, and sometimes spoke

the same day in three different towns. Congregations were crowded, and every meeting was wonderfully marked with the presence of the Holy Spirit." (White, James, "Life Incidents," p. 168.)

j. Litchfield, (Ct.) Camp Meeting Where White Preached.

"I hope you will see clearly the 7th month--I have just got home from a Camp-meeting in Litchfield, Ct., it was a time of great power, much good was done; Br. Stoddard is to give you the account, as also the one in Newington. I don't think there was one speaker on the ground but have come out fully on the 7th month. Awful moments, these, and it is so. Yes, the word and the spirit agree, glory to God! I hope Br. Hutchinson and Sister Jones will attend the Camp-meeting at Brooklyn, Ct. I think I shall have to close my store and let it preach the Lord is coming." (Chamberlain, E.L.H., Midnight Cry, Oct. 3, p. 102, col. 2.)

"We have now closed our camp-meeting at Litchfield. We learned at this meeting a lesson from the Lord, of importance. . . I have this day been convinced that the Lord will come this fall, the seventh month, tenth day, and must close my letter and go about warning the dear people." (Stoddard, M., Midnight Cry, Oct. 3, p. 103, col. 3.)

k. Wellcome--Sped Like Released Waters of Dam.

("History of 2nd advent message," p. 359, Boston, 1874.)

Note: Famous "1843" chart, and various other antecedent charts and diagrams published in advent papers--which incorporated various prophetic periods as all terminating in "year 1843,"--not used in relatively brief great 7th month movement, because made before correction of 1843 to 1844 as true end-year of all outline periods involved.

7. STORRS STRESS S CRY AT MIDNIGHT--"BEHOLD BRIDEGROOM COMETH THIS YEAR"

Parable of 10 virgins second factor, next in importance to types, in giving force to 7th month movement. Those not convinced by types persuaded by parable of Matt. 25 (Advent Shield, Jan., 1845, p. 272). Three chronological stages of interpretation in progression during advent movement--(a) In '43 movement, (b) in 7th month movement, and (c) following October 22 Disappointment--then confined to particular aspects of coming of Bridegroom, marriage, and shutting of door.

a. In '43 Movement--Applied to General Advent Awakening.

Miller's application even before other lecturers joined him, was; "Kingdom of heaven," God's government under gospel dispensation; "virgins," mankind in general; "wise," believers in God; "foolish," unbelievers while in probationary state; "lamps," Bible; "oil," faith; "vessels," minds that believe; "Bridegroom," Christ; "door shut," closing up mediatorial kingdom; "marriage," 2nd advent to gather elect; "Midnight cry," general advent awakening of 19th century (Miller, "Evidence," Lec. XV., pp. 193-207; Midnight Cry, Dec. 16, 1842, p. 3.)

Time is applied to period of Bible, missionary, and tract societies and advent heralds of 19th century. To this British Advent expositors agree. (Burgess, "Parable of the Ten Virgins and Midnight Cry," p. 9, Devonport, 1848). Before spring disappointment, ending Jewish year "1843," Signs of Times editorial headed "World Has Had the Midnight Cry" (Sept. 20, 1843, p. 36). Contended warnings always confined to people of God, citing flood,

Sodom, etc. "Reasoning from analogy," New England and Europe had been faithfully warned. Pre-19th century Adventists listed; pretentious tabulation of British writers attached. Concludes with declaration world has had midnight cry. Litch states virtually same. ("Prophetic Exposition," Vol. I, pp. 165, 166, Boston, 1842 ed.)

(1) Miller--Cry Already Given in Remarkable Manner.

"'Midnight cry,' is the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, 'Behold the bridegroom cometh, go ye out to meet him.' This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news and agree in the time. Wolf, of Asia; Irwin, [Irving] late of England; Mason, of Scotland; Davis, of South-Carolina, and quite a number in this region, are or have been giving the cry." ("Evidence," p. 193.)

(2) Litch--That Cry Has Been Made Cannot Be Denied.

"That such a cry has been made cannot be denied. That it came at a time when it was little expected by most, is also true. It was about twenty-four years ago, 1818, that persons in different parts of the world, and entirely unknown to each other, made the discovery that the 70 weeks and 2300 days of Daniel's prophecy began together; and, of course, that the 2300 days would end in 1810 years after the end of the seventy weeks. Some, thinking the 70 weeks did not end until four years after Christ's death, carried the end of the vision to 1847. Those who take the ground that the 70 weeks ended with the death, or at most, the ascension of Christ, end it in 1843." ("Prophetic Exposition," Vol. I, p. 165, ¹⁶⁸ Boston ed., 1842.)

(3) Signs Ed.--"World Has Had the Midnight Cry."

"These individuals have called the attention of the great mass of the English people to this subject, and faithfully proclaimed the coming of the Bridegroom.

"His Serene Highness Charles Landgrave of Hesse, James A. Begg of Glasgow Scotland, F.S. Hutchinson, an Irish gentleman, Pierre Mejanet, a pious Frenchman, and others in other parts of Europe, have advocated the doctrine of the speedy coming of Christ; while the learned Joseph Wolf has promulgated the same doctrine in Asia. This, in connexion with the writings of the several gentlemen mentioned, and the publications which have been sent from this country, confirm us in our conclusion, that the world has had the Midnight Cry, as much as we could expect from the analogy from other events, and in proportion to the prevalence of true Christianity in the various parts of the earth."

(Signs of the Times, Sept. 20, 1843, p. 36, col. 3.)

b. In 7th Month Movement--Applied to Going Forth to Meet Bridegroom.

Peavey (Midnight Cry, Sept. 12, 1844, p. 75), referring to 7th month movement, declared, "This seems to be the true cry, 'Behold the Bridegroom cometh, go ye out to meet him!'" As 7th month type was Snow's emphasis, so Storrs stresses parable of virgins. (Bible Examiner, Sept.

24, 1844; reprinted in Advent Herald, Midnight Cry, Voice of Truth, etc.). Under heading, "Go ye out to meet Him," stressed fact that after "slumbering" of both wise and foolish, "true midnight cry" sounds forth--1843 voice being but an "alarm". "Behold Bridegroom cometh this year, go ye out to meet him." Declared tarrying time was from spring disappointment (March and April) until "midnight"--half a prophetic night, or 3 months, ending in middle of July, when 7th month cry began to sound with force, culminating at Exeter. Result: Farmers left crops, and merchants shops, to give cry. Right application asserted, so parable follows prophecy of Matt. 24--"Then," at time when signs were fulfilled and evil servants were doing their evil work (Advent Herald, Oct. 9, 1844, p. 74, col. 1).

Writing in retrospect, in 1847, Bates gives essentially same application, with even greater emphasis, as to effect of cry. Later presented fact that with this cry division took place (Advent Review, Nov. 1850, p. 69, col. 1). "Great Controversy" comments, "In the summer and autumn of 1844, the proclamation, 'Behold the bridegroom cometh,' was given." (p. 486.)

(1) True Cry Sounding; Previous Cry Only an Alarm.

"Alas! we have all been slumbering and sleeping--both the wise and foolish; but so our Savior told us it would be: and 'thus the Scriptures are fulfilled,' and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the True Midnight Cry. The previous was but the alarm. Now the real one is sounding; and Oh, how solemn the hour. The 'virgins' have been asleep or slumbering; yes, all of us. Asleep on the time; that is the point. Some have indeed preached the seventh month, but it was with doubt whether it is this year or some other: and that doubt is now removed from my mind. 'Behold, the Bridegroom cometh, This Year, 'Go ye out to meet him.'" (Storrs, Advent Herald, Oct. 9, 1844, p. 73, col. 1.)

(2) Chronology: Tarrying Time, 6 Months, from Spring.

"How long the vision? Unto 2300 evening-mornings.' An evening, or 'night,' then we have the 'chronology' of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Matthew. 'At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him.' Here we are--the last warning is now sounding? O heed it ye virgins. Awake, awake, awake." (Idem., p. 74, col. 2.)

(3) Strong Cry Begins in July; Unprecedented Results.

"How long is the tarrying time? Half a year. How do you know? Because, our Lord says, 'at midnight,' while the Bridegroom tarried. The vision was for '2300 evening-mornings,' or days. An 'evening,' or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of

of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'go ye out to meet him.' There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm--and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed."

(Idem., p. 74, col. 3.)

(4) Bates--Cry Starts in Midst of Dark Stupid Time.

"While we were in this stupid, dark and still time, (Midnight) a cry was raised, which clearly proved that the Bridegroom could not come until at least three months."

(Bates, "Way Marks and High Heaps," p. 17.)

[3rd phase in interpretation appears in Period XVII.]

Note: No Adventists looked for 2nd advent on Sept. 23 (Rabbanite Atonement date), as for 1 1/2 years--both for "1843" and "1844"--all had been following Karaite principle of reckoning sacred year, which placed 1st Jewish month in April, and in consequence, 7th month in October. At least 2 leading Millerite papers specifically note Rabbinical celebration of Passover on Sept. 23, as past at time of writing, with observation that they were a month too early--evidence that Millerites were fully cognizant of Jewish practices and perversions.

a. Midnight Cry Notes Rabbinical Atonement, Sept. 23.

"In this city, the Jews observed Monday, Sept. 23d, as the 10th day of the 7th month, but in this, of course, they follow the reckoning of the rabbinical Jews, and they are, probably one month too early."

(Midnight Cry, Oct. 3, 1844, p. 101, col. 2.)

b. Also in The True Midnight Cry (Oct. 4, 1844, p. 3, col. 1.)

[Published in connection with reprint of Miller letter on "Seventh Month," to show that Millerites deliberately and purposely chose true 7th month in contravention to popular Jewish practice.]

8. EARLY OPPOSITION GIVES WAY TO GENERAL ACCEPTANCE

Snow, and those accepting his 10th day of 7th month position, positive in personal conviction and aggressive in publicly urging claims of "definite time." From August onward, "7th month movement," or "true midnight cry," gains increasing momentum. More prominent Millerite leaders last, however, to accept. Leading papers, voicing attitude of such leaders, markedly conservative and reluctant to espouse. Message carried at first largely by attendants of Exeter meeting and less prominent preachers. Finally, giving "cry" becomes all-absorbing burden of emphasis and effort. General support of October 22 confined to a few weeks prior to anticipated day.

In September and early October, Snow's True Midnight Cry (of August 22) printed and reprinted in article form, both separately and in practically all Adventist journals (e.g., see The True Midnight Cry, Oct. 4, 1844; Midnight Cry, Oct. 3, 10, 1844, etc.; Advent Herald, Oct. 2, 9, 16, 1844; etc.). Himes cancels

previously-arranged European trip to bring out 10th day of 7th month extras as fast as steam could turn presses (Advent Herald, Oct. 2, 1844, p. 68). Was ultimate consciousness of actually living within fateful seventh month (Midnight Cry, Oct. 19, 1844, p. 133), with attendant experiences, that brought host of Adventist preachers and their people to final acceptance and intensive support of October 22 date.

Miller finally capitulated on October 6--still holding, however, to former "1843" terminus at equinox in March, making "tarrying time" of Habakkuk 2:13 and Matthew 25, extend to October 22, as expected day of advent on basis of autumnal types (Midnight Cry, Oct. 12, 1844, p. 121). Miller almost alone in failing to change from 1843 to 1844 for terminal date of 2300 and 1335 year periods, and in correcting crucifixion date from 33 to 31 in "midst" of 70th week.

a. Prominent Leaders Last to Embrace Time.

"The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all."

(Advent Herald, Oct. 31, 1844, p. 93.)

b. Adventist Papers Slow to Espouse.

"The several Advent papers came in to the view only at a late hour; and this paper [Advent Herald] was the last to raise its voice in the spread of the cry."

(Idem., p. 93; see also issue of Sept. 11, 1844, pp. 44, 45.)

c. Early Opposition; Aloofness of Leaders.

"Although a definite day was at first generally opposed, yet there were numbers in every place to whom it was as water to the thirsty soul, and who received it as the earth drinketh up the rain; so that it gradually spread through all the south of New England, and in the Middle States. Still, great numbers of the Adventists opposed it,--some being intellectually convinced that the arguments would not warrant all the stress laid upon them, nor the positiveness with which they were regarded, while others opposed it without giving the argument a critical examination, having a general dislike to the preaching of a definite day. But as this view continued to be presented, many of this class embraced it, until it began to be the prevailing opinion in many of the Advent bands. The lecturers, however, most of them, and the several Advent papers, for several months stood aloof from it."

(Bliss, Advent Shield, p. 270.)

d. Storrs Has But One Great Message to Deliver.

"Bro. Storrs now feels that he has but one great message to deliver, as his mind is fixed on the belief that the Lord will come on the tenth day of the seventh [Jewish] month. He presented his reasons with great earnestness and power last Lord's day, and has issued a number of his Bible Examiner, [Sept. 24], containing them."

(Midnight Cry, Sept. 26, 1844, p. 96.)

e. Cry Editor Yields to Force of Evidence.

"The weight of evidence that the Lord will come on the tenth day of the seventh month is so strong that I heartily yield to its force, and I intend, by the help of the Lord, to act as if there was no possibility of mistake:--to act as if I knew that in less than one month the opening heavens would reveal my Saviour."

(Midnight Cry, Oct. 3, 1844, p. 100.)

[Minor, Chamberlain, Stoddard, Preble, Peavey all declare acceptance in this issue.]

f. Bands "Electrified;" Cry goes on "Wings of Wind"

"The Advent bands have been everywhere electrified by the proclamation of a definite time--viz. the tenth day of the seventh month of the present Jewish sacred year. This cry has gone on the wings of the wind, and has been with joy received by the great body of those who were looking for the immediate coming of the Lord, and also by those who are proclaiming His appearing."

(Ed., Advent Herald, Oct. 9, 1844, p. 77, col. 2.)

g. Limited to Single Day By the Type.

"If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and the day of the year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This [Tisri] is the only month in which we can look for a fulfillment; and as the tenth day of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons will be given more at length in our next week's paper, to which we refer our readers."

(Himes, Midnight Cry, Oct. 10, p. 108, col. 2.)

"To the Public. Our present position--the expectation that the second coming of Christ is to take place on the 10th day of the seventh Jewish month, which coincides nearly with Oct. 22d."

(Idem., Oct. 19, 1844, p. 136, col. 1.)

h. Fitch, Reed, Hotchkiss, All Yield.

(Midnight Cry, Oct. 11, 1844.)

i. Miller and Litch Accept 7th Month Evidence.

(Midnight Cry, Oct. 12, 1844, p. 121, 124; Advent Herald, Oct. 16, 1844, p. 88, 2nd Ed.)

j. Hale Appeals to Whiting to Accept.

(Advent Herald, Oct. 16, 1844, p. 81; Midnight Cry, Oct. 19, 1844, p. 131.)

k. Hundreds of Thousands of Papers Distributed.

"Spread of the Cry.--Many hundred thousand copies of papers on the seventh month, have been distributed from this office [New York]. They have been republished at Boston; Topsham, Me.; Rochester; Philadelphia; and Lancaster, Pa.; Utica, N.Y.; Cleveland; Akron; and Cincinnati, O.; and Toronto, C.W." (Midnight Cry, Oct. 19, 1844, p. 135.)

Note: Of the really phenomenal literature distribution, we read: "We shall publish by the hundred thousand. Conditions gratis" (Ed., Advent Herald, Oct. 2, 1844, p. 68, col. 1.). Printing Bible Examiner and True Midnight Cry "as fast as steam can carry the presses" (Midnight Cry, Oct. 3, 1844, p. 104, col. 1). Four steam presses kept "constantly in motion" printing specials--Bible Examiner (Storrs), True Midnight Cry (Snow), and Coming of Christ, for free distribution (Midnight Cry, Oct. 11, 1844, p. 117, col. 3). "By running the presses day and night we have as yet been unable to supply the calls" (Advent Herald, Oct. 16, 1844, p. 84, col. 3). 50,000 Extra of Voice of Truth, 100,000 copies of final October 16 Advent Herald.

9. ACCEPTANCE OF "DAY OF ATONEMENT" TYPE REVISES FORMER CONCEPT OF SANCTUARY

One of most profound changes in fundamental concept, wrought by 7th month movement, was inherent in Day of Atonement type that became generally accepted basis of October 22 expectation. Demands of atonement type involved special ministry of High Priest in most holy place of God's sanctuary. In 7th month movement, principle clearly applied to great antitype. Christ our heavenly High Priest believed to be ministering in heavenly Holy of Holies, from which He was expected to "Come out" on appointed day of type "to bless His waiting people"--having then finished His work of atonement. Became universal understanding and expectation among all who accepted premise of 7th month movement.

(Storrs, Midnight Cry, April 25, 1844)
Automatically lifted understanding, in "1843" movement, of earth as sanctuary in heaven above. Setting thus laid for next and inevitable step in definition and clarification following October 22 disappointment--discovery of truth that High Priest was to enter into instead of emerge from Most Holy place at that time. Entire sanctuary truth inherent in now newly accepted atonement type, though but partly perceived. All subsequent unfoldings contained in embryo in elemental truth of type. On the other hand, such misconceptions as Christ being scapegoat as well as Lord's goat (Advent Herald, Oct. 9, p. 79; Oct. 16, 1844, p. 82), and of Christ entering directly into ministry in heavenly Holy of Holies upon ascension (Midnight Cry, Sept. 21, 1843, p. 39, col. 1; Oct. 16, 1844, p. 83), obscured fuller truth of sanctuary at the moment.

More than that, laid foundation for those sad rejections and repudiations of fuller sanctuary light on the two clearly separated phases of Christ's priestly ministry advanced by Edson and Crozier following Disappointment, which light would either satisfactorily clarify and adjust former misconceptions, or would, in turn, be repudiated by those clinging to former limited view. So from earlier belief in earth as sanctuary, held in general '43 movement, there was definite transfer in understanding of term to mean heavenly sanctuary where Christ was now ministering.

7th month movement was therefore logical intermediate step, the necessary transition stage between '43 phase and post-Disappointment period. Was preparatory to fuller sanctuary light that (1) clarified point of their mistake, (2) explained nature of actual transaction of October 22, and (3) confirmed beyond overthrow validity of chronology and conclusions of 7th month movement. 7th month positions not mere scaffolding, to be discarded, but were abiding truth (albeit but partially perceived), to be retained and made permanent part of 3rd angel's message. In God's providence, was indispensable bridge from early misconception of sanctuary to clear light on judgment hour phase of Christ's antitypical ministry in most holy place of heavenly sanctuary, introduced on October 22.

a. Snow--Comes from Most Holy to Bless Waiting People.

"Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled."

(True Midnight Cry, Aug. 22, 1844, p. 4, col. 2; also Advent Herald, Oct. 2, 1844, p. 71, col. 3; Midnight Cry, Oct. 10, 1844, pp. 106, 107).

b. Peavey--Comes out of Holiest on 10th.

"On the tenth the work of atonement or reconciliation was effected--the high priest came out of the holy of holies, and blessed the people. This evidently must be accomplished by Christ, our great High Priest, in coming out of the holiest of all,--heaven itself, see Heb. 9, and I think must take place on that day. On that day also the great trumpet of jubilee sounded, proclaiming liberty to all the inhabitants of the land. A glorious type of the final deliverance of God's people from all their enemies: even death itself will then be destroyed, and the grave will lose its victims."

(Midnight Cry, Sept. 12, 1844, p. 75, col. 2.)

c. Storrs--Comes from Holy of Holies on Day Typified.

"Christ our great High Priest, has gone into the Holy of Holies for us, with his own blood, and 'to them that look for Him shall he appear the second time, without sin unto salvation.' Heb. 9:28. When he comes out of the Holy of Holies, will it not be on the day typified? Beyond a doubt in my mind it will be. Look at this type as set forth in Lev. 23:26, 27, 29, 32."

(Bible Examiner, Sept. 24, 1844, p. 1, col. 3; also Advent Herald, Oct. 9, 1844, p. 73, col. 3; Midnight Cry, Oct. 3, 1844, p. 98.)

d. Stowe--Mediation in Heavenlies Completed.

"The day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,)

was on the 10th day of the 7th month. Lev. xvi, 23, 29, and xxiii. 27. And St. Paul tells us, Heb. viii. 5, that these priests, 'serve unto the example and shadow of heavenly things.' And in Heb. 9th chapter, that 'it was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;' that 'Christ is not entered into the holy place made with hands, which is the figure of the true, but into heaven itself, now to appear in the presence of God for us;' 'not with blood of others, but with his own blood;' and 'unto them that look for him, he shall appear the second time without sin unto salvation.' Showing plainly that this was typical of the mediation of our Great High Priest and a shadow of good things to come, which are to be brought at the revelation of Jesus Christ. And as 'not one jot or tittle of the law shall fail, till all be fulfilled,' the mediation of our Great High Priest must be

completed on the same month and day, which the law strictly enjoined. For the antitype must answer to the type."

(Herald, Oct. 2, 1844, p. 69, col. 3 [Written Sept. 16].)

e. Herald Editorial--Comes out of Holiest.

"The day of Propitiation, or the Sacrifice of Atonement, which was to be observed on the tenth day of the seventh month, and which of all the legal sacrifices was the most solemn and important; and it was offered for the sins of the whole nation. On this day, the priest, being washed with water and clothed in linen, entered the Holy of Holies.

"Preparatory thereto, two young goats were presented on which lots were cast; and one of them was to be a sin offering to the Lord, and the other a scape goat. The goat for a sin offering was sacrificed, and the inner sanctuary was sprinkled with its blood for the sins of the people. Then the priest confessed over the live goat the iniquities of Israel, and sent it away into the wilderness. Then he put off his linen garments, and, assuming the splendid robes of his office, offered a holocaust for himself and the people.

"This whole process is evidently typical of the atonement made by Jesus Christ,--'the High Priest of our profession.' He began with purification by water at his baptism to fulfill all legal righteousness. He was then led away by the Spirit into the wilderness like the scape goat, who 'bore away our infirmities and carried off our diseases.' He put off his garments at his crucifixion, became a sin offering, and as our High Priest, entered once for all into the most holy place to make intercession with God for all his faithful followers. He it is 'who died for our sins and rose again for our justification,' and He it is who when he hath completed his intercessions will come out of the holiest of all to bless the waiting congregation, as did Aaron, Levit. ix. 22, when he offered the first sin offering; and then 'the glory of the Lord appeared unto all the people.'" (Ed., Advent Herald, Oct. 9, 1844, p. 79, cols. 1,2.)

f. Himes and Bliss--Look for Coming of High Priest.

"And as the tenth day of this month [7th] is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons are given more at length in another portion of this paper to which we refer our readers."

(Advent Herald, Oct. 9, 1844, p. 80, col. 2.)

g. Litch--Priest Comes Forth After Atonement.

"I wish to say to the dear brethren and sisters scattered abroad, that I, with them am looking for the coming of the King of Kings on the tenth day of the seventh month. My difficulties have all vanished, and I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament. Yes, I now fully believe that our Great High Priest will come forth at the appointed hour, and having made an atonement with his own blood, in the holy of holies for the sins of the people, he will bear away upon the head of the scape goat, all those sins into the land of forgetfulness. I cannot praise God sufficiently that he has at last shined into my poor heart, and given me to behold this great light." (Midnight Cry, Oct. 12, 1844, p. 125, col. 1.)

h. Miller--Comes out of Holy Place to Bless.

"As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut."

(Midnight Cry, Oct. 12, 1844, p. 122, col. 1; also Advent Herald, Oct. 16, p. 88, vol. 3.)

i. Starkweather--Coming out on 10th.

"I am fully satisfied that on the tenth day of the seventh month, the High Priest of our profession will come out of the Holy Place to bless the waiting congregation of the true Israel. It must be on that day, in whatever year the event takes place. This I believe with all my heart. If therefore I believe that Christ will come this year, I am bound to believe that he will come on the tenth day of the seventh month of this sacred Jewish year."

(Midnight Cry, Oct. 13, 1844, p. 124, col. 3.)

j. Hutchinson (Canada)--Bless Saints, Destroy Sinners.

"So sure will he terminate his work of intercession for sinners on 'the first day of the seventh month,' by causing the seventh angel to begin to sound, when probationary time will be no more,--so sure also will the Great High Priest of our profession come out of the Holy Place to bless his people and destroy his enemies on the 'tenth day of the seventh month.'"

(Voice of Truth, Oct. 12, 1844, p. 154, col. 3.)

k. Statement for Press--Appears After Closing Mediation.

"1. It is distinctly, and repeatedly, stated in the Word of God, that when our Lord Jesus Christ closes up his work, as our High Priest and Advocate with the Father, he is to appear for the salvation of 'them that look for him.' . . . As the work to be done by our Lord, at his second coming, is typified by the transactions of another great typical institution of the same Law, the national atonement, or cleansing of the people 'from all their sins before the Lord,' on the 10th day of the 7th month--he will then appear for the salvation of his people."

(Himes, Boston Evening Transcript, Oct. 16, 1844, col. 1; also Advent Herald, Oct. 30, 1844, p. 94, col. 2.)

l. Hale--Not Enters but Returns From.

"Now let it be remembered that the Passover and the Pentecost, two out of three great standing institutions of the first covenant, have been honored by the most important transactions of the new covenant, which have yet taken place. Will the third, that of the Atonement, remain without being honored in a similar manner? and if it is ever honored by its antitypical event, must it not be in the present autumn? I think so. In my soul I believe it, and I must act accordingly.

"You may ask, perhaps,--If the day of atonement was to be marked by its antitypical events, why did not Christ enter the holy place on that day? If he had, it might be doubted the more reasonably, that he would return on that day. But now, as he did not enter on that day, it is settled that

he must come out on that day, or the type, as to time, must be forever unfulfilled."

(Advent Herald, Oct. 16 (2nd Ed.), 1844, p. 83, col. 1; Midnight Cry, Oct. 19, 1844, pp. 130, 131.)

m. Minor--Christ Mediates Until 10th Day.

"In the true Holy of Holies Christ now sitteth, as mediator of the new covenant, to pardon the chief of sinners until the 10th day of the 7th month, which is the 10th day from the new moon, in this present month. . . . From the 9th day, at sunset to the 10th at sunset, was to be observed as most holy. For on that day shall the Priest make an atonement for you to cleanse you, that you may be clean from all your sins, before the Lord. Lev. 16:30."

(Midnight Cry, Oct. 19, 1844, p. 134, cols. 1,2.)

n. Young--Atonement Completed on 10th Day.

"Christ is still filling his office in the Holy of Holies as intercessor, 'expecting till his enemies be made his footstool,' when he shall come forth, not as the Lamb, but as the Lion of the tribe of Judah; see Rev. 5:5; 19:11-16. . . . Therefore the paschal offering pointed to his death, and the commencement of his atonement; while the yearly remission offering, and the live scape-goat, bearing away into forgetfulness all the sins of God's Israel, seem to point to the completion of Christ's atonement, on the tenth day of the seventh month--the day of full redemption for all God's people."

(Midnight Cry, Oct. 19, 1844, p. 136, col. 1.)

o. Maine--Judgment Precedes Advent.

"During the same time, our brethren in Maine had embraced the view that the Judgment must precede the Advent, that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgment, that the last dividing line was being drawn, and that the servants of God were being sealed in their foreheads, the accomplishment of which would be the signal from the four angels holding the four winds of the earth, Rev. vii, 1, to loose their hold."

(Advent Herald, Oct. 30, 1844, p. 93, cols. 1,2.)

AFTER DISAPPOINTMENT

p. March--Still Holds Demands of Type Fulfilled.

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did; a short time will decide this case. It will either be proved false by the delay, or true by the coming of the Lord."

(Editorial, Voice of Truth, Nov. 7, 1844, p. 166, col. 3.)

q. Post-Disappointment "Address to the Public."

"This position [of aloofness] we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law,

which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's advent was shadowed forth,--so that on of the Jewish the tenth day of the seventh month sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was 'a shadow of good things to come,' as the crucifixion of Christ, the Paschal Lamb--Iour Passover,' was on the very day,--though not the hour, as some have believed,--of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave-offering, and as the Holy Spirit descended on the day of Pentecost--the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observance of the Jewish law." (Advent Herald, Nov. 13, 1844, p. 109, cols. 1,2.)

r. Galusha--Based on Analogy.

"First, although the fulfilment of the types of the paschal lamb, the offering of the first fruits, and the pentecost, in time as well as manner, gave us good reason to look for a like fulfilment of the type of the high priest's coming out of the holy place to bless the people on the corresponding day, still the word of God afforded no positive assurance that the analogy should be carried out in that particular case--it might be an exception from a general rule." (Midnight Cry, Dec. 19, 1844, p. 198, col3.)

s. Marsh--High Priest Still Ministers (1845).

"There can be no reasonable doubt that our merciful High Priest will soon come, clothed in the robes and power of his kingly office, to execute judgment on all who refuse his offers of mercy now." (Editorial, Voice of Truth, Feb. 26, 1845, p. 19, col. 2.)

t. Snow--Atonement Finished, Not Begun, in 1844.

"Another error is, that the atonement was commenced on the 10th day of the 7th month. If that be so what has Jesus been doing in the heavens since his ascension? Pause and reflect. No: the atonement was finished, and not begun, last autumn. Instead of Jesus going into the Holy of holies on the 22d of last October, he came out, and was united in wedlock with New Jerusalem, the 'tabernacle of the congregation.'" (Snow, Jubilee Standard, July 13, 1845, pp. 132,133.)

u. Snow--Atonement Finished Before Christ's Descent.

"The Levitical high priest was a type of Jesus our great High Priest--the most holy place, a type of heaven itself, to which Christ ascended, to appear in the presence of God for us--the coming of the high priest out of the holy place, a type of the coming of Jesus out of the 'third heaven' to the New Jerusalem in the second heaven--and the bearing away of sins by the scapegoat, a type of the blotting out of all the sins of God's people when the 'times of refreshing' came from the presence of the Lord; see Acts iii.19. It is utterly impossible for these things to be accomplished at any other time than on the tenth day of the seventh month,

without making the Law of God a nullity, and Jesus Christ a liar.

"We have formerly supposed that when our great High Priest should come out of the most holy place, he must necessarily come to earth. But this was a mistake. The Levitical high priest completed the atonement after he came out. Now had Jesus come to the earth at his coming out of the third heaven, he must have completed the reconciliation, in the antitype, on earth. But the Apostle Paul declares in Heb. viii.4, 'For if he were on earth, he should not be a priest.' It follows, therefore, that the atonement must be finished by Christ before his descent from heaven to earth." (Snow, Jubilee Standard, April 24, 1845.)

v. White--Types to Fulfill at Time Indicated by Symbolic Service.

"In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality."

(White, Ellen, "Great Controversy," pp. 398,400.)

Note: Ascension Robes.--As to hackneyed charge of ascension robes, prepared or used by Millerites, two citations should settle question for open-minded;

a. Bliss (1853)--"No Instance of the Kind Anywhere Occurred."

"All reports respecting the preparation of ascension robes, &c., and which are still by many believed, were demonstrated over and over again to be false and scandalous. In the investigation of the truth of such, no labor and expense was spared; and it became morally certain that no instance of the kind anywhere occurred.

("Memoirs of William Miller," p. 276, Boston, 1853.)

b. Himes (1894)--Standing Offer for One Authenticated Case.

"I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and, having had a perfect knowledge of everything connected with that work, I know the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. . . .

"During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend great religious upheavals, but they were not committed by the 'instruction of their leaders,' and the putting on of ascension robes was not one of these excesses.

"When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer, in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension

robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more." (Himes, Joshua V., The Outlook, Nov. 24, 1894, p. 875.) [Editor of Outlook denominates Himes "best living authority on the question."]

Note: Some, such as Miller (Midnight Cry, Oct. 12, 1844, p. 122), believed Oct. 13 would be last "Lord's day sinners will ever have in probation." Hutchinson (Voice of Truth, Oct. 12, 1844, p. 154), believed High Priest would terminate work for sinners on Tisri 1 (Oct. 13). Barringer believed time of trouble began Oct. 12 or 13 (Midnight Cry, Oct. 13, 1844, p. 135). Others, in Maine, held similar views (Advent Herald, Oct. 30, 1844, p. 93). Still others, as Young (Midnight Cry, Oct. 19, 1844, p. 136), believed Christ still ministered. Miller believed Christ would finish ministry, ^{and} shut door when He came from sanctuary (Midnight Cry, Oct. 12, 1844, p. 122). Stowe had ministry finished on day Christ leaves sanctuary (Advent Herald, Oct. 2, 1844, p. 69), and Hutchinson declared Heavenly Priest would terminate work for sinners on that day (Voice of Truth, Oct. 12, 1844, p. 154). Thus foundation was laid for divergent views on shut door and close of probation consequent upon Disappointment.

Note: As related part of 7th month movement position, Snow, Storrs, and Litch adjust beginning of 1335-year period from 508 to 509 A.D., in order to bring its close into harmony with now generally accepted ending of 2300 years in 1844, as grand, synchronous terminus of all the interrelated prophetic periods. This adjustment to 509 accepted as integral part of general 7th month movement position, and appears in all leading papers. Two examples:

"We refer the reader to Bro. Snow's argument. One thing, however, is evident; all those periods must terminate together, none of them are yet terminated, and the longer periods we should expect, would point to the termination of the shorter ones. We are therefore fully justified in expecting [in] the present Autumn the termination of all the prophetic periods." (Advent Herald, Oct. 16, 1844, p. 86.)

"The twenty-three hundred years of Daniel must very soon expire--the thirteen hundred five and thirty years will end at the same time, and Daniel will stand in his lot." (Midnight Cry, Sept. 12, 1844, p. 74.)

TECHNICAL DEFINITIONS AND GLOSSARY OF TERMS

1. Astronomical Time Time reckoned from noon to noon. Was customary usage in all standard almanacs prior to 1925.
2. Civil Time Time reckoned from midnight to midnight. Obtained by adding 12 hours to astronomical time. Introduced into standard almanacs in 1925.
3. Conjunction Two heavenly bodies are said to be in conjunction, when they have same longitude, or stand in same degree of zodiac.
4. Conjunction Date When written in astronomical form, as April 17 11^h 49^m, date signifies 11:49 a.m., clock time, on April 17. April 17 20^h 13^m signifies 8:13 p.m., clock time, on April 17.
5. Epact Moon's age at beginning of calendrical year.
6. Karaite Year Year based on Karaite principle, which places Nisan 14 (passover) in time of Judean barley harvest, beginning at end of latter rain (Cant. 3:10-14). [Rain ends in first part of harvest month (Joel 2:23), after which barley immediately ripens and Passover occurs.] Passover limits said to be from April 8 to May 6 (Scaliger).
See 28:10, 14
7. Lunation Interval from new moon to new moon, or from full moon to full moon. Average length equals 29^d 12^h 44^m 2.87^s
8. Luni-solar Year Form of year whose months are marked off by moon's phasis, and which belongs to a cycle of years having seven intercalary months. Accordingly 235 lunations = 19 solar revolutions, within about 2^h 4^m.
9. Meridian A great longitudinal circle on surface of earth, passing through poles and any given place. Meridians are numbered according to degrees of longitude east or west of Greenwich.
10. Mosaic Year Year based upon laws of Moses. Revived by Karaites.
11. Moon Hebrew word for moon also used for month. Frequently used to designate time, as "6 moons ago."
12. New Moon Popularly, moon is called new, when, after passing sun, she first becomes visible as thin crescent. Such is Biblical use of term.
13. New Moon Day First day of Jewish month, beginning at sunset, soon after which moon's phasis appears. Takes civil date of next day on calendar.
14. To Observe Moon Primarily, to "observe" the moon, means actually to watch for first appearance after conjunction. Technically, in luni-solar calendar, moon is observed, by identifying calendar construction with laws governing moon's position.
15. Phasis First appearance of moon after conjunction. Phasis occurs soon after sunset. Rabbinical Maimonides (d. 1204) set earliest limit at 34 minutes. Karaite rule is that moon must not set before sun.
16. Phase Regular cycle change of moon in her circuit, such as conjunction, 1st quarter, etc.
17. Rabbinical Calendar Form of Jewish reckoning computed according to 19-year cycle, with characteristic form of embolism. Jewish passover made to occur at first full moon after vernal equinox, at times, on day of full moon, but not before it. In contrast, original Karaite Passover usually occurred month later.
18. Rosh Hashana Jewish New Year, on Tisri 1.

19. Rosh Hodesh First day of any Jewish month.
20. Translation Period Interval between conjunction and phasis sunset, which may be from 1 to 4 days (Gemini). To "translate" the moon, is to find time from conjunction to sunset nearest moon's first appearance.

Ancient Julian and Lunar Months and Signs

<u>Roman</u>	<u>Macedonian</u>	<u>Jewish</u>	<u>Zodiac Signs</u>
January	Audynaesus	Tebet	Aquarius
February	Perilius	Shebat	Pisces
March	Dystrus	Adar	Aries
April	Xanthicus	Nisan	Taurus
May	Artemisius	Iyar	Gemini
June	Daesius	Sivan	Cancer
July	Panemus	Tammuz	Leo
August	Lous	Ab	Virgo
September	Corpaeus	Elul	Libra
October	Hyperberetaeus	Tisri	Scorpio
November	Dius	Hesvan	Sagittarius
December	Appellaeus	Kisleu	Capricorn

(Translation from Greek names given by Scaliger)

(Scaliger, "De Emendatione Temporum," p. 379)

Note: Coincidence of months and zodiacal signs in foregoing table occurs at irregular points, and not at first day of month. For example: Limits of Nisan are from last week in March to last week in April; Passover limits are from end of first week in April to first week in May. Sign Aries always begins about March 21, and extends 30 degrees on zodiac belt, or to a point no farther than April 19 or 20. Consequently, Aries could not possibly always coincide with Jewish Passover, which often came last week in April or first week in May. Seeing that March passovers did not come into Jewish reckoning until after Council of Nicaea (325), Josephus' famous Greek phrase, *translated* "according to the moon, when the sun is in Aries," must refer to new moon and not to full moon. (Michaelis, "De Mensibus Hebraeorum.")

(Part II -- Millerite Reckoning of "Seventh Month Dates" for "1844")

1. SNOW'S EVIDENCE POINTS TO AUTUMN OF 1844.

All principles of chronology upon which 7th month movement was based unfolded to Millerites before spring ending of Jewish year 1843. Contrariwise, ~~the~~ "clear and conclusive" scriptural proof ("Spirit of Prophecy," Vol. 4, p. 251), was partly developed in 1843 and partly in 1844. Miller, in early lectures, had identified parable of virgins as symbol of general Advent awakening. Had also presented a series of Mosaic types, with their specified days, in May (1843) letter to Himes. Soon, analogy was publicly stressed that autumnal festivals would doubtless be fulfilled at 2nd Advent, same as spring feasts at 1st Advent (Midnight Cry, Sept. 21, 1843, p. 39). Discussion of crucifixion date throughout 1843 led to rejection of Ferguson and Rabbinical calendar, and to definite dependence upon Karaite principles of reckoning. Bliss and Whiting argued that neither incarnation nor crucifixion dates were necessary to solution of prophetic periods. Yet many tried to harmonize (1) Miller chronology with (2) crucifixion date, and (3) 70 weeks of Daniel 9.

Passing of Jewish sacred year 1843, yielded ample proof of needed correction for ending of periods. Also provided support to Snow's time argument, which had been but reluctantly received. His preaching emphasized three points, each pertaining to "definite time."

- (1) Error in "1843" terminus of Miller's five key periods.
- (2) Application of a 7th month ending for all five periods, with history involved.
- (3) Time significance of phrase "midst of the week," and its inseparable relation to end of 2300 years.

That periods could not consistently end until after spring of 1844, was agitated in America and abroad during "1843." It remained for some one to gather up and apply facts. In this, Snow pioneered. History pointed out that not one of periods started at beginning of year; and that "six months had yet to be added to the prophetic periods before we could make them out full and complete" (Bates, "Way Marks and High Heaps," p. 16. New Bedford, 1847). Correction of error in former reckonings, coupled with 7th month emphasis, startled "slumbering virgins."

In Boston, on Sunday, July 21st (1844), a voice was heard, crying, "Behold, the Bridegroom cometh, on the tenth day of the seventh month; go ye out to meet him!" (Snow, "Sacred Symbol," p. 21). Date was recognized as "midnight" of virgin parable, because middle point of tarrying time, corresponding to the 6 months correction from spring to fall, demanded by periods. End of last of 2300 prophetic "days" was therefore ⁱⁿ autumn, as contemporary testimony attests:

a. Tarrying Time Reached from April 19 to October 22.

"We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22d October, 1844" (Bates, "Way Marks and High Heaps," p. 30. New Bedford, 1847).

b. Storrs Reasoned that Tarrying Time was Half Prophetic "Day," or Half Year.

"How long was the vision? Unto 2300 evening-mornings. An evening, or 'night,' then, is half of one of those prophetic days. Here then we have the

'chronology' of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw from the Bible, that God had given the chronology of the tarrying time, and its length. There it is in the 25th of Matthew" (Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 2).

c. Snow Agrees with Storrs on "Tarry" as Six Months.

"This is the tarrying time, 'At midnight a cry was made.' A prophetic day is one year, a night is six months; the tarry will be six months; the Lord will come on the tenth day of the seventh Jewish month this year" (Wellcome, citing Snow in "History of the Second Advent Message," p. 357).

d. Spirit of Prophecy Confirms Scriptural "Tarry" of Six Months.

"As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found that they were really to close, such a cry was raised, in the very words of Scripture: 'Behold, the Bridegroom cometh; go ye out to meet him' ("Spirit of Prophecy," Vol. 4, p. 249).

e. Snow's True Midnight Cry Stresses 10th Day of 7th Month as October 22.

[Aug. 22]

"Mr. S. [now] now prepared for publication a little sheet, which he entitled, THE TRUE MIDNIGHT CRY, filled with brief but conclusive arguments, proving the end of the times, and the fulfillment of the types of the atonement and the jubilee, in the tenth day of the seventh month, which was the twenty-second day of October, 1844" (Snow, "Sacred Symbol," p. 23. New York, 1868).

f. Snow's Time Argument Embodied in Phrase "Midst of the Week."

"The week was divided into two halves -- and the event which was thus to divide it, was the death of Christ. This event took place, according to Dr. Hales, (one of the ablest and best chronologers,) in the spring of A.D. 31. . .

"As the beginning of the week was in the autumn of A.D. 27, the 'midst of the week,' was in the spring of A.D. 31, at the crucifixion; and the [whole] week ended in autumn, A.D. 34, when Paul, the special and last witness, gave in his testimony for 'Jesus and the Resurrection.' The remaining 1810 years extend to autumn A.D. 1844. And as the middle of the week was in the first month, so the [whole] week ended in the seventh month. The 2300 days must, therefore, end in the seventh month of this year" (True Midnight Cry, Sept. 19, 1844, p. 87, col. 3).

2. MILLERITE DATES PRIMARILY BASED UPON SCRIPTURE

Foregoing citations reveal important Scriptures as basic foundation of argument for a 7th month ending of periods. In summary these are:

- (1) Prophetic periods, not beginning in spring, but in autumn -- ^{or ending} delay of six months.
- (2) Day of atonement in 7th month -- six months from spring feasts.

- (3) Parable of virgins -- cry at midnight, which was 1/2 of "evoning" of Dan. 8:14, and hence middle point of six months, or half prophetic day.
- (4) "Midst of week" of Daniel 9, occurred at spring Passover, in April, 31 A.D; hence end of whole or 70th week, fell in autumn--six months from April, which would be October, the 7th month.

These 4 synchronisms of "six months" not solved by one mind alone. Snow and Storrs led out in time message. All four scripture phases essential to determination of date, and had far more weight than mere figures. Periods alone could only point to month; types needed to set forth specific day ("Great Controversy," p. 399). "If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and day of the year" (Himes, Advent Herald, Oct. 9, 1844, p. 80, col. 2). After Disappointment, Himes testified: "It was the harmony of the types and numbers, with the marked character of the signs, which made the case clear and overwhelming to our minds" (Morning Watch, Feb. 13, 1845, p. 56, col. 2). Snow's witness was: "God gave me that message. The argument proving the time was perfect, and was engraved upon my heart by the Spirit of God." ("Sacred Symbol," p. 34).

Scripture argument grounded prophecy in Karaite Jewish time, making Rabbinical calendar of little use. Tarrying time of parable and chronology of prophetic half week in Daniel 9, pointed to October as 7th month. Millerites supported in conclusion, respecting 7th month, by following:

Josephus: "But on the seventh month, which the Macedonians call Hyperberetaeus," etc. (Ant. 1. III, ch. X, sec. 2). [Michaelis, quoting Svidas, says that Hyperberetaeus is October ("De Mensibus Hebraeorum," p. 38). Scaliger, in his table of Julian months, places October opposite Tisri and Hyperberetaeus, making all three coincide ("De Emendatione Temporum," p. 379).]

Michaelis: "The feasts which Moses commanded to be celebrated in the first, third, and seventh month, do not agree with the climate of Palestine in March, May and September" ("De Mensibus Hebraeorum," p. 17). "A harvest-festival falling in the midst of harvest. . . and a feast of tabernacles in the midst of the vintage, or before it, or still more, in the rainy season of November and December -- would have been such crying absurdities, that they must have immediately shown and corrected themselves" ("Commentaries on the Laws of Moses," p. 208. London, 1814).

Millerites understood futility of Rabbinical reckoning in solution of 1844 time problem. Had oft repeated: "We must begin and end our years in accordance with the Jewish mode of reckoning time" (Signs of the Times, July 12, 1843, p. 148, col. 1), but they could not use civil dating of Rabbinical calculation. Was necessary, therefore, to compute civil date of 10th day of 7th month, for 1844, direct from moon's position, as recorded in astronomical almanacs. Evident from Millerite records that Nisan (New Year's day), was the one first calculated, and October moon afterward computed from this date. No opportunity for actually observing April moon, for question involving it arose later on in summer. Following rules represent Millerite understanding of how to determine true Jewish New Year:

3. MILLERITE CONCEPT OF CALCULATING TRUE JEWISH NEW YEAR

a. Lunar Month Began When Moon was Seen.

"When they saw the moon, then they began their months, which sometimes

consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear." (Ed., Signs of the Times, Dec. 5, 1843, p. 135, col. 1, citing Prideaux).

b. First Looked for Moon at End of 29th Day.

"Therefore they never looked for the moon before the night following the 29th day; and, if they then saw it, the next day, was the first day of the following month" (Idem).

c. If Moon not Seen, Witnesses Looked on 30th Day.

"But then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer." (Idem.)

d. Hour of Moon's Change Influences Time of Phasis (First Appearance)

"The changing of the moon early or late in the day, would make one day's difference in the time of its appearance." (Idem.)

e. If Moon Not Seen, Reckoned from Previous Moon.

"The Jews began their year at the appearance of the moon, which is usually the second evening after the change; if it was not then visible, they reckoned by the previous moon." (Bliss, The Advent Herald, Sept. 25, 1844, p. 60, col. 1).

f. Moon Sometimes Not Seen Until 3rd or 4th Day After Change.

"Geminus, a Grecian astronomer says, 'that when the moon is in perigee and her motion quickest, she does not usually appear until the second day, nor, in apogee when slowest, until the fourth. Dr. Hales, Vol. I.'" (Signs of the Times, Dec. 5, 1843, p. 135, col. 1).

g. Snow's Understanding of Phasis Same as Foregoing.

"The Jews began their months with the first visible appearance of the new moon. When its change took place early in the morning [shortly after midnight], it would be visible the same evening, and the first day of the month would be the day following. . . . But when the moon changed at a later hour in the day, it would not be visible the same evening [as day of conjunction]. In that case the first day of the month would be the second day after the moon's change." (Snow, The Jubilee Standard, May 29, 1845, p. 93).

While foregoing rules are limited, and do not provide for every position of the moon and phasis, yet statements are, in general, true, and could be applied to two principal conjunctions which belonged to Adventist problem in 1844 -- Nisan (April 17), and Tisri (October 11).

4. APPLICATION OF RULES TO APRIL CONJUNCTION

According to rule, "g" (above), April new moon (April 17 11^h 49^m, Boston civil time), could not be seen first evening after conjunction, for conjunction

occurred too late in day -- only 7 hours before sunset. Hence second sunset after conjunction was taken to mark phasis, or end evening of April 18. Then, by rules "b" and "g," April 19 (the next day), was Nisan 1. Careful analysis of records shows that Millerites were agreed that April 19 began Karaite sacred year in 1844. Yet aside from Snow's work on problem, majority of leaders had only few weeks in which to establish crucial dates, and limited sources in calendrical science for reference. After Exeter meeting, lacked time to appeal to libraries of Europe; American Naval Observatory not yet operative. Millerites had practically no first century tables; they refer to one in "Townsend's New Testament" (p. 157), to another in an old family Bible, and to Ferguson's table, which they republished. From such sources, Snow found erroneous popular date of crucifixion -- April 3, 33 A.D. -- and worked back by epacts of moon in attempt to get 31 date for true passover.

After Exeter meeting, Mosaic feast tables, in Jewish and civil time, began to appear in Adventist papers. First one of importance in Signs of the Times (Sept. 25, 1844, p. 60, col. 1), where civil date of Karaite 10th of Tisri is recorded as "October 22," along with Rabbinical alternative, September 23. Phasis of April conjunction (April 17 11^h 49^m, Boston civil time) is placed on evening of April 18 -- "second evening after the change" -- bringing Karaite Nisan 1 on April 19. Such was the Adventist reckoning.

a. First Lunar Month Began on April 19th.

"Last April, the 19th, when the moon first appeared in sight, the solar month began with the lunar month, that is, the sun entered a sign of the zodiac."

(Gross, Voice of Truth, April , 1845, p. 24).

b. Appearance of New Moon on April 18 [at sunset]
(Southard, Midnight Cry, Nov. 7, 1844, p. 148).

c. "About the 18th of April" Jewish Year Commenced.

"Year must have commenced . . . about the 18th of April . . . about a day after the change" (Southard, Midnight Cry, Oct. 11, 1844, p. 117; repeated in issue of October 12).

d. Passover "Could not be Later than May 2."

"Of course feast of passover could not be later than May 2d" (Idem.)
[Reckoning back from May 2 as Nisan 14, we get April 19 as Nisan 1, which, Jewish fashion, began evening of 18th.]

e. "Tarrying Time . . . 6 Months . . . Beginning 19th April."
(Bates, Way Marks and High Heaps, p. 30. New Bedford, 1847).

f. "About April 19 With the New Moon."
(Gross, Voice of Truth, 1845, May 5, p. 24, col. 1).

Note: All foregoing references are to spring of 1844. Statements show general agreement that Karaite passover conjunction -- that is, first conjunction before passover -- was taken as April 17, moon's phasis on April 18 ("second evening after the change"), with Nisan 1 on April 19. These three dates were at times confused, or loosely referred to, in Millerite records, but there was complete uniformity as to Nisan 1, Karaite New Year. Expressions "Karaite New Year" or "Karaite Passover," do not

cut out
ultimately repudiated

Insert
Young, Bible
Boston

(1844)

signify that Millerites had current Karaite calendar. Since 1780, Karaites have employed Rabbinical formula for embolism, and present dating does not represent true Mosaic reckoning, which was originally tied to agricultural year. Word "Karaite" in this series represents primitive meaning of "Scriptarian" -- one adhering to law of Moses. In Advent Source Collection is photostatic copy of rare Karaite Calendar compiled by Russian Karaite chronologist, Juhuda Kokizov, for period from 241 A.D. to year 2440. Calendar follows same 19-year cycle as Rabbinical, but has many different civil dates. Karaite 10th day of Tisri in 1844, according to this calendar, was on September 29. Periodically, true Karaite feasts may occur same time as Rabbinical; majority of feasts occur month later. Position of moon governs difference.

5. MILLERITE TIME PROBLEM CHECKED BY RECKONING

Adventist problem in luni-solar calculation was more than serious, because (1) treated as life and death question; (2) few sources available--no authoritative calendar; and (3) leaders had limited opportunity for lunar observation--important key to "definite time." Snow had intensively studied and worked to conclusion "chronology of the week" in Daniel 9. He loved "time," had "felt its power" in his own soul (Morning Watch, Jan. 10, 1845, p. 23, col. 1). Prophecy called at least four times for a "tarry" of precisely 6 months, and Jewish feast types (which pointed out specific 10th day), covered an astronomical period just 6 moons long--from Passover to Tabernacles. This supplied needed key for reckoning Tisri phasis from Nisan phasis. Exact span of 177 days, embraced entire Jewish feast period ($6 \times 29.5 +$), never changed. (Astronomical figure is $177^d 4^h 24^m$.)

Millerite rules, such as "e" (page 227), plainly indicate that 1844 time calculations were checked by reckoning. Official record in Advent Shield, furnishes significant statement that "Jewish year [1844] began with the appearance of the moon on the 18th of April," and that "reckoning from this moon, the 7th month commenced with the appearance of the moon on the 13th of October" (Advent Shield, January, 1845, p. 278 [italics ours]). Is figured as follows:

April 18 equals sunset-beginning of Nisan 1

Days left in April	=	12	(includes Nisan 1)
" "	May	=	31
" "	June	=	30
" "	July	=	31
" "	Aug.	=	31
" "	Sept.	=	30
" "	Oct.	=	12 (sunset-end of last day of 6th . month, or Elul 29)

 Total 177 days (6 moons of 29 1/2 days each)

Therefore October 13 was Tisri 1 -- 1st day of 7th month

6. UNANIMOUS CHOICE OF OCTOBER 13 AS TISRI 1

Despite handicaps, Millerites ^{had} united testimony in reference to October 13 as 1st day of 7th month. Significant are words of Hale in reference to critical choice of month: "If we had been called upon two years ago to determine from the types the time of the year in which the Lord would probably appear, who of

us would not have fixed upon the 1st month rather than the 7th?" (Hale, Advent Herald, Sept. 25, 1844, p. 62, col. 1). Moreover, on Boston meridian, October new moon was more difficult to translate (determine phasis date), by Millerite limited rules, than was Nisan new moon. Although position of phasis on end-evening of October 12 was same all over America, yet in places far north and east, as Boston and Montreal, conjunction date was after sunset, putting phasis on "1st evening" after change; but in other parts of America, south and west, conjunction date receded to pre-sunset position, making phasis occur actually on "second evening" after. Furthermore, Boston was so far north that on evening of October 12, the new moon set so soon after sun, she probably could not be visually "observed." But elsewhere, west and south, in Advent communities, moon could be observed at sunset on October 12, and doubtless was seen, though record of such observation has not been found. Nevertheless, Millerites could confirm Tisri dates of 7th month both by reckoning from Nisan moon, and from adjacent moons of September and November. Was method used by Snow months before.

a. True 7th Month Began October 13th.

"Here, then, we rest in the assurance that the true seventh month began October 13th, and could not be a month earlier or later" (Midnight Cry, Oct. 31, 1844, p. 142).

b. October 13th Confirmed by Reckoning.

"Reckoning from this moon [April 17, conjunction], the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22d of that month" (Bliss, Advent Shield, January, 1845, p. 278--Shield, the official journal of advent movement.)

Note: Should be borne in mind that on basis of sunset to sunset Jewish time, which was ground of Millerite calculation of Day of Atonement, phasis of October 12 on civil calendar, would indeed be October 13 in Jewish table. Millerites not always consistent in statement-use of time, civil or Jewish, but nevertheless were uniform and accurate in computation of ultimate dates.

c. Sunday, October 13, 1st Day of Jewish Seventh Month.

"In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month. . ." (Midnight Cry, Oct. 31, 1844, p. 151, col. 1).

d. Beginning of 7th Month Not Later than Phasis Following Change on October 11.

"We publish this, that we may say again: We can see no possibility of beginning the seventh month later than the appearance of the new moon after its change on the evening of Oct. 11. . ." (Ed. note, Midnight Cry, Oct. 19, 1844, p. 133.).

Note: "Definite Time" Chiefly by Reckoning.--Modern research into luni-solar reckoning of primitive nations recognizes understanding of moon's phasis as belonging to deep things of astronomy. There was not sufficient time during seventh month message to work out "definite time" on basis of moon's position

alone. Consequently, reckoning was important feature of Millerite calculations -- one the common folk could understand. Computation of 7th month dates by "reckoning" made possible by Moses' stipulation that tied ^{marked out by moon--} Jewish feast calendar to ^{annual} agricultural harvests -- barley, wheat, and vintage. Millerites learned this from such authorities as Jahn, Michaelis, Horne, Faber, the Karaites, etc., and focused harvest principle upon 1844 time problem, obtaining true Mosaic months of primitive times.

Was not necessary to ascertain when barley was ripe in Jerusalem [as Whiting later contended], because moon calendar on any meridian identifies known time limits of Judean harvests, with Passover moon always at beginning of ripening barley, and moon of Tabernacles always after vintage. With moon's conjunction dates in hand, which are recorded on every standard calendar, Millerites reckoned from spring feasts to autumn feasts, and thus determined civil date ending of 2300 years--October 22, 1844. That which would have been difficult to understand, by rules of astronomy and calendation alone, became simple and convincing because tied to scriptural proof and Mosaic law. Prophecy prepared way for easy comprehension of time message. In such a manner, primitive Mosaic time, divinely appointed, met and coincided with modern civil calendar, revealing true-date ending of all prophetic time. in 1844,

Note: Millerites had "access to the works of all the standard chronologers, and to the largest libraries in this section of the country" (Advent Herald, Dec. 18, 1844, p. 152). Among 16 large Eastern libraries listed in 1844, Andover had 18,000 volumes; Boston Athenaeum, 45,000; Harvard, 68,000; Yale, 34,000; New York Libraries, 70,000; Philadelphia Library, 60,000; Brown University, 20,000.

7. "DEFINITE TIME" ANNOUNCED IN AMERICA

After Exeter meeting, date October 22 was signified in various ways. Snow did not print "22" date in original True Midnight Cry, issued in August, yet all clearly understood that his scriptural phrase, "10th day of 7th month" stood for October 22, as recorded reports of Exeter meeting declare. In Morning Watch (Mar. 13, 1845, p. 86, col. 1), Editor Whiting incontrovertibly establishes identity of the two terms thus: "22d of October (commonly styled the 10th day of the 7th month)". The two terms were also editorially defined by Advent Herald both before and in first issue after Disappointment as follows:

- a. (Before)--"Day of Atonement,
on the 10th of
seventh month. . . . October 22"
(Editorial table, Advent Herald, Sept. 25,
1844, p. 60, col. 1.)
- b. (After)--"22d of October--the tenth day of the seventh month."
(Ed., Advent Herald, Oct. 30, 1844, p. 92, col. 3; also re-
printed as leading Ed. for Mid. Cry, Oct. 31, 1844, p. 140,
col. 1).

Consequently, when prior to Disappointment allusions were made to "10th day of 7th month," should be recognized that October 22 was commonly understood. Miller called it "typical time," because set forth by types (Miller's letter October 6, Midnight Cry, Oct. 10, 1844, p. 121, col. 2). The day of "definite time" also stressed by such expressions as "the day," "the long-wished for day," "the day of hope and ardent expectation" (Bliss, Advent Shield, January, 1845, p. 280). Multiplied thousands of papers scattered throughout country proclaiming "the time." Can be no misunderstanding that October 22 was commonly

signified. Following are some of earliest announcements of specified year, month, and day:

a. Southard: Year "1843" Fully Expired; Now in "1844."

"The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in the year 1844, according to our chronology." (Ed., Midnight Cry, April 25, 1844, p. 325, col. 1.)

b. Snow: "Fulness of Time" to Open Within Three Months (From Aug.)

"We believe these chronological dates to be correct. If they are so, 'the dispensation of the fulness of time' will open upon us within three months." (Midnight Cry, Aug. 22, 1844, p. 15, citing Snow letter, August 8, before Exeter meeting.)

c. Peavey: When Will the Tenth Day Come?

"But when will the tenth day of the seventh month come? says one. Well, some of my brethren seem to think that it will occur about the 22d of October. . . ." (Midnight Cry, Sept. 12, 1844, p. 75, citing letter of Sept. 3.)

d. True Midnight Cry Advertised, With Its "10th Day of 7th Month."

"And that our blessed Lord will come, to the astonishment of them that dwell on the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month, of the year of Jubilee, which is the present year 1844." (Advertisement of True Midnight Cry, in Midnight Cry, Sept. 19, 1844, p. 85.)

e. Testimony of George Storrs--"Oct. 22 or 23."

"He that shall come, will come, and will not tarry,' beyond first of the seventh month this fall, i.e., beyond the tenth day of the seventh month, or Oct. 22 or 23" (Midnight Cry, Oct. 3, 1844, p. 102).

f. Miller (Oct. 12)--"Seventh Month Begins Tomorrow" (Oct. 13).

"All of our hearts are comforted and faith strengthened that seventh month begins tomorrow." (Miller letter, Oct. 12, 1844, in Bliss' "Memoirs," p. 272.)

g. Bliss and Himes Announce Acceptance of 10th Day.

"And with the light we now have on the subject, it is our deliberate conviction that the institutions of the seventh month--the feast of trumpets on the first--the day of atonement on the tenth--and the feast of tabernacles on the fifteenth will be honoured by the great events of the end of our probationary state" (Advent Herald, Oct. 9, 1844, p. 79, col. 3).

h. On Day of Tisri Conjunction (Oct. 11), 7th Month Announced in Cry.

"We are, therefore, shut up to this conclusion, that the new moon of October [phasis, Cry, Oct. 19, 1844, p. 133] begins the seventh month"

(Midnight Cry, Oct. 11, 1844, p. 117).

- i. Cry Declares "Seventh Month Has Already Begun."
(Southard, Midnight Cry, Oct. 19, 1844, p. 133, col. 3.)
- j. Announcement of October 22 Caused Sensation.

"Our present position--The expectation that the second coming of the Lord is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22, has produced an unexpected sensation." (Himes, Advent Herald, Oct. 14, 1844, p. 94.)

Note: Meaning of "nearly" and "about" October 22.--Jewish day never exactly coincides with civil, but always includes parts of two days--approximately 6 hours of one, and 18 hours of next. Calendar date, either civil or Jewish, synchronizes with day having longest number of hours in common.

8. ADVENTISTS GAVE UNIFORM TESTIMONY TO PRESS.

If announcement of "the time," in words "10th day of 7th month," or other equivalent expressions, had had elastic meaning, such fact would have been quickly caught by secular and religious press. But newspaper reports, and other published evidence, uniform in regard to the one date--October 22, 1844.

- a. Evening Transcript--Judgment Day on 22nd.

"THE TABERNACLE is crowded day and night with Millerites who express perfect confidence that the judgment day will be here by the 22d inst."
(Evening Transcript, Oct. 12, 1844, Boston.)

- b. Post Statement (Quoted in Boston Transcript)--Judgment on 22nd.

"MILLERISM . . . advised their deluded followers to repair to their homes and seek the salvation of as many souls as possible before the 22d inst, when the judgment day would certainly arrive." (Evening Transcript, Monday evening, Oct. 14, 1844.)

- c. Journal of Commerce (October 22)--Emulating Antediluvians on "The Day."

"'Here we are,' in the language of the Journal of Commerce for the 22d inst, 'eating and drinking, marrying and giving in marriage just as the antediluvians were when Noah entered the ark, and the flood came and destroyed them.'
(Evening Transcript, Oct. 24, 1844, Boston.)

- d. Evening Transcript (October 22)--Expecting Translation that Day.

"A large number of this deluded sect were congregated at New Bedford and Fair Haven this morning. The Col's correspondent informs him that among the vast number expecting to take their departure, this day, but three were missing when he closed his letter."
(Evening Transcript, October 22, 1844, Boston.)

e. Zion's Herald--"Saints" to be Ready by 22nd.

"They [Adventists] fixed upon the tenth day of the seventh month to close the scenes of mortality; and the saints must leave off work, sell or give away their property, and be ready by the 22d day of October" (Advent Herald, Nov. 27, 1844, p. 124, col. 1, citing Zion's Herald).

f. Secretary of American Tract Society Sarcastically Notes October 22.

"I claim and acknowledge my proper name to be Seth, a name which dates back to the third son of Adam--and, of course, is an antediluvian, and has survived one universal deluge, and also the 22d day of October." (Advent Herald, Nov. 27, 1844, p. 125, citing objection of Secretary S. Bliss of Amer. Tr. Soc. to use of same signature by Editor S. Bliss of Advent Herald).

9. TESTIMONY FOR OCTOBER 22 AFTER DISAPPOINTMENT

After October 22, 1844, there was same affirmation of single appointed day for second Advent as foregoing citations reveal. "This was the only specific day, which was regarded by intelligent Adventists with any positiveness."

There were other days named by those whose opinions were received with no favor; but their unauthorized declarations should not be imputed to the body (Bliss, S., "Memoirs," p. 276; also White, James, "Life of Wm. Miller," pp. 298, 299. Some few were accustomed to speak of appointed day as October 22 or 23.

a. 10th of 7th Month on October 22.

"When we issued our last paper of the date of Oct. 16th, we gave notice that as that was the last day of publication before Oct. 22d, the 10th day of the seventh month, we should make no provision for issuing a paper the week following." (Ed., Advent Herald, Oct. 30, 1844, p. 92, col. 3.)

b. Lecturer Released Till after Oct. 22.

"In Baltimore, Bro. Gates was arrested for preaching the doctrine of the Advent; but the court released him till after the 22d should pass." (Ed., Advent Herald, Oct. 30, 1844, p. 93, col. 3.)

c. Tisri 10 Synchronizes Only With October 22.

"It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for their commencement of the Mosaic year; so that, according to the Caraites reckoning and the ripening of the barley in Judea, the new moon of April is the proper commencement of the Jewish year. Consequently, this Jewish year began with the appearance of the moon on the 18th of April, bringing the pass-over on the 1st of May--an entire moon later than the Rabbinical passover. Reckoning from this moon, the seventh Jewish month commenced with the appearance of the moon on the 13th of October; so that the tenth day of the seventh month synchronized with the 22d of that month." (Bliss, The Advent Shield, Jan. 1845, pp. 278, 279.)

d. Disappointment of October 22.

"For a short time before the 22d, secular business was in most cases laid aside, and Adventists everywhere gave themselves to the work of preparation for his coming, as they would prepare themselves were they on their bed of death, expecting soon to close their eyes forever on all earthly scenes... At length the day arrived, the long wished-for day, the day of hope and ardent expectation, the day that thousands looked to as the day that would release them from their earthly pilgrimage, and usher them into a state of endless joy. But it passed away. The sun arose and set, again arose, and disappeared again, until all hope that that was the appointed time which God would honor by Christ's appearing, expired in every breast." (Idem., pp. 279, 280.)

e. Snow Defined Tisri 10 as October 22.

[Snow, initiator of specific date, thrice testifies with identical words as follows.]

"On the 10th day of the 7th month, Oct. 22, 1844."
(Jubilee Standard, June 5, 1845, p. 109, col. 3.)

f. Period Ended Oct. 22, 1844.

"The 7th month would fall in October. Now 2300 years commencing in the autumn of B.C. 457, would completely terminate in the autumn of 1844. To which point, Oct. 22, 1844, 'the vision' was made 'plain on tables,' and fulfilled the commandment of God. Also the key, Dan. IX. 24-27, or 'midst of the week,' was fulfilled in A.D. 31, according to the best testimony I have ever seen, for the time of the crucifixion, where was fulfilled 486 1/2 years of the 2300, consequently the entire period must have ended in A.D., 1844, Oct. 22."
(Snow, Idem., June 10, 1845, p. 143, col. 1.)

g. Miller's Late Acceptance of 22nd.

"I therefore had no fellowship with that movement [7th month] until about two or three weeks previous to the 22d of October, when seeing that it had obtained such a prevalence, and considering it was a probable point of time, I was persuaded that it was a work of God."
(Miller, "Apology and Defence," Advent Herald, Aug. 13, 1845, p. 4, col. 3.)

h. Mrs. White Bears Witness to Oct. 22.

"The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented, that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible."
(White, Ellen, "Great Controversy," p. 400.)

i. Bates--Specifies "Oct. 22" Six Times in "Waymarks" (1847).
("Waymarks and High Heaps," pp. 30, 35, 37, 38, 40, 56, New Bedford, 1847.)

j. 2300 Days Terminated October 22.

"On the 22nd of October, 1844, the day the twenty-three hundred days terminated, at Paris, Maine, while the believers were assembled in the house of worship, engaged in solemn prayer to God, in expectation that the Lord would come that day, the scoffing mockers gathered around the house, singing songs in burlesque."

(Loughborough, J.N., "The Great Second Advent Movement," p. 181, Washington, D.C., 1909.)

k. Disappointment of October 22.

"The tenth day of the seventh month, Jewish time (Oct. 22, 1844), at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date."

(Loughborough, J. N., "The Great Second Advent Movement," p. 183, Washington, D.C., 1909.)

Note: Now and again, October 23 was mentioned as supposed civil date of 10th day. One specious reason for these differences may lie in the fact that Millerite first day of 7th month was one day only--October 13--while Rabbinical corresponding month Heshvan, in 1844, had two "new moon days" for Jewish civil New Year--October 13 and 14 ("American Jewish Year Book," 1917, p. 27). It would be possible that some concluded Mosaic 7th Month should likewise be given two feast days at its beginning, thus allowing 10th day two days instead of one. Adventist papers had several times quoted from Abendana's "Polity of the Jews," that Jews living far distant from Jerusalem kept one more day for feasts than was commanded in Scripture (Advent Herald, Mar. 27, 1844, p. 61). Current custom of Jewry in 20th century was recently reported to THE MINISTRY (Washington, D.C.), by Palestine Exploration Fund" organization: "The Jews in Palestine use the same Jewish Calendar as those elsewhere except that they observe only one day of the festivals (with the exception of the Jewish New Year) while the latter observe two days." ("Palestine Exploration Fund," Mar. 6, 1940, "Branksome," Keswick Road, Fetcham, Leatherhead, Surrey, England). Consequently, the date October 22 or 23, appearing a few times in 1844 records, may be accounted for by reasons cited.

SUMMARY OF MILLERITE TIME ARGUMENT

Method used by Millerites was chiefly by reckoning. Another method, based wholly upon position of moon in sky, will be presented under section, "Astronomical Demonstration of 1844 Dates." Full Millerite argument here summarized as follows:

SCRIPTURAL

- (1) Correction of Miller periods transferred spring ending to autumn--6 months delay only, not whole year.
- (2) Types emphasized 10th day of 7th month.
- (3) "Week" prophecy in Daniel 9 indicated 1/2 of 70th "week" ending in April at crucifixion; hence whole "week," 6 months later, in October. Conclusion drawn that 2300 years similarly ended in October.
- (4) Parable of virgins showed "tarry" of 1/2 year, from April new moon, end of 1843, to October new moon.

CALCULATION

- (5) Nisan "new moon days," April 19, taken as beginning at sunset on April 18, "second evening after change" (April 17 11^h 49^m).
- (6) 6 moons, or 177 days, counted from April 18 sunset brought October 12 sunset, or beginning of Tisri 1, dated October 13 on civil calendar.
- (7) To October 13 (Tisri 1) was added 9 days more to make Tisri 10, which was

OCTOBER 22, 1844.

Computation that placed close of prophetic periods in autumn of 1844 "stands without impeachment" ("Great Controversy," p. 457). Scriptural proof was "clear and conclusive" ("Spirit of Prophecy," Vol. 4, 251). Nisan moon was first calculated, "since the month Abib (Nisan) is laid down in the law of God as the epoch from which every other is to follow" (Signs of the Times, Dec. 5, 1843, p. 134, col. 2). Among 1844 Adventists, were men of authority on calendation, chronology, and astronomy. Mention should be made of David Young, astronomer, philomath, working on prophetic periods before meeting Miller. Dozen or more early 19th-century almanacs, by David Young, in Rare Book Room of Library of Congress. During 1843, Sylvester Bliss wrote small treatise on "Chronology of the Bible," first advertised in April, 1844. Joseph Bates, skipper, observer, familiar with "celestial scenery," shortly after Disappointment, wrote this realistic description of "black" moon in conjunction; "Just turn over to the second page of your Almanac and learn with what admirable accuracy the Astronomer has calculated, even to a moment of time, when the moon of yesterday will be passing under the sun, and cause the darkness to be seen and felt" ("Opening Heavens," p. 12, New Bedford, 1846). Such men, in 1844, chosen to pass on Scripture problem in time. They left on record united conclusion, in harmony with prophecy, astronomy, and ancient law. Retrospective statement by Bliss is ultimate testimony.

"It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish sacred year, in A.D. 1844, could only synchronize with the 22d of that month" (Bliss, Sylvester, Advent Shield, January, 1844, p. 279)

ADDENDA: GORGAS FANATICISM AND PHILADELPHIA ENCAMPMENT DISAVOWED

Midnight Cry of Nov. 7, following Disappointment, reprints statement by Lewis C. Gunn placed in Philadelphia daily press repudiating individual fanaticism of C.R. Gorgas. Claiming to receive messages by inspiration three weeks before Disappointment, brought reproach to advent cause by establishing encampment outside of Philadelphia. Asserted Christ's advent for 3 A.M., on October 22, had been revealed to him by vision. (Claimed to have had "vision" at 3 A.M., 7 mornings in succession.) Failing to gain adherents in Baltimore, succeeded in gathering over 100 near Philadelphia. Advent leaders in both places opposed pretensions. Himes went to Philadelphia and strongly opposed it. Litch, residing there, did likewise. In New York, Himes stopped publication of freakish chart, with black cross, on which appeared words: "At 3 o'clock in the morning, 22d of October, HE will come, Child Believe it, at the 9th hour of the night, Jewish Time." This extremism, though disavowed by leadership was much publicized, bringing unjustified opprobrium to cause. Among Adventists, episode prejudiced severely against accepting true manifestation of gift scheduled in God's plan to shortly appear. Satan's scheme worked only too well.

a. Himes Opposes and Repudiates Fanaticism as Alien.

"Joshua V. Himes, the chief publisher of advent papers, came to this city and strongly opposed Dr. Gorgas, as also Josiah Litch, well known as one of the first and most prominent among the advent preachers.--Brother Himes also went to New York, and arrested the republication there of the Doctor's chart, which the New York brother, before mentioned, had commenced. The five or six converts here, were also distributing his charts very freely, and the public therefore receives the impression that these charts set forth the expectation of second advent believers generally, who on the contrary rejected in toto the pretended inspiration.

"Now this Dr. Gorgas professed to have a revelation that destruction was to be as in the days of Lot, and that all who would be saved must flee from the cities. The influence he had exerted over a few, and then their influence over others, led to the encampment--a most unhappy step--over which none can grieve more bitterly than the Advent preachers and Advent believers generally. It was the result of a few following a mere man, instead of the inspired word of the living God. Thanks be to Him for His unerring Word; and thanks be to Him also for keeping the great body of those who love His appearing from being led astray by such an unholy influence." (Midnight Cry, Nov. 7, 1844, p. 147, col. 3.)

b. Litch--Sought to Restrain Gorgas.

"It is a cloudy and dark day here. The sheep are scattered--and the Lord has not come yet. Dr. Gorgas, with the help of C.S.M., in spite of all I could do, led off about one hundred and fifty to flee from the city on Monday morning. Most have returned." (Letter from Litch to Miller, "Philadelphia, Oct. 24, 1844," Advent Source Collection.)

- c. Bliss--Most Culpable Incident (Emphatically Disapproved).
"The most culpable incident, which had any foundation in fact, was in Philadelphia. In opposition to the earnest expostulations of Mr. Litch and other judicious persons, a company of about one hundred and fifty, responding to the pretended vision of one C. R. Georgas, on the 21st of October went out on the Darby-street road, about four miles from Market-street bridge, and encamped in a field under two large tents, provided with all needed comforts. The next morning, their faith in Georgas' vision having failed, all but about a dozen returned to the city. A few days later the others returned. That was an act the report of which was greatly exaggerated. It met the emphatic disapproval of Mr. Miller and the Adventists generally, and its folly was promptly confessed by the majority of those who participated in it." (Bliss, "Memoirs," p. 276.)
- d. Storrs Repudiates Temporary Interest.
[Declares, "I never had any faith in the pretended Inspiration of any man since the close of the Scriptures of Truth."
(Midnight Cry, Oct. 31, 1844, p. 138, col. 3.)

SHUT and OPEN DOOR POSITIONS KEY to DECADE 1844-1855

Note: Because of central and inescapable place as chief point of contention and division between Sabbath-and-sanctuary-accepting and Sabbath-and-sanctuary-rejecting Adventists for decade following Disappointment of October 22; and because of misunderstanding of friends and misrepresentation of enemies, a clear, fair, and comprehensive survey of entire issue and position of both groups is imperative, together with resolving of the difficulties and differences.

Practically all came up to Disappointment expecting probation to close for mankind at, or just preceding, second advent. Leading papers declared their work was done. (See Midnight Cry, Oct. 11, 1844, p. 120; Voice of Truth, Oct. 12, 1844, p. 154.) There were just two ways out from this position. One was (a) to deny accuracy of chronology upon which they had based their conclusions, (b) to repudiate interpretation of types that had been accepted, and (c) to declare 2300-year period had not yet expired--and so either to set time forward, or to give up definite time altogether. This was the course followed by Adventists rejecting Sabbath, sanctuary and Spirit of prophecy, who constituted heavy majority.

The other course was (a) to hold to fundamental integrity of 2300-year prophecy as certified by cross in midst of 70th week, and determined by Day of Atonement type as for October 22, and (b) to accept sanctuary light that revealed true nature of transaction of that epochal day, (and therefore nature of their mistake), and (c) so establishing the fundamental chronology of 7th month movement positions while they went on in advancing light. This the Sabbath and Sanctuary-accepting Adventists did. This process of coming out of former general position occupied about decade, and was focal point of controversy and misunderstanding between the two groups. This has likewise been favorite period for critics and detractors of Seventh-day Adventist to exploit through the years following. Clear grasp and true understanding of this issue alone explains this difficult decade from 1844-1855.

True perception also involves understanding of positions of 3rd and fanatical group that, not accepting Sabbath-and-sanctuary light held an extreme shut door position with many extravagances. Positions of this group repudiated by both the other groups. However, Sabbath-and-sanctuary rejecting Adventists often wrongfully confused and classified Sabbatarians with them. This led Sabbatarian apologists to deny holding shut door of this 3rd group. But this was likewise misconstrued and misunderstandings have resulted.

A. Millerite Post-Disappointment Reaction to 7th Month, and Expiration of Periods.

- 1844 1. Editorial (1844)--Mistaken in Belief Which They Thought to Be Spirit Led.
(Midnight Cry, Oct. 31, 1844, p. 140.)
2. Editorial (1844)--Historical and Chronological Authorities Not Dependable.
[Cannot fix upon definite time.]
(Midnight Cry, Nov. 7, 1844, p. 150, col. 3.)
3. Editorial (1844)--Types of Advent Fulfilled on Different Days.
[Sin offering of Tisri 10 also fulfilled on Nisan 14; Heavenly High Priest entered Holiest in 3rd month (ascension). Therefore types not fulfilled chronologically. Entirely in dark as to day of advent.]
(Advent Herald, Dec. 11, 1844, p. 142.)

4. Marsh (1844)--Chronologists Make Mistake of Year from B.C. to A.D.
[Counted 1 year twice.]
(Voice of Truth, Dec. 18, 1844, p. 187, col. 2.)
1845. Note. Time set by some for 1845--then in '46, '47, '50, '51, etc.
5. Snow (1845)--Prophetic Periods Not Ended.
[Host and sanctuary still downtrodden; Daniel not yet standing in lot. Will end Tisri 10, 1845, '46, or '47.]
(Morning Watch, Jan 16, 1845, p. 23, col. 1, 2.)
6. Editorial (1845)--2300-year Period Not Yet Expired.
[Neither 7 times, Jubilee, 2300, 1335; in disputed circle--1843 to 1847.]
(Advent Herald, Feb. 19, 1845, p. 12, col. 1.)
7. Himes (1845)--7th Month Movement Local and Partial; Not True and Final.
[Confined to America; 1000s in Britain not included; earlier cry covered globe; not whole of cry.]
(Morning Watch, Feb. 20, 1845, p. 64, col. 1-3; Herald, Feb. 26, '45, p. 23.)
8. 7th Month Movement A Mistake; Only Part of General Cry; Not Final.
[Hence, to continue to warn all to be ready when bridegroom comes.]
(Morning Watch, Apr. 2, 1845, p. 112.)
9. Litch (1845)--Erred and Ran Off Track in March, 1844.
[Mistake to stress True Midnight Cry, and deny previous cry.]
(Advent Herald, May 21, 1845, col. 2.)
10. Bywater (1845)--2300 Days Not Yet Ended.
[Kingdom not established; sanctuary not cleansed. Probation not closed--1847 or 1846 suggested.]
(Voice of Truth, July 9, 1845, cols. 1-3.)
11. Miller (1845)--Expects Advent before Jewish Year Expires.
[In tarrying time; not look for years to come.]
(Advent Herald, Dec. 18, 1845, p. 147, col. 2.)

B. William Miller on the "Shut Door"

1840. 1. Himes and Litch (1840)--Door of Grace or Mercy Shut before Advent.
"When the sixth Trumpet hath ceased to sound, the seventh begins, and 'in the days of the voice of the seventh angel, when he shall BEGIN to sound, the mystery of God, or dispensation of grace shall be finished. It would appear from this, that upon the fall of the Turkish empire which will take place on the closing up of the "sixth vial" and "trumpet," that the day of probation will close."
[In time of seventh trumpet; probation may close any time after Turk's lose independence.]
(Signs, August 1, 1840, pp. 69, 70; "Views of the Prophecies . . . Selected from Mss. of William Miller," p. 252, By J. V. Himes, Boston, 1842.)

2. Miller (1840)--Approves Theory of Close of Probation before End.
 "Yours and Bro. Litch's pieces on the closing of the door of mercy are good. All that I can do in addition, would be to bring a few passages of Scripture as proof that in the end of the world there must be a little time to gether the wicked from the just, to separate the bad from the good, etc. . . . To say positively when the door will be shut, I cannot; for I do not know how much time may be included in the words, 'when the seventh trump begins to sound.' That the seventh trump has begun to sound, I have little or no doubt; and how long beginning to sound may last, whether one month, six months, or a year, I cannot tell."
 (Signs of the Times, September 1, 1840, p. 87; "Views of the Prophecies and Prophetic Chronology selected from Mss. of Wm. Miller," p. 236, Boston, 1842.)

3. Miller (Oct. 6)--Next "Lord's day" (Oct. 13) the Last Sinners Have in Probation.

"As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement: and then the door will be shut: I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him; whom they have hated and despised, to their shame and everlasting contempt."
 (Midnight Cry, Oct. 12, 1844, p. 122.)

1844. 4. Miller (1844)--Work Done in Warning Sinners.

"We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii.18, also Daniel xii.10, Rev. xxii. 10-12. In this passage we can not help but see, that a little while before Christ should come, there would be a separation between
 the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it."
 (Herald, Dec. 11, 1844, p. 142, col. 2.)

1845. 5. Miller (1845)--Non-committal on Close of Probation.

[Sensitive point with brethren; personal work done in warning sinners closes a time before end; expects advent before expiration of Jewish year. Himes disagrees because of conversions.]
 (Herald, Feb. 12, 1845, pp. 2, 3.)

6. Miller (1845)--Probation Closes Before Christ Comes.

[Seemed separation in process in 7th month; not closed on Oct. 22; though some so suppose; urges silence for two months ^{to} end of Jewish Year.]
 (Advent Herald, Mar. 26, 1845, p. 1.)

7. Himes (1845)--Door Open for Sinners; Some Success.
[Visits Miller: Fact of souls' conversion proved former views mistake.]
(Herald, Apr. 9, 1845, p. 68, col. 1, 3.)
8. Miller (1845)--Made Appeal to Unconverted in Lecture.
[Just before Albany Conference.]
(Advent Herald, Apr. 30, 1845, p. 56.)
9. Albany Conference (1845)--Called to Unite in Salvation of Sinners.
[This the declared object. To be followed by conferences at New York, Philadelphia, and Boston.]
(Advent Herald, Apr. 30, 1845, p. 96.)
10. Albany Conference Report--Unite for Salvation of Souls--Saints and Sinners. [Galusha, Pres; Bliss, Secy.; Miller, Chair., resolutions committee.]
"Your Committee appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Savior, submit the following report. . . . 3d. That the second coming or appearing is indicated to be now emphatically nigh even at the doors, by the chronology of the prophetic periods, the fulfilment of prophecy, and the signs of the times. And that this truth should be preached both to saints and sinners, that the first may rejoice knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come before the Master of the house shall rise up and shut to the door."
(Advent Herald, May 14, 1845; p. 106, sec. 3.)
11. New York Conference (1845)--Endorses Albany Report Against Shut Door.
(Advent Herald, May 21, 1845, pp. 117, 118, May 28, p. 12.)
12. Miller (1845)--Press into Open Doors.
[At first felt work was done; darkness left when began lecturing again at Albany.]
(Advent Herald, June 4, 1845, p. 132.)
13. Boston Conference (1845)--Endorses Albany Report on Open Door.
(Advent Herald, June 4, 1845, p. 135.) [Miller, chair.; Bliss and Hale, Secys.]
14. Miller (1845)--Disbelieves Door of Mercy Closed.
[7th month movement not fulfilment of prophecy.]
(Advent Herald, Aug. 13, 1845, pp. 4, 5.)
15. Miller "Apology" (1845)--Repudiation of "No Salvation for Sinners."
"I have no confidence in any of the new theories that have grown out of the movement, viz., that Christ then came as the Bridegroom, that the door of mercy was closed, and that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfilment of prophecy in any sense."
(Advent Herald, Aug. 13, 1845, p. 5.)
1847. 16. Miller (1847)--Repudiates Shut Door Doctrine.
[Door not yet shut because 7th trumpet events not yet fulfilled.]
(Advent Herald, Nov. 13, 1847, p. 119, col. 1.)

C. SABBATARIAN WRITERS ON "SHUT DOOR"

1. Bates (1845)--"Door Is Shut;" Not Partially, but "Effectually"
(Jubilee Standard, May 29, 1845, p. 90, col. 2.)
2. White (1845)--"Door of Access" Closed to "World and Churches."
(Day-Star, Sept. 20, 1845, p. 25.)
3. Curtis (1845)-- Shut Door Question "Divided" Advent Host.
(Day-Star, Dec. 6, 1845, p. 38, col. 1.)
4. Jacobs (1845)--Door of Access Is Shut.
(Day-Star, Dec. 13, 1845, p. 47, col. 2.)
5. Crosier (1846)--Jubilee Trump "Scounded to Israel Only."
(Day-Star, May 16, 1846, p. 46.)
6. Bates (1849)--Door Shut on Tisri 10, 1844.
[Time of Trouble has begun; shut door and Sabbath twin marks of prominence.]
("Seal of the Living God," pp. 15, 25, 56, 57, 65.)
7. Arnold (1849)--H.P. Ministers Only for Names on Breastplate.
[Not in 1st Apartment; not ministering for world; present generation in state of innocency, entitled to record on breastplate.]
(Present Truth, Dec., 1849, pp. 44, 45.)
8. Holt (1849)--Professed Converts Not Evidence Door Is Open.
(Present Truth, Dec., 1849, pp. 46, 47.)
9. White (1850)--"Work for the World Closed Up" Oct. 22.
[Steward gives meat to household, not world: Jesus merciful to saints; world without advocate.] (Present Truth, May 1850, pp. 78, 79.)
10. Edson (1850)--All Within Reach of Salvation on breastplate.
[Some exceptions--(a) who had not rejected, (b) innocent souls, justified before God, (3) children under age of annountability.]
(Advent Review Extra, Auburn, Nov. 1850.)
11. White (1850)--Work for World "Closed Up" in 1844.
"It being evident that the burden of the first angel's message [Rev. xiv. 6, 7] was delivered, and that it closed up for the world more than six years since, we certainly have just cause to look to the history of the past, and to the present, for the fulfillment of the second and third angels. True, the 'everlasting gospel' has not lost its power to affect the hearts of those who are still within the reach of mercy, and salvation; but that it has ceased to arouse and move men to repentance as in 1843, no sane man will deny. Then the message was proclaimed everywhere, and everywhere felt. Then its proclaimers were perfectly united in faith, in feeling, and in their course of action."
[For those within range of mercy; limited in sphere of action; let popular churches alone.]
(Review and Herald, Paris, (Me.), Dec., 1850.)
12. Bates (1851)--Only Commandment Keepers Saved Now.
"All that are saved now, must keep the commandments of God, in accordance with the third angel's message.--Rev. xiv, 12. No matter how much else we do, if

this third and last message is unheeded, we cannot be saved, any more than those who are now condemned for rejecting the first and second messages in verses 6--8. When the Master of the house (the Lord Jesus) rose up and shut to the door, all honest believers, that had submitted to his will, and children, that had not arrived to the years of accountability, were undoubtedly borne in on his breast-plate of judgment which is over his heart.--The names of all that fully keep the commandments are retained. Those that do not will have their names erased before Jesus leaves the Holiest.

"The children, that are taught, and that keep the commandments of God, as they come to the years of accountability, are believers just as fully as adult persons, that are now embracing all of the commandments, in addition to what they believed before.

"It is true, some persons that are ignorant of this message may, and undoubtedly will be saved if they die before Jesus leaves the Holiest.--I mean those that were believers before 1844. Sinners and backsliders cannot get their names on the breast-plate of judgment now."
(Review and Herald, Paris, Jan. 1851, p. 39.)

13. Butler (1851)--Meeting with "Sabbath and Shut Door Brethren."
(Idem., Jan. 1851, pp. 38, 39.)
14. White (1851)--Not Exclude Conversions, only of Rejectors of Message.
["Seventh-day Sabbath, and the shut door."
(Idem., Feb. 1851.)
15. White (1851)--Exceptions to Shut Door Exclusions.
[(a.) Erring Laodiceans, (b) children, or minors, (c) 7000 who haven't bowed knee to Baal.]

"We believe that God has reserved to himself a multitude of precious souls, some even in the churches. These he will manifest IN HIS OWN TIME. They were living up to what light they had when Jesus closed his mediation for the world, and when they hear the voice of the Shepard in the message of the third angel they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now, still 'he that hath an ear to hear let him hear.' Our message is to the Laodiceans, yet some of these hidden souls are being manifested."
(Idem., Apr. 7, 1851, p. 64.)

16. White (1851)--All Israel to Be Benefitted on Breastplate.
[Work for world ceased forever, as Jewish church condemned as body, so Gontile church as body rejected.]
"We might here remark also that on the day of atonement for cleansing the earthly Sanctuary, the high priest bore into the Holiest, upon the breast-plate of judgment, the names of all Israel that could be benefitted by the tenth day atonement. Thus our High Priest bore in, on the tenth day of the seventh month, 1844, all that had not rejected light and truth sufficient to be cut off from Israel."
("The Parable of Matthew 25," pp. 17, 18.)
17. Waggoner (1861)--Limited Views; go Hundreds of Miles to Reach one Laodicean.
"If we go back to a period of from six to nine years, we find the believers in the Third Angel's Message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for 'the world' was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our

number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in 'the '44 move.' Such things may seem strange to most of our readers, but they serve well to illustrate our proposition, that many crude and erroneous views were entertained."

(R & H, June 11, 1861, p. 21.)

18. Ellen White (1874)--After Disappointment Believed Personally Probation Closed.

"With my brn. and sisters after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. And am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point."

(Letter to J.N. Loughborough, B.C. Mich., Aug. 24, 1874.)

19. White (1868)--All Adventists Agree Door of Mercy Open to World.

[2 ways of coming out of Shut Door: (a) Rejecting 3rd message and giving up advent experience; (b) Receiving message and holding fast past experience, as sanctuary light and 3rd message clarifies past.]
(R & H, Feb. 26, 1868, p. 172.)

20. White (1868)--Historical Resume, from Shut to Open Door.

[No word of censure for honest souls who for time believed work of warning sinners closed with True Midnight Cry.] (Idem., Apr. 28, 1868, pp. 310, 311.)

21. Waggoner (1883)--Historical Sketch of "Shut Door."

(R. & H., Supplement, August 14, 1883, pp. 1--3.)

D. Loading Statements on Shut and Open Door

1844

Before Disappointment

1. Marsh (1844)--Door of Mercy to Be Closed Forever.

[Few days more, at most.]

(Voice of Truth, Oct. 12, 1844, p. 154.)

Following Disappointment

2. Marsh (1844)--Sinners Repent While You May; Close of Probation and Mercy Impends.

[Come out of Babylon while you may.]

(Voice of Truth, Dec. 18, 1844, p. 187, col. 3.)

3. Low-Hampton Conference (1844)--Open Door Proclaimed by Himes.

[Himes lectures stress "full and free proclamation of salvation to the lost and perishing sinner."]

(Advent Herald, Jan. 15, 1845.)

1845

4. Himes (1845)--Door of Mercy Not Yet Shut.
[Conversions by those preaching open door; hasten into highways and hedges and compel; continue about Master's business.]
(Morning Watch, Feb. 20, 1845, p. 64, col. 1-3.)
5. Marsh (1845)--If Shut, Then No More Conversions Possible.
[None would dare to contend such.]
(Voice of Truth, Feb. 26, 1845, pp. 18, 19.)
6. Hale (1845)--No Further Access to Door of Mercy by Rejectors.
[Change in condition of mass of world before Christ comes. Himes answers: One conversion disproves point.]
(Advent Herald, Mar. 5, 1845, p. 26, col. 1.)
7. *Fenton (1845)--Close of Probation; Work Done for World--Voice of All.
[Work fully consummated.]
(Voice of the Shepherd, Mar., 1845, p. 2, col. 2.)
8. Editorial (1845)--Door of Mercy Not Closed; Will Not Before Advent.
[Fears to take such a position.]
(Advent Herald, Mar. 19, 1845, Col. 1, 2.)
9. Himes (1845)--Work for Sinners as Before; 7th Mo. Mistake; Part of General Cry. [Cites Snow's Shutting Door on Salvation.]
(Morning Watch, Apr. 2, 1845, p. 112.)
10. *Bassett (1845)--Work for World and Nominal Church Ceased about Tisri 1.
[Snow 7th month nothing to do for world or church; no sympathy for those trying to re-arouse.]
(Jubilee Standard (Snow), Apr. 17, 1845, p. 46, col. 2.)
11. *Snow (1845)--Door Is Shut--Since Tisri 10; Awaiting Jubilee.
(Jubilee Standard, April 24, 1845, p. 54.)
12. Litch (1845)--Our Great Work Before Us.
[Ran off track over tarrying time and 7th month.]
(Herald, May 21, 1845, col. 2.)
13. *Snow (1845)--Door Is Shut, and We Know It.
[Door of Access, not of Mercy.]
(Jubilee Standard, May 22, 1845, p. 81.)
14. *Hill (1845)--Work is Done for World.
[Work now to be done among God's people.]
(Jubilee Standard, June 5, 1845, p. 100.)
15. Bates (1845)--Babylon Fallen to Rise No More.
(Jubilee Standard, June 5, 1845, p. 111.)
16. Curtis (1845)--Door of Mercy as Well as Faith Will Shut.
(Jubilee Standard, June 19, 1845, p. 116.)
17. Bywater (1845)--Probation Not Yet Closed.
[When saints sealed and probation closed, 3 angels unloose winds.]
(Voice of Truth, July 9, ¹⁸⁴⁵Col. 2.)

*In extreme or fanatical group.

18. White (1845)--Door of Access Closed Last Fall.
[Foolish trying to open; mercy to those passing from Philadelphia to Laodicea.]
(Day-Star, Sept. 20, 1845, pp. 25, 26; also Oct. 11, 1845, p. 47; Jan. 24, 1846, 1st page.)
19. Editorial (1845)--Shut Door, Bridegroom Come, and Within the Veil Errors.
[Herald stood practically alone in rejecting all.]
(Herald, Oct. 8, 1845, p. 68, col. 1.)
20. Editorial (1845)--Hope Within Veil; Acknowledges Error Re Bridegroom.
(Herald, Oct. 8, 1845. pp.66,67)
21. Marsh (1845)--Conference of Shut Door Advocates.
[Connected with feet washing--Peavey.]
(Voice of Truth, Nov. 19, 1845, p. 528.)
22. Curtis (1845)--Shut Door Divides; Himes preaches Open Door as Before October.
(Day-Star, Dec. 6, 1845, p. 31, col. 1.)
23. Jacobs (1845)--Door of Access and Interest; No Interest Since Oct.
(Day-Star, Dec. 13, 1845, p. 47.)
24. *Morris (1845)--7th Trump Sounding; Atonement Complete; Door Shut.
(In fanatical True Day Star, Dec. 29, 1845, p. 3, col. 1,2.)
25. *Snow (1845)--Babylon Includes R.C., Epis., Presby., Cong., Bapt., Methodist, etc.
[Doom of Christendom sealed--Mene, Tekel, Upharsin.]
(True Day Star, Dec. 29, 1845.)
26. Mansfield (1845)--Shut Door Connected with Feet Washing.
(Advent Herald, Dec. 31, 1845.)
- 1846
27. Crosier (1846)--Shut Door Since Jubilee Trumpet on '44.
(Day-Star, May 16, 1846, p. 46.)
- 1847
28. Crosier (1847)--Should Devote More of Time to Strengthening Household.
[Refers to Little Flock; wages more frequent publishing of Day Dawn.]
(Day Dawn (Crosier), Apr. 16, 1847, p. 11, col. 3.)
- 1848
29. *Snow (1848)--Work for Gentiles Closed up Forever--Door Shut.
[Great gulf fixed between righteous and wicked; churches of Christendom are Babylon; door is shut; world in darkness.]
(Morning Star, Jan. 1848, p. 1.)
- 1850
30. Crosier (1850)--Historical Sketch from 1840 Onward.
[Body did not accept shut door view.]
(Advent Harbinger, pp. 189, 190.)
- 1851
31. Crosier (1851)--Shut Door Sabbatarians and Visions Linked.
[After repudiation of Sabbath and Sanctuary.]
(Harbinger, Aug. 16, 1851, p. 70, col. 2-4.)

*In extreme or fanatical group.

32. Hale and Turner (1851)--Originate Shut Door View.
(Harbinger, Sept. 13, 1851, p. 98.)

1852

33. Editorial (1852)--Charges Against Bates and Edson on Shut Door.
[Sunday-keeping mark of beast; prophetic periods terminated Tisri 10,
1844.]
(Harbinger, July 10, 1852.)

OPERATION AND INFLUENCE OF SPIRIT OF PROPHECY IN FORMATIVE PERIOD (1844-1855)*

Spirit of prophecy, as manifest in life and work of Ellen Harmon-White (1827-1915) profoundly influenced development of Seventh-day Adventist movement in formative decade, during which essentials of doctrine, practice, and development had their roots. Assuming and receiving its rightful place in guarding, correcting, and leading movement, gift was never a substitute for Bible study. Although appearance foretold in Scripture, presence unlooked for, as pioneers of Seventh-day Adventist movement not at outset in position to rightly evaluate own position or to discern vast work before them.

I. STRATEGY OF FALSE PROPHETIC MOVEMENTS

Aware of God's purpose to establish direct communication with remnant church, great Adversary timed manifestation of spurious spiritual gifts within and without circle of advent believers so as to precede appearance of genuine, calculated to lead Adventists to take positions opposing its acceptance.

A. Outside Advent Movement

1. Joseph Smith (1805-1844) and Mormons.--Paralleling advent movement in time was Mormon development, headed by their "prophet" Joseph Smith, claiming direct communication with God ("Revelation," 1820-1844), but leading to such abhorrent practices as baptism for dead, celestial marriage, and plurality of wives. Smith's career ended in his murder in 1844, while waiting trial for plural marriages.
2. Shakers and Ann Lee.--Reaching high point of influence in 1830, but continuing with strength during next few decades, Shakers following their self-styled prophet, Ann Lee, who claimed to be no less than Christ himself incarnate in woman's flesh. Characterized by communal form of life, their celibacy, spiritism, and belief in dual personality of God, this group not in good favor.

B. Within Advent Movement

19th Century advent awakening characterized by freedom from excitement and fanaticism. Few exceptions:

1. Edward Irving (1792-1834) in England.--Prominent in British advent ministry, about 1830 Irving permitted supposed gift of tongues to be exercised in his church. Deprived of pulpit but continuing with fanatical group, his influence led to reproach of advent cause in Britain.
2. Outbreaks in America.--Concerning climax of advent movement in America, we have this testimony--"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."--E.G. White, G. C., p. 401.

*Prepared for Prophetic Interpretation Class by Arthur L. White.

The several outbreaks in America were of little importance so far as immediate influence on movement, but served to lead group in general to brace against any and all "spiritual" manifestations. Both fanatical movements squarely met by advent leaders. Examples:

- a. Starkweather, assistant pastor in Himes' church, involved in fanaticism in 1843, which was promptly repudiated by leaders.
- b. C. R. Gorgas, claimed visions in October, 1844. Published startling claims and established encampment just before Disappointment, outside city of Philadelphia.

Deeper influence disclosed in following action at the Boston Advent Conference, May 29, 1843: "We have no confidence whatever in any visions, dreams, or private revelations."--Second Advent of Christ (Cleveland), June 21, 1843, p. 1, col. 2.
(Edited by C. Fitch).

3. Comparison to days of Luther.--Advent Shield, (Sept., 1844, pp. 145-163), quotes extensively from D'Aubigne on fanatical outbreak of "prophets" of Zwickau, claiming direct revelations from deity, and comparing work of 1844 fanatics to such claims in 16th century Reformation. Thus through manifestation of spurious "gifts," Adventists generally were led to brace against and repudiate genuine gift when it should appear--a master stroke on part of enemy.

II. ELLEN HARMON'S FIRST VISION (DECEMBER, 1844)

A. Timeliness

Two months after Disappointment--when majority of Adventists had abandoned confidence in integrity of 7th Month Movement, either postponing close of 2300 days or denouncing entire advent experience--God prophetically communicated a message designed to sustain confidence in His leadership and in integrity of experience through which they had just passed. Earnest Adventist maiden residing with parents in Portland, Maine, chosen as mouthpiece. First vision given during morning worship at home of Mrs. Haines, South Portland, Maine. Exact date of vision not given, except "December," 1844. "The Lord showed me the travail of the advent band and midnight cry in December."--E.G. White Letter, July 13, 1847, Record Book I, p. 1. (Also, Second Advent Review Extra, July 21, 1851, p. 1, col. 2.)

B. Significance

Significance of this symbolic revelation cannot be overestimated. (Day Star, Jan. 24, 1851; E. W., 13-17; Test. Vol. 1, pp. 58-61.)

1. Time of Vision: Two months after Disappointment (December, 1844).
2. Subject Presented: Experience of "Advent people in the world."
3. Time Covered: From Oct. 22, 1844 to New Jerusalem.

4. Depiction: As "traveling to the city" by narrow path "high above the world."
5. Relation to 7th Month Movement: "Midnight cry" "a bright light set up behind them at the beginning of the path."
6. Enduring Significance of Advent Experience: "Light shone all along the path" "so that they might not stumble."
7. Assurance Given: Safe entry into city of God assured those who "kept their eyes fixed on Jesus" who was just before them "leading them to the city."
8. Extension of Time Beyond Expectation: "Some grew weary and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them."
9. Results of 7th Month Experience Rejection: "Others rashly denied the light behind them [midnight cry] and said that it was not God that had led them." "The light" "went out," "they stumbled" and "fell off the path."
10. Carried to Time of Second Advent: "Soon" "heard voice of God. . . which gave. . . the day and hour of Jesus' coming."
11. Events Connected with Second Advent: The "1,111,000" "sealed;" "wicked were enraged;" "small black cloud" "appeared." Jesus appeared with "ten thousand angels;" resurrection of righteous dead; living saints clothed in immortality join ascending resurrected dead.
12. Ascension: "Seven days ascending to sea of glass."
13. Rewards given: "Jesus brought the crowns;" "gave us harps of gold and palms of victory;" given possession of New Jerusalem.

Note: While not answering question as to why Adventists had been disappointed on October 22, 1844--for this must be disclosed by direct Bible study--first revelation indicated beyond all question that 7th Month Movement was of divine origin, and that God's blessing would rest upon those who maintained confidence in it, while those who abandoned confidence would be lost. Brought assurance that Christ was leading them, and that after some delay they would meet their Lord for whom they waited. Established order of future events and held out reward to those who rested their confidence in movement and followed Christ's leadings.

C. Dissemination of Revealed Light

1. Within few days, this first vision related to advent believers residing in Portland, Maine. About sixty "fully believed it to be of God." ("Word to Little Flock," p. 22). As opportunity afforded, traveled to other points, meeting with Advent believers, relating this and subsequent visions.

2. On December 20, 1845, year after vision, written out in form of personal letter to Enoch Jacobs of Cincinnati, Ohio, editor of advent journal The Day-Star. Although Ellen Harmon stated letter not written for publication. Jacobs published it in issue of January 24, 1846.
3. This and second communication (Day-Star, March 14, 1846) published on April 6, 1846, in broadside for general distribution, expense of 250 copies being met by James White and H. S. Gurney.
4. Next published appearance of first vision in "Word to the Little Flock," published May 30, 1847, by James White.
5. Republished by Eli Curtis in Girdle of Truth Extra, Jan. 20, 1848.
6. Appeared next in Second Advent Review Extra, July 21, 1850.
7. In summer of 1850, republished in permanent form in Mrs. White's first book, "A Sketch of the Christian Experience and Views of Ellen G. White." (E. W., pp. 11-12).

III. PURPORT OF SUBSEQUENT EARLY VISIONS

No complete record preserved of all visions given Ellen Harmon in succeeding weeks and months. Contemporary documents indicate revelations were frequent, given to encourage, instruct, guide, and protect loyal remnant during critical formative period. In second vision, about a week after first, instruction given as to delivering messages. (Second Advent Review Extra, July 21, 1851, p. 1; E. W., p. 20). Only a few of these visions can be referred to here.

"In every reformatory movement," Satan has attempted "to deceive and destroy the people by palming off upon them a counterfeit in place of the true work." (G. C., p. 186). Thus in formative period following 1844 Disappointment, as in the first century of Christian church and reformation of 16th century, there arose misleading elements which if left unchecked would have wrought disaster. Throughout this critical period, Spirit of prophecy stood as un-deviating bulwark against all encroachments of fanaticism.

IV. MEETING FANATICISM

In several regions, within few months after passing of time, fanaticism in many forms broke out among certain disappointed Adventists. Leading feature of Ellen Harmon's work in 1845-1846 was in meeting these elements. She was instructed as to their teachings. Set to work to save them if possible.

A. Commission, and Promise of Protection

"I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others; while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment and

abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made; for any one bearing the name of Adventist would have no consideration shown them.

"I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I plead with God to spare me from this--to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for He would restrain those who would do me harm. . . .

"I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me; others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be so straight and so plain and so full of glory as they called their shouting and hallooing, that the world would hate and persecute us."--E.G. White Letter 2, 1874 (Aug. 24, 1874).

B. Involvements of Outstanding Cases of Fanaticism

1. "Sanctification" "above possibility of sin." (Life Sketches, p. 83); "Doctrine of spiritual free-love was advocated" (E.G. White in Southern Watchman, April 5, 1904, p. 217, col. 1); leading to practicing "the worst sins under the garb of sanctification" (Life Sketches, p. 83).
2. "Resurrection of Righteous Dead" Alleged to Have "Already Taken Place" (E.G. White in General Conference Bulletin, April 23, 1901, p. 420, col. 3). At Garland, Maine, many "were in error and delusion in believing that the dead had been raised" (E.G. White Letter 2, 1874), and were repeatedly "baptized in the faith of the resurrection of the dead." (Ibid).
3. Bodily Demonstrations.--"Men would say, I have the Holy Spirit of God, and they would come into meeting and roll just like a hoop" (E.G. White MS 97, 1909). "There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations."--E.G. White, General Conference Bulletin, April 23, 1901, p. 420, col. 3.
4. Impropriety in Deportment.--"There was too great familiarity between some men and women. . . . Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God."--R. & H., Nov. 10, 1885, p. 689, col. 2.

5. No Work Doctrine.--"Some in Paris, Maine," "believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor."--Life Sketches, p. 86.

6. False Humility.--"Some. . . professed great humility and advocated creeping on the floor like children." (Life Sketches, pp. 85, 86). "I ever bore the testimony God gave me that He did not require this groveling exercise of His children." (E.G. White Letter 2, 1874).

7. Following "every impression," laying "aside reason and judgment" (Spiritual Gifts, Vol. II, p. 45), maintaining that "all their impressions and notions were the mind of God." (E.G. White in R & H, Nov. 20, 1883, p. 720, col. 2.)

8. Time Setting.--"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ."--Test., Vol. I, p. 72.

C. Aftermath of Fanaticism

1. Effect on Advent Cause.--"They had by their inconsistent, fanatical course caused unbelievers to hate them, and those who bore the Advent name were brought into disrepute. The innocent suffered with the guilty. I was shown that some were thrown into prison, and severe measures were being pursued by those who had authority to prevent the evils they saw were increasing. The hatred of many of the world against the preaching of the time of Christ's coming was increased as they saw the inconsistencies of those who had believed in the time."--E.G. White Letter 2, 1874.

"A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers."--Ibid.

2. Some Reclaimed; Some Lost.--"These [speaking of one group] sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master."--E.G. White in General Conference Bulletin, April 23, 1901, p. 420, col. 3, (Italics mine).

"Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with Satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth."--E.G. White in R & H, Nov. 20, 1883, p. 721, col. 2.

3. Effect on E. G. Harmon

a. Charged with Being Involved.--"Now the very ones who were deepest in fanaticism cruelly charge upon me that delusion which I had not the slightest sympathy with, but from which my soul recoiled. And I bore a straight forward testimony to condemn these fanatical movements from first to the last."--E.G. White Letter 2, 1874.

b. Divinely Preserved.--"The false burdens and impressions of others might have led me away from duty, but the Lord had previously shown me my duty where to go, and, although young and inexperienced, preserved me from falling, by giving me special directions who to fear, and who to trust."--Spiritual Gifts, Vol. II, p. 45.

V. EARLY ATTITUDES TOWARD SPIRIT OF PROPHECY

1. Fellow believers of personal acquaintance.--"I told the view to our little band in Portland, who then fully believed it to be of God" (E.W. 20). James White states that when Ellen Harmon related her first view to band in Portland, there were "about sixty" who accepted the vision and were reestablished in their confidence in 7th month movement. ("Word to Little Flock," p. 22).

2. Former Workers of Her Acquaintance.

a. Elder Pearson Convinced.--Could not believe visions at first as related in Portland, but saw Ellen Harmon while in vision, and was convinced. "I shall never doubt again." (Life Sketches, p. 71).

b. Early Worker's First Reaction.--"I cannot endorse Sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. . . . I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. . . . I do not by any means think her visions are like some from the devil."--"Word to Little Flock," p. 22.

c. Joseph Bates Persuaded.--"It is now about two years since I first saw the author [Ellen Harmon] and heard her relate the substance of her visions as she has since published them in Portland (April 6, 1846). Although I could see nothing in them that militated against the word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

"I therefore sought opportunities in presence of others when her mind seemed free from excitement (out of meeting), to question and cross question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in

Topsham, Maine, and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence. And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people.'--Bates, "Remarks" in broadside, "A Vision," Vol. I, No. 1, April 7, 1847; reprinted in "A Word to the Little Flock," p. 21.

d. James White Accepts Visions as from God, but Points Out Relationship to Scriptures.--"Dreams and visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come, when the children of God may expect dreams and visions from the Lord.

"I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject, I have humbly hoped to cut it away with the 'sword of the Spirit,' from some minds, at least.

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His word, in these last days, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and his written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."--"Word to Little Flock," p. 13, May 30, 1847.

3. The Advent Workers and Believers Generally.--At Albany Conference (April 29--May 1), first general meeting of Adventists after Disappointment, action taken placing body on record as warning against claim of "special illumination," those who teach "Jewish fables," and who establish "new tests." (Advent Herald, July 14, 1845, p. 107, col. 3.) Thus, general body of Adventists turned from both visions and Sabbath. Door closed for advance step of third angel's message, and purpose of God delayed.

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."--E.G. White MS 4, 1883, "Testimony of Jesus," p. 79.

VI. RELATIONSHIP OF SPIRIT OF PROPHECY TO DEVELOPMENT OF DOCTRINE

Doctrines held by Seventh-day Adventists did not come initially through Spirit of prophecy as manifest in remnant church, but by earnest individual and group Bible study. Spirit of prophecy had vital place in bringing light when difficulties confronted pioneers, and their work was confirmed by revelation. Two outstanding illustrations of doctrinal development show way foundational truths came to us:

A. Sabbath Truth

1. Sabbath Accepted by Adventists.--Sabbath truth brought by Rachel Oaches Preston (Seventh Day Baptist) to Adventists in Washington, N. H. Accepted by a few of group there near time of October, 1844, Disappointment. Early in 1845, T. M. Preble tract read by Joseph Bates who recognized binding claims of fourth commandment, accepted Sabbath, and began teaching it to others. Mrs. Bates did not accept Sabbath until 1850.

2. Accepted by James and Ellen White.

a. First introduction.--Ellen Harmon, with her sister and James White in New Bedford early in 1846. Bates urged views upon them, but they did not accept.

b. Importance Not Felt.--"I did not feel its importance and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."--E.G. White, Life Sketches, p. 95.

c. Accepted from Scriptural Evidence.--In August, 1846, Bates published 48-page pamphlet "The Seventh-day Sabbath, a Perpetual Sign." Copy sent to James and Ellen White about the time of their marriage. From Scriptural evidence presented, took their stand: "In the autumn of 1846 we began to observe the Bible Sabbath and to teach it and defend it." (Test. Vol. I, p. 75). About fifty Sabbath-keepers in entire New England. (Idem., p. 77).

d. Accepted Before Vision on Sabbath.--"I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."--E.G. White Letter 2, 1874.

e. Vision Concerning Importance of Sabbath.--First Sabbath in April, 1847, some seven months after Whites commenced keeping and teaching Sabbath, the Lord gave vision stressing its importance. Description sent to Joseph Bates in letter, shortly afterward published by him.

(1). Mrs. White seemed transported to heaven and conducted through heavenly sanctuary.

(2). In Most Holy place saw ark containing law. Amazed to note that "the fourth, the Sabbath commandment, shone above

them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it." (Letter to Joseph Bates, April 7, 1847, published by him in broadside entitled "A Vision," Vol. I, No. 1). (E. W. pp. 32-35).

(3). Also shown regarding change of Sabbath; significance of Sabbath observance; work before them in proclaiming Sabbath truth; relationship of Sabbath observance to troublous times before loyal people of God, and second coming of Christ bringing final deliverance.

(4). Relationship to third angel's message also revealed: "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."-- (Test., Vol. I, p. 77). "I was shown its importance and its place in the third angel's message."--E.G. White Letter 2, 1874.

f. Confirmed by revelation: Thus was confirmed by revelation conclusions reached by earnest Bible study, God unmistakably placing seal of approval on their work, but not through direct revelation initially introducing vital truth which could be secured through study of Word.

B. Time to Commence Sabbath.

1. Six o'clock time observed.--In general, equatorial time was followed, and Sabbath observed from six p. m. Friday to six p. m. Saturday. (Review and Herald, Dec. 4, 1855, p. 78, col. 2.) Bates, with experience as sea captain and astronomer, and leader in presenting Sabbath among Adventists, having reached conclusion that this was correct position, others fell in line without much special study. (Review and Herald, Feb. 25, 1868, p. 168, col. 1.) Note attitude of James White in 1848, after stating that "there has been some division as to the time of beginning the Sabbath. Some commenced at sundown. Most however at 6 p. m. . . . God has raised up Brother Bates to give this truth, I should have more faith in his opinion than any other man's."--James White Letter, July 2, 1848; Record Book I, pp. 116, 117; (Italics mine). Note that while there was a slight error in detail, position of commencing day with evening was essentially correct.

2. Sunrise Time Advocated in Maine.--Some in Maine, taking position from Matt. 28:1, "In the end of the Sabbath as it began to dawn toward the first day of the week." (Review and Herald, Feb. 25, 1868, p. 168, col. 1.)

3. Error in Principle Divinely Corrected.--Ellen White in vision heard angel quote words of Scripture, "From even to even shall ye celebrate your Sabbaths." (Lev. 23:32.) Settled point between evening and sunrise time--but body of believers continued with six o'clock time. (Ibid.)

4. Time Occasionally Questioned.--Converts from Seventh-Day Baptists observed sunset time and raised question from time to time as to correctness of six o'clock position.

5. Bible Study on Doctrinal Point: In summer of 1855, John Andrews requested to investigate question. Conclusions, with supporting scriptural evidence, read at General Conference in Battle Creek (Nov. 1855). Demonstrated from nine Old Testament and two New Testament texts "even" and "evening" identical with sunset. (Review and Herald, Dec. 4, 1855, p. 78, col. 2).

6. Scriptural Testimony Accepted.--Sunset time now accepted by nearly all present, Joseph Bates and Ellen White being exceptions.

7. Confirmed by Revelation, Settling Conflicting Views:--"At the close of the Conference at Battle Creek referred to above the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting, Mrs. White had a vision, one item of which was that sunset time was correct [1T 116]. This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point."--James White, R & H, Feb. 25, 1869, p. 168, col. 2.

8. Significance of Ellen White Holding Incorrect Views at First:--"And lest any should say that Sister White, having changed her sentiments, had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath was contrary to her own sentiment at the time the vision was given."--Uriah Smith, R & H, Aug. 30, 1864, p. 109, col. 1.

C. Practical Demonstration of Place of Visions in Church

1. In connection with question of time to commence Sabbath, James White wrote: "The question naturally arises, if the visions are given to correct the erring, why did she not sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in his own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts. "It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until his servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

"The sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit,

instead of murmuring that He did not do it before, let us humbly acknowledge His mercy and praise Him for His infinite goodness in condescending to correct us at all.

"Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to Heaven. His word he has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that, but if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of his choice correct you, and bring you back to the Bible and save you."--R & H, Feb. 25, 1868, p. 168, col. 2).

2. Testimony Confirmation of James White Position.--"I saw that it is even so, 'From even unto even shall ye celebrate your Sabbaths.' Said the angel, 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is.'

"I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath.

"Said the angel, 'Ye shall understand, but not yet, not yet.' Said the angel, 'If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.'"--Test. Vol. I, p. 116 (November, 1855).

VII. DEVELOPMENT OF SANCTUARY TRUTH

1. Light Perceived by Hiram Edson.--Morning after Disappointment, "I [Hiram Edson] saw distinctly and clearly that instead of our High Priest coming out of the Most Holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the Most Holy place before coming to the earth; that He came to the marriage, or, in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding."--R & H June 23, 1921, p. 5, col. 1. (Hiram Edson, autograph statement, Advent Source Collection.)

2. Joint Investigation of Scripture by Hiram Edson, Dr. Hahn and O.R.L. Crosier led to conclusion that two phases of Christ's ministry with earthly sanctuary service were type of heavenly. Therefore events to transpire Oct. 22, 1844 were events taking place in Heaven. Investigation extended over period of months.

3. Revelation of Heavenly Sanctuary Ministry.--"About the middle of February, 1845" (E.G. White Letter, July 13, 1847, Record Book I, p. 2), Ellen Harmon in Exeter, Maine, was given "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom." (Id., p. 2a.) Full significance of this change in Christ's

ministry was not at time comprehended by her. New light to her: "Previous to this I had no light on the coming of the Bridegroom," (Ibid.) "I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest," (Ibid.) (For vision, see E. W., pp. 54-46.)

4. Publication of Conclusions From Bible Study.--Feeling they had light helpful to disappointed Adventists, conclusions of Edson, Crosier, and Hahn published in Day-Dawn, (Canandaigua, N. Y.) in the winter of 1845-1846. Arrangements also made for printing more comprehensive article in Day-Star (Cincinnati, Ohio), which appeared as "Extra" dated Feb. 7, 1846, under title "The Law of Moses." This conclusively written article thus reached many Adventists.

5. Confirmed by Revelation:--

a. January 24 issue of Day-Star had carried first vision of Ellen Harmon, introducing readers to visions.

b. March 14 issue carried second Ellen Harmon communication, dated February 15, presenting view relating to Christ's ministry in heavenly sanctuary: "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit. . . . I saw a cloudy chariot, with wheels like flaming fire, angels were all about the chariot as it came where Jesus was. He stepped into it and was borne to the holiest, where the Father sat. There I beheld Jesus, as he was before the Father a great high priest."--Ellen Harmon letter to Enoch Jacobs, Feb. 15, 1846, published in Day-Star, March 14, 1846. (Also E. W. p. 55).

Thus was confirmed by revelation most important part of sanctuary truth set forth on basis of scriptural evidence by Bible students entirely unknown to Ellen Harmon, her communication penned and mailed before she could have seen Day Star Extra of Feb. 7, 1846. [Official checking of mail schedules of times sustains this fact.]

6. Further Specific Confirmation.--"The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was His will that Brother C. should write out the view which he gave us in the Day-Star Extra, Feb. 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint."--Letter to Ely Curtis, April 24, 1847, in "Word to the Little Flock," p. 12.

7. Essential parts of Crosier article republished a number of times by Sabbath-keeping Adventists as best presentation yet available on Sanctuary question, even after Crosier had himself apostatized.

VIII. IMPORTANCE AND INFLUENCE OF SABBATH CONFERENCES

Commencing with the summer of 1848, the pioneers of the message held many general regional meetings, spoken of as Sabbath conferences. At the earlier

of these, the doctrines were clarified and bound together as a unit of truth, and later conferences served largely as teaching and unifying agencies.

A. The 1848 Conferences

1. Rocky Hill, Ct. (April 20-24, Albert Belden house.) (Life Sketches, p. 108.)

(a) Attendance, 50; (b) Leading workers present: Bates, Gurney, Chamberlain, White, E.G. White; (c) Principal subject: "Brother Bates' principal subject was the commandments." "Entrance to 'life' was by keeping the commandments, and to break them was sure 'death' (eternal)."--James White letter April 27, 1848. (Record Book I, p. 9.)

2. Volney, N.Y. (Aug. 18-- , 1848, Bro. Arnold's barn.) (Spiritual Gifts II, p. 97.)

(a) Attendance, 35; (b) Leading workers present: Bates, Chamberlain, Gurney, Edson, James and Ellen White; (c) Principal subjects: "Brother Bates preached the Sabbath to them with strong argument." "My [James White's] principal message was on Matt. 25:1-11."--James White letter, Aug. 26, 1848. (Record Book I, p. 18.) (d) "As for O.R.L. Crosier, we have not seen him. We have no desire to see him. He has given up the Sabbath and does not expect the Lord until 1877."--Idem.

3. Port Gibson, N. Y. (Aug. 27-28); Hiram Edson's barn. (James White letter Aug. 26, 1848; Record Book I, p. 19.) (Spiritual Gifts, Vol. II, p. 99.)

4. Rocky Hill, Ct. (Sept. 8, 9). (James White letter Aug. 26, 1848; Record Book I, p. 22.)

5. Topsham, Maine (October 20-22) Howland house. Workers expected: Bates, Gurney, Nichols, James and Ellen White. (James White letter Oct. 2, 1848; Record Book I, p. 24).

B. Accomplishments of Conferences

1. Those led by Bible study to certain doctrinal conclusions, presented individual findings to group. Were united in common advent experience, but on other points held divergent views. At earlier meetings, "were hardly two agreed. Each was strenuous for his views." (Spiritual Gifts, Vol. II, p. 97.) At these conferences, leading doctrinal points today held by Seventh-day Adventists restudied, and points of truth formed into one unified body of doctrine. Here, foundations of Seventh-day Adventist doctrine were laid. Here again God used Spirit of prophecy to protect and lead His people through giving one or two visions at leading conferences. Visions, however, were not substitute for Bible study. Ellen White wrote of this experience in 1903.

C. How Doctrines Were Established

1. Foundation Firmly Laid.--

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word.

"Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given."--Ellen G. White, Spec. Test., Series B. No. 2, pp. 56, 57. (Italics mine.)

2. Had to Search and Wait.--"We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart."--E.G. White MS 3, 1854. (Feb. 12, 1854).

3. Relation of Revelation to Bible Study.--Implication of foregoing statements one of vital importance that should be clearly understood by all. Never in work of Seventh-day Adventists have latter day revelations been given to take place of earnest Bible study. Writing at later date, at time when earnest study was being given to certain Bible truths, with differences of opinion, Ellen White asked:

"Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. He wants us to go to the Bible and get the Scripture evidence. I shall find it again and present it to you. But this investigation must go forward."--E.G. White MS 9, 1888. (Italics mine.)

4. Confidence in the Truth: By 1850, lines of truth well understood and clearly defined. Pioneers express unbounded confidence that what they held was "present truth."

a. "Our position looks very clear; we know we have the truth."--Ellen G. White Letter, March, 1849, (Record Book I, p. 72).

b. "Those who labor in the cause have much to discourage them, also much to encourage them. It seems that those who come into the whole truth now will stand. This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears, but those who spend time, talent, and money in the cause now are sure of a reward."--James White Letter, March 22, 1849. (Record Book I, pp. 41, 42.) (Italics mine.)

c. "We have the truth, we know it."--E.G. White in letter, Record Book I, p. 54.

d. Five years later, Ellen White made this retrospective statement: "By care and incessant labor and overwhelming anxiety has the work gone on until now the present truth is clear, its evidence by the candid undoubted, and it is easy to work now to carry on the paper to what it was a few years ago. The truth is now made so plain that all can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear."--MS 2, 1855. (Aug. 26, 1855.)

5. Landmarks and Pillars of Truth to Stand: "When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as the foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."--E.G. White Letter 329, 1905, ("Counsels to Editors," p. 20.)

D. What Constitutes Present Truth

Careful study of documents of time reveals what was denominated "present truth" in this formative period. It did not, as some have thought, embrace wealth of prophetic interpretation, detail which was unfolded during ensuing two or three decades, but was made up of vital "essentials," "pillars," "foundations." May be listed as:

1. Second advent expectation.

2. Binding claims of seventh-day Sabbath.
3. Third angel's message in fullness, in correct relationship to first and second angels' messages.
4. Ministry of Christ in heavenly sanctuary, which ministry would cease not long before second advent (with emphasis on work commencing 10th day of the 7th month, 1844).
5. Non-immortality of the soul.

These structural doctrines formed "firm platform" which in 1858 was described by Ellen White, upon which "nearly all stood firm." (E.W., p. 259.) These constitute "landmarks" enumerated by Ellen White thirty years later in connection with a discussion in which some wished to include minor points under discussion:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were, . . . They had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."--E.G. White MS 13, 1889. ("Counsels to Editors," pp. 21, 22.)

IX. TIMESETTING DANGERS MET BY SPIRIT OF PROPHECY

Two occasions, during formative decade, when some among founders of Seventh-day Adventist church were involved in time-setting--first and seventh years after Disappointment.

A. 1845 Time Setting

1. Basis of Expectation.--With inevitable conclusion, reached soon after Disappointment, that probation had closed on October 22, 1844, it was logical that some should look forward to fall of 1845 as time of importance. Following statement from James White, published May 30, 1847, gives picture of expectation: "It is well known that many were expecting the Lord to come at the 7th month, 1845. That Christ would then come we firmly believed."--"Word to the Little Flock," p. 22. (Italics mine.)
2. Spirit of Prophecy Warning: "A few days before the time passed, I was at Fairhaven, and Dartmouth, Mass., with a message on this point of time. At this time, Ellen was with the band at Carver, Mass., where she saw in vision that we should be disappointed, and that the saints must pass

through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."--Ibid., James White, (Italics mine).

Result: While full results of receiving warning not recorded, apparent that those respecting visions were spared what would have been keen disappointment.

B. The 1851 Time

1. Basis: In 1850, much respected Joseph Bates published treatise on Sanctuary in which following paragraph appears: "The seven spots of blood on the Golden Altar and before the mercy seat, I fully believe represents the duration of the judicial proceedings on the living saints in the Most Holy, all of which time they will be in their affliction, even seven years. God by his voice will deliver them, 'For it is the blood that maketh atonement for the soul.' Lev. 17:11. Then the number seven will finish the day of atonement (not redemption). Six last months of this time, I understand, Jesus will be gathering in the harvest with his sickle, on the white cloud."--Bates, "An Explanation, of the Typical and Anti-Typical Sanctuary by the Scriptures With a Chart," 1850, pp. 10, 11.

2. Involvements: View accepted by few, mostly in New Hampshire and Vermont, but was not taken up or advocated by leading workers aside from Bates.

3. Warning: Vision at Camden, N. Y., June 21, 1851 (published in Advent Review and Sabbath Herald Extra, July 21, 1851, p. 4, col. 2), points out error of this time teaching:

"Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"I saw that some were making everything bend to the time of this next fall--that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

"In hope, E. G. WHITE." [Republished in R & H, Oct. 21, 1937.]

4. James White on the Time: In Review of Aug. 19, 1851, James White published article clearly molded by revelation given Ellen White June 21, though vision not mentioned. Article entitled "Our Present Work" states:

"The time.--It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our Great High Priest, would close in seven years from the termination

of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly, and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive the time."--
R & H, Aug. 19, 1851, p. 13, col. 2.

The six reasons given in detail, but summarized here as why he could not accept the time message are:

- a. "The whole matter seems to us to rest on inference." "We confess that we have not been able to see it."
- b. "Message of third angel does not hang on time. Time is not in the least connected with it."
- c. "In the waiting time." "Give us time again, and we cease to be in a waiting position."
- d. "Present position relative to the truths connected with the third message, is based on positive testimony, and is stronger than time can be, or ever has been." "Connect time based on inference with the message, and our position is weakened."
- e. "If it is the purpose of God that time should be embraced we think the brethren generally would be called up to it." "It has not been received only where those who teach it have traveled, and presented it as a subject of importance."
- f. "To embrace and proclaim a time that will pass by, would have a withering influence upon the faith of those who should embrace and teach it." "It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry."--Idem.

5. The Outcome: Joseph Bates and those who had taken up time message dropped it in the summer of 1851, before expiration of time. Considered of such minor importance, that it was not mentioned in conferences held in late summer, as noted by James White's second and last reference to "the time" in Review of Sept. 16, 1851, in Report on the Oswego [N. Y.] Conference:

"The principal subjects presented, were the 2300 days, the sanctuary, the commandments and law of God in the New Testament, gospel order in the church of Christ, and the 'good works' that God's 'peculiar people' should, and will be 'zealous' of. The subject of the seven years time was not mentioned. In fact, we know of no one in this State [New York] or in the West, who teaches it. Some may suppose from our remarks in No. 2

[Aug. 19, 1851], that the seven years time is held by quite a large portion of the brethren; but it is not so. The view has been mostly confined to the state of Vermont, and we learn by Brother Holt that most of the brethren there have given it up."--Advent Review and Sabbath Herald, Sept. 16, 1851, p. 32, col. 3.

6. Experience of Those Holding Time Message. With Ellen White's statement of revelation in regard to "the time," those who persisted opposed the visions, and after passing of "the time" were in confusion. Ellen White, reporting Washington, N. H. Conference (Oct. 31, to Nov. 2, 1851) stated:

"The time had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting."--E.G. White Letter Nov. 12, 1851 (Record Book I, p. 122).

"Such confusion and distraction has followed the time and fighting against the visions!! They had also lost the power of the third angel's message and some of them were in complete darkness."--Idem., p. 124.

Two who persisted in opposition were dropped from church fellowship, but most of disappointed were brought to see error and came into full light. Personal work and revelations aided misled souls.

X. DEVELOPMENT OF CHURCH ORDER

THE BACKGROUND: For five to seven years following Disappointment, all doors seemed closed. Difficult to secure attention of people. In 1849 change was perceptible, which increased until 1851. Then, as prospects seemed most bright, strange teachings insinuated themselves among believers. Some were endangered by fanaticism. Seemed no way to control fellowship with those in error, or to prevent traveling and teaching in name of little flock, by unworthy persons. Hence, need for church order clearly seen by some, and leaders in quiet way moved to meet situation. Then in 1854 statement from Ellen White published, setting forth what had been revealed regarding such need.

1. Opening Prospects in 1849.--"The harvest indeed is great and the laborers are few. 'What is done must be done quickly.' Amen. Those who labor in the cause have much to discourage them, also they have much to encourage them. It seems that those who come into the whole truth now will stand. This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears; but those who spent time, talent, and money in the cause now are sure of a reward. \$100 will tell more for the salvation of the remnant now than \$10,000 in 1843 and '44.'"--James White Letter, March 22, 1849. (Record Book I, pp. 41,42)

2. Doors Opening for Truth in 1851.--"Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."--James White, R & H, Aug. 19, 1851, p. 13, col. 2.

3. God's Blessing Markedly Manifest.--Reports for 1851 conferences indicate attendance practically doubled and meetings excellent.
 - a. Camden Conference.--"was the best Second Advent meeting that we ever attended. The number of believers present was about seventy-five. It was the unanimous testimony of the brethren (some of whom had attended spiritual meetings for about thirty years) that this meeting exceeded any meeting of the kind they ever witnessed. . . . This seemed to be a meeting of almost perfect union. The atmosphere was as sweet as heaven."--James White, R & H Extra, July 21, 1851, p. 3, col. 3.

 - b. Oswego Conference.--"The brethren came together in the spirit of the gospel and perfect harmony and union existed quite through the meeting. It was frequently remarked during the meeting that this was like Second Advent meetings in 1843 and 1844. The brethren were greatly comforted and strengthened in the truth."--James White, R & H, Sept. 16, 1851, p. 32, col. 3.

4. Threat of Fanaticism and Discordant Teaching.--At time when outlook for cause seemed most promising fanatical elements arose and discordant teachings threatened promising future.
 - a. "We do not speak of false excitement and fanaticism as existing to any great extent among those who observe the Sabbath, though we fear that a very few are in danger in this respect."--Idem, Aug. 19, 1851, p. 13, cols. 2,3.

b. Reporting Vermont Conference, James White alluded to certain false teachings.--"The distracting, unprofitable views relative to old Jerusalem and the Jews, etc. that are afloat at the present time, were not mentioned during the meeting. . . . We wish here to state that we as a people have no confidence in the strange notions that some have run into,--that the saints have yet to go to old Jerusalem, etc. Brethren, beware of such heresies."--Idem, Oct. 7, 1851, p. 36, col. 1.

c/ On July 21, 1851, James White published "A Warning"-- "We feel called upon to warn our brethren to beware of the influence of those who profess to be the lovers of truth and holiness, whose lives and teachings do not correspond. They profess enough of the truth to enable them to deceive some honest souls, and many are led to suppose that we are in fellowship with these characters who hold some doctrines as corrupt and as black as hell. This may seem to be harsh language; but we cannot conceive of language too pointed to express our views of that 'damnable heresy' that leads to the violation of the seventh commandment. We mean the doctrine of spiritual union.

"We feel to pity and mourn over the condition of our honest brethren who have fallen into the mischievous error and bewitching snare of modern Spiritualism, and we would do all in our power to help them, but those who are so abandoned of God as to advance and still urge the abominable heresy above mentioned should not be allowed a place with the saints for one moment."--James White, R & H Extra, July 21, 1851, p. 4, col. 1.

5. Crisis Reached.--

a. Reporting Conference at West Medford, late October, 1851, statement appears.--"We were much grieved to learn that some discord had been created among the brethren by the presentation of fanciful views of unfulfilled prophecies. Such things are extremely painful to those who labor to unite the precious flock of Christ upon the great truths connected with the message of Rev. 14:9-12. . . .With the special blessing of Heaven the brethren all felt deeply the importance of being 'perfectly joined together in the same mind and in the same judgment' and of united action in the great work before us."--James White, R & H, Nov. 25, 1851, p. 52, col. 1.

b. At meeting commencing October 31, in Washington, N. H., still greater difficulties encountered. A few who held to '51 time until passed were now in darkness. Had disregarded Spirit of prophecy and were teaching many discordant views. "The burden of the meeting was church order. Pointing out the errors of S. Smith and H. W. Allen and the importance of church action as to the course of some brethren, Ellen had a vision. Saw that the frown of God was on us as a people because the accursed thing was in the camp, that is, errors among us, and that the church must act; and the only way to do Brethren Allen and Smith good was to withdraw fellowship from them in their present position. All acted on the light given. All received the vision, and even to an individual all raised the hand to withdraw fellowship from them."--James White Letter, Nov. 11, 1851. (Record Book I, pp. 162-3)

Reporting this conference, James White states: "The brethren appeared to be firmly established upon the great truths so important at the present time and joyful in the hope of soonseeing Jesus. A committee of seven was chosen (see Acts 6) to attend to the wants of the poor, and we have reason to believe that it will be a great pleasure for them to do so."--R & H, Nov. 25, 1851, p. 52, col. 2. (Italics mine)

6. Gospel Order Mentioned at Other Conferences

In next conference, commencing November 7, "gospel order and perfect union among the brethren, especially those who preach the word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these subjects as well as all others."--James White, Idem.

Vision given Dec. 24, 1850 unquestionably formed basis for firm position on church order taken by James White at 1851 conference: "I saw [Dec. 24, 1850] how great and holy God was. Said the angel, 'Walk carefully before him for he is high and lifted up and the train of his glory fills the Temple.' I saw that everything in Heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.' Said the angel, 'Behold ye and know how perfect, how beautiful the order in Heaven, follow it.'"--E. G. White MS 11, 1850 (Dec. 25, 1850)

7. Not Enthusiastically nor Generally Received

Judging from statements regarding church order in Review, from James White, urging proper steps and responses from workers in field, evident that only in parts where need was clearly seen was importance of church order recognized. Fear general of becoming formal through organization.

8. Spirit of Prophecy Counsel.--Second Ellen G. White pamphlet (Jan. 1, 1854) contained article, "Gospel Order."

a. The Call for Gospel Order.--"The Lord has shown me that gospel order has been too much neglected and feared. The formality should be shunned, but in so doing order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth, and after his departure order was strictly observed among his apostles. And now, in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before."--"Supplement to Christian Experience and Views of Ellen G. White," p. 15. (E. W., p. 97)

Followed by lengthy statement setting forth number of important points, including reasons for church order.

b. Danger of Unqualified Workers.

(1) "Men will be hurried into the field; men without wisdom, lacking judgment."--Idem.

(2) "Men" "whose lives are not holy, who are unqualified to teach the present truth, enter the field without being ac-

knowledged by the church or brethren generally, and confusion and disunion is the result."--Idem.

(3) "Some have a theory of the truth" "but lack spirituality, judgment, and experience."--Idem.

(4) "Others have not the argument," but are pressed into "the field to engage in a work that God has not qualified them for."--Idem, p. 16.

c. Responsibility of Church.

(1) Church should feel its responsibility and look carefully and attentively at lives, qualifications, and general course of professed teachers.

(2) "It is the duty of the church to act, and let it be known that they [persons traveling without being called of God] are not acknowledged teachers by the church."--Idem, p. 18.

(3) "I saw that this door that the enemy comes in at to perplex and trouble the flock can be shut. I inquired of the angel how this door could be closed. Said he, 'The church must flee to God's word, and become established upon gospel order, which has been overlooked and neglected.'"--Idem, (E. W., p. 100)

d. Example of early Christian church in establishing order to guard against danger of false teachers.

e. Type of men needed and qualified for ministry.

f. Need of pressing into new fields.

Note: Although church organization in full form was not reached until late fifties, yet in formative decade imperative need for organization was perceived, instruction came through revelation, and steps were taken to bring about.

XI. DIVINE LEADERSHIP

Record of formative period filled with allusions to instruction from Heaven, given to guide, direct, and protect infant church. Citations:

A. Direction of Travels, etc.

1. "I was taken off in vision and saw concerning the state of some here and also saw there would be a conference at your place and that it was duty of my husband to attend and that a conference should be holden in Paris, Maine, and souls would be strengthened and comforted there. I then saw it was not duty to go to N. Y. but that we must tarry and abide where we were."--E. G. White Letter 1, 1848 (May 29, 1848)

2. "Since I have been writing the brethren have flocked in and Ellen has had a most glorious vision. She has seen in vision that we shall go

farther before we return to Maine. She saw that you would have a conference in Maine, but we must go west farther before we returned to Maine."--James White Letter, July 2, 1848. (Record Book I, p. 118)

3. "The Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth."--E. G. White Letter, Nov. 7, 1850. (Record Book I, p. 82)

4. "I then saw Bro. Edson, that he must gird on the whole armor and stand in readiness to go, for a journey was before him and that souls needed help."--Vision, Aug. 24, 1850. (Record Book I, p. 112)

5. "We began to enquire of the Lord what he would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him he must remain, but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today."--E. G. White Letter, July 21, 1851. (Record Book I, p. 149)

6. "The Lord showed me about four or five weeks ago, that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris."--E. G. White Letter 4, 1851 (Aug. 11, 1851)

7. "I saw that it was now time for the brethren to move out wherever there was an opening, and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered it would be well to go two and two so as to hold up the hands of each other."--Vision, July 2, 1853. (Record Book I, p. 100)

B. In Establishing Publishing Work

1. Leading points of doctrine unified and united in Sabbath conferences of summer of 1848.

2. Instruction to publish.--Ellen White "given a view" [in Dorchester, Mass., Nov., 1848] "of the proclamation of the sealing message and of the duty of the brethren to publish the light that was shining upon our pathway."--"Life Sketches," p. 125.

3. Start by Faith.--July 1849 as James White contemplated securing work to furnish means to print paper, Ellen White shown that he "must write, write, write, and walk out by faith."--"Spiritual Gifts," Vol. II, p. 115; "Life Sketches," p. 126.

4. First Paper.--(Present Truth) printed at Middletown, Ct., July, 1849.

5. Reception.--"Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."--"Spiritual Gifts," Vol. II, p. 116; "Life Sketches," p. 127.

6. Limited Plans.--"When I commenced the Present Truth, I did not expect to issue more than two or three numbers."--James White, Present Truth, Dec., 1849, p. 47, col. 2.

7. Means Furnished.--"While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper."--Idem.

8. Plans to Cease Publication(January, 1850).--"As for the poor little paper, it has so little sympathy, and (I fear) so few prayers that I think it will die. . . .I think I shall hang all up for the present."--James White Letter, Jan. 3, 1850. (Record Book I, p. 50) (January 10)--"Brother Bates discouraged me about the paper and I gave it up forever."--James White Letter, January 10, 1850. (Record Book I, p. 51)

9. Divinely Restored.--"Last night [Jan. 9, 1850] . . .Ellen had the following view in relation to the Present Truth: 'I saw the paper, and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent his money. . . .I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message and let it go. I saw that it would go where God's servants cannot go.' My way now seems to be made plain and I hope all my brethren will do their duty, and no more nor less. . . .I do not doubt for a moment Brother Bates' good will and kindness toward us, still he does not see everything correctly at one glance. I shall write him this vision, which will, no doubt, make him see a little differently on some things. I hope to be humble and faithful in my work. I need all your advice and prayers."--Idem. (Record Book I, pp. 51-53)

10. Enlarged and name changed to Second Advent Review and Sabbath Herald, November, 1850.

C. In Publishing Advent Review

1. Initiated by Revelation.--"The Lord showed me that he, James, must take the testimonies that the leading Adventists published in '44' and republish them and make them ashamed."--E. G. White Letter, Aug. 4, 1850. (Record Book I, p. 77)

2. Plans for Publication.--"The Lord has shown Ellen that I must publish the testimonies of those who acknowledge the work done and the Advent move of God after 1844. Now this is my first work. I expect to get out a paper called the Advent Review, sixteen pages, the size of the Present Truth. . . .The cause calls for it. I hope to get out six numbers, 3,000 copies each, will cost \$250.00. I shall move as the means comes in. . . . My way is onward. Men of Israel help. Now is the time to work for God."--James White Letter, July 21, 1850. (Record Book I, p. 75)

3. Difficulties Foretold.--After recounting many trials, Ellen White states: "The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 [in Advent Review] upon the truth, Satan would try to hinder us, but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels, that is why he rages so, but he is driven back."--Ellen G. White Letter, Aug. 15, 1850. (Record Book I, p. 178)

4. Advent Review.--Five numbers published, August to November, 1850, with publishing committee of Hiram Edson, David Arnold, Geo. W. Holt, S. W. Rhodes and James White. Leading articles republished in September, 1850, in 48-page combined number.

D. In Health Reform

1. Joseph Bates Pioneer Reformer.--Joseph Bates, a health reformer from early days, having given up use of alcohol in 1821 (Life of Bates, p. 148); tobacco in 1823 (Idem, p. 178); tea and coffee about 1828 (Idem, pp. 341-342); meat and rich foods in 1843 (Health Reformer, July, 1871, p. 2, col. 1). In 1827, led out in organizing one of first temperance societies in America (Life of Bates, pp. 211-213). Adventists generally, and Sabbath-keeping Adventists for time following Disappointment gave little or no attention, however, to physical habits or health.

2. Vision Regarding Tobacco, Tea, and Coffee (1848).--"It was twenty-two years ago the present autumn [1848] that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White."--James White, R & H, Nov. 8, 1870, p. 165, col. 2. ("Counsels on Diet and Foods," pp. 495-496)

3. Tobacco Using Reproved in 1851.--"I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up." "Unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God."--Ellen G. White Letter 8, 1851. (Dec. 14, 1851)

4. Further Light in 1854.--In vision (Feb. 12, 1854) further light given relating to manner of living.

a. Cleanliness.--"I then saw a lack of cleanliness among Sabbath-keepers." "I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown is upon such."--E. G. White MS 3, 1854. (Feb. 12, 1854)

b. Rich Food.--"I then saw that appetite must be denied, that rich food should not be prepared."--Idem.

c. Fine Food.--"Eat less fine food, eat coarse food, free from grease."--Idem.

Observation: Thus, step by step, foundation laid for more advance steps in reform, earlier counsels dealing, however, with more apparent abuses and transgressions.

XII. ESCHATOLOGICAL VIEWS

A. Many Revelations of Future Events

Many revelations during formative period were given to picture future events in their order to scattered flock, thus aiding in preparation for second advent. One has but to scan "Experience and Views" (1851) (E. W., pp. 11-78) to observe this.

1. First Vision (E. W. pp. 14-17): Disappointment 1844 to rewards in New Jerusalem.
2. Vision of New Earth (E. W. pp. 17-20): Descent of New Jerusalem and New Earth.
3. Vision of Importance of Sabbath (E. W. pp. 32-35): Close of advent movement to ascension of redeemed.
4. The Sealing (E. W. pp. 36-38): Jesus' ministry in most holy place, holding four winds, to close of probation.
5. To the Little Flock (E. W. pp. 48-52): Destruction of earthly possessions, close of work, and destruction of wicked.
6. Last Plagues and the Judgment (E. W. pp. 52-54): Seven last plagues, work of redeemed during 1000 years, and events connected with destruction of wicked and new earth.
7. Mark of the Beast (E. W. pp. 64-67): View of seven last plagues.

E. Great Controversy Vision of 1848

1. Scope of 1848 great controversy vision may be ascertained from 1860 "Experience and Views" statement. Describing the 1858 controversy vision: "In this vision of Lovett's Grove, most of the matter of the great controversy which I had seen ten years before was repeated, and I was shown I must write it out."--"Spiritual Gifts," Vol. II, p. 170 (Life Sketches, p. 162) (Italics mine)
Description of 1858 revelation constitutes entire volume "Spiritual Gifts" Vol. I (1858) (E. W. pp. 145-295)
2. A Comprehensive Revelation:
 - a. Fall of man and plan of salvation
 - b. Ministry and sacrifice of Christ
 - c. Early church and work of apostles
 - d. Great apostasy
 - e. Reformation of 16th century
 - f. Advent movement
 - g. First, second, and third angels' messages
 - h. A firm platform
 - i. Closing of the message
 - j. Scenes connected with second advent
 - k. Millennium
 - l. Final eradication of sin

Note: While full scope of 1848 vision not matter of record, yet the statement, "most of the matter of the great controversy which I had seen ten years before" justifies the assertion that what was written in 1858 described view of 1848.

NOTE: The Shut Door.-- As question of Ellen White's attitude toward "shut door" is discussed in another section of Period XVII, it is not introduced in this section. [L.E.F.]

XIII. LATER ATTITUDES TOWARD SPIRIT OF PROPHECY

A. An Unwitting Mistake

1. Comprehensive Leading, 1848-1851.--Through dark and struggling days of early formative period God in signal manner led, directed, and protected his work through Spirit of prophecy. "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."--E. G. White, R & H, Nov. 20, 1883, p. 72, col. 2. But in August, 1851, Elder White reported a changed outlook: "Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."--R & H, Aug. 19, 1851, p. 13, col. 2. With the bright prospects of a large work for unbelievers, general denominational literature was shaped to meet ^{new} conditions, leaving out visions and reference to Spirit of prophecy.

2. Visions deleted from "regular paper" because of prejudice: July 21, 1851, James White issued Advent Review Extra, made up largely of early E. G. White experiences and visions, with this explanation:

"This sheet is the form of a paper that we hope to publish once in two weeks. . . .We do not design this extra for so general circulation as the regular paper, for the reason that strong prejudice exists in many minds against a portion of its contents. Those who judge of a matter before they hear are unwise. Says Paul, 'Despise not prophesyings, prove all things, hold fast that which is good.' 1 Thess. 5:20,21.

"We believe that God is unchangeable, that he is 'the same yesterday, and today, and forever.' And that it is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions 'in the last days.'"--Advent Review Extra, July 21, 1851, p. 4, col. 3. (Italics mine)

3. Few E. G. White Articles Appeared in Review 1851-1855.--Pursuant to this announced policy, Review for four years very nearly silent on visions. Five Ellen White articles only published, but these in form of exhortation and made no reference to revelations. [See E. W. pp. 104-114 for three of these] This in marked contrast to six Ellen White articles in Present Truth Aug. 1849-Nov. 1850, in each of which frequent mention is made of visions. [See E. W. pp. 19-33]

4. James White's Declarations 1851-1855:

a. Position on Gifts.--April 21, 1851 James White places before readers of Review his position in regard to place of spiritual gifts in church and their perpetuity, with no reference to Ellen White's experience. Makes clear that Bible alone is test of faith and duty, but this does not preclude spiritual gifts given to "lead us to His Living Word." (Review April 21, 1851, p. 70, col. 1)

b. Same position in 1854.--Article reprinted in Review Oct. 3, 1854, with appended note: "The position that the Bible, and the Bible alone, is the rule of faith and duty does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."

c. Position reiterated in 1855 in meeting false charges.--"There is a class of persons who are determined to have it that the Review and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some. What has the Review to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the Review has ever referred to them as authority on any point. The Review for five years has not published one of them. Its motto has been, 'The Bible, and the Bible alone, the only rule of faith and duty.'"--James White, R & H Oct. 16, 1855, p. 61, col. 3.

To illustrate his uniform position through the years, he then quotes his first published position on visions ("Word to the Little Flock," p. 13) (Syllabus notes, p. 8). Meeting the charge that denominational doctrinal positions based on "the visions," he states: "It should here be understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."--Ibid.

Note: While position on relationship of Spirit of prophecy to Word of God was sound, yet clear from experience of next few months that grave mistake had been made in the silence in regard to gift.

5. Declension in Spiritual Experience.--Results of course of near silence in regard to Spirit of prophecy not perceived at once, but at General Conference of 1855 (Nov. 16-19) clear that all was not right, and there were "confessions relative to the evident departure of the remnant from the spirit of the message, and the humble straight-forward course taken by those who first embraced it." (Report of Conference, R & H, Dec. 4, 1855, p. 75, col. 1)

6. Partial Withdrawal of Gift.--"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."--E. G. White, R & H, Jan. 10, 1856, p. 118, col. 1.

B. Difficulty Recognized and Remedied

1. General Conference Action.--Recognizing that right attitude had not been taken by church toward gifts, following action passed: "That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference on the gifts of the church."--"Business Proceedings of the Conference," R & H, Dec. 4, 1855, p. 76, col. 1.

2. Conference Address, Nov. 16, 1855.--

a. Confession.-- "In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock."--R & H, Dec. 4, 1855, p. 78, col. 3.

b. Gifts Neglected.--"Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church."--Idem, p. 79, col. 1.

c. Appreciated in Past.--"We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested his care for his people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbath-keepers in the third angel's message, have firmly believed that the Lord was calling His church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.'"--Ibid.

d. Not to Take Place of Bible.--"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs."--Ibid.

e. An Attitude Displeasing to God.--"While we hold these views as emanating from the divine Mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknow-

ledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians, which is inconsistent and absurd."--Ibid.

3. Vision Last Day of Conference.--"Nov. 20th while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church."--"Testimony for the Church," p.1. (16 page pamphlet, Battle Creek, 1855)

4. Published by Church Action.--This, first of the Testimony series, published by action of Battle Creek Church: "Note.--The above vision was read before thirty-six members of the Battle Creek Church, on the evening of Nov. 24th, who gave their unanimous vote for its publication."--Note by S. T. Belden, "Testimony for the Church," p. 8.

5. God Will Revive the Gifts.-- E. G. White statement: "At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring."--R & H, Jan. 10, 1856, p. 118, col.1.

6. Turning Point in Experience of Sabbath-keeping Adventists.

ADDENDA: Visions of Hazen Foss and Wm. Foy

A. Hazen Foss.-- Talented young man in advent movement given revelation before Disappointment of experience of advent people. Shortly after October 22, 1844, was bidden to relate vision to others. (G.S.A.M., p. 182) Refusing this, in disregard to warning of consequences, matter taken from him, "very strange feelings came to him, and a voice said, 'You have grieved ^{away} the Spirit of the Lord.'" (E. G. White Letter 37, 1890). Had been told that if he refused light would be given to another. Heard Ellen Harmon relate first vision at Poland, Me., early in 1845. Recognized view as one taken away from him. Talked with Miss Harmon next morning. Recounting his experience, encouraged her and stated: "I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."--Idem. Foss lived till about 1894; never religiously inclined.

B. Wm. E. Foy.--Wm. E. Foy, a mulatto member of "First Freewill Baptist Church," Augusta, Me., given two visions published in Portland, Maine, 1845 ("Christian Experience of William E. Foy, Together With the Two Visions He Received in the Months of Jan. and Feb. 1842"). Among other things saw three steps. Could not understand "three steps" and soon dropped out of picture. When he heard Ellen White in meeting tell her views he "praised the Lord, it was just what he had seen." (E. G. White Interview with D. E. Robinson, 1912, D. F. 231)

1843
 Mar 21
 "I believe the time can be known by all who desire to understand Miller's Jewish year '1843'"

1844
 Mar 21
 "Reckoning from this (Nisan) moon, 7th month began Oct 13 (177 Days) (Oct 13) Six Lunar Months

1844
 May 17
 Miller Letter on Types Vernal and Autumnal (5)

1843
 Mar 21
 "I believe the time can be known by all who desire to understand Miller's Jewish year '1843'"

PROGRESSIVE DEVELOPMENT of Astronomical and Chronological Principles Underlying 1844 TIME ARGUMENT

FIRST ANGEL'S MESSAGE

SECOND ANGEL'S MESSAGE

MIDNIGHT CRY

THIRD ANGEL'S MESSAGE

2300th YEAR OF THE PROPHECY

FIRST OR SPRING

2300th YEAR OF THE PROPHECY

2300th YEAR OF THE PROPHECY

2300th YEAR OF THE PROPHECY

Jan 25 Miller chronology based on 33¹/₂ & rabbinical calendar (6)
 Apr 20 Ferguson's table on 33¹/₂; "midst of week" = Christ's 4th year; intercalation of Veadar; Pisces and Aries set at greater angle than any other signs (7)
 Apr 26 Prophetic day equivalent to solar year; 19-year cycle (8)
 " " Common Jewish year--354 days; embolismic, 384 days (9)
 KARAIITE RECKONING STUDIED
 Apr 27 Karaite true Nisan tied to April barley harvest (10)
 July 12 "We must begin and end our years in accordance with the Jewish mode of reckoning time" (11)
 Discussion of Jewish year April, June, July, December (12)
 July 12 Veadar has 29 days (13)
 Dec 5 Lunar month has 29 1/2 days -- 29.530588 (14)
 " " 29 and 30 day succession of months (15)
 " " RABBINICAL CALENDAR CHALLENGED
 " " Argument resting upon first full moon after equinox "cannot

DISAPPOINTMENT
 July 20 Oct 22 publicly urged "commonly styled 10th day of 7th month"
 Aug 12 Exeter Camp Meeting
 Aug 14 "Within three months"
 Aug 22 True Midnight Cry (types stressed)

Sept 3 "Tarry = 6 months"
 "Cannot exceed 6 months"
 Sept 25 Herald Table--Oct 22
 Oct 3 "Oct 22 or 23"
 Oct 6 Miller's acceptance
 Oct 10 "Definite time" not from periods but types equals Oct 22
 Oct 12 10th day of 7th month
 Oct 13 Sunday--"first day of seventh month"
 Oct 16 "Time almost universally received"
 Oct 19 "Tenth coincides nearly with Oct 22"
 Jan '45 Could "synchronize only with 22d"
 Emergence of High Priest AWAITED

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"Six lunar months" and a few days" (187 days)
 "1844"
 Passover "could not be later than May 2d"
 Rabbinical Atonement (56 & 57) Nov "Nov 11" Tisri 30
 Tisri Hes (58) 7

Civil Date	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
Mosaic	10	11	12	1	2	3	4	5	6	7	8	9
	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
	She	She	Adar	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes	Kis
	11	12	1	2	3	4	5	6	7	8	9	10
	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
	She	Adar	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes	Kis	11
	11	12	1	2	3	4	5	6	7	8	9	10
	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
	She	Adar	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes	Kis	11
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DOCUMENTATION FOR "PROGRESSIVE DEVELOPMENT OF ASTRONOMICAL AND
CHRONOLOGICAL PRINCIPLES UNDERLYING 1844 TIME ARGUMENT" (Chart, p. 240)

1. Jewish Year Tied to Harvests.--Seven-Month Jewish Feast Period Associated with Harvests, Barley and Wheat.--Campbell, Signs of the Times, July 15, 1840, p. 60.
2. a. Nisan Begins After Sun Enters Aries.--"The Jews commenced their year on the first day of the first new moon, after the sun entered Aries in the vernal equinox, and their passover was always kept on the day of the first full moon; so that there were always as many passovers as years, and as many years, as times that the sun entered the vernal equinox, therefore none of the 2300 days were fulfilled in years of 360 days each, and consequently they did not end 25 years ago."--Himes, Midnight Cry, Nov. 19, 1842, p. 2, col. 3.
b. Whiting Repeats. Giving Jewish Table.--"The Rabbinical calculation which makes the first day of Nisan commence with the new moon, nearest the day on which the sun enters Aries, or at the Vernal Equinox."--Philo [Whiting], Midnight Cry, April 27, 1843, p. 30, col. 2.
3. Millerites Support Prevailing Chronology (33 Cross).--"Everybody now admits that our common era begins four years after the birth of Christ, as Ferguson, the astronomer, clearly proves."--Himes, Midnight Cry, Nov. 23, 1842, p. 2, col. 1.
4. Miller's Year "1843" and Declaration of Faith.--"I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come."--Miller, Signs of the Times, Jan. 25, 1843, p. 147, col. 2.
5. a. Miller Letter on Autumnal Types.--"All the ceremonies of the typical law that were observed in the first month, or vernal equinox, had their fulfillment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh month or autumnal equinox, can only have their fulfillment at His second advent."--Miller, Signs of the Times, May 17, 1843, p. 85, col. 3.
b. Miller's Letter Constantly Cited.--"As early as May, 1843, Mr. Miller had called our attention to the seventh month of the Jewish sacred year as the time of the observance of those types which point to the Second Advent."--Miller, Advent Herald, Oct. 30, 1844, p. 93, col. 1.
c. Original Purpose of Letter.--"I [Miller] ^{had} no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a

test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time."--Miller, Herald, Aug. 13, 1845, p. 4, col. 3.

- d. Types Appeal to Some; Others Look to Prophecy.--"It was the harmony of the types and numbers, with the marked character of the signs, which made the case clear, and overwhelming to our minds."--Himes, Morning Watch, Feb. 13, 1845, p. 56, col. 1.
6. Early Chronology Based on 33 Cross.--"According to Ferguson, by astronomical calculations, our Saviour was crucified A.D. 33, which is 1810 years to April 3d, 1843."--Editorial, Signs of the Times, Apr. 5, 1843, p. 34, col. 1. Also, Jan. 25, 1843.
7. a. Ferguson's Crucifixion Date Table.--Places cross on civil date of full moon in 33, only full moon date on Friday during "70th week." Doubtless had weight with Ferguson. Nevertheless full moon date was not time for true passover. Ferguson claimed that Jews "kept the Passover on the day of the first Full Moon after the vernal equinox." (Ferguson's "Astronomy," p. 192, London, 1756). Misquoted Josephus as proof. At this time, Millerites said: "Until this testimony of Ferguson can be set aside, we see not how any doubt can be thrown upon the time of Christ's death."--Edit., Midnight Cry, Apr. 20, 1843, p. 20, col. 1.
- [Ferguson was, however, clear in interpretation of Daniel 9, stating that midst of the week was Christ's "fourth year." This evidently elevated the authority of Ferguson in minds of Millerites. ("Astronomy," p. 192).]
- b. Meaning and Placement of Ve-Adar.--"This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."--Signs, Dec. 5, 1843, p. 134, col. 1. (Cf. Hale's Chart, Midnight Cry, Feb. 29, 1844.)
- c. Pisces and Aries.--Set at greater angle with horizon in the west than any other sign.--Midnight Cry, Apr. 20, 1843, p. 19, col. 3.
8. Prophetic Time Demands Solar Years.--"Prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered. 'Each day' of the prophetic period represents a true solar year--there being 2520 days in 7 times, understood symbolically, the period expresses 2520 true solar years. Prophetic time is the measure, true time the article to be measured."--Edit., Signs of the Times, April 26, 1843, p. 61, col. 1.
9. Structure of Jewish Time.--"The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish

festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating: the spring month sometimes falling in the middle of winter, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar."--Idem., p. 60, col. 3.

10. Karaim Exposes Rabbinical Perversions.--"It ought, however, to be observed, that the Caraites maintain that the Rabbins have changed the Calendar, so that to present the first fruits of the barley harvest on the sixteenth of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation, since barley is not in the ear at Jerusalem until a month later. The accounts of many travellers confirm the position of the Caraites. . . . The Caraites observe it later than the Rabbinical, for they are guided by Abib, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded."--Whiting, Midnight Cry, April 27, 1843, p. 30, col. 2.
- 11.a. Ancient Jewish Year and Barley Harvest.--"The Jewish year began with the new moon nearest the barley harvest.
- "The year beginning with the new moon nearest the barley harvest, made that feast a movable feast, and the year sometimes began earlier, and sometimes later, varying half a moon, as the barley ripened early or later, and the new moon came near to the time of harvest."--Signs of the Times, June 21, 1843, p. 123, col. 3.
- b. Must Follow "Jewish Mode of Reckoning."--Signs of the Times, July 12, 1843, p. 148, col. 1.
12. Initial Month of Jewish Year.--"The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice. That this is the most probable statement, is evident also from the fact, that the position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages; from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see Commentat, de Mensibus Hebraeorum in Soc. Reg. Goett. 1763-1768, p. 10. et seq."--Editorial, Signs of the Times, July 12, 1843, p. 149, col. 1.

13. Could Be Reckoned from Rabbinical Adar.--"If the Caraites Jews are correct, the true passover in A.D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year, on Saturday. In the same table, Ferguson shows us that in A.D. 30, the Rabbinical passover came on Thursday: if therefore we reckon from that time 29 days to the Caraites passover, it will bring us to Friday of the next moon."--Idem.
- 14 &
15. Succession of 29 and 30 Day Months.--"When they saw the new moon, then they began their months, which sometimes consisted of 29 days, and sometimes of 30, according as the new moon did sooner or later appear. The reason of this was, because the synodical course of the moon (that is, from new moon to new moon) being twenty-nine days and a half, the half day, which a month of 29 days fell short of, was made up by adding it to the next month, which made it consist of 30 days; so that their months consisted of 29 and 30 days alternatively."--Signs of the Times, Dec. 5, 1843, p. 135, col. 1.
16. a. 1st Full Moon after Equinox Not Abib 14.--"It will therefore be seen that the argument which rests upon the first full moon after the equinox, cannot fix the Jewish 14th of Abib of the crucifixion; so that while the nativity is fixed, if the crucifixion was in the center of the week, it must have been before A.D. 33."--Edit., Idem., p. 135, col. 2.
- b. Rabbinical Jews Not Authority.--(Advent Shield, Jan. 1845, p. 276.)
- c. Rabbins No Better Than Monks of Dark Ages.--(Advent Herald, Nov. 27, 1844, p. 124, col. 2.)
17. a. Crucifixion Year Is 31 A. D.--"The crucifixion was never placed in A.D. 33, till the 13th century; and not then till it was supposed it must have been at the end of the 70 weeks. Dr. Hales, who takes the ground that the crucifixion was in the middle of the week, in A.D. 31, gives the following argument to prove his position:--[Quotes Ignatius]."
- "And this is confirmed by the testimony of Eusebius, the learned bishop of Cesarea, who flourished about A.D. 300, in his Demonstratio Evangelica, p. 400."--Edit., Idem., p. 135, col. 3.
- b. Ferguson's Error Exposed.--(Hale, Midnight Cry, Feb. 29, 1844, p. 256; Apr. 11, p. 310.)
18. 1st Day of Month Follows Moon's Phasis.--"None of them had fewer than 29 days, and therefore they never looked for the new moon before the night following the 29th day; and, if they then saw it, the next day was the first day of the following month. Neither had any of their months more than 30 days, and therefore they never looked for the ^{new} moon after the night following the 30th day; but then, if they saw it not, they concluded, that the appearance was obstructed by clouds, and made the next day the first of the following month, without expecting any longer."--Prideaux, Signs, Dec. 5, 1843, p. 135, col. 1.
19. Geminus--Variable Translation Period.--[Taken from original Greek of "The Isagogue" (Geminus), in "Uranologion" (Petavius), p. 40. Paris, 1630. Also in Hales' "Analysis," Vol. 1, p. 67.]--Idem., p. 135, col. 1.

20. Time of Conjunction Affects Phasis.--(Edit., Signs of the Times, Dec. 5, 1843, pp. 134, 135.)
21. Usually 2nd Evening After Change.--Expression "usually the second evening after the change," was undoubtedly first derived from Geminus. Often quoted by Millerites. (Advent Herald, Sept. 25, 1844, p. 60, col. 1; Advent Shield, Jan. 1845, p. 274) For "about a day after," see Midnight Cry, Oct. 11, 1844, p. 117, col. 2.
22. Ptolemy Establishes B.C. 457 Date.--(Edit., Signs of the Times, Dec. 5, 1843, p. 135, col. 2; Midnight Cry, Feb. 29, 1844, p. 256; April 11, 1844, p. 310, col. 1.)
23. Time Problem of Dwellers Abroad.--(Abendana in Edit., Signs of the Times, Mar. 20, 1844, p. 53, col. 1.)
24. All Scholars Concede Karaite Calendar Principle.--(Edit., Advent Herald, Nov. 27, 1844, p. 124, col. 2.)
25. a. "April 19" Was First Day of Nisan ("1844").--"We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April, down to 22d October, 1844."--Bates, Joseph, "Way Marks and High Heaps," p. 30.
- b. April 19 Begins New Month and New Sign.--"For instance, the solar year [or passage of sun through Signs of Zodiac] in 1844 commenced with April 19 with the new moon."
- "Last April, the 19th, when the moon first appeared in sight, the solar month began with the lunar month, that is, the sun entered a sign of the Zodiac."--Gross, Voice of Truth and Glad Tidings, May 5, 1845, p. 24, cols. 1 and 2.
26. Computation Blends with Observation.--"If it [the moon] was not then visible, they reckoned by the previous moon."--Advent Shield, Jan. 1845, p. 278; Edit., Advent Herald, Sept. 25, 1844, p. 60, col. 1.
27. Jewish Year "1843" Ended in April.--"All attention was now called to the long looked for period, the end of the Jewish year, viz., the 17th of April, 1844."--Bates, "Way Marks and High Heaps," p. 15. [April 17 was day of conjunction, while Nisan 1 began at sunset, April 18, but ^{was} calendar-dated April 19.]
28. 2300 Years End in Autumn of 1844.--During 1843, dozen or more leading Adventists came to conclusion that prophetic periods could not end in spring, but must reach over to autumn of 1844. Their argument was:
- a. Bliss--"Years" Must Extend to Equivalent Point.--"If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end until the same point is reached A.D. 1844."--Bliss, Signs of the Times, June 21, 1843, p. 123, col. 3.

- b. Himes--Ferguson's View Undeterminative.--"We saw ['six months since'] that the correctness of Ferguson's calculation, as to the day of the week on which the first moon after the equinox would full, could not determine the crucifixion."--Edit., Signs of the Times, Dec. 20, 1843, p. 148, col. 2.
- c. Editorial--33 Not Crucifixion Year.--"But if the passover was at the full moon following [Friday, Apr. 3, 33 A.D.] which could not fall on Friday, the same astronomical calculation demonstrates that A.D. 33, could not have been the year of the crucifixion."--Edit., Signs of the Times, Mar. 20, 1844, p. 53, col. 1.
- d. Snow--Must Extend to Autumn.--"But there has been an error in supposing them [the seven times, or 2520 years] to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B.C. 677, they would not have ended before Jan. 1, A.D. 1844. . . . But. . . we cannot date Manassah's captivity earlier than the autumn of that year. About one half, therefore, of the Jewish year B.C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A.D. 1844."--Snow, Midnight Cry, Feb. 22, 1844, p. 243, cols., 2 and 3.
- e. Impelled to Stress Autumn.--"I felt it my indispensable duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish Sacred year in A.D., 1844. I could not rest unless I proclaimed this truth."--Snow, Midnight Cry, June 27, 1844, p. 397, col. 2.

29. Hale's Chart Supports 457 and 31 Dates.--(Cry, Feb. 29, 1844.)

(a) Cross in 30 or 31; (b) 15th Tiberius (26-27 A.D.); Joint reign with Augustus U.C. 765; (c) 7th Artaxerxes begins Dec. 16, 458 B.C.; (d) 69 weeks terminated in 26-27 A.D. and 70th week began; (e) Defect in Ferguson stressed. Concludes that "just so far, therefore, as the period is supposed to have commenced after the beginning of 457, Julian period 4257, the end must fall after the end of A.D. 1843."--Hale, Midnight Cry, April 11, 1844, p. 310, col. 1.

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31. Review of "Jewish Year" Near Spring Disappointment.--

- a. (1) Stress Ferguson's error; (2) Crucifixion not in 33 A.D., but in 31; (3) Barley harvest reckoning indispensable.--(Advent Herald, March 20, 1844, pp. 52, 53; Midnight Cry, March 28, 1844, p. 289; Advent Herald, March 27, 1844, pp. 60-62.)
- b. Astronomical Helps Not Independent.--"They [the Jews] indeed used various astronomical helps. . . but never one that rendered them independent of the barley harvest at the second new moon after the vernal equinox."--Edit., Signs of the Times, Mar. 27, 1844, p. 61, col. 1.

32. "Focal Point [April 18] . . . Almost Reached."--"The great focal point in prophecy is almost reached--all the rays, separate and distinct, are now converging to a point."--Edit., Midnight Cry, Apr. 18, 1844, p. 317, col. 1.

33. "Now in 1844."--"The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and are now in 1844, according to our chronology."--Edit., Midnight Cry, Apr. 25, 1844, p. 325, col. 1.

34. a. 7th Month Stressed by Snow.--"Three years and a half from this point [autumn of A.D. 27] brings us to the spring of A.D. 31, when our Lord was crucified in the 'MIDST' (i.e. middle) of the week.' Three years and a half more (the last half of the week). . . brings us down to the autumn of A.D. 34. . . .

"What then is the conclusion? It must certainly be this: That as the 70 weeks ended in the autumn of A.D. 34, the remaining part of the 2300 days, i.e. 1810, being added, brings us to the autumn of 1844."--Snow, Midnight Cry, May 2, 1844, p. 335, col. 1.

b. Cannot Extend to Spring of 1845.--"The period cannot extend to next spring [1845], for that would be 2301 years."--Storrs, Midnight Cry, Oct. 3, 1844, p. 102, col. 3.

c. Will End on Appointed Date.--"We believe that God will not exceed his own date even by a fraction. 'At the time appointed the end shall be.'"--Hutchinson, Midnight Cry, June 20, 1844, p. 389, col. 3.

35. "Bridegroom Tarryes" Since April.--"We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarryes. . . .

"As our time has thus passed by--the civil year having terminated last October, and the ecclesiastical, with the new moon in April, we are now prepared to tell the world what we shall do--a question which has often been asked."--Midnight Cry, May 9, 1844, pp. 342, 343.

36 &

37. "N I G H T" --"MIDNIGHT" (JULY 20-23).

a. Middle of July, Middle of Night.--"About the middle of July--which was the evening of the midnight of the Jewish day-year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year--others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not, consistently with their faith, harvest their crops."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 1.

b. Evidently About Middle of July.--"About the middle of July, the blessing of God in reclaiming backsliders, began to attend the proclamation of the time."--Idem., col. 2.

c. "Midnight" in Dead of "Night."--"At Midnight, in the dead of the night of this tarrying of the Bridegroom, 'the cry was raised,' which caused

great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month."--Bates, "Way Marks and High Heaps," p. 30.

- d. "Night"--Half of Prophetic "Day."--"The vision was for '2300 evening-mornings,' or days. An 'evening,' or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.
- e. Tarrying Time "Half a Year."--"Here then we have the 'chronology' of Jesus Christ. The tarrying time is just half a year. When did we go into this time? Last March or April. Then the latter part of July would bring us to midnight. At that time God put this cry into the hearts of some of his servants, and they saw from the Bible, that God had given the chronology of the tarrying time, and its length."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 2.

38. OCTOBER 22 (10th OF 7th MONTH) PUBLICLY URGED

- a. Two Arguments Employed--Types and Parable.--"Those who were not convinced of the soundness of the typical argument, were led to regard it [the movement] as a fulfillment of the parable of the ten virgins in the 25th of Matthew. . . So that the definite time was finally embraced by nearly all of the Advent faith."--Advent Shield, January, 1845, p. 272.
- b. "10th of 7th Month" Simply Oct. 22.--October 22 "commonly styled 10th day of 7th month."--Whiting, Morning Watch, Mar. 13, 1845, p. 86, col. 1.
- c. Commenced Middle of July.--"The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.'"--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.
- d. "Cry" Becomes Effective In July.--"This he [Snow] preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestations of its effects were seen, until about July."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 1.
- e. "Proclamation Began About Middle of July."--(Hotchkiss, Midnight Cry, Oct. 11, 1844, p. 119, col. 1.)
- f. "Big Tent Gotten Out."--(Midnight Cry, July 11, 1844, p. 416, col. 1.)
- g. "Cry Heard Since July."--(Midnight Cry, Oct. 3, 1844, p. 102, col. 3.)

- 39. Influences Unite at Exeter Camp Meeting.--"From July these movements were in different parts of New England, and were distinct from each other; but they were all attended by the blessing of God in reclaiming many whose lamps had well nigh gone out, and in the sanctification of His saints. At the Exeter Campmeeting all these influences met, mingled into one great movement, and rapidly spread

through all the Advent bands in the land."--Edit., Advent Herald, Oct. 30, 1844, p. 93, col. 2.

40. Bridegroom Coming "Within Three Months."--"If they [the chronological dates] are so, 'the dispensation of the fulness of time' will open upon us within three months."--Snow, Midnight Cry, Aug. 22, 1844, p. 51, col. 3.

". . . a cry was raised, which clearly proved that the Bridegroom could not come until at least three months."--Bates, "Way Marks and High Heaps," p. 17.

41. a. True Midnight Cry Published Aug. 22.--"The Midnight of this dark stupid time would be about July 20th. S.S. Snow gave the true midnight cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. . . There was light given and received there, sure enough; and when that [Exeter] meeting closed, the granite hills of New Hampshire rang with the mighty cry, Behold the Bridegroom cometh, go ye out to meet him! As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was distinctly heard. Behold, the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!! . . . Here S.S. Snow published the true midnight cry (Aug. 22, 1844). . . Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends, property, all, all, to God."--Bates, "Way Marks and High Heaps," pp. 30, 31.
- b. Seventh Month Types Await Fulfillment.--"Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. . . Those types which were to be observed in the seventh month, have never yet had their fulfilment in the antetype."--Snow, Midnight Cry, Oct. 10, 1844, p. 107, col. 1.

42. "Tarry Is 6 Months."--"How long is the tarrying time? Half a year. How do you know? Because, our Lord says, 'at midnight,' while the Bridegroom tarried."--Storrs, Advent Herald, Oct. 9, 1844, p. 74, col. 3.

43. Herald Editorial Table (Sept. 25) Points Out Oct. 22. [Evidently computes Oct. 22 to be 29 days (length of Elul) from Rabbinical Sept. 23]. Table follows:

"Day of Atonement	- - - - -	Sept. 23)	
on the 10th of)	[29 days]
the 7th month	- - - - -	Oct. 22)"	-- <u>Herald, Sept. 25, 1844, p. 60, col. 1.</u>

44. "Cannot Exceed Six Months."--"The tarrying time cannot exceed six months, else another year is added to the vision."--Midnight Cry, Oct. 3, 1844, p. 102, col. 3.

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45. Early Uncertainty--Oct. 22 or 23.

- a. Storrs Approximate Dating.--"The tenth day of the seventh month cannot I think be farther off than October 22d or 23d."--Storrs, Midnight Cry, Oct. 3, 1844, p. 98, col. 3.

- b. Southard Mistakenly Adds 10 to Oct. 13.--"We are, therefore, shut up to this conclusion, that the new moon of October begins the seventh month, and the anniversary of the day of atonement will be on Oct. 23."--Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 3.
- c. Already in 7th Month [on Oct. 19].--"We can see no possibility of beginning the seventh month later than the appearance of the new moon after its change on the evening of Oct. 11. That is a month later than the Rabbinical reckoning. . . Consequently, THE SEVENTH MONTH HAS ALREADY BEGUN."--Southard, Midnight Cry, Oct. 19, 1844, p. 133, col. 3.
- d. 10th of 7th About Oct. 22.--"But when will the tenth day of the seventh month come? says one. Well, some of my brethren seem to think that it will occur about the 22d of October."--Peavey [letter of Sept. 3], Midnight Cry, Sept. 12, 1844, p. 75, col. 2. [The Jewish day (sunset to sunset) cannot exactly coincide with civil date (midnight to midnight).]
- e. "Coincides Nearly With Oct. 22d."--"Our present position--the expectation that the second coming of the Lord is to take place on the 10th day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation."--Himes, Midnight Cry, Oct. 19, 1844, p. 136, col. 3.

46. Miller's Late Acceptance.--Letter of William Miller (dated Oct. 6) accepting "time."--Midnight Cry, Oct. 12, 1844, pp. 121, 122.

"One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt for the author. I will extract a few lines: 'Oh the glory I have seen today. . . Christ will come in the seventh month, and will bless us all.'"--Miller, in "Way Marks and High Heaps, p. 33.

47. "Definite Time" Not from Periods but Types.--"The definite time, as to a month or day, cannot be determined by the prophetic periods, as no one of them, or all of them together, can be harmonized in any one month, or day of the month. If then we have definite time, we can get it only by the typical institutions, which were observed in a specified month, and day of the year."--Himes and Bliss, Advent Herald, Oct. 9, 1844, p. 80, col. 2.

48. PUBLIC UNDERSTANDING OF OCTOBER 22.

- a. "10th of 7th Month--Oct. 22."--"They [the Adventists] fixed upon the tenth day of the seventh month to close the scenes of mortality; and the saints must leave off work, sell or give away their property, and be ready by the 22d of October."--Zion's Herald, quoted in Advent Herald, Nov. 27, 1844, p. 124, col. 1.
- b. American Tract Society Understands "Oct. 22."--"I claim and acknowledge my proper name to be Seth, a name which dates back to the third son of Adam--and, of course, is an antediluvian, and has survived one universal deluge, and also the 22d day of October, 1844."--Seth Bliss, Secy. American Tract Society, in Advent Herald, Nov. 27, 1844, p. 125, (Letter to Sylvester Bliss).

- c. Terminal Point, Oct. 22.--"Now 2300 years, commencing in the autumn of B.C. 457, would completely terminate in the autumn of A.D. 1844. To which point, Oct. 22, 1844, 'the vision' was made 'plain on tables,' and fulfilled the command of God."--Gross, Jubilee Standard, June 10, 1845, p. 143, col. 1.
49. Sunday, Oct. 13--1st Day of Seventh Month.--"On Sunday the 13th inst. the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the first day of the Jewish seventh month. . ."--Bliss, Advent Herald, Oct. 30, 1844, p. 93, col. 3.
50. "Time Almost Universally Received."--"The time has been almost universally received by all the Adventists; and there has been such a breaking down and giving up to God as we never before witnessed."--Edit., Advent Herald, Oct. 16, 1844, p. 88, col. 3.
52. "COULD ONLY SYNCHRONIZE WITH 22d"
- "It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in 1844, could only synchronize with the 22d of that month."--Bliss, Advent Shield, January, 1845, p. 279. [Official Record of 1844].
53. Emergence of High Priest AWAITED
- a. "Am fully satisfied that on the tenth day of the seventh month, the High Priest of our profession will come out of the Holy Place to bless the waiting congregation of the true Israel."--Snow, Midnight Cry, Oct. 12, 1844, p. 124, col. 3.
- b. "Christ our great High Priest, has gone into the Holy of Holies for us, with his own blood, and 'to them that look for Him shall he appear the second time, without sin unto salvation.' Heb. 9:28. When he comes out of the Holy of Holies, will it not be on the day typified? Beyond a doubt in my mind it will be."--Storrs, Bible Examiner, Sept. 24, 1844, p. 1, col. 3; also Advent Herald, Oct. 9, 1844, p. 73, col. 3; Midnight Cry, Oct. 3, 1844, p. 98.
- [For other references, see Syllabus, pp. 215-221.]
54. "Six Months and a Few Days OVER."--"But how came we into this tarrying night? Because we commenced the vision in the spring, instead of the fall, 457 B.C. We fell short of reaching the destined port six months and a few days [10] over. It threw us into the tarrying night, six months. . . . We are past midnight, brethren."--Williamson, Midnight Cry, Oct. 3, 1844, p. 99, col. 3.
55. "Passover Could Not Be Later Than May 2d."--"The Encyclopedia of Religious Knowledge says that the barley was ripe in April [in Palestine], and of course the feast of the passover could not be later than May 2d. [Boston civil time, 1844."--Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 2.

[Jerusalem, passover extended into day of May 3, due to 17 hours difference in time as day travels west. Millerites took note of this. See Midnight Cry, Oct. 19, p. 132, col. 2.]

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57. "Jews [Rabbinical] Observed Monday, Sept. 23d."--"Many of the [opposing] papers have supposed that they were throwing great light on this question when they have published to the world that the Jews observed September, instead of October, as the seventh month. . .

"All who have made themselves merry over this supposed mistake, have only shown to the world their own ignorance respecting it; and every scholar knows that we are correct as to the Caraites seventh month."--Himes, Bliss, and Hale, Advent Herald, Nov. 27, 1844, p. 124, cols. 1, 2.

58. November 11--Last Day of Mosaic Seventh Month.--"From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October,--commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November."--Bliss, Advent Shield, January, 1845, p. 273. [Official Millerite record, 3 months after Disappointment.]

PERIOD XVII--DECADE FOLLOWING GREAT DISAPPOINTMENT

Note: Leading Adventist periodicals following immediately upon October 22 Disappointment acknowledge keen disappointment, assert obvious mistake in calculation because of element of human fallibility in records, and review advent history up to Disappointment (Advent Herald, Oct. 30, 1844; Midnight Cry, Oct. 31, 1844.) Staunchly reaffirm belief in Karaite basis of reckoning true 7th month. (Midnight Cry, Oct. 31, 1844, p. 141, col. 1.) First begin to stress necessary allowance of "few days" leeway and a "little delay" for possible inaccuracy as to precise day. (Midnight Cry, Oct. 31, 1844, p. 14, col. 1, etc.) Censuring as obviously "undependable," authorities upon which calculations had formerly been based relative to crucifixion year, Himes writes: "We are now satisfied that the authorities on which we based our calculations cannot be depended upon for definite time."--Id., Nov. 7, 1844, p. 150, col. 3.

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EMERGENCE from Great Disappointment, occupying decade from 1844-1855, of supreme importance and concern to us. At this point our distinctive movement takes its origin as inheritor and consummator, not only of general truths of Miller's "1843" awakening, and of specific 7th Month Movement, but of prophetic and advent truths of all ages that had gone before. Relationship of our movement to true church of past thus established and brought into true perspective, together with present and future responsibility. Herein we witness contrasting modes of emergence from Disappointment positions:

(1) Holding to integrity of 2300-year period as ending Oct. 22, 1844, with related Day of Atonement type and Midnight-Cry of parable, while discovering nature of mistake in event marking terminus of period and its sequence,--the course followed by those Adventists accepting supplemental light on sanctuary and Sabbath, and guiding gift of Spirit of prophecy. "Shut Door" position. [Discussed later.]

(2) Repudiating integrity of established chronology, declaring periods not ended, application of type and parable unjustifiable, and setting time forward to 1845, '46, '47, into the '50's, '60's, and '70's--the course followed by larger portion of those disappointed Adventists rejecting sanctuary and sabbath truths, and refusing to recognize counsels of Spirit of prophecy. "Open Door" position. [Discussed later.]

At this point, 3rd angel's message, with Sabbath and Sanctuary emphasis, joins 1st and 2nd messages, going forward cumulatively together as final "3-fold message," to be heralded anew to every nation, kindred, tongue, and people. Thus to imminent advent, "judgment hour," and "Babylon's fall" messages, based on consummation of prophetic outlines and types, now added full light of sanctuary truth. Involved recognition of two divisions of Christ's ministry, as enfolded in Day of Atonement type, and timed by great 2300-year prophecy with structural dates of B.C. 457, A.D. 27-31-34, and 1844--the terminal date being certified and sealed by the immovable initial dates of "70 weeks." Thus propriety, nay, inevitability of 3rd angel's message clearly disclosed. Not an innovation, but a sound, logical, Scriptural, chronological, and inevitable consummation of all past truths, retaining or reviving heritage of the ages, and going on to perfection with final and distinctive advances for last supreme witness of true church of ages.

Period witnesses successful emergence from partial and faulty understandings of 7th Month Movement, as pertained to nature of events anticipated, while retaining integrity of prophetic truths involved, as established for all time. Aside from issue of true 2300th year of prophecy, ending in autumn of 1844, difficulties and misconceptions centered chiefly in expressions of parable of ten virgins that, along with atonement type, exercised powerful influence on acceptance of 7th Month Movement--(1) "coming of Bridegroom," (2) "marriage," and (3) "shutting of door."

Passing of October 22 a heart-breaking disappointment. Had given up all earthly prospects and goods to embrace unpopular truth--braving reproaches of friends, and sneers and jeers of world. Had left farms and business. For weeks had believed living on borders of eternal world. With intensity had prayed, "Come, Lord Jesus;" but He had not come. Now faced severe winter for which no provision had been made. Great body of over 50,000 like sheep without shepherd. Most had within few months separated from nominal churches and creeds, with no organized body or leadership to turn to. Confident that "the time" was right, impending advent had made organization and temporal provision seem unnecessary.

Popular churches now anticipated easy time in reclaiming misguided Millerites (Midnight Cry, Dec. 26, 1844), expecting them to speedily give up their folly. But eminent scholars of time had been unable to overthrow prophetic interpretation of Adventists, or to show error in 7th Month Movement chronological reckoning of periods and focal date. Great numbers of Adventists felt they could not renounce positions reached by such prayerful, painstaking, competent study--positions which had withstood relentless attack of popular religionists and worldly-wise, and combined forces of learning and eloquence, meeting every apparent demand of the prophecy, consciously employing and harmonizing with soundest scholarship of former centuries. (Advent Herald, Nov. 13, 1844, p. 111.)

Already separated from nominal churches by 2nd message in summer and autumn of '44, and facing violently hostile world, our pioneers devoted almost entire efforts for first decade following Disappointment, to bringing light on nature of mistake in October 22 expectation disclosed through sanctuary truth, and heralding new-found Sabbath light to former advent host, as practically all other doors of access closed. Slowly, point by point, as full-rounded body of belief was wrought out by diligent study, 3rd angel began eventful flight among mankind. Organization followed in due course for fulfilment of gigantic task.

I. THREE DISTINCT GROUPS EMERGE

Three distinct groups, representing three sharply divergent attitudes, emerge from great Disappointment climaxing 7th Month Movement--in addition to those who then gave up advent hope entirely. Holding divergent views, conflicts between them unavoidable. These three main groups soon reduced to two:

(1) The majority, who, rejecting supplemental truths of sanctuary, Sabbath, and Spirit of prophecy, repudiated distinctive 7th Month Movement positions and became nominal, non-Sabbatarian Adventists, among some of whom time-setting was pronounced characteristic, based on new termini projected for prophetic periods.

(2) The minority, who, holding to integrity of 7th Month Movement positions and specific October 22 date, accepted further sanctuary and Sabbath truths,

and guidance of Spirit of prophecy, known at time as "Little Flock," and developing into Seventh-day Adventist church.

(3) The third group--extremists--comprising those running to fanaticism, shared certain positions of each of the other groups. Were source of trial and perplexity to both. On the whole, however, these extremists held more to integrity of October 22 and 7th Month Movement, but carried certain aspects to unwarranted and unbiblical extremes. This very fact led some to wrongly class them together, and to perplexing disavowals by Sabbatarian Adventists of positions that might be confused with exaggerated positions of extremists--such as the "shut door" question. But, like nominal majority group, extremists wholly rejected explanatory sanctuary light, Sabbath, and Spirit of prophecy. Their contentions nearly all centered in strained interpretation of expressions in parable of virgins. Within 8 or 10 years, this group had largely disappeared, for positions at first assumed could no longer be held. We now examine positions of these three groups in relation to 7th Month Movement positions, and their variant ways of emergence.

NOTE: Ignorance of Jewish Reckoning Denied. Shortly after Disappointment, Advent Herald and Advent Shield both reply to contemporary charges of alleged Millerite "ignorance" of actual time of Jewish 7th month, and time of general or common celebration of Day of Atonement by Rabbinical Jews on September 23. Again distinguish sharply between current, erroneous Rabbanite practice and Karaite true reckoning, which Biblical principle they cite and defend as having often been published and constantly championed after deliberate adoption.

"Many of the papers have supposed that they were throwing great light on this question when they have published to the world that the Jews observed September, instead of October, as the seventh month; and they speak of it as though we were unacquainted with that fact.

"Now, if they knew anything respecting the question; or if they had read our writings, they would have known that they were stating nothing but what we have already published. No one has even doubted but that the Rabbinical Jews everywhere observed September as the seventh month; and this we have often given in our paper. But we were obliged to dissent from their time, because they have no regard to the requirements of Moses in reference to the barley harvest, when the Passover is to be kept. The Karaite Jews who conform to the strict letter of the law, therefore are obliged to begin their year one month later, so that their seventh month corresponded with our October. And as they comply with the terms of the law, we adopted their reckoning.

"We may, therefore, say that among the mistakes made by the anti-Millerites, not the least singular is the fact that they know nothing of the customs of the Karaite Jews; and never stop to inquire whether the Rabbins conform to the law of Moses, when they decide as to the correctness of their chronology. . . . All who have made themselves merry over this supposed mistake, have only shown to the world their own ignorance respecting it; and every scholar knows that we are correct as to the Karaite seventh month."--Advent Herald, Nov. 27, 1844, p. 124.

Note: Miller, in feeble health, took little further part in activities. Not receiving clarifying light on sanctuary, declared only mistake with argument was that Lord had not come. (Morning Watch, June 12, 1845, p. 187, col. 2.) Said were he to live life over, with same evidence, should, to be honest with God, do again what he had done before.

A. Sabbath-Rejecting Adventists Repudiate "7th Month" Positions

As would logically and almost inevitably be the case, repudiation by sanctuary and Sabbath-rejecting Adventists followed the three major lines of affirmation--(1) chronology of 2300 years, (2) Day of Atonement type, and (3) true midnight cry of parable of virgins--which together formed three-fold foundation of 7th Month Movement. Sabbath-rejecting Adventists asserted Disappointment had proved: (1) Chronologists' dates for time period had been demonstrated undependable; (2) prophetic time not yet expired--now living in disputed 5-year circle; (3) types had been overstressed--now proved undeterminative; (4) "cry" but local and partial, not true and final; and (5) "door" of parable not shut. Refusing the only light that could explain their mistake, this class left in darkness as to nature of mistake, and so repudiated fundamental platform.

1. Chronology--General Repudiation of Former Positions.

- a. Southard: "We Have Been Mistaken."--"We have been mistaken in a belief to which we thought ourselves conducted by the Word, and Spirit and Providence of God."Midnight Cry (1st issue after Disappointment), Oct. 31, 1844, p. 140, col. 1.
- b. Marsh: "Mistake of One Year Made."--"It is as clear as that one and one are two, that a mistake of one year has been made."Voice of Truth, Dec. 18, 1844, p. 187, col. 2.
- c. Bliss: "Prophetic Periods Not Yet Run Out."--"We are pained at the position which some are taking that the prophetic periods are run out, and that we are now past their fulfillment. . . We are fully satisfied that none of the great prophetic periods can terminate until the actual coming of the Lord."Advent Herald, Feb. 19, 1845, p. 12, col. 1.
- d. Himes: Mistaken in Time and Interpretation of Type.--"But, in the time, and interpretation, of the type, we sincerely believe we were mistaken."Morning Watch, Apr. 2, 1845, p. 112, col. 1.
- e. Bywater: 2300 Years Not Yet Ended.--"Has the two thousand three hundred days ended? I answer unhesitatingly, no."Voice of Truth, July 9, 1845, p. 380, col. 1.
- f. Himes: Mistaken in Interpreting "Cry" of Virgins Parable.--"It is assumed, that the details of the parable of the ten virgins were literally fulfilled in the 7th month movement. We are unable to see this."Morning Watch, Feb. 20, 1845, p. 64, col. 1.

g. Whiting: B.C. 457 Cannot Be Correct Date.--"If it had been, the event would have occurred."--Advent Herald, May 21, 1845, p. 118.

h. Himes: 7th Month "Cry" Local, Partial, Confined to America.--"The 'Cry' of the 7th month was a local and partial one,--it was confined to this country. Although there are thousands of holy and devoted Adventists in Europe, who have been looking for, and waiting for the Bridegroom; not only the Literalists, but thousands, whose sentiments have been received from the Adventists of this country; yet, the seventh month movement produced no influence there."--Morning Watch, Feb. 20, 1845, p. 64, col. 1 (also Advent Herald, Feb. 26, 1845, p. 23).

Note: 7th Month Movement practically confined to North America. Virtually no mention either before or after in British Advent Harbinger; no mention of emergence of heavenly High Priest or of heavenly sanctuary. "That movement [7th month] was confined entirely to this portion of America, producing no effect whatever in other parts of the globe." --Bliss(ed.), Advent Herald, Feb. 26, 1845, p. 20, col. 2.)

"We have also, within a few days, received a file of The Midnight Cry, published at Nottingham, England, from Oct. 26th to Dec. 14th, 1844; and those papers are silent with regard to any such movement there as we find here."--Edit., Advent Herald, Apr. 29, 1845, p. 85, col. 3.

"Many of our dear brethren abroad seem to feel sorrowful and unhappy, on account, as they say, of the fact that some of our lecturers and speakers are disposed to make a belief of the coming of the Master on the 'tenth day of the seventh month,' the test of our entering into the kingdom."--Burnham, Advent Herald, Oct. 2, 1844, p. 68.

2. Living Within Five-Year Disputed Circle

a. Snow: Within 5-Year Circle of Disputed Dates.--"We have entered a brief space of about five years, within which the periods must inevitably close. There is a disagreement among chronologists in regard to the dates of those events, from which we measure. . . These different dates necessarily produce a corresponding variation in the termination of the periods."--Midnight Cry, Dec. 26, 1844, pp. 205, 206.

b. Bliss: Periods Will Terminate Within Disputed Circle.--[First cites disagreement re 7th of Artexerxes, then the crucifixion.]--"It will be seen by the above that there is a disagreement among chronologers respecting the dates of the events from which we have severally reckoned the prophetic periods. And yet that disagreement is all within a circle of a very few years. It will also be seen, that reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologers for the events from which we have reckoned them, they cannot be extended beyond A.D. 1847."--Advent Herald, Jan. 1, 1845, p. 165, col. 1.

c. Miller: Discrepancy of Chronology Cannot Be Satisfactorily Settled.--

"We believe that our understanding of prophetic time in the word of God, is correct; we see no reason to alter the manner of our reckoning. The discrepancy, we believe, is in the human part of the chronology, and as there are four or five years in dispute among our best chronological writers, which cannot be satisfactorily settled, we feel that we have a good right to this disputed period; and candid and reasonable men will all allow this to be right. Therefore we must patiently wait the time in dispute, before we can honestly confess we are wrong in time."--Miller and Six Others, Advent Herald, Jan. 15, 1845, p. 183, col. 2.

d. Himes: Look for Advent with Range of Few Years.--"It will be seen by the above [varying dates for the crucifixion] that we have a range of a few years, in which we may look for the termination of the periods. But, at the same time, our brethren will see that we cannot harmonize them in any one year in the future, with our present light, as we did in 1843. Therefore, we are placed in a waiting and watching position; not knowing the true date, among the many, yet we 'know the time' with sufficient exactness for all practical purposes."--Advent Herald, Feb. 19, 1845, p. 13, col. 1.

e. Bliss: Until Disputed Circle Expires Chronology Hasn't Failed.--"Reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologers for the events from which we have reckoned them, they cannot be extended beyond A.D. 1847; while there are intermediate points between the present and that year, where they would terminate, if reckoned from other given dates. As this ground is 'disputed territory,' and as there are chronologers of note, which, if followed in their dates, would terminate the several periods at various points within this disputed circle, we are certainly entitled to all the time thus in dispute, before it can be proved that our chronology, or the several events from which we have reckoned, are incorrect. We have followed those chronologers, which are admitted to be the most authentic, and have adopted those dates which are considered to be the best sustained.--It is now proved that those which we have followed are not perfectly accurate; and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year, more, or less; nor can it be shown which of the several chronologers within the disputed circle, who in any way vary from the ones we have followed, are the most accurate."--Advent Shield, Jan. 1845, pp. 284, 285.

Note: Entry upon disputed five-year circle representing disagreements of chronologists over year of crucifixion first pleaded. Year 1847 suggested as ultimate terminal date for 2300 years, although inclining at first toward 1845. (Midnight Cry, Dec. 26, 1844, pp. 205, 206.) Example: "Guided only by the fulfillment of the seventy weeks, which were evidently intended to seal, or make sure, the vision of the 2300 years, the extreme point to which the shorter period could be extended would be A.D. 37. Supposing Christ to have been cut off in the spring of A.D. 34, in the middle of the week--and there is scarcely an authority of any note which supposes His death should be dated even so late as that--the remainder

of the week could extend only to the autumn of A.D. 37, and of course the longer period cannot extend beyond the autumn of A.D. 1847."--Advent Herald, Nov. 20, 1844, p. 119.

3. Types--Denial of Validity of Typical Service

In formal "Address to the Public," Bliss, speaking editorially for Advent Herald (Nov. 13, 1844, pp. 108-112; repeated in issue of Dec. 11, 1844, and Advent Shield, Jan., 1845, pp. 280-284), asserted, under subhead "Defects of Chronological Argument" that because certain types were fulfilled chronologically it had been gratuitously assumed that all were to be. Held that if there were any exceptions, rule was thereby invalidated, and so ceased to be determinative. Contended some types manifestly not fulfilled chronologically. Therefore remaining types might not necessarily be fulfilled in order. At first advent, some fulfilled at time of specified passover, first fruits, and pentecost; others, not. Thus--(1) Contended Day of Atonement offering of live goat for Lord actually fulfilled in the one and only death of Christ on Nisan 14, while scapegoat, which was led away into wilderness on same Day of Atonement, was fulfilled in Christ about 1st day of 11th month (not 7th), when He was led away of Spirit into wilderness after baptism. (Advent Herald, Nov. 13, 1844, p. 110.)

(2) Contended High Priest entered "Holiest of All" in 3rd month (not 7th) when He ascended into heaven itself, and sat down at Father's right hand. (Advent Shield, pp. 281, 282.)

(3) Contended wheat harvest, type of resurrection, was in 3rd month (not 7th).

(4) Contended coming of High Priest out of Holiest to bless waiting congregation was on 10th day of 7th month; but blowing of Jubilee in 7th month to deliver captives appointed for 15th day of 7th month. Therefore, inasmuch as types shadowing 2nd advent were observed on different days, could not all be fulfilled chronologically on 10th day of 7th month, and if all did not, cannot be shown that any must. As some types of 1st advent were fulfilled on different days (scapegoat and entering holy of holies) which had no appointed service, so reasoning from analogy they were "left entirely in the dark as to day which will be honored by advent." (Id., p.282.)

Note: Bliss in obvious error (1) in applying scapegoat to Christ instead of Satan; (2) in failing to realize that events of antitypical Day of Atonement, beginning 7th month of Jewish 1844, extend until sin finally laid back upon head of Satan; (3) in assuming that Christ entered ministry of Most Holy place upon ascension, instead of on Oct. 22, 1844, after eighteen centuries of antecedent ministry in Holy Place; and (4) most vital of all, in still assuming that 7th month types were type of second advent, instead of Christ's induction as High Priest into final phase of ministry in heavenly sanctuary. Acceptance of fuller sanctuary light would have shown consistency and cumulative force of types, and disclosed nature of mistake--that of event, not of time and place--whereas rejection of all-important sanctuary light made virtually inevitable repudiation of basic positions held under 7th Month Movement. True, of course, that heavenly reality is not "very image" of earthly service, but central facts in each major transaction faithfully portrayed in type

and fulfilled in antitype. 7th Month Movement related to and introduces events that will usher in second advent, when they have been fulfilled.

4. Parable--Denial of Application of Midnight Cry to 7th Month Movement

Hale contended parable of virgins "sketch" of advent movement (Advent Herald, Feb. 26, 1845, p. 17ff), with (1) "tarrying time" following spring disappointment; (2) "midnight" as "chronological mark," followed by (3) "true midnight cry" in preaching of 7th month; (4) the "marriage," Christ's inauguration or coronation; and (5) His coming again, to execute judgment. In rebuttal, Bliss contends 7th Month Movement does not correspond to parable, but covers (1) "whole period of the Christian age" (Id., p. 19); (2) "tarrying" beyond expectation, characteristic of expectation of early ages, Reformation, etc.; (3) "cry" at midnight not "whole and final," but "local and partial," with true cry yet future--not the cry that began at Exeter at "midnight," but sounding all through centuries (Idem., p. 20); (4) marriage is eternal union of Christ and Saints (pp. 21, 22); (5) coming of Bridegroom, personal coming of Christ; (6) "door," is "door of mercy and hope" (p. 22), and still open.

Is thus complete reversion to general interpretation of parable employed in '43 phase before 7th Month Movement. Hence, setting all laid for retrogressions and disavowals of Albany and other conferences, soon held.

5. 7th Month "Mesmeric," "False," "Off the Track"

a. Storrs: Wrong in Event; Wrong in Time.
(Morning Watch, Feb. 6, 1845, p. 46, col. 1).

b. Storrs: Mesmeric Influence of 7th Month.--"I have said, in reference to some things connected with the '10th day' excitement, it was nothing but Mesmerism: by which I mean, it was the product of a mere human influence: in other words, it was not of God; and I would not say, it was of the devil. Hence, I must say, it was of ourselves--a mere human influence, called Mesmerism."--Morning Watch, Feb. 20, 1845, p. 60, col. 1.

c. Litch: 7th Month Cry "False."--"Can anything more be said of the 7th month cry? Nay, can there be as much said in its favor? It certainly was not as extensive; it never accomplished the work which 1843 did. Then I argue, to deny that it was of God, is as much, to say the least, a sin against the Holy Ghost, as to say that it was not true that the Lord came and went in to the marriage last October. If the cry of '43 was true, the Lord did come then--and if He came then, He did not come in '44. One or the other of the cries, then, must have been false; for the Lord could not have come at both times. Do you believe the cry of '43 was true? If so, you must believe the Lord came then, for some of us said, he certainly will come! If He did not come, the cry was false. If He did come then, the cry of the 7th month was false. And if one was false, why not both? How will you avoid the conclusion that Christ came in '43, and that 'they which were ready went in with Him to the marriage, and the door was shut,' if you admit the premises maintained by the advocates of the true cry?"--Id., Apr. 10, 1845, p. 119, col. 3.

d. Litch: Erred and Ran Off Track.--"I believe we erred, and ran off our track about one year ago, by abandoning the view Bro. Miller gave in his lectures, of the parable of the ten virgins. When the 21st of March, 1844, passed away, we supposed we were in the tarrying time; and accordingly, to make all tarrying harmonize with that view, we were obliged to say that the Midnight Cry had not been given--for that cry comes after the tarrying. Then we looked for the true cry; and when the 7th Month Movement came, it received that appellation. But I must say, after the most careful review of the subject, that I believe Bro. Miller's first view is the true one; and that the 7th month, and all other efforts, were only items of the whole amount."--Id., Apr. 24, p. 134, col. 1.

Note: In spring of 1845, Albany and succeeding conferences (Boston and New York) formally repudiate former positions, and reject sanctuary, Sabbath, and Spirit of prophecy advance light. Deny Protestant churches are "Babylon." (Litch, in Boston Conference, Advent Herald, June 4, 1845, p. 134, col. 3.)

6. Time-Setting Dates Projected Over Decades

As anticipated events obviously had not transpired--second advent, resurrection of dead, and destruction of earth by fire--departers from old landmarks declared 2300-year period not yet expired. Contending there was obviously error in calculation of year, many launched upon series of time-setting episodes that fixed successively upon 1845, 1846, 1847, 1851, and particularly 1854--then into fifties, and even as far as sixties, seventies, and eighties. New times set for close of 2300-year period, to terminate at awaited second advent, involved definite shifting and abandonment of all three structural dates characterizing 7th Month Movement. Tragic, ultimate abandonment of all basic principles of prophetic interpretation followed. Some pre-'44 Millerite leaders did not remain in group, but maintained approximately same attitude. Crucifixion date again shifted forward as coming between 33 and 36 A.D., but now cited for midst of 70th week. Thus for 1846, 33 cross again asserted--but for "midst," rather than terminus, of 70th week, as originally held. This involved B.C. 455 as revised beginning of 2300-year period. Soon a 34 crucifixion was aligned with 1847 ending. Possibility of fulfillment upon basis of Jewish civil year (coming in autumn), instead of sacred year (beginning in spring), also suggested. (Advent Herald, Jan. 8, 1845, p. 175.) (Full documentation in Advent Source Collection.)

7. Basic Chronological Interpretation Abandoned.--Progressive denial follows as to accuracy and soundness of basic interpretation of 2300 year-day prophecy, with ultimate repudiation of 2300 evening-mornings as year-days reaching back to ancient times. (Whiting, Advent Herald, May 21, 1845, p. 118; Bible Examiner, Nov. 1848, p. 175.) Periods finally regarded by formerly prominent leaders as literal days yet future (Litch, "Complete Harmony of Daniel and the Apocalypse," Philadelphia, 1873, pp. 35-37, 40; Bywater, Voice of Truth, July 9, 1845, p. 380) and 70 weeks separated from the 2300 (Bible Examiner, Mar., 1848, p. 39; Apr., 1848, p. 58). Thus every element involved in true reckoning of 2300 years--beginning, crucifixion date, ending, synchronization with 70 weeks, and year-day principle--tragically abandoned by many refusing to walk in advancing light of third angel's message (Chart by Cummings, "Explanation of the Prophetic Chart," Concord, N.H., 1853; Hale, "The Position of Adventists," Voice of the Prophets, Dec., 1860, p. 56; Pile, "The Prophetic Guideboard," Newark, 1867, pp. 15, 16). Tragic departure exemplified by Litch declarations, written in 1873:

"The seventy weeks of Dan. ix. is a period by itself, consisting of a week of years, for there was such a period among the Jews, as literally as a week of days, and therefore can constitute no rule for any other designation of time. A time, therefore, means a year, and no more; a month signifies a month, and no more; nor does a day signify anything more than just what it expresses--a period of twenty-four hours.

"The adoption of the year-day theory, as it is called, has been the great stumbling-block in the way of a correct interpretation of prophecy for these hundreds of years, and should be utterly repudiated by all lovers of the simple truth. . . . Now, be it marked, the periods of Dan. vii. and viii. are not symbols seen by the prophet, but interpretations of symbols; and therefore their statements are to be literally understood. . . . So, also, the twenty-three hundred days of Dan. viii. 14 are given in explanation of the previous symbols, and, as an explanation, cannot be symbolical. The three periods of Dan. xii. are not symbols, but plain literal statements of times, and we have no authority for making them anything else."--Litch, "Complete Harmony of Daniel and the Apocalypse," Philadelphia, 1873, pp. 35-37.

Note: Not a little remarkable that best minds in Adventist ranks, though having rejected sanctuary light that explained mistake, having challenged application of type, and believing from circumstances that 2300 years had not expired, were nevertheless, upon thorough re-examination, unable to find any flaw in chronology and calculation of 7th Month Movement processes and conclusions regarding October 22 as true and only day for "atonement" in Jewish sacred year 1844. Thus Bliss, in quarterly Advent Shield (Jan., 1845, pp. 267-280) gives history of "late [Seventh Month] Movement," fairly and fully tracing its emergence from preliminary "1843" phase of Millerite movement, and bears this remarkable testimony before setting forth reasons for abandoning:

"From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October,--commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November."--Advent Shield, Jan., 1845, p. 273.

"It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in A.D. 1844, could only synchronize with the 22d of that month."--Idem., p. 279.

Note: Question of "open" and "shut" door, which really constitutes key that unlocks understanding of decade (1844-1855)--and forms chief point of contention and division between Sabbath-and-sanctuary-accepting and Sabbath-and-sanctuary-rejecting Adventists following Disappointment--will be discussed separately in special section.

B. TEMPORARY FANATICAL TANGENT

[Note: This minor division only requires brief survey, and that chiefly because of annoyance, confusion and odium created. Detailed study and close documentation therefore unnecessary. After Disappointment, Adventist host broke up into three groups, with small, extreme, fanatical wing as second section. Was comparatively brief in duration--for some soon gave up Advent faith entirely, and others drifted into nominal Adventism. With remainder, fires of fanaticism soon burned out, as strange premises forbade long continuance of status quo. By 1855, had practically disintegrated; but while operative caused much confusion and embarrassment to other two groups. Facts revealed in six periodicals of limited circulation controlled by group, together with disavowal and opposition from standard Sabbatarian and non-Sabbatarian papers of two major Adventist groups. For further inquiry, see files of (1) True Day Star, New York, 1845, pub. by Rider and Sherwood; (2) Voice of the Shepherd, Utica, 1845 ed. by Squires; (3) Jubilee Standard, New York, 1845, pub. by Snow and Mathias; (4) Hope Within the Veil, Portland, 1845, ed. by Clemmons; (5) Voice of the Fourth Angel, Cleveland, 1845, pub. by Cook and Picands; (6) Morning Star, New York, ed. by Snow.]

Error often lies very close to truth, some aspects frequently being fundamentally sound. Fanaticism is often, in fact, just a truth pushed out of proportionate relationship. Every great reform movement has suffered from extreme and fanatical elements which have sought to inject false issues, with resultant reproach. Thus it was after Disappointment. Relatively small fanatical group, operating under common name of Adventist, caused much perplexity and reproach to cause at large. Disappointment, terminating seventh month movement, left advent host stunned and bewildered. Those refusing sanctuary light had no explanation for Disappointment, yet could detect no error in periods. While some earnestly pursued advancing light on sanctuary and Sabbath, others, rejecting both, began to develop extreme views and fanciful, often contradictory interpretations. Fearful of rejecting truth, some conscientious souls accepted these strange positions for a time, but later extricated themselves.

Extremists, as a whole, rejected the four advance positions--(1) sanctuary, (2) Spirit of prophecy, (3) Sabbath, and (4) sound supplemental interpretation of prophecies. A few, ascribing true midnight cry to devil, soon gave up all pretense of Adventism and developed bitter spirit, with wide breach resulting. Novel messages and strange positions advanced by others. Spiritualizing of advent, resurrection, and New Jerusalem most prominent aspect. Another persistent question projected was conversion and restoration of natural Jews. While there was some time-setting by this group, as with nominal Adventists, majority of extremists held to integrity of October 22, but indulged in gross misconceptions and misapplications of "Bridegroom," "marriage," and "door" of parable of virgins. Their distorted conceptions of "shut door" caused Sabbatarian Adventists to seek to avoid any confusion or identification with them, largely because certain identical terms were used, but with different connotations.

[Note: This situation led some to make certain denials of early Sabbatarian positions. Some statements on "shut door" are contrary to voluminous contemporary record, which positions were consistent and logical, in light of twilight hour situation that preceded full burst of later sanctuary and prophetic light. Frank, open statements forestall any basis for charges of concealment or distortion.]

Age-to-come theory accepted by some, and key messages of Rev. 14 thrust into future by others. (See Waggoner, R. & H., Dec. 11, 1855, p. 84.) A few advocated taking "kingdom" by force. Sinless perfectionism and false humility had certain supporters.

To cite specific names:

J. D. Picands, in Voice of the Fourth Angel, taught that Christ was on white cloud and must be prayed down. (2) Joseph Turner, of Portland, Maine, contended Christ had come spiritually as Bridegroom, wise virgins had gone in with Him into marriage, and door was shut. (Hope of Israel, Jan. 24, 1845.) Exclusive, private meetings were set up--"shut into the kingdom," like Noah and family shut into ark. "No work" theory involved; as also denial of Sabbath (Bible Advocate, Dec. 1847; R. & H., June 2, 1851, p. 92; May 27, 1852.) (3) Sad to record, S. S. Snow came to indulge in blasphemous pretensions, proclaiming himself "Elijah the prophet" and "Messenger of the covenant." (See True Day Star, New York, Dec. 29, 1845, pp. 3, 4, 6.) Was part of "scaffolding," now separated from permanent structure of truth. Snow, Marsh, and others rejected Sabbath, claiming law abolished. (R. & H., June 2, 1851, p. 95, col.1.)

(4) Mrs. C. S. Minor engaged in futile Jerusalem enterprise. In 1851, led by false "visions" of Mr. Boyd, her brother, made attempt to restore Judah and Israel to Zion. Made trip to Palestine, there enlisting services of John Messullam, converted Jew; but project collapsed. (Harbinger and Advocate, March 12, 1853, p. 308; Apr. 16, p. 349. See also Lover of Zion, Feb. 1853, re. Mrs. M's "Vision.")

(5) Miss E. C. Clemons, for a time believing Bridegroom came on 7th month of '44, wrote, after repudiating it: "I view the Bridegroom-come-theory, as the leading error of the dread train that has scattered 'fire-brands, arrows, and death' in our ranks." (Advent Herald, Dec. 31, 1845, p. 163, col. 1.)

(6) C. H. Pearson, early leader of "door closed, bridegroom come, within the veil" tangent, repudiated such positions as "error." (Idem., Oct. 8, 1845, pp. 66, 67; citing Hope Within the Veil.)

William Miller's "Dream" of Dec. 3, 1847 (reprinted by James White in Present Truth, May, 1850, pp. 73-75), made allusion to "rubbish"--dirt, shavings, sand, and spurious jewels--cast by false shepherds into "casket" of second advent truths. White in footnotes 3 and 4, summarized these extremes as follows:

"3. Spiritualism with all its fancies and extravagances. This wife of the Devil, which has accomplished an awful work of death, is very fitly represented by 'shavings,' and 'all manner of rubbish.' Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should 'bring in damnable heresies, even denying the Lord that brought them,' says 'By reason of whom the way of truth shall be evil spoken of.'

"4. S. S. Snow professing to be 'Elijah the Prophet.' This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

"To this catalogue of errors I might add many more, such as the 'thousand years' of Rev. xx, 4, 7, in the past, the 144,000 of Rev. vii, 4; xiv, 1, those who 'arose and came out of the graves' after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, etc., etc."--p. 74, col. 2.

C. SABBATARIAN ADVENTISTS (S. D. A.'s)

Out of bewildering maze of conflicting Adventist positions which developed following wake of Disappointment, our pioneer leaders had to extricate themselves. Nominalism, repudiation, and continuous time-setting assailed on the one hand, and strange extremes and wild fanaticism on the other. Compelled to disassociate from both groups, finding and following path of advancing prophetic light. Amid babel of contradictory voices, listened for assuring voice of God saying, "This is the way of truth, walk ye in it."

As verily as early Christian church had to separate from Jewish sects, and 16th century Reformation Protestantism from Catholicism, so under 2nd angel's message, in summer and autumn of 1844, a separated people had been called out to receive new truths that could not make entry into creed-bound Protestant churches. Such was situation at time of Disappointment. Message had been given; crisis had passed; public now intensely hostile; churches opposed; scoffers hardened. Existing prejudice barred access to people, presenting virtually impassable barrier. No one open to a message from disappointed, discredited "Millerites." Could only, at first, conclude work was finished.

Furthermore, could give no message until own minds were clarified, mistake explained, and souls inspired with clear vision of third message, to follow first and second. This alone could lift them out of perplexities and empower them for further mission. Early views of work circumscribed; plans and expectations limited. Lacked system and organization. Had developed strong preaching and efficient publishing, but had never been welded into organic whole.

Pioneer leaders held tenaciously to integrity of 2300 years as ending October 22, and studied to find nature of event that actually took place. Clung to dating of 1844 as end-year of period, because (1) in reviewing best available authorities, calculation seemed incontrovertible, therefore terminus must mark epoch in God's plan of ages, meaning of which they must discover; (2) marked manifestations of Spirit of God in connection with giving true midnight cry, together with freedom of movement from fanatical elements, forbade doubting it was of divine origin. Following closely, then, upon great autumnal Disappointment, four distinct beams of supplemental light and guidance began to shine upon this third Adventist group, or division. These paramount truths were--

- (1) The sanctuary truth, with two phases of High Priest's ministry, as demanded by type. This constituted the one and only key that could and did unlock mystery of the Disappointment, while retaining and explaining former positions, as well as unfolding clearly future course and responsibilities.
- (2) Spirit of prophecy guidance, that appeared just when specified and needed, to confirm past experience, thwart assaults of fanaticism, check tangent movements, place seal of certainty upon points of truth dug out from Word, unify "little flock," and rebuke sin.
- (3) The Sabbath light, first seen solely as a doctrine, but shortly thereafter with prophetic significance as seal of God in contrast to Sunday-mark of beast--and so becoming heart of third angel's message, joining and completing first and second reform messages of 1840 to 1844.
- (4) Advancing Prophetic Interpretation. First quest in advancing prophetic interpretation of new message lay in specifications of third angel's message,

particularly intent of "image" of beast, and ascertaining unquestioned identity of two-horned beast. Other prophetic truths of Daniel (chapters 2, 7, 8, 11),--already clearly expounded under former messages--were retained virtually unchanged. In book of Revelation, identification of Laodicean or seventh church, and involvements of Rev. 13:11-18, & Rev. 14 to 17 was supreme question at issue--the seven churches in general, seven seals, trumpets, and Rev. 11, 12, 13, and 20 being likewise brought over largely unchanged from Millerite days. Storrs, Litch, Croley, and Keith were favorite expositors, quoted and followed by nearly all, including Uriah Smith, in first two decades following Disappointment.

1. Sanctuary Light at Once Explains Disappointment

Sanctuary light dawned upon mind of Hiram Edson on morning of Oct. 23, immediately following Great Disappointment. Weeping and praying for light with associates until dawn, received assurance that explanatory light would be given. Starting out to comfort distraught brethren, on way through field saw that instead of emergence of heavenly High Priest from Most Holy Place in heaven to bless His waiting Advent people on October 22, the antitypical Day of Atonement, that He for first time entered Most Holy Place upon that day--with a work yet to perform before coming out. Edson's own handwritten statement tells exact experience:

"We wept till the day dawn. A second glance over our past experience, and the lesson learned, and how when brought into strait places, when light and help was needed by seeking the Lord, he had answered by a voice and other ways. I began to feel there might be light and help for us in our present distress. I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors about us and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given,--our disappointment be explained and made clear and satisfactory.

"After breakfast I said to one of my brethren, 'Let us go and see, and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time; in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding; and my mind was directed to the tenth chapter of Revelation where I could see the vision had spoken and did not lie; the seventh angel had begun to sound; we had eaten the little book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, etc.

"While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He enquired why I was stopping so long. I replied, 'The Lord was answering our morning prayer, by giving light with regard to our disappointment.'"Original autograph statement in Advent Source Collection, pp. 9, 10.

[Note: Traditional version--that Edson's discovery was of sanctuary to be cleansed being in heaven, not on earth--contrary to fact and contemporary documentation, as attested (1) by Edson's own handwritten record of occurrence; and (2) by universal expectation of Millerite leaders of emergence of heavenly High Priest from heavenly Holy of Holies on antitypical Day of Atonement, identified civilly as October 22. Loughborough's record of certain items inaccurate, ("Great Second Advent Movement," p. 193) such as exact nature of light received, and confusion of Crosier's Canandaigua Day-Dawn and Jacob's Cincinnati Day-Star.]

Edson then tells of return home, consultation with O. R. L. Crosier and Dr. F. B. Hahn, request that Crosier put joint study into written form, printing of it in Day-Dawn (published by him in Canandaigua), and results--forming medium of communication between eastern members of "Little Flock," conference at Edson home some time after Preble wrote on Sabbath (in Feb. and Mar., 1845), thus bringing sanctuary and Sabbath light together. Edson continues:

"I talked these things to my brethren. In those days I was closely associated with O. R. L. Crosier and Dr. F. B. Hahn, Crosier making his home with me a portion of the time. He examined the Bible on the subject of the sanctuary; F. B. Hahn and myself were connected with Crosier in the publication of the paper called, The Day-Dawn. Brother Hahn and myself held a consultation with regard to the propriety of sending out the light on the subject of the sanctuary. We decided it was just what the scattered remnant needed; for it would explain our disappointment and set the brethren on the right track. We agreed to share the expense between us, and said to Crosier, 'Write out the subject of the sanctuary. Get out another number of the Day-Dawn, and we will try to meet the expense.' He did so, and the Day-Dawn was sent out bearing the light on the sanctuary subject. It fell into the hands of Elders James White and Joseph Bates, who readily endorsed the view; and it was [later] shown in vision to be light for the remnant. This number of the Day-Dawn opened a communication between us and these eastern brethren. We appointed a conference of the scattered brethren to be held at my house, and invited these our eastern brethren to meet with us. Brother W. made the effort to come; but his way was hedged up. Father Bates came on. His light was the seventh-day Sabbath. From my understanding of the opening of the tabernacle of the testimony in heaven, and the seeing of the ark of his testimony, and a few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh-day Sabbath and talking it to my brethren. I had said to them, 'If we abide by _____.'" [Here the ms. breaks off.]--Idem., p. 10.

Note: Precise date of conference at Edson home in Canandaigua not recorded. More than year elapsed, however, after Edson experience of Oct. 23, 1844, followed by initial publication of sanctuary light in Crosier's Day-Dawn of Canandaigua, N. Y. Then elaborated 50-foolscap-page manuscript, based upon extensive study of scriptures, was sent to Jacobs' Day-Star of Cincinnati, Ohio, which had wide circulation. This constituted famous Crosier Day-Star Extra on sanctuary question, commonly quoted. So noteworthy was Crosier article that Bates wrote in August, 1846: "Allow me first to recommend to your particular notice O. R. L. Crosier's article in the Day-Star Extra for the 7th of February, 1846. . . . In my humble opinion it is superior to anything of the kind extant."--"Opening Heavens," 1846, p. 25. And Ellen G. White declared in April, 1847: "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord to

recommend that Extra to every saint."--"Word to the Little Flock," 1847, p. 12.

File of Day-Dawn not yet available, but James White reprinted part of Crosier Day-Dawn presentation in Review and Herald of May 5, 1851 (pp. 78-80). All other Crosier reprints are from Day-Star. Crosier's first available printed statement appeared in Voice of Truth, October 21, 1845.

O. R. L. Crosier on Sanctuary (1845, 1846)

a. Ten Points Tabulated for Voice of Truth.

"This was done by showing, 1st. That Christ's body was prepared for Him to make the atonement. 2d. That the atonement He was to make was the anti-type of the legal atonement. 3d. That the atonement was not finished, but only begun at His first advent, and is not to be finished till after his second advent; hence that Christ must have His body literal and distinct till after His second advent. 4th. That there were two grand divisions to both the typical and anti-typical atonement, viz., (1st.) the daily services, and (2d.) the yearly; that the scape-goat was sent away in the yearly or tenth day service, and that Christ was engaged in the daily from his first advent, till the seventh month, '44, hence, that he could not have fulfilled the type of the scapegoat in any sense before that time. 5th. That the scape-goat was not the type of Christ's body, but of Satan and the wicked, hence, that the sending away of the scapegoat was not a type of the disposal of His body. 6th. That the coming of the Bridegroom was an event prior, preparatory to, and distinct from the second appearing of Christ. 7th. That the Sanctuary of the New Covenant, to be cleansed at the end of the 2300 days, was not the church nor the earth, but the New Jerusalem, and that the 'Sanctuary and Host' are two, that the Host is the temple of the Holy Ghost, but the Sanctuary the temple of Christ. 10th. That Christ, after He has finished the atonement in which He will have redeemed His entire kingdom--the Capitol, New Jerusalem in cleansing it, the Sanctuary, the subjects by raising His saints from their graves, and the territory, by purifying the earth--will, as the Son of David according to the flesh, inherit His father David's throne, in the New Jerusalem forever."--Crosier, Voice of Truth, October 21, 1845, p. 505, col. 2.

b. Autumnal Types Not Fulfilled at 1st Advent.
(Day-Star Extra, Feb. 7, 1846, p. 37, col. 2.)

c. Autumnal Antitypes Occupy Many Years.

"From analogy we must conclude that the autumnal antitypes will occupy a period of time relative to that occupied by their types in somewhat the proportion of the vernal antitypes. In other words, the period of their fulfilment must constitute a dispensation of many years."--Id., p. 37, col. 3.

d. Sanctuary to Be Cleansed in Heaven, Not Earth.

"The sanctuary to be cleansed at the end of the 2300 days is also the sanctuary of the new covenant, for the vision of the treading down and cleansing is after the crucifixion. We see that the sanctuary of the new covenant is not on earth, but in heaven."--Id., p. 38, col. 1.

e. Sanctuary of New Covenant Connected with New Jerusalem.
(Id., col. 2.)

f. Sanctuary Cast Down by Politico-Religious Beast.

"This casting down [of Daniel 8:11] was in the days and by the means of the Roman power; therefore, the sanctuary of this text was not the earth, nor Palestine, because the former was cast down at the fall, more than 4000 years, and the latter at the captivity, more than 700 years previous to the event of this passage and neither by Roman agency. The sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his sanctuary is in heaven. Again, Dan. 11: 30, 31, 'For the ships of Chittim shall come against him; therefore shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms [civil and religious] shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the sanctuary of strength. What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the 'holy covenant,' and it was the sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34:16; Ezek. 20; Mal. 1:7. This was the same as profaning or blaspheming His name. In this sense this 'politico-religious' beast polluted the sanctuary (Rev. 13:6), and cast it down from its place in heaven. (Ps. 102:19; Jer. 17:12; Heb. 8:1, 2), when they called Rome the holy city (Rev. 21:2), and installed the Pope there with the titles, 'Lord God the Pope,' 'Holy Father,' 'Head of the Church,' etc., and there in the counterfeit 'temple of God' he professes to do what Jesus actually does in his sanctuary; 2 Thes. 2:1-8. The sanctuary has been trodden under-foot (Dan. 8:13) the same as the Son of God has. Heb. 10:29."--Ibid.

g. Service of Priesthood in Two Grand Divisions (Daily and Yearly).
(Id., pp. 39, 40).h. Antitypical Reality Has Two Divisions.
(Id., p. 41, col. 2).i. Daily Service Made Yearly Atonement Necessary.
(Id., p. 42, col. 2).j. Day of Atonement Extends to Close of 1000 Years.
(Ibid.).k. Scapegoat Not Christ but Satan.

"At the appearing of Christ, as taught from Rev. 20 Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness."--Id., p. 43, col. 2.

l. Rev. 10--Must Prophecy Again.
(Id., p. 44, col. 1).m. Christ the Bridegroom; New Jerusalem the Bride
[When He returns, it is from New Jerusalem after marriage.]
(Id., col. 2).

Note: This noteworthy Extra was thus described in retrospect by Crosier:

"Our study was put into an article of fifty foolscap pages and published in 1846 in a large extra edition of the Day-Star, published at Cincinnati, Ohio, by Enoch Jacobs, and widely distributed. The article was written at Dr. Hahn's house, he helped very materially in its preparation, and bearing a large share of the expense."--O. R. L. Crosier, Canandaigua Messenger, Nov. 22, 1923, p. 22, col. 8.

The Day-Star article, comprising eight printed pages, signed by Crosier, was commended over signatures of Hiram Edson and F. B. Hahn, as follows:

"We have prayerfully examined the subject presented by Brother Crosier in the light of God's word, and are fully satisfied it is meat in due season, and if properly examined and understood will settle many difficulties in the minds of many brethren at this time."--Day-Star Extra, Feb. 7, 1846, p. 44, col. 2.

Sad to record, Crosier later repudiated both sanctuary and Sabbath light. Essential to remember that Crosier presentation was product of joint study of Edson, Hahn, and Crosier, and not of latter alone. White still reprinted Crosier sanctuary article, though in increasingly reduced form. (Advent Review, Vol. 1, Sept. 1850, Nos. 3 and 4; 48-page Review Special, 1850, pp. 37-48; and R. & H., Sept. 2, 1852, p. 38ff.) White defended last reprint by saying: "This is a very interesting and important subject. And we hope that it will be fully brought out by some one soon, and presented to the readers of the Review and Herald."--R. & H., Sept. 2, 1852, p. 68, col. 1.

Note: Tragic as it is to observe once stalwart champions of truth turning from and repudiating very truths once espoused, nevertheless such has been sad record of the centuries. Brilliant lights have gone out in darkness in every age--in time of Israel, in early Christian centuries, in Reformation times. Trying years of decade following 1844 could not be expected to constitute exception. Cases in this period but substantiated inspired forecast that some would deny light, go out in darkness and confusion, and fall off pathway into dark and wicked world below. (E.W., p. 15.)

2. Manifestation of Spirit of Prophecy Divinely Timed

This gracious gift, prophetically scheduled to appear simultaneously with sanctuary and Sabbath truths, was first manifest in December 1844, just as Second Advent Movement was entering third angel's message stage, and constituted one of most beneficent provisions ever made by God for His remnant witness. Overtaken by heart-breaking disappointment, surrounded by general repudiation of seventh month movement position, first prophetic message was communicated to chosen instrument in December. Took stand irrevocably upon integrity of true midnight cry, which was based upon October 22 terminus of end-year of 2300 year prophecy. Set forth true midnight cry--accompanied by second angel's message in summer and autumn of '44--as light illuminating advent pathway clear through to city of God. This endorsement constituted indispensable anchor that held our pioneers steady while they searched Word in years immediately following, and erected one by one great foundation piers of temple of Present Truth. [Entire Special Section following, devoted to detailed recital of manifestation and work of gift in that first formative decade of our movement--1844 to 1854.]

3. Sabbath Truth the Climax of Essential Reform.

Third beam of advance light was seventh-day Sabbath, received partly through Seventh-day Baptist channels and partly through inevitable involvements of fuller light on sanctuary, with its ark and law in Most Holy Place. Simultaneous

Sabbath awakening in different nations and continents--Europe, South America and North America--in harmony with God's uniform method of bringing advance light to His children, not by single individual, but simultaneously by several instrumentalities. Became as true of Sabbath as of previous major advances stretching back through series of unfolding prophetic truths spanning the centuries, perceived at time of fulfilment--such as terminus of 2300 years under 1st angel's message, end of 1260 years at French Revolution, identification of antichrist in middle ages, breakup of Rome, and Rome the fourth and final world power of prophecy.

a. Begg of Scotland First Broaches Sabbath (1841).

James A. Begg, of Glasgow, author of several books on prophecy and second advent--"Connected View of Some of the Scriptural Evidence of the Redeemer's Speedy Return," Paisley, 1829; "Letters . . . on . . . Our Saviour's Predictions of His Return," Paisley, 1831; "True Cause of Prevalence of Pestilence, and Other Judgments of God," Paisley, 1832; "Extracts on Prophecy, Chiefly the Approaching Advent" from thirty British writers on prophecy, Glasgow, 1835. First British Adventist to communicate with newly established American Signs of the Times. His letter (Signs, Oct. 15, 1840, pp. 108, 109) was editorially welcomed by Himes as "Good News From Great Britain," who refers to communication as "cool water to thirsty soul" and expresses hope for oneness of all friends of advent in Olde World and New. Signs of April 1, 1841 has second Begg communication:

"For myself, I must be allowed to say, that the little leisure which my business allows for the more congenial occupation of authorship, I require in the meantime for a work on the continued obligation of the Seventh Day as the Christian Sabbath, which I am preparing for the press. If acceptable, I would, however, be glad to furnish you with notes of a course of Lectures on Prophetic Subjects, which I have delivered here."--p. 3, col. 2.

Begg began personal Sabbath observance as early as 1833. Proffered articles on Sabbath truth not welcomed by Adventists of Britain or America. Rebuffed, makes contact with Seventh Day Baptists. (Sabbath Recorder, May 1, 1845). In issue of Nov. 13, begins series headed "Original Sabbath Unchanged." In 1850, published at Glasgow "Examination of the authority for a change of the weekly Sabbath at the Resurrection of Christ; proving that the practice of the church in substituting the first day of the week, for the appointed seventh day, is unsanctioned by the New Testament Scriptures." Contends Sunday is fruitage of "falling away" of 2 Thessalonians, and uncorrected by Reformation.

b. Mexia of Argentina Blends Sabbath With Advent.

(See Period XIV, p. 138a).

c. Seventh Day Baptists Pray for Sabbath Revival.

Note: First American Seventh Day Baptist church organized in 1671; with General Conference organized in 1802, comprising 1130 members. First periodical, The Register, came into being March, 1840; merged into Sabbath Record, June, 1844. In 1843, threatened with Sunday law agitation, S. D. B.'s were led to greater activity in behalf of Sabbath. ("S. D. Baptists in America and Europe," Vol. I, pp. 185, 186.

Seventh Day Baptists, moved by concern over spiritual declension and down-trodden Sabbath, unanimously passed resolutions setting apart Nov. 1, 1843, as day of fasting and prayer that God would "arise and plead for His holy Sabbath" ("Minutes of the [Seventh Day Baptist] General Conference," pp. 8, 9, New York, 1843); and urging Sabbath observance from "even to even." (Id., p. 10.)

Again, in 1844 General Conference, another day of intercession appointed:

"Resolved: That inasmuch as the first day of November, 1843, was observed in accordance with the recommendation of this General Conference, as a day of humiliation before God, and earnest entreaty to Him to arise and plead for His holy Sabbath, since which time a deeper and wider-spread interest upon the subject has sprung up, than has ever been before known in this country: therefore, Resolved, That the 1st first day of the week in January next, be observed as a day of fasting, devout acknowledgment for blessings bestowed, and earnest prayer that God would continue to plead for his holy Sabbath, and also prepare us by his Holy Spirit for the labor thus devolved upon him,

"Resolved, That we invite all who love the Sabbath, and desire its better observance to unite with us in presenting its interests at the throne of grace."--Sabbath Recorder, Dec. 12, 1844, p. 99.

Earnest editorials appear headed "O Lord, Revive Thy Work," (Id., Aug. 7, 1845, p. 26). In 1845, "Appeal for the Restoration of the Lord's Sabbath" (New York) issued, stressing change from Saturday to Sunday as one of "abominations of popery" (p. 20), and "popery's chief pillar" (p. 21), citing Dan. 7:25 as prophetic portrait.

S. D. B. agitation on Sabbath from different quarters not kindly received by Millerites. In Midnight Cry, under heading "Lord's Day," this opposing attitude expressed: "Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day." (Sept. 5, 1844, p. 68, col. 1). Then, discussing specific Seventh Day Baptist agitation (Sabbath Recorder, Aug. 22, 1844), Midnight Cry makes this declaration:

"We feel borne irresistibly to the conclusion that there is no particular portion of time which Christians are required by law to set apart, as holy time. If the Scriptures, and the considerations presented, do not convince our readers of this, then we think there is another conclusion to which they must come, viz. The particular portion of time which God requires us to observe as holy, is the Seventh day of the week, that is, Saturday.

"We regret to leave the argument at this point, but space fails, and we must beg our readers to search the Scriptures to see if these things are so. They have learned to bow to no authority but God's, and having that, to treat the decisions of men as utterly worthless."--Id., p. 69, col. 2.

In issue for Sept. 12, this final word given: "We love the seventh-day brethren and sisters, but we think they are trying to mend the old broken Jewish yoke, and put it on their necks, instead of standing fast in the liberty wherewith Christ makes free."--Id., p. 77, col. 2.

[Note: James White, responding in 1853 to official inquiry from Seventh Day Baptists, wrote:

"It is now a little more than eight years since the Sabbath was first introduced among the advent people; and as a people, they rejected it. A few stood firm amidst violent opposition. The Sabbath cause did not advance with us but very little up to 1849. At that time it began to rise, and its progress has been steady and firm till the present [1853]."--R. & H., Aug. 11, 1853, p. 52, col. 3.

"Though the pioneers of the Sabbath reform with us, investigated the subject, and entered the field before they saw your publications, yet the writings of the Seventh Day Baptists have been a great comfort and strength to us."--Id., p. 53, col. 1.]

Note: From subsequent evidence it will be seen that advent and Sabbath truths were at first independently existent side by side, each largely unrecognized and unsupported by the other, each sponsoring group keeping watch over its own special truth. These truths became united under third angel's message, though the two transmitting agencies--Millerites generally, and S. D. B.'s--remained aloof and apart, and a new movement ensued inscribing upon its banner, "the commandments of God and the faith of Jesus." Thus, while Adventists were praying for more light and had their minds directed to law of God, S. D. B.'s were also praying--and the prayers of both were answered, but not perhaps in the way anticipated.

d. Preble Began Sabbath Observance in Summer of '44.

T. M. Preble of East Weare, N. H., prominent in both '43 and "7th month" phases of Advent Movement. Accepted Sabbath in summer of 1844, perhaps through Rachel Oakes (Preston) at Washington, N. H. One of first to begin observance. Instrument in introducing Sabbath to Bates, Stowell, Andrews, and others, observing for three years before repudiating.

- (1) Observed Sabbath from Summer of '44.--"From the summer of 1844, to that of 1847, I conscientiously observed the seventh day--or Saturday for the Sabbath."--Advent Herald, p. 214, July 3, 1852.
- (2) Began Observance Less Than Year Before May, 1845.--"In the Voice of Truth, May 14, I see an article from your pen on the subject of the Sabbath. . . It is not one year, since I became convinced of my error in regard to the Sabbath. . . May the Lord deliver us from being Pope's Sunday Keepers!! and God's Sabbath Breakers!!!! Yours in the love of the whole truth."--Id., Aug. 27, 1845, p. 432, col. 2; p. 433, col. 1.
- (3) Became Convinced Six Months Prior to February, 1845.--"As far as I have been able to examine, during the last six months [from Feb. 13], since I became convinced on this point, I find the following to be true. . . ."--"Tract, Showing That the 7th Day Should Be Observed as the Sabbath," p. 9, Nashua, March, 1845; (republished from previous article in Hope of Israel, Feb. 28, 1845).
- (4) Waggoner Credits Preble with First Awakening Interest.--Citing Andrews' statement "The attention of Adventists was called to the Sabbath question by an essay on the subject from T. M. Preble dated Feb. 13, 1845." ("History of the Sabbath," 1st ed., 1869, pp. 337, 338). Waggoner said: "Many have felt a strong desire to see the article of Eld. Preble; and we this week take pleasure in gratifying them by publishing it entire. We copy as we have it in a small 12-page tract, giving title page, preface, etc., that all may see just what it was that first awakened interest among Adventists on this interesting subject."--R. & H., Dec. 21, 1869, p. 202, col. 1.

- (5) Preble Repudiates Sabbath in 1847.--"But on more mature reflection and investigation, I found to my satisfaction that the seventh-day Sabbath was never designed for the Gentiles--or in other words--was never intended to be observed after the resurrection of Christ; as the observance of all types, and shadows, etc. were to cease after that time."--Advent Herald, July 3, 1852, p. 214, col. 3.

Basis of Sabbath repudiation frankly stated thus: "The question may here be asked--'Is the seventh-day Sabbath abolished? I answer, yes. It may again be asked--Were the ten commandments all abolished? I answer again, yes. (See 2 Cor. 3:1-11.)--Idem.

[Later, Preble wrote large antagonistic work entitled, "First-Day Sabbath," 1867.]

On relationship of repudiation to irrefutable truth introduced, Waggoner wisely declares: "Whatever the influences may have been to draw Eld. Preble away from the truth he once taught, whatever the motive that actuated him to turn away from the light which once he prized so highly, we shall ever accord to him a due measure of respect and sympathy as being, under Providence, the instrument of opening the eyes of some to the precious light of the commandment of God."--R. & H., Dec. 21, 1869, p. 202, col. 1.

And James White made this wise observation: "Elder Preble, not seeing the Sabbath reform under the message of the third angel, and that in the ripening of the harvest of the earth, the Sabbath was to be a test, continued his ministerial labors in connection with those who bitterly opposed it. He soon lost his interest in the subject, and has since become one of its bitterest opposers. The same is true of Elder J. B. Cook, and a few other Advent ministers, who at a later point of time, embraced the Sabbath and abandoned it. Elder Preble had, however, called the attention of Adventists to this subject, and several in different parts of New England embraced the Sabbath, whose interest in it did not prove as transient as his had been."--"Life Incidents," pp. 268, 269, Battle Creek, 1868.

- e. Wheeler, (Washington, N. H.) Accepts in Summer (?) of 1844.
 Frederick Wheeler (1811-1910), formerly member of Methodist church. About 1840, ordained as M. E. minister. In 1842 became interested in advent movement under William Miller. Soon began preaching second advent. Connected with Washington, N. H., church. (Advent Herald, Aug. 14, 1844, p. 16, col. 2.) One of first to accept Sabbath truth from S.D.B.'s, allegedly in summer of 1844. Contemporary documentation lacking, only affidavit of son, George, and such late traditional records as following editorial note:

"Elder Wheeler was born March 12, 1811. As a Methodist minister he was convinced of the advent truth by reading Wm. Miller's works in 1842, and joined in preaching the first message. In March, 1844, he [Eld. Frederick Wheeler] began to keep the true Sabbath in Washington, N. H. The accompanying photograph of our aged brother was taken Aug. 31, 1906."--R. & H., Oct. 4, 1906, p. 9, col. 1.

- f. Bates (New Bedford, Mass.) Receives Sabbath Through Preble (1845).
 Accepts Sabbath through reading Preble's Hope of Israel article, "16 months" prior to Aug., 1846:

"My friends and neighbors, and especially my family, know that I have for more than twenty years strictly endeavored to keep the first day of the week for the Sabbath, and I can say that I did it in all good conscience before God, on the ocean, and in foreign countries as well as my own, until about sixteen months since I read an article published in the Hope of Israel, by a worthy brother, T. M. Preble, of Nashua, which when I read and compared with the Bible, convinced me that there never had been any change. . . . In a few days my mind was made up to begin to keep the fourth commandment, and I bless God for the clear light he has shed upon my mind in answer to prayer and a thorough examination of the Scriptures on this great subject."--"The Seventh Day Sabbath a Perpetual Sign," Aug. 1846, p. 40.

Longed to give Sabbath to Washington, N. H. Advent company. S. N. Haskell relates experience of trip:

"Others in different places began to keep the Sabbath about this time. Among them was Captain Joseph Bates. As soon as Brother Bates accepted the light on the Sabbath, he at once longed to give it to the earnest company of Adventists at Washington, and drove quite a distance to visit them. He arrived on Friday afternoon, and as soon as the greeting was over, he said to Brother Farnsworth, 'I have new light.' Brother Farnsworth replied, 'It is the Sabbath?' 'Yes,' replied Brother Bates. Then he was informed that the little company at Washington had kept one Sabbath. This company in Washington took peaceable possession of their old meeting-house and have occupied it ever since."--Haskell, S.N., General Conference Bulletin, June 2, 1909, p. 290, col. 2.

Note: This is in conflict with traditional account that Bates went to Washington church to inquire about their Sabbath keeping and there accepted it. Weight of evidence, nearest time of event, is in favor of documented position, and is attested by Bates in his two 1846 tracts.

Bates soon formed nucleus of Sabbath keepers at New Bedford, Mass., and carried Sabbath to others. Exact time of visit to Canandaigua conference at Edson's home not recorded, but was evidently in latter part of '45 or early part of '46, before writing Sabbath tract. Bates soon saw Sabbath question not merely one of days but of fundamental institutions, involving issue of loyalty or disloyalty to God.

- g. Stowell and Andrews (of Maine) Convinced by Preble Tract (1845).
 Preble's Hope of Israel article (Feb. 28, 1845) appeared in tract form in March, 1845. Both Stowell and Andrews began Sabbath observance as result of reading. Then Stevens family and others accepted until three churches were formed--Paris, North Paris, and South Paris, Me. S. D. B. tracts were used.

Stowell Receives Sabbath Through Preble Tract.--"In March, 1845, my parents, who had sold their farm, were living in the home of Brother J.N. [Edward] Andrews, father of our beloved Elder J.N. Andrews, in Paris, Me. A copy of a little tract on the Sabbath question, by Elder T.M. Preble, a Seventh-day Adventist, came into my hands in some way, and I handed it to Brother J.N. Andrews. He read it, and gave it to his father and mother to read. It showed

from history and the Bible, how the Sabbath was changed. They accepted the Sabbath truth, and brought the tract into our part of the house, giving it to my father and mother to read. My father said he had known for a great many years that the seventh day was the Sabbath, but he had thought there were things of more importance to observe. This was before Elder Joseph Bates had published any tracts, and before Sister E.G. White came to Paris. We accepted the Sabbath light, and then Brother Andrews sent the tract to Brother Cyprian Stevens and family, of South Paris, who accepted the truth also. Mrs. Uriah Smith and Mrs. J.N. Andrews were daughters of this Brother Stevens. Others joined us, and soon there were three churches--Paris, North Paris, and South Paris--of Sabbath-keepers as the result of this little tract. I praise the Lord for it."--Mrs. Marian C.S. Crawford, (nee Stowell), General Conference Bulletin, 1901-1902, p. 116. [More detailed account appears in The Watchman, Apr. 25, 1905, p. 278.]

h. Mrs. Preston Pioneer Sabbath Herald.

Rachel Oakes Preston, (nee Harris) of Washington, N.H. (1809-1868). Baptized at 17, joining Methodist church. In 1837, became interested in Sabbath, joining S.D.B. church. Bringing supply of S.D.B. tracts, moved to Washington, N.H. to visit daughter, Delight, about 1841, later embracing Adventist faith. Introduced Sabbath among Adventists in Washington, N.H., but not observed by company till after Disappointment in 1844, according to obituary by S.N. Haskell. (R. & H., Mar. 3, 1868, p. 190.) In G. C. Bulletin of June 2, 1909, Haskell repeats statement--that she was disappointed because before Oct. 22, Adventists so engrossed in preparation for coming of Lord would not read her S.D.B. literature. Hoped they would read it after Disappointment. But even then not interested for time. Finally, one Sunday, during service several arose and said they were convinced. While "several Adventist ministers received the Sabbath truth during the year 1844" (Andrews, "History of the Sabbath," 1872, p. 503), was not till after Disappointment in autumn of '44 that the company began keeping Sabbath at Washington, N.H.

Preston Obituary.--"At the age of twenty-eight [c. 1831] she became interested in the Sabbath question. Was much opposed by the Methodist minister, who finally told her she might keep the Sabbath if she would not leave them. Notwithstanding the opposition, she joined the Seventh-day Baptist church of Vernon [Verona], Oneida Co., N. Y. She, with her husband, moved to Washington, N.H., about 1841, where she embraced the advent doctrine. She then requested her name to be dropped from the S.D.B. church book. But they refused, saying she had done nothing for which they should take it off. In 1844, after the passing of the time, she introduced the Sabbath among the Adventists, as referred to in Bro. White's report of Jan. 22."--Haskell, R. & H., Mar. 3, 1868, p. 190, col. 2.

Note: Light is thrown upon time of this request to Verona S.D.B. church, through original S.D.B. church record book. In March, 1841, names of Rachel Oakes and daughter, Delight, were on clerk's record. Concerning request in 1845 for dropping her name, pastor of Verona S.D.B. church writes:

"At a regular church meeting, held March 20, 1845, is this significant action taken by the church: 'The requests of sister Rachel Oakes and Delight Oakes were laid before the church. After some remarks thereto it was resolved that the church write and inform them that the church cannot consistently grant them their request while they walk by faith and in obedience to the laws of God.' Just what this request was

one can only conjecture---even their answer is not clear. But it is my judgment that the request was for letters to join this Adventist group, now Sabbath-keepers, but as they did not grant letters to join other denominations, their request was not granted. They doubtless joined by testimony. So far as I can find out, and I have read the records covering the next ten years, the church never took any further action. Their names were left on the roll, and when they learned of their death made the proper entrance 'deceased' on the records."--(Rev.) A. L. Davis, Verona, N.Y., Letter dated, Aug. 1, 1833, p. 1, in Advent Source Collection.

Concerning acceptance of Sabbath by Cyrus Farnsworth (Delight's husband), S. N. Haskell writes:

"I will relate the story which was told me by Mrs. Rachel Preston, whose funeral sermon I preached more than thirty years ago. Mrs. Preston's daughter was married to Cyrus Farnsworth, who afterward became elder of the Washington Seventh-day Adventist church. Mrs. Preston was a Seventh Day Baptist, and before the passing of the time in 1844, she went to visit her daughter, Mrs. Farnsworth. She naturally took with her some of her seventh-day Sabbath reading-matter. She told me that she was much disappointed because the people were so deeply interested in the coming of the Lord that they would not listen to her. She thought after the time when they expected the Lord to come had passed, they certainly would read her publications; but even then they did not seem to be interested. Because of this lack of interest she felt sad indeed. Finally, one Sunday during the service, one member got up, and said he had been studying the Bible, and was convinced that the seventh day of the week was the Sabbath, instead of the first day, and that he was going to keep it. He was followed by another, and then another, until a small company took their stand to keep the seventh-day Sabbath. Thus was formed the first company of Seventh-day Adventists."--G. C. Bulletin, June 2, 1909, p. 290, cols. 1, 2.

Still another evidence as to time Sabbath began to be observed by Farnsworth and little group at Washington found in his obituary which likewise places it after Disappointment:

Farnsworth,--"Died at Washington, N.H., April 6, 1899, of Bright's disease, my husband, Cyrus Farnsworth, in the seventy-seventh year of his age. He was one of the oldest Seventh-day Adventists in the world, observing the Sabbath soon after the passing of the time in 1844. He passed through the advent movement, and ever cherished the blessed hope of soon seeing Jesus."--Harriet A. Farnsworth, R. & H., May 30, 1899, p. 350, col. 3.

Note: Controversy has arisen in recent decades over time of introduction of Sabbath in Washington (N.H.) church, especially the time when company began to keep Sabbath. Many conflicting statements written decades after period in question. Impartial examination of all documentation makes evident (1) that several ministers began to keep Sabbath in summer of 1844, before great Disappointment, while (2) the company began to observe Sabbath after Disappointment. In neutralization of Wm. Farnsworth obituary (R. & H., Feb. 19, 1889, p. 126, col. 3) stating he and his brothers began observance of Sabbath in "spring of 1844" is Cyrus Farnsworth obituary in R. & H. (May 30, 1899, p. 350, col. 3) that he began to observe the Sabbath "soon after the passing of the time in 1844." C. K. Farnsworth data in "History of Washington, New Hampshire from the First Settlement to the Present Time, 1786-1886," Claremont, 1886, states that "In 1845 through the influence of Mrs. Rachel Preston, they ["a large number of the church"] commenced the observance of the seventh day of the week, and

the church property subsequently passed into their hands." (p. 119)

Because of controversy over Washington Sabbath observance, as well as its importance in rise of Sabbath keeping among Adventists, following historical data is inserted.

SABBATH KEEPING AT WASHINGTON, NEW HAMPSHIRE

- (1) Wheeler at Washington (N.H.) in August, 1844.--"The camp-meeting in Hillsborough [N.H.] will be held on the road leading from the upper village to East Washington, about 1 1/4 miles from the village. We hope there will be a general gathering of the friends of Christ, with their tents, and show to the world that while waiting for the vision, we are not asleep, or become infidels, as was prophesied of us, but are willing to labor, till our Master shall call us home. Com.--F. Wheeler,"--Advent Herald, August 14, 1844, p. 16, col. 2. (G. W. Barnes, N. Smith.
- (2) (1850) Sabbath Keeping Company at Washington (N.H.) Since 1844.--"Bro. Frederick Wheeler writes from Washington, N. H., Dec. 1,--'As it regards the state of the cause in this place, and vicinity, I would say, there is a little company who have been endeavoring to keep the Sabbath according to the commandment since 1844; and several have lately been led to embrace the truth of the third angel's message in full, and others are more or less interested in the subject. We hope they may yet be led to embrace the truth in full."--Wheeler, R. & H. (Vol. I, No. 2) Dec. 1850, p. 16, col. 2.
- (3) (1851) Washington (N.H.) Brethren Recently Receive Third Angel's Message.--"On our way we met with the brethren in New Ipswich, Bennington, and Washington, (N.H.). In the last two named places they have but recently embraced the message of the third angel, yet they are decided and strong. Our dear Bro. Wheeler, of Washington, told us, with much feeling, that he felt deeply impressed with a sense of duty to go out and give the message. We hope the way will soon open before our brother, so that he may go out and sound the third message with success, as he did the two former cries."--White, R. & H. (Vol. I, No. 6) Feb. 1851, p. 45, col. 2.
- (4) (1851) Several More Embrace Sabbath and 3rd Message at Washington.--"Dear Bro. White:--Our conference closed last evening. Brn. Baker, Rhodes, and Smith were present, strong in the present truth. . . . The truths connected with the third angel's message were brought out in a very clear and lucid manner, and the hearts of God's dear saints were comforted, and we felt indeed a desire to live by every word of God.--O, how solemn is the time in which we live! Never did I feel the force of truth as I now do. My whole being seems to be (as it were) wrapt up in this message. . . . P. S. I should have mentioned that several have embraced the Sabbath, and the third angel's message since you were here. We do feel that our conference will prove a lasting blessing to the cause here."--Wheeler, R. & H., (Vol. I, No. 7) Mar. 1851, p. 56, col. 1, 2.
- (5) (1853) Washington (N.H.) Church Borrowed for Sabbath Conference.--"Washington Conference.--This was the largest and best meeting ever held by Sabbath-keeping Advent believers in New Hampshire. We have met with the

brethren in Washington three autumns in succession. . . . The use of the Christian meeting-house was kindly offered to us, and on First-day we occupied it. [This is evidence that the Washington church building was still in possession of non-Sabbatarian Adventists in 1853. Became S.D.A. property subsequently. Ordinarily met in home of C.K. Farnsworth or John Stowell.] The house was filled. The people listened to the word spoken with the best attention. God assisted his servants by his Holy Spirit as they spake in vindication of the true Sabbath."--White, R. & H., Nov. 8, 1853, p. 140, cols. 2, 3.

- (6) (1855) Sarah Farnsworth (of Washington) Embraced "Present Truth" in 1844,---
"Died in Washington, N.H., Sabbath, June 30th, 1855, Sarah, wife of Bro. Wm. Farnsworth, aged 43. . . . Sister Farnsworth embraced religion and was for a number of years a member of the Christian church. In 1842 she embraced the Advent doctrine. In 1844 she, with others, left the church with which she was connected, to walk in the light of present truth, and for about five years she and her husband have been walking in the light of the third angel's message."--Wheeler, R. & H., Aug. 7, 1855, p. 23, col. 3.
- (7) (1857) Washington Church--Conference Called at Stowell House.--[Meeting house still belonged to "Christian" (Millerite) Adventist Group]. "There will be a general conference held at the house of Bro. John Stowell in Washington, N.H., commencing sixth day evening Jan. 23d, and continue over Sabbath and first day."--R. & H., Jan. 8, 1857, p. 80, col. 2.
- (8) (1857) Washington Conference--Meeting House Still in Control of "Christian" Church.--"There will be a general Conference held at the Christian meeting house in Washington, N. H., south part of the Town, to commence 6th day Oct. 9th, at one o'clock P.M. to continue Sabbath and First-day, and longer if it should be thought advisable, for the special benefit of the church, and to transact such business as may come before the meeting."--Day, John C., R. & H., Sept. 24, 1857, p. 168, col. 2.
- (9) (1857) Report of November Conference.--"Our meeting on First-day was well attended by the surrounding inhabitants, who listened attentively to the word spoken, while the tear that glistened in some eyes bespoke the deep feelings of the hearer. Some said that an interest like this has not been witnessed here since 1844."--Barr, E.L., R. & H., Nov. 19, 1857, p. 16, col. 1.
- (10) (1867) Andrews' First Visit to Washington, N.H.--"I have spent the third and fourth Sabbaths in July in Washington, N.H. The first Sabbath was a day of much rain and few of the brethren from other towns attended. But our second Sabbath in this place brought together quite a goodly number of those who love the law of God."--R. & H., Aug. 6, 1867, p. 128, col. 2.
- (11) (1888) Mrs. Preston Calls Attention to Sabbath Latter Part of '44.--"On two independent lines the Sabbath truth has come among us; First, the example of a Seventh-day Baptist sister, Mrs. Rachel D. Preston, who removed from New York to Washington, N.H., called the attention of a body of Adventists in that place, as early as the latter part of 1844, to the claims of the fourth commandment upon us, as a part of the law of God. Secondly, light on the subject of the sanctuary opened before this people the door of the inner apartment of the temple in heaven, wherein is seen

the ark of God's testament. Rev. 11:19. As soon as this fact came out that there is a sanctuary, with its most holy place, and an ark, in heaven, it was evident that God's law must be there, and that the law deposited in the ark in the typical sanctuary here on earth, must have been a transcript, word for word, letter for letter, of that law in the sanctuary in heaven. This establishes the seventh-day Sabbath beyond any possibility of overthrow."--R. & H., March 27, 1888, p. 201, col. 2.

i. Sundry Sabbath Acceptances (1845).

- (1) Sister S. Blake (R.I.) Keeping "Bible Sabbath" (Oct. 2, 1844).--[Doubtless S.D.B., member of band of Adventists in Richmond, R.I., declares: "I am a Bible Sabbath keeper, and love to see due regard paid to every command of our blessed Lord."--Advent Herald, Oct. 2, 1844, p. 72, col. 3.
- (2) Jas. White Accepts Through Bates Tract.--"In 1845, Elder Joseph Bates, then of Fairhaven, Mass., began to teach the Sabbath of the Bible, and several in Massachusetts, and Maine, embraced it as the fruit of his labors. He wrote and circulated gratuitously a small work upon the subject. By reading this little pamphlet, I was established upon the Sabbath, and began to teach it."--White, "Life Incidents," 1868, p. 269.
- (3) Whitten, of Nashua, Accepts; Then Repudiates.--C. P. Whitten, of Preble's home town, sends Preble tract to Marsh, editor of Voice of Truth, (May 14, 1845, p. 52, col. 2), asserting own belief in Sabbath. Editor Marsh writes long rebuttal. Whitten, in later issue (June 18), repudiates Sabbath, evidently influenced by stand of Albany and Boston Conferences: "I want all men everywhere, as far as I have had influence, to know that I have given up the views which I recently advanced in regard to the Sabbath. . . . The Conference gatherings here in the east, will, I think, be productive of great good. It has become necessary to take a decided stand, in some way."--Voice of Truth, June 18, 1845, p. 92, cols. 2, 3.
- (4) (1845) Jones of Randolph on 7th Day Sabbath.--"There is a little band in this place that are trying to walk in all the commandments and ordinances of the Lord blameless--not excepting the keeping of the seventh day Sabbath. . . . I believe the angel ascending from the East has been, and is sealing the servants of God in their foreheads; but the Laodicean church say it is the 'eastern delusion.'"--Day-Star, Aug. 25, 1845, p. 10, col. 2.
- (5) (1845) Emmons of Boston Has Embraced Sabbath.--"I will begin with saying a few words about the blessed Sabbath of the Lord! I am a wonder to myself, when I think where I have been for more than 70 years past, and have not discovered, or if discovered, have not (till a few weeks past) obeyed the holy command of the Lord, to 'remember the Sabbath Day.' Tell the 'little children' abroad, I feel as in a new world since I plunged in among them, to sink or swim with those who (like Christ our Master) have no reputation among men."--Id., Oct. 25, 1845, p. 6, col. 2.
- (6) (1845) Gibbs of Massachusetts Keeping Sabbath.--"The last seventh day was the second Sabbath that I have realized as such, and endeavored to observe in accordance with the Word. It says, Gen. 26:3-5, 'For unto thee, (Isaac) and unto thy seed, I will give all these countries; and

I will perform the oath which I swore unto Abraham thy father: because that Abraham obeyed my voice, and kept my charge, and commandments, my statutes, and my laws. . . . Are not the commandments and laws, here noticed, the same that Abraham kept? Who dare stand up and say, they are not? We see here the seventh day is specified and called 'the holy sabbath unto the Lord,' according to the commandment of the Lord, made unto Moses."--Id., Nov. 22, 1845, p. 31, col. 1.

- (7) (1845) Cook of Boston (Ed. of Advent Testimony).--[Observed Sabbath for two or three years, beginning within few months after publication of Preble tract; then turned from and opposed] (Andrews, "History of the Sabbath," p. 502, 1873 ed.) "He [Cook] has given up the Sabbath, and has labored to tear down what he once built up; but God's revealed truth remains the same, and the clear facts stated in his articles of '46, are facts in '51. God's truth will stand forever, and those who build on this 'rock' will stand firm when the rain descends, the storm beats, and the winds blow. But the shifting views and opinions of men are but sliding sand.--Ed."--White, R. & H., Aug. 19, 1851, p. 11, col. 2. Cook article on Sabbath quoted from Day-Dawn in R. & H., (Aug. 19, 1851, pp. 10, 11), originally dated "Dec. 16, '46," and declares "Brother Bates' pamphlet on the Sabbath is good." (p. 11, col. 1.)
- (8) Millerites Note Agitation over Sabbath Question.--"As the question has been mooted by some respecting the day that should be observed as the Sabbath, it may not be amiss to present a few testimonials touching that point. It has been claimed that the observance of Sunday instead of Saturday was of Popish origin; but the following testimonials will show that the first day was thus observed from the days of the apostles."--Advent Herald, July 23, 1845, p. 190, cols. 1, 2.

4. Prophetic Interpretation Emphasis

Just as 16th century Protestant Reformation was built upon prophetic identification of antichrist, and as '43 movement and 7th month phases of 19th century advent awakening, were built prophetically upon newly-understood 2300 year outline prophecy of Dan. 8:14 and 1st and 2nd messages of Rev. 14, so third angel's message was built about prophetic terms and specifications of Rev. 14:9-12. This involved holding to historic identification of 10-horned "beast" as papacy, but now centering further study upon 2-horned beast, "image" to first beast, and interpretation of his chosen "mark." This area then became distinctive field of renewed prophetic study of 3rd message.

In '43 movement, Miller applied 2-horned beast to papacy as "image" of paganism, with 666 as years of paganism's domination over God's church of old. ("Evidence . . . of the 2nd Coming of Christ about 1843," p. 56, Troy, 1836; reprinted in various Millerite journals). But majority of Miller associates disagreed with him (Advent Herald, Feb. 14, 1844, p. 9), many interpreting 2-horned beast as France (cf. "1843" Broadside). But under 3rd message, from 1848 onward, emphasis and identification of United States with distinguishing Republican and Protestant principles was applied, with image as likeness to Papacy's union of church with State to enforce papal Sunday-Sabbath mark of assumed authority. Seven last plagues were held as yet future, and Papacy-controlled 7-governmented beast of Rev. 17 studied.

Such prophecies as Daniel 2, Daniel 7 (with ten horns, uprooted three, and 1260

years), Daniel 8 and 9 (with 2300 years and 70 weeks), Daniel 11, seven seals, seven trumpets, and two witnesses, were brought over almost intact--often even with exact phrasing--from standard 1st message expositors. It was final features of prophetic picture with fulfilment beyond Millerite period and study, centering around Rev. 13 to 17, that occupied study and constituted field of advanced positions. These features were coupled to clearer understanding of the Laodicean and Philadelphian phases of churches, sealing work of Rev. 7, bitter-sweet book and opened temple or heavenly sanctuary, of Rev. 11, "testimony of Jesus," or spirit of prophecy of Rev. 12:17, the seven last plagues still future, true location of saints during 1000-years of Rev. 20, and literal descent of New Jerusalem from heaven at end of 1000 years of Rev. 21, and completed advance essentials in prophetic study.

The spirit of these pioneer students of prophecy, and their relationship toward unfolding light, their quest for truth, is impressively portrayed by James White in 1847: "Now what is this heaven that is to be shaken and rolled together as a scroll? We may not see this event so clearly now, as we shall about the time of its fulfilment; but still, it is our duty to receive, and cherish all the light that we can see on this, or any other future event. As we travel onward toward the Holy City, our burning lamps discover new objects; but we cannot see all at once. If we reject a little light, because we cannot see the whole clearly at once, it will displease our heavenly leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, he will increase the light; and our souls will feast upon the opening truths of the blessed Bible."--"A Word to the Little Flock," 1847, p. 6.

Next follow biographical sketches of S.D.A. pioneers with record of their prophetic interpretations in 1st decade following Disappointment.

BIOGRAPHICAL SKETCHES AND LEADING PROPHETIC TEACHING

1. WHITE, JAMES (1821-1881) School teacher. Embraced Advent doctrine in 1842, and began spiritual work in vicinity of school. After hearing Miller, Himes, Preble and others in late summer of 1842, gave himself to proclaiming advent. With Bible and chart, labored in Maine through winter of '42. Ordained to ministry by Christian denomination. Started more than 1000 souls on Christian pathway. Zeal typified in note in Signs of the Times;

"Most of the preachers are silent on the subject of Christ's immediate coming. Some of them tell the people they are willing to wait for a time to decide the question. Brethren, I cannot wait. God forbid that I should fold my arms in lazy-lock while sinners are sinking to eternal night."--March 22, 1843, p.21, cols.

Labored hard until October 22 Disappointment, after which was among those ^{1,2.}steadfastly clinging to integrity of "7th month movement." Wrote several articles for Day-Star. Became convinced of Ellen Harmon's possession of prophetic gift, when she related her early visions at Orrington, Me., in Feb., 1845. His endorsement and support helped to gain acceptance for gift. Married in Aug., 1846. In May, 1847, published series of articles prepared for discontinued Day-Dawn. Concerned experiences yet before "Little Flock" of believers, in light of Bible prophecy. Appeared in pamphlet form as "A Word to the Little Flock." Named as one of pioneers who, with fasting, prayer, and Bible study, had part in studying out doctrines held today by S.D.A.'s. Attended Sabbath conferences in 1848. In 1849, responding to call for a publication, James White started 8-page

periodical, Present Truth, issued at irregular intervals over period of year and half. Also issued Advent Review in summer of 1850, recounting testimony of leaders in advent movement before Disappointment re true termination of 2300 days in fall of '44. Present Truth, Advent Review, and early issues of Second Advent Review and Sabbath Herald (commencing November, 1850), designed to bring 3rd angel's message to those who had had part in advocating 1st and 2nd messages.

For a decade, led out in publishing work, carrying personally, in absence of church organization, full responsibility of enterprise. As editor and publisher, became well known to Sabbath-keeping Adventists. Aggressiveness, earnestness, courage, and unselfish devotion marked his leadership of Sabbath-keeping Adventists. Cautioned, guided, and instructed by Spirit of prophecy, faithfully acted his part. In late fifties and early sixties, led out in church organization. During later years of life served as president of General Conference and in leading positions in institutional work as it developed east and west.

Early Interpretation of Prophecy

a. (1847) 7 Last Plagues Still Future.

"For more than one year, it has been my settled faith that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection."--"A Word to the Little Flock," p. 1, 1847.

b. (1847) Michael's Standing Up Yet Future.

"That Jesus rose up, and shut the door, and came to the Ancient of days, to receive his kingdom, at the 7th month, 1844, I fully believe. See Luke 13:25; Matt. 25:10; Dan. 7:13, 14. But the standing up of Michael, Dan. 12:1, appears to be another event, for another purpose. His rising up in 1844, was to shut the door, and come to His Father, to receive His kingdom, and power to reign; but Michael's standing up, is to manifest His kingly power, which He already has, in the destruction of the wicked, and in the deliverance of his people. Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God; and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not 'come to his end;' and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666. Much of his power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the 'seven last plagues,' about the time of his coming to his end. This is clearly shadowed forth by the magicians of Egypt, deceiving Pharaoh and his host, in performing most of the miracles, that Moses performed by the power of God. That was just before the deliverance of Israel from Egyptian bondage; and may we not expect to see as great a manifestation of the power of the Devil, just before the glorious deliverance of the saints? If Michael stood up in 1844, what power came 'to his end, and none to help him,' 'AT THAT TIME?'--Id., pp. 8, 9, [White consistently held Papacy to be power indicated in Dan. 11:36ff. See note at end of series.]

c. (1847) Rev. 13-14:1-5 Consecutive.

"The 13th chapter of Revelation, and the first five verses of the 14th, is one chain of past, present, and future events, down to the complete redemption of the 144,000."--Id., p. 10.

- d. (1847) Rev. 14:6 ff Successive Messages of Advent Truth.
 "The 6th verse [of Rev. 14] commences a series of events, relative to the successive messages of holy advent truth. All classes of second advent believers agree that the angel brought to view in the 6th and 7th verses of this chapter represents the advent message to the church and world. . . . The work of the second angel, was to show to the advent host that Babylon had fallen. And as a large portion of them did not learn this fact, until the power of the MIDNIGHT CRY waked them up, just in time for them to make their escape from the churches, before the 10th day came on; it follows, that the second angel brought us to the 7th month, 1844. The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry. And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has."--Id., pp. 10, 11.
- e. (1847) 1000 Years Introduced by Advent; Bounded by Resurrections.
(Id., p. 24.)
- f. (1850) First and Second Messages--1840 to 1844.
 "Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel 'followed,' therefore the message--'Babylon is fallen'--'Come out of her my people' was in 1844.--We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon."--Truth, Apr. 1850, p. 66, col. 1.
 Present
- g. (1850) Beast and 1260 Years--538 to 1798.
 "The Papal beast that was to 'make war,' and 'wear out the saints of the most high,' 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord."--Id., col. 2.
- h. (1850) Key Dates of 2300 Years.
 "A school boy, that can add and subtract, can see that if the seventy weeks commenced B.C. 457, as shown by the 'Herald,' the 2300 days certainly terminated in 1844. It was ^{not} repeated in 1843, 'figures won't lie.' This is as true in 1850, as it was in 1843. Jesus caused the 'sacrifice and oblation to cease' in the 'midst' [middle] of the seventieth week by 'nailing it to the cross' in the spring of A.D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A.D. 34 for the termination of the seventy weeks, [490 years]. Then add 1810 years, the last part of the 2300, which reach to the cleansing of the sanctuary, and it brings us to the autumn of 1844."--Present Truth, Nov., 1850, p. 78, col. 1.
- i. (1850) Reaffirmation of 457, 31, and 1844 Dates for 2300 Years.
(R. & H., Dec. 1850, pp. 13-15.)
- j. (1851) Heavenly Sanctuary Trodden Underfoot--How?
 "Those that teach that 'the promised land' is the sanctuary must, therefore,

admit that the words 'trodden under foot,' and 'trodden down,' are figurative expressions, and mean that the promised land has been overrun with 'the wicked agents of its desolation.' Then they should not object to our using the expressions figuratively, in applying the words 'trodden down' [Isa. lxxiii, 18] to the typical Sanctuary, and the words 'trodden under foot' [Dan. viii, 13] to 'the true Tabernacle' or 'Sanctuary' in heaven. It may be said that the heavenly Sanctuary is not 'capable of being trodden under foot.' But we ask, is it not as capable of being trodden under foot as 'the Son of God,' who is the 'MINISTER' of the same sanctuary? Says Paul: 'Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.'--Heb. x, 29.

"We say, then, that the sanctuary in heaven has been trodden under foot in the same sense that the Son of God has been trodden under foot. In a similar manner has the 'host,' the true church, also been trodden down. Those who have rejected the Son of God have trodden him under foot, and of course have trodden under foot his sanctuary.

"The Catholic Church have trodden under foot, not only the 'Holy City,' but the sanctuary, and its Minister, or Priest, 'the Son of God.' Rome has been called 'the Holy City,' and the 'Eternal City,' which can only be said of the City of the living God; the New Jerusalem.

"The Pope has professed to have 'power on earth to forgive sins,' which power belongs alone to Christ. The people have been taught to look to 'the man of sin,' seated in his temple, or as Paul says--'so that he as God sitteth in the temple of God,' etc.--instead of looking to Jesus, seated at the right hand of the Father, in the heavenly sanctuary. In thus turning away from Jesus, who alone could forgive sins, and give eternal life, and in bestowing on the Pope such titles as MOST HOLY LORD, they have 'trodden under foot the Son of God.' And in calling Rome the 'Eternal City,' and the 'HOLY CITY,' they have trodden down the City of the living God, and the heavenly sanctuary. The 'host,' the true church that have looked to Jesus in the true sanctuary, for pardon of sins, and eternal life, has, as well as their Divine Lord and his sanctuary, been trodden under foot. Yes, the true worshipers have been rejected and persecuted, and some of the brightest 'stars,' or gospel ministers, in the church have been 'stamped upon' by the little horn."--Id., Jan. 1851, pp. 28, 29.

k. (1851) Rev. 13--2-Horned Beast in America.

"We confess that we know not where to look for this beast with its two lamb-like horns, but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast 'coming up out of the earth' having 'two horns like a lamb.'"--Id., Aug. 19, 1851, p. 12, col. 1.

l. (1851) Three Messages--Comprehensive Review with Standard Interpretation.
(Id., Dec. 9, 1851, pp. 63, 64; Dec. 23, pp. 69-72).

m. (1851) Rev. 13--10-Horned Beast Is Papacy.

"The beast with seven heads and ten horns of chapter thirteen, representing the Papal form of the fourth kingdom. It receives its seat, power and authority from the dragon, Pagan Rome.

"This beast was to have power to lead the saints into captivity, and to kill them with the sword, for the term of 1260 years, [Dan. vii, 25, 26; Rev. xiii. 5, 10], then he was to have his dominion 'taken away,' and 'go into captivity.' This was in 1798, when he received a 'deadly wound,' which has been healed."
 --Id., Dec. 23, 1851, p. 69, col. 3.

n. (1851) Rev. 13--Protestant Ecclesiastical Power.

"The two lamb-like horns. The mildness and youth of this power seem to be indicated by its lamblike horns. These, we understand, represent the civil and religious powers of this nation--its Republican civil power, and its Protestant ecclesiastical power."--Ibid.

o. (1851) Image Caused to Speak and Act.

"As the 2-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant churches clothed with authority 'to speak,' as the Papal church has done, and to carry its decrees into execution by laws and severe penalties."--Id., Dec. 23, 1851, p. 70, col. 2.

p. (1852) Rev. 18:1-4--Message Yet to Be Given.

"In our last we gave some reasons for believing that the nominal churches of the present day are the Babylon of Rev. xiv, 8; xviii, 2, and that her fall is a moral change, and not her final destruction. We now design to point out that fall, and show that Rev. xiv, 8 and xviii, 1-4, do not represent one and the same message, but that Chap. xiv, 8 applies in the past, and that the message of Chap. xviii, 1-4 is yet to be given."--Id., June 24, 1852, p. 82, col. 2.

q. (1853) Dan. 2 and 7--Standard Interpretation.

[10 toes--divisions; 10 horns--10 divisions] (R. & H., Jan. 20, 1853, p. 140.)

r. (1853) Dan. 12:4--Running To and Fro With Prophecy.

"'Many shall run to and fro.' This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders.--With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844 there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops, and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they 'ran to and fro' to sound the alarm."--Id., Aug. 11, 1853, p. 55, col. 1.

s. (1855) Each Message Discerned When Proclaimed.

"When the first message of Rev. xiv, was being given, what did we know of the second and third? We had no just views of them. When they became present truth, all was made plain. Now to engage in a full exposition of the fourth and fifth messages of Rev. xiv, we should probably commit as many errors as those who attempted an exposition of the third message, and do the work God requires of us as a people at this time."--Id., Apr. 3, 1855, p. 204, col. 3.

(twelve years since. Then let us concentrate our efforts on the present message,

t. (1856) Marriage of Lamb--When Receives Throne and Capital

"The throne of the fifth universal kingdom will be in the New Jerusalem, the metropolis of that kingdom, hence when Christ is united to that throne, he receives the city as the capital of the kingdom, therefore in the marriage of the Lamb, the Holy City is represented as the Bride. Christ receives the title and office of King, and receives the throne, and the capital of the fifth kingdom, which is called the marriage of the Lamb, before His second coming to destroy His enemies, and raise from the dead and change to immortality, the subjects of the kingdom. To this agrees the word of the Lord, as we shall now show."--R. & H., Feb. 21, 1856, p. 165, col. 1.

Note: Counsel of exceptional importance regarding unfulfilled prophecies appeared later from James White, president of General Conference, in signed editorial in Review and Herald, occasioned by strong positions by some on Eastern question.

"But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy. There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

"Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question."--J.W., R. & H., Nov. 29, 1877, p. 172, col. 1.

White differed from Smith on latter part of Daniel 11, his position being as follows: "Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned.

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome."--Ibid.

2. WHITE, ELLEN G. (HARMON) (1827-1915). Hearing advent message from William Miller in 1840, at age of 12, in Portland, Maine, Ellen Harmon threw herself with unusual ardor, for her age, into leading others to preparation for expected advent. After October Disappointment, was one of small number who held to integrity of 7th month movement, with October 22, 1844, terminus of 2300 days, although at loss to explain Lord's failure to appear as expected. On verge of abandoning confidence in former movement, after two months of unexplainable delay in 2nd advent, Ellen Harmon, just 17, given vision late in December which renewed not only own confidence but that of number of advent acquaintances in chronological correctness of 7th month movement.

In symbolic revelation, viewed travels of advent people to ultimate entry into kingdom of God, with accompanying reward for faithful. True "midnight cry" appearing as a light shining through to end from beginning of path, linked inseparably to successful journey of believers in 7th month movement, which by time of vision was being denied by vast majority of former participants. As opportunity afforded, met with groups of disheartened and perplexed believers and testified of what she had seen and heard in first and succeeding visions.

Personal communication, bearing date of December 20, 1845, recounting first vision [E.W. 13-20] for personal help of Enoch Jacobs, editor of Cincinnati Day-Star, and published by him in Jan. 24, 1846 issue. Followed by second communication, written February 15, and likewise published March 14, 1846, recounting view of ministry of Christ in heavenly sanctuary at end of 2300 days [E.W. 54-66]. Content of these two published letters reprinted April 6, 1846, by James White and H. S. Gurney, in broadside form. 1st vision reprinted in May, 1847, by James White in "A Word to the Little Flock" and in Second Advent Review and Sabbath Herald Extra of July 21, 1851. Ultimately both appeared in initial book "Experience and Views" (1851), now part of "Early Writings."

Early in public work, Ellen Harmon commissioned to meet certain fanatical teachings rife after Disappointment, prominent among which were "no work" fanaticism, false humility fanaticism, and fanatical false-sanctification teachings. Also pointed out false hopes based on definite time messages of 1845, 1851, and 1854, leading believers to perception of unfinished work and 1844 termination of "time a test" messages. Married to James White in August, 1846, opportunities for service broadened. Accepted seventh-day Sabbath on Scriptural evidence presented by Joseph Bates. Joined in Sabbath Conferences in 1848. Although unable at time to follow Scriptural reasoning of pioneer brethren, many times brought messages of instruction and confirmation which led to correctness of position and unity of teaching.

As God's chosen mouthpiece, voice ever called for deeper Bible study, advanced moves, and broader conceptions of work confronting small Adventist band. Present Truth, our first periodical, started in July, 1849, in response to her counsel given in 1848. Strong appeals and personal labors followed for organization in late fifties and early sixties. Health reform message of 1863 and on; call for medical institution in 1865; college in 1872; appeal for regions beyond from 1874 on, together with succeeding counsels regarding conduct of work, constitute important parts of foundation of strong organized efforts of movement. Traveled extensively throughout United States, Europe [1885-1887], and Australasia [1891-1900]. Influence through oral discourse, through 21,000 pages of books, 2,000 articles appearing in denominational journals, 45,000 typewritten pages in ms. form, interviews and personal correspondence felt in marked way in development of movement.

Lovett's Grove, Ohio, 1858 vision of great conflict between Christ and Satan opened up more fully important field of exposition greatly amplified in succeeding visions. First brief description of scenes ["Spiritual Gifts," Volume I, 1858 (now E.W. 145-295)], succeeded by 4 volumes of "Spirit of Prophecy" (1870-1884), and these by amplified "Conflict of the Ages" Series (1888-1916). Spanning 55 year period, are 37 numbers of "Testimonies for the Church," available in 9 volumes presenting needs, dangers, privileges, and opportunities of church. Among current E. G. White publications are also volumes of devotional character, those giving instruction to gospel workers, works on health and health work and educational

lines of endeavor--a library in all of thirty-seven volumes. [Interpretative principles to be correlated later.]

5. BATES, JOSEPH [Biographical sketch in Period XV, p. 170].

a. (1850) Laodicea--Since Albany Conference in 1845.

"We believe that this [Laodicean] state of the church exists, and that it is composed of second advent ministers and people, who have backslidden and become 'lukewarm.' When and where did this state of the church commence? We believe that it commenced in 1845, at the conference in the city of Albany, N.Y., with the two leading teachers in the advent cause, as chairman and secretary pro tem., viz: William Miller and J.V. Himes, and sixty-one acting ministers and delegates. See Advent Herald, May 14, 1845, page 105."--R. & H., Nov. 1850, p. 7, col. 1.

"The Philadelphia church kept the Saviour's word and have not denied His name. Those that left this state, and became Laodiceans, took the opposite, i.e. they did not hold fast His word, and hence they denied His name. See Rev. iii, 8."--Id., p. 8, col. 1.

b. (1851) Rev. 17--Seven-Headed Beast Is Rome.

["Was" phase, Republican Rome; "Is not," imperial Rome; "shall ascend," papal.] --Id., Aug. 5, 1851, p. 3, col. 1.

c. (1851) Rev. 12 and 13--Dragon, Pagan Rome; Beast, Papacy.

"The dragon denotes the imperial power of Rome. The beast with seven heads, Papal Rome, or Popery. 'His power, seat and great authority,' Justinian, the emperor of Rome, clothing his head bishop with authority to become the Pope of Rome in A.D. 533. Horns, civil power. Wounded to death, the seventh head or form of government overthrown. Wound healed, the seventh form restored. John in vision saw the Papal power of Rome coming up among the nations of Europe in A.D. 538, with power to continue forty-two months. [1260 years.] At the expiration of this period 'one (the seventh) of his heads is wounded to death.' By adding 1260 years to A.D. 538, we come down to A.D. 1798, at which period the French nation conquered Rome, and destroyed the seven-headed power, or Papal Rome. Thus that government was wounded to death."--Id., col. 3.

d. (1851) Rev. 13--Healing of Wound in 1815.

"At length after all the ruling powers of Europe had conquered France, and exiled their leader, and had signed treaties of peace with one another on both sides of the Atlantic, in A.D. 1815, then a general restoration of dominions, with its Pope, was once more reinstated in its ancient domain, with civil and ecclesiastical power.--From thence it would seem that the deadly wound was healed."--Idem., p. 4, col. 1. Kingdoms and thrones took place,--which Rome,

e. (1851) Image--to Be Established in North America.

"The location of this corrupt and fallen Protestant church, which is to be the image to the beast, cannot be in Europe, because there is the location of the beast with the seven heads, and ten horns. Then shall we not search in vain, if we seek for it beyond the limits of the United States of North America? The land of light, where the first and second angel's message is now going forth, waxing stronger and stronger, with the solemn denunciation of destruction and death upon every one who worship the beast, and his image, and receive his mark in their foreheads, or in their hands.--How can the location of the two-horned beast, and the image which he makes, be found anywhere beyond the very spot of were given, proclaiming the 2nd Advent of the Saviour and where also the 3rd message

country where God in mercy is moving out his messengers to give the warning?"--
R. & H., Aug. 19, 1851, p. 4, col. 1.

f. (1851) Four Angels and Sealing Message.

"Since writing the Sealing Message, I have been satisfactorily convinced that the exposition which I then gave of the four messengers standing on the four quarters of the earth, and the ascending sealing messenger, was incorrect. The difficulties which then prevented me from seeing the clear light on this subject (as I stated on pages 65, 66 of the Seal) have since been removed, and I now praise the Lord for the clear light that shines, viz: that the four messengers instead of being the four principal governments of earth, are FOUR LITERAL ANGELS commissioned by God to execute his purpose in the destruction of the wicked, by his four sore judgments (or winds), viz: sword, famine, noisome beasts, and pestilence.

"ANOTHER MESSENGER.--Literal, like the four in the 1st verse, having charge of the sealing of the 144,000, and also power to prevent the four angels from letting a wind blow; until the servants of God are all sealed."--Id., Dec. 23, 1851, p. 72, col. 1.

Note: Bates first tract, "The Opening Heavens" (New Bedford, 1846), was a "connected view of the Testimony of the Prophets and Apostles," compared with astronomical observations and present and future location of the literal New Jerusalem, the Paradise of God, which is actually to come down from heaven. Solely on scriptural and astronomical evidence, contended that New Jerusalem would descend through "gap" in nebula of Orion, citing at length marvelous testimony of Huggens, discoverer of the nebulae, Ferguson, Sir Wm. Herschel, Thos. Dick, Lord Rosse, and others, as to its uniqueness, splendor, changelessness, and almost incomprehensible size. On Biblical side, Job's "cans't thou bind the sweet influence of the Pleiades, or loose the bands of Orion" (38:31), Amos' "Seek Him that maketh the seven stars and Orion" (5:8), and Joel's declaration God will "utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of His people" (3:16, 17), were a few of many factors. Accuracy of this sound deduction vindicated two years later (Dec. 16, 1848) by Spirit of prophecy.

"Then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space."--Present Truth, Aug., 1849, p. 24, col. 1 [E.W. 41]. [Joseph Bates and his "gap in Orion" also mentioned by Loughborough, in "Great Second Advent Movement," p. 258.]

Note: These early tracts and periodical articles reveal such breadth of study and grasp of theme as is not only astonishing, but shames much of hurried, superficial thinking and writing of these later decades. Considering fact that pioneers had no wealth of antecedent literature to consult on new phases of contemporary prophetic fulfilment under study, nor a vast circle of consultants with whom to confer, as we have today, but were blazing trail for first time, all honor must be accorded their profundity of thinking and their comprehensiveness of treatment. Had Spirit of prophecy as caution against assuming erroneous positions, and as assurance as to sound conclusions, but not as substitute for intensive personal study.

"Discovery of truth was sole objective, with no precedents to disturb or deter, no traditions to fear or uphold, and no danger of creating misunderstanding on part of brethren, for all were devoutly seeking truth. As a result, advances were marvelous, and certain of these early expositions have never been surpassed to this day.

4. EDSON, HIRAM, of Canandaigua, N. Y. (1806-1882). Participant in Millerite movement in both 4th and 7th month movement phases. One of first to accept 3rd angel's message. After fateful 22nd of October, received the light on Christ going into, instead of coming out of, heavenly sanctuary. This he imparted to Dr. F. B. Hahn and O. R. L. Crosier, who in turn published it first in the Day-Dawn, and then in the Day-Star, classic treatise of the decade on the sanctuary. Article was product of group study.
- a. (1850) Seven Churches--Sardis, Philadelphia, Laodicea.
 "All advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal church in 1844, under the cry 'Babylon is fallen, is fallen.' They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the church, as brought to view in Rev. chapters ii and iii. This church is made up of such as have become 'luke-warm,' and have left the Philadelphia church of brotherly love, and are saying 'I am rich and increased in goods, and have need of nothing;' and know not that they are 'wretched and miserable, and poor and blind, and naked.'"--Advent Review Extra, Sept. 1850, p. 1, col. 1.
- b. (1850) Rev. 14--1st and 2nd Angel's Messages.
 "The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message by the churches proved their fall. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' etc. This brought God's people out of Babylon, and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed in Babylon, no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt."--Id., p. 8, cols. 1, 2.
- c. (1850) Rev. 13--Beast from Sea, Wound, and Healing.
 "The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of Chap. xiii, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis."--Id., p. 8, col. 2.
- d. (1850) Rev. 13--Two-Horned Beast from Earth Not France.
 "At this point [of deadly wound in 1798] John saw another beast coming up--not yet up, but coming up--having two horns like a lamb, and he spake as a

dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason--that Bonaparte was then already in the height of his power. Neither did he ever exercise all the power of the Papal beast, or do the miracles to be accomplished by the two horned beast."--Id., p. 9, col. 1.

e. (1850) Rev. 17--Seven Heads Listed.

"At this point the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built,--But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view. . . . These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:--Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, 'there are seven kings, five ARE FALLEN,' in the past, 'one is' present, (the sixth) 'and the other (the seventh), is not yet come,' but is coming up.' (Two horned beast.) Mark this--John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

"The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity] and shall ascend [future] out of the bottomless pit and go into perdition.' Chap. xvii, 8. Again, 'And the beast that was, and is not, even he is the EIGHTH and is of the SEVEN, and goeth into perdition.' Verse 11. This is the image; it is the son of perdition." Ibid., (Brackets his).

f. (1850) Rev. 13--2-Horned Beast "Protestant Rome."

"The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. . . . So that by learning the history of the first beast, we may know what to expect from the latter, which 'exerciseth ALL the power of the first beast before him,' although he continues but a short space."--Id., p. 9, col. 2.

g. (1850) Rev. 14--Emphasis of 3rd Message.

"So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the downtrodden Sabbath commandment. This is the most prominent characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isa. viii, 16, speaking of the present crisis, 'Bind up the testimony, SEAL [or ratify] THE LAW among my disciples.' This could never be done while they were violating one precept of that law.

"Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, 'How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.'"--Id., p. 11, col. 1.

- h. (1856) 1335 Date Must Harmonize with 2300.
 "There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the 1260, the 1290, and the 1335 days with that of the 2300 days."--R. & H., Jan. 10, 1856, p. 113, col. 2.
- i. (1856) Dan. 8:13--Paganism and Papacy.
(Id., p. 114, col. 2.)
- j. (1856) Dan. 11--Pope the Wilful King.
 "The king, that is, the Pope or Papal king, should do according to his will, and exalt and magnify himself 'above every god,' that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, TILL the indignation be ACCOMPLISHED."--Id., p. 115, col. 2.
- k. (1856) Dan. 11:36-39--Doings of Papal King.
 "Verses 36-39 [of Dan. 11] contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the time of the end, where the indignation would cease; viz., 'And at the time of the end the king of the South shall push at him.'"--Id., p. 115, col. 2.
- l. (1856) "1335 Days Ended In 1844."
(Id., Jan. 17, p. 122, col. 2).
- m. (1856) 1260 Years, Justinian Decree Became Effective in 538.
 "In 538 the Papal form of government was established by the decree of Justinian being carried into effect. This was the dragon giving his power, his seat, and great authority, to the Papal beast. This decree clothed the Pope, the head of the church, with the civil power and the purple and scarlet robe. The supremacy of the pope is limited in prophecy to 1260 years. Then the judgment was to sit and they should take away his dominion to consume and to destroy it unto the end. Add 1260 to 538 and it brings us to 1798."--Id., Jan. 24, p. 130, col. 2.
- n. (1856) Deadly Wound Healed in 1815.
(Id., p. 130, col. 3.)

Note: Acquaintance of pioneers with historical development of both true and false prophetic exposition far greater in these formative days than with their successors. For instance, Daniel Whitby noted as author of temporal or post-millennial theory only two centuries before their day. Thus: "Daniel Whitby, a learned doctor of divinity, was the author. From him were derived those sentiments which have since been so widely diffused, and accredited. The Christians of other days looked for the coming of their Lord, as at hand, but the dissemination of notions of a later origin, delay His coming for many years. To this favorite idea is to be attributed,

in a great degree, the present lethargic state of the church and the world, respecting the near approach of the everlasting kingdom. The immediate coming of Christ to judgment, finds no response in the millenarian's bosom."--R. & H., July 11, 1854, p. 183, col. 1. (Cited from Midnight Cry, 1844.)

5. CROSIER, OWEN R. L., of Canandaigua, N. Y., (1863-1913). Lonely orphan's life in boyhood. Education at Genesee Wesleyan Seminary, University of Rochester. Aroused concerning advent in 1843. Became persuaded millennium came after second advent, which from prophecies he believed near. Impelled to leave Methodist church because of of opposition. Through Dr. F. B. Hahn, secured town hall at Canandaigua, then village schoolhouse, for course of lectures. After time passed, started Day-Dawn to discuss new developments of truth. Lived in Dr. Hahn's home where little church met. Had circuit of 3 churches for meetings--Canandaigua, Port Gibson, and Rochester. Cleansing of heavenly sanctuary advocated--not 24-hour day simultaneously at end of world and advent. Two phases of Christ's ministry stressed. Sanctuary not Palestine or earth. Extensive group study (with Edson and Hahn) of sanctuary question, put into "50 foolscap pages," published in Day-Star Extra, 1846. Accepted Sabbath, which came from east, about 1846. Later repudiated both sanctuary and Sabbath truths, and opposed them. Connected with Advent Harbinger 1847-1853.

a. (1845) Sanctuary Light Dispels Every Doubt.

"For the light I have got on the Atonement within a few months, so entirely dispelled every doubt, relating to the literal external existence of the holy city, New Jerusalem, and its descending from God out of heaven, to become the capitol of the New Earth, in which the throne of David will be established to Jesus, his son according to the flesh, forever--and the kingdom will be entire and real; Territory, Capitol, Subjects, and Laws, the last being in our hearts."--Day-Star, Oct. 11, 1845, p. 50, col. 3.

b. (1845) Are in Antitype of Tenth Day Atonement.

"What think you of the Atonement! I fear the brethren do not search it close enough. It is not yet finished; but we are in the antitype of the tenth day atonement. How does Bro. Pickands prove that the Bridegroom has not come, and the marriage not taken place, if Christ have received the kingdom.

"New Jerusalem, is the Capitol and Bride. If he has received the Kingdom, he has the Capitol and the Bride--if he has received the Bride, he is married, and to receive it, he must come to the Ancient of Days. I believe the Bridegroom has come; Matt. 25:10; and is yet to come; for Christ was Bridegroom both before and after marriage. But to say Christ entered the Holy of Holies [Christ entered Holy of Holies Oct. 22, 1844] the tenth of the seventh month, is saying He is in the secret chamber. Well, in this, we have good company; for Paul said he had entered within the veil, which is the Holy of Holies, Heb. 6:19, 20."--Id., p. 51, cols. 1, 2.

c. (1845) Antitypical Day of Atonement Represents "Many Years."

"On this divinely established principle of typical fulfillment it is evident that the antitype of the tenth day of the seventh month is not one literal day nor year, but must be many years. The law was rigidly precise about the time of this yearly work; it could only be done on the tenth day of the seventh month, hence its antitype must begin on that day of some year. The antitype of this day is not identical with the thousand years' 'day of the Lord,' but includes it; the former began on the tenth of the seventh month when our great High Priest entered the Holy of Holies, but the latter will

not begin till the first resurrection; before which the sanctuary of the second covenant must be cleansed, Dan. 8:14; and Satan must be bound, Matt. 12:29; Rev. 20:1-4."--Id., Nov. 15, 1845, p. 23, col. 2.

d. (1845) Azazel Is Devil--to Be Bound 1,000 Years.

"The putting of the sins on the head of the scape goat, which is Azazel, the devil, Lev. 16:21, 22, 8, is evidently a type of the binding of Satan, and the land of separation a type of the bottomless pit into which he is to be cast. The 'gathering' and 'devouring' of the wicked after the end of the 1,000 years completes the work shadowed forth by the legal 10th day service. The usurper will have been dethroned, the captives released, the oppressors extirpated, the curse consumed, the desolations repaired, universal peace and order restored, and the kingdom established in eternal glory."--Id., cols. 2, 3.

e. (1846) Blowing of Trumpets Announces Day of Atonement.

"Their time being lunar, watchmen were stationed on the hills to watch the appearance of the moon. The first who saw it blew his trumpet, and the rest heard and swelled its sound till the hills of Judea resounded with peals of trumpets. In this way the approach of the great day of atonement was announced. The fulfillment of this memorial of blowing trumpets must be the proclamation of the coming of the antitypical day of atonement, which is the dispensation of the fulness of times. The object in either case was to make ready for the atonement. This was the office of the advent movement (or Elias) up to the tenth day of the 7th month 1844. The 2300 days ending on that day, the Bridegroom came to the marriage and began the cleansing of the sanctuary which is the first event in the day of atonement."--Id., May 16, 1846, p. 46, col. 2.

Note: Tragic to have to record Crosier later gave up both sanctuary and Sabbath positions, deceived by age-to-come theory, as following statements testify: "My views have been somewhat changed on the subject of the 'Sanctuary' since 1845, when I wrote the article on the Law of Moses, from which Sabbatarian Adventists quote so often. As early as 1848 I saw enough of the nature of the coming Age to satisfy my mind that our views on the Atonement needed some modifying." (Harbinger and Advocate, Mar. 5, 1853, p. 300, col. 3.) Again, referring to Oct. 22, 1844: "I think we have no means of knowing the precise time when the antitype of the ancient 10th day of the 7th month did or will begin." (Id., p. 301, col. 1.) James White was then constrained to observe: "We have quoted from C.'s article, for no other reason than this, it contained precious truth, which we wished to spread before the flock of Christ. And God has blest it to the good of many. One man backsliding from the truth does not affect that truth, any more than to renounce the religion of Christ, destroys Christianity." (R. & H., March 17, 1853, p. 176, col. 2.) In a letter dated, Port Gibson, New York, Aug. 26, 1848, White says: "As for O.R.L. Crosier, we have not seen him. We have no desire to see him. He has given up the Sabbath, and does not expect the Lord until 1877. Poor soul, he is shut up in gross darkness." --"Record Book No. 1."

We should remember the principle that apostasy of messengers does not invalidate message. "Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. 'To the law and to the testimony, if they speak

not according to this word, it is because there is no light in them.' Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God."--Ellen G. White Letter, 19d, 1892.

6. ARNOLD, DAVID, of Mount Vernon, N. Y., (1805-1889). At 16, joined Methodist church. Accepted Adventist message, joining in proclamation of God's judgment hour. After Disappointment, accepted advancing light. 1st conference of Sabbath keeping Adventists in New York state held in his barn, in 1848, attended by about 30.

a. (1849) Christ's Mediation in Second Apartment Began Oct. 22.

"Therefore, we are brought, by the force of circumstances, and the fulfilment of events, to the irrisistible conclusion that, on the tenth day of the seventh month (Jewish time), in the autumn of 1844, Christ did close his daily, or continual ministrations or mediation in the first apartment of the heavenly sanctuary, and shut the door, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut (see Rev. iii, 7, 8)."--Present Truth, 1849, p. 45, col. 2.

Dec. 5

b. (1850) Daniel 2, Standard Interpretation (Legs E & W).

"A representation of four universal monarchies, comprising the Babylonian kingdom over which Nebuchadnezzar then reigned, the Medo-Persian, the Grecian, and the Roman in its eastern and western divisions, represented by the legs of iron. Its subsequent division into ten kingdoms, is represented by the ten toes of the image."--Id., March, 1850, p. 59, col. 1.

c. (1850) Daily Sacrifice Taken Away by Rome.

"Thus by Rome 'the daily sacrifice was taken away,' and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained 'the sanctuary.'"--Id., p. 60, col. 1.

d. (1850) Dating of 2300 Years.

[Refutes 1st day Adventists contentions for variant dates, contending for 457 and 1844]

7. HOLT, GEORGE W. (1812-1877). Born in Abington, Conn. Public laborer in 1st, 2nd, and 3rd messages. After passing of time, among first to embrace Sabbath, as light shone out from view of sanctuary in heaven. In 1850, connected with James White in publishing Advent Review.

a. (1850) Rev. 13--666 Applied to 2-Horned Beast.

"The Papal beast, having seven heads and ten horns is the one referred to; and I think the image is the beast having 'two horns like a lamb,' but 'spake as a dragon.' His number is 666."--Present Truth, Mar., 1850, p. 64, col. 1.

b. (1852) Rev. 20--1,000 Years Bounded by Two Resurrections.

"When Jesus comes in the clouds of heaven, at the commencement of the 1000 years, the saints do not then come with him, but all the holy angels. The saints are then caught away to live and reign with him 1000 years. When this is fulfilled, at the commencement of the day of eternity the Lord God and all the saints with him come down in the Holy City, New Jerusalem, and it is

located upon the land here referred to.

"Satan gathers the whole host of Gog and Magog (the resurrected wicked) around the beloved city; the camp of the saints; the same host that have been deceived by him, and are still deceived, and they come up on the breadth of the old earth, that has been desolate 1000 years, to battle. Here they think to overcome the saints, and take the city; but to their great consternation they hear their final sentence pronounced: 'Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.'"--R. & H., March 23, 1852, p. 107, col. 3.

8. CASE, H. S. (No biographical data).

a. (1850) 2-Horned Beast Power of Church and State.

[Image of papal union of two--Protestant churches and Republicanism.]

"The two horned beast is the power of Church and State. It is an 'image' of the Papal Beast, to whom the dragon gave 'his power, and his seat, and great authority.' The Papal Beast was church and state united. An image must be like the thing imitated; therefore, the image-beast is composed of church and state united--Protestant churches and Republicanism. The word of the Lord is plain."--Present Truth, Nov. 1850, p. 85, col. 1.

9. NICHOLS, OTIS, of Dorchester, Mass. (). One of our earliest prophetic expositors. Had charge of lithographing our first prophetic chart (Present Truth, Nov., 1850, p. 88, col. 2; R. & H., Jan. 1851, p. 31, col. 1). An agent for all advent publications.

a. (1851) Rev. 13--Crisis from Image Yet Future.

"The burden of the 'loud voice,' so far as the worship of the 'image' is concerned, is yet future. The 'image' is an institution which receives its life and power from the two-horned beast, the Protestant Republic of the United States. It is an image, or a likeness to the beast which received a wound by the sword.

"The beast that received a 'deadly wound,' is called 'the first beast.' Rev. 13:12. It is described briefly in verses 5-10. It was the union of the ecclesiastical and civil bodies, under a supreme ecclesiastical head, the Pope; or, in other words, it was the Papal Church instituted with the supremacy, the highest authority, or 'dominion.'"--R. & H., Sept. 2, 1851, p. 22, col. 3.

b. (1852) Babylon--Catholic Mother and Protestant Daughters.

"The mother represents the Catholic Church, the eldest member of the family, and the daughters represent the Protestant sects. The whole family most strikingly represent a great city. Take the whole and the figure is perfect; leave out the children and it is imperfect."--R. & H., Jan. 13, 1852, p. 75, col. 2.

c. (1852) Rev. 13--Power Vested in Beast.

"During the 1260 years the supremacy was vested in the beast (the political power) not in the woman,' (the church) of Chap. xvii. Both the prophecy and history prove this incorrect. During this period of time, the woman was seated upon the beast, held the reins, dictated, guided, and was the mouth of the beast (ch. 13:5) had the 'dominion' and reigned over the (ten) kings of the earth. The history of the Catholic church proves this to be

literally true. She did actually have dominion over the crowned kings and emperors."--Ibid.

d. (1852) Rev. 17--Hating the "Whore" Follows Revolution.

"Rev. 17:16, 17, shows conclusively the chronology of the 'whore' seated upon the beast, as it is described in verses 3-6, to be previous to 1798. 'The ten horns shall hate the whore, make her desolate, etc. For God hath put in their hearts to fulfill His will.' This has been literally true with regard to the Papal church supremacy. For the last 50 years the ten kingdoms have hated the temporal dominion of the Pope, who is the head of the Catholic Church. The reign of Napoleon made her desolate and naked; 'for God put in their hearts,' to do this, to 'fulfill his will.'"--Id., col. 3.

e. (1852) Rev. 12--Justinian Gives Papacy Seat, Power, and Authority.

"The Emperor Justinian became the head of the civil and ecclesiastical governments and consequently was the instrumentality and mouth of the dragon, that gave the beast his seat and power, and great authority. . . . 'The dragon gave him his power, and his seat, and great authority.' Chap. xii:2, 5, 7. The Emperor Justinian (who was the chief executive of the eastern empire of Rome) made the bishop of Rome the head of all the churches, in A.D. 538; and he gave him his seat (Rome) and the supreme authority over the church 'in all nations and tongues,' to dictate and discipline, according to his will, in matters of religion, and chastise or put to death such as would not obey the dictates of the church of Rome; and the civil governments were subservient in executing the mandates of the Pope."--Idem., March 2, 1852, p. 99, col. 1, 2.

f. (1852) Rev. 16--False Prophet Is Image Beast.

(Id., p. 99, col. 2).

g. (1853) Dan. 11--Verses 40-45 Apply to Europe.

"Since the days of Pagan Rome, the little horn, Papacy, has been the principle noted power referred to in the prophecy of Daniel's visions. Ch. 7, 8, 11, 32-39. Verses 40-45 refer more particularly to the doings of France, as that nation had the ascendancy from 'the time of the end' in A.D. 1798, and effected the reversion of the Papal power, and subjected the Pope to its dictation. . . . Thus France has been the principle acting power in all the important events that have affected the little horn. And it remains to be seen whether France, under the reign of Napoleon III in confederacy with the Pope and his priest^{hood}, will be the principal actors, on the one part, in the closing scenes of 'the little horn that waxed exceeding great,' when it 'shall come to its end with none to help.' Dan. 11, 44, 45."--Id., Jan. 20, 1853, p. 142, col. 1.

h. (1853) Dan. 11--England Is "King of North."

"As the empire of France, under Napoleon III, is viewed with alarm and jealousy by England and Russia, the northern and eastern powers of Europe, it is not improbable that 'tidings out of the east and out of the north' may trouble him [verse 44]; the French empire confederate with the Pope. England stands at the head of the Protestants in Europe, 'the king of the north,' France now stands as the head of the Papal power, 'the king of the south,' and Russia is the power of the Greek church in the east--the three divided parts of the great city, Babylon."--Id., col. 1, 2.

10. ANDREWS, JOHN N. (1829-1883). Born in Poland, Me. Though quite youthful at time, deeply interested in 2nd advent movement, and crisis of October 22. With M. C. Stowell, accepted Sabbath in 1845, through Preble tract. Early discovered relation of 3rd message to 1st and 2nd. Close associate of James and Ellen White in pioneer work. Review of 1850 and onward contained important articles from his pen on sanctuary, U.S. in prophecy, and the 3 messages of Rev. 14. Always held official connection with paper. First edition of monumental "History of the Sabbath," produced after years of research. Published in 1859. In 1874, embarked for Europe as first missionary, to take charge of European work, locating in Switzerland. Started Les Signes Des Temps, in 1876.
- a. (1851) Babylon--the Apostate Churches.
 "We regard Babylon as the professed church united with the kingdoms of the world. In other words, 'Babylon is the apostate churches.'--We cannot restrict the term to the Papal church, for it evidently includes all those religious bodies which have become corrupt like the 'mother of harlots.' The proclamation of the coming kingdom was made to her by the first angel, and the message having been rejected, no farther work could ever be done for her."--R. & H., May 19, 1851, p. 81, col. 2.
- b. (1851) Beast of Rev. 13:1-10 Is Rome.
(Id., p. 82, col. 2).
- c. (1851) 2-Horned Beast--West of Old World.
 "The seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic ocean. Hence we still look westward for the rise of the power described in this prophecy. This power is evidently the last one with which the people of God are connected, for the message of the third angel, which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast."--Id., p. 82, 83.
- d. (1851) Plainly Declared to Be America (Republicanism and Protestantism).
[Same as false prophet] (Id., p. 83, col. 1).
- e. (1851) Enforces Mark of 1st (Papal) Beast.
(Id., p. 85, col. 1.)
- f. (1851) Rev. 13--Beast and Image Distinct.
 "One thing is certain, 'the image' is something distinct from the beast. The beast and the image cannot both be applied to Papacy."--R. & H., Sept. 2, 1851, p. 21, col. 2.

Note: Claim that Andrews was first to apply 2-horned beast to U.S., inaccurate, as several previously stressed same position.

Note: Andrews follows Josiah Litch, William Miller, and Appolos Hale in "two desolations," "two opposing sanctuaries," and "two hosts" of Dan. 8:9-13.--R. & H., Jan. 6, 1853, pp. 129, 130.

- g. (1855) Rev. 14--Nominal Adventists Put Rev. 14 Messages Future or Past.
(R. & H., Jan. 23, 1855, p. 161).
- h. (1855) Rev. 14--Standard Exposition of 3 Messages.
(R. & H., Feb. 6 & 20, Mar. 6 & 20, 1855).
- i. (1855) 2-Horned Beast--Not Napoleon or England and Wales.
(R. & H., Mar. 20, 1855, pp. 194-196).
11. LOUGHBOROUGH, JOHN N. (1832-1924). Became Christian at early age. Began preaching for 1st Day Adventists at 16. Heard 3rd angel's message through J. N. Andrews in 1852. Wrote 68-page pamphlet on "Two-Horned Beast," in 1853. Ordained in 1854. Wrote 200 page work on "Nature of Man" in 1855. One of two selected by General Conference to pioneer work on Pacific Coast in 1868. In 1878, given charge of work in Great Britain. Chief literary contribution, "Rise and Progress of Seventh-day Adventists," in 1891 (392 pp.), and its successor "Great Second Advent Movement," (500 pages) in 1901.
- a. (1853) Rev. 13--Two-Horned Beast Is United States.
"That the United States, civil and ecclesiastical, is the two-horned beast is a point established by an abundance of testimony."--R. & H., Sept, 20, 1853.
- b. (1853) Commencement of 1290 and 1335 Days.
1290 and 1335 days "commence at the downfall of Paganism, 508."--R. & H., Feb. 14, 1854, p. 30, col. 1.
- c. (1855) Dan. 2--Iron and Clay Represent Modern Condition.
"God has represented in prophecy, the governments of foreign lands at this time as in a state of brokenness and disunion. 'Iron mixed with miry clay.' . . . 'they shall not cleave one to another as iron is not mixed with miry clay.'"-- Review, Aug. 7, 1855, p. 21.
12. SMITH, URLAH (1832-1903). At twelve, passed through 1844 Disappointment, receiving impression never effaced. Graduated from Exeter (N.H.) Academy in 1852, then taught public school. Attended conference of Sabbath-keeping Adventists at Washington (N.H.) in September, 1852, receiving deep conviction regarding Sabbath and 3rd message. After three months study, took stand in December. Wrote 35,000-word poem, "Warning Voice of Time and Prophecy," which appeared in the Review, March to August, 1853, portraying instances of fulfillment of prophecy. Connected with Review editorial office same year, and became editor in December, 1855. In early days, engaged with James White, J.N. Andrews, and J. H. Waggoner in critical study of Bible doctrines and prophecy. Chief works: "Thoughts on Daniel and Revelation," "Marvel of Nations," "Sanctuary and Its Cleansing," "Nature and Destiny of Man."
- a. (1853) Dan. 12:4--Increase of Prophetic Knowledge.
"Thus spoke the Angel to the Seer beloved:
'O, Daniel, thou, the vision close and seal;
The book shut up, until the time of the end;
For increased shall knowledge be, and to and fro
Shall many run; and then the wicked shall
Do wickedly, and none of them the truth
Shall know; but ah! The wise shall understand."
--R. & H., Mar. 17, 1853, p. 169, col. 3.

- b. (1854) Dan. 2--Standard Exposition of 4 Empires.
 (Id., Oct. 31, 1854, p. 93, col. 2). [Based largely on Storrs' exposition of 1843, even to much of wording. (See section "e," which follows). Three consecutive articles, on Dan. 2, 7, and 8, reprinted in pamphlet form, together with Smith tract on sanctuary, is initialed "U. S" at close. Announced in R. & H. as "The Four Universal Monarchies of the Prophecy of Daniel. . . ." (Nov. 21, 1854, p. 120, col. 3), and published at Rochester, in 1855, from R. & H. type, and with same explanatory word--that exposition of Storrs is closely followed.]
- c. (1854) Dan. 2--Ten Divisions of Rome.
 "The Western empire of Rome, between the years A.D. 356 and 483, was divided into ten divisions, or kingdoms. 1. The Huns, in Hungary, A.D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483. Thus the kingdom was divided as designated by the ten toes."--R. & H., Oct. 31, 1854, p. 93, cols. 2, 3.
- d. (1854) Dan. 2--Iron and Clay Papacy and Divisions.
 "The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron."--Id., col. 3.
- e. (1854) Dan. 7--Standard; States George Storrs Arrangement Followed.
 "In hastily preparing the articles on Daniel ii and vii, we have followed the excellent arrangement of Geo. Storrs, in his work published in 1843, and, in regard to the four kingdoms, we have more or less copied his language."--Id., Nov. 14, 1854, p. 108, col. 1.
- f. (1854) Dan. 7--Three Horns, Heruli, Vandals, and Ostrogoths.
 "In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian (a Greek emperor at Constantinople) could be carried into effect, by which he had constituted the Bishop of Rome head of all the churches, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power."--Id., p. 109, col. 2.
- g. (1854) Little Horn--Justinian's 533 Letter to Rome's Bishop.
 [Letter quoted, and Croley cited]. (Idem.)
- h. (1854) Rome's 538 Deliverance From Goths Opens Way.
- i. (1854) 1260 Years--From 538 to 1798.

- j. (1854) Dan. 8 and 9--Standard Interpretation of Ram and Goat.
(R. & H., Nov. 21, 1854, p. 116).
- k. (1854) Rome Not Antiochus the Conspicuous Horn.
(Idem.).
- l. (1854) 2300 and 70 Weeks--Standard Interpretation.
(Idem.).
- m. (1855) 3 Angels' Messages, Standard Interpretation.
(Review, Oct. 2, 1855, pp. 53, 54).

Note: In Smith's first series of notes on Daniel (beginning in R. & H., Nov. 14, 1854), no identification of "daily" of chapter 8 (see R. & H., Nov. 21, p. 117, col. 1) where Dan. 8:11 is merely quoted. In 1858, in "Synopsis of Present Truth" series, in presenting "The 1290 and 1335 Days" (R. & H., Jan. 28, p. 92), Smith virtually duplicates J. N. Andrews (in R. & H., Jan. 6, 1853, p. 128), citing same extracts from, and positions of, Josiah Litch, William Miller, and Apollos Hale, with their "two desolations," "two hosts," and "two sanctuaries," of Dan. 8:9-13. In first verse-by-verse exposition in Review series--"Thoughts on the Book of Daniel," in 1870--Smith declares: "'By him,' the papal form, the daily, the pagan form, was taken away. Pagan Rome gave place to papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed to Constantinople."--R. & H., June 28, 1870, p. 12, col. 3. [No stress of daily in early decades].

Note: About time Uriah Smith begins to sign articles "U. S." after connecting with the Review in 1853, articles from George Storrs (R. & H., Feb. 11, 1853, pp. 153, 154) and Josiah Litch^{on}, leading prophecies are reprinted as prelude to Smith's first attempts in prophetic exposition. These were obviously guiding sources, as their lists of the 10 horns, the 3 horns plucked up, Daniel 11, etc. reappear in Smith's "Thoughts" when was first printed in abbreviated serial form in the Review. It was then issued as two separate books--"Thoughts on the Revelation," appearing first in 1867. In introducing the exposition of Dan. 7 the author said: "In hastily preparing the articles on Daniel ii and vii we have followed the excellent arrangement of Geo. Storrs, in his work published in 1843, and, in regard to the four kingdoms, we have more or less copied his language."--R. & H., Nov. 14, 1854, p. 108, col. 1.

James White wrote this book rightly named "Thoughts" as they were not the product of one mind but of many.

"Was glad to receive from the express office fifty copies of that excellent work, entitled, 'Thoughts on the Revelation.' These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from the open book, light has been shining. Wm. Miller saw much. Others since have seen more. And as this open book contains more which bears directly upon the present truth than any other book of the Bible, its clearest light is reserved for believers in the time of the third message.

"The book is rightly named--'Thoughts on the Revelation.' Thoughts are expressed by words, but words do not always express thoughts. The world is full of books whose thoughts are with difficulty seen, like mile-posts. This, however, is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified.

This standard work should be in the library of every believer. It is, in its weight of thought, its beauty of typographical execution upon its white pages, and in its neat binding, a fitting companion for the 'History of the Sabbath.'--R. & H., July 16, 1867, p. 72, cols. 2, 3.

[On "Thoughts on Daniel," see announcement. (R. & H., Dec. 31, 1872, p. 24, col. 2). In the cut illustrating image of Dan. 2, word "Huns" twice as large as other names].

13. COTTRELL, ROSWELL F. (1814-1892). Brought up a S.D.B. Kept Sabbath all his life. His ancestors came to America in 1617, and were among founders of 1st S.D.B. colony in Rhode Island. Accepted 3rd angel's message in 1851. Ordained in 1854.
- a. (1851) Mark of Beast--Counterfeit Sabbath of Rome.
(R. & H., Oct. 7, 1851, p. 40, col. 3).
- b. (1853) Rev. 16--Spirit Rappings.
(Id., Nov. 22, 1853, p. 157).
14. MEAD, STEPHEN NEWELL (1820-1888). In 1844, firm believer in advent, sharing Disappointment. Accepted 3rd message in fall of 1850 at Washington, N. H. Charter member of church, organized Jan. 12, 1862.
- a. (1853) Rev. 13--2-Horned Beast United States.
(R. & H., Nov. 15, 1853, pp. 149, 150).
15. STEPHENSON, J. M. (No biographical data).
- a. (1853) 666--Applied to 10-Horned, Not 2-Horned Beast.
[On 666 Divisions of Babylon]. (R. & H., Nov. 29, 1853, p. 166).
16. CORNELL, MERRITT E. (1827-1893). Born in New York State, moved with parents to Michigan about 1837. In 1852, accepted threefold message under Joseph Bates.
- a. (1854) Number of Beast--666 Sects.
(R. & H., Sept. 19, 1854, p. 43, col. 2).
17. WAGGONER, JOSEPH H. (1820-1889). Born in Pennsylvania. Had little formal schooling, but great thirst for knowledge. Early inclined to infidelity, but soon joined Baptist church. Became printer. Learned prophecies of Daniel and Revelation by heart, chapter by chapter. In winter of 1851, had first contact with Adventists. Regular contributor to Review, and in 1878, took charge of Signs. In 1885, started American Sentinel; in 1886, Pacific Health Journal. Went to Europe in 1887, as editor of German and French publications. Embraced advent faith in 1854.
- a. (1856) Dan. 2 and 7--Standard Interpretation.
(R. & H., Jan. 31, 1856, p. 140).

General Note: From foregoing tabulations of prophetic interpretation covering decade following 1844, unmistakably evident that only great foundation stones in basic platform of threefold message already recognized and in place, were involved in Spirit of prophecy message concerning "The Firm Platform," first revealed in 1848, and repeated and written out in 1858. (E.W., pp. 258-261.) Manifestly, this

platform, composing all "old landmarks"--later specifically tabulated as 1st message, 2nd message, and 3rd message (with leading outline prophecies involved), Sabbath, Sanctuary, and conditional immortality ("Counsels to Editors," pp. 21, 22)--did not embrace amplification of secondary details later added through subsequent study and development. They err who seek to include under expressions "blocks" and "pins," of that early "platform" (E.W. p. 258), details not yet promulgated or recorded at time of writing. Whole issue of warning centered about subversive teachings of apostates and assailants designed to undermine foundational positions of three messages and established 2300-year datings. Without these, there can be no 3rd angel's message. To repudiate such is to deny very essence of message.

CUMULATIVE FORCE AND SIGNIFICANCE OF 3RD MESSAGE EPITOMIZED

Ten Major Conclusions Spring from Study of Rise of Third Angel's Message in Light of Antecedent Centuries and Epochs.

1. Completes Platform of 1st and 2nd Messages.--To (1) heralding of imminent advent truth, (2) exposition of main prophetic outlines, and (3) stressing of conditional immortality--all defined and promulgated under 1st and 2nd angel's messages--was definitely added, under 3rd message, (4) advanced sanctuary light, (5) spirit of prophecy guidance, (6) Sabbath truth, and (7) prophetic significance of Sabbath as seal of God in contrast to, and conflict with, Sunday-mark of "beast" and enforcement by "image." Thus, full-rounded, foundational platform of three-fold message was completed by continuing and consummating introductory "judgment hour" and "Babylon's fall" warnings, given to world during 1840 to 1844, with special stress of prophecies involved in third message--2-horned beast, image, mark and plagues, of Rev. 13-17.
2. Consummates Prophetic Message of Centuries.--Third message constitutes restoration, completion, and consummation of God's prophetic message of centuries, which had been progressively perceived as each new epoch, fulfilling an advance stage in prophecy, was recognized, applied, and declared at time of fulfillment. These antecedent positions embraced (1) 70 weeks as year-days to Messiah, (2) Rome's rule as fourth world power, (3) Rome's break-up, preparatory to antichrist's emergence, (4) recognition of antichrist's identity and rule, (5) application of year-day principle to allotted 1260 days, (6) ending of 1260 years by French intervention at Revolution, (7) fundamental shift in study from previously-stressed Dan. 7 over to Dan. 8:14 with its 2300 years, and Rev. 14 with its judgment-hour and imminent-advent emphasis, to complete series which had gone before. Third message forms climax, completing earlier Advent platform.
3. Discloses True Perspective of Advent Movement.--Every age or historic epoch has had its own special segment for emphasis in prophetic outline of centuries--the portion in process of fulfillment at that given time. Ours is last sector, final phase, completing portion. Embraces all fulfilled and recognized prophetic truth of past, while involving features never before seen, nor possible of past understanding. Thus, and thus only, can great second advent movement and message be grasped in its true, rightful perspective and inseparable relationship to church of the centuries. Not a curious, upstart innovation--merely another sect or denomination--but a sound, historical, logical recovery and inevitable consummation of all prophetic truths of past. Completed by final indispensable truths imperative for last generation in preparation for second advent. Third message therefore inevitable. Had to be, according to God's scheme of things.

Must appear, as it has with very message and emphasis that it bears.

4. Reveals Movement as Completion of Arrested Reformation.--Inevitability and inescapability of this movement only seen in full force as completing partial, arrested Reformation of 16th century. This message preeminently a Reformation--a final and complete restoration of truths held in apostolic century before inroads of apostasy had made themselves felt in nominal church by time of Nicean Council (325), to which point only Reformation returned--therefore retaining the Sunday-Sabbath departure, innate immortality of soul, sprinkling for immersion, etc. Third message is God's final reformation among men; His full recovery of lost truths of the centuries.
5. Furnishes Key for Detection of False Interpretations.--This historical setting provides only way to detect, disprove, and discard false theories of interpretation--futurism, praeterism, literalism, or spiritual mysticism--by disclosing their individual origin, inconsistency, oppositional relationship to truth, basic fallacy, and contravention of true historical school of interpretation. To know the background and setting is to be able to meet the fallacy; not to know, is to be unprepared, handicapped, and possibly defeated.
6. Provides Supreme Appeal for Jew, Catholic, and Protestant.--Only by employing full facts of available historical data can supreme appeal be made (1) to Jew, through appeal to 22 centuries of Jewish historical application of year-day principle, and Rome as 4th final world power of prophecy, with glimpse of little horn as Papacy; (2) to Catholic, offering general consent of fathers of first five centuries in identifying Rome as fourth empire, then Rome's break-up and dread anticipation of coming antichrist; next showing how irreparably late was Catholic introduction of futuristic and praeteristic counter-interpretations in sixteenth and seventeenth centuries, solely to meet logical, unavoidable interpretation of Protestants and fathers of early centuries alike, as well as tardiness of Bellarmine's strained assault upon year-day principle, similarly held by Catholics and Protestants for over three centuries; and (3) to Protestants, by showing unanimous consent of Protestant founding fathers to identity of little horn as chronological, predicted antichrist, followed by Rome's desperate and successful attempt to turn Reformation by injection of neutralizing counter-interpretations, which wrought such havoc in Protestant ranks, as accepted. These keys only in hands of students of prophetic history.
7. Changes Position from Defense to Championship.--Thus only can we capitalize full possibilities of defense of our impregnable position by marshalling witness of centuries not only as to propriety and inexorable logic of our position as recoverers and consummators of 22 centuries of sound, progressive prophetic interpretation, but as only true expositor's in world today. Only in this way, can we change situation from customary defense of truth to effective attack upon error, and to true and justifiable championship of past prophetic truths. Only thus can we show that nominal Protestantism has departed from faith of its fathers, accepting false Catholic positions, and so throwing burden of defense back upon them for departure both from clear Protestant Reformation prophetic platform and early Christian teachings.
8. Restores in Fullness All Five Determining Factors.--In this message, and this message alone, all five determining factors of advent hope--truth concerning (1) resurrection, (2) millennium, (3) outline prophecies, (4) antichrist, and (5) kingdom of God--are restored and united in fullness and purity. Thus prophetic interpretation of last generation matches and clasps hands with first--only

their views were anticipative, while ours rest upon full, visible accomplishment and retrospect of God's majestic outline of the ages, with each departure and misconception, as well as each advance noted in its historical place and relationship, while fullness of light shines today upon remnant church preparing for and awaiting Christ's prophesied return from sanctuary in heaven, with all prophecies fulfilled save last segments of the several convergent lines. Thus we may stand in unshakable conviction that final events are about to be fulfilled and God's plan of the ages brought to consummation.

9. Witness Borne to Prophetic Inerrancy.--History's witness to inerrancy of prophecy as verily confirms message of prophets as does archeologist's spade, or scientist's findings the verity of the Word as a whole. Throws floodlight of meaning upon transcendent changes and upheavals of history as God views it. Meticulous accuracy of fulfilment of prophetic specifications establishes infallibility of inspired forecast and divine philosophy of history, disclosing operation of God's inexorable laws of cause and effect, action and reaction, upon elevation and overthrow of churches and nations. Reveals wisdom and soundness of past prophetic expositors, whose sound positions we are divinely appointed inheritors and custodians. Constitutes most solemn challenge for us to fulfill faithfully and effectually our bounden obligation to mankind as prophetically appointed champions and proponents in these last days.

10. Embodies Cumulative Witness of the Ages.--Full significance of everlasting gospel here disclosed, as cumulative force of prophetic interpretation is focalized in 3rd angel's message. Its right to speak as God's remnant church completely established. Its credentials seen to bear the Divine Insignia. Unbroken rootage back through centuries to apostolic age, yea, to Jewish dispensation before cross, discloses glorious heritage from early Christian church. Successorship to church of Reformation similarly established. Its divinely designated message to be complete, lacking no vital factor. Has what no church has had since days of apostles--full restoration of "faith of Jesus," complete reinstatement of "commandments of God," true understanding of heavenly High Priest's mediation, sure knowledge of final place and events in prophetic line, and supernatural guidance of Spirit of prophecy. Keyed to necessities of the hour, with its mandate from God, and with an unprecedented understanding of the times and the future. Thus it stands forth in glorious, towering, awesome majesty--God's voice for today, His final witness, appeal, and warning to humanity, just before end of all convergent prophetic outlines, and completion of eternal plan of redemption. Therefore rightly claims our full confidence and unreserved loyalty.

LeRoy Edwin Froom

Washington, D. C.
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