TABLE VI

CRUCIFIXION DATE

~~FIRST CENTURY~~

Part I

Passover Limits —
March 21 — April 20

Moon Table For Years 28–34 A.D.

Part II

Passover Limits —
April 8 — May 6

Jewish Paschal Full Moons				New Moons	Barley Harvest Full Moons			
Civil Date		Nisan Date		(Equinoctial)	Civil Date		Nisan Date	
A.D.	J.C.T.	13	14		J.C.T.		13	14
28	Mar 29.23 M	M (29)	Tu (30)	Apr 13.68 T	Apr 27.62	Tues	Tues. (27)	Wed (28)
29	Apr 17.21 Su	Su (17)	M (18)	Apr 2.82 S	Apr 17.21	Sun	Sun. (17)	Mon (18)
30	Apr 6.93 Th	F (7)	S (8)	Mar 22.84 W	Apr 6.93	Thur	Fri. (7)	Sab (8)
31	Mar 27.56 Tu	Tu (27)	W (28)	Apr 10.58 T	Apr 25.94	Wed	Thur (26)	FRIDAY APRIL 27
32	Apr 14.47 M	M (14)	Tu (15)	Mar 29.95 S	Apr 14.47	Mon	Mon. (14)	Tues (15)
33	Apr 3.71 F	F (3)	S (4)	Apr 17.90 F	May 3.29	Sun	Sun. (3)	Mon (4)
34	Mar 23.72 Tu	Tu (23)	W (24)	Apr 7.58 W	Apr 22.40	Thur	Thur. (22)	Fri (23)

The civil dates in the accompanying table are taken from Ginzel's "Handbuch der mathematischen und technischen Chronologie," pp. 548, 573. (Leipzig, 1911.) The hours and minutes are written in decimal fractions of the day, which is computed in Jerusalem Civil Time (J.C.T.). The Nisan Dates are computed by the ancient rules for the Passover, left on record by Aristobulus in his "Commentaries on the Laws of Moses," which he dedicated to Ptolemy Philometor. Aristobulus was an Alexandrian priest and was master in the king's court (Cf. 2 Mac. 1:10). Quotations from this commentary on the Pentateuch were cited by the learned Anatolius in his Canon Paschalis, which is handed down to us by Eusebius. The treatise by Anatolius on the "Chronology of Easter," "exists now only in a Latin version, which is generally ascribed to Rufinus, and which was published by Aegidius Bucherius, in his Doctrina Temporum, which was issued at Antwerp in 1634."-- "Ante-Nicene Christian Library," Edition of Roberts and Donaldson, p. 411. Edinburgh, 1869.

(1576-1665) Bouchier Gilles S.J. Clementine Collection, Cath. Un.

Ancient Rule for the Passover taken from the commentary on the Pentateuch by Aristobulus as cited by Caspari -- "Aristobulos," it is there said, "maintained that at the paschal festival the sun as well as the moon must necessarily have passed the equinoctial point; that the day of the paschal festival began on the 14th of Nisan after the evening, when the moon stands diametrically opposed to the sun, as any one can see at the time of full moon."--Caspari, Ch. Ed., "Introduction to the Life of Christ," p. 8. Tr. by Evans. Edinburgh, 1876.

1842 1843 1844 1845

Tisri 10
OCTOBER 22

"Sabbath Recorder"

Preble

Preble to Bates and Andrews

THIRD ANGEL'S MESSAGE

Seventh Day Baptists | Rachel Oakes (Preston)

Fast Days

Fast Days

Preston to Farnsworth

← End of "1843" Tisri 1 = Oct. 13

"I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, . . . "-- "E.W.," p. 232.

Apr.18
Nisan 1
Apr.19

Tisri 1
Oct.13

←---SIX LUNAR MONTHS---→
(177 Days)

A CRY AT "MIDNIGHT" JULY-AUG.

Miller's "Jewish Year 1843"

March 21 - - - - - - - - March 21

April 19 (Nisan 1)**
Mosaic

James White

"Angels of God accompanied William Miller in his mission."-- "E.W.," p. 232.

"MIDST OF WEEK" ARGUMENT

"Midway"

"Angels were sent from heaven to arouse the discouraged saints."-- "E.W.," p. 236

"Fear God, and give glory to Him; for the hour of His judgment is come."

CAMP MEETING

SECOND ANGEL'S MESSAGE

FIRST ANGEL'S MESSAGE

"Babylon is fallen"

ERA

"Angels were watching with the deepest interest the result of the heavenly message, . . . for another light was yet to shine upon them."-- "E.W.," p. 235.

'44 Terminus Projected

Bliss	June 21, '43
Hale	Sept.20
Snow	Feb. 22, '44
Hale	Feb. 29
Flavell	Apr. 25
Young	" "
Gosse	June 27
Hutchinson	
Southard	" "
Hotchkiss	

Rejected -- Ferguson's 33 Modern Jewish Reckoning

FIRST DISAPPOINTMENT

Aug.12 Exeter

"The cry melted the hearts of thousands."-- "E.W.," p.

ARGUMENT From TYPES

"Their opposers could bring no argument against the powerful reasons offered."-- "E.W.," p. 237.

SECOND DISAPPOINTMENT

"1843" CHART

BIBLICAL BASIS of Seventh Month Chronology - with Spirit of Prophecy Confirmation

Nisan 1
Apr.19

"Seventh Month Movement"

1842 1843 1844 1845

OCTOBER 22
Tisri 10

SABBATH

SPIRIT OF PROPHECY

SANCTUARY

FANATICISM

FIRST DAY ADVENTISTS

"They [the Advent people] had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path, and gave light for their feet so that they might not stumble."-- "Early Writings," p. 14.

"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.

* " . . that the tarrying time of Daniel's vision, of 2300 prophetic days, or as the original is, 'evening-mornings,' was to be evening, or night, which measures six months; and that in the middle of that night, or at midnight, viz. three months from the beginning of the tarrying time, . . . the cry began to be heard, . . . This discovery and proclamation began about the middle of July."--Hotchkiss, Midnight Cry, Oct. 11, p. 119, 1844.

"I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days."-- "Early Writings," p. 243.

"The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith."-- "Early Writings," p. 110.

"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."-- "Great Controversy," p. 401.

**In order to get April 19 as Nisan 1, the Millerites had simply to add 29 days (length of leap month Veadar) to March 21, the Rabbinical Nisan 1 1844. That they understood this calculation, see Signs of the Times, July 12, 1843, page 149, col. 1.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed."

"No human authority has any more right to change the

Look over Spirit of Prophecy Quotations

location of these messages than to substitute the New Testament for the Old." (Dec. 6, 1896) Ellen G. White MS 32, 1896.

1841

Caps for "Time Argument"

PROGRESSIVE DEVELOPMENT of Astronomic and Chronologic Principles Underlying 1844 Time Argument

1843 — 1844

"I believe the time can be known by all who desire to understand" (4)
Miller's Jewish year "1843"

Mar 21 — Mar 21

(Nisan 1) "Apr 19" (25)

"Reckoning from this [Nisan] moon," 7th month began Oct 13 (26)

OCT 22 TISRI 10

OCT 13 TISRI 1

SECOND ANGEL'S MESSAGE

"MIDNIGHT CRY"

THIRD ANGEL'S MESSAGE

FIRST ANGEL'S MESSAGE

May 17

Miller Letter on Types — Vernal and Autumnal (5)

Mar 21 — Apr 19 — (177 Days) — (Oct 13)

Six Lunar Months

Apr 4 "Year not expired until April" (27)

Feb 29 Hale's Chart--457 and 31 dates (29)

Mar 20 Jewish year
Mar 27 Jewish year } Recapitulation (30) (31)
Mar 28 Jewish year

Apr 18 "Focal point almost reached" (32)

Apr 25 "Now in '44" (33)

May 2 7th month stressed (34)

May 9 "Bridegroom tarries" (35)

"NIGHT" (36)

"Mid night"

July 22--23 (37)

July 20 Oct 22 publicly urged "commonly styled 10th day of 7th month" (38)

Aug 12 Exeter Camp Meeting (39)

Aug 14 "Within three months" (40)

Jan 25 Miller chronology based on 33 and rabbinical calendar (6)

Apr 20 Ferguson's table on 33 ; "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)

KARAITE 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 fix the Jewish 14th of Abib of the crucifixion" (16)

Dec 5 Year of crucifixion--31 A.D. [Eusebius and Hales] (17)

" " When new moon was first seen, "next day was the first day of the following month" (18)

" " "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" [Geminus] (19)

" " Changing of moon early or late in day, makes "one day's difference in the time of its appearance" (20)

" " First day of month "usually the second evening after the change" in Judea; "about a day after the change" (21)

" " 457 B.C. dated by "undoubted canon of Ptolemy" (22)

Mar 20 ('44) "They that lived in places far distant from Jerusalem . . . were obliged to keep the feasts a day more than otherwise" [Abendana] (23)

Feb 22 2300 years end in autumn, 1844 (28)

Ve-Adar

July 15, 1840 Jewish feast period tied to three harvests (1)

Nov 19, 1842 Aries marked new moon of Nisan (2)

Nov 23 Ferguson's 33 (3)

2299th YEAR OF THE PROPHECY — 2300th or END-YEAR OF THE PROPHECY

DISAPPOINTMENT

FIRST OR SPRING

SECOND OR AUTUMNAL DISAPPOINTMENT

Aug 22 True Midnight Cry (types stressed) (41)

Sept 3 "Tarry = 6 months" (42)
"Cannot exceed 6 months" (44)

Sept 25 Herald Table--Oct 22 (43)

Oct 3 "Oct 22 or 23" (45)

Oct 6 Miller's acceptance (46)

Oct 10 "Definite time" not from periods but types (47)

Oct 12 10th day of 7th month equals Oct 22 (48)

Oct 13 Sunday--"first day of seventh month" (49)

Oct 16 "Time almost universally received" (50)

Oct 19 "Tenth coincides nearly with Oct 22" (51)

Jan '45 Could "synchronize" only with 22d" (52)

Emergence of High Priest awaited (53)

("Six lunar months and a few days") (187 days) (54)

1843 — 1844

Jewish Sacred Year "1843" — "1844"

(55) Passover "could not be later than May 2d"

Sept 23 — Rabbinical Atonement (56,57)

"Nov 11" Tisri 30 (56)

Civil Date	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov
Mosaic	Teb	She	Adar	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes	Kis	Teb	She	Adar	Vead	Nis	Iyar	Siv	Tam	Ab	Elul	Tisri	Hes

13

p129, col 1. (Nov. 27, '44) Every scholar knows that we are correct as to the Karaite seventh month" (29)

Archbishop Usher even makes their year still later. In his Annals of the World, London ed. 1658, p. 26, he says:--

"Upon the fourteenth day of the first month, (the fourth of May being our Tuesday,) in the evening, the Israelites celebrated their first passover, in the land of Canaan.--Josh.5:10. Next day after the passover, (May 5th being Wednesday,) they ate of the fruit of the land of Canaan, unleavened bread and parched corn, and manna ceased the very day they began to live on the fruits of the land.--Josh.5:11, 12."

Again he says, page 40, "The eighth day of the seventh month, (to wit, 30th of our Oct. being Friday,) was the first of the seven days of the dedication. The tenth day, (with us Nov. 1st, upon a Saturday,) was the fast of expiation or atonement held, whereupon (according to the Levitical law, chapter 25:9,) the Jubilee was proclaimed by the sound of a trumpet. The 15th day (our November 6th, being Friday,) was the feast of Tabernacles. The 22d, (our Nov. 13th, being also Friday,) was the last of the feast of tabernacles, which was also very solemnly kept.--2 Chron.viii:9; with Levit. xxii:36, and John vii:37."

It is therefore very evident from the foregoing testimony, that the Rabbinical Jews are incorrect in their time for the commencement of the Mosaic year; so that, according to the Caraite 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 passover 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.

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.--Advent Shield, January, 1845, pp. 278, 279.

"Dear Bro. Himes: Your letters, both from Portland and Boston, were received last Saturday, when on my way to Dresden, where I have lectured four days . . . I must converse with many--answer a host of questions--write answers to letters from all points of the compass, from Canada to Florida, from Maine to Missouri."--William Miller, Low Hampton, Oct. 15, 1840, "Views on the Prophecies," J.V. Himes, 1842. Boston. Page 236.

"But was not the vision a chronological one? Certainly. And could it be made plain on chronological tables, or charts, without the right dates? Nay, verily. Then the question resolves itself into this form:--The Lord has commanded that the vision be made plain on tables or charts: this could not be done without the right dates:--but He commands nothing that cannot be done: therefore the watchman had the right dates, and those who have cast away their confidence in those dates are charging God with requiring impossibilities."--Snow, S.S., "The Jubilee Standard," June 5, 1845.

"In our last we proved conclusively, from 'the midst of the week' being the tenth day of the first month, that the 70 weeks must have ended on the tenth day of the seventh month. Consequently we must see that the 2300 days, of which the 70 weeks form the first part, began on the tenth day of the seventh month, whatever may have been the date of the year."--Snow, S.S., "The Jubilee Standard," May 22, 1845.

"The view that the Lord 'had stretched out his hand the second time to recover the remnant of his people,' on page 63, refers only to the union and strength once existing among those looking for Christ, and to the fact that he had begun to unite and raise up his people again."--"Early Writings," Supplement, page 2.

"Sister S. Blake, Richmond, R.I., writes: 'We have a small band of Advent believers in this place, who are still looking for the speedy coming of the Just One. I am still with the body of Advent believers in the main principles. I do love to see firmness, honesty, and moral courage in the christian believer; no shrinking from any Bible truth, however much against our worldy interest or former views; I am a Bible Sabbath keeper, and love to see due regard paid to every command of our blessed Lord.--May the Lord help us to be consistent, that we may be accounted worthy to suffer for the name of Jesus."--"Advent Herald," Oct. 2, 1844, p. 72.

"For eight long months we were discussing the subject of this cry."--Bates, "Way Marks and High Heaps," p. 31.

"And after it was finished we were at least eight months examining its features."--Bates, "Way Marks and High Heaps," p. 31.

"The house (of Wm Miller) occupies an elevated position; and has a view of sixty miles in extent from the extreme north to the south, the eastern horizon being bounded by the Green Mountains, two of the highest peaks of which--Killington and Parkerston, loom up about thirty miles in the east. When the sun is at the equinox, it rises directly over the summit of Killington mountain."--Bliss, S., "Advent Herald," July 23, 1845, p. 189.

At 12 o'clock every day this account is made up and recorded in the journal of the voyage. This is what the sailors call dead reckoning. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship's position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o'clock at noon; and the next day now commences, with reckoning for the next 24 hours.

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship's longitude, showing clearly how many miles the ship is either east or west, as the case may be, of the port she left. . . What a beautiful figure this, for the truly humble, faithful followers of Jesus. As the Mariner is here dependent on the celestial scenery, (sun, moon and stars,) to correct every now and then his dead reckoning so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their dead reckoning, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan.--Bates, "Way Marks and High Heaps," p. 4.

But prophetic or symbolic times are always interpreted to mean as many true solar years as there are days in the period considered.--Bliss, "Advent Herald," April 26, 1843.

The changing of the moon early or late in the day, would make one day's difference in the time of its appearance; and therefore the astronomical full of the moon would not, within one day, determine the Jewish 14th of the moon.--Bliss, "Advent Herald," Dec. 5, 1843, p. 145.

a. "This year, the first full moon came on the 3d of April; and whether the barley was then ripe, and the true passover then kept; or whether it was not observed till the following moon, we have no certain means of knowing. As the first full moon came so late this year, it is probable the Caraites then observed the passover, unless the harvest was more than unusually late. If so, it follows that we shall soon be in the seventh month."--Advent Herald, Sept. 11, 1844, p. 45, col. 2.

Moon Table in Advent Herald, Sept. 25, 1844

TABLE OF JEWISH FEASTS

New Year's day . . .	March 19, or April 18,	[Mar. 18 = conj. Apr. 17 = conj.]
The Passover	April 3, " May 2,	Feast of unleavened bread, the week after, Lev. xxiii.5-8.
The Pentecost . . .	May 27, " June 24,*	Feast of weeks, or harvest; the week after Deut.xvi.9,10.
Day of Atonement, on the 10th of the 7th month,	Sept. 23, " Oct. 22.	Feast of tabernacles, or ingathering 5 days after. Ex.xxiii.14; Lev.xxiii.39-42.

* May 24 / June 23 is correct

Editor, Advent Herald, Sept. 25, 1844, p. 60.

Southard Marks Actual Ending of Seventh Month

Nov. 7, 1844 -- "We are thus brought to the conclusion that the seventh month is now closing:--and it is manifest that the cry of peace and safety will be uttered more confidently than ever before."--Editorial, Midnight Cry, Nov. 7, 1844. Note: The Caraite seventh month ended on Nov. 11.

Holds to 22nd of October After the Disappointment

Nov. 14, 1844 -- "In Lisbon and Anderson's town, there have been about thirty souls converted to God since the 22d of October, and many of the dear brethren and sisters, who never before heard a lecture, are now rejoicing in hope of soon seeing their Lord."--Sadler, John, Midnight Cry, Nov. 14, 1844, p. 159.

Bliss's Biography of Miller Acknowledges Validity of October 22 Date

( ) -- "For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraite Jews, fell on the 22d day of October."--Quoted by James White in "Sketches of the Christian Life of William Miller," p. 295. Battle Creek, 1875.

Peavey Still Uncertain About Seventh Month

Oct. 3, 1844,-- "I answer, that from all the evidence which I now have on the subject; the seventh month commences with the new moon of Sept. or Oct., which, I cannot determine positively: but it is quite certain that it cannot go beyond October."--Peavey, G.W., Midnight Cry, Oct. 3, 1844, p. 103, col. 3.

William Miller's Acknowledgement of October 22 Date

Aug. 13, 1845 -- "I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when seeing it had attained 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, William, Advent Herald, Aug. 13, 1845, p. 4.

Himes and Bliss Accept "Definite Time"

Oct. 9, 1844 -- "We have taken the position, that the time of the Advent of our Lord might be known . . . 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."--Joshua V. Himes, S. Bliss, Advent Herald, Oct. 9, 1844, p. 80, sec. col.

Oct. 9, 1844 -- "And with the light we now have on the subject, it is our deliberate conviction that the institution 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."--Bliss, Advent Herald, Oct. 9, 1844, p. 79.

Himes Names the Date of the Tenth Day of the Seventh Month

Oct. 14, 1844 -- "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, J.V., Advent Herald, Oct. 14, 1844, p. 94.

Secretary American Tract Society Acknowledges October 22

Nov. 5, 1844 -- "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."--Bliss, Seth, Secretary of American Tract Society (letter to Editor Bliss of Advent Herald, objecting to the use of his initials), Advent Herald, Nov. 27, 1844, p. 125, col. 1.

Bliss Acknowledges Correctness of October 22 Date

January, 1845 -- "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, 1845, p. 279.

H.H.Gross Still Acknowledges October 22 Date

June 10, 1845 -- "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. Also the key, Dan. 9:24-27, 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 2300 must have ended in A.D. 1844, Oct. 22."--Gross, H.H., The Jubilee Standard, June 10, 1845, p. 143.

Ellen G. White Confirms the October 22 Date

1884 -- "The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming."-- Ellen G. White, "Great Controversy," p. 400.

Southard's Early Chronology

April 25, 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."--Southard, The Midnight Cry, April 25, 1844, p. 325.

October 22 Date Preached by Snow in Spring and Summer of 1844

Oct. 30, 1844 -- "After it [Jewish year 1843] 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 seventh 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 22d 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."--Bliss, The Advent Herald, Oct. 30, 1844, p. 93, col. 1.

Snow Dates Advent "Within Three Months" in Letter to Southard

Aug. 8, 1844 -- "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. 'O! let us be ready to hail the glad day.'"--Snow, S.S., The Midnight Cry, Aug. 22, 1844, p. 51, col. 3.

Peavey Argues Re True Seventh Month in Letter to Southard

Sept. 3, 1844 -- "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. There are, to be sure, some probabilities in favor of that time, but still I think the probabilities are quite as clear in favor of the next new moon's [Peavey here refers to September, as he immediately states] being the beginning of the seventh month, as the new moon in October; and if so, we may look for it to occur about the 22d of the present month." [Peavey then sets forth difference between Rabbins and Caraites, and repeats his argument.] "The present is said to be such a year [that is, spring of 1843 in Jewish calendar was not embolismic]; this being the case, the new moon of September begins the seventh month; if not the case, it may extend to the next moon in October."--Peavey, G.W., The Midnight Cry, Sept. 12, 1844, p. 75, col. 2.

Peavey evidently started this letter in August, when "next" moon was indeed September.

Southard Still Hesitating Re the Seventh Month

Oct. 3, 1844 -- "Our readers may have noticed that we have spoken with some hesitation in reference to the seventh month, though we have inserted the communications of brethren who were fully convinced the Lord would then come. We confess that we have not been sufficiently awake on the accumulating evidence, that the Bridegroom is near."--Southard, The Midnight Cry, Oct. 3, 1844, p. 101, col. 2.

Herald Table
Bliss
White
E.G. White
Bates
Sadler
Snow
Gross
Mullis
Bates
Rehling x
Hines
Seth Bliss
Advent Shield x
Newspapers

} Defunction

George Storrs -- "October 22 or 23"

~~Oct. 3, 1844~~ -- "'He that shall come, will come, and will not tarry,' beyond the first of the seventh month this fall, i.e. beyond the tenth day of the seventh month, or Oct. 22 or 23."--Storrs, George, ~~Midnight Cry, Oct. 3,~~ 1844, p. 102. Bible Examiner, Sept 24,

2

Storrs Stresses Last Moment of Tenth Day

~~Oct. 9, 1844~~ -- "The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think the hour of the advent will be at the evening of the tenth day; thus God may design to try our faith till the very last moment . . ."--Storrs, George, Advent Herald, Oct. 9, 1844, p. 74, sec. col.

Bible Examiner, Nov. 1845

1.

Later, Storrs Seems to Fix Upon the 22nd

Oct. 31, 1844 -- Bro. Storrs, having spent two days in Philadelphia, returned with that sheet, the author of which he had seen and conversed with [Gorgas]. He made immediate arrangements for its publication, and wished to have it sent to our friends as far as it would reach before the 22d."--Southard, Midnight Cry, Oct. 31, 1844, p. 144.

3

Southard's Table Giving October 23 (His own reckoning)

~~Oct. 11, 1844~~ --

1st month, Abib or Nisan, begins	April	18
The Passover,	May	2
Waving of the first fruits	"	4
Pentecost	June	23
7th month begins, (Blowing of Trumpets)	Oct.	13 [Correct date]
10th day of the month,	"	23) =[each one day too late for America]
15th day, (Feast of Tabernacles)	"	28)

Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 2.

Southard's Conclusion Selects October 23

~~Oct. 11, 1844~~ -- "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. We have given our reasons for believing that Christ will then come, the second time, to the salvation of them that love His appearing."--Southard, Midnight Cry, Oct. 11, 1844, p. 117, col. 3.

"Time at Jerusalem" -- Southard again, Re 10th Day of Tisri [conjunction]

~~Oct. 19, 1844~~ -- "TIME AT JERUSALEM.--If that is to be the standard, we may not see the tenth day till Oct. 23d, for the new moon was not till the morning of Oct. 12th at Jerusalem, and if it did not appear till the evening of the 13th, then the first day of the tenth [seventh] month might, even, be as late as the 14th, and the tenth day might therefore be on the 24th. Let us, therefore, not cast away our confidence, if the Lord should not come on the 23d of this month. But let none presume upon the continuance of time beyond the 22d."--Southard, Midnight Cry, Oct. 19, 1844, p. 132, col. 2.

Eli Curtis - "23d of Oct. '44"

Dec. 6, 1845 - "Since the 'shut door' question divided the valiant 10,000, the 300 little ones have advanced even to doing our Lord's least commandment. Have the nominals advanced one inch since the 23d of Oct. '44?" - Curtis, Eli, The Day-Star, Dec. 6, 1845, p. 38, col. 1.

Enoch Jacobs -- "22d inst earlier or later."

Oct. 19, 1844 -- "To tell you the truth, when we rolled up the tent, I felt it was for the last time. The evidence to my mind, was strong that the heavens would be rolled together as a parchment scroll, before the tent would be unrolled. Whether Christ comes on the 22d inst earlier or later, I remain waiting for that blessed hope."--Jacobs, Enoch (letter written Oct. 8 from Louisville, Kentucky) Midnight Cry, Oct. 19, 1844, p. 135.

James Battersby Emphasizes 23rd of October

Nov. 14, 1844 -- Since the 23rd has passed, I have visited Oswego, Syracuse, York Mills, and Utica, and have found, in each place, bands faithfully devoted to the Lord, etc."--Battersby, James, Midnight Cry, Nov. 14, 1844, p. 160.

Quotation from William Miller Re 23rd October

Dec. 11, 1844 -- "Never since the days of the Apostles has there been such a division line drawn, as was drawn about the 10th, or 23d day of the 7th Jewish month."--Miller, William, Voice of Truth, Dec. 11th, 1844. Quoted in "Way Marks and High Heaps," p. 45.

Elon Galusha's Analogical Conclusion for October 22 Or 23

Dec. 19, 1844 -- "Our expectation of the Advent on the 22d or 23d of October, was founded upon an analogical argument, which, though sound and convincing, came short of absolute certainty in two particulars. First [referring to types] . . . Second, notwithstanding the best evidence we could obtain on the subject, led us to the honest opinion, that the tenth day of the seventh month synchronized with the 22d or 23d day of October; yet we could not arrive at certainty where the Jewish chronologers themselves disagree . . ."--Galusha, Elon, Midnight Cry, Dec. 19, 1844, p. 198.

B.T. Young -- "23d of October last"

Feb. 20, 1845 -- "According to the views of some, who give an exposition of Mat. 25th, there is no opportunity for sinners to obtain pardon now, unless they were penitent on, or before, the 23d of October last. Is it true? Does such a theory accord with the facts? It seems to me it does not; but is directly opposed to God's word and dealings, at this juncture of the world's history. Facts are stubborn things, and they prove that God has, since the tenth day of the 7th month, convicted and converted many poor sinners."--Young, B.T., The Morning Watch, Feb. 20, 1845, p. 62.

Whiting -- "22d or 23d, or Any Other Day of October Last"

March 6, 1845 -- "Now it will not be pretended, that, previous to October last, we had received any information as to the period of the barley harvest at Jerusalem. The supposed coincidence of the tenth day with the 22d or 23d, or any other day of October last, is altogether a matter of conjecture. Hence, all the inferences as to the trumpet having been blown on that day, &c., have no solid foundation. Suppose the reasonings built on the typical import of the tenth day were true (yet they are not, by this insuperable difficulty), we do not know that Oct. 22d, or 23d, was actually the tenth day of the seventh month."--Whiting, N.N., The Morning Watch, March 6, 1845, p. 76.

Argument re month, not day!

DOCUMENTATION OF POSTULATE I

(Astronomical Full Moon on Nisan 13 at Jerusalem)

(a) PETAVIUS: Anatolius Placed Paschal Full Moon on Nisan 13

"For he [Anatolius] maintained that that moon only was the paschal XlVth, which the full moon would await in the evening, that is, before sunset, yet besides would be named on the XIIIth, and not on the XIVth" (Petavius, Dion., (Epiphani Constantiae," Tomus Secundus, p. 195, Coloniae, 1682).

(b) ANATOLIUS: Cites Commentary Quoting Aristobulos (Caspari)

"Aristobulos," it is there said, "maintained that at the paschal festival the sun as well as the moon must necessarily have passed the equinoctial point; that the day of the paschal feast began on the XIVth of Nisan after the evening, when the moon stands diametrically opposed to the sun, as any one can see at the time of full moon" (Cited by Caspari, Ch. Ed., "Introduction to the Life of Christ," p. 8. Tr. by Evans, Edinburgh, 1876). From German.

(c) CASPARI: Comment on Anatolius Reference

"Anatolius, who lived at the period of the Sanhedrin of Tiberias, to which we have already frequently referred, made an excerpt from a book, probably genuine, at all events very ancient, which describes the manner of determining the paschal festival, in all respects agreeing with the data afforded by Jewish tradition" (Caspari, Idem, p. 9).

(d) NANCEL: Quoting Anatolius from Eusebius (Eccles. Hist.)

"Since there are two equinoxes, in spring and autumn, separated by equal distances: and since the passover was appointed on the 14th day of the first month after the evening at which time the moon is caught in the region opposite to the sun, as even it is permitted to the eyes to see: the sun, in any case, is found holding a part of the vernal equinox, but the moon, on the contrary, of the autumnal" (Nancel, Nicolai, "Analogia Microcosmi Ad Macrocosmon, Secunda Pars, Ad Lilios Fratres," Col. 1204, Paris, 1611).

(e) NANCEL: Citing Theophilus

"For Theophilus decreed that the fourteenth [Passover] ought to be seen when the moon in her full curcuit arises at the same moment in which the Sun sets. For to this priest of the Alexandrian church, Theodosius the Emperor at one time committed the care of settling the disagreement, year of our Lord, 390, as his writings disclose" (Nancel, "Analogis," l.c.)

(f) SIDERSKY: Passah Evening Coincides With Full Moon

"Indeed, we know that the evening of the Jewish Passah must coincide with the full moon (according to the texts quoted above from Josephus and Philo), and in no case could precede this physical phenomenon. Sometimes it can happen that due to certain circumstances, the new moon is fixed on the day after the next day after conjunction, and that the Passover is celebrated 24 hours after the full moon, but the contrary is impossible" (Sidersky, "Etude sur l'origine astronomique de la chronologie juive" p. 636. Paris, 1913).

(g) VATICAN OBSERVATORY: Christian Passover Never on Day of Full Moon

(g) VATICAN OBSERVATORY: Christian Passover Never on Day of Full Moon

"Lilius' century rule for the omission of leap days was adopted, but his lunar cycle was modified. The Prutenic Tables were made the basis, and the epacts were all diminished by unity, in other words, Luna XIVth was put one day later, to remove all danger of Easter ever being celebrated on the day of the astronomical full moon, as was forbidden by the old canons" (Hagen, J.G., "Catholic Encyclopedia," Vol. IX, p. 251, Art. "Lilius," New York, 1913).

(h) Albîrûnî: Arabs number the night of full moon

"The 13th night [is called] sawâ', the 14th, the night of "badr," because in it the moon is full, and her light complete" (Albîrûnî, "Chronology of Ancient Nations," p. 75. Tr. by Sachau, London, 1879). [It should be remembered that among the Arabs, as also among the Jews, the night precedes the day, so that the "14" night is that which begins at sunset on the 13th.]

Millerite Chronology – Part II

The astronomical argument thus far given with reference to the Millerite dates ~~in 1844~~ has demonstrated that _____ 1 Nisan in 1844 = April 19 on the American meridians. By adding 13 days to each side of this equation, we obtain

Passover on day of full moon in Chicago
~~Passover on day in Jerusalem~~ Full Moon = May 2.30 Chicago

14 Nisan = May 2 =

The civil date May 2 held until the earth had revolved through the 180° meridian, when the equation had to read

14 Nisan = May 3, 15° = day after full moon in the East.
F.M. = May 2.73

[at this solar date line the civil date advanced one day, but the Jewish date remained the same] – 14 Nisan.]

The civil date May 3 then became the passover date throughout the East, and by counting back to 1 Nisan, ~~the~~ that is, by subtracting 13 days from each side of the equation, we get

1 Nisan = April 20 in Eastern hemisphere.

In other words, 1 Nisan occurred in 1844 a day later in the East than in the west, while in the East, as Jerusalem, the Passover was dated the day after full moon, ~~while~~ but in America, it took place on the very day of full moon. Furthermore, it can be both calendrically and historically demonstrated ~~and also~~ that in Jerusalem, the ancient seat of ~~the~~ all ~~Passover~~ the Jewish feasts, the Passover itself always occurred as of 14 Nisan, on the day after the Jewish day of full moon, and never on the day of full moon.

1. Historical Proof –

The original divine command stipulated that the Passover lamb was to be slain ~~in~~ one place only:

"Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee:

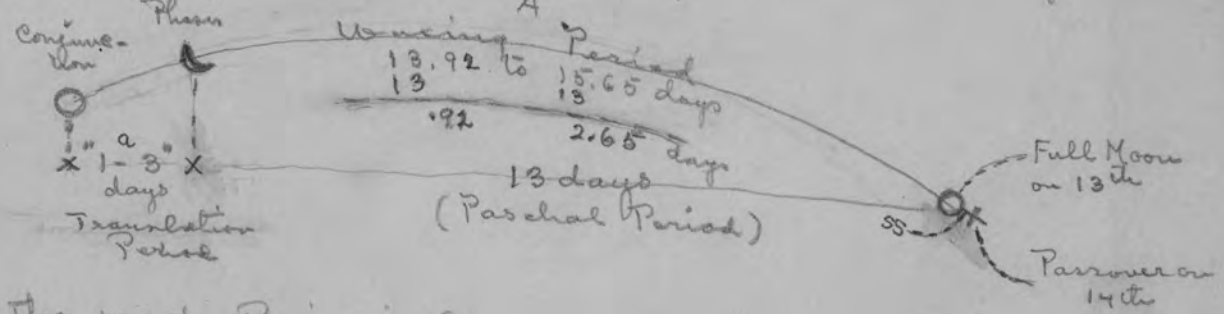
"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou comest forth out of Egypt." – Deut. 16: 5, 6.

Consequently, it ~~is consistent to conclude~~ came about that the Passover

date was regulated from one meridian only, and that Jerusalem. ~~It was~~ On the primitive location ~~that~~ the Passover date had two defined relations: (1) It was always the 14th day of Nisan, or the 13th day after the first day of Nisan. In ancient Jerusalem this 13-day interval was always constant. But later on, in the diaspora, a day was added to the interval, and the Passover ~~was~~ ultimately came to be dated on 15 Nisan.[16] However, this change did not occur in Bible times, as can be seen in all the Bible texts referring to the Passover. And (2) the Passover feast was always celebrated on the next day after the Jewish date of full moon in Jerusalem. ~~according to~~ To this fact the following sources attest:

These two defined relations (1) that the Passover was always observed on the 14th of Nisan, and (2) that it was always celebrated on the next day after the moon filled, resulted in a constant interval of 13 days between the moon's phasis and the sunset beginning of the Passover. On the contrary, the moon's Waxing Period, which extended from Conjunction to the day of full moon, is variable - its extreme limits being 13.92 to 15.60 days. If therefore, from this variable Waxing Period the constant Paschal Period of 13 days be subtracted, the remainder or the Tr. Per. will vary as the Waxing Period:

Conj. to F.M. = A
Conj. to Phasis = a
Phasis to Pass. = p



That is, when the waxing Period is long, so also will be the Tr. Period, and vice versa as has already been explained. These facts indicate that the ancient Jewish Passover and its known relation to the full moon also determines the unknown relation of the phasis to the conjunction. Hence we get the following argument: If a or A and a + p or A, then position of passover must agree with position of the phasis. In other words the new moon reckoning must be in agreement with the passover full moon reckoning.

16 Maimonides, Moses, "

translators, although it has been quoted again and again, and discussed by ~~the Church~~ bishops and chronologers alike throughout the Christian era. And it has taken a consequential part in all the great Easter controversies. The majority of the Easter disputes can be referred to the relation of this festival to the equinox. But one of these arguments -- the Scot heresy in the 7th century -- opposed the ancient plan of the paschal 14th, as committed to writing by Anatolius. The Scot bishop was Wilfrid, and he reproved the Scots, because, although they celebrated Easter on the 14th, yet they did not follow the plan of Anatolius, who placed the Jewish full moon on the day before the passover.

(2) Plan of Anatolius with Respect to Paschal 14th

"For he maintained the paschal 14th to be only that which the full moon would overtake in the evening, that is, before sunset, and would moreover be called the 13th, not the 14th."[42] [The passover followed the day of full moon]

(3) Chronologer Nancel Cites Aristobulus in 1611

"Since there are two equinoxes, in spring and autumn, separated by equal distances, and since the passover was appointed on the 14th day of the first month, after the evening when the moon is caught in the region opposite to the sun, as also the eyes may prove, certainly the sun is found holding a part of the vernal equinox, but the moon, on the contrary, of the autumnal."[43]

(4) Reckoning of Anatolius Confirmed by Bucherius

"For in lunar reckoning, each day is not ended at evening by the same number in which it is begun in the morning: since the day, which in the morning is numbered 13 by the moon . . . in the same evening is found to be 14th."[44] [by lunar reckoning, day changed at sunset]

Many other citations show that the Jewish passover began at the next sunset after the moon fulled. Philo stresses the fact that both Passover and Tabernacles must be on days that are full of light,[45] a circumstance that could only ~~occur~~ obtain after the full moon on the eastern horizon faces the setting sun in the west. In ancient Egypt, the actual day of full moon was called the "feast of the bright rising," while the 14th day was named the "majesty of the ram."[46] The Arabs call the night between the 13th and 14th "badr," which means that the moon is full, and her light complete.[47]

The fulling of the moon after sunset delays the Passover a whole day, as demonstrated in charts A, B, C, D and E. In every century there are 25 or more after-sunset full moons. In the first century, due to a cyclical relation of the moons velocity to the calendar, there ~~were~~ was an unusual number of them -- between thirty and forty. If, in such

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42 Petavii, Dionysii, "Animadversiones," in Epiphanii opus, p. 195. Heresy LI.
43 Nancelii, Nicolai, "Analogia Microcosmi ad Macrocosmon," Secunda Pars, Ad Lilios Fratres, Col. 1204. Lutetiae Parisiorum, 1611.
44 Bucherii, Aegidii, "De Doctrina Temporum," p. 444.
45 Philo Judaeus, "The Life of Moses," Vol. III, p. 291. Tr. by Yonge. London, 1855.
46 Brugsch, Heinrich, "Inschriften altaegyptischer Denkmaeler," p. 50. Leipzig, 188
47 Albiruni, "Chronology of Ancient Nations," p. 75.

(5). Barley Quickly Ripens After Rains Are Over

"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."[38]

(6). A Sheaf of Ripe Barley Offered at Passover Time

"And ye shall eat neither bread, nor parched corn, nor green ears, until the self same day that ye have brought an offering unto your God.

"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:

"And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."[39]

Briefly then, the identifying mark of the passover season was ~~set up by~~ instituted Mosaic command. This important characteristic was the barley harvest, during which time (a) the ripened barley wave sheaf had to be offered by the priest, and (b) of necessity, the paschal moon had to full. These facts eliminate all March full moons, and also those of early April as belonging to the paschal season, the exact limits of which are defined by Scaliger, 39½ and which may be also computed from the records of the Assuan papyri. ~~and will be further considered in that connection.~~

With reference to the paschal 14th, and its relation to the passover full moon, a citation is here offered that alone is an explicit answer to the question. It comes from the pen of Aristobulus, an Alexandrian Jew, who lived about 160 B.C. He is said to have been a master in the court of the king of Egypt.[40] He was also quoted in an ancient commentary on the Pentateuch, and from that source, his statements were passed down to posterity by Eusebius and Anatolius:

(1). Original Statement of Aristobulus Regarding Passover Date

"'Aristobulus,' it is there said, 'maintained that at the paschal festival the sun as well as the moon must necessarily have passed the equinoctial point; that the day of the paschal festival began on the 14th of Nisan after the evening, when the moon stands diametrically opposed to the sun, as anyone can see at the time of full moon.'"[41]

The foregoing citation has not changed its meaning at the hands of many

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[38] Buhle, Johan Gottlieb, "Economical Calendar," p. Brunswick, 1785.
[39] Lev. 23:14,10,11. 39½ Scaliger, "De Emendatione," p. 265.
[40] 2 Mac. 1:10.
[41] Caspari, Ch. Ed., "Introduction to the Life of Christ," p. 8. (Tr. by Evans. Edinburgh, 1876.

All Three Messages Are Still to be Proclaimed

"When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfilment, the angel said, 'Be strong, yea, be strong.' We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound."--Ellen G. White, MS 18, 1888.

"A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction."--(Dec. 6, 1896) Ellen G. White, MS 32, 1896.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third message."--(Dec. 6, 1896), Ellen G. White, MS 32, 1896.

Millerite Reckoning Correct

G. C. 368

"I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the end of the days. Their mistake consisted in not understanding what the sanctuary was, and the nature of its cleansing."--Early Writings, p. 243.

"The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment."--Great Controversy, p. 457.

"The midnight cry was not carried so much by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning."--Spirit of Prophecy, Vol. IV, p. 250.

"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."--Great Controversy, p. 401.

"With clearness the believers explained their mistake, and gave the reasons why they expected their Lord in 1844. Their opposers could bring no argument against the powerful reasons offered."--Early Writings, p. 237.

"Prophecy was fulfilled in the first and second angel's messages. They were given at the right time, and accomplished the work which God designed to accomplish by them."--Early Writings, p. 245.

"No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old."--(Dec. 6, 1896) Ellen G. White MS 32, 1896.

See back

Spirit of Prophecy Locates "midnight" of Parable

"As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfilment, 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 the Scripture: 'Behold, the Bridegroom cometh; go ye out to meet Him.'"--Spirit of Prophecy, Vol. 4, p. 249.

Bales "22" Jubilee Standard

5-29-45

The proclamation of the first, second, and third angel's messages has been located by the word of inspiration. ——— Not a peg or pin is to be removed. No human ele . . . By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message.

"Our calculation of the prophetic time was so simple and plain that even children could understand it." — "Life Sketches," p. 57. 1915.

Midnight Cry a Light for Our Feet

"As the train of His glory filled the temple, light from the holy of holies was shed upon His waiting people on the earth."--Spirit of Prophecy, Vol. IV, p. 273.

Glorious Light upon Those who Cherished the Light

"An exceedingly bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shown with excellent glory, and they united with the angels in the cry, 'Behold, the Bridegroom cometh!'"--Early Writings, p. 242.

Satan Contended with Heavenly Angels Against The Light

"Satan and his angels sought to hinder this light from spreading, and having its designed effect. They contended with the angels from Heaven, telling them that God had deceived the people. . ."--Early Writings, p. 248.

~~Millerite~~ Adventist Mistake not in Their Reckoning

"Their mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days."--Great Controversy, p. 424.

"They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God, and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of the popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base."--Great Controversy, p. 406.

Sanctuary in Heaven

"At the termination of the 2300 days, in 1844, no sanctuary had existed on earth for many centuries; therefore the sanctuary in Heaven must be the one brought to view in the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed."--Spirit of Prophecy, Vol. IV, p. 262.

Second Angel's Message Given First in United States

"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."--Great Controversy, p. 389.

Spirit of Prophecy Confirms Millerite Dates

"At the time appointed for the judgment -- the close of the 2300 days, in 1844 -- began the work of investigation and blotting out of sins."--Great Controversy, p. 486.

"Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living."--Great Controversy, p. 483.

"And holy angels, as ministers and witnesses, in number 'ten times ten thousand, and thousands of thousands,' attend this great tribunal."--Great Controversy, p. 479.

"The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem, went into effect, in the autumn of B.C. 457."--Great Controversy, p. 410.

"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."--Great Controversy, p. 400.

Life Sketch, Page 57

Newark Daily Advertiser, October 22, 1844 --

The End of the World.-- We understand the world was not transfigured this morning agreeable to promise; but have not been informed whether the Advent occurred or not.

Baltimore Sun, October 22, 1844 --

The Day.--This is the day, according to the Millerites, which is to bring about the final consummation of all things, errors excepted; it having been recently discovered that the 10th day of the 9th month, Jewish time, occurred on the 23d September, and another error in relation to the restoration of the temple, throwing the final period of Millerism back as far as 1839.

Baltimore American, October 22, 1844 --

MILLERISM.--We are informed that nearly all of the persons who have visited this city as preachers of the Millerite doctrines, contending that the world will be destroyed to morrow, the 23d instant, took their departure yesterday morning.

Baltimore Sun, October 23, 1844 --

A MILLERITE BLUNDER.--The New York Evening Post says --'We learn from unexceptionable authority, an aged Jewish gentleman who holds a very responsible situation in one of the synagogues of this city, that the 10th day of the seventh month, according to Jewish computation, is already past. It was the 23d of September last, and was celebrated by the Jews throughout the world, as the great day of atonement, one of their high festivals.'

Worcester Palladium, October 23, 1844 --

MILLERISM. Yesterday, the 22d of October, was the time appointed by the disciples of Miller, for the great white cloud to be let down to earth, and take up all true believers, preparatory to the annihilation of the rest of the human family, and the renovation and beautifying of the world by fire. . .

Boston Mercury, October 24, 1844 --

THE END OF THE WORLD.--Here we are eating and drinking, marrying and giving in marriage, just as the anti-diluvians were when Noah entered the Ark, and the flood came and destroyed them all.--What a set of disappointed fools the Millerites must be to day. They have brought their own reason to an end; but that is a small part of the world. But some are not certain but to-morrow is the day.--From the Journal of Commerce of Tuesday.

Boston Evening Transcript. October 24, 1844 --

With regard to Millerism, 'the day' is past, and the tomorrow is one of those sine die dates that cannot precisely be determined upon even with the most accurate computation of the most cautiously-calculating-Second-Advent-believer. The 'end of the world' is not as yet, and, if we are to believe the Scripture, 'no man knoweth the day or hour wherein the son of man cometh.'
"Here we are" in the language of the Journal of Commerce for the 22d inst, "eating and drinking," etc.

Boston Evening Transcript, October 25, 1844 --

THE MILLERITES.--We learn that a body of Millerites encamped on Monday, in the vicinity of Phoenixville, and remained there during the nights of Monday and Tuesday, exposed to the inclemency of the weather. The scene at times was frightful.

Portsmouth Journal (New Hampshire), October 26, 1844 --

THE MILLERITES [From the Philadelphia Ledger of Wednesday, October 23].--A part of these unfortunate and misguided people pitched their tents on Monday in a field belonging to Isaac Yocumb, on the Darby road, about three miles and a half from the Permanent bridge. The first tent was erected about 12 o'clock. The converts continued increasing in the encampment all that day and night, males and females, some in omnibusses, carriages, and on foot.

Yesterday morning [22nd] a second tent was erected, and the numbers had increased very greatly.

Baltimore, Oct. 21, 1844 -

Millerism. We are assured by one who was formerly a Jew, that the 10th day of the seventh month, according to the Jewish computation, was the 23d of September past, and not the 23d of the present month -- so that the period assigned by the Millerites for the destruction of the world has already passed.

Boston Evening Transcript, October 12 --

THE TABERNACLE is crowded night and day with Millerites who express a perfect confidence that the judgment day will be here by the 22d inst. Hundreds from the neighboring towns sleep in the Tabernacle every night.

The New York Weekly News,

A MILLERITE AND HIS LAWYER.--The client states in the first place that he is poor, that he owes the lawyer the debt, and that the world would undoubtedly come to an end on the 23d inst., but that he feels that he cannot die in peace unless the lawyer will forgive him the debt. If assured by the lawyer that he would release him from the demand, he would be fully prepared to meet the second coming of Christ on the 22d inst. The lawyer wrote, in an answer to the letter, that if the world should surely come to an end on the 22d. he would would forgive the debt, but if the world went on as usual after the 22d, he should expect his client to come to his office and pay him at least fifty cents on the dollar.

Boston Evening Transcript, October 14, 1844 --

MILLERISM. The excitement at the Tabernacle, says the Post, produced by the second advent preachers, rose to so high a pitch on Saturday, that the principal authors of it became alarmed, and announced that there would be no more public lectures there at present, and 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. Accordingly, on Saturday evening, the gates of the Tabernacle were closed.

Boston Evening Transcript, October 16, 1844 --

"DISTURBANCES AT THE TABERNACLE!" TO THE PUBLIC [Joshua V. Himes]. Our present position -- the expectation that the 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.

Baltimore American, October 19, 1844 --

Millerism.--According to the latest annunciation of the Millerites, the period at which the dissolution of this world is to take place is Wednesday next, the 23d October instant -- the day being, as they allege, the '10th day of the seventh month' mentioned in the Bible. This prediction of these deluded people is as great a mistake as which they have heretofore made, inasmuch as the 10th day of the seventh month has already gone by. According to the Jewish calculation, the day in question was the 23d of September last, and in conformity with this calculation one of the principal Jewish Festivals was duly observed in the past month September.

Boston Evening Transcript, October 22, 1844 --

MILLERISM. A large number of this deluded sect were congregated at New Bedford and Fairhaven 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.

Le Canadien, Quebec, Canada. Lundi, 21 October

Gare au 23 Octobre! [Look out for the 23rd of October!]

Baltimore Clipper, Tuesday, October 22, 1844

To-morrow will put an end to the extraordinary delusion under which the Millerites labor, and we hope that they will again resume their labors.

Baltimore Clipper, October 15, 1844

END OF THE WORLD. The itinerant lecturers or preachers who are distracting the minds of weak people in this city, by insisting that the world is to be destroyed in a few days, (on next Wednesday week we are informed), etc.

Baltimore Clipper, October 10, 1844

THE END OF THE WORLD COMING. It is wonderful how many people believe that the world will end the 23d inst, or before!

Baltimore Sun, October 14, 1844

Millerites awaiting the Grand Finale.-- . . . The Meridith Bridge (N.H.) Gazette gives several instances of respectable men, who have made complete arrangements for the coming of the bridegroom, and who expect to hear the midnight cry on the 22d October.

The following advertisement appeared in the Philadelphia Ledger:

WARNING.--I believe, according to the Scriptures, that the Lord Jesus Christ will be revealed in the clouds of Heaven on the tenth day of the seventh month, which agrees with the 22d instant.

Clorinda S. Minor

Baltimore Sun, October 18, 1844

THE MILLER DELUSION.--The recent movement of the Millerites, says the Boston Mercantile Journal, has been followed by the most deplorable results. Many of them, under the impression that the world will be destroyed on the 22d inst, have given away their money and goods as freely as water.

Baltimore Clipper, October 23, 1844

THE LAST DAY. Whilst some of the Millerites assert that the world is to be destroyed to-day, others are no less positive that yesterday was the time appointed for that great event.

"THE TABERNACLE is crowded day and night with Millerites who express a perfect confidence that the judgment day will be here by the 22d inst. Hundreds from the neighboring towns sleep in the Tabernacle every night. Several windows were broken last evening, by potatoes and other missiles thrown from the street, but the police soon put a stop to the fun by making some arrests."-- "Evening Transcript," October 12, 1844. Boston.

"But the great day of expectation is past and gone, and here is our terra firma unmelted by 'fervent heat' and maintaining its usual course as one of the planets of a great system. '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 antidiluvians were when Noah entered the ark, and the flood came and destroyed them. What a set of disappointed fools the Millerites must be today. They have brought their own reason to an end; but that is a small part of the world. But some are not certain but tomorrow is the day. Well, let them wait in their frantic moon until tomorrow night, and even all this week, and if when next Sunday comes the sun rises as usual, let them quit Millerism and betake themselves to churches where truth is taught.'"--"Evening Transcript," Oct. 24, 1844. Boston.

"MILLERISM. A large number of this deluded sect were congregated at New Bedford and Fairhaven 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.

"MILLERISM. The excitement at the Tabernacle, says the Post, produced by the second advent preachers, rose to so high a pitch on Saturday, that the principal authors of it became alarmed, and announced that there would be no more public lectures there at present, and 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. Accordingly, on Saturday evening the gates of the Tabernacle were closed."-- "Evening Transcript," Monday Evening, October 14, 1844.

"DISTURBANCES AT THE TABERNACLE. [From statement by Joshua V. Himes in "Evening Transcript," October 16, 1844]. To the city authorities, who faithfully tendered their services we are grateful, though we could not promote the objects of the meeting, when such protection was needed. . . We expect the realization of the promise of God. He who delivered Noah and Lot. He who brought his people out of Egypt and Babylon, has promised (as above, we believe) to save them finally 'by his Son from Heaven.' We expect it. We have hazarded all on that expectation; and we only ask that God may give us, and all who look for him grace, to abide the issue."--Joshua V. Himes, In behalf of the Adventists in Boston and vicinity, Boston, October 14, 1844. "Evening Transcript," Oct. 16, 1844.

"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. But here they mistake the month, and have fixed upon the eighth, instead of the seventh!!"--Advent Herald, Nov. 27, 1844, p. 124, col. 1, quoting Zion's Herald,

Le Canadien (Balt. and Bost.) = Look out for the 23rd!
Balt. Amer. Oct. 19 = Jewish Atonement
Balt. Chronicle, Oct 22 = 23rd the end
Balt " Oct 21 = 23rd Sept or 23rd Oct.
Palladium, Worcester, Mass. Oct. 23 = Oct. 22 was the time
Balt. Sun = Sept. 23
Portsmouth Journal = "until the 23d"
Balt. Sun, Oct. 22 = "This is the day"
Balt. Amer. Oct. 22 = "23rd inst." - but Millerites left
New Orleans Commercial Monday, the 21st.
Bulletin - Oct. 30 = "Great topic of the day - Coming of Jesus Christ"
Newark Daily Advertiser = "Word not brought this morning"
Oct. 22

Baltimore = 23rd on account of Jewish Sept. 23
but
Balt. Sun (Oct 22) = "This is the day"
Boston and Worcester = October 22

"April 17" was End of ~~Old Year~~ 1843, "Roman Time"

"As we came down to the spring of 1844 . . .

The most important point then to settle was where in the history of the world the 2300 days commenced. It was finally settled that 457 years before Christ, and 1843 full years after Christ, made just 2300 full and complete years. . .

Scripture testimony was also clear that every year commenced with the new moon in the spring, just fourteen days before the yearly passover. See Ex. 12:1-6; 13:3,4. It was therefore settled that the 17th day of April, 1844, Roman time, was the close of the year 1843, Bible time."--Bates, Joseph, Life of Joseph Bates, p. 297. Battle Creek, 1878.

James White Testifies that October 22 was Karaite Date

"For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraite Jews, fell on the 22d day of October.'"--James White, Life of William Miller, p. 295, Battle Creek, 1875. See also Uriah Smith "History of the Second Advent Message," p. 362. Yarmouth, 1874.

"Every scholar knows that we are correct as to the Caraite seventh month."--Advent Herald, Nov. 27, 1844, p. 124, col. 2.

How the Jews Count and Date Their Day

"Furthermore, it must be understood that when I say that Tisri begins from the tenth of October, I mean from the night which followed sunset of the ninth day, from which sunset the Jews count the beginning of the tenth. Thus, the evening of the sixth day itself is the beginning of the Sabbath. When, therefore, I speak of the beginning of the Sabbath, I mean sunset of the day of Venus [Friday]."--Scaliger, Joseph, De Emendatione Temporum, p. 85. Francofurt, 1593.

"The day belongs to the preceding night."--Schwarz, Adolph, The Jewish Calendar, p. 6. Breslau, 1872.

"None of them [Jewish months] had fewer than twenty-nine days, and therefore they never looked for the new moon before the night following the twenty-ninth 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 thirty days, and therefore they never looked for the new moon after the night following the thirtieth day; but then, if they saw it not, they concluded, that, ~~that~~ the appearance was obstructed by the clouds, and made the next day the first of the following month, without expecting any longer; and of twelve of these months their common year consisted."--Prideaux, Humphrey, Connexion, Vol. I, Preface, p. 51. New York, 1845. Quoted by Millerites.

"The Sabbaths extended 'from even unto even,' that is, from the evening (about 6 o'clock) of the day which we should call Friday to the evening of Saturday. The day of the Lord's passover, in which the lamb or kid must be killed, and the paschal supper eaten -- 'the fourteenth day of the first month' -- must, therefore, have extended from our Thursday evening to Friday evening."--Hale, Signs of the

"The worshipers under the typical law were to afflict their souls in the 7th mo. 10th day of the month from evening of the ninth to even of the 10th. This seems to be a type of the time of trouble. Dan. 12:1."--William Miller MS, 1844, written on back of letter, in Advent Source Collection

which surely would not have been the case with a chronology based on the sun, and naturally proceeding from sunrise. Instead of quoting here the many verses of Scripture, we merely wish to point out that the days of uncleanness came to an end with sunset."--Schwarz, Adolf, Der Judische Kalender, p. 16, Breslau, 1872.

(over)

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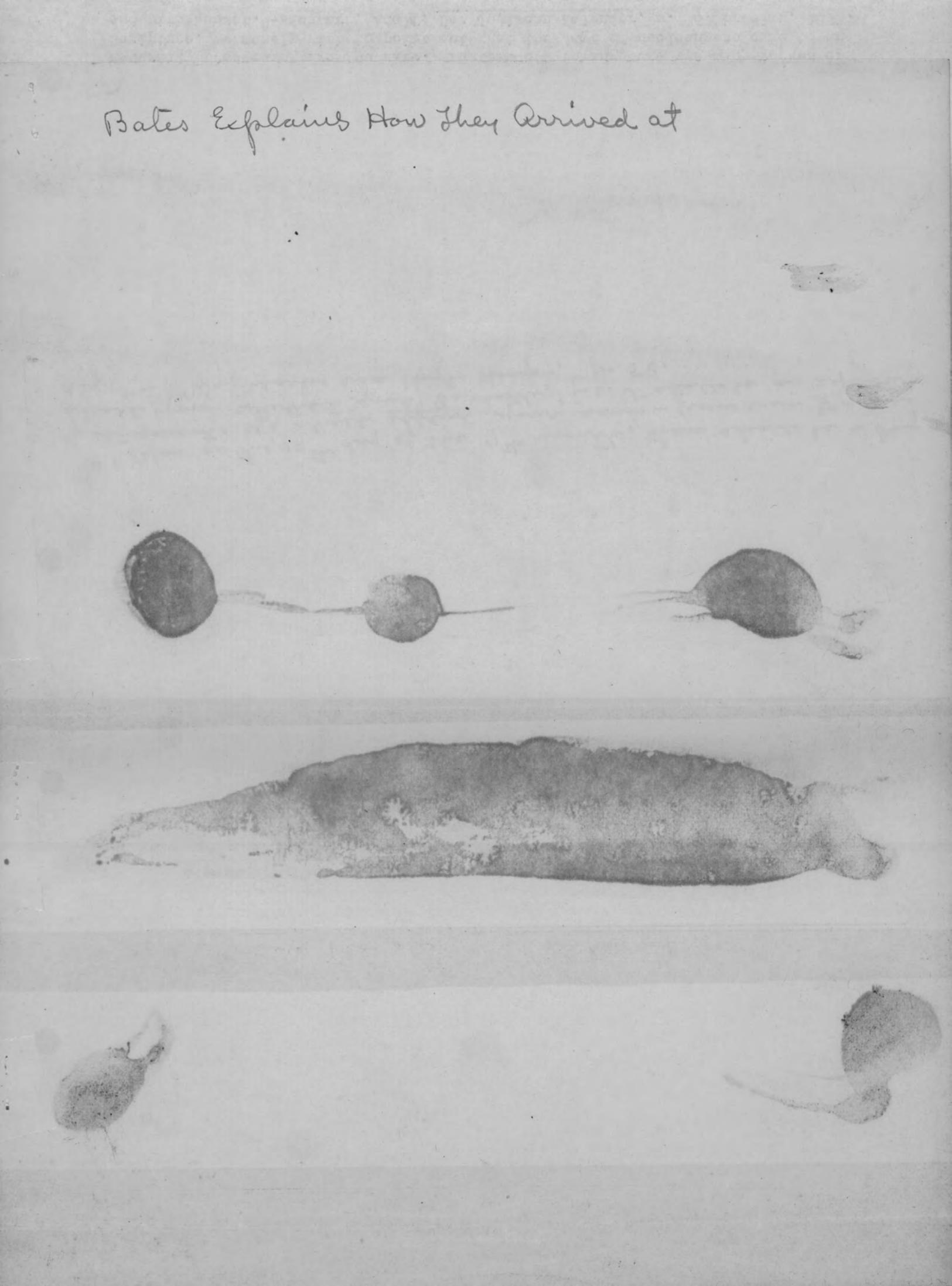
James White Testifies that October 22 was Karaite Date

"'Also on the 10th day of the 7th month, there shall be a day of atonement. Ye shall afflict your souls — from even to even shall you celebrate your Sabbath,' i.e. it shall be a 24 hour day." — "Way Marks and High Heaps," p. 58.

Bates Explains How They Arrived at



2. That the computed rabbinical calendar, introduced by Hillel II, is so constructed that it cannot identify the early Hebrew dates we seek.

3. That the passover calendar here presented ~~—~~
   a. Conforms to the Mosaic institutions and scheme of calculation
   b. Fully agrees with the astronomical law ~~governing the moon's phasis~~ standard almanac tables and the exact position of the phasis governed by
   c. Is in complete harmony with the true calendric form of the luni-solar year.
   d. Is confirmed by the established ~~undisputed~~ record of a group of Assuan papyri dates in the 5th century B.C.

4. That ~~this~~ four-fold confirmation of a calculated lunar reckoning makes it an acceptable measure of luni-solar time -- one that can verify and establish the true solar equivalents of the Jewish dates belonging to the 2300-year prophecy of Daniel, and ~~that~~ which, at the same time, ~~harmonizes with all required specifications.~~ can locate the true position of the moon.

SUMMARY OF ARGUMENT AND CONCLUSIONS

The foregoing historical and astronomical facts relating to luni-solar time

E.G.Clemons -- "22d or 23d of October"

Oct. 19, 1844 -- "BEHOLD HE COMETH, on the Tenth Day of the Seventh Month, which answers to the 22d or 23d of October."--Daughter of Zion, Midnight Cry, Oct. 19, 1844, p. 134. (Note: Mrs. Clemons heard the message at the Exeter meeting, but held back until about a week previous to her Boston trip the first week in October. Compare her letter to William Miller of October 10, 1844.)

Miss Amadon

October 22 the "Given Day"

For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraite Jews, fell on the 22d day of October. Mr. Miller had, a year and a half previous, called attention to the seventh month as an important one in the Jewish dispensation; but as late as the date of his last letter (September 30) he had discountenanced the positiveness with which some were then regarding it. On the 6th day of October he was first led to favor the expectation which pointed to that month, and thus wrote: "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring."

About the same time, also, the belief in the given day was generally received. There were exceptions, but it is the duty of the impartial historian to record the fact, that those who had embraced the views of Mr. Miller, did, with great unanimity, heartily and honestly believe that on a given day they should behold the coming of the King of glory. -- "Life of William Miller," pages 269, 270. (Memoirs of William Miller, by Sylvester Bliss.)

October 22 the "Only Specific Day"

The time immediately preceding the 22d of October was one of great calmness of mind and of pleasurable expectation on the part of those who regarded that point of time with interest. There was a nearness of approach to God, and a sweetness of communion with him, to which those who experienced it will ever recur with pleasure. During the last ten days, secular business was, for the most part, suspended; and those who looked for the Advent gave themselves to the work of preparation for that event, as they would for death, were they on a bed of sickness, expecting soon to close their eyes on earthly scenes forever.

There were some cases of extravagance, as there have been in all great movements; and it would have been strange had there not been. But the published accounts of these were greatly exaggerated, and hundreds of reports had no foundation in fact. All reports respecting the preparation of ascension robes, etc., 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. . . .

The day passed, and the expectation of the Advent at that time was proved to be premature. The friends were at first quite saddened, but were not disheartened by the passing of the time. 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.
-- "Memoirs of William Miller, by Sylvester Bliss, pp. 275, 276.

Preaching of True Midnight Cry Represses Fanaticism

It was not the proclamation of the Advent message that created fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first message in 1843, and of the midnight cry in 1844, tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. -- "Spirit of Prophecy," Vol. IV, by Mrs. E. G. White, page 247.

"Correct Position" Assumed in Summer of 1844

In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. . . . 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."

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in every age. -- "Spirit of Prophecy," Vol. IV, by Mrs. E. G. White, pages 248, 249.

Wellcome on October 22, 1844

For a few months previous to this time [Sept. 30, 1844], the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraite Jews, fell on the 22d day of October. Mr. Miller had, a year and a half previous, called attention to the seventh month as an important one in the Jewish dispensation; but as late as the date of his last letter (September 30) he had discountenanced the positiveness with which some were then regarding it. On the 6th of October he was first led to favor the expectation which pointed to that month, and thus wrote: "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring."

About the same time, also, the belief in the given day was generally received. There were exceptions, but it is the duty of the impartial historian to record the fact, that those who had embraced the views of Mr. Miller, did, with great unanimity, heartily and honestly believe that on a given day they should behold the coming of the King of glory. -- "History of the Second Advent Message and Mission, Doctrine and People," by Isaac C. Wellcome, page 362.

Wellcome (1874) Quotes Bliss on October 22, Only Definite Day

We here give an extract from Bro. S. Bliss on this point. He says:

"The time immediately preceding the 22d of October was one of great calmness of mind and of pleasurable expectation on the part of those who regarded that point of time with interest. There was a nearness of approach to God, and a sweetness of communion with him, to which those who experienced it will ever recur with pleasure. During the last ten days secular business was, for the most part, suspended; and those who looked for the Advent gave themselves to the work of preparation for that event, as they would for death, were they on a bed of sickness, expecting soon to close their eyes on earthly scenes forever. . . .

"The day passed, and the expectation of the Advent at that time was proved to be premature. The friends were at first quite saddened, but were not disheartened by the passing of the time. 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.". . .

Soon after the passing of Oct. 22d the papers, which had been supposed to have finished their work, reappeared to continue the proclamation of the Advent Message on a more scriptural basis, having learned some things by experience which they could not understand previously. -- "History of the Second Advent Message and Mission, Doctrine and People," by Isaac C. Wellcome, pages, 365, 366, 368.

Seventh Month Begins "Tomorrow" (October 13)

The next day Mr. Miller wrote again as follows:

"Low Hampton, October 12th, 1844.

"Dear Brother Himes:-- Perhaps you may think me rather too troublesome to write every day; but time is now so short, and the fulfilling of those glories which you had assisted me, more than any other human being, to proclaim, is so near, I cannot help or refrain from congratualting you daily on the glorious prospect we have of soon entering the gates of the beloved city, and of soon harping on the golden harps the everlasting song of hallelujah to the Lamb.

"Yes, my brother, you have borne the shame attached to my name, for some few years past, without a murmur or complaint. I believe it was for Jesus' sake, for we had nothing in common, in a worldly point of view, to prompt you, at least, to such an unnatural connection. Our sectarian creeds were at antipodes, our ages very dissimilar, and our habits at wide difference. You had seen enough, when we became acquainted, to know that your worldly reputation and interest must suffer; and yet you fearlessly left all, launched forth into this glorious cause,-- so little understood, so perfectly hated by all the worldly-minded and popular men of our age. This, to me, was a remarkable evidence that God was my helper, and that he would in the end justify us in the work which he must have called us to perform.

"You must bear with me, then, in my folly, if I should seem to boast; for there has been no scene in my life where the hand of God has been more visible than in raising you up to assist me in this work. Had it not been for a few of you, who helped stay up my feeble hands, I must have fainted; but, blessed be the name of God, I am now stronger than ever in faith, and more and more confident that we are within a few days of the crown of glory. I do not expect to see you again in this life, but I do hope to see you soon crowned in glory, and robed in the spotless garment of Christ's righteousness. I expect soon, with you and all true believers and co-workers in this blessed work, to meet around the great white throne, to receive the reward of our sufferings for the name of Jesus. I feel unworthy, and were it not for Christ's worthiness, and the promise of God to save all that believe, I should have no hope. But, blessed be God, his grace and spirit have given me hope, and taught me to believe all things 'which are written in the law and in the prophets.'

"Our meeting last evening was very interesting and solemn. Our brethren came in from adjacent towns. All of our hearts are comforted and faith strengthened that the seventh month begins tomorrow. We have two meetings today, and we expect the Spirit of God to be with us..... Let us all be faithful even to the end. If we faint not we shall reap a rich harvest."

Monday, October 13th, he again wrote: "Yesterday was a glorious day with us. We commemorated the Lord's supper. Some of those who went out from us came back, and confessed their wrong. . . . .

"In what a grand and awful time we live." -- "Memoirs of William Miller," by Sylvester Bliss, pp. 271, 272.