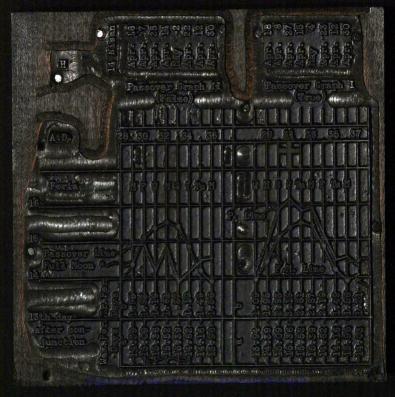
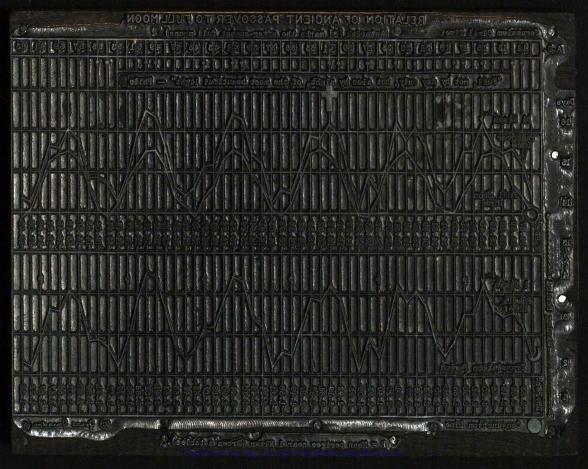
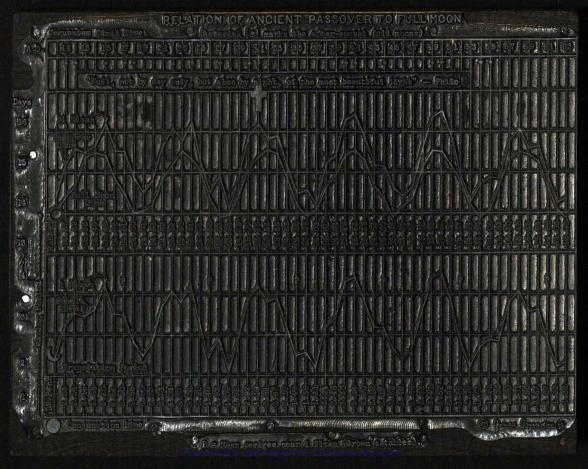
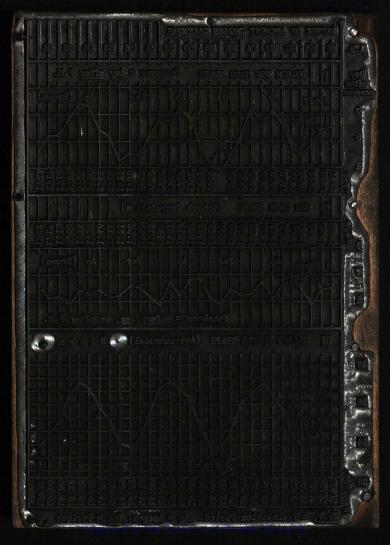
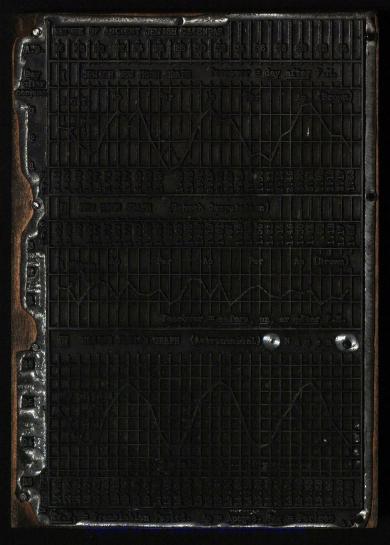
18 21 21 21 21 20 20 O STATE STATES TIGA ALL CONTRACTORS OF STREET I d Passove Pilaunan 1000 -----ALC: N Historian and Shit Hender ta respective No. of the other ingerter. -1 and the mary and an on shaon Set Supply Maidelle & Sol :





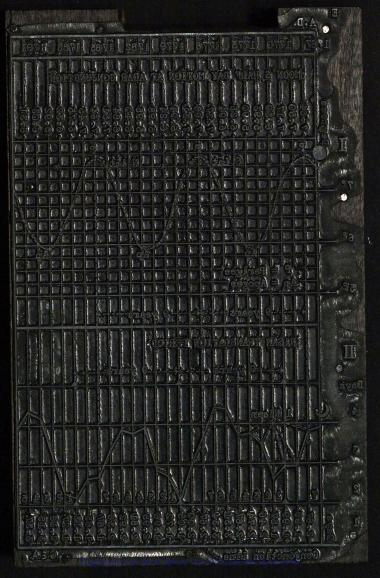


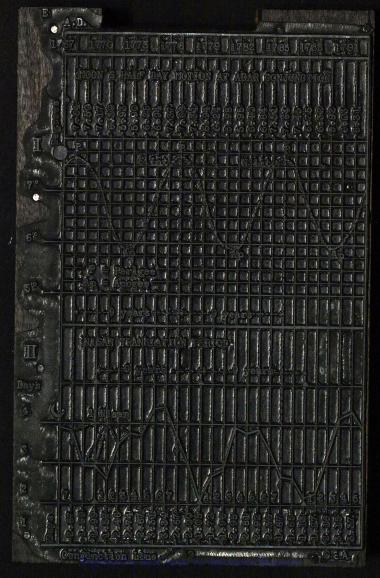


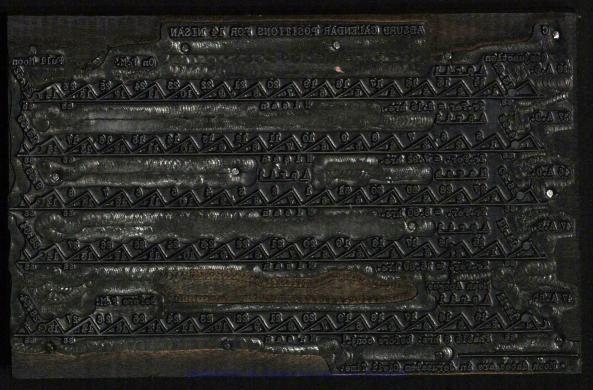








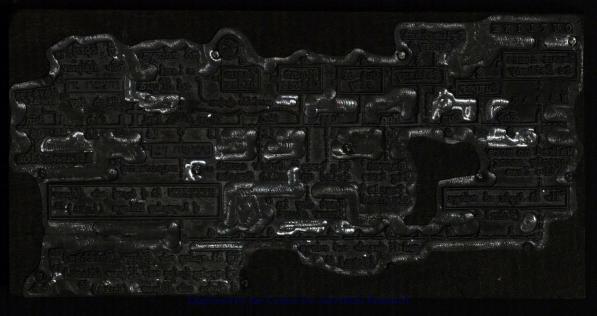


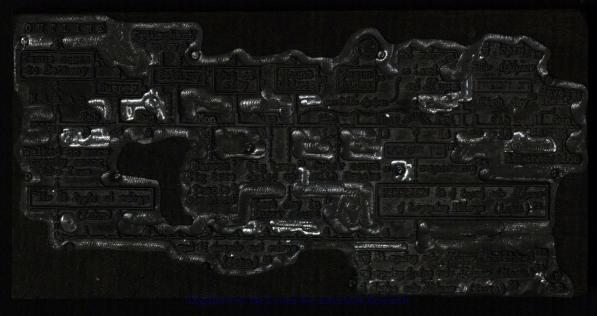


POSITIONS FOR 14 MISAN (C. 6 trach Aranna (9) 16.11.16 1412 6 to me 10 10 / 20 / 21 Settleser 1.



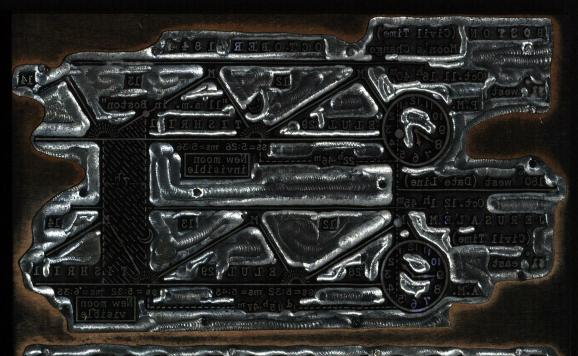






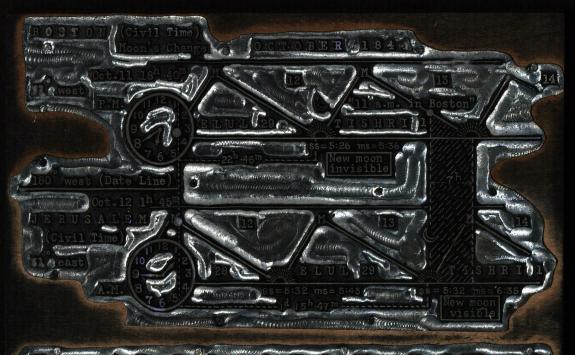






Near East: 4: began with an invisible crescent in New England; but as the carth revolved, the new beginning of October 14 in Palestine, thus marking the latter part of the first day of the Jewish seventh month in 1841. The Millerites did not wait until autumn to comprice the October new moon date. They reckoned from April 19, which they called the first day of Misan, and added to it six funar months for 177 Misan, and added to it six funar months for 177 of yes, thereby obtaining October 13 as the first day of yisks therefly relating October 13 as the first day of yisks the first Mish.

If The accompanying Clock Chair illustrates the October new moon in the west and in the cast in 1844. The Millerites had to solve their problem in ancient Jewish time in particular relation to a western-meridian (America), instead of in Palestine. But in America, the astronomical conditions of the October new moon were different from those in Jerusalem; and the first day of the Jewish seventh month started at the surget beginning of October 13, even though the new moon crestent could not be seen so far north as Boston on that date. Thus, while the carliest first day of Tishri on (a round while the carliest first day of Tishri on (a round world yas October 13 in America, after the day



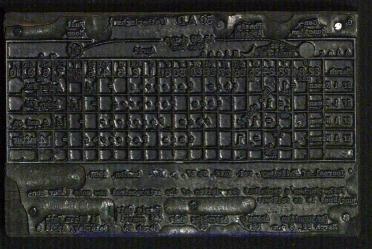
The accompanying Clock Chart fillustrates the October new moon in the west and in the east in 1844. The Millerites had to solve their problem in ancient Jewish time in particular relation to a western-meridian (America), instead of in Palestine. But in America, the astronomical conditions of the October new moon were different from those in Jerusalem; and the first day of the Jewish seventh month started at the sunset beginning of October 13, even though the new moon crescent could not be seen so far north as Boston on that date. Thus, while the earliest first day of Tishri on a round world was October 13 in America, after the day

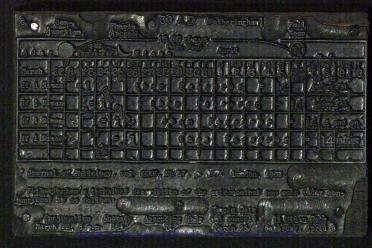
New England: but as the earth revolved, the new moon finally made its first appearance at the sunset beginning of October 14 in Palestine, thus marking the latter part of the first day of the Jewish seventh month in 1814.

piece the October new moon date. They reckoned from April 19, which they called the first day of Nisan, and added to it six funar months, or 177 days, thereby obtaining October 13 as the first day of Jushri in 1844. To this date they added nine











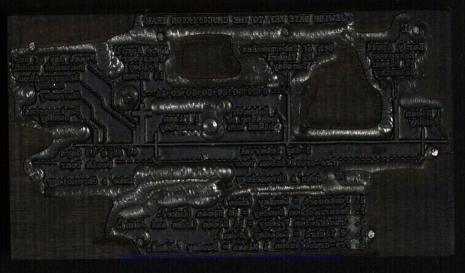


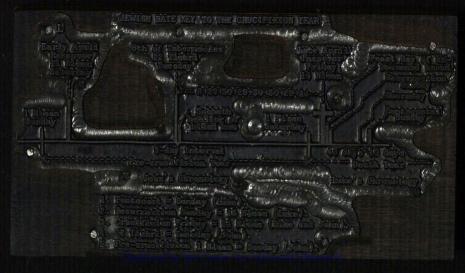
PASCHAL SEASON IN FIRST CHARLEY marchander Status and nooM wellbrebA Sec. 1 Same orte Manal / A S-ODRESS 146 65 14 Calling ?







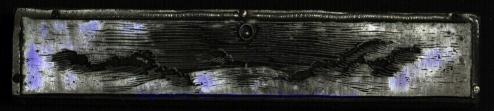


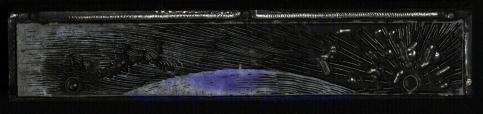


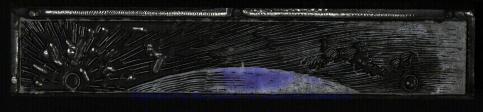




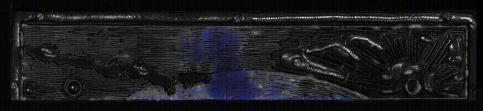


















The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

## Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

## The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

## **Disclaimer on Physical Condition**

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

## **Disclaimer on Document Items**

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).