

REPORT OF COMMITTEE ON

HISTORICAL BASIS, INVOLVEMENTS, AND VALIDITY OF THE OCTOBER 22, 1844, POSITION

PART III--OCTOBER 22 CRISIS AND AFTERMATH

XV. Conflicting Authorities Blamed. The issues of the Adventist periodicals immediately following the Disappointment of October 22, acknowledge their keen disappointment, assert a mistake in calculation because of the element of human fallibility in the records, and review the advent history up to the time of the Disappointment.¹ They staunchly re-affirm belief in the Karaite basis^{of} reckoning as to the true 7th month,² but now begin to stress the necessary allowance of a "few days" leeway and a "little delay" for possible inaccuracy as to the precise day,³ while censuring as obviously "undependable" the authorities upon which their various calculations had formerly been based, relative to the crucifixion year. See Exhibit J (2). So Himes writes: "We are now satisfied that the authorities on which we based our calculations cannot be depended upon for definite time."⁴ And Bliss, seeking to explain the past and to justify their present difficult position, says:

"We must therefore acknowledge that we were either premature in those dates, or that human chronology is not perfectly accurate. In arriving at our chronological conclusions, we have followed those chronologies which have been considered as the most authentic. There is however a disagreement among the several chronologers respecting the dates of the several events from which we have reckoned the prophetic periods; but which is all harmonized within the circle of a few years. Those chronologers which we have followed have placed the date of the respective events at the earliest point within this circle. But as other chronologers have assigned to them a later point of time, we are justly entitled to all the time which is in dispute among them, before our position can in any way be materially affected, or its chronological bearings tested."⁵

¹ Midnight Cry, Oct. 31, 1844, pp. 140, 141; Nov. 7, 1844, p. 150; Dec. 26, 1844, p. 204.

² Midnight Cry, Oct. 31, 1844, pp. 141, 142; Advent Shield, Jan. 1845, pp. 278, 279.

³ Advent Herald, Oct. 30, 1844, p. 93; Midnight Cry, Oct. 31, 1844, p. 141; Nov. 21, 1844, p. 163; Dec. 5, 1844, p. 180.

⁴ Midnight Cry, Nov. 7, 1844, p. 150.

⁵ Advent Shield, art., "The Seventh Month Movement," January, 1845, p. 283.

XVI. Two Attitudes and Church Bodies Eventuate. Following shortly upon the great Disappointment, two leading divergent groups of Adventists eventuate: (a) the Sabbathkeeping Adventists and (b) the non-Sabbathkeeping Adventists.

A. The first group--the smaller one--holds to the integrity of the October 22, 1844, focal point, and its inseparable supporting dates for the 2300-year period ending on that day.¹ Finding and following the light on the sanctuary that explained the nature of their mistake, our pioneers--for such these were--held that the three structural dates were sound and immovable, but that the sanctuary which had then begun to be cleansed was the heavenly sanctuary, and this through Christ's entry upon the final judgment phase of His High-Priestly ministry. Such is the early record of Ellen Harmon in 1846;² Joseph Bates in 1847 and 1850;³ David Arnold in 1849;⁴ James White in 1850 and 1851;⁵ and Hiram Edson in 1851.⁶ Two citations must suffice. Elder White, after taking his stand upon the immovable character of the B.C. 457 date, continues thus:

"Jesus caused the 'sacrifice and oblation to cease' in the 'midst' [middle] of the seventieth week by 'nailing it to His cross' in the spring of A.D. 31. To this, add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A.D. 34 for the termination of the seventy weeks [490 years]. Then add 1810 years, the last part of the 2300, which reach to the cleansing of the sanctuary, and it brings us to the autumn of 1844."⁷ [Brackets his.]

And declaring the 2300-year period, with its three established dates, to be the "main pillar of the advent faith," Elder White further asserts;

"That the 2300 days commenced B.C. 457, was made clear in 1843, 1844, and has since been settled in the Herald of 1850 and 1851, beyond a doubt. It has been shown that Christ was crucified A.D. 31, in the midst [middle] of the 70th week, therefore the 70 weeks terminated in the autumn of A.D. 34, and the 2300 days consequently terminated in the autumn of 1844."⁸ [Brackets his.]

~~Soon after the Disappointment, our pioneers accepted the inseparable~~
Seventh-day Sabbath truth as God's final test and signet of Reformation, and were vouchsafed the presence of the Spirit of prophecy for their guidance and counsel. Thus they were kept from the fallacy of future time-setting, with its inseparable abandonment of the great structural dates of the basic prophetic outline. These

pioneers became the Seventh-day Adventist heralds of the third angel's message, which was joined to the messages that preceded and prepared the way for it. In the most authoritative writings of our church--the Spirit of prophecy,--Mrs. E.G. White declares explicitly as to the intrinsic soundness of each of these three great structural dates, as set forth in the 7th month movement,⁹ and our undeviating adherence as a church thereto has been consistent. See Exhibit J (1).

Two citations must suffice:

"The beginning of the seventy weeks is fixed beyond question at B.C. 457, and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Dan. 8:14 terminate in 1844."¹⁰

"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. Taking this as the starting-point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844."¹¹

B. The other group of Adventists--the majority--declared that the great 2300-year period had not yet expired, as the events they anticipated had obviously not taken place--the second advent, the resurrection of the dead, and the cleansing by fire of this earth as the sanctuary. Rejecting the view that the sanctuary to be cleansed was not the earthly but the heavenly, and with it refusing the 7th-day Sabbath and the Spirit of prophecy counsels, they claimed--logically enough upon such a premise--that the periods had clearly not expired.¹² Contending there had obviously been an error in calculation of the year, many in this group launched out upon a series of time-setting episodes that carried them successively through the remaining years of the forties, into the fifties, and even as far as the sixties and seventies.¹³ The following extract is typical of this attitude:

"We are pained at the position which some are taking that the prophetic periods are run out, and that we are now past their fulfillment, or as Prof. Stuart would say, their 'terminus ad quem.' We are fully satisfied that none of the great prophetic periods can terminate until the actual coming of the Lord; and this position is fully sustained by the connection where they respectively occur. . . .

"It is also the same with the 2300 days. This was the length of the vision. The last event in the vision was the breaking of the exceeding great horn without hand. Till that should be accomplished the sanctuary and host must be trodden under foot. The 2300 days were to mark the duration of this treading. Consequently they must extend to the actual coming of the Lord when the 'horn' will be broken without hand, which event will mark their termination; and then the saints will no longer be trodden under foot. . . .

"It therefore follows that all these great periods extend to Christ's coming, and cannot be fulfilled until he shall come. And though, according to our chronology, the time at which we expected their termination has passed by, yet 'at the time appointed the end will be,'--the error being in our computation of time, of which we have before shown, that there is a disputed circle, reaching from 43 to 47, somewhere within which, according to all chronologers, these periods must be fulfilled, reckoning from the events where we have severally dated their commencement."¹⁴

This group became the non-Sabbathkeeping Adventists. The new times set by many in this group for the close of the 2300-year period, to terminate at the awaited second advent, involved the definite shifting and abandonment of all three of the structural dates that had characterized the great 7th month movement. See Exhibit J (2. to '13). In fact, there was, for the most part, tragic, ultimate abandonment, of all the basic principles of prophetic interpretation.¹⁵ Some of the pre-'44 Adventist leaders did not, however, continue in organic union with this latter group, but maintained approximately the same attitude.

Such were the separating issues between the Sabbatarians, and the non-Sabbatarians, and the contrasting attitudes and positions ensuing.

A. Seventh-day Adventist Position

- ¹ "Early Writings," Washington, D.C. (1925 ed.), p. 243; "Spiritual Gifts," Battle Creek, Mich., 1858, Vol. I, pp. 148, 150; "Great Controversy" (1931 ed.), pp. 326-329; 398-401.
- ² Harmon, Ellen, Day-Star, Jan. 24, 1846, (reprinted in broadside, pamphlet, and finally in book form--"Experience and Views," Saratoga Spring, N.Y., 1851, p. 10.)
- ³ Bates, Joseph, "Waymarks and High Heaps," New Bedford, Mass., 1847, pp. 16, 30, 31, 40, 58, 62, 66; Review and Herald, Dec., 1850, p. 21.
- ⁴ Arnold, David, Present Truth, Oswego, N.Y., Dec. 1849, p. 45; Mar., 1850, pp. 59-63.
- ⁵ White, James, Present Truth, May, 1850, p. 78; Review and Herald, Dec., 1850, pp. 13, 14; Jan., 1851, p. 27.
- ⁶ Edson, Hiram, Review and Herald, March, 1851, p. 50.
- ⁷ Present Truth, May, 1850, pp. 77, 78.

- 8 W[hite], in Review and Herald, Paris, Me., June 9, 1851, p. 100.
- 9 "Desire of Ages" (1931), p. 233; "Great Controversy," pp. 326-329, 409, 410; also White, Jas., "Life of Joseph Bates," Battle Creek, 1878, p. 298.
- 10 "Great Controversy," p. 328.
- 11 "Great Controversy," p. 410.
- B. Non-Sabbathkeeping Adventist Position
- 12 Advent Herald, Feb. 19, 1845, p. 12; Miller, Wm., Advent Herald, Feb. 5, 1845, p. 203; May 21, 1845, p. 118; Voice of Truth, July 9, 1845, p. 380; Morning Watch, Jan. 16, 1845, p. 23.
- 13 See documentation for Section XIX; also Voice of Truth, July 9, 1845, p. 380; Second Advent Watchman, Feb. 4, 1852, p. 3.
- 14 Editorial, Advent Herald, Feb. 19, 1845, p. 12.
- 15 See documentation for Section XX.

XVII. Five-Year Disputed "Circle." Snow and others who reject the Sabbath and sanctuary light, at first plead an obvious entry upon a disputed five-year circle representing the long-known disagreements of certain leading chronologists regarding the variously designated years of the crucifixion. The year 1847 was suggested as the ultimate terminal date for the 2300 years, although inclining at first toward 1845.¹ See Exhibit J (2). The Advent Herald plainly declares:

"Guided only by the fulfillment of the seventy weeks, which were evidently intended to seal, or make sure, the vision of the 2300 years, the extreme point to which the shorter period could be extended would be A.D. 37. Supposing Christ to have been cut off in the spring of A.D. 34, in the middle of the week--and there is scarcely an authority of any note which supposes his death should be dated even so late as that--the remainder of the week could extend only to the autumn of A.D. 37, and of course the longer period cannot extend beyond the autumn of A.D. 1847."²

It is essential to remember that the quarterly Advent Shield review of the 7th month movement, published in January, 1845, as cited in footnote credit 1, of this Section (XVII), was written after the October disappointment. It was penned in that transition hour when strenuous effort was being made to reconcile the past, present, and future position--clinging to the essential outline, yet actually ~~setting forward within that narrow circle of divergent dates, the time of~~ expectation for the awaited end. Brown, for instance, in the Advent Herald, says:

"Unless every chronologist on earth has been mistaken in his dates for the events which form the bounds in the prophecies, the advent cannot be delayed beyond the fall of 1847; or we have mistaken the bounds, and if so the whole framework of prophecy; which is not possible."³

Before leaving this Section, it is but fair to add--because of Snow's former prominence in the 7th month movement--that, despite his period of extremism following the great Disappointment, he soon abandoned his brief time-setting tangent, and through the remainder of his life stood firmly for the soundness of the basic 457, 31, and 1844 dates. However, he never accepted the clarifying light on the sanctuary, nor the related Sabbath truth.⁴

¹ Snow, S.S., Midnight Cry, Dec. 26, 1844, pp. 205, 206; Advent Herald, Nov. 20, 1844, p. 119; Jan. 1, 1845, p. 165; Advent Shield, Jan., 1845, pp. 284, 285.

² Advent Herald, Nov. 20, 1844, p. 119.

³ Advent Herald, Jan. 15, 1845, p. 177.

⁴ Snow, S.S., "Voice of Elias," New York, 1863, pp. 37-41.

XVIII. Ignorance of Jewish Reckoning Denied, The Advent Herald and the Advent Shield both reply, shortly after the Disappointment, to contemporary charges of alleged Millerite "ignorance" as to the actual time of the Jewish 7th month, and the time of the general or common celebration of the Day of Atonement by the Rabbinical Jews on September 23.¹ The Adventist papers distinguish again between the current, erroneous Rabbanite practice and the Karaite true reckoning, which Biblical position they cite and defend as having often been published and constantly championed after its deliberate adoption. Thus we read:

"Many of the papers have supposed that they were throwing great light on this question when they have published to the world that the Jews observed September, instead of October, as the seventh month; and they speak of it as though we were unacquainted with that fact.

"Now, if they knew anything respecting the question; or if they had read our writings, they would have known that they were stating nothing but what we have already published. No one has even doubted but that the Rabbinical Jews everywhere observed September as the seventh month; and this we have often given in our paper. But we were obliged to dissent from their time, because they have no regard to the requirements of Moses in reference to the barley harvest, when the Passover is to be kept. The Caraites Jews who conform to the strict letter of the law, therefore are obliged to begin their year one month later, so that their seventh month corresponded with our October. And as they comply with the terms of the law, we adopted their reckoning.

"We may, therefore, say that among the mistakes made by the anti-Millerites, not the least singular is the fact that they know nothing of the customs of the Caraites Jews; and never stop to inquire whether the Rabbins conform to the law of Moses, when they decide as to the correctness of their chronology. . . . All who have made themselves merry over this supposed mistake, have only shown to the world their own ignorance respecting it; and every scholar knows that we are correct as to the Caraites seventh month."²

In this connection, Josephus is quoted as showing the Day of Atonement to be on the verge of the cold season.³

¹ Advent Herald, Nov. 27, 1844, p. 124; Advent Shield, Jan., 1845, pp. 272, 273, 276-279.

² Advent Herald, Nov. 27, 1844, p. 124.

³ "Antiquities," Book III, Ch. 10, p. 75 (1845 ed.); Advent Herald, Nov. 27, 1844, p. 124.

XIX. Later Crucifixion Dates Adopted. In fixing progressively upon the years 1845, 1846, or 1847, for new endings of the 2300 years, the crucifixion date was again shifted forward by the rejecters of the Sabbath and sanctuary light, as coming between 33 and 36 A.D., but this time cited for the midst of the 70th week.¹ Thus for 1846, a 33 crucifixion was again asserted--but this time as the "midst," rather than the terminus, of the 70th week as originally held by Miller and his associates. This involved B.C. 455 as the revised beginning of the 2300 year-period. And soon a 34 crucifixion was the accompaniment for an 1847 ending. See Exhibit J (2 to 4). The possibility of fulfillment upon the basis of the Jewish civil year (which begins in the autumn), instead of the sacred year (which begins in the spring), was also suggested.² Such were the illusive tangents followed by those who rejected the sanctuary and Sabbath truths.

¹ See Exhibit J for tabulation of individual names and positions. Photostats or originals of all charts and writings cited are in Advent Source Collection.

² Advent Herald, Jan. 8, 1845, p. 175.

XX. Time-Setting Proclivity Involvements. Thus began that fatal departure from the old landmarks on the part of those Adventists who repudiated the ~~sanctuary light as explaining the '44 mistake~~, together with those independents who shared such views and promulgated various times. Time was set forward successively to 1845,¹ 1846,² 1847,³ 1851, and particularly to 1854.⁴ Some even looked to the '60's and '70's. See Exhibit J (8 to 13). This proclivity

involved and embraced a shifting of the synchronizing terminus of the related 1335-year period with its encompassing dates--509 to 1844--which had been projected by Snow, held during the distinctive 7th month movement from August to October, and accepted even by Miller and Litch. This period was shifted progressively over to 510-1845,⁵ 511-1847, 519-1854, etc., to close in each instance with the new endings fixed for the 2300 years.⁶ See Exhibit J (2 to 13).

This time-setting activity, involving abandonment of the three structural dates of the 2300-year period, never affected nor had any relation to the positions of Seventh-day Adventists, whose denominational name was chosen in 1860, and whose local and General Conference organizations were effected between 1860 and 1863.⁷

The counsels of the Spirit of prophecy, coupled with the sanctuary light--which but confirmed the 7th month movement key dates--kept the Sabbathkeeping Adventists from the time-setting pitfalls of the non-Sabbathkeeping Adventists around them. Back in 1850, when the leading post-1844 time-setting agitation for the year 1854 was on--involving the repudiation of all three key dates and the abandonment of principles that had been steadfastly maintained up until the Disappointment--Mrs. White plainly wrote:

"The Lord showed me that time had not been a test since 1844, and that time will never again be a test."⁸ [Small capitals hers.]

¹ Miller, Wm., Midnight Cry, Dec. 26, 1844, p. 204.

² Hale, A., Advent Herald, May 7, 1845, p. 100.

³ Brown, F.G., Advent Herald, Jan. 15, 1845, p. 177.

⁴ Expositor and Advocate, Rochester, Oct. 7, 1854, p. 124.

⁵ Litch, J., Advent Herald, Nov. 27, 1844, pp. 122, 123.

⁶ See data on Exhibit J (2 to 13).

⁷ Review and Herald, Oct. 23, 1860, p. 179; June 11, 1861, pp. 21, 22; May 26, 1863, pp. 204-206.

⁸ Present Truth, Paris, Maine, Nov., 1850, p. 87 (reprinted in "Experience and Views," p. 62, 1851 ed., and "Early Writings," p. 75, 1925 ed.)

XXI. Basic Chronological Interpretation Abandoned. General progressive denial follows by rejectors of the Sabbath and sanctuary truths, as to the

accuracy and soundness of the basic interpretation of the 2300 year-day prophecy, with ultimate repudiation of the 2300 evening-mornings as year-days that reached back to ancient times.¹ These periods finally came to be regarded by many formerly prominent in the Miller movement as literal days that are yet future,² and the 70 weeks were separated from the 2300 years.³ Thus every element involved in the true reckoning of the 2300 years--beginning, crucifixion date, ending, synchronization with the 70 weeks, and year-day principle--was tragically abandoned by many of those failing to go on to perfection of truth, and who refused to walk in the advancing light of the third angel's message.⁴ See Exhibit J. We close this sad, yes tragic, picture, with three excerpts from Josiah Litch, former Millerite leader, as written in 1873:

"The seventy weeks of Dan. ix. is a period by itself, consisting of a week of years, for there was such a period among the Jews, as literally as a week of days, and therefore can constitute no rule for any other designation of time. A time, therefore, means a year, and no more; a month signifies a month, and no more; nor does a day signify anything more than just what it expresses--a period of twenty-four hours.

"The adoption of the year-day theory, as it is called, has been the great stumbling-block in the way of a correct interpretation of prophecy for these hundreds of years, and should be utterly repudiated by all lovers of the simple truth. . . . Now, be it marked, the periods of Dan. vii. and viii. are not symbols seen by the prophet, but interpretations of symbols; and therefore their statements are to be literally understood. . . . So, also, the twenty-three hundred days of Dan. viii. 14 are given in explanation of the previous symbols, and, as an explanation, cannot be symbolical. The three periods of Dan. xii. are not symbols, but plain literal statements of times, and we have no authority for making them anything else."⁵

¹ Whiting, N.M., Advent Herald, May 21, 1845, p. 118; Bible Examiner, Nov., 1848, p. 175.

² Litch, Josiah, "Complete Harmony of Daniel and the Apocalypse," Philadelphia, 1873, pp. 35-37, 40; Bywater, J.C., Voice of Truth and Glad Tidings, July 9, 1845, p. 380.

³ Bible Examiner, Mar., 1848, p. 39; Apr., 1848, p. 58.

⁴ Chart by Cummings, J., "Explanation of the Prophetic Chart," Concord, N.H., 1853; Hale, A., "The Position of Adventists," in Voice of the Prophets, Dec., 1860, p. 56; Pile, W. H., "The Prophetic Guideboard," Newark, 1867, pp. 15, 16.

⁵ Litch, "Complete Harmony of Daniel and the Apocalypse," Philadelphia, 1873, pp. 35-37.

XXII. Seventh-day Adventism's Glorious Heritage. Seventh-day Adventists have, on the contrary, held consistently to the fundamental soundness of the basic principles of the historical school of prophetic interpretation in their application to this master prophecy. In principle, our position on the chronology of the 2300 year-days reaches back, historically, to Nicholas Krebs of Ousa who, in the 15th century, in his "Conjectures on the Last Days," first contended that the 2300 evening-mornings were prophetic days, and therefore literal years, extending probably from the time of the writing of the Book of Daniel in the time of Persia, to the end of all things.¹

With steadily progressing perception, Tillinghast of England in 1654, and others in the 17th century, added the principle that the 70 weeks is a "lesser epoch comprehended within the greater one of 2300 years,"² though not yet making the right chronological connection between the two periods. Tillinghast adds that the 2300 and 1335 years end synchronously. Others, such as Funck, of Germany, in 1564, had begun to study the 70 weeks independently, and certain German, English, and French writers soundly fixed the beginning of the 70 weeks in the year B.C. 457,³ but likewise as yet without synchronization or accurate connection with the beginning of the 2300 days.

Just before the French Revolution, Hans Wood of Ireland in 1787 advanced the key that unlocked the remaining difficulty, contending that both the 2300 days and the 70 weeks began synchronously in B.C. 457.⁴ But he separated the component parts of the 70 weeks, and so came to a wrong chronological conclusion for the grand terminus. About the same time, Petri⁵ of Germany likewise began them synchronously, but had the 2300 years terminate in 1847--missing the B.C. 4 element, and confusing the beginning of Christ's public ministry when He was "about thirty years of age," with 30 A.D. In 1810, however, a writer in the London Christian Observer declared:

"In the year 1843, we arrive at one of the most memorable periods in Scripture history, . . . the year 457 B.C., one of the most remarkable and distinguished points of time in the whole Scripture chronology; and a year which the

learned Dean Prideaux has incontrovertibly established as that in which Ezra received his commission from Artaxerxes to restore and build Jerusalem. Thus 70 weeks of years, or 490 years, reached to the close of the life of our blessed Redeemer, in his 33d year; and 1810 years, the remaining portion of the period of 2300 years, bring us to the year 1843. . . .I look then, with ardent expectation and holy hope from these premises, to the expiration of the period in question in the year 1843, when, the 2300 years having been accomplished, 'the sanctuary shall be cleansed.'"⁶

About 1818, different men in different lands--Miller,⁷ Davis,⁸ and others in America, then Mason of Scotland,⁹ and a notable cluster of others throughout the twenties and thirties in Great Britain, continental Europe, and even in India--including such men as Brown¹⁰ in 1823, Cuninghame¹¹ and Robertson¹² in 1826, Vaughan,¹³ Brooks,¹⁴ and Keyworth¹⁵ in 1828, Addis¹⁶ and Campbell¹⁷ in 1829, Habershon¹⁸ in 1834, Fry¹⁹ in 1835, and Wilson of India²⁰ in 1836--reached and printed conclusions similar to Miller's regarding the 457 beginning and 1843-4 terminus of the period. But their eyes were all fixed upon an earthly sanctuary, and the termination of the 2300 years in the personal, second advent of Christ, with its attendant circumstances.

Seventh-day Adventists alone have perceived and applied the truth of the heavenly sanctuary, and Christ's twofold High-Priestly ministry therein, in its integral relation to the 2300-year prophecy culminating in 1844, and the judgment hour message of Revelation 14. Yet such was all implicitly involved in the very emphasis of the Day of Atonement type feature, in the 7th month movement of 1844. Such is the historical ancestry of our Seventh-day Adventist position, and such are some of the illustrious names of men who pioneered the increasingly-luminous path now flooded with light, which we tread with confidence and joy today.

¹ Cusa, Nicholas Krebs of, "Conjectures Concerning the Last Days" (written in 1452), Basil, 1565, p. 934.

² Tillinghast, Jno., "Knowledge of the Times," London, 1654, pp. 152 ff; "A Motive to Generation-Work," London, 1655, pp. 135-138; "Berleberg Holy Scriptures," Berleberg, 1726.

³ Funck, Johann, "Explanation of the Latter Part of the 9th Chapter of Daniel," Königsberg, 1564; Cappel, Jacques, "The Books of Babel, or the History of the Roman Seat," Sedan, 1616, p. 1004-1013; Beverly, Thos., "Scripture Line of Time" (England), 1684, pp. 1-19.

⁴ Wood, Hans, "Revelation of St. John," London, 1787, pp. 382-388, 476-479.

- 5 Petri, Johann P., "Explanation About the Numbers in Daniel and Revelation," Offenbach, 1768, pp. 5-23; "Explanation of the Three Visions of Daniel," 1769, pp. 29-31; "Fundamental Proof to Solve the Visions and Numbers," 1784, pp. 22-24.
- 6 "J.A.B.," Christian Observer (London), Nov., 1810, Vol. IX, pp. 669, 670.
- 7 See documentation for Part II, Sections I, II, III.
- 8 Davies, Wm. C., "The Millennium," Workington, 1818, pp. 4-23.
- 9 Mason, Archibald, "Two Essays on Daniel's Prophetic Number of 2300 Days," Newburgh, 1820, pp. 9-21.
- 10 Brown, J.A., "The Even-Tide," London, 1823, Vol. I, pp. 127, 135, 136.
- 11 Cuninghame, Wm., "Scheme of Prophetic Arrangement," Glasgow, 1826, pp. 80, 81.
- 12 Robertson, Th., "A Paraphrase of the Vision of Daniel," Lawrenceburgh, Ind., 1826, pp. 4-15.
- 13 Vaughan, Ed., "The Church's Expectation," Liecester, 1828, pp. 52, 53.
- 14 Brooks, J.W., "Elements of Prophetic Interpretation," London, 1836, [Philadelphia reprint, 1841], p. 250 ff.
- 15 Keyworth, Th., "Practical Exposition of the Revelation," London, 1828, p. 74.
- 16 Addis, Alfred, "Heaven Opened," London, 1829, pp. 176-192, 320, and charts.
- 17 Campbell, Alex., London, 1839 [written April, 1829] "Evidences of Christianity," pp. 319-321.
- 18 Habershon, Matt., "Dissertation on the Prophetic Scriptures," London, 1834, pp. 290-294.
- 19 Fry, John, "Observations on the Unfulfilled Prophecies," London, 1835, pp. 370-373.
- 20 [Wilson, Bishop W.], "On the Numbers in Daniel," Madras, 1836, pp. 10-19.

LeRoy Edwin Froom.