

**The Seventh Month Movement,
The Midnight Cry
and the Karaite Calendar.**

Adrian Ebens

The Seventh Month Movement, The Midnight Cry and the Karaite Calendar.

Printed by



MARANATHA
M E D I A

maranathamedia.com

March 24, 2018
Updated April 17, 2021

Contents

Which Calendar Should We Follow?	4
The Midnight Cry.....	5
The Karaite Calendar.....	6
Vernal Equinox in the Great Controversy	8
But don't Current Karaites deny Oct 22, 1844?	10
Babylonian Origins of First New Moon after Vernal Equinox.	11
The Anti-Nicene Fathers	15
But the Barley is not very reliable!.....	16
Hillel II and Keeping the Romans Happy	17
The Lighted Pathway to Heaven	18
B. The "Year 1843."	21
1. Time Calculations	21
2. Calculation Adjustments	27
3. The First Disappointment.....	29
C. The Climax of Millerite Missionary Activity	32
1. The "10th Day of the Seventh Month."	32
2. The "True Midnight Cry."	36
3. The Second or Great Disappointment	40
D. Summary.....	41

Which Calendar Should We Follow?

For those of us who have come to the realisation that there is a divine pattern of blessing in the Sabbath and Feasts, there naturally follows the question; what Calendar should we follow?

For those who believe that God led the Adventists onto a solid immovable platform in 1840-1848 then this booklet is for you. If you have little interest in the work of the Adventist pioneers or confidence that indeed God laid a firm platform in their preaching of the Third Angel's Message then please stop here. You won't find the following material relevant.

The culmination of the 2300 year prophecy of Daniel 8 on October 22, 1844 is the central pillar of the Adventist faith.

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. GC 409

The method of how Adventists arrived at the date October 22, 1844 was through the seventh month movement built upon the Karaite Jewish Calendar. I have included in this booklet a detailed history of the Adventist movement of 1843 and 1844 to show the evidence that this is indeed the case. Ellen White outlines this history in the book Great Controversy. I quote a little here:

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the **tenth day of the seventh Jewish month** (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. **They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.**

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. **Fanaticism disappeared before this proclamation like early frost before the rising sun.** Believers saw their doubt and perplexity removed, 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. GC 399, 400

The Midnight Cry

Ellen White describes the moving of the Spirit like a tidal wave in response to the Midnight Cry of the seventh month movement. Few people realise how powerful that movement was. Note carefully these words:

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of nearly half a century, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. GC88 401.1

The Autumn of 1844 was September and October of that year. We must not miss the connection between the message that was brought by Samuel Snow, called the Midnight Cry, and the Calendar he presented. The use of the Karaite system was not unique to him. In the July of 1843 Himes writes in the Signs of the Times the following:

Now there is a dispute between the Rabinical and the Caraites as to the correct time of commencing the year. The latter contend that the year must begin with the new moon nearest the barley harvest in accordance with Levit. xxiii. In Judea that harvest is not ripe until one moon after the Rabinical passover. Joshua Himes, Signs of the Times, July 12, 1843

The Karaite Calendar

In using the Rabbinical Vernal Equinox system, they had settled the Crucifixion in AD 33, but some of the calculations were still not sitting perfectly. The introduction of the Karaite calendar system helps shift pieces together. In the following quote Himes references AD 30 rather than AD 31, as the full details of the lack of the zero year in transition from BC to AD had not been discovered at this point.

If the Karaite Jews are correct, the true passover in A. D. 33, was held one moon, or 29 days later than Ferguson supposed, which would bring it that year, on Saturday. In the same table, Ferguson shows us that in A. D. 30, the Rabbinical passover came on Thursday: if therefore we reckon from that time 29 days to the Karaite passover, it will bring us to Friday of the next moon. We therefore find that according to Ferguson if the Karaite Jews are correct, the crucifixion was in A. D.30, in the middle of the week, this would leave 3 1-2 years from the 7th month of A. D. 26 and 3 1-2 years more bring us to the same time in A. D. 33. Signs of the Times, July 12, 1843

Earlier in the movement, William Miller had stated that the coming of Christ would take place between the vernal equinox of March 21 1843 and vernal equinox of March 1844. But as the time was drawing to a close, the desire for a more accurate understanding became essential. On March 20 the day before the vernal equinox of 1844, Himes declared more fully his confidence in the Karaite calendar.

The question is often asked, When does the Jewish year terminate? The general impression has been, that it only extends to the 21st of March.-- **This opinion, however, is only in accordance with the present method of reckoning time, in use among the Jewish Rabbins: but in this they have, departed from the requirements of the Mosaic law.** According to the 23rd of Levit. the year was to commence with the appearance of the New Moon nearest the barley harvest, which, in Judea, is one entire Moon later than the one at which the Rabbins commence their year.

Originally, the Jewish year, as shown by Dr. Prideaux, was entirely inartificial, and continued thus so long as they remained in their own land, before their enemies began to reign over them. **A few hundred years before Christ, they used an astronomical cycle of 84 years, with a**

certain number of intercalary years, containing thirteen moons each, instead of twelve, the usual number. This was found to be faulty, and Meto's cycle of 19 years, was substituted for it. To remedy its defects the Jewish calendar in its present shape was struck out by Rabbi Samuel without its being perfected; it was improved upon by Rabbi Adda, and afterwards perfected by Rabbi Hillel, about A. D. 360. (See Prideaux Con. vol. I, pp. 49-54.) According to this calendar, the Jewish year ends with the first new moon after the vernal equinox, which this year is March 21st. But according to the Caraites Jews, the true year cannot commence till the appearance of the next new moon in April.

That the Caraites Jews are correct, is plain from the 23rd of Lev., which requires that the barley shall be ripe at the passover, on the 14th day of the first month, and which, at Jerusalem, is one whole moon later, than the Rabbins keep the passover, and who pay no attention to this requirement of God. Joshua Himes, Signs of the Times, March 20, 1844

Later in the year Himes once again shows us his method of calculation to determine the seventh month.

There is a difficulty in ascertaining within an entire month, when the seventh month commences. **The law of Moses requires that the passover shall be at the full moon, when the barley harvest is ripe,** which varies from the last of March, to the first of May. **The Rabbinical Jews observe the first full moon after the vernal equinox irrespective of the barley harvest and which is usually one moon earlier than the Caraites Jews observe,** who conform to the law of Moses. The Jewish year begins with the new moon before the passover. If the Caraites Jews always observed the passover at the second full moon after the vernal equinox, we might always know when their year commences; but when the barley is ripe, they observe, with the Rabbinical Jews, at the first full moon. The first full moon after the equinox varies from the 20th of March, to the 5th of April. When it comes near the 20th of March, the barley is not ripe, and the Caraites observe the second; but when it comes near the first of April, the barley is frequently ripe, and then the Caraites and Rabbinical Jews observe the passover at the same full moon. This year, the first full moon came on the 3rd 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.

Calmet, in his volume 3rd page 489, says, that at the end of March, barley, according to Shaw, was already ripe at Jerico; as likewise 14 days after at Acre. Also, according to Hoest, at the end of March, it is in the ear in Morocco, the same climate as Judea. Barley, he says, is sown in Judea and Morocco the middle of February. Ib p. 486, vol. 3. Green beans, says Shaw, as Calmet quotes him, may be gathered all the spring, and are ripe in March. Sept 11, 1844 J.V. Himes , HST 45.4

The Millerite movement therefore generally shifted from the Rabbinical equinox method the Karaite Barley method.

The second correction was related to the correct year for the parousia. Miller's "Jewish year" from [equinox] March 21, 1843 to [equinox] March 21, 1844 was at first quite generally accepted among his followers. Gradually, **however, as attention was called to different Jewish reckonings, the general trend of discussion favored the Karaite reckoning above the Rabbinical as being more biblical. Acceptance of the Karaite reckoning led them to the correction of the date for the Crucifixion,** because Ferguson, heretofore the Millerite's chief authority on the Crucifixion date, had used the Rabbinical reckoning in determining it. Gerard Damsteeget, Foundations of the Seventh-day Adventist Message and Mission (1977) page 89.

Vernal Equinox in the Great Controversy

The historical reality of Miller's original projection of the time is explained in a footnote in Spirit of Prophecy Volume 4 which later became The Great Controversy.

The year 1843 was, however, regarded as extending to the spring of 1844. The reason for this, briefly stated, is as follows: **Anciently the year did not commence in midwinter, as now, but at the first new moon after the vernal equinox. Therefore, as the period of 2300 days was begun in a year reckoned by the ancient method, it was considered necessary to conform to that method to its close.** Hence, 1843 was counted as ending in the spring, and not in the winter.

But the 2300 days cannot be reckoned from the beginning of the year 457 B.C.; For the decree of Artaxerxes—which is the starting-point—did not go into effect until the autumn of that year. Consequently the 2300 days,

beginning in the autumn of 457 B.C., must extend to the autumn of 1844 A.D.

This fact not being at first perceived by Mr. Miller and his associates, they looked for the coming of Christ in 1843, or in the spring of 1844; hence the first disappointment and the seeming delay. **It was the discovery of the correct time, in connection with other scripture testimony, that led to the movement known as the "midnight cry" of 1844. And to this day the computation of the prophetic periods placing the close of the 2300 days in the autumn of 1844, stands without impeachment.** {GC88 682.1}

In ancient times many cultures were indeed operating according to the vernal equinox. This certainly was the custom of the Romans and adopted by the Jews when under the authority of Rome.

Jahn in his *Archaology*, says, p. 111, 112, that Moses "obligated the priests to present at the altar on the second day of the passover, or the sixteenth day after the first new moon in April, a ripe sheaf. For if they saw on the last month of the year that the grain would not be ripe, as expected, they were compelled to make an intercalation, which commonly happened on the third year. **The Jewish Rabbins say, that March and September, instead of April and October, were the initial months of these two years. That they were so at a late period is admitted, but the change was probably owing to the example of the Romans, who began their year with the month of March. The Jews being pleased with their example in this respect, or overruled by their authority, adopted the same practice.** That this is the most probable statement, is evident also from the fact, that the **position of the Rabbins is opposed not only by Josephus, but by the usage of the Syriac and Arabic languages;** from the fact also, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat, de Mensibus Hebraorum* in *Soc. Reg. Goett.* 1763--1768, p. 10. et seq." Joshua Himes, *ST*, July 12, 1843

The word Carait signifies "one perfect in the law." **These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans;** whereas the law says nothing of the vernal equinox; Samuel Snow, *The True Midnight Cry* August 22, 1844. Reprinted in *ST* Oct 2, and Oct 9, 1844.

The footnote in Spirit of Prophecy Volume 4 indicates that the original general calculation was later corrected in the Midnight Cry which of course used the Karaite system of calculation.

It was the discovery of the correct time, in connection with other scripture testimony, **that led to the movement known as the “midnight cry” of 1844.** And to this day the computation of the prophetic periods placing the close of the 2300 days in the autumn of 1844, stands without impeachment. {GC88 682.1}

So the footnote to this volume is not supporting the vernal equinox method as the time to commence the year. It merely states the historical reality of how Miller originally calculated it from his understanding of ancient times and then explains how it was corrected later on in the Midnight Cry.

But don't Current Karaites deny Oct 22, 1844?

When asking current Karaites about the date Oct 22, 1844 they will tell you that the Karaites kept Yom Kippur in September that year. This information has been used to discredit the Karaites as not being reliable. But a current Karaite leader in Israel tells us exactly why they kept September.

The Seventh Day Adventist tradition seems to have heard of this Karaite practice or perhaps they assumed it was the Karaite practice based on their (correct) assumption that the Karaites strictly follow the Bible. The Abib was a central issue to the Karaites and to this day the Karaite marriage contract includes a vow that the marrying couple will celebrate the holidays "according to the visibility of the moon and the appearance of the Abib in the land of Israel." However, already in the Middle Ages there were Karaite communities who slowly adopted the Rabbinic 19 year cycle. **At first it was only Karaites in the distant lands of the Dispersion who followed the Rabbinic 19 year cycle. They claimed that it was difficult to receive reports of the state of the Barley crop in Israel from so far away.** As late as the 15th century though the Karaites of the Holy Land continued to follow the Abib even though their compatriots in the Dispersion accepted the 19 year Rabbinic cycle....

Nevertheless, by the 19th century the Karaites universally followed the 19 year Rabbinic cycle both in the Diaspora and in Israel. The 19th century Karaite Hacham Shlomoh ben Afedah Hacohen wrote an abridged paraphrase of Elijah Baschyatchi's Aderet Eliyahu. In his abridgement,

Shlomoh Afedah paraphrases the above quoted passage but adds the following words:

"And for some time now the quest for the Abib has been abandoned even in the Land of Israel and they [the inhabitants of Israel] intercalate years using the above mentioned system [i.e. the 19 year Rabbinic cycle] like we do outside of Israel, [this is] against the legal decision of the Rav [i.e. Baschyatchi] and the Hachamim [mentioned in the above quoted passage of Aderet Eliyahu] perhaps in order to unite with all the communities and so that we will not have a disagreement between them and us in fixing the year." — From "Gefen Ha'Aderet", *Shlomoh ben Afedah Hacohen*, Israel 1987, pp.22-23 (written in 1860) [translation from the Hebrew by Nehemiah Gordon, square brackets added by translator for clarity.]

Clearly in the time of Shlomoh ben Efedah Hacohen (c. 1860) all Karaites everywhere had for many years been using the 19 year Rabbinic cycle. Therefore, Yom Kippur must have been celebrated by the Karaites in late September 1844 in accordance with the 19 year Rabbinic cycle and not in late October 1844. Nehemia Gordon Letter on the Subject of Yom Kipper 1844. 27 Nov 1998.

We see that indeed the Karaites did not keep Yom Kippur in October but that is because they had abandoned their own method and adopted the rabbinical method of calculation. The fact that the Millerite Adventists studied history carefully enough to discover the actual Karaite method even when the Karaites themselves were not following their own method speaks of their dedication to find the truth.

Babylonian Origins of First New Moon after Vernal Equinox.

Both Joshua Himes and Samuel Snow indicated that the Rabbinic Jews had departed from the law of Moses in their calculations. Samuel Snow indicates that they conformed to the customs of the heathen in imitation of the Romans.

It is interesting to note that both Julius Caesar and Pope Gregory changed the calendar partly to address issues connected to the vernal equinox.

When Julius Caesar established the Julian calendar in 45 BC, he set 25 March as the date of the spring equinox; this was already the starting day of the year in the Persian and Indian calendars. Because the Julian year is longer than the tropical year by about 11.3 minutes on average (or 1 day in 128 years), the calendar "drifted" with respect to the two equinoxes – so that in 300 AD the spring equinox occurred on about 21 March, and by the 1580s AD it had drifted backwards to 11 March.[9]

This drift induced Pope Gregory XIII to establish the modern Gregorian calendar. The Pope wanted to continue to conform with the edicts of the Council of Nicaea in 325 AD concerning the date of Easter, which means he wanted to move the vernal equinox to the date on which it fell at that time (21 March is the day allocated to it in the Easter table of the Julian calendar), and to maintain it at around that date in the future, which he achieved by reducing the number of leap years from 100 to 97 every 400 years. <https://en.wikipedia.org/wiki/Equinox>

Neither the Roman Church nor the Jews follow first new moon after vernal equinox but rather the full moon after vernal equinox. Here is how Easter is calculated:

Easter falls on the first Sunday after the Full Moon date, based on mathematical calculations, that falls on or after March 21. If the Full Moon is on a Sunday, Easter is celebrated on the following Sunday

Although Easter is liturgically related to the beginning of spring in the Northern Hemisphere (March equinox) and the Full Moon, its date is not based on the actual astronomical date of either event.

March 21 is the Church's date of the March equinox, regardless of the time zone, while the actual date of the equinox varies between March 19 and March 22, and the date depends on the time zone.

The date of the Paschal Full Moon, used to determine the date of Easter, is based on mathematical approximations following a 19-year cycle called the Metonic cycle.

<https://www.timeanddate.com/calendar/determining-easter-date.html>

This is how Passover is calculated by the rabbinic Jews:

The Passover begins on the 15th day of the month of Nisan, which typically falls in March or April of the Gregorian calendar. The 15th day

begins in the evening, after the 14th day, and the seder meal is eaten that evening. **Passover is a spring festival, so the 15th day of Nisan typically begins on the night of a full moon after the northern vernal equinox.** However, due to leap months falling after the vernal equinox, Passover sometimes starts on the second full moon after vernal equinox, as in 2016. https://en.wikipedia.org/wiki/Passover#Date_and_duration

There is no Jewish community that follows the first new moon after the vernal equinox. There is however a large number of Adventist feast keepers who advocate this notion of first new moon after vernal equinox for the start of the year. But what is the origin of this idea?

The earliest recorded New Year's festivity dates back some 4,000 years to ancient Babylon, and was deeply intertwined with religion and mythology. For the Babylonians of ancient Mesopotamia, the first new moon following the vernal equinox—the day in late March with an equal amount of sunlight and darkness—heralded the start of a new year and represented the rebirth of the natural world. They marked the occasion with a massive religious festival called Akitu (derived from the Sumerian word for barley, which was cut in the spring) that involved a different ritual on each of its 11 days. During the Akitu, statues of the gods were paraded through the city streets, and rites were enacted to symbolize their victory over the forces of chaos. Through these rituals the Babylonians believed the world was symbolically cleansed and recreated by the gods in preparation for the new year and the return of spring.

<https://www.ancient-origins.net/myths-legends-important-events/ancient-origins-new-year-s-celebrations-001181>

The above source lists the earliest recorded new year festive activity as coming from Babylon and we note with great interest that it was done on the first new moon after vernal equinox which was deeply intertwined with their religion and mythology. Here is another quote with some interesting information.

Following the first new moon after the vernal equinox in late March, the Babylonians of ancient Mesopotamia would honor the rebirth of the natural world with a multi-day festival called Akitu. This early New Year's celebration dates back to around 2000 B.C., and is believed to have been deeply intertwined with religion and mythology. During the Akitu, statues of the gods were paraded through the city streets, and rites were enacted to symbolize their victory over the

forces of chaos. Through these rituals the Babylonians believed the world was symbolically cleansed and recreated by the gods in preparation for the new year and the return of spring.

One fascinating aspect of the Akitu involved a kind of ritual humiliation endured by the Babylonian king. This peculiar tradition saw the king brought before a statue of the god Marduk, stripped of his royal regalia and forced to swear that he had led the city with honor. A high priest would then slap the monarch and drag him by his ears in the hope of making him cry. If royal tears were shed, it was seen as a sign that Marduk was satisfied and had symbolically extended the king's rule. Some historians have since argued that these political elements suggest the Akitu was used by the monarchy as a tool for reaffirming the king's divine power over his people.

<https://www.history.com/news/5-ancient-new-years-celebrations>

We see that the Babylonians had been observing the first new moon after vernal equinox since the time of Abraham. We note with interest the stripping of the Babylonian king and being slapped in the face as part of their ritual. Were the Romans playacting this Babylonian drama with Jesus?

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. **And they stripped him**, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. Matthew 27:27-30

The soldiers wove a crown of thorns and put it on His head, and they put a purple robe on Him. "Hail! King of the Jews!" **they mocked, as they slapped Him across the face.** John 19:2-3 (NLT)

This supports what Joshua Himes and Samuel Snow indicated about the use of the vernal equinox system. It is pagan! Yet more amazingly it comes directly from Babylon. So with amazement we find that many Adventist feast keepers are stepping past the modifications of the Jews and the Roman Catholic Church to embrace the pure custom of Babylon – the first new moon after the vernal equinox. How can these things be?

Satan is a master of deception and he mocks God's people who desire to step out and keep His statutes. It is a wonderful thing for people to desire to keep the feasts of the Lord. Yet how sad that many people wish to imitate the Babylonians and use their system of determining the new year. My appeal to all is to come out of Babylon and keep the feasts of the Lord according to the plain methods laid out in Scripture.

The Anti-Nicene Fathers

As explained in detail later in this book the Jews followed the first new moon after the Abib barley until about the fourth century. The Christian sentiment towards the Jews grew further and further apart after the death of Christ. There is evidence in the Anti-Nicene Fathers' writings that the Christians were not to engage in the feasts with the Jews. They also would be disciplined if they partook in Jewish feasts that were calculated before the vernal equinox.

XVII. How the Passover Ought to Be Celebrated.

It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to **observe the days of the passover exactly, with all care, after the vernal equinox**, lest ye be obliged to keep the memorial of the one passon twice in a year. Keep it once only in a year for Him that died but once.

Do not you yourselves compute, but keep it when your brethren of the circumcision do so: keep it together with them; and if they err in their computation, be not you concerned. Keep your nights of watching in the middle of the days of unleavened bread. **And when the Jews are feasting, do you fast and wail over them, because on the day of their feast they crucified Christ; and while they are lamenting and eating unleavened bread in bitterness, do you feast. But no longer be careful to keep the feast with the Jews, for we have now no communion with them; for they have been led astray in regard to the calculation itself, which they think they accomplish perfectly, that they may be led astray on every hand, and be fenced off from the truth. But do you observe carefully the vernal equinox, which occurs on the twenty-second of the twelfth month**, which is Dystros (March), observing carefully until the twenty-first of the moon, lest the fourteenth of the moon shall fall on another week, and an error being committed, you should through ignorance celebrate the passover twice in the year, or

celebrate the day of the resurrection of our Lord on any other day than a Sunday. Anti-Nicean Fathers Volume 7 – Constitutions of the Apostles 07.07.09

8. If any bishop, or presbyter, or deacon shall **celebrate the holiday of the passover before the vernal equinox with the Jews, let him be deprived.** Anti-Nicean Fathers Volume 7 – Constitutions of the Apostles 07.07.16

The statement “celebrate the holiday of the Passover before the vernal equinox with the Jews” shows clearly that the Jews were keeping Passover before vernal equinox at times. The only way to do this was by the abib barley report. The Christian leaders who were rejecting the Torah observant Jews insisted on only doing their feasts after the vernal equinox.

But the Barley is not very reliable!

The idea of basing our Calendar on crop reports coming out of Israel seems distasteful for many. This uncomfotability of being dependent on the crop reports of Jews in Israel is not new. It certainly bothered Constantine.

“For their boast is absurd indeed, **that it is not in our power without instruction from them to observe these things.** For how should they be capable of forming a sound judgment, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. **Why then should we follow those who are confessedly in grievous error?** Surely we shall never consent to keep this feast a second time in the same year.” Constantine, Eusebius, Life of Constantine, Chapter 18

Constantine found excuses to develop his own calendar and not be dependent on the Jews. He blames the Jews for killing Christ as a reason not to trust them and that they sometimes keep Passover twice! This is owing to the fact that sometimes when not getting the information that was needed they would keep Passover twice to make sure. They wanted to get that blessing obviously and isn't that a good thing. Well not for Constantine.

Hillel II and Keeping the Romans Happy

The Romans actually tried to prevent the Jews from keeping the feasts. In the 4th century Hillel II developed a Calendar system that was satisfactory to the Romans and would prevent hardship.

Hillel II: Patriarch (330-365); son and successor of Judah III. Only in two instances is his name quoted in connection with halakot: in one, Jose b. Abin expounds to him a law; in the other, Hillel cites a mishnah to establish a law (Yer. Ber. ii. 5a; Yer. Ter. i. 41a). Tradition ascribes to him an enactment which proved of incalculable benefit to his coreligionists of his own and of subsequent generations. To equalize the lunar with the solar year, and thereby render possible the universal celebration of the festivals on the days designated in the Bible, occasional intercalations of a day in a month and of a month in a year were required (see Calendar). These intercalations were determined at meetings of a special commission of the Sanhedrin. **But Constantius, following the tyrannous precedents of Hadrian, prohibited the holding of such meetings as well as the vending of articles for distinctively Jewish purposes. How difficult the fixing of the annual calendar consequently became may be judged from an enigmatic letter addressed to Raba, the principal of the academy at Maḥuza, and preserved in the Talmud.** It was evidently written by a friend in Palestine who wished to acquaint the Babylonian religious authorities with the condition of Judaism in its mother country, and with the resolutions of a meeting held for the purpose indicated above. It reads thus:

(the month of Ab; Sanh. 12a). "A pair [of disciples], coming from Raḳḳat [Tiberias; see Meg. 6a], were apprehended by the Eagle [Romans], because in their possession they had fabrics from Luz [blue or purple yarn for fringes, the zizit]. By the grace of the All-merciful and through their own merits they escaped. Also, the burden-bearers of Nahshon [the diviner: the commission appointed by the patriarch] desired to establish a guard [an intercalary month], but the Arameans [Romans] would not permit them. However, the commanders of the gathering [leaders of the council] convened [another time] and established a guard in the month in which Aaron the priest died"

Almost the whole Diaspora depended for the legal observance of the feasts and fasts upon the calendar sanctioned by the Judean Sanhedrin; yet danger threatened the participants in that sanction and the messengers who communicated their decisions to distant

congregations. Temporarily to relieve the foreign congregations, Huna b. Abin (doubtless with the approval, or by the order, of Hillel) once advised Raba not to wait for the official intercalation: "When thou art convinced that the winter quarter will extend beyond the sixteenth day of Nisan declare the year a leap-year, and do not hesitate" (R. H. 21a). **But as the religious persecutions continued, Hillel determined to provide an authorized calendar for all time to come, though by so doing he severed the ties which united the Jews of the Diaspora to their mother country and to the patriarchate.**

The emperor Julian showed himself particularly gracious to Hillel, whom he honored on many occasions. In an autograph letter to him, Julian assured him of his friendship and promised to ameliorate further the condition of the Jews. Before setting out for the war with Persia, Julian addressed to the Jewish congregations a circular letter in which he informed them that he had "committed the Jewish tax-rolls to the flames," and that, "desiring to show them still greater favors, he has advised his brother, the venerable patriarch Julos, to abolish what was called the 'send-tax.'" <http://www.jewishencyclopedia.com/articles/7699-hillel-ii>

The new Calendar of course involved the use of the vernal equinox as has been shown in the Pioneer research of the Rabbinic versus Karaite Calendar system. In Essence the Rabbinic system was developed to keep Rome happy. To keep Rome happy they needed to obviously change it from the Biblical calculations as found in the Torah. Is this part of the fulfilment of the Little Horn power to change times and laws? It is something to ponder.

The Lighted Pathway to Heaven

Although Samuel Snow first printed his paper on the Karaite Calendar on July 21 1844, the movement didn't really connect with it until August of that year. But when the people embraced the message, the Holy Spirit came with great power. It was after Samuel Snow gave the date of October 22 according to the Karaite Calendar that the Holy Spirit placed a seal of approval on the message that was given.

Two months after the disappointment of 1844 Ellen White received her first vision which is recorded in the book *Early Writings*.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned

to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They 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. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. EW 14.

The path was lighted by a bright light at the beginning of the way. This light lit the whole path all the way to the city. Walking in this light while keeping their eyes fixed on Jesus they would be safe. The angel told Ellen White that this light was the midnight cry. The midnight cry was the message brought by Samuel Snow in regard to the Calendar to calculate the date October 22, 1844.

How is it that this Calendar would light the path all the way to the city? Note the following in regard to the Sabbath.

All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for this divine institution. Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours **in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight--these the angels were specially blessing with light and health, and special strength was given them.** 2T 704, 705

The Spirit of God that comes each Sabbath expands into the feasts. See the booklet *Sabbath Fountain* for an expanded study on this. It is through the Calendar that we learn the appointments upon which the Holy Spirit is poured out in greater measure.

Acts 3:19-20 Repent ye therefore, and be converted, that your sins may be blotted out, when the times [equivalent of Mo'edim] of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you:

So when we know the times and the seasons we can know the times of when the Spirit of God comes in fuller measure. Exactly how much of the Spirit comes to us is found in Numbers 28 and 29 as measured in the flour and oil mixed together as unleavened bread during the Sabbaths, New Moons and Feasts. See the booklet *Living Bread from Heaven* for more on this.

So the Midnight Cry lights the path all the way to the city partly by giving us the calendar that shows us how to obtain oil for our vessels so that when the Bridegroom comes we might be ready to go in with Him and not be left outside the door. Obviously those who choose not to receive this oil have already chosen not to go into the wedding feast. It is not our Saviour that keeps them out.

The calendar for the feasts was worked out by our pioneers at the very beginning of the movement. Sadly they put this on the shelf because of a wrong understanding of the covenants. But now we are invited to dust off this Adventist history and learn the true calendar for God's people in these last days.

The remainder of this book provides a detailed history of the Advent movement from 1843 to 1844 and how they came to accept the Karaite system of calculation. I invite you to study it carefully and see that the Holy Spirit was poured out in great power once this Calendar was given to show the date Oct 22, 1844.

Excerpt from

Foundations of the Seventh-day Adventist Message and Mission
Part 1 Chapter 3 The Crisis of 1843-1844

Gerard Damsteegt

1977

B. The "Year 1843."

1. Time Calculations

When the year 1843 arrived, the Millerite missionary thrust became stronger than ever, for this was the year of the termination of several time prophecies, the year of Christ's personal return, and the last chance for the church and the world to accept the truth. The Millerites were unanimous that "the year 1843" was the year of the Second Advent. Some, however, expected Christ to come within the regular Gregorian calendar year (January 1 to December 31, 1843), whereas Miller himself anticipated this event sometime between March 21, 1843 and March 21, 1844. **Miller assumed that the "Jewish mode of computation of time" was based on the reckoning from the vernal equinox of 1843 to the vernal equinox of 1844.**¹ Later in the year 1843, when calculation of the Jewish year was further analyzed, it was discovered that there were two methods for determining the Jewish year. **One method, Rabbinical reckoning, regulated the "commencement of the year by astronomical calculations," and commenced it with "the first day of the new moon nearest the vernal equinox when the sun is in Aries."**² According to this method, the Jewish year of 1843 commenced on April 1, 1843 and terminated on March 20, 1844, a period which fell within the limits of Miller's year. **The other method was the Karaite reckoning and was derived from**

¹ Miller, "Synopsis of Miller's Views," p. 147. Cf. Editorial, "The Vernal Equinox," AH, April 3, 1844, p. 68. Miller's year was an equinoctial solar year.

² Editorial, "The Midst of the Week," ST, Dec. 5, 1843, p. 134; Editorial, "Chronology," p. 123. Later, the end of the Rabbinical Jewish year of 1843 was terminated on March 18, 1844 ([Hale], "The Tenth Day of the Seventh Month," AH, Sept. 25, 1844, p. 60). Cf. Nathan Daboll, *The New England Almanac . . .*, 1844, p. 7; Editorial, "The Jewish Year," MC, Oct. 11, 1844, p. 117.

the Karaite Jews, a small group who "still adhere to the letter of the Mosaic law, and commence [the year] with the new moon nearest the barley harvest in Judea . . . which is one moon later than the Rabinical [sic] year." The Karaites stressed Lev. 23:10, 11, which required the Jews to bring a sheaf of the first fruits of their harvest to the priest as a wave offering on the 16th of the first month, a ceremony which, quite obviously, could only be observed when the barley harvest was ripe in Judea. On this basis, the Karaite Jewish year 1843 commenced on April 29, 1843 and terminated on April 17, 1844. **The Millerites also learned that most Jews followed the Rabbinical reckoning because it was more practical to calculate the year by astronomical calculations related to the vernal equinox than by the ripening of the barley harvest in Judea.**

During the year 1843 various dates were looked upon with different degrees of interest as possibilities for Christ's return, but there was no unanimity of opinion on any one of them. The earliest of these dates were associated with the termination of the 1335 days of Dan. 12:12. The 1335 days were considered by many Millerites as extending exactly 45 years beyond the termination of the 1290 days of Dan. 12:11, a date to be identified by either one of two events during the French Revolution. The earliest of these events was the capture of Rome on February 10, 1798 by the French army under General Berthier. The other event took place on February 15, 1798, and indicated "the abolition of the papal government and the erection of the Roman Republic."³ Thus, the 1335 days were regarded as extending to either February 10 or February 15, 1843. As these dates approached, "the expectation with many was on tip-toe, fully believing that the great day of the Lord would then break upon the world."⁴

The second group of dates set by various Millerites was associated with the termination of the 2300 days of Dan. 8:14, an event taken to be precisely 1810 years after the termination of the 70 weeks of Dan. 9:24-27. Many placed the termination of the 70 weeks at the crucifixion of Christ, others, at Ascension or Pentecost; further, there were two schools of thought on the

³ [Litch], "RPA," p. 73.

⁴ *Ibid.*, pp. 73, 74.

exact date of the Crucifixion, resulting in two sets of dates for the Ascension and Pentecost.

The earliest date for the Crucifixion which drew much attention was the 3rd of April in the year A.D. 33 "when many supposed the 70 weeks expired."⁵ James Ferguson's astronomical calculations formed the basis for this date, making it 1810 years to April 3rd, 1843.⁶ Those adhering to this opinion thought that the calendar change in 1752, when the British dominions adopted the Gregorian calendar, had no effect on calculations based on the original date.⁷ Consequently, in contrast to others who will be discussed below, they would not accept the 14th of April as the date of Christ's death as had been indicated by the Gregorian liturgical calendar of 1843. When Christ failed to appear in April, some among this group pointed to the possibility that the 70 weeks terminated at Christ's ascension, and thought "the 2300 days would expire the middle of May, so that on the anniversary of the ascension of our Lord [May 14], the saints may ascend to meet him in the air." Bliss, a leading advocate of the April 3rd date for the Crucifixion, favored the Feast of Pentecost. He stated that as the Crucifixion was "April 3rd, A.D. 33 and the 70 weeks seem to have terminated within 50 days after, the 2300 days which extend to the coming of Christ, 1810 years from the 70 weeks, seem to terminate by the 23rd of May, 1843, by which time the righteous have reason to expect to meet their Lord in the air."⁸

⁵ [Bliss], "The End of the Prophetic Periods," ST, April 5, 1843, p. 34.

⁶ Ibid.

⁷ [Bliss], "Prophetic Periods," p. 34.

⁸ Ibid. The date of May 23 was supported by an unusual interpretation of the 1335 days of Dan. 12:12. The termination of these days signified, according to Bliss, the date the righteous would stand on the new earth. To determine this he associated the termination of the 1290 days of Dan. 12:11 with the phrase "at the time of the end shall the king of the South push at him" (Dan. 11:40). This text symbolized an aspect of the war between Egypt and Napoleon in 1798. The 1290 days were "to extend to the time Egypt [king of the South] should push at Buonaparte, which was the first day of July 1798. The 1335 days extend 45 years after that time, and would therefore terminate on the first of next July; and which from the termination of the 2300 days by the 23rd of May, would be inclusive just forty days. At that time, therefore, the righteous have reason to expect to stand in their lot on the new

Most Millerites, however, advocated the dates for Crucifixion, Ascension, and Pentecost as found on the Gregorian calendar. Litch said: "The 14th of April was a point of time anticipated with the deepest solicitude by many. They had the fullest confidence that it would not pass without bringing the expected crises."⁹ When the time passed they looked toward another possible date and continued their missionary activity "with greater zeal than ever," being convinced that their hopes would be fulfilled during the rest of the year.¹⁰ Others looked forward to "the season of Ascension or Feast of Pentecost as being the most likely time for the Advent,"¹¹ related not to the third but to the 14th of April.¹²

earth to shine as the brightness of the firmament, forever, even forever and ever" (ibid., p. 35). In this argument the period of 40 days played an important role, as was indicated by the various O.T. references as to the significance of the figure 40 (ibid.). After the failure of this prediction, it was suggested that the end of the 1335 days was to take place sometime during the 45th anniversary of the period between July 2, 1798 and Feb. 27, 1799 when Napoleon was in Egypt and the king of the South pushed at him (Editorial, "Reply to Brother Turner," ST, July 12, 1843, p. 148).

⁹ [Litch], "RPA," p. 76. Cf. "Letter from Brother H. B. Skinner," ST, May 31, 1843, p. 99. The Passover feast of 1843 also pointed to the topological significance of the deliverance of God's people from Egypt ([Litch], "RPA," p. 74). The fact that the Rabbinical Passover fell on April 14th may have given additional importance to this date (Editorial, "Midst of the Week," p. 134).

¹⁰ [Litch], "RPA," p. 76.

¹¹ Ibid. According to the liturgical calendar the dates for the Ascension and Pentecost were May 25 and June 4, 1843 (Daboll, Almanac, 1843, pp. 9, 10). In 1844 Litch reaffirmed his previous conviction that the 2300 days terminated with "the anniversary of the ascension" in the spring of 1843 ("Where Are We?," AH, April 17, 1844, p. 87). This argument was based on the idea that the termination of the 70 weeks was determined by the beginning of Christ's priestly ministry in heaven. He remarked that "the last event which was to take place in the 70 weeks, was the anointing of the MOST HOLY, or literally, the HOLY of HOLIES, the Sanctum Sanctorum [Dan. 9:24]." He said: "This anointing [of the earthly sanctuary-Ex. 30:25-31; Lev. 8:10-13] took place immediately previous to and preparatory for the presentation of the blood of the sin offering in the holy place. That ark built by Moses, was a perfect pattern of the tabernacle in heaven, whither Christ is for us

The next time setting that attracted the attention of Millerites was based on the topological significance of the Jewish ceremonial feasts and was introduced by Miller himself. He pointed out that one "will find all the ceremonies of the typical law that were observed in the first month [Abib or Nisan], or vernal equinox, had their fulfillment in Christ's first advent and sufferings, but all the feasts and ceremonies in the seventh month [Tishri], or autumnal equinox, can only have their fulfillment at his second advent."¹³ Some of his arguments were: (1) "The sanctuary, and worshippers and all appertaining to it, were cleansed on the seventh month tenth to seventeenth day" (Lev. 16:29-34); (2) "the atonement was made on the tenth day seventh month, and this is certainly typical of the atonement Christ is now making for us" (Lev. 16:1-34; Heb. 9:1-28); (3) "when the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix.22, 23; 2 Sam. vi.18. So will our great High Priest. Heb. ix.28. This was on the seventh month tenth day"¹⁴; (4) the Feast of Tabernacles (Lev. 23:34) was a type of

entered with his blood as the sin offering, which he shed without the camp. See Heb. 7th to the 10th chapters. What, therefore, Moses and the High Priest did in the pattern, Christ our prophet and priest did in the true tabernacle, heaven itself. That must have been anointed immediately after his ascension into heaven, and before the Pentecost, because the peaceful answer then came, the evidence that he prevailed before the Mercy Seat" (ibid.). Cf. Litch, "Discussion," ST, Sept. 15, 1840, p. 89. Here he said that "it was 'the Holy of Holies,' 'Heaven itself,' which the Holy of Holies in the tabernacle was a type, which was consecrated [anointed] for us by the sacrifice of Christ, and his appearing there with his own blood for us." (Brackets his.) Cf. Hotchkiss, "Prophetic Periods," p. 39. Miller associated Dan. 9:24 with the entrance of Christ into the holy of holies (ESH, 1833, p. 16 [ST, May 15, 1841, p. 25]).

¹² During this period, non-Millerite sources mentioned April 23, 1843 as the Millerite date for the parousia. This was strongly refuted by the Millerites and it was indicated that this rumor originated with the New York Sun and even aroused the expectancy for the Second Advent on that specific date in Chile ([Litch], "RPA," p. 87; Litch, "Gospel of the Kingdom," p. 109).

¹³ Letter, Miller to Himes, ST, May 17, 1843, p. 85. This was written "because some were looking to definite days in the Spring" (Miller, Apology, p. 25).

¹⁴ For similar typology, see Macknight, Apostolic Epistles, on Heb. 9:28, and John Bunyan, Solomon's Temple Spiritualized . . . , 1814, p. 177 (Editorial, "Types," p. 117).

the great day when "Jesus' voice will call forth the righteous dead" (Jn. 5:28, 29; 1 Thes. 4:16).¹⁵ Owing to this reasoning, which explained Dan. 8:14 in the light of Leviticus and Hebrews, he did not expect Christ's coming until after the autumnal equinox. At this stage of the Millerite experience the seventh month of the Jewish year was most likely determined by the Rabbinical reckoning, yielding as limits for this month September 24 and October 24, 1843. One additional reason why this period was looked upon with great interest was that the Jewish Civil Year ended in the month of October. Miller's idea on the antitypical significance of the seventh month was so well appreciated by at least one correspondent that a letter appeared in *Signs of the Times* stating that "father Miller's seventh month will bring the end." When the "autumnal equinox approached, the expectations of many were raised, that the Lord would come at the season of the Feast of Tabernacles."

The Millerite leadership rejected the idea of a 1847 return of Christ. Those advocating this date doubted the generally held view of the Crucifixion at the termination of the 70 weeks and interpreted the phrase "in the midst of the week he shall cause the sacrifice and oblation to cease" (Dan. 9:27) as meaning that Christ died in the middle of the 70th week. The 70 weeks would then terminate "3 1/2 years after the crucifixion, with the vision of Peter, when he was shown that the wall between Jew and Gentile was broken down, and Cornelius converted. This is the view of Wolff and others, who are looking to 1847 as the end of the 2300 days, and the end of the world."¹⁶

¹⁵ Editorial, "Midst of the Week" p. 134.

¹⁶ [Bliss], "Prophetic Periods," p. 35. This was advocated by Silar Hawley, Jr., a Millerite lecturer ("Is It Not So?" ST, Dec. 5 and 20, 1843, pp. 130-32, 145-49). For an editorial reaction, see "Midst of the Week," pp. 132, 133. The editorial stated that the phrase "in the midst" (Dan. 9:27) besides "middle" had several other meanings so that one could conclude that "the crucifixion might have been in the middle of the week, near the middle, at the end, or only somewhere near the end, so far as criticism on this phrase can fix it" (*ibid.*, p. 133). Litch tried to show that the termination of the 2300 days depended on the strong chronological support for the year A.D. 26-27 as the end of the 69th week and not on the time when the Crucifixion occurred ("The Vulgar Era," ST, Dec. 20, 1843, pp. 150-52. Cf. Editorial, "Watch Meeting," ST, Jan. 3, 1844, p. 168). For a survey of non-Millerite

2. Calculation Adjustments

During 1843, as a result of careful analysis of the prophetic time calculations, several adjustments were introduced which were gradually accepted. The first correction may be designated the "full year" concept. It was discovered that it was a mistake to calculate the period between 457 B.C. and A.D. 1843 by simply adding the figures together as if they were cardinal numbers. They are ordinal numbers, not separated by a zero year, so that only one year separates 1 B.C. from A.D. 1. It was therefore recognized that in order to make out 2300 full years, it is necessary that there should be 457 full years, B.C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B.C., to the same point A.D. 1, would be but one entire year. Upon the same principle, from a given point in the year 457 B.C. to the same point A.D. 1843, would be but 2299 entire years; it is minus one year of 2300 full years.... If, therefore, the 2300 years began at a given point in the year 457 B.C. they will not end till the same point is reached A.D. 1844.¹⁷

The second correction was related to the correct year for the parousia. Miller's "Jewish year" from March 21, 1843 to March 21, 1844 was at first quite generally accepted among his followers. Gradually, **however, as attention was called to different Jewish reckonings, the general trend of discussion favored the Karaite reckoning above the Rabbinical as being more biblical. Acceptance of the Karaite reckoning led them to the correction of the date for the Crucifixion, because Ferguson, heretofore the Millerite's chief authority on the Crucifixion date, had used the Rabbinical reckoning in determining it.**¹⁸ On the basis that the Jewish Passover, according to Rabbinical reckoning, was kept on the day of the first full moon after the vernal equinox and that Christ was crucified on a Friday, Ferguson dated the Crucifixion in the year A.D. 33. **According to the Karaite reckoning, however, the Passover was kept at the next full moon one month later,**

interpreters on the termination of Dan. 8:14 in 1847, see Froom, PFF, IV, 404. Cf. Rev. J. L. Wilson, D.D., "When Shall the Sanctuary Be Cleansed?" ST, Jan. 31, 1844, pp. 194, 195.

¹⁷ Editorial, "Chronology," p. 123. Cf. Hotchkiss, "The 2300 Days," MC, Aug. 22, 1844, p. 49; E. G. White, SG, I, 137, 138, 153.

¹⁸ Editorial, "Turner," p. 149; Hale, "Watchman's Last Warning," AH, April 10, 1844, p. 77.

with the result that it could not also fall on a Friday in A.D. 33, making that year an impossible one for the Crucifixion.¹⁹ In this light the view of Dr. William Hales,²⁰ an Irish clergyman and chronologist, who determined the year of the Crucifixion as A.D. 31 on the basis of historical accounts about the darkening of the sun, came to be generally accepted. Hale placed the Crucifixion in the middle of the 70th week (Dan. 9:27), making the end of the week fall in A.D. 34. His interpretation became especially acceptable because it fitted into the shift of emphasis from the year 1843 to the year 1844 that was going on at that time.

In the winter of 1843-44 the last correction was introduced by Samuel S. Snow.²¹ His calculations were based on the assumption that the decree "to restore and to build Jerusalem" (Dan. 9:25) had been issued toward the latter part of 457 B.C. and that the 69th week (Dan. 9:25), according to the "full year" concept, terminated in the autumn of A.D. 27 when Jesus began His ministry as the Messiah.²² He concluded that if, then, the 69 weeks ended in

¹⁹ Editorial, "Midst of the Week," pp. 133, 134. The article stated that the astronomical calculation of the first full moon after the vernal equinox could not be considered as absolute evidence for the determination of the exact day of the Jewish Passover because the 14th of Abib was dated at the 14th day after the "appearance" of the moon: "The changing of the moon early or late in the day, would make one day's difference in the time of its appearance" (ibid.). Cf. Hale, "Watchman's Last Warning," p. 77; Editorial, "The Jewish Year," AH, March 20, 1844, pp. 52, 53.

²⁰ Hales, *A New Analysis of Chronology . . .*, II, 1811, p. 564 (cf. Hales, *New Analysis*, I, 1830, pp. 98-100; III); Editorial, "Midst of the Week," p. 136. On the basis of an early Christian tradition Hales interpreted the unique darkening of the sun as a supernatural event (ibid.; Hales, *New Chronology*, III, 1830, pp. 230, 231). Cf. E. G. White, SP, III, 1878, pp. 163, 164.

²¹ Samuel S. Snow (1806-70) became a Christian at the age of 17 and joined the Congregational Church. After experiencing a period of skepticism he regained his faith through a careful study of Miller's Lectures and other writings on the Second Advent. He began to proclaim the imminence of the parousia. In 1843 he became a Millerite lecturer. He was considered as the initiator of the Seventh Month movement.

²² Letter, Samuel S. Snow to Southard, MC, Feb. 22, 1844, p. 243. Cf. Hales, *New Chronology*, I, 1830, p. 97. Sixty-nine prophetic weeks are 483 prophetic days or

the autumn of A.D. 27, when may we expect the 2300 days so end? The answer is plain. Deduct 483 from 2300, and the remainder is 1817. So many years remained to be fulfilled in the autumn of A.D. 27. Then add to that date, these 1817 years, and we see it brings us to the autumn of A.D. 1844.²³

Calculations depending on the year of the Resurrection (Dan. 12:11, 12) Snow also adjusted to the year 1844;²⁴ but although he published his views prior to the spring of 1844, they were not accepted widely until some time after the first disappointment.

3. The First Disappointment

The Gregorian calendar year 1843 passed without the hopes of many at the beginning of that year having been fulfilled.²⁵ However, because Miller's year and the other Jewish years had not ended, expectations of an imminent return of Christ remained high and missionary activity did not slow down. Announcements of conferences were introduced with the phrase "providence permitting" or "if time continue."²⁶ Furthermore, the name of the major periodical, the Signs of the Times, was changed because the advent of the Lord being "at the door" we "herald" its approach with joy. As this paper was in face the first Herald of the Advent cause as proclaimed by Mr. Miller, and his friends, we now adopt the appropriate title "THE ADVENT HERALD, and Signs of the Times." We shall "herald" the Bridegroom's

483 literal years. By taking 457 B.C. as commencement, the termination of this period was A.D. 27.

²³ Letter, Snow to Southard, p. 243.

²⁴ *Ibid.*, pp. 243, 244. Here he began the 1290 days in A.D. 509 and terminated them in 1799, which led him to conclude that the 1335 days also terminated in the autumn of 1844 (*ibid.*, p. 244). Cf. Snow, "Prophetic Chronology," AH, Aug. 14, 1844, p. 15; A. Flavell, "The 1290 and 1335 days," MC, Oct. 12, 1844, p. 123. Later SDA interpreted Dan. 12:11 again with the 508 and 1843 dates (see *infra*, pp. 169, 170).

²⁵ Editorial, "New Year," p. 164.

²⁶ Cf. Himes, "Second Advent Conference in Boston," ST, Jan. 24, 1844, p. 190; Editorial, "Conference in New York," ST, Jan. 24, 1844, p. 192.

approach by the prophetic word, as God shall give us light, and note the "signs of the times," which show the event at hand.²⁷

Just before the disappointment in the spring of 1844, the editors of the Advent Herald adopted the name "Adventists" as a suitable name for those participating in the Millerite movement. The rationale for it was as follows:

Convenience and propriety demand that we should have a name that will convey to the world as true an idea of our position as distinct from that of our opponents, as may be. We have no particular objection to being called "Millerites," the current name applied to us by those who are in the habit of using nicknames, in speaking of their neighbors; but there are many of our number who do not believe with Mr. Miller in several important particulars. It is also his special wish that we should not be distinguished by that appellation. "Believers in the coming of Christ at hand"-which would express the true idea, is quite too long. Adventists, the personal advent (or coming) of our Lord Jesus Christ being understood, is both convenient and proper. Its convenience is sufficiently apparent. It is also proper, because it marks the real ground of difference between us and the great body of our opponents.²⁸

Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals,²⁹ the majority of believers looked to March 21, 1844 as the time

²⁷ Editorial, "Next Volume," ST, Jan. 31, 1844, p. 200.

²⁸ Hale, "Adventists," AH, March 20, 1844, p. 53. Miller claimed that the name Adventists originated with the Millerites ("The Albany Conference," AH, June 4, 1845, p. 130).

²⁹ Editorial, "Jewish Year," pp. 52, 53; Editorial, "Vernal Equinox," p. 68, Editorial, "Our Position," p. 93. This position was also stated in one of the earliest Sabbatarian Adventist historical accounts (Bates, SAWH, p. 15). Cf. Daboll, Almanac, 1844, p. 8. March 21, 1844 was the terminator of Miller's vernal equinoctial year which became identified in the mind of many as the Rabbinical year ([Litch], "RPA," p. 79). Later historical works by SDA mention only March 21, 1843 as the first disappointment; see J. White, Life, pp. 141, 154, J. N. Loughborough, The Great Second Advent Movement: Its Rise and Progress, 1905, p. 150; M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists, 1925, p. 147. Bates' Autobiography, p. 294, favored April 17, 1844.

for Christ's return. Outside the Millerite movement March 21 was well known and there was "a very general expectation of an entire overthrow of the whole system of Adventism" on that date.³⁰ Immediately after it passed, Miller wrote that "the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope."³¹ The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that "our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up." Not only Millerites, but also the English "Millerites" experienced a disappointment when the Second Advent did not occur in the spring of 1844.

Various reasons explain the fact that the faith of many remained strong. First, although the majority of Millerites were convinced that the Second Advent would take place during the year 1843, there were various opinions on the specific date. Millerite periodicals warned strongly against the setting of a specific date; yet, so great was the freedom of expression, that articles were printed advocating the specific times. This diversity of opinion prevented an over-confidence on the definite time element. Secondly, various time adjustments were introduced which, although not generally accepted during 1843, avoided a too explicit position. Among these, as we have seen, were: (1) **The discussion on the Rabbinical versus Karaite reckoning and their influence on the calculation of the Crucifixion, which in turn created some uncertainty about the validity of the end of the 70 weeks as a norm for the termination of the 2300 days;** (2) the introduction of the "full year" concept, which led to a shift of emphasis from the year 1843 to the year 1844. Finally, there was Miller's allusion some weeks before March 21, 1844, to a possible delay: "If Christ comes, as we expect, we will sing the song of victory soon; if

³⁰ [Litch], "RPA," p. 79.

³¹ Editorial, "Will You Give It Up Now?" AH, April 17, 1844, p. 85; Editorial, "Our Position, p. 92; Miller, "To Second Advent Believers" in Bliss, Miller, p. 256.

not, we will watch, and pray, and preach until he comes, for soon our time, and all prophetic days, will have been fulfilled."³²

C. The Climax of Millerite Missionary Activity

1. The "10th Day of the Seventh Month."

Not long after the first disappointment, the Millerites found an explanation that helped maintain their faith in the imminent Second Advent through their interpretation of Hab. 2:3 which suggested a delay:

"For the vision is yet for an appointed time, but at the end" [of the prophetic periods] "it shall speak and not lie; though it tarry," [beyond their apparent termination] "wait for it; because" [when they are fulfilled] "it will surely come, it will not tarry."³³

When after the disappointment various Millerites renounced their former convictions, the faithful ones interpreted the delay as a means of purifying the Advent believers so that they were "enabled to know who would have loved to have the Lord come."³⁴ They called the period after March 21, 1843 the tarrying time "when the Bridegroom tarries—Matt. xxv.5, to which the kingdom of heaven should be likened when 'that evil servant [there having been an apparent failure in the time] shall say in his heart, My Lord delayeth his coming.'"³⁵ This period was also designated as the "little while" (Heb. 10:37), the "quickly" (Rev. 11:14), the "waiting time" (Heb. 2:1, 4), and the "day" (Heb. 10:25).³⁶

Immediately following the spring disappointment missionary activity was reduced, but the Midnight Cry and Judgment Hour message continued to be

³² Miller, "Mr. Miller at Washington," AH, March 6, 1844, p. 39.

³³ Editorial, "Fundamental Principles," AH, April 24, 1844, p. 92. (Brackets his.) Cf. E. G. White, SG, I, 138, 153; *ibid.*, IV, 1864, pp. 241, 242. A similar rationale was used in 1843 (Editorial, "If the Vision Tarry, Wait for It," ST, Aug. 9, 1843, p. 180).

³⁴ Editorial, "Who Would Love To See the Lord[?]" AH, April 17, 1844, p. 86.

³⁵ Editorial, "Our Position," p. 93. (Brackets his.)

³⁶ Himes, "The Gilmanton Feast," AH, July 17, 1844, p. 190.

preached but without the emphasis on a definite time period. The missionary thrust was now to induce people to live "in continual readiness and constant expectation of the Lord's coming."³⁷

After some months, a time setting expounded by Snow aroused the attention of many Millerites. Already in February 1844, on the basis that the 69th week (Dan. 9:27) terminated in the fall of A.D. 27, he reckoned that the Second Advent would take place in the autumn of 1844.³⁸ In May 1844 Snow calculated the end of the 2300 days in the autumn of 1844 because of his view that the Crucifixion occurred in the middle of the 70th week in the spring of A.D. 31 and the 70th week terminated in the autumn of A.D. 34.³⁹

It was in August, 1844, that Snow issued a periodical, the True Midnight Cry, for the specific purpose of proclaiming this message. In his exposition Snow assumed that the commencement of the 2300 days and the 70 weeks had to be dated from the time of "the promulgation and execution" of the decree (Dan. 9:25) in Judea and not from the time that the decree was first issued.⁴⁰ The time of the execution of the decree he found as follows:

From Ezra vii.8, 9 we learn that Ezra began to go up [to Jerusalem] on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B.C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been

³⁷ Editorial, "Our Position As To Time . . . ," ASR, May 1844, p. 125.

³⁸ Cf. Snow, "Prophetic Chronology," p. 15. Snow began to propagate his new insights in Jan. 1844 (Letter, Snow to Southard, MC, June 27, 1844, p. 397).

³⁹ Snow, "Dear Brethren of the Advent Faith," MC, May 2, 1844, p. 353 [335]. Here he determined the year A.D. 31 on the dating of the reign of Tiberius, the ministry of John the Baptist, and Christ's ministry of 3 1/2 years. Cf. Snow, "Prophetic Chronology," MC, Sept. 19, 1844, p. 87.

⁴⁰ Snow, TMC, Aug. 22, 1844, p. [2]. For an extensive study on the significance of the decrees of Cyrus, Darius I, and Artaxerxes for "the going forth of the commandment to restore and to build Jerusalem" (Dan. 9:25), see Andrews, *The Commandment to Restore and to Build Jerusalem*, 1865.

effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week-see Dan. ix.25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B.C. 457; from that point, 2300 years reach to the autumn of A.D. 1844.⁴¹

Another method of verifying this calculation Snow based on the relation between the date of the Crucifixion and the termination of the 70 weeks. The termination of the 69th week he placed at the time of "the manifestation of the Messiah" when "Jesus began the proclamation of the gospel in Galilee, in the autumn of A.D. 27."⁴² Three and a half years later, in the middle of the 70th week (Dan. 9:27), "Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross." **Snow accepted Dr. Hales' view that the Crucifixion occurred in the spring of A.D. 31 and stated that it was confirmed by the Karaite reckoning.**⁴³ The covenant of Dan. 9:27 he identified with "the new covenant, i.e. the gospel" while its confirmation signified its establishment "on a firm foundation" during the 70th week, when "the covenant was confirmed half a week by Christ, and the other half by his apostles."⁴⁴ The termination of the 70th week occurred in the autumn of A.D. 34 when Paul was converted and became the last apostolic witness to confirm the covenant.⁴⁵ From the end of the 70th week he arrived at the autumn of 1844:

As Jesus Christ was crucified in the midst or middle of the week, and the day of the Passover, which was the fourteenth day of the first month, it follows

⁴¹ Snow, TMC, p. [2]. Cf. E. G. White, GC, pp. 327, 398, 399. For a recent scholarly study by two SDA which advocated the year 457 B.C. for Ezra's journey in the 7th regnal year of Artaxerxes, see Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, 2nd ed., rev., 1970.

⁴² Snow, TMC, p. [3]. Snow added that Jesus Himself told the Jewish nation when the period of 69 weeks had terminated by proclaiming, "The time is fulfilled" (Mk. 1:14, 15; Mt. 4:12, 17; Acts 10:37). Cf. E. G. White, GC, p. 327

⁴³ Snow, TMC, p. [3].

⁴⁴ Ibid.

⁴⁵ Ibid., p. [4]. Cf. E. G. White, GC, p. 328.

that the week began in the 7th month of A.D. 27, and ended in the 7th month of A.D. 34. . . . And from the 7th month of A.D. 34, 1810 years extended to the 7th month of A.D. 1844.⁴⁶

Although these calculations indicated the season in which the Second Advent would take place, the exact date was determined by Snow through the topological argument which had been expounded by Miller more than a year before. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent. According to Snow, the vernal types which had been fulfilled at the First Advent were: (1) The Passover with its antitype in the death of Christ as the Passover Lamb (1 Cor. 5:7); (2) the offering of the first fruits of the harvest on the morning after the Sabbath (Lev. 23:6, 7, 10, 11) with its antitype in the resurrection of Christ as the first fruits from the dead (1 Cor. 15:20-23); (3) the Feast of Weeks (Lev. 23:15, 16), seen as the anniversary of the Lord's descent on Mount Sinai at the giving of the Law, with its antitype in the descent of the Holy Spirit at Pentecost.⁴⁷ However, the autumnal types which were observed in the seventh month of the Jewish year never had their fulfillment in the antitype. The only explanation for this he found in the assumption that they were to be fulfilled at the Second Advent. It was the type of the Day of Atonement, Yom Kippur, which led Snow to the calculation of the exact date of Christ's return, stating that on the Day of Atonement, the 10th day of the seventh month, the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. ix.7, 22, 23, 24, and Lev. 16th chap.; Heb. v.1-6, and ix.1-12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus our High Priest; the Most Holy Place, a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. **As this was on the tenth day of the 7th month**

⁴⁶ Snow, TMC, p. [4].

⁴⁷ Ibid. On the topological significance of the Mosaic institutions, see [Hale], "Seventh Month," pp. 52, 53, 60-62; Editorial, "Behold! the Bridegroom Cometh!" AH, Oct. 9, 1844, pp. 78, 79.

[Karaites reckoning], so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled.⁴⁸

It was a rather general belief that Christ, as the antitypical High Priest, had entered into the Most Holy Place of the heavenly sanctuary after His ascension to perform His intercessory work. The Millerites concluded that, after the completion of this ministry, Christ would come out of the most holy place to bless His people, just as, according to their exegesis, the high priest of the earthly sanctuary did after having completed his atoning ministry, on the 10th day of the seventh month.⁴⁹

2. The "True Midnight Cry."

For months Snow's calculations aroused but little attention. At the Exeter camp meeting (August 12-17, 1844), however, his exact date for Christ's return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement.⁵⁰ Although the Millerite leaders recognized some value in Snow's position, they were skeptical about the renewed emphasis on time and pointed out that "in view of our Savior's assurance, that we know not 'the day or the hour,' or as some read it, no man 'maketh it known,' we should hesitate before we should feel authorized to

⁴⁸ Snow, TMC, p. [4]. Cf. Hotchkiss, "Prophetic Periods," pp. 38, 39; Peavey, "The Seventh Month," MC, Sept. 12, 1844, p. 75; Peavey, "Bridegroom," p. 103, Storrs, "'Go Ye Out To Meet Him,'" Bible Examiner, Sept. 24, 1844, p. [1]; Editorial, "Bridegroom," p. 79; Editorial, "Types," pp. 116, 117; Miller, "Bro. Miller's Letter on the Seventh Month," MC, Oct. 12, 1844, p. 122; Hale, "Whiting," pp. 82, 83, Editorial, "Address to the Public," AH, Nov. 13, 1844, pp. 109, 110. The Feast of Tabernacles, which began on the 15th day of the 7th month (Lev. 23:34, 43), Snow interpreted as "a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men" (TMC, p. [4]).

⁴⁹ The idea that Christ would enter the holy place on the antitypical Day of Atonement was dismissed (Hale, "Whiting," p. 83).

⁵⁰ Bliss, "The Seventh Month Movement . . .," ASR, Jan. 1845, p. 267.

attempt to 'make known' the very day."⁵¹ Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow's views to be printed in the major Millerite periodicals and gave their full support.⁵² After Snow's influence on the British "Millerites" they also paid attention to the subject of the 10th day of the seventh month.

This enthusiastic revival of missionary enterprise was interpreted as the exact fulfillment of the parable of the ten virgins of Mt. 25 and was identified as the True Midnight Cry. According to Storrs, the previously proclaimed Midnight Cry was "but the alarm. NOW THE REAL ONE IS SOUNDING: and Oh, how solemn the hour."⁵³ He interpreted the ten virgins of the parable not any more as symbolizing mankind in general as Miller had done,⁵⁴ but as "the professed believers in the advent in '1843.'"⁵⁵ After the first disappointment, he felt that the virgins entered the tarrying time because they all slumbered and slept on the subject of the exact time of the Second Advent, but the True Midnight Cry aroused them at midnight so that the believers in the imminent return of Christ began searching their Bibles to verify the validity of the new insight into the exact date of the parousia.

Storrs pointed out that the parable provided the chronology of the tarrying time and the explanation for the True Midnight Cry of the Seventh Month movement. The tarrying time, he argued, would last for half a year, because, our Lord says "at mid-night," while the Bridegroom tarried. This vision was for "2300 evening mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time

⁵¹ Editorial, "The Exeter Campmeeting," AH, Aug. 21, 1844, p. 20. On Litch's scepticism of Snow's views, see "The Seventh Month," AH, Aug. 21, 1844, p. 21; "The Deliverance-the Seventh Month," AH, Sept. 11, 1844, pp. 46, 47.

⁵² Editorial, "The Seventh Month," Advent Harbinger and Midnight Alarm [Aug.? 1844], pp. 7, 8. Cf. supra, p. 81.

⁵³ Storrs, "'Go Ye Out,'" p. [1]. Storrs' exposition on Mt. 25 was repr. in the major Millerite periodicals.

⁵⁴ See supra, p. 40.

⁵⁵ Storrs, "The Lord's Chronology," MC, Oct. 3, 1844, p. 102.

commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "go ye out to meet him."⁵⁶

Thus, the time element "at midnight" (Mt. 25:6) was interpreted in the context of the 2300 days of Dan. 8:14 and the year-day principle. The commencement of the tarrying time he dated in "March or April" 1844 and the termination of the 10th of the seventh month as not "farther off than October 22 or 23: it may be sooner."⁵⁷ **Storrs stated that the True Midnight Cry commenced "at midnight" in the middle of the tarrying time in "the latter part of July," when God put this cry into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25th of Mat.-"At**

⁵⁶ Storrs, "Go Ye Out," p. [2]. Cf. Editorial, "The Advent Herald," AH, Oct. 30, 1844, p. 93; J. White, Life, p. 165; E. G. White, SG, IV, 248; E. G. White, GC, pp. 398, 426-28. According to Bates, Snow gave the True Midnight Cry in the Tabernacle in Boston about July 20, 1844. Then it was presented at a camp meeting in Concord, New Hampshire, about the first of August before it was presented at Exeter (SAWH, p. 30).

⁵⁷ Storrs, "Go Ye Out," p. [2]. To clear the uncertainty about the exact dating of the 10th day of the 7th month on the Gregorian calendar, Hale published Oct. 22, 1844 as the Jewish Day of Atonement according to Karaite reckoning ("Seventh Month," p. 60). Although the editor of the Midnight Cry suggested Oct. 23, 1844 (Editorial, "Jewish Year," p. 117), the periodical also published articles favoring Oct. 22 for the parousia. There was also the suggestion that the event could take place between Oct. 22 and 24 (Editorial, "Time at Jerusalem," MC, Oct. 19, 1844, p. 132). In the last issue before the expected event, Oct. 22 was favored (Himes, "Disturbances at the Tabernacle," MC, Oct. 19, 1844, p. 136). Because of circumstances due to variations of the moon and the ripening of the harvest by which the Karaite year was determined, it could sometimes occur that the Karaite and the Rabbinical year commenced with the same new moon. This resulted in the idea that there was even a possibility that the 7th month could commence with the new moon in Sept. 1844 (Peavey, "Seventh Month," p. 75). Cf. Editorial, "The Seventh Month," AH, Sept. 11, 1844, p. 45.

midnight there was a cry made, **BEHOLD THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.**" Here we are-the last warning is now sounding!⁵⁸

It was the historicization of the parable of Mt. 25 that gave the Millerites the conviction that they fulfilled a vital part in the consummation of the history of salvation. The self-identification of those participating in the Seventh Month movement with the virgins in the parable explains in large measure why the imminence of Christ's coming did not paralyze their missionary activity. In the parable the sleeping virgins were awakened through the proclamation of the midnight cry regarding the coming of the Bridegroom. **To those preaching the True Midnight Cry this indicated that, with their message of the definite time for the coming of the Bridegroom, they had the responsibility of awakening the sleeping virgins.** It was especially this self-understanding of being participants in a prophetic movement that transformed their fervent eschatological expectations into a zealous missionary enthusiasm. Thus Storrs could report that this last warning progressed during September 1844 "with the rapidity of lightning."⁵⁹ Regarding its effects on believers he stated:

Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm-and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.⁶⁰

During this time even "tobacco and snuff boxes, and pipes" were sacrificed, their use being considered "an idle and sinful habit" that neither benefitted the body nor glorified God.⁶¹

It does not seem that they envisaged a world-wide proclamation of the True Midnight Cry (the time being so short), but many did as much as possible to

⁵⁸ Storrs, "Go Ye Out," p. [2].

⁵⁹ Storrs, "Lord's Chronology," p. 102.

⁶⁰ Storrs, "Go Ye Out," p. [2].

⁶¹ Bates, SLG, 1849, p. 67.

warn others. The main thrust and purpose of this last mission of warning, according to Storrs, was to wake up the sleeping virgins—those who had been believers in the Advent message in 1843.⁶² In regard to man's salvation the general feeling among participants in the Seventh Month movement seems to be that those who loved Christ and His appearing would demonstrate the fact by accepting the message of the imminent personal return of Christ and separate themselves from fallen Babylon before the door of probation would close and the destiny of human lives be fixed forever.

3. The Second or Great Disappointment

Shortly before the expected event nearly all Millerites participated in the proclamation of the True Midnight Cry of the Seventh Month movement, and it was stated that "the time has been almost universally received by all the Adventists."⁶³ Miller anticipated that probationary time for mankind would terminate a few days before October 22, stating, "I am strong in my opinion that the next [October 13] will be the last Lord's day sinners will ever have in probation and within ten or fifteen days from thence, they will see him, whom they have hated and despised."⁶⁴ On the 16th of October, the editors of the Advent Herald expressed the following sentiments:

We feel that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the tenth day of the seventh month must usher in the glorious appearing of the great God and our Savior Jesus Christ. We therefore feel that our work is now finished, and that all we have to do is to go out to meet the Bridegroom, and to trim our lamps accordingly. . . . Now we feel that our controversies are all over, that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God that we may be accepted at his coming.⁶⁵

⁶² Storrs, "Go Ye Out," p. [1].

⁶³ Editorial, "The Meetings at the Tabernacle," AH, Oct. 16, 1844, p. 88.

⁶⁴ Miller, "Seventh Month," p. 122. Cf. Bates, SAWH, pp. 40, 41.

⁶⁵ Editorial, "To Our Readers," AH, Oct. 16, 1844, p. 88.

When Tuesday, October 22, passed, the Millerites experienced a very great disappointment that could be best described by those who experienced it. Hiram Edson, a Millerite with Methodist background, said: Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12 at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experiences. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost.⁶⁶

Some Millerites renounced their beliefs and either returned to their former churches or rejected the Christian faith altogether. However, many of those who had separated themselves from the churches remained faithful, waiting the return of Christ which could occur any moment. Now most of their attention was directed toward encouraging one another and looking for signs which would indicate the inauguration of the Second Advent.

D. Summary

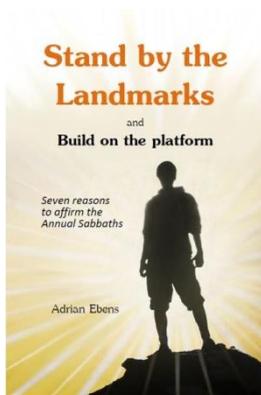
During the 1843-44 period a shift took place in the ecclesiology of the Millerites. The concept of Babylon came to be theologically formulated in relation to both the Roman Catholic Church and the Protestant Churches. The rejection of the proclamation of the Midnight Cry, the Judgment Hour message, and the fast growing anti-Millerite sentiment among Protestants led to the conclusion that their churches had not only become a part of Babylon but that the fall of Babylon was a present reality. This added a new

⁶⁶ Edson, MS (Incomplete), *Experience in the Advent Movement*, n.d., pp. 8, 9. Cf. J. White, *Life*, pp. 180-82.

dimension to the Millerite mission proclamation: the call to God's people to separate themselves from Babylon.

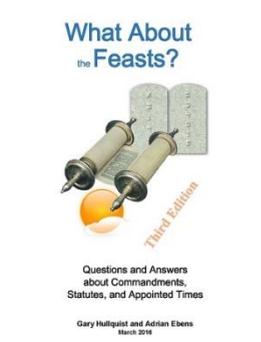
In this crisis period various attempts were made to discover the precise date for Christ's return, and various dating systems were employed in determining both the limits of the year 1843 and the specific time within that year when the Second Advent was to occur. A number of time settings were made during that year. The failure of a time setting did not diminish the hopes and missionary zeal of most Millerites because they were convinced that the Second Advent had to take place within 1843. Every failure brought them closer to the parousia, implying that the next time setting could be looked upon with greater expectation than the previous ones. These expectations were translated into an active mission to warn others of the coming events because they realized their responsibility for the salvation of mankind. Thus these time settings played an important part in the missionary activity. When finally the end of the year 1843 passed without the appearance of Christ Millerites experienced a general disappointment. For some their mission outreach slowed down. **Further adjustments of time calculations and a study of the cleansing of the sanctuary in the light of the typological implications of the Old Testament Day of Atonement for Christ's high-priestly ministry led to the most important time-setting movement-the Seventh Month movement-which predicted the Second Advent to occur on October 22, 1844, the 10th day of the seventh month of the Jewish Karaite year. This movement, which brought about a great revival of missionary enthusiasm, was identified as the True Midnight Cry and interpreted as the fulfillment of the parable of the ten virgins.** Stimulated by convincing arguments, the Millerites went forth in a final attempt to proclaim their message of warning. When Christ did not return at the predicted time, the second or great disappointment was a reality.

Related booklets on this topic available at
maranathamedia.com



Standing by the Landmarks

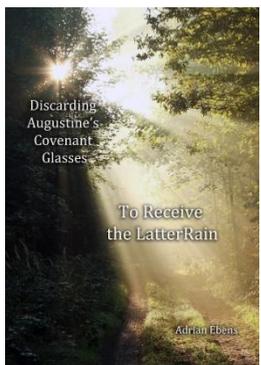
The Adventist movement was built on the foundation of Revelation 14:12 as being made up of those who keep the commandments of God and the faith of Jesus. From this foundation this booklet reveals the connection to an understanding of the righteousness of Christ that is made manifest in obedience to all the commandments of God.



What About the Feasts?

What About the Feasts? answers many questions such as:

Are the Statutes required for us to keep today?
What are included in the Statutes?
Do the feasts contain moral principles?
Must we keep the Statutes to be saved?



Discarding Augustine's Covenant Glasses

Learn how the covenant systems developed by Augustine helped to short circuit the receiving of the Latter Rain through the most precious message preached in 1888.

The Seventh Month Movement, The Midnight Cry and the Karaite Calendar.

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God. Great Controversy page 402.

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. **They 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.** If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. Early Writings page 14