

ADVENT SHIELD & REVIEW

EDITED BY JOSHUA V. HIMES, S. BLISS & A, HALE

MAY 1844

ART. XIV.

*The Seventh Month Movement—its History—its Results
—Defects in the Argument.—Our Position.*

THE late movement, in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice ; and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

The first public reference made to the seventh month as the time of the Lord's Advent, was by Mr. Miller, in a letter, which appeared in the " Signs of the Times," of May 17th, 1843. In this letter, he alluded to the various events which had occurred, and to the several observances of the Jewish law which were commemorated, in the seventh month. As many of these were typical of events predicted to transpire in immediate connection with the Second Advent, it was considered as highly probable that in their antitypical fulfillment they might be fulfilled *chronologically*.

Thus it was shown the ark rested on the seventeenth day of the seventh month.* At a later period, on the same day of this month, the sanctuary, and worshippers, and all appertaining to it, were cleansed.f On the tenth day of this month, the Israelites were annually required to afflict their souls, from the evening of the ninth to the evening of the tenth.J In this month, from the first to the fifteenth, was an annual holy convocation of all Israel.§ On the fifteenth day, was the great Feast of Tabernacles, or of Ingathering, when all Israel were assembled before the Lord.|| On the tenth day of this month, every fiftieth year, the great trumpet was sounded throughout all the land, when every man was restored to his possession, and all bond-men went free. IF And on the tenth day of this month, the high priest made atonement for all Israel, when the inner sanctuary was sprinkled with

* Gen. viii. 4. † Lev. xvi. 29-34. ‡ Lev. xxiii. 27-32. § Lev. xxiii. 24. Num. xxix. 1. ¶ Lev. xxiii. 34. † Kings viii. 2. ¶ Lev. xxv. 9, 10.

the blood of the kid, slain for a sin-offering ; and the scape goat on which was laid the sins of all Israel, was led away into the wilderness—a type of him who bore our sins and carried our sorrows.*

The anniversaries of so many observances, all centering in this month, made it a point of much interest. As such, it was presented by Mr. Miller; not as being conclusive evidence of the time in the year of the Lord's Advent, but as a question worthy of our

prayerful consideration. It, however, attracted but little notice at the time : a few regarded it with much interest, and when that month in 1843 had passed, such were disappointed ; but the great body of Adventists regarded it with but little favor.

As time continued beyond A. D. 1843, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. It was then seen, that commencing all the prophetic periods in the years B. C, where We had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until some time within the year 1844. Thus, of the seven times, or 2520 years, commencing *in* B. C. 677—the great jubilee, or 2450 years, commencing *in* B. C. 607—and the 2300 years of Daniel, commencing *in* B. C. 457—as a portion of each of those years, from which the prophetic periods were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that they should extend as far into A. D. 1844, as they respectively commenced after the beginning of the years B. C. from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years B. C, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked.

During this time, however, some who had embraced the view that the ceremonials of the Mosaic law, typical of Christ's Second Advent, would be fulfilled *chronologically*, began to present their views with the evidence, which to their minds, went to prove that the Advent of the Lord, whenever it should occur, would be on the tenth day of the seventh month of the Jewish sacred year.

* Lev. xxi. 1—34. Isa. lvi. 4.

The argument was that at Christ's First Advent, several of the Jewish observances, typical of that event, were fulfilled chronologically, and that, consequently, those which were typical of his Second Advent, must also be fulfilled chronologically. Thus, the Passover, commemorating that memorable night in which the children of Israel departed from the land of Egypt, was typical of Christ—" our Passover ; " and as the paschal lamb was slain on the 14th day of the month Abib, so Christ was crucified on the 14th of the same month. As the sheaf of the first fruits was waved before the Lord for a wave-offering on the morrow after the Jewish Sabbath of the Paschal Week, so our Great High Priest arose on the first day of the week, the morrow after the Jewish Sabbath of the Paschal week, " the first fruits of those that slept." And as the Feast of Pentecost—the Feast of Weeks, was commemorated on the fiftieth day from the waving of the sheaf of First Fruits, so when the day of Pentecost was fully come, and the disciples were all with one accord in one place, the Holy Spirit descended as a rushing mighty wind, accompanied by miraculous gifts.

These remarkable events being chronologically fulfilled, it was argued that the various other types, " the shadows of good things to come," must be fulfilled in like manner.

Thus the blowing of the great trumpet in the year of Jubilee, on the tenth day of the seventh month,—a type of the trump of God, the last trump; the release of all captives, the canceling of all debts, and the restoration of every man to his possessions, on the same day,—typical of the great release ; and the atonement of the High Priest for the sins of all Israel, his intercession therefor in the Holy of Holies, and his coming out from thence to bless the waiting congregation,—typical of the completion of the intercession which Christ is now making, and of his coining out of heaven itself, to appear the second time unto those that looked for him, without sin unto salvation, it was argued, fully demonstrated, that a day thus selected and set apart of God for the observance of so many ceremonials, typical of the greatest of all events, must be honored in the completion of the plan of salvation by the event itself.

This supposition was greatly strengthened by the consideration that the observances of these ceremonials would bring us to the very time where all the prophetic periods might centre in their complete fulfillment, and beyond which, reckoning from those dates, they could not be well extended. It was also analogous to the dealings of God with his children in times past,—in the event of the Flood, in the destruction of "the Cities of the Plain," the departure of the children from Egypt, and their entrance into the land of Canaan,—to make known, a short time previous to the fulfillment of a chronological prophecy, the very day of its occurrence. Although the time to the flood was revealed to man 120 years previous to that event, and the time of the sojourning of God's chosen people in a strange country 400 years, yet the precise days of the termination of those periods, were not made known until a very short time previous to their fulfillment. If there was any force in the analogy of the past, we certainly had reason to believe, as a revelation had been made of the great periods reaching to the Advent, that before its occurrence the very day of our deliverance might be made known to us.

As the mariner, tossed upon the tempestuous ocean for many long tedious days, with joy receives the first intimation of the long wished-for land, so many an humble soul, who fearlessly had risked their earthly all in patient looking for the King of kings, felt a new thrill of joy, and their hearts quicker throb, when they listened to arguments designed to prove the day of Christ's return. Thus, although a definite day was at first generally opposed, yet there were numbers in every place to whom it was as water to the thirsty soul, and who received it as the earth drinketh up the rain ; so that it gradually spread through all the south of New England, and in the Middle States. Still, great numbers of the Adventists opposed it,—some being intellectually convinced that the arguments would not warrant all the stress laid upon them, nor the positiveness with which they were regarded, while others opposed it without giving the argument a critical examination, having a general dislike to the preaching of a definite day. But as this view continued to be presented, many of this class embraced it, until it began to be the prevailing opinion in many of the Advent bands. The lecturers, however, most of them, and the several Advent papers, for several months stood aloof from it.

While this was being preached in the south of New England, there was an awakening among the Adventists in Vermont, New Hampshire, and Maine ; and a strong conviction prevailed among them of the Lord's being at the very door, but without reference to any

definite day. These were all prepared to receive the definite time, whenever it should be presented to them. When the Advent cause was at this crisis, the Exeter Camp-meeting was held in August last, at which all these sections of country were fully represented. There the argument for the time was forcibly presented, and in connection with all the various questions of interest which had given new vigor to the cause in other sections. The result was, that the time was generally and enthusiastically received ; and as the several brethren returned to their respective homes, they carried it with them, and it began to be the prevalent belief in every direction. And those who received it, believing it to be the truth, and feeling that if true it should be preached without delay, extended it far and near with all the eloquence and success that so joyful and probable an event could produce.

While this view of the time was so universally received, its fruits were also seen to be most beneficial.

ITS FRUITS.

It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children, they looked to Him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect on the children of God.

While none could deny the possibility of the Lord's then coming, and as the fulfillment of some of the types chronologically at Christ's First Advent rendered it highly probable that those which typified the Second Advent would also be chronologically fulfilled, so general an awakening, and with such blessed fruits, could not but impress many minds ; and those who were not convinced of the soundness of the typical argument, were led to regard it as a fulfillment of the parable of the ten virgins in the 25th of Matthew,—as their arising to trim their lamps, after having gone forth to meet the Bridegroom, and slumbering while He tarried ; so that the definite time was finally embraced by nearly all of the Advent faith. So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world. The wicked, consequently, flocked to the various places of meeting,—some out of idle curiosity to hear, others out of concern for their spiritual interests, and others still to scoff at solemn things. Those who believed they should so shortly stand in their Savior's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we

came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more ready to give than we are to receive, does not permit any thus to plead in vain; and His Holy Spirit came down, like copious showers upon the parched earth. It was then evident that there was faith upon the earth, such faith as is ever ready to act in accordance with what the soul believes that God has spoken,— such faith as would, in obedience to a supposed command, bid all the pleasures of this world adieu, having respect to the recompense of reward. Such was a faith like that of Abraham's, when, at the command of God, he went out " not knowing whither he went," nor withheld his only son ; and here were those all ready to join the multitude, who through faith will inherit the promises.

THE TIME IN OUR YEAR OF THE TRUE SEVENTH MONTH.

As it was believed that the types predicted the Advent of the Lord on the tenth day of the seventh month of the Jewish sacred year, it was necessary to harmonize the Jewish time with our present calendar, to ascertain what day, according to our reckoning, would synchronize with that day of the Jewish year. According to the Rabbinical reckoning, it fell this year on the 23d of our *September*; and many of the religious editors and their correspondents have made themselves quite merry that the Adventists should have supposed it synchronized with the 22d of *October*,—" not one of the Adventists," as these learned men say, " having discovered the mistake." From a full and careful review and examination of the question, we are still convinced that the true Jewish seventh month could only synchronize with our October,—commencing with the first appearance of the new moon on the 13th of that month, and ending with the appearance of the new moon on the 11th of November.

According to the Levitical law, the Jewish year began with the month " *Abib*," which signifieth " *green-ears*." All the Oriental nations, from the Chinese in the east, to the Latins in the west, with the exception of the Egyptians, commenced their year at about the vernal equinox. * From this fact Dr. Hales argues that it was the anniversary of the commencement of the primitive year. † The Egyptians began their year near the autumnal equinox, when the waters of the Nile, in their annual flood, were at their greatest height. While the Israelites were in Egypt, they conformed to the Egyptian mode of computing time ; but on their departure, the original year in their reckoning was retrieved. The month in which they left the land of their captivity, was thenceforth to be reckoned their first month. In Exodus xii. 2, we read that God spake unto Moses, saying, " This month shall be unto you the beginning of months: it shall be the first month of the year to you." And this month, we learn by Exo. ix. 31, 32, was about the time when the barley was in the ear, and the flax was boiled, " but " the wheat and the rye were not grown up." In the tenth of this month, the children of Israel were commanded to take a lamb of the first year without blemish, and to keep it until the fourteenth day of the same month, when the whole assembly of the congregation were to kill it in the evening— (margin) " between the two evenings," which was, as we read in Deut. xvi. 6, " at even, at the going

•Hale.' NewAnal. Chro. Vol. 1. p. 136.

t He says :—"The first sacrifice on record seems to decide the question. The time of the sacrifice of Cain and Abel evidently appears to have been in the spring, when Cain, who was a tiller of the ground, brought the first fruits of his tillage, or a sheaf of new com ; and Abel, who was a feeder of sheep, the firstlings of his flock, lambs; and this was done ' *at the end of dayi,*' or ' *at the end of the year;*' which is the correct meaning of the phrase, indefinitely rendered ' *in procesa of time,*' as in our public translation of Gen. iv. 3."—*ib.* p. 137.

down of the sun." * In that memorable night, they were to leave the land of Egypt, out of which God brought them, in accordance with his word. In commemoration of that event, they were commanded annually, in the fourteenth day of the first month at even, to eat the Lord's passover. And on the fifteenth day of the same month, was to be the feast of unleavened bread, which was to be eaten for seven days. On the morrow after the Sabbath during this feast, a sheaf of the first fruits of the barley harvest, was to be waved before the Lord."—Leviticus xxiii. 9—14.

As the Jews were obligated to conform to this requirement, they could never observe the passover until the barley harvest was ripe; nor could they defer it much after its ripening, as they could not eat of the harvest until the " wave-sheaf" had been offered by the priest. The Jews, we are told, commenced their months with the first *appearance* of the moon, which, in that climate, was usually the *second* evening after the change. And they commenced their year with the appearance of the new moon nearest the ripening of the barley harvest. Their years consisted sometimes of twelve and sometimes of thirteen moons, an intercalary moon being added about once in three years. If, on the appearance of the moon at the end of *Adar*, the 12th moon of the preceeding year, there was a probability that the barley would be ripe by the fourteenth day of the month, they made that moon the first month of their year; but if the barley would not probably be ripe till after the 14th day, they added the whole of that moon to the old year, calling it *Ve-Adar*, or the second *Adar*. If, therefore, we can ascertain the time in the year of the ripening of the barley harvest in Judea, we may know very nearly the commencement of the Jewish sacred year.

* According to Dr Hales, the first Passover, Ex. xii. 1—13, was thus observed :—"Each family had been previously required, at the beginning of the month *Abib*, (which, from henceforth, was made the first month of the sacred year, retrieving the original beginning of the year, in *spring*, about the vernal equinox.) to take a *lamb* without spot or blemish, upon the *tenth day* of the month, to keep it up, and to kill it on the *fourteenth, between the turn evening!*, (the former of which began at the ninth hour, the latter at the eleventh, or sunset.) They were to roast it whole, and to eat it in *haste, not breaking a bone of it, with bitter herbs and unleavened bread, standing with their loins girded, their shoes on their feet, and their staves in their hands*, after the manner and posture of distressed *pilgrims*, who were setting out instantly upon along journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. And they were also required to sprinkle the blood of the *paschal* lamb, with a bunch of hyssop dipped therein, upon the lintel, or head post, and upon the two side posts of the doors of their houses, to save them from the destroyer, who, seeing this token, would *pass over* their houses, without entering, to smite them."—*Neva Analysis of Chronology, Vol. II. Book I. p. 198.*

The following items respecting the seasons in Palestine, are taken from an " *Economical Calendar* " of that country, by Johan Gotlieb Buhle, Fellow of the Philologic Seminary, at Brunswick, 1785. The Calendar was compiled from the researches of

travellers of acknowledged authenticity, at the request of the Directors of the royal college at Gottingen, and may be found in full in " Calmet's Dictionary."

FEB. According to this Calendar, the snows and colds of winter begin to cease about the last of February, which month is remarkable for its excessive rains. In this month, the fields, which are only here and there green in January, are covered on every side with verdure. Barley is sometimes sown as late as the middle of this month. The peach and apple blossom, and peas and beans.

MARCH. The cold seldom continues till March, except on the tops of mountains. In this month, the weather is mostly warm and temperate, so that the heat of the sun is often inconvenient for travellers. The inundation of the river Jordan, caused by the melting of the snow on the mountains, is about the end of this month, at which time, *barley* is often ripe at Jericho, when it is about fourteen days earlier than at Jerusalem. In this month, every tree is in full leaf. The fig blossoms about the middle, and the Jericho plume, toward the end of it. The *latter rains* commence in this month, and continue into April; after which, none are observed until summer.

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

MAY. In the month of May, the summer season commences, when the excessive heat of the sun renders the earth barren. Wheat is cut down in May, in Gallilee, but it is often not all gathered till the first of June. Frequently, *barley* is not all cut down until this month commences. Early apples are gathered this month.

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

According to the Caraites Jews, the true year cannot commence until the appearance of the new moon in April. They are strict observers of the Mosaic law. REES, in his Encyclopedia, says of them :—

" Upon the whole, the Caraites are universally reckoned men of the first rearing, of the greatest piety, and of the purest morals of the whole nation."

CALMET thus writes :—

" *Caraites*, a sect of the Jews, implying persons consummate in the study of the Scriptures, and adhering closely to the letter of it. This distinguishes the Caraites from the Rabbins, who admit traditions. The Caraites pass for the most learned of the Jewish doctors."

Of the Caraites, and Rabbinical Jews, Dr. Hales says :—

" The Rabbinites held to oral tradition, and supposed that God dictated many things by word of mouth, to Moses on Mount Sinai, which were propagated in the traditions of the elders, and long after, were put in writing, lest they should be forgot. Hence, those maxims of their schools, ' the words of the Scribes are lovelier than the words of the law, the words of the elders are weightier than the words of the prophets.' They were reproved by our Savior for teaching for doctrines the commandments of men.

" There was a sect of the Scribes called Caraites or Scriptarians, who rejected the cabalistic or allegorical interpretations of Scripture, and contended for the literal sense. And if the literal was inadmissible, they endeavored to discover the figurative meaning by careful comparison of Scripture with itself, in parallel places."—*New Anal. Chro. Vol. II. p. 788.*

The Caraites maintain that the Rabbins have changed the calendar, so that to present the first fruits of the barley harvest on the 16th of Nisan, as the law directs, would be impossible, if the time is reckoned according to the Rabbinical calculation ; for barley is not in the ear, at Jerusalem, until a month later. The accounts of many travellers confirm the position of the Caraites. Mr. E. S. Colman, a converted Jew, who has been employed as a missionary to the Jews, in Palestine, in an article published in the American Biblical Repository, for April, 1840, says :—

" At present the Jews in the Holy land have not the least regard to this season appointed and identified by Jehovah, but follow the rules prescribed in the oral law, viz., by adding a month to every second or third year, and thus making the lunar year correspond with the solar. And when the fifteenth day of Nisan, according to this computation, arrives, they begin to celebrate the above-mentioned feast although the *chrdesh haabib* may have passed or not yet come. In general, the proper season after they have celebrated it, is a whole month, which is just reversing the command in the law. Nothing like ears of green corn have I seen around Jerusalem at the celebration of this festival. The Caraites observe it later than the Rabbinical, for they are guided by *Abib*, and they charge the latter with eating unleavened bread during that feast. I think, myself, that the charge is well founded. If this feast of unleavened bread is not celebrated in its season, every successive festival is dislocated from its appropriate period, since the month *Abib* is laid down in the law of God, as the epoch from which every other is to follow."

Jahn, in his *Archaeology*, says, p. III, 112, that

Moses " obligated the priests to present at the altar on the second day of the passover, or in 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 Sept., 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, that the prescribed observances of the three great festival days will not agree with the months of March and September, as has been shown by Michaelis: see *Commentat, de Mensibus Hebraeorum in Soc. Reg. Goett.—17G3—1708*, p. 10. et. seq."

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

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

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

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

A reference to the climate in Judea and the time of ingathering, shows that October is the true seventh month. Josephus, after speaking of the " seventh month " and the " fast" on the " tenth day," says :—

" Upon the fifteenth day of the same month, *when the season of the year is changing for winter*, the law enjoins us to pitch tabernacles in every one of our houses, so that we *preserve ourselves from the cold of that season of the year.*" Ant. B. 3. chap. 10.

By the " Economical Calendar" before referred to, we learn that the climate during the autumn, is as follows :—

SEPT. In September, the rainy season usually commences from the 18th to the 25th. The second clusters of the vine, which blossom in April, are ripe in this month ; and cotton is also gathered.

OCT. The rainy season in some years, does not commence in Palestine until October. Wheat., barley, millet, &c., are sown in this month; and the third clusters of the grapes are gathered. The October rains, called early or former rains, follow about twenty or thirty days after the September rains.

Nov. November is reckoned among the rainy months. The trees retain their leaves, until about the middle of it. The nights are cold and uncomfortable.

DEC. December is the first winter month. The coldest weather is usually from the 12th of December, until the 20th of January. Snow seldom remains all day on the ground, and ice seldom forms sufficiently to bear a man."

The apostle Paul, in giving the history of his voyage to Rome, (Acts xxvii. 9,) says, that " when sailing was now dangerous because the fast* was already past," he admonished them that the voyage would be of much hurt to the lading of the ship and to their lives. And in a very few weeks they were shipwrecked on the island of Malta, (Melita) where they remained three months through the winter. ^Acts xxviii. 11.) As they would not be able to depart until about the middle of February, they must have arrived at Malta about the middle of November, a few weeks after the fast. The following extract of a letter dated on board the U. S. Frigate Cumberland, Port Mahon, Oct. 25th, 1844, which we copy from the Mercantile Journal of Dec. 10th, is further evidence that the sailing in those seas becomes dangerous the last of October. The writer says :—

" We arrived here last night, after a tedious, boisterous passage of nine days from Malta. We had a succession of head winds, squalls, and rains, which were felt, in their full discomfort, after the series of pleasant weather we had experienced during OUT summer's cruise. The passage from Malta to this port is, perhaps, tho worst in this sea; the approximation of Sicily and Africa, and the sprinkling of rocks and reefs in the Strait, make it one of anxiety for tho navigator—while the constant prevalence of storms off the south point of Sardinia, has earned for it the name of the Cape Horn of the Mediterranean."

It is therefore evident that the seventh month must have commenced with the new moon in October; and that the tenth day of the seventh month of the Jewish Sacred year, in A. D. 1844, could only synchronize with the 22d of that month.

As that time drew nigh, the meetings of the respective Advent bands were marked by a deep solemnity of feeling, an all-prevailing sense of the presence of God's Holy Spirit, and a realizing expectancy of the Savior's appearing, at the time specified. For a short time before the 22d, secular business was in most cases laid aside, and Adventists every where gave themselves to the work of preparation for his coming, as they would prepare themselves were they on their bed of death, expecting soon to close their eyes forever on all earthly scenes. There were some cases of extravagance, as has been in all great movements ; and it would be strange if there had not been ; these were greatly exaggerated, and were thus circulated in connection with hundreds of reports which had no foundation in fact; but the general effect on the minds

* The marginal note in our Polyglot Bibles, on the last mentioned verse 9, is as follows : "The fast was on the tenth day of the seventh month. Lev. xxiii. 27, 29." And this is the opinion of the most eminent Biblical scholars. Dr. Clark also says, that " to sail after this fast was proverbially dangerous among the ancient Jews."

and hearts of those who embraced that view, was salutary and permanent. The Advent bands were thus prepared for any contingency, and for any disappointment.

At length the day arrived, the long wished-for day, the day of hope and ardent expectation, the day that thousands looked to as the day that would release them from their earthly pilgrimage, and usher them into a state of endless joy. But it passed away. The sun arose and set, again arose, and disappeared again, until all hope that that was the appointed time which God would honor by Christ's appearing, expired in every breast. The expectation was proved to be premature. At first, the friends were sad, but still hoped on, believing a few days more would close the scene. The enemy came in like a flood ; and dark and dreary was the prospect, unless the Lord should speedily come to save. But time continued on. The truth still shone forth from the sacred page. The slanders of the wicked were hurled back upon them, and the enemy fell back abashed. The Adventists were therefore cheered anew, their desponding hearts were reinvigorated, they saw this disappointment did not destroy their hopes that Christ will soon appear, and that the evidence of the Advent at the door, was unaffected by it. Consequently, they have renewed their strength, and are still toiling on, laboring in the cause, which they believe the cause of God, praying to be perfected in His love, and that they may with patience wait his Son from heaven; believing he may now at any moment come, and that his coming cannot be long delayed.

As we were disappointed in our expectations, based upon the argument of the chronological fulfillment of the types, it is necessary that we should examine

THE DEFECTS OF THE CHRONOLOGICAL ARGUMENT.

The argument was that as *some* of the types had been fulfilled chronologically, the remaining types must also be chronologically fulfilled. This argument would be logical as far as the analogy goes if *all* the types which have thus far been fulfilled, had been fulfilled chronologically. For, if some which have been fulfilled have not been chronologically fulfilled, it follows that those which are yet to be fulfilled, may be so, and not chronologically. A law, to be universal, must be shown to be without exceptions. A single exception invalidates its universal application. And if a law is demonstrated to be not of universal application, it ceases to be a rule to be relied upon in the settlement of doubtful questions. This is the case with the argument under consideration. Some of the types which have been fulfilled, were not fulfilled chronologically. Consequently, those which remain to be fulfilled, may not be chronologically fulfilled. This will be seen more clearly by examining

THE TRUE CHRONOLOGICAL ARGUMENT WHICH IS CONTAINED IN THE TYPES.

We find that there were various observances under the Mosaic law, which were shadows of good *things* to come, and we suppose that they must be all antitypically fulfilled under the Christian dispensation ; but the point of interest, is, how far they are, or are not, to be *chronologically* fulfilled. We find at Christ's first Advent, a portion of the types were fulfilled as to *time*. Another portion of them were fulfilled, but *not* as to time. The killing of the paschal lamb on the 14th of *Abib*, was chronologically fulfilled by the crucifixion of our Savior the same day ; and so was the offering of the first fruits on the morrow after the Sabbath of the paschal week, by his resurrection, the first fruits of those that slept. As God has thus observed *times* in the fulfillment of those types, no man can deny but those which are unfulfilled may be fulfilled in their time. But there were other types which were not thus fulfilled ; and therefore it is not necessary that they should be fulfilled chronologically. The goat for the sin offering, which was slain on the tenth day of the seventh month, was fulfilled in the death of Christ the 14th day of the first month ; and the scape-goat, on which was laid the sins of the people, and led away into the wilderness the same day, was fulfilled in Christ about the 1st of the eleventh month, when the Spirit led him away into the wilderness, immediately after his baptism ; and when John next beheld him he exclaimed, " Behold the Lamb of God which taketh away the sins of the world." The high priest also entered the holy of holies on the tenth day of the seventh month; but our High Priest entered the holiest of all in the third month, when he ascended into heaven itself, and sat himself at the Father's right hand, to make atonement for the sins of the world. We also find that some of the types, which can only be fulfilled at his second Advent, had their observances at one season of the year ; while others, which shadow forth the same event, were observed at other seasons of the year. The feast of the wheat harvest, a type of the resurrection of the righteous, was in the third month; the coming of the high priest out of the holiest of all to bless the waiting congregation, was in the seventh month ; the coming of the children of Israel out of Egypt, the passing over them by the destroying angel, and the slaying of the Egyptians, were all in the first month; the blowing of the Jubilee trumpet, and the deliverance of captives, were also in the seventh month. As, therefore, the types which shadow forth the second Advent were observed on different days, they cannot all be fulfilled chronologically ; and, if it is not necessary that all should be thus

fulfilled, it may not be that any must; or, we cannot tell which day should be thus distinguished. And as some of the types of Christ's first Advent were fulfilled on days which were honored by the observance of other types, and others—the leading the scape goat into the wilderness, and the entering of the high priest into the holy of holies,—were fulfilled On days which had been honored by no observances; if we reason by analogy, and judge of the future by the past, they leave us entirely in the dark as to the day which will be honored by the Advent of the Lord. And, therefore, we need to watch continually, in obedience to our Savior's commands, to live with our loins girt about and our lights burning, to live in daily and constant expectation of his glorious appearing. And while we are thus daily looking, if we should continue here, as it may please God to have us, for the trial of our faith, until the anniversary of those days which were chosen of God, and set apart for the observance of the rites of the Mosaic law, we may look to them with peculiar interest ; and to those feasts which have never been honored by an antitypical fulfillment, we may look with still greater assurance ; and yet it cannot be shown but that any day may witness the coming of the Lord.

THE TERMINATION OF THE PROPHETIC PERIODS.

In the previous part of this article it was shown, that to complete the prophetic periods, it would be necessary to extend them as far into A.D. 1844 as they respectively commenced after the beginning of the respective years B.C. from which they were dated ; and as we had no clue to the time in those respective years when the several events transpired from which the prophetic periods have been reckoned, it would be necessary for A. D. 1844 to expire, to disprove our dates for their commencement, or the accuracy of the chronologies, by which we have been guided. That year has now expired. We have consequently now reached a point of time to which none of the prophetic periods can be extended, if time has been correctly marked, and our dates for their commencement were correct. We must therefore acknowledge that we were either premature in those dates, or that human chronology is not perfectly accurate. In arriving at our chronological conclusions, we have followed those chronologies which have been considered as the most authentic. There is however a disagreement among the several chronologers respecting the dates of the several events from which we have reckoned the prophetic periods; but which is all harmonized within the circle of a few years. Those chronologers which we have followed have placed the date of the respective events at the earliest point within this circle. But as other chronologers have assigned to them a later point of time, we are justly entitled to all the time which is in dispute among them, before our position can in any way be materially affected, or its chronological bearings tested.

The seven times, or 2520 years of the Jewish subversion, we have always dated from the captivity of Manassah. This captivity is placed in B. C. 677, or the year 4037 of the Julian Period, in the 22d year of Manasseh's reign, by Dr. Prideaux, Archbishop Usher, Jackson, Playfair, Blair and others ; Guthrie, Home, and Calmet date it B. C. 676, Dr. Hales, B. C. 675, (as the Jews in Seder Olam Rabba, and the Talmudists, date it. See *Ganz*, p. 45,) and Dr. Jarvis, B.C. 674.

We reckon the 2450 years of the Great Jubilee from the captivity of Jehoiakim in the fourth year of his reign. This is dated B. C. 607, by Ptolemy Petavius, Usher, &c.; but Playfair, Winston, Prideaux, and others date it from B.C. 606 ; while Berossus, Blair, Jackson and Dr. Hales date it in B. C. 605.

The 2300 days we begin at the commencement of the 70 weeks, at the going forth of the decree to restore and build Jerusalem, in the seventh year of the reign of Artaxerxes Longimanus. B. C. 457, is assigned as the date of this decree, by Blair, Prideaux, Ferguson, Home, Watson, Plotemy, and the great majority of commentators. Other chronologers reckon the 70 weeks from the twentieth year of Artaxerxes. Usher, Petavius, and others thus reckon, and date from the year 4260 of the Julian Period, or B. C. 454. Hengstenberg dates it and reckons from B. C. 455.

The " seven weeks, and the sixty and two weeks," or 69 weeks to the commencement of Christ's ministry, terminated, according to our chronology, A. D. 27, at Christ's baptism. In this we were sustained by Dr. Hales and others; but Prideaux, Ferguson, and others, who terminate the 69 weeks in A. D. 26, contend that they terminated with the baptism of John, and that our Savior was not baptized till three years later; while Usher, Petavius, Hengstenberg, Lydyiat, and others, extend the sixty-nine weeks to A. D. 29 or 30.

The crucifixion of our Savior is dated in the years 31, 32, 33, and 34, from the vulgar era, by different chronologists.— Dr. Hales contends that it was A. D. 31 ; while Sir Isaac Newton argues that it was in A. D. 34. Scaliger, Usher, Pearson, Bacon, and others argue that it was in A. D. 33. Ferguson, Prideaux, Bullinger, Blair and others, terminate the 70 weeks at the crucifixion ; while Lydyiat, Usher, Petavius, and others, extend them three and a half years beyond.

It will be seen by the above that there is a disagreement among chronologers respecting the dates of the events from which we have severally reckoned the prophetic periods. And yet that disagreement is all within a circle of a very few years. It will be also seen, that reckoning any of the prophetic periods from the latest dates which are assigned by any standard chronologers for the events from which we have reckoned them, they cannot be extended beyond A.D. 1847; while there are intermediate points between the present and that year, where they would terminate, if reckoned from other given dates. As this ground is " disputed territory," and as there are chronologers of note, which, if followed in their dates, would terminate the several periods at various points within this disputed circle, we are certainly entitled to all the time thus in dispute, before it can be proved that our chronology, or the several events from which we have reckoned, are incorrect. We have followed those chronologers, which are admitted to be the most authentic, and have adopted those dates which are considered to be the best sustained.— It is now proved that those which we have followed are not perfectly accurate ; and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year, more, or less; nor can it be shown which of the several chronologers within the disputed circle, who in any way vary from the ones we have followed, are the most accurate. The dates of others may be as much too late,

as those we have followed have been too early. It will, therefore, be time enough to look to them when all the intervening time shall have expired. And the authority, on which such are predicated, is far more questionable than that on which we have relied. While, therefore, we are satisfied that the truth is among the chronologers referred to, we are unable to decide which of them presents the best evidence of its possession.

OUR POSITION

Is therefore the same as that presented in the last number of the Shield, in the article under that head. We regard this as a period of time in which we are emphatically to take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position is one of continual and confident expectation. With no time which must necessarily intervene between the present and the time of the Lord's return—having run out all the prophetic periods, according to the chronologers we have followed respecting the date of the events from which we have reckoned—being at the *terminus* of all historical prophecy; and occupying that point of time, to which the primitive church and the reformers looked, and which is designated by the signs of the times ; we may daily and hourly look for the coming of our King,—not knowing the day or the hour, or when the definite time is, and yet knowing that it is at the very door, that it cannot be long delayed, and may burst upon us at any moment. Thus we will continue to wait and watch, praying for, and loving his appearing, doing all we can for the preparation of our fellowmen for that event, yet willing to tarry here God's time until Salem's golden spires shall burst upon our vision, and we shall enter upon eternal realities. B.