

CHRONOLOGY OF 1843 & 1850 CHARTS WHICH SUPPORT THE 2520 YEAR (SEVEN TIMES; aka TIMES OF THE GENTILES) PROPHECY OF LEVITICUS 26 AND FULFILLMENT OF HABAKKUK 2:2-4

CHRONOLOGY OF 1863 CHART ALSO INCLUDED

Leviticus 26

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then **I will punish you seven times more for your sins.** Lev 26:14-18

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; **I will bring seven times more plagues upon you according to your sins.** Lev 26:19-21

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even **I will chastise you seven times for your sins.** And **I will scatter you among the heathen,** and will draw out a sword after you: and your land shall be desolate, and your cities waste. Lev 26:27-33

1843 Chart

1850 Chart



Habakkuk 2

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, **Write the vision, and make [it] plain upon tables, that he may run that readeth it.** For the vision [is] yet for an appointed time, **but at the end it shall speak, and not lie: though it tarry, wait for it;** because it will surely come, it will not tarry. Behold, his soul [which] is lifted up is not upright in him: **but the just shall live by his faith.** Hab. 2:2-4 (*BIBLICAL REFERENCE TO THE 1843 AND 1850 CHARTS; NOT THE 1863 CHART*)

“The **warning** has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and **ever since** I have been standing before the world, true to the light that God has given us. **We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light.**
Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages.
It has been guiding me ever since it was given.” Review and Herald, **April 14, 1903.**

“**God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.**” Review and Herald, **January 19, 1905.**

1842- William Miller: I prove it by the time given by Moses, **in the 26th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world;** or in Babylon, literal and mystical, which **seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years.** I believe this began according to Jeremiah xv. 4, “And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,” and Isa. vii, 8, “For the head of Syria is Damascus, and the head of Damascus is Resin: and within three score and five years shall Ephraim be broken, that it be not a people,” when Manasseh was carried captive to Babylon, and Israel was no more a nation. See chronology, 2 Chron. xxxiii. 9, “So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel,” the 677th year

B. C. Then take 677 out of 2520, leaves A. D, 1843, when the punishment of the people of God will end. {Synopsis of Miller's Views, published in 1842, pp. 18 & 19}

1842- William Miller: "**Seven times**" in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until **seven times** passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years; {1842 WiM, MWV2 261.1}

1844- Samuel S. Snow: **The seven times of Moses, in Lev. 26, amount to 2520 full years.** ... If, then, the captivity of Manassah did not occur as early as the first day of the Jewish year, B. C. 677, then the 2520 years cannot terminate till after the expiration of the present Jewish year. ... **About one half, therefore, of the Jewish year B. C. 677, must be left out of the reckoning. This will necessarily extend the period of the 2520 years, down to the autumn of A. D. 1844.** ... The 2300 days of Dan. 8, began with the 70 weeks B. C. 457. But they did not begin with the first day of that year. ... If then, the 69 weeks ended in the autumn of A. D. 27, when may we expect the 2300 days to 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.** ... As it respects the 1290 and 1335 days of Dan. 12: they must of course begin together – **the latter ending with the 2300 in 1844.** ... **1335 days, ending in the autumn of 1844.** {The Midnight Cry, February 22, 1844 – "LETTER FROM S. S. SNOW" {April 3, 1844 JVHe, HST 69.2}

1844- Joshua V. Himes: Finally. That we have entered upon a most deeply affecting season, **all must admit. That the longest prophetic period which brings the end to view, the seven times**, with which we may suppose all the others would be squared, in their termination, ends with this autumn, appears very evident; that we are in the last of the last year of the 2300, is still more evident; and the whole aspect of the world around us, morally and politically, agrees very well with the inspired portrait of "the time of harvest." {**September 25, 1844** JVHe, HST 62.7}

1844- Joshua V. Himes: We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the **only one** we have ever reckoned from, for the commencement of this period; and **subtracting B. C. 677 from 2520 years, there remained but A. D. 1843.** We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. {**November 13, 1844** JVHe, HST 108.10}

1850- James White: FIRST ANGEL'S MESSAGE. - "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev.xiv,6,7. {April 1850 JWe, PTJW 65.6} This angel's message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was - "But now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii,30, 31. But the last message to the world was - "Repent for the hour [time] of his judgement is come." **Time was connected with that message, and that time was 1843. God said by the prophet, "Write the vision and make it plain upon tables, that he may run that readeth it."** - Hab.ii,2. {April 1850 JWe, PTJW 65.7}

The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still. {April 1850 JWe, PTJW 65.8} (*Referencing the 1843 chart*) You who participated in this **first angel's message**, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, **1843, was proclaimed from the chart.** With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here

learned to "fear God" alone, and "give glory to him." This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know you answer - "from heaven." Amen. {April 1850 JWe, PTJW 65.9} (Referencing the 1843 chart)

1850- James White: Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. **We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677.** The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated. {August 1850 JWe, ADRE 2.6} (see also July 9, 1851 JWe, ARSH 99.1 and {ND JW, PARA 7.1})

1850- "I saw that the truth should be made plain on tables that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the angels' messages made plain, would have effect. I saw that the old chart was directed by the Lord, and that **not a peg of it should be altered without inspiration.** I saw that the figures on the chart were as God wanted them, and that His hand was over and hid a mistake in some of the figures so that none could see it until His hand was removed." {Manuscript 15, 1850} *Letters and Manuscripts* Volume 1 page 243. (Referencing the 1843 chart)

1850- Elder Joseph Bates: In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. **These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, 'And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it.'** This thing now became so plain to all, that **it was unanimously voted to have three hundred of these charts lithographed** forthwith, that those who felt the message **may read and run with it.** – Elder Joseph Bates - *The Advent Review*, No. 4, September, 1850, article entitled – "SECOND ADVENT WAY MARKS AND HIGH HEAPS.", pp. 53 & 54. (Referencing the 1850 chart; notice the language of Habakkuk?)

1850- I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. **I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration.** I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. {SpM 1.3} **October 23, 1850** (referencing the 1843 chart)

1850- The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed. {Present Truth Volume 1, Number 11. Paris Maine, November 1850, Page 87, Column 1.} (On the CD ROM it's found at: *Review and Herald*, November 1, 1850. Paragraph 10) (referencing 1843 chart)

1850- "God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth. – 5MR 202.4 --Letter 26, **Nov. 1, 1850**, p. 1 (*Written to Br and Sr Loveland from Ellen White*) (Referencing 1850 chart)

1850- James White: "The chart is being executed in Boston. **God is in it. Bro. Nichols has the charge of it."** 15MR 213 (*"Written November 1, 1850, to Brother and Sister Loveland in Johnston, Vermont. The postscript following Ellen White's name was written by James White"*) (Referencing 1850 chart)

1850- On our return to Brother Nichol's, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel's message with the two former being made plain upon tables. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw, which will appear in the paper... {5MR 203.1} (*"Letter 28, 1850 To The Church in Brother Hastings' House, November 7, 1850."*) (Referencing 1850 chart)

1850- THE CHART. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of **Bro. Otis Nichols**, of Dorchester, Mass. Those who teach the present truth will be greatly aided by it. {**November 1850** JWe, PTJW 88.8} (Referencing 1850 chart)

1850- James White: "It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab.ii,2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith, then it follows that B. C. 457 was the year from which to date the 2300 days." *Advent Review & Sabbath Herald December 1850 p.13—(Referencing the 1843 chart) Capitals and Parenthesis in original*

1850- September 23d, the Lord showed me that he had stretched out his hand **the second time** to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time **Israel was smitten and torn; but now in the gathering time God will heal and bind up his people.** In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. **I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered.** It is as necessary that the truth should be published in a paper, as preached. {RH **November 1, 1850**, par. 10} (*Referencing 1843 chart*) also can be found in *Present Truth Articled, RH November 1, 1850, par. 11*

1851- The Gathering Time- September 23d, the Lord shewed me that he had stretched out his hand **the second time** to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, **Israel was smitten and torn; but now in the gathering time God will heal and bind up his people.** In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. **I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered.** I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed. {ExV 61.1} (*Referencing 1843 chart*)

1851- James White: THE NEW CHART, published by **Bro. Otis Nichols in 1850**, has been found to be a great help in examining the evidences of our position, and in teaching them to others. **We esteem it a TREASURE.** It is valuable, because **it beautifully illustrates the most sublime and important truths** of Revelation, which are **particularly applicable to the present time.** {**December 9, 1851** JWe, ARSH 64.25} (*Caps in original document*) (Referencing 1850 chart)

1853- I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. **I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible,** and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. {13MR 359.1} *(Referencing 1850 chart & fulfillment of Hab . 2:2-4)*

I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting. {13MR 359.2} **I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts.** The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth. {13MR 359.3} *(Referencing 1843 & 1850 charts)*

1858- I saw the people of God, joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a **mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover it, and **the most learned men who opposed the time also failed to see the mistake.** God designed that his people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that he did not come at the time of expectation. Their profession had not affected their hearts, and purified their lives. **The passing of the time** was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones, who really loved the appearing of their Saviour. I saw the wisdom of God in proving his people, and giving them a searching test to discover those who would shrink and turn back in the hour of trial. {1SG 137.1}

Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light he had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. **Again they were led to their Bibles to search the prophetic periods.** The hand of the Lord was removed from the figures, and **the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the word of God shone upon their position, and **they discovered a tarrying time. —If the vision tarry, wait for it.** —In their love for Jesus' immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. **Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment, to possess that degree of zeal and energy which had marked their faith in 1843.** {1SG 138.1} *(Notice the language of Hab. 2?)*

1863- "The wording was brief, but the results were far-reaching. Actions were taken relating to the publication of charts for use in public proclamation of the message: **a new prophetic chart,** and **one on the Ten Commandments.**" (RH, **May 26, 1863**). {2BIO 32.1} *(Referencing 1863 chart)*

1863- "The prophetic chart will be much improved in arrangement **from the one in use.** The sanctuary and angels will be larger and bolder, **so that all the figures upon the chart can be seen equally plain.** From what we have already seen of the work, we judge that it will be a beautifully executed thing." Ibid., **Oct. 6, 1863.** *[What chart was currently in use? The 1850 chart]*

James White taught the 2520 for 20 years and then went away from teaching it for 12 years and then in 1875, six years prior to his death, James White endorsed 2520 again.

1863- James White: The General Conference, by a unanimous vote, requested the Association to publish **a new Prophetic Chart and a Chart of the Ten Commandments.** If published, it is designed that they shall be better adapted to use before large congregations, than the ones which we now have. **I should add, by the way that we have none of the old on hand to supply the present and future demands of the cause.** {**July 7, 1863** JWe, ARSH 45.4} *(referencing the 1863 chart)*

They ran out of 1850 charts (only 300 were printed; they had a paper backing which was not very durable and did not survive well) and no 1843 charts were available. This new chart (1863) was easier to read since there was less writing on it. The 1863 chart is a fulfilment of, at least, two prophecies, Isa 7:8-9 and Daniel 9; (it is a **Pictorial Chart** only) but it is **not** a fulfilment of Hab. 2:2-4 since it does not "speak" (no words on the chart; it came with a booklet called a "A Key to the Prophetic Chart") - In contrast, the 1843 and 1850 charts speak and don't lie; Hab 2:3. See Prov. 12:17; 14:25

1863- James White: The prophetic chart will be **much improved in arrangement** from the one in use. The sanctuary and angels will be larger and bolder, so that **all the figures upon the chart can be seen equally plain**. From what we have already seen of the work, we judge that it will be a beautifully executed thing. The price of this chart, with a key or book of explanations, will be \$2. The Law-of-God chart will be the same size of the prophetic chart, beautifully executed, with the tables of the testimony on the left hand of the short commandments, and the ark of the testimony on the right. The price of this chart will be \$1.50. These will be becoming **ornaments** to the best room of any believing family, and will serve as a happy **introduction** to the subject of present truth to those who call on them." **October 6, 1863** James White, ARSH 152 (referencing the 1863 chart)

1864- James White: The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity. {January 26, 1864 JWe, ARSH 68.1}

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position: {January 26, 1864 JWe, ARSH 68.2} (Here we see in 1864, James no longer supports the 2520 prophecy as he did prior)

1864- Uriah Smith: The Kingdom of Babylon, proper, or as we read of it in scripture, **dates from B.C. 747; but yet it dates in prophecy from B.C. 677**. The reason of this is, because kingdoms are not recognized in the prophetic record, as existing, until they become connected with the people of God. Hence in prophecy, kingdoms must date from that point of time at which they began to act a part in the prophetic drama. **Babylon first became connected with the people of God by taking Manasseh, king of Judah, captive, B.C. 677. 2 Chron. xxxii. The date of Babylon, therefore, as represented by the head of gold, is B.C. 677.** {1864 UrS, KPC 7.1} (677 BC refers to the commencement of the 2520) (Did Uriah Smith realize in making this statement, he was supporting the 2520?)

1868- My husband had taken hold of the book matter at Battle Creek, and a noble example had been set by that church. At the meeting at Fairplains he presented the matter of placing in the hands of all who were not able to purchase, such works as Spiritual Gifts, Appeal to Mothers, How to Live, Appeal to Youth, Sabbath Readings, and the charts, with Key of Explanation. The plan met with general approval. But of this important work I will speak in another place. {1T 666.2} (1863 chart referenced) (In their day, Israel got two tables of the law and a book)

1868- And we would say to those who are poor and want books: Send in your orders, with a statement of your condition as to this world's goods. We will send you a package of books containing four volumes of Spiritual Gifts, How to Live, Appeal to Youth, Appeal to Mothers, Sabbath Readings, and the two large charts, with Key of Explanation. If you have a part of these, state what you have, and we will send other books in their places, or send only such of these as you have not. Send fifty cents to pay the postage, and we will send you the five-dollar package and charge the fund four dollars. {PM 372.2} (1863 chart referenced) ["This testimony appeared in 1868 at which time tract societies had appeared in many states and the furnishing of books and tracts to the worthy poor was assumed by them. Some of the books here mentioned are now out of print".] Also found in {1T 689.2}

1870- Missionaries are wanted. We wish you all possessed a living, missionary spirit. You need not, in order to become missionaries, go to California or to Europe. You have work to do in your own families and in your neighborhoods. If your works have not been in accordance with your faith where you are best known, so that you are in good repute with those that are without, you are not the men upon whom God will place the burden of a work for more distant localities and foreign missions. Do you feel the importance and the burden, so that you will introduce the truth to your best friends and those with whom you associate from day to day? Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? **You can hang up the charts, and show them the truth, as it is there illustrated.** You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. **You can impress them with the sacredness of the law of God, and show them its claims upon them.** {RH March 29, 1870, par. 14} (*Referencing the 1863 chart and 10 Commandment Law of God Chart*)

1874- My mind goes back (1863) to Oak Hill Cemetery in Battle Creek, Michigan. I see there two graves. My noble first-born son fills the long grave. Next comes a short grave where lies my darling babe, my last-born. **The first died of inflammation of the lungs after a sickness of eight days, in consequence of thoughtlessly resting his head upon a pile of damp charts and falling asleep** (*these were the 1863 charts freshly printed/ damp*). The second died from sleeping in a room that had not been used for two weeks. A fire was kept burning for two hours in this room which was thought sufficient to warm it. The bed had accumulated dampness. Myself and child took cold; he was a great sufferer for four weeks, and died in consequence of that damp bed. {HR **February 1, 1874**, Art. A, par. 13} (*Ellen and James White lost two children in 1863*)

The 1863 Chart retains the 2520 prophecy as on the 1843 and 1850 chart BUT it is "HIDDEN." The 1863 chart has the one week (7 days) diagram of 27 BC to 34 AD (the "hidden", 2520!)

On page 45 (20 on PDF) of the Key for the 1863 chart:

"Seven distinct times are we brought down in these lines of prophecy to the end of all things; and in each instance we are shown to be on the very verge of the opening of the new dispensation, on the threshold of eternity."

(There are 7 lines of prophecy [history of world seven times] portrayed on the 1863 chart.)

On page 7 (2-3 on PDF) of the Key for the 1863 chart:

"The Kingdom of Babylon, proper, or as we read of it in scripture, dates from B.C. 747; but yet it dates in prophecy from B.C. 677. The reason of this is, because kingdoms are not recognized in the prophetic record, as existing, until they become connected with the people of God. Hence in prophecy, kingdoms must date from that point of time at which they began to act a part in the prophetic drama. **Babylon first became connected with the people of God by taking Manasseh, king of Judah, captive, B.C. 677. 2 Chron. xxxii.** The date of Babylon, therefore, as represented by the head of gold, is B.C. 677."

1875- James White accepts the 2520 again before his passing in 1881:

In gathering material for this work, we have copied very largely from Mr. Bliss, especially from the correspondence and writings of Mr. Miller which are incorporated into his Memoir. And we have thought best to introduce matter from the pen of Mr. Miller, not found in his Memoir, as his writings, probably better represent the advent movement and cause than those of any other. And as the best means by which the people may learn the real sentiments, the candor, and the true piety of this humble servant of Jesus Christ, **we would let his writings testify.** {1875 JW, SLWM 12.1}

The introduction into this small volume of so large an amount of matter from Mr. Miller makes it necessary to omit a large portion of his Memoir that is devoted to his earlier life, as we hasten to his deeply interesting Christian experience. But in necessarily omitting portions, we hope not to appear to do Mr. Miller and his biographer injustice, while we content ourself with little more than space for this introduction, and foot notes. {1875 JW, SLWM 12.2}

But we take a more favorable view of this matter. **We hold that Mr. Miller was correct in three of the four fundamental points of Adventism, while on the fourth he was mistaken.** But even this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position. {1875 JW, SLWM 6.4}

1. Mr. Miller was correct in his views of the pre-millennial second appearing of Christ. No doctrine is more plainly stated and more fully sustained by the sacred Scriptures than the personal appearing and reign of Jesus Christ. And whatever may be said of the view and labors of Mr. Miller, this fact will not be denied, that very many ministers of the different denominations changed

their views upon the millennium, renouncing the popular view of the conversion of the world, and the spiritual coming and reign of Jesus Christ. {1875 JW, SLWM 7.1}

2. Mr. Miller was correct in his application of the prophetic symbols of Daniel and John. In this he is sustained by Protestant expositors generally. {1875 JW, SLWM 7.2}

3. He was also correct in his exposition and application of the prophetic periods. The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation. {1875 JW, SLWM 7.3}

4. But Mr. Miller was mistaken in the event to occur at the close of the prophetic periods, hence his disappointment. In the case of the 2300 days of Dan.8, which period was the main pillar in his calculations, his error was in supposing the earth to be the sanctuary of that prophecy, and that it was to be cleansed by the fires of the last day. {1875 JW, SLWM 7.4}

Interesting to note above quote from James White states he only copied the most important since he could not put everything in Bliss' book. Please note the following that James White included that was most important to him:

Another kind of evidence that vitally affected my mind was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour...{1875 JW, SLWM 55.1}

When, therefore, I found the 2300 prophetic days, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times' continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as 'the times before appointed,' which God had revealed 'unto his servants the prophets.' As I was fully convinced that 'all Scripture given by inspiration of God is profitable,' - that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we, through patience and comfort of the Scriptures, might have hope, - I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. {1875 JW, SLWM 55.2}

I, therefore, felt that, in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that, as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years...{1875 JW, SLWM 56.1}

From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation, at the captivity of Manasseh, which the best chronologers assigned to B.C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B.C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan.12:11, were to be dated from the setting up of the papal supremacy, after the taking away of pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they would all terminate together, about A.D. 1843. {1875 JW, SLWM 57.1}

Isn't it interesting that Sister White quotes almost verbatim the above last three paragraphs in 1911 GC 324.1-.2?

"I was thus brought in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression, would come to an end; and that, in the place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven; that, in about twenty-five years, the glory of the Lord would be revealed, and all flesh see it together - {1875 JW, SLWM 58.1}

1881- James White passes away

(Please note years following, pioneers continued to support the 1843, 1850 charts and 2520 year prophecy)

1882- The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. **They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844.** With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet **the anger of the churches was kindled;** they were **determined not to listen to evidence,** and **to shut the testimony out of the churches,** so the others could not hear it. **Those who dared not**

withhold from others the light which God had given them, **were shut out of the churches**; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel. [EW 237.1] (*Please note one of the **prophetic periods** that extends to 1844 is the 2520 as well as the 2300 yr prophecy*)

1884- A CHART POINTING OUT EVERY WAYMARK

God’s word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God’s law, because there is in their hands a faithful presentation of that law and of its principles and its claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself.** However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. **He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything, but to know what is truth.** He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth. {ST July 17, 1884, par. 2}

1884- As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as **a fulfillment of the command given by the prophet Habakkuk, “to write the vision and make it plain upon tables.”** No one, however, then saw the tarrying time, which was brought to view in the same prophecy. **After the disappointment, the full meaning of this scripture became apparent.** Thus **speaks** the prophet: “Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, **but at the end it shall speak, and not lie;** though it tarry, wait for it; because it will surely come, it will not tarry.” [Habakkuk 2:2, 3.] {ASP 241.2} (*referencing 1843 chart*)

1843 Chart

1850 Chart



Habakkuk 2

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, **Write the vision, and make [it] plain upon tables, that he may run that readeth it,** For the vision [is] yet for an appointed time, **but at the end it shall speak, and not lie; though it tarry, wait for it;** because it will surely come, it will not tarry. Behold, his soul [which] is lifted up is not upright in him: **but the just shall live by his faith.** Hab. 2:2-4 (*BIBLICAL REFERENCE TO THE 1843 AND 1850 CHARTS; NOT THE 1863 CHART*)

1888- As early as 1842, the direction given in this prophecy, to “write the vision, and make it plain upon tables, that he may run that readeth it,” had suggested to Charles Fitch the preparation of a prophetic chart **to illustrate the visions of Daniel and the Revelation.** **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy.

After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." {GC88 392.1} (referencing 1843 chart)

1897- Uriah Smith: Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a **supposed prophetic period called the "Seven Times,"** and the attempt is made to figure out a remarkable fulfilment by events in Jewish and Gentile history. **All such speculators might as well spare their pains; for there is no such prophetic period in the Bible.** {1897 UrS, DAR 784.3}

The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: "And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again. {1897 UrS, DAR 784.4}

Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement. {1897 UrS, DAR 784.5} But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel. {1897 UrS, DAR 785.1} If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the **passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold."** The Septuagint makes the same distinction, using in Dan.4:16, etc., but in Leviticus simply the adverb,. The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.) {1897 UrS, DAR 784.3-785.3}

(Please note that above statement was taken off pioneer CD Rom. This statement is taken from the Appendix section of DAR entitled: "2. THE 'SEVEN TIMES' OF LEVITICUS 26" of which this section in the appendix IS NOT found in the original printed 1889 edition of this book (Compiler owns 1889 edition). Lev 26 is in the Appendix of 1897 versions sold (although I have never seen an 1897 facsimile with which to compare); so apparently between 1889 and 1897 Smith changed his position on Lev 26 or he may have never accepted the 2520? This quote has been added to this compilation since it has been used to discredit the 2520 time prophecy and we have nothing to hide. We always go by the weight of evidence. Interesting to note the next quote by Sister White undoubtedly proves that she supported the 2520 as a time prophecy.)

Following Ms40 released in 2015 by EGW Estate. Please read entire manuscript for clearest details. Only portions cited here:

1898- Ms40-1898 March 13, 1898

God specified also the sure result of a disregard for His commands. "If ye will not hearken unto me," He said, "and will not do all these commandments, ... [vs16-20] I also will do this unto you: I will even appoint over you terror, consumption, and burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you; for ye shall be slain by your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then [the following 5 sequence of words are found ONLY in Lev 26:18] I will **punish you seven times more** for your sins, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." {Ms40-1898 (March 13, 1898) par. 6}

The prophecies regarding Israel were fulfilled to the letter. God permitted His chosen people to be scattered [see Lev 26:33] as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem. {Ms40-1898 (March 13, 1898) par. 9}

It was because the Lord's chosen people did the very things that the Lord told them not to do that the sure result of their course of action came upon them. {Ms40-1898 (**March 13, 1898**) par. 13} (*Bold bracketed entries added by compiler*). (*Sister White calls the 2520 (seven times) a fulfilled prophecy!*)

That God who walked with Enoch was our Lord and Saviour Jesus Christ. He was the light of the world then just as He is now. Those who lived then were not without teachers to instruct them in the path of life; for Noah and Enoch were Christians. **The gospel is given in precept in Leviticus.** Implicit obedience is required now, as then. How essential it is that we understand the importance of this word! {6T 392.2}

These trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory. But as we pass through these trials, as the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and we shall come forth **seven times purified**, bearing the impress of the Divine. 1T 706-707 Greenville, Michigan, March 7, 1868.

1911- As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so **Miller and his associates (1) proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, (2) that the judgment was at hand, and (3) the everlasting kingdom was to be ushered in.** The preaching of the disciples in regard to time was based on the **seventy weeks of Daniel 9.** The message given by Miller and his associates announced the **termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part.** The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period." {GC 351.1}

(The above quote is used to discredit the 2520 time prophecy as stating it is NOT the longest time prophecy; but the 2300 days is the longest prophecy. But if one reads the quote carefully, she says, Miller and his associates proclaimed the longest and last prophetic period..." The question to ask is "What did Miller and his associates teach as the longest prophetic period?" And it is also noteworthy to notice that the 70 week prophecy is not on the 1843 chart as the Millerites did not have an understanding of this prophecy as of yet, Miller had Christ's crucifixion occur at the end of the 70th week of Daniel 9 in 33 A.D., rather than in the midst of the week. The 70 week prophecy is not mentioned on the 1843 chart (though Daniel 9 is mentioned for the start of the 2300 days). So the prophetic periods (plural) that Sister White is referring to above have to be the 2300 (days of Daniel Ch 8) & 2520 (seven times of Lev 26) year prophecies that were to terminate in 1843/44. This cannot be referring to the 1335 time prophecy since it ended correctly in 1843 since it was a prophecy that began in A.D., unlike B.C. for the 2520 and 2300 prophecy which had to be corrected to 1844 for the error in reckoning the fullness of the year. A thought to consider: (1) 677 B.C. -2520 (2) 457 BC - 2300 (3) 508 AD 1335

1911- Among these prophecies was that of Habakkuk 2:1-4: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but **at the end it shall speak, and not lie:** though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." {GC 392.1}

As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to **Charles Fitch** the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... The just shall live by his faith." {GC 392.2} (*Referencing the 1843 chart*)

1917- Moses traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness, he declared that if, after having dwelt long in the Land of Promise, the people should introduce corrupt forms of worship and bow down to graven images and should refuse to return to the worship of the true God, the anger of the Lord would be

aroused, and **they would be carried away captive and scattered among the heathen.** “Ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it,” he warned them; “ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.” Verses 26-28. {PK 295.1} *referring to Deut. Ch. 4*

This prophecy, fulfilled in part in the time of the judges, met a more complete and literal fulfillment in the captivity of Israel in Assyria and of Judah in Babylon. {PK 296.1}

The apostasy of Israel had developed gradually. From generation to generation, Satan had made repeated attempts to cause the chosen nation to forget “the commandments, the statutes, and the judgments” that they had promised to keep forever. Deuteronomy 6:1. He knew that if he could only lead Israel to forget God, and to “walk after other gods, and serve them, and worship them,” they would “surely perish.” Deuteronomy 8:19. {PK 296.2} 1917

Here the prophet refers to Lev 26:21, 28, 33, the 2520:

1917- The prophet made plain the fact that our heavenly Father allows His judgments to fall, “that the nations may know themselves to be but men.” Psalm 9:20. “**If ye walk contrary unto Me, and will not hearken unto Me,**” the Lord had forewarned His people, “I, even I, ... will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.” **Leviticus 26:21, 28, 33.** {PK 429.1} 1917

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. **They estimate as nothing the light that Christ came from heaven to give to John for His people.** They teach that the scenes just before us are not of sufficient importance to receive special attention. **They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.** {8T 296.2} 1904

Reference to the work of Elder Loughborough

1892- The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message. {1888 716.3}

1892- Loughborough writes book "Rise and Progress of the Seventh-Day Adventists with Tokens of God's Hand in the Movement and a brief sketch of the Advent Cause from 1831 to 1844", General Conference Association of the Seventh-Day Adventists, Battle Creek, Mich., 1892 (later reprinted as "Great Second Advent Movement", Review and Herald Publishing Assn., Washington, D.C., 1905)

1903- The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. {CW 145.2}

In LOUGHBOROUGH'S BOOK can be shown that he supported the 1843, 1850 charts and 2520 year prophecy

1906- All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1}

1907-08- Picture of Loughborough at Walla Walla College teaching with 1843 chart behind him



Caption that was under photo in an Adventist History Book: "Adventist pioneer J. N. Loughborough delivered a series of Bible prophecy sermons at Walla Walla College during the 1907- 1908 school year. President M. E. Cady sits to Loughborough's right in the old chapel.

Reference to the work of William Miller

1884- The prophecy of the first angel's message, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840-1844... [Revelation 14:7.] {4SP 222.1}

To Wm. Miller and his co-laborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands... {4SP 222.3}

The writings of Miller and his associates were carried to distant lands...Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come. {GC 368.1}

1882- God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. {EW 229.1}

1845- William Miller- From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan.xii.11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. {1845 WiM, WMAD 11.2}

1854- William Miller From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B.C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B.C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Dan. xii,11,] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A.D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up. " Advent Review and Sabbath Herald, April 18, 1854.

This is what Miller found as the commencement of the chain of truth:

- 1) B.C. 677 which is the commencement of the 2520, the captivity of Manasseh, the Southern tribe of Judah
- 2) B.C. 457 which commenced the 2300 days, vision of the trampling down and the transgression that makes desolate
- 3) A.D. 508 which was the commencement of the 1335 days, "daily"- Paganism taken away.

1843- William Miller ... I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me-'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind:-I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had Cruden's Concordance, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. **I began at Genesis,** and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. **I was satisfied that the seven times terminated in 1843.** **Then I came to the 2300 days;** they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand." {1843 ApH, TSAM 65.3} *Which time prophecy is longer? The 2520 or the 2300 days?*