

THE ORIGINAL THREE ADVENT

MESSAGES!



STUDY DOCUMENT NO. 3 IN THIS FOUR PART SERIES.

THE TRUE MIDNIGHT CRY - OR THE

10TH DAY OF THE 7TH MONTH

MOVEMENT EXAMINED!

TRACING THE TEACHINGS OF EACH OF THESE MESSAGES FROM THE

PENS OF THOSE WHO HAD AN ACTUAL EXPERIENCE IN THESE

MESSAGES.

THE TRUE MIDNIGHT CRY – OR THE 10TH DAY OF THE 7TH MONTH

MOVEMENT EXAMINED!

SOURCE DOCUMENTS ENCLOSED: -

- "WE ARE THE ADVENTISTS," – THE ADVENT REVIEW, AND SABBATH HERALD, APRIL 18, 1854 – JAMES WHITE.
- A LETTER FROM WILLIAM MILLER CONCERNING THE 7TH JEWISH MONTH - WRITTEN MAY 3RD, 1843.
- LETTER FROM S. S. SNOW – THE MIDNIGHT CRY, FEBRUARY 22, 1844.
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- "IN THE MIDST OF THE WEEK." – THE MIDNIGHT CRY, JUNE 27, 1844 – BY C. S. M.
- "CONFIRMING THE COVENANT." – THE MIDNIGHT CRY, JULY 18, 1844 – BY S. S. SNOW.
- THE TRUE MIDNIGHT CRY – AUGUST 22, 1844 - EDITED BY S. S. SNOW.
- "CONFERENCE AT URBANA, OHIO." – THE MIDNIGHT CRY, SEPTEMBER 5, 1844 – BY BROTHER GILLETT.
- "LETTER FROM SISTER C. STOWE" - THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 2, 1844.
- "WORD OF WARNING." – THE MIDNIGHT CRY, OCTOBER 3, 1844 – BY M. WILLIAMSON.
- "LITCHFIELD CAMP-MEETING." – THE MIDNIGHT CRY, OCTOBER 3, 1844 – BY BR. BENEDICT.
- "THE LAST THREE CAMP-MEETINGS IN CONNECTICUT." – THE MIDNIGHT CRY, OCTOBER 3, 1844 – BY M. STODDARD.
- "LETTER FROM PHILADELPHIA." – THE MIDNIGHT CRY, OCTOBER 11, 1844 – BY CHARLES L. FITCH.
- FROM BROTHER MORLEY. – THE MIDNIGHT CRY, OCTOBER 11, 1844.

- "TRACTS AND PAPERS." – THE MIDNIGHT CRY, OCTOBER 12, 1844.
- AN EXTRACT FROM A LETTER BY BROTHER NASH CONCERNING THE FRUITS OF THE "MIDNIGHT CRY MESSAGE" – THE MIDNIGHT CRY, OCTOBER 12, 1844.
- "Go ye out to meet Him." – THE TENTH DAY OF THE SEVENTH MONTH – THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 16, 1844 – BY GEORGE STORRS.
- "The Present Movement. – ITS RISE, PROGRESS AND CHARACTERISTICS." - THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 16, 1844, SECOND EDITION.
- "Bro. Miller's Letter, ON THE SEVENTH MONTH." - THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 16, 1844, SECOND EDITION.
- "A DAY OF WONDERS." – THE MIDNIGHT CRY, OCTOBER 19, 1844.
- FROM BROTHER DAVIDSON. – THE MIDNIGHT CRY, OCTOBER 19, 1844.
- AN EXTRACT FROM THE "VOICE OF ELIJAH" CONCERNING THE POWER OF THE HOLY SPIRIT IN THE "MIDNIGHT CRY MESSAGE" – THE MIDNIGHT CRY, OCTOBER 19, 1844.
- "SECOND ADVENT WAY MARKS AND HIGH HEAPS. OR A CONNECTED VIEW, OF THE FULFILMENT OF PROPHECY, BY GOD'S PECULIAR PEOPLE, FROM THE YEAR 1840 TO 1847." – BY ELDER JOSEPH BATES, PUBLISHED IN 1847, PAGES 30 – 33.
- "A SEAL OF THE LIVING GOD. A HUNDRED FORTY-FOUR THOUSAND OF THE SERVANTS OF GOD BEING SEALED, In 1849" – BY ELDER JOSEPH BATES, PUBLISHED IN 1849, PAGE 67.
- AN EXTRACT FROM HIRAM EDSON'S MANUSCRIPT RELATING TO HIS EXPERIENCE IN THE "7TH MONTH MOVEMENT".
- 1858 GREAT CONTROVERSY, CHAPTER XXIV – "THE SECOND ANGEL'S MESSAGE." – pages 140 – 143 – Ellen G. White.
- 1884 GREAT CONTROVERSY, CHAPTER XVII – "THE MIDNIGHT CRY." - pages 248 – 257 – Ellen G. White.

APPENDIX: -

- "WM. MILLER'S APOLOGY AND DEFENCE" – PAGES 25, 27 & 28 – BY WM. MILLER, WRITTEN AUGUST 1, 1845.

NOTE: - As a number of the copies of the original articles are not easy to read or of a good quality to print from, the compiler has retyped them. A few of the articles which are of a better quality have been photocopied by the compiler.

WHY SHOULD WE REPRINT AND STUDY CAREFULLY THESE ORIGINAL ADVENT DOCUMENTS?

Because inspiration has exhorted us, that we are to accept the truths of the three Advent messages from those who had an actual experience in these messages. And as all those who had an actual experience in these three messages are long dead, we can only follow this inspired counsel by studying carefully from these old writings of these Advent believers.

“So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As Jesus was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter.” – 1858 Great Controversy, p. 75.

COMPILED BY R. LEE – 2010.

**"WE ARE THE ADVENTISTS," – THE ADVENT REVIEW, AND SABBATH
HERALD, APRIL 18, 1854 – JAMES WHITE.**¹

"We are the Adventists,"

SAYS the leading man among those who profess to adhere to the views taught by Wm. Miller, when, in fact, they have given up many of those strong points of difference between Wm. Miller and his opponents.

But what has called out this new sect, or a class of believers from which this sect has been formed, which claims, and glories in the name of "Adventists?" We answer:—First, the doctrine of the second Advent as taught by Wm. Miller, or the announcement of the first angel, [Rev. xiv, 6, 7.] the hour of God's judgment come. Second, that strong movement in 1844, occasioned by the proclamation of the words of the second angel, [Verse 8.] which brought them away from the different churches to which they belonged.

These two great movements called out the Advent people from the different churches, and a portion of them now claim the name of Adventists. But—strange to tell—they regard the very movements that called them from the churches, and made them a distinct people, decidedly wrong!! Most of them call the doctrines they then held errors, and the influences which moved them to separate from their brethren of the several churches, delusive! Then why have they not like honest men and women, retraced those steps they took in error's path? Why not frankly confess to their former brethren of the churches who stood so nobly (?) against the Advent movements in 1843 and 1844, that those movements were delusions?

Now those movements were either wrong, and a complete delusion, or they were under the special providence of God, and, as a whole, right. If they were wrong, then those who were influenced by them to leave the churches, should at once go back to those churches, confess their errors, and unite with them again. Is it not perfect folly to glory in the distinguishing name of Adventists, then turn round and curse the very means that made them a distinct people? If those movements were right, then it is right to remain separate from those churches, which the Advent people separated from to enjoy their freedom; but let such highly prize those angels' messages [Rev. xiv, 6-8] which made them a distinct people.

Now if it be right for any people to claim the

name of "Adventists" (but we doubt the propriety of claiming any such *ists*.) certainly that class who have given up the strong points of the original Advent faith as taught by Wm. Miller, and now regard as error and delusive, the very messages and influences which called them from the churches and made them a distinct people, should be the very last to claim the name of Adventists!

We claim to stand on the original Advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by Wm. Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the Sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

While the ADVENT REVIEW occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the Second Advent from the pens of Wm. Miller, Litch, Fitch, Hale, Storrs and others, written ten or twelve years since.

¹ This article by Elder James White has been reprinted for two reasons. 1.] It helps answers the question: - *Who is a true Adventist?* **The answer:** - A person who holds fast to the original Advent faith of the 1st and 2nd messages of Revelation 14:6 – 8, as proclaimed by the Advent Movement of 1840 – 1844. 2.] It helps us to see the value of reprinting these original articles from the Advent Movement. Because they contain the original Advent faith! That is why it has been included at the start of this Study Document.

**LETTER FROM WILLIAM MILLER CONCERNING THE 7TH JEWISH MONTH -
WRITTEN MAY 3RD, 1843: -**

DEAR BRO. HIMES: - I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29 - 34, surely this is a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27 - 32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1 - 15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 3, 4; xcvi. 6 - 9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2. Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14 - 17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1 - 15; xxxi. 10, 11; Jer. xxxiv. 8 - 14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1 - 34, antitype. Heb. ix. 1 - 28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth. Lev. xxiii. 30. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss, examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearing until after the autumnal equinox. A few months more of trial and calumny, and then all will be over.

WM. MILLER.

Low Hampton, May 3d, 1843.

LETTER FROM S. S. SNOW – THE MIDNIGHT CRY, FEBRUARY 22, 1844:-

For the Midnight Cry.

Dear Bro. Southard, - I wish to present a few thoughts, for the careful consideration of the dear brethren of the advent faith, on a point wherein I differ from many of them, i. e. the *termination of the prophetic periods*. This I would do, not because I seek controversy: far from it, "Let there be no strife between us, for we are brethren." Nor do I seek to discourage those who, with earnest desire, are looking for the appearing of our blessed Master, within the present Jewish year, 1843.² Nor yet have I any desire to put the glorious day afar off. My whole soul breathes forth the prayer, "Come Lord Jesus, and come *quickly*." But the Lord has shown me, I think, that we must wait and suffer a *little longer*.

We all believe that the great *week* must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand – the glorious *sabbath* of rest that "remaineth to the people of God." Now this long period – the *aion* or *age* of this present world, began in *autumn*. In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. 1: 29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. 12: 2. "This month shall be to you the beginning of months." Ex. 13: 4. "This day came ye out, in the month Abib." It appears then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanin or Tisri, in autumn – the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus – the former, with the

reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in autumn. And as the dispensation of glory, at the appearing of Christ, is called by the apostle, "the dispensation of the *fullness of times*," (Eph. 1: 10,) I am constrained to believe that this period will comprise 6000 *full* years. And from all that I have, as yet been able to discover in the chronology of the world, these years will be complete in the autumn of 1844.

The seven times of Moses, in Lev. 26, amount to 2520 full years. They began with the breaking of the power of Judah, at the captivity of Manassah, B. C. 677. This is the time that has always been given as the date of their commencement. But there has been an error in supposing them to terminate in 1843, as I shall now show. Had they begun with Jan. 1, B. C. 677, they would not have ended before Jan. 1, A. D. 1844. Or had they begun with the first day of the Jewish year, in 677, they could not end before the first day of the Jewish year, 1844. For it is evident that it requires 677 and 1843 *entire* years to make up the FULL period of 2520. But any point *within* B. C. 677, is *only* in the 677th year before Christ. Reckoning back from the Christian era, we do not obtain 677 full years, till we arrive at the extreme point, i. e. the first day of B. C. 677. So also, reckoning forward from the commencement of the Christian era, we do not obtain 1843 full years, till we arrive at the extreme point, i. e. the end of A. D. 1843, or the first day of A. D. 1844. 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. Now it is evident that Manassah was not taken in the early part of the year, from the fact that Esarhaddon and the Assyrians were employed in carrying away the ten tribes out of their land, and placing foreigners in their stead, in the *same year*, and before the invasion of Judah. We find the history of this in 2 Kings, 17: 20 - 24. The prophecy concerning it, we find in Isa. 7: 8. The date of this prophecy is B. C. 742. From this date count the sixty-five years, and it brings us to B. C. 677. In that year, in fulfilment of the prediction in Hos. 5: 5; Israel and Judah, were both broken. But as it must necessarily require considerable time to remove the ten tribes, and bring foreigners to fill their place – we cannot well date Manassah's captivity earlier than the

² William Miller and his associates taught that under the proclamation of the 1st Angel's Message, Jesus would come the second time sometime **within the Jewish year 1843**. This was calculated to end in the Northern Hemisphere spring of 1844. This teaching is mentioned a number of times within this Study Document by the various Adventist writers.

autumn of that 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. It is true that Ezra began to go up from Babylon on the first day of the first month. But this was not in the year B. C. 457, but in the year B. C. 456. The seventh year of Artaxerxes, in which Ezra went up, began, according to Dr. Hales' analysis of chronology in 457, and ended 456. It has been the practice of chronologers, to count the years of the reign of monarchs, by the year in which they began to reign; making that their *first* year. Accordingly the year B. C. 457, in which the seventh year of Artaxerxes *began*, is counted as his seventh year. Now it appears, from the best light we can obtain on this point, that he began his reign in autumn. This seventh year, then, must have commenced in the autumn of B. C. 457. As it was in spring that Ezra left Babylon – and in the seventh year of the king, (See Ezra 7;) it must have been the spring of B. C. 456 – as *no other spring is embraced in the king's seventh year*. But this is not the point from which to date the 70 weeks. The *decree* to restore and to build Jerusalem, must have issued from the king *before* this. From Esther 2: 16; we learn that she was made queen in the tenth month of the Jewish year, and in the seventh year of the king. Now this could not have been in the year B. C. 456, for his seventh year expired before the tenth month of that year began. It must therefore, have been in the year B. C. 457. At that time a great feast was made, and a “*release*” to the provinces; which, of course, embraced the Jews, as they were the people of the queen. But this release could not have been made without a previous decree. The monarchs of Persia were the makers and dispensers of the laws, which were absolute, unchangeable. But in the account of this “*release*,” nothing is said of any “*decree*,” or law, made at that time. This was only the commencement of those acts of the king, in which the decree was carried into execution. It appears then, that the *decree*, from which the seventy weeks and the 2300 days and to be dated, must have been issued by the king, some little time before the tenth month of the Jewish year, B. C. 457. From that time, according to Dan. 9: 25; there were to be sixty-nine weeks, i. e. 483 years to the appearing of Messiah. It has been thought by many, that this period was fulfilled in A. D. 26. But this is a mistake. It requires 457 and 26 *entire* years to make

483. But, as we have seen a part of B. C. 457, must be left out of the reckoning. The time must, therefore, be made up by the addition of a part of A. D. 27. The fifteenth year of Tiberius, in which John began his ministry, (see Luke 3: 1;) commenced in A. D. 26, and corresponds to a part of 26, and a part of 27. In the latter part, then of A. D. 26, or in the former part of A. D. 27, John began his ministry. But it was after John was imprisoned, that Jesus came into Galilee, saying, “*The time is fulfilled.*” This must have been, I think, in the autumn of A. D. 27. It is *certain* that it was *after the passover*; as we may learn by comparing John 2: 23; 3:22 – 24, and 4: 43; with Mark 1: 14; 15. 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. And as there is a difference of *only* forty-five years between the two periods, the 1290 days *could not* have ended in Feb. 1798, as *forty-six years have passed* since that time. The periods must have begun in A. D. 509 – the 1290 days terminating in 1799, with the commencement of Napoleon's career of blood and conquest,³ (see Dan. 11: 40;) 1335 days, ending in the autumn of 1844.

But, beloved! the vision “will speak and not lie. Though it *tarry, wait* for it, because it will *surely come, it will not tarry.*”

SAMUEL S. SNOW.

New York, Feb. 16, 1844.

³ The believers in the Second Advent faith, generally understood that the events associated with the KING OF THE NORTH in Daniel xi. 40-45, related to the upheaval created by the French Revolution and the rise and military adventures of Napoleon Bonaparte. Because they lived and worked in the time before the rise of the 3rd Angel's Message, when the events of Daniel xi. 40—45 are to transpire, they could not correctly understand these events. We certainly should not censure them in any way, for not being able to correctly understand these verses of Scripture.

LETTER FROM S. S. SNOW – THE MIDNIGHT CRY, JUNE 27, 1844: -

Dear Bro. Southard, - About the first of last January I felt it my imperative duty to impart to the world, and especially to the Advent band, the light which my heavenly Father had given me, concerning the termination of the prophetic periods. I had been previously quite strong in the belief with Adventists generally, that the 6000 years of this world or age – the 7 times of the Gentiles – the 2300 days of Dan. 8, and the 1335 days of Dan. 12, must end within the Jewish year 1843.⁴ I had preached accordingly. And God had blessed my soul, and blessed my labors in so doing. I still believe that I was then doing my Master's will. It was necessary that a mistake should be made in regard to the ending of the days, and that this mistake should be general among the expectants of the kingdom, in order that their faith might be tried; and that a wicked world and a world-loving church might have ample opportunity to manifest their hatred to our blessed Lord's appearing – to mock, and scoff, and harden themselves in their sin, and ripen for their coming destruction. Had not such a mistake been made, there are some prophecies which could never have been completely fulfilled. Such for instance as Ezek. 12: 22, "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?" Also, Hab. 2: 2, 3, "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."⁵

⁴ The 1st Angel's Message, which in reality, was the proclamation of Jesus' imminent 2nd Coming, at the termination of the prophetic periods in the Jewish year 1843, was the first time of expectation held by the Advent believers for the "blessed hope" to take place.

⁵ Br. Snow teaches that the Lord allowed the mistake as generally held by Adventists concerning the ending of the prophetic periods, in the Jewish year 1843. The Lord designed this mistake to be a test for the faith of the Advent believers, and to reveal the hatred of the world and world-loving churches to the message of Jesus' imminent 2nd Coming.

What is amazing about this letter from Br. Snow, is that he has recognised the Lord's allowing this mistake to occur as a test, a number of years **before** the messenger of the Lord was shown this truth in vision.

But our heavenly Father, in great kindness and compassion to his people, has provided for this emergency. He has not left us, at this critical and trying time, without promises in his word, constituting a firm, an immoveable foundation, on which our hope and faith may fix, and *never be shaken*. Of the class of passages contained in the blessed book, that are peculiarly applicable to this trying time, there is one particularly striking and encouraging in the 51st chapter of Jeremiah, where the prophet is speaking of the fall and destruction of mystical Babylon, or Anti-christ, as shadowed forth in the type, by the fate of old literal Babylon, in her destruction by the Medes and Persians. In verse 45 God says, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Here we have the same call that is made to the people of God, in Rev. 18: 4, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The merest tyro in the interpretation of the prophetic scriptures must see that these two passages are perfectly parallel, and that they speak to the same point. And I sincerely pity the man who *will not see*. Taking them in connection with many other like passages, both in the old Testament and in the New, we are shown clearly that the last message which God sends to his people, in this last end of time, is a command to deliver themselves from mystical Babylon, i. e. to come out and be entirely separate from all

1858 Great Controversy, pp. 137 & 138: - "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} (Emphasis supplied.)

connection and fellowship with corrupt, apostate Christendom. And *God's people will obey that call.*

After thus commanding his people, in verse 45, to go out of Babylon, he proceeds, in verse 46, to give them a precious word of caution and encouragement. "And lest, your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that there shall come in another year a rumor, and violence in the land, ruler against ruler." What is the rumor here spoken of? *It is the Advent message.* And what is the first year of the message? *It is the Jewish year 1843.* As God foresaw the passing by of that year of the rumor, he saw it necessary, lest the hearts of his people should faint and be fearful, to forewarn them that there should come another message, and in another year, after the first.

This was clearly unfolded to me, who am least of all the saints, before the passing by of the first year of the rumor. I felt it my indispensable duty to proclaim to the world and to the dear brethren and sisters of the Advent, that the periods could not terminate before the seventh month of the Jewish sacred year in A. D. 1844. I could not rest unless I proclaimed this truth. I therefore prepared a brief article, setting forth some of the reasons for these views, which was published in the Cry of the 22d of last February⁶; and subsequently in the Advent Herald.

SAML. S. SNOW.

Worcester, Mass, June 22.

⁶ Br. Snow is referring to the previous article in this [Study Document](#).

**"IN THE MIDST OF THE WEEK." – THE MIDNIGHT CRY, JUNE 27, 1844 – BY
C. S. M. :-**

"IN THE MIDST OF THE WEEK."

The prophetic period of 2300 days, is a fundamental point, on which rests the unshaken faith of many waiting hearts. The seventy weeks is the clue of its commencement, and the cross of Christ the immovable seal that fixes its tangible position independent of the starting point. We understand, that as surely as the seal was set in blood, at the cutting off of the seventy weeks (or 490 years) from the vision, so surely the closing glory of his final coming, will cleanse and restore his sanctuary at the end of the days, for at the time appointed the end shall be. We know assuredly that we are NEAR the fulness of the time, and as knowledge is to be increased, and the Lord will do nothing, but he revealeth his secret unto his servants the prophets, it is our duty and privilege to seek and know his revealed will. We are admonished by the Lord not to be slow of heart to believe ALL that the prophets have spoken, and also, if any lack wisdom, to ask God, who giveth to all men liberally, and upbraideth not, and it shall be *given him*. There has been much said and written concerning the time in the year in which the decree to restore and build Jerusalem was given, and as it takes the whole of the year 457, B. C. (the starting point of the vision, as generally acknowledged by Adventists) and 1843 after Christ, to make the full number, 2300, it becomes a matter of deep interest, now that the remaining portion of time is fast wearing away, to understand something more definite concerning it, for we confidently believe that God has appointed, or made known, a day in which he will judge the world. We would then, independent of the question of early data, consider the events that mark the close of the weeks that are cut off, for if we can discover at what time in the year they ended, it may throw some light upon the time of the closing of the vision. In the first place, seven weeks are fulfilled, in the building of the streets and walls of Jerusalem in troublous times. Then three score and two weeks more reach unto the manifestation of Messiah the Prince. "After" these he is cut off in the MIDST of the last week of the seventy, causing the sacrifice and oblation to cease forever. With the simple and true understanding of an unprejudiced mind, relying on the primitive meaning of this word, according to an excellent and established English version, we at once perceive that the *midst* or middle of the week must

be a point between two halves, or after the first half. Now there are seven years in a prophetic week, and these divided in the *midst* must necessarily divide the fourth year in two parts. In this point stands the cross. Then if we can ascertain what time in the current year our Lord was crucified, it will demonstrate that the year, according to the vision, commenced six months previous, and ended as much later. Surely it is established beyond controversy, that Christ the antitype of the Paschal Lamb, was offered on the 14th day of the first month of Jewish time, which corresponds to a point, somewhat later in April. This shows that the prophetic year in which the crucifixion took place, commenced and closed in autumn, and if this decides the time in the year, in which one of the years of the vision terminated, the rest will assuredly correspond. We therefore now understand that as surely as the seventy weeks are a part of the vision of 2300 days, and our Saviour suffered death in the spring in the middle of the year, the MIDST of one of the weeks, so surely the whole period will terminate in the autumn of the current year, we would therefore lift up our heads and rejoice for our redemption draweth nigh.

C. S. M.⁷

⁷ The compiler believes the initials "C. S. M." stand for an Adventist sister by the name of C. S. Minor. He cannot be 100 % sure on this point, as the initials are the only identifying marks we are given concerning the author in "The Midnight Cry".

"CONFIRMING THE COVENANT." – THE MIDNIGHT CRY, JULY 18, 1844 – BY S. S. SNOW: -

CONFIRMING THE COVENANT.

DEAR BRO. SOUTHARD: - I propose to say a few words, through the columns of the Cry, concerning the week of the confirmation of the covenant. When I have presented my views, with the reasons for them, let them be tested by the word of the Lord, and if then found to be unsound, let them be condemned and rejected, *but not before*. The angel Gabriel says in Dan. ix. 27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease," &c. The pronoun "he" in this passage, refers to the Messiah, spoken of in verses 25 and 26. It is declared, then, that the Messiah shall confirm the covenant with many for one week. The question now arises, What is it to confirm the covenant? I answer, it is to *establish the Gospel*. In proving this, it will be necessary, first, to inquire what is meant by the term "covenant." It must be either the Jewish law or the gospel, as fully appears from Gal. iv. 22 – 26, "For it is written, that Abraham had two sons: the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Here we have the old covenant and the new – the law and the gospel. One is by Moses, the other by Christ. One relates to mount Sinai, the other to mount Sion. See Heb. xii. 18 – 24. Now which of these did Messiah come to confirm? Certainly not the former, as is abundantly proved by the testimony of Paul in Rom. vi. 14, "For ye are not under the law, but under grace." And in Rom. x. 4, "For Christ is the end of the law for righteousness to every one that believeth." Also in Gal. iii. 24, 25, "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master."⁸ It must

therefore be the Gospel, which Messiah confirmed. But how was it confirmed? I answer, to *confirm* a thing is to *establish* it on a *firm foundation*. And what is the foundation of the faith and hope of the gospel, on which the church of God is built? It is *Jesus and the resurrection*. See Eph. ii. 20. How was the gospel established on this foundation? By *testimony*, and that testimony accompanied by *miracles*. John v. 31, 36, "If I bear witness of myself, my witness is not true," i. e. not valid. "But I have greater witness than that of John for the works which the Father hath given to finish, the same works that I do, bear witness of me that the Father hath sent me." It was necessary that this testimony of Christ concerning himself, should be accompanied, not only by the testimony of the Father (see John v. 37 and viii. 17, 18,) but also that it should be confirmed by publicly- wrought mighty works, or miracles. But this kind of proof was not confined to the *personal* ministry of Christ, as appears fully evident from Heb. ii. 3, 4, "How shall we escape if we neglect so great salvation; which at the first BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them who heard him. God also bearing witness both with signs and divers miracles, and gifts of the Holy Ghost, according to his own will." The apostles of Christ had a special work assigned them, to which they were chosen, and for which they were duly qualified; viz. to testify to the fact of his resurrection. It was not to them a matter of *faith* that Christ had risen from the dead, but a *matter of fact*. By their testimony to this glorious fact, and the miracles which they wrought in confirmation of the truth of this testimony, they were co-workers with God and with Christ, in laying the immovable foundation, on which rests the faith and hope of all God's children. The work of confirming the covenant, therefore, by testimony accompanied by miracles, was not confined to our Lord's personal ministry, but was performed first by him, and then by his apostles, while he, by the miraculous gifts of the Holy Spirit wrought with them. In further proof that they were *special witnesses*, both of the mighty works of Christ and of his resurrection, let us take just his own declaration in Luke xxiv. 46 – 48, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And we are WITNESSES of these things." And then the testimony of Peter, Acts i. 21, 22,

⁸ Br. Snow does not distinguish in this part of his article between the Law of shadows and ceremonies given to Moses on Mount Sinai, which was indeed abolished by the death of the Messiah; and the Moral Law of 10 Commandments, that was **NOT** abolished by the death of the Messiah.

“Wherefore of these men which have companied with us, all the time then the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be *with us a witness of his resurrection.*” Also, in chap. ii. 32, “This Jesus hath God raised up, whereof *we all are witnesses.*” And also in chapter iii. 15, “And killed the Prince of life, whom God hath raised from the dead, whereof *we are witnesses.*” Again, in chapter x. 39 – 41, “And we are *witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day and showed him openly: not to all the people, but unto *witnesses* chosen before God, even *to us* who did eat and drink with him after he rose from the dead.” Paul also declares in 1 Cor. xv. 8, “And *last of all* he was *seen* of me also, as of one born out of due time.” From the connection between this verse and the 9th, we see clearly that the apostles were qualified to their apostolic work, by having been eye-witnesses to the fundamental fact of the resurrection of Christ. Therefore, when the last of these witnesses was thus qualified, and had commenced his testimony, accompanied by those miraculous proofs which were indispensably necessary, the Gospel as a divine system was established on its true foundation. In other words, the *covenant was confirmed.* More on the same subject in my next.⁹

Thine in the hope. S. S. SNOW.

Worcester, Mass., June 29.

⁹ The article that Br. Snow is referring to appeared in “The Midnight Cry”, August 22, 1844, under the title – “PROPHETIC CHRONOLOGY”. As a lot of the material contained within that article is found in his more detailed pamphlet – “The True Midnight Cry”, dated August 22, 1844, which is the next article in this Study Document, this smaller “Midnight Cry” article has not been reproduced.

THE TRUE MIDNIGHT CRY – AUGUST 22, 1844 - EDITED BY S. S. SNOW: -

Our blessed Lord and Master has promised that he will come again and receive his people to himself; that where he is, they may be also. The place where he and they are to dwell forever, is the New Jerusalem, that holy city, which God hath prepared for them, and which is to come down from God out of heaven, and that New Earth, wherein dwelleth righteousness.

Concerning the *time* of that coming, he says, in Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves that the Son of God himself is never to know the time: for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain, ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading according to several of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. ii. 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour, that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known. The Old Testament contains the testimony of the Father concerning his Son, and concerning the *time* of both his first and second comings. Therefore the time is to be understood. See Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It is by the teaching of his word, as we are led

therein by the Holy Spirit, that we are to understand the time of the coming of our GLORIOUS KING. As further proof of this, see Dan. ix. 25, "Know therefore and understand, that from the going forth of the commandment, to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks." Mark i. 14, 15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the *time* is fulfilled." Luke xix. 43, 44, "For the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." 1 Pet. i. 9 - 11, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Isa. xl. 1 - 5; Acts xvii. 30, 31, "He hath appointed a day in the which he will judge the world in righteousness." Ecc. iii. 17, "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Ecc. viii. 5 - 7, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." Jer. viii. 6 - 9, "I hearkened and heard, but they spoke not aright; no man repented him of his wickedness, saying, what have I done? every one turned to his course as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD. How do ye say, we are wise, and the law of the LORD is with us? Lo certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD; and what wisdom is in them?" Hosea ix. 7 - 9, "The days of visitation are come, the days of recompense are come; Israel shall know it. The prophet is a fool, the spiritual man is mad." Rom. xiii. 11 - 14, "And that knowing the time, that now it is high time to awake out of sleep.

THE SIX THOUSAND YEARS. The period of time allotted for this world, in its present state, is

6000 years, at the termination of which commences the great millennial Sabbath, spoken of in Rev. xx, and which will be ushered in by the personal appearing of Christ and the first Resurrection; see Isa. xlvi. 9, 10; Gen. ii. 1 - 3; Heb. iv. 4 - 9; Isa. xi. 10; 2 Pet. iii. 8. According to Usher's chronology, which is commonly received, the Christian Era commenced in the year of the world 4004; but Usher has lost in the time of the judges 153 years. From the division of the Land of Canaan to the beginning of Samuel's administration, he gives but 295 years: whereas Paul, in Acts xiii. 20, gives us "about the space of 450." From the book of Judges we obtain 430 years, and Josephus gives us 18 more for the elders and anarchy, before any judge ruled; this added to 430 make 448 which agrees with Paul, supposing him to have spoken in round numbers. The difference between this time and that given by Usher is 153 years, and should be added to the age of the world, making for the commencement of the Christian era 4157, or, in other words, 4156 and a fraction had passed at the supposed point of the birth of Christ. Deducting this from 6000 years, the remainder is 1843 and a fraction. Therefore the period will end *within* A. D. 1844.

THE SEVEN TIMES OF THE GENTILES. The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, B. C. 677. See Isa. x. 5 - 12; Jer. xv. 3 - 9; Jer. l. 17; 2 Chron. xxxiii. 9 - 11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Rev. xii 6, 14, where 3 1-2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of B. C. 677, it would have terminated with the first day of A. D. 1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in A. D. 1843. But as a part of B. C. 677 is left out, a corresponding part of A. D. 1844 must be taken in to make the period complete. It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea v. 5; Isa. vii. 8; Isa. x. 11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of

Judah, and in the same year. The prophecy of Isa. vii. 8, is correctly dated B. C. 742; 65 years from that point bring us to B. C. 677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings, xvii. chapt. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.

THE 2300 DAYS. The 2300 days of Dan. viii. 14, are given as the length of the vision contained in that chapter. The Ram is Medo Persia, the Goat is Grecia, and the little horn which waxed exceeding great is Rome. From the 2nd and 7th chapters of Dan. we learn that Rome will come to its end when the Ancient of days comes, the judgment is set, the Son of man comes in the clouds of heaven, and the God of heaven sets up an eternal kingdom. Therefore the 2300 days, which extend to the time when the exceeding great horn is to be "broken without hands," and to the "last end of the indignation" are so many years, and expire at the coming of Jesus in the *Clouds of Glory*. The period commenced with the 70 weeks of Dan. ix. 24, which are *determined* or *cut off*, and constitute a part of the 2300 days. They must therefore commence together. From verse 25, we learn that they begin at the going forth of the commandment or decree to restore and to build Jerusalem. The point of time from which to reckon, must be either when the decree was *first issued* or when it was *carried into execution*; it could not be the *former*, because *the* decree embraces all that was decreed by Cyrus, Darius, and Artaxerxes, kings of Persia. See Isa. xliv. 28; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra i. 1 - 4; Ezra vi. 1 - 15; Ezra vii. The decree embraces three grand objects: the building of the Temple, the restoring of the Jewish Commonwealth,

and the building of the street and wall. Now had the 70 weeks, which amount to 490 years, commenced with the first issuing of the decree, B. C. 536, they would have ended B. C. 46; but 69 weeks were to extend to the manifestation of Messiah the Prince, and the 70th, or last week, covers the time of his crucifixion; we must therefore of necessity reckon from the other point, that is, the *promulgation and execution* of the decree in Judea. From Ezra vii. 8, 9, we learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week – see Dan. ix. 25. The connexion shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they began to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.

THE SEVENTY WEEKS. The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19 - 34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he *knew him not*, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man" In verse 36, Christ says, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own *testimony* without

those *miracles* was not sufficient to establish the point, as is evident from verse 31: "If I bear witness of myself, my witness is not true." The miracles of Christ *publicly wrought*, did not commence till after John was put in prison – see Mat. xi. 2 - 6; Luke vii. 19 - 23. The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the TIME of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "THE TIME IS FULFILLED." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar – see Luke iii. 1 - 3. The administration of Tiberius began, according to the united testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era in the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death – see Matt. ii. 13 - 15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11 - 13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this

Jesus had his interview with Nicodemus and taught him concerning regeneration – see John iii. 1 - 21. In verse 22 we are informed that Jesus returned, after these things, into the land of Judea, where he *tarried* and baptized. As he had previously been in Jerusalem at the Passover – see John ii. 23 – and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A. D. 27. But “John was *not yet* cast into prison” – see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the *covenant* was *confirmed* – see Dan. ix. 27. In the *midst* of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated “*midst*,” is by the Lexicon defined, “*half, half part, middle, midst.*” The week was divided into two halves, and the event which was thus to divide it was the death of Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers, in the spring of A. D. 31. Ferguson has placed it in A. D. 33; but in order to prove it he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new moon in March; but the Caraites with the new moon in April. The word Caraites signifies “one perfect in the law.” These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion. The covenant was *confirmed* half a week by Christ, and the other half by his apostles – see Heb. ii. 3, 4: “How shall we escape if we neglect so great salvation, which at the first

BEGAN to be spoken by the Lord, and was CONFIRMED unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?” The covenant which was confirmed is the new covenant, i. e. the gospel To confirm it signifies to establish it on a *firm foundation*. The foundation of the gospel, is JESUS AND THE RESURRECTION – see Acts xvii 18; 1 Cor. iii. 9 -11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles, as those proofs which were indispensably necessary. But John performed *no miracles* – see John x. 41, therefore John’s ministry formed no part of the confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a *special work* assigned to them, and for which they were duly qualified, and that was to *testify* concerning the *works* and *Resurrection* of our Lord – see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i. 1, 3. All these witnesses save one were *regularly* called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a *special* witness was called upon the stand.

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. i. 10 - 12; 1 Cor. xv. 1 - 9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God’s children. But this *testimony alone* was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, “And they went forth, and preached every where, the Lord working with them, and CONFIRMING the word by signs following.” See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was

established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.¹⁰

THE TYPES. - The Law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. x. 1; Col. ii. 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. v. 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the *time* so *definitely* pointed out for the observance of the types. For God is an *exact time keeper*. See Acts xvii. 26, 31; Job xxiv. 1; Lev. xxiii. 4, 37. These passages show that TIME is an important point in the law of the Lord; therefore type and antitype must correspond exactly as it regards time. One type fulfilled in Christ, was the killing of the

Passover lamb. This was slain on the 14th day of the first month. See Lev. xxiii. 5. From Ex. xii. 6, we learn that the lamb was killed in the evening. The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening and the greater or latter evening. The dividing point between the two was three in the afternoon, the ninth hour of the day. Jesus died on the cross, on the same day, and at the same hour. See mark xv. 33 - 37. Thus Christ our Passover was sacrificed for us. Not one point of the law failed here. *Time was most strictly regarded*. In Lev. xxiii. 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10 and 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and arose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1 Cor. xv. 20 - 23. Again, in Lev. xxiii. 15, 16, we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on mount Sinai at the giving of the law: and was fulfilled, as we learn from Acts ii. 1 - 4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature.

Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the *time* of their observance. And every one who is not willingly blind must see, and feel too, that those which remain unfulfilled, will be fulfilled with an *equally strict regard to time*. Not only so, but Christ himself confirms this argument from analogy by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled. Those types

¹⁰ Previous to the commencement of the **True Midnight Cry** Movement under the power of the Holy Spirit, in the middle of the "*tarrying time*" of 1844, it was generally taught by William Miller and his associates, that the 70 weeks of Daniel ix, ended at the crucifixion of Christ in A. D. 33. It was the research of Bro. Snow and others that corrected this teaching of Miller's, and led to the general acceptance of the truth, that Jesus was crucified in the middle of the 70th week, in the spring of A. D. 31; and that the 70 weeks thus ended in the autumn of A. D. 34. This revised prophetic chronology that Br. Snow had a leading part in bringing out, was one of the foundational truths that gave rise to the "7th Month Movement."

which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.

On the first day of that month, as we learn from Lev. xxiii. 23 - 25, was the memorial of blowing of trumpets. See Ps. lxxxi. 3: "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. x. 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first day of the 7th month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced, by the sounding of the seventh trumpet. Another type is given in Lev. xxiii. 26 -32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22, 23, 24, and Lev. 16th chap.; Heb. v. 1 - 6, and ix. 1 - 12, 27, 28. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. ¹¹ *All*

¹¹ Throughout this Study Document the teaching concerning the typical High Priest coming out of the Sanctuary on the 10th day of the 7th month, to bless the waiting people of Israel, being a type of the 2nd Coming of Jesus, is repeated a number of times by the various Adventist writers. This misconception was the foundational mistake which the Adventists made in expecting Jesus to return to this earth on October 22, 1844. The Adventists not having a clear conception of a two apartment Heavenly Sanctuary, with its respective two distinct Highly Priestly ministrations by Christ, **assumed** that Jesus had been ministering within the Holy of Holies since his ascension, and therefore, he would come out of the Holy of Holies on October 22, 1844, and bless his

must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. xxiii. 33 - 43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men. In Lev. xxv. 8 - 13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion, and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. viii. 19 - 23; Eph. i. 9 - 14. Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the *tenth day of the seventh month of the year of jubilee*: and that is the *present year*, 1844.

"If they hear not MOSES and the PROPHETS, neither will they be persuaded although one rose from the dead."¹²

waiting people with salvation as he returned to this earth the second time.

¹² This article by Br. Snow appeared several times in Adventist Periodicals, leading up to the date of October 22, 1844 when Christ's 2nd Coming was expected to take place.

**"CONFERENCE AT URBANA, OHIO." – THE MIDNIGHT CRY, SEPTEMBER 5,
1844 – BY BROTHER GILLETT: -**

CONFERENCE AT URBANA, OHIO.

Dear Brother: - According to notice in the Cry, our Conference assembled the 16th, 17th, and 18th of August, under the auspices of Providence. The weather was fine; the "Macedonian cry" come over and help us has been heard, and the brethren round about and for a distance came together in fine spirits, "full of faith and the Holy Ghost" Although disappointed in some speakers, yet we have not been disappointed of a blessing. Two ministering brethren were present, who took part in the services of the house, and of the grove. Though not fully Adventists we expect they soon will be. During the conference the preaching has been pointed, and by the Spirit made "quick and powerful." Especially on Saturday and Sabbath.¹³ I never witnessed such manifestations and struggles for sanctifying grace. The Spirit did truly take the things of God and show them unto us, and we were made to sit together in heavenly places in Christ Jesus. On the Sabbath the audience was large, composed of almost all characters, and the power of grace divine was displayed. Towards the close of my description of the cleansing of the sanctuary, the glory and terror soon to be revealed at the "old churchyard, while the band of music shall be sounding through the air," "an electric shock" of the Holy Ghost fell upon us. God's people shouted aloud for joy, and a prayer for holiness ascended, the cleansing influence of the spirit descended. Sinners wept, backsliders were alarmed, the luke warm stirred up, the abandoned convicted, sadness was depicted on the countenance of the ungodly, smiles lit up the face of the saints. In short, the power and blessing of God rested upon every heart, I trust not to be erased or forgotten.¹⁴ I believe God has been

glorified, the truth magnified, his people comforted and strengthened, and good will result from this conference in eternity, and the fruits be gathered with rejoicing at the end of time. And unto God shall be the praise through Jesus Christ our Redeemer. Amen.

Yours in behalf of the brethren.

CHARLES E. GILLETT.

¹⁵ August 22, 1844.

¹³ The writer of this article has misapplied the Biblical term "*the Sabbath*" to the first day of the week, instead of to the seventh-day Saturday Sabbath as used by the inspired writers of the Bible. This was a common mistake made by many of the Adventist writers during the Advent Movement of 1840 – 1844.

¹⁴ This article highlights for us the outpouring of the Holy Spirit that was taking place among the Adventist brethren during the "Midnight Cry" movement.

¹⁵ The place where Brother Gillett was writing this report from is not able to be read with any certainty on the copy which the compiler has to work from.

**"LETTER FROM SISTER C. STOWE" - THE ADVENT HERALD, AND SIGNS OF
THE TIMES REPORTER, OCTOBER 2, 1844: -**

LETTER FROM SISTER C. STOWE.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

I have until recently felt an aversion to the position taken by those who fix upon the 10th day of the seventh month as the time for the deliverance of God's people and the destruction of his enemies; first, because I thought the tarrying of the vision was an indefinite portion of time, during which we were to *wait and watch*. Secondly, because I understand the declaration, "of that day, &c. , to be an intimation that though we are to know when it is near, yet, that the day and hour was wisely withheld, that we might be stimulated thereby to constant watchfulness; and thirdly, because I thought the arguments presented on the subject inconclusive. But while the light we can obtain on the commencement of the prophetic periods shows, at least, a strong probability in favour of the 7th month; a few simple facts are sufficient to decide the point *fully* with all who have not lost their confidence in the fundamental principles of the Advent faith.

We believe, that the prophetic periods terminate about the year '43. But it has been shown that not one of those periods which had its commencement B. C. could terminate within that year. For instance, the 2300 days commencing 457, if reckoned from the first day of that year must extend into the first day of '44, for it requires the whole of both 457 and 1843 to make 2300. And it is just the same with the other periods, 2520 and 2450. Consequently all the confidence we have ever had in these periods, we must still have in their ending the present year, unless it can be proved that the month and day of their commencement is already past. And if that can be proved, we must relinquish the whole, and acknowledge ourselves without chart or compass. But no one has attempted to prove this. Let us then have full confidence in God's word, and

believe that at the time appointed the end shall be; and that this point is the present year. Then if we can ascertain what time in the year earth's probation will close, we may know when it will close the present year.

There can be no reasonable doubt but that the creation of the world is to be reckoned from the month Tisri, which is now the 7th month of the Jewish year. This is evident from the fact that, notwithstanding God changed the commencement of the year to Nisan, (Ex. 12th) the Jews still keep a reckoning of the year from Tisri, as well as from Nisan, calling the year reckoned from the former month, the *Civil*, and from the latter, the *Sacred year*. It has ever been considered an indisputable fact, that Tisri was the first month of the creation, and it stands thus in our Polyglot Bibles. 6000 years must therefore terminate in the 7th month; and then will come the great Sabbath, typified by the 7th day in which God rested from the work of creation, and will rest in the new creation with his people. The seven thousand years, Rev. xx. 4; 2 Pet. iii. 8; Heb. iv. 4, 5, 8, 9. Then will "the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This, then, is the year, and Tisri the month, when, if we do not fall through unbelief, we shall enter into rest.¹⁶

Again, the day of atonement, when the High Priest, having cleansed the sanctuary, and made an atonement for the holy place, for himself and for all

¹⁶ While the Millerite Adventists generally believed that the weekly seventh-day Sabbath was a shadow or type of the seventh thousand year Millennium rest of God's people in his everlasting kingdom, it needs to be pointed out, that the weekly seventh-day Sabbath instituted at the end of the creation week as recorded in Genesis 2:1-3, was instituted **BEFORE** the fall of man. And therefore, it is **NOT** a shadow or type of redemption. All shadows pointing forward to Christ and redemption, were instituted **AFTER** the fall of man. But if man had not sinned, the weekly seventh-day Sabbath would still have been observed by mankind through all eternity, as it will be in the New Heavens and New Earth – See Isaiah 66: 22 & 23.

the congregation of the children of Israel: (Lev. xvi. 16, 17,) came out of the holy place, and blessed the people, (Lev. ix. 22, 23,) was on the 10th day of the 7th month. Lev. xvi. 23, 29, and xxiii. 27. And St. Paul tells us, Heb. viii. 5, that the priests, “serve unto the *example* and *shadow* of heavenly things.” And in Heb. 9th chapter, but “It was necessary that the pattern of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these;” that “Christ is not entered into the holy place made with hands, which is the *figure* of the true, but into heaven itself, now to appear in the presence of God for us;” “not with blood of others, but with his own blood;” and “unto them that look for him, he shall appear the second time without sin unto salvation.” Showing truly that this was typical of the mediation of our Great High Priest, and a *shadow* of good things to come, which are to be brought at the revelation of Jesus Christ. And as “not one jot or tittle of the law shall fail, till all be fulfilled,” the mediation of our Great High Priest must be completed on the same month and day, which the law strictly enjoined. For the antitype must answer to the type.

Again the Jubilee trump was to sound on this same 10th day of the 7th month, in the day of atonement; Lev. xxv. 9, and all in bondage were to go free; (Lev. xxv. 40, 41, 54,) and every man return to his possession, and enjoy his inheritance; and the land and all its inhabitants were to rest, and keep the Sabbath. Surely a type of the deliverance of the true Israel from bondage of every kind, and enter on their glorious rest, and everlasting inheritance. Now, if this is the year of release foretold by the prophets, then the 10th day of the 7th month this year, is the time when “this great trumpet shall be blown, and *they* shall come that were ready to perish in the land of Assyria, (or in the land of the enemy;) and the outcasts of this land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Read Isa. xxviii. 13 in connexion with the three preceding chapters.

These types plainly show that the 10th day of the 7th month is the time for the redemption of God’s people. Then have we not the year, month, and day plainly revealed? But besides all this, and the whole

round of Jubilees, commencing at the beginning of the 70 years captivity, 607, and extending to the present year; we have living testimony from the Jews themselves, that this is the Jubilee year.

Then if the signs are past, the Lord will come this year; for this generation cannot continue 50 years longer, till another Jubilee; nor can the 2300 days, and the 1335 years extend to 1894. No, our heavenly Father has not thus led out his children to leave them to be destroyed in the wilderness, or to turn back into Egypt. Let us beware then, lest we fall, through unbelief. Brethren, the time is at hand, are we ready? C. S.

Sept. 16th, 1844.

"WORD OF WARNING." – THE MIDNIGHT CRY, OCTOBER 3, 1844 – BY M. WILLIAMSON: -

WORD OF WARNING.

Dear Brother Southard, – I want to say a few words through the "Midnight Cry," to my dear brethren and sisters scattered abroad, by way of encouragement and warning, with my prayer to God that it may be the means of awaking some of them to see that our Lord *is at the door!* And I wish to address each class separately. 1. To my brethren placed over the "household, to give them meat in due season." Do we feel the force of that language, "*The great day of the Lord is near! IT IS NEAR!! and hasteth greatly!!! even the voice of the day of the Lord; the mighty man shall cry then bitterly.*" This language is forcible, and full of warning, and it seems that God designed it *especially* for us. O that we might take the warning, and awake out of sleep. "*Who then is a faithful and wise servant, whom his Lord hath made ruler over his household TO GIVE THEM MEAT IN DUE SEASON? Blessed is that servant who his Lord, WHEN HE COMETH, SHALL FIND SO DOING.*" Doing what? Why "GIVING MEAT IN DUE SEASON." This certainly is ours, and for us to read in our closets on our knees, asking God to direct our attention to that which shall be "meat in due season," necessary for the "household," to make them ready for their coming King, and for wisdom and grace to administer it fearlessly, in its proper time. It does seem to me that the "meat" given two years past is not the "meat" necessary now to qualify the "household," for their coming Lord and Master. When you and I entered this glorious field of labor, our business was to feed the flock with what seemed to us the then present truth; i. e. the coming of Christ in 1843, but now it is acknowledged by nearly all that the time is past, of course *it* cannot be "*meat in due season*" now, for our brethren and sisters. The household are calling for "their portion of meat." What shall we do for them? they must be fed. O Lord, open our eyes to see the meat suitable for the family just now, that they may be ready to go in when thou shalt come. They must be fed, brethren, and if we refuse to feed them, God will raise up servants who will do it, and we shall be laid

aside as "unprofitable servants." "O let us be ready to hail the glad day."

You, know, brethren, the Jewish 1843, in which it was calculated the prophetic periods would end, is admitted by nearly all to be numbered among the things that are past, and is it not true that the vision (of the coming of Christ) is tarrying to us, and that we are waiting for it? It is certainly true. When we first believed the Advent doctrine, we were represented as those "*who took their lamps and WENT FORTH TO MEET THE BRIDEGROOM.*" March 21st passed by, and we were thrown into the "*tarrying*" time. When we were asked "what are you going to do now?" we told them, "*If the vision tarry, wait for it; because it will surely come, it will not tarry.*" "*For yet a little while and he THAT SHALL COME, WILL COME, and will NOT TARRY.*" How comforting this was to us, when time passed by! It was sweeter than "cold water to a thirsty soul."¹⁷

While the "Bridegroom tarried." To whom does he tarry? To those who are looking for a thousand years of peace and safety, - the return of the carnal Jews to old Jerusalem. Does he "*tarry*" to the "nominal churches" who have no faith in his *immediate coming*? He does not. To whom then does he tarry? To those "who took their *lamps* and *went forth* to meet him." Our brethren and sisters at home and abroad are living witnesses of this truth, and it has been the only answer we could give. It is no hard matter to find who took their lamps and went forth. It is that class who were disappointed, to whom the vision tarries. "And while the Bridegroom tarried, they all slumbered and slept; and at midnight (of this

¹⁷ Under the 1st Angel's Message, William Miller and his associates expected the 2nd Coming of Jesus to occur sometime within the Jewish year 1843. This was calculated by Br. Miller to end on March 21st, 1844. It was after the passing of this first time of expectation for the 2nd coming to take place that the "*Tarrying Time*" of the Ten Virgin Parable of Matthew 25 commenced. It is to these events under the preaching of the 1st message that the writer is referring to in the first two paragraphs of this article.

tarrying) there arose a cry, Lo the Bridegroom cometh, go ye out to meet him." When we embraced the doctrine, we were represented as those who "went forth." When the cry comes, "Behold the Bridegroom cometh," we are to GO OUT to meet him. But how came we into this tarrying night? Because we commenced the vision in the *spring*, instead of the *fall*, 457 B C. We fell short of reaching the destined port six months and a few days over. It threw us into the tarrying night, six months. God stepped in with an assurance that "it will surely come, it will not tarry," and tells us to "wait for it." We are past midnight, brethren. How is it with us and with the "household.

There is no time to be at ease in Zion, "there is a wo pronounced on such. Brethren, awake! awake!! awake!!! OH! let all the soul within you - for the truth's sake go abroad! STRIKE! let every nerve and sinew tell on ages, tell for God. "Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness. Our labours will soon be at an end, and O that we may be faithful servants whom the Lord, when he cometh, shall find "giving meat in due season." "For yet a little while, and he that shall come will come and will not tarry."

TO THOSE IN THE MORE PRIVATE CIRCLE. You see, by the above, where we are, and the awful responsibility under which you are laid not only to one another, but to the dearest cause ever espoused by mortals. When God calls, you must obey; when the truth is presented by the servant of God, or in other words, when "meat in due season" is offered, you are to eat and live, or refuse and be lost. When God shows us a truth, essential to our salvation, we have only to reject it once, to secure our utter destruction and banishment from the presence of the Lord, and the glory of his power forever. We want to impress on your memory the importance of strict obedience, "that now it is high time to awake out of sleep." Your prayers and efforts were never more needed than at this moment, when we consider that we are on the threshold of the Judgment. Our brethren who carry the word of the Lord to you, need your prayers and presence. You are not aware of the feelings the lecturer has who comes to you with a message from

God, in which your eternal all is involved, charged to deliver it faithfully, and in the fear of God, when he has done it to feel in his heart that but a very few have been benefited, he leaves the house of prayer with the language of the prophet of old coming from the recesses of his heart, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." To you we make an appeal for your assistance at this perilous moment. It is after midnight of the tarrying, and we again repeat the cry, "Behold the Bridegroom cometh, go ye out to meet him." Awake, beloved brethren and sisters, that your lamps may be all trimmed, and burning to welcome the "Bridegroom" to "the throne of David." "The night is far spent, the day is at hand, let us cast off the works of darkness, and let us put on the armor of light." "My son, keep thy father's commandment, and forsake not the law of thy Mother. Bind them continually upon thine heart; tie them about thy neck. When thou goest, it shall lead thee, and when thou sleepest, it shall keep thee, and when thou awakest, it shall talk with thee." Why? Because the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." We once more call upon you to 'awake,' 'arise' and "trim you lamps." "Go ye out to meet him." "The end of all things is at hand." How near is that? "He is at hand that doth betray me; and while he yet spake, lo Judas came!" This is what we call at hand, when the signs are fulfilled, especially the last one before our eyes. Some of you still remain in the nominal churches; supporting those who scoff at the coming of Christ (at hand) behind your back; who are beating your brethren and sisters, that are praying, "Come Lord Jesus, come quickly." God has forsaken them, and you know it. It will be in vain to reach you and to do you good, until you refrain from daubing these rejected walls with untempered mortar. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Some of you we never expect to see in the present state of things, but oh shall we meet in the air, to crown him "King of kings and Lord of lords?" I close with my prayer to God in the language of the poet,

"May all our lamps be burning,

Our loins well girded be,
Each longing heart preparing
With joy thy face to see."
"Amen, even so come Lord Jesus."

M. WILLIAMSON.¹⁸

¹⁸ This excellent article was written at the height of the "Midnight Cry" message, when it was going with the power of the Holy Spirit, just a few weeks before the "Great Disappointment" of October 22, 1844. In this article, the writer has given us an excellent overview of the Ten Virgin parable, and the necessity for the Advent believers to leave the nominal churches, which had rejected the message of Christ's 2nd coming being near at hand.

"LITCHFIELD CAMP-MEETING." — THE MIDNIGHT CRY, OCTOBER 3, 1844 —
BY BR. BENEDICT: - ¹⁹

LITCHFIELD CAMP-MEETING.

[Br. Benedict, who writes this, was formerly a deacon in the Presbyterian Church.]

Litchfield, Ct., Sept. 25, 1844.

We have just closed one of the most heavenly Camp-meetings, about three miles from this village, that probably ever was attended on earth. The dear beloved Brethren and Sisters came together full of faith and of the Holy Ghost, and "the power of the Lord was present to seal them;" and also to convert sinners, and arouse and quicken the backslider, and to seal the children of God unto the day of redemption. O glory to God, I never saw such manifestation of the presence and power of the Holy Ghost as at that meeting. It was like the meetings in the days of the Apostles. The miraculous gifts and graces of the spirit, are being restored to the Church in these last days, according to promise, Mark. 16: 17, 18, and will be more and more, till the Church, the bride, is *perfect and complete* and stands waiting for her Lord, the Bridegroom. Oh Brother, I cannot begin to tell you what a glorious, blessed, loving time we have had: it did seem as if heaven and earth would come together.— We breathed the air of heaven, dwelt together in perfect unity, were "of one heart and soul and had all things common." —There were a number of the brethren present to sustain the meeting. Brn. Starkweather, Stoddard, Sterling, Chapinan, Hastings and others—also Brother and Sister Higgins. The devil raved and collected his forces, and the cold professor among them, they broke down our stand on Saturday night, but the Lord held them in check, and beat back the powers of darkness, and his people and his cause came off triumphant. Between 40 and 50 were "buried with Christ in baptism," and the Holy Ghost rested down upon us during that holy ordinance: We are within a few weeks of the coming of the Lord Jesus Christ. Oh may we be ready to hail that glad day.

Yours in the patient waiting for Christ,

ANDREW BENEDICT.

¹⁹ This article brings out the fact that the gifts of the Holy Spirit promised by Jesus to those who believed on him in [Mark 16: 17 & 18](#) were being revived among the Adventist brethren during the "Midnight Cry" movement.

**"THE LAST THREE CAMP-MEETINGS IN CONNECTICUT." – THE MIDNIGHT
CRY, OCTOBER 3, 1844 – BY M. STODDARD: -**

THE LAST THREE CAMP-MEETINGS IN
CONNECTICUT.

Dear Brother Southard, - As you have received some account of the Manchester meeting by Brother Hutchinson from your city, whose labours were blessed among us; I will add but little. The number of conversions at this meeting, including backsliders, was, we believe, near sixty; and the amount of good accomplished in the vicinity great for this day. The testimonies of different persons on the subject of healing the sick were heard with great astonishment among the multitude; and some of them were constrained to say, these things we can neither gainsay nor resist; for the persons healed, and the many witnesses of the circumstances, were upon the ground.

Our meeting at Newington closed about ten days ago. This gathering of the saints was still more interesting. The power of the Lord was displayed in healing the body as well as the soul. The saints were much revived, and the faith of many confirmed; including backsliders, about eighty were converted.

We have now closed our camp-meeting at Litchfield. We learned at this meeting a lesson from the Lord, of importance. On Saturday evening, the great enemy of our doctrine sent out about three hundred believers that the Lord delays his coming. They began to defend their doctrine by throwing apples and tobacco at the preachers in the stand, and after that, engaged in mocking and blasphemy; and at a convenient time stoned to pieces the chandeliers, and put out the lights, and after that, broke the stand in pieces, and began to burn the boards; when the high sheriff and one of the deputies being present, began to advise them to desist, with a little degree of earnestness, but were careful not to threaten them. We here learned that civil authority was underfoot, and could not restrain the wicked in Connecticut. But praise the Lord, a sermon was preached by that shameful act, that the people will not forget until the heavens shall be no more. We attended to our own work, continued the meeting as long as we intended; not a hair of our heads was hurt; we had victory in the name of our Master; God, in mercy, healed the sick, and caused a dear child to speak with other

tongues as the Spirit gave him utterance; insomuch that we marvelled and said, Let God work in his own way.²⁰

I have this day been convinced that the Lord will come this fall, the seventh month, tenth day, and must close my letter, and go about warning the dear people. And now, as this letter, through your paper, will probably go to my friends in Liberty, my native place, I will address to them my last warning. My dear relatives and old neighbors, the true time for Daniel's vision to speak to this world with a voice ten thousand times louder than thunder, will arrive in a very few days; and now will you be ready to hail the day with joy? God help you.

If I can visit New York again before the Lord comes, I will; but it is very probable I shall see the Lord first. I have time to add no more. "The Lord is at hand."

M. STODDARD.

²⁰ This article gives us the evidence that the gifts of the Holy Spirit were poured out with power, during the "7th Month Movement". We have recorded in this letter the gift of healing the sick, and the gift of speaking with other tongues (by a child no less), recorded as taking place among Advent believers. Also, the opposition that this message aroused in unbelievers is faithfully recorded in this article. These gifts of the Spirit are a parallel for believers with what will occur under the "Loud Cry" of the 3rd Angel.

"LETTER FROM PHILADELPHIA." — THE MIDNIGHT CRY, OCTOBER 11, 1844
— BY CHARLES L. FITCH: —

LETTER FROM PHILADELPHIA.

We have got now the true Midnight Cry here, and we hold meetings every day and evening. Brs. Mayers and Grigg have been to Baltimore, and Brs. Gates and Mitchell are out preaching it with great earnestness. There is an unparalleled excitement here on the subject—and yesterday (Lord's day,) the meetings at the chapel were crowded, and hundreds had to go away that could not get in; and there were also large congregations at the Museum. Last evening there was a very affecting scene at the chapel—some 50 or 60 being around the altar all the time, and many of them these that have been the professed people of God. Among others, Bro. Gunn got up, and made his confession, and was baptized this morning. Last week, some 90 or 100 were baptized, and 27 this morning. Bro. Gunn has resigned his school, where he was receiving \$1000 a year, and sent his resignation this morning—which will probably be published in to-morrow's paper.

Yours, &c.

Oct. 7.

CHARLES L. FITCH.

FROM BROTHER MORLEY. – THE MIDNIGHT CRY, OCTOBER 11, 1844: - ²¹

CONNECTICUT. Brother Morley writes, October 3, from Middletown:

I have just arrived here from Hartford, where I have spent a few days, and while there, I made an effort to have the Advent bands who had been divided for a few months, again united, and, praise the Lord, he blessed the means, and they now are one; and I trust, will continue so during the little moment of time that remains. The brethren and sisters are much engaged—several souls have been converted within a few days. Six persons yesterday obeyed the Lord in baptism. As in apostolic times, some that were baptised with water, were at the same time, baptised with the Holy Ghost. Several were also baptised this morning, and a number more expect to be baptised next Sabbath. Among the brethren and sisters in Middletown, 22 have been baptised within a few days. God is doing glorious things in Connecticut; many of the brethren and sisters exercise apostolic faith, that cause the deaf to hear, the blind to see, the lame to walk, the sick to be healed; PRAISE THE LORD.

I attended the Camp-meeting at Barnfield, Mass., several backsliders were reclaimed, and several sinners converted.



THE LORD LEADS HIS CHILDREN. In a P. S. to his letter, Brother Morley says:

I must tell you one remarkable circumstance. Sister Huntington of Hartford, near the close of the Litchfield camp-meeting, felt a strong impression to immediately return home and prepare to go West. She went and found an urgent letter to go West among relatives, and proclaim Christ's speedy coming. She commenced preparing, though destitute of money; but she had strong faith that the Lord would provide. Soon one dollar was handed her, and shortly ten dollars more. She and her husband intended yesterday to take the boat for New York. It was advertised to start at 2, P. M., but it went at 1, P. M., and they took the Springfield boat, and will go by rail road. Hence they will be in Albany this evening, one day sooner than if they had gone by New York. The word *fly, fly*, seemed echoing constantly in her ears. She is one that has been a cripple, and on the verge of the grave, but has been healed, both soul and body. Albany bore heavily on her mind. How good the Lord is.

²¹ In Brother Morley's letter we have more examples of how the "Midnight Cry" message was carried under the power of the Holy Spirit, and how the gift of the healing of the sick was restored to the true Church of Christ at this time. It truly was a revival of apostolic power during this Spirit filled Movement!

**"TRACTS AND PAPERS." – THE MIDNIGHT CRY, OCTOBER 12,
1844: -**

TRACTS AND PAPERS.

We are printing the Bible Examiner, by Bro. Storrs, the True Midnight Cry, by Bro. Snow, the "Coming of Christ," containing The Lord's Chronology, and The Finale, and an article on Sanctification, &c. These, together with small tracts and the Cry keep four steam presses almost constantly in motion. Those who wish to circulate, should send their orders immediately, telling us whether we shall send by mail or express. We supply all, *freely*.

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**AN EXTRACT FROM A LETTER BY BROTHER NASH CONCERNING THE  
FRUITS OF THE "MIDNIGHT CRY MESSAGE" – THE MIDNIGHT CRY,  
OCTOBER 12, 1844: -**

NORFOLK, VA. – Bro. Nash writes: "Thank God, that, through the instrumentality of a faithful watchman, I have heard the cry, 'Behold, he cometh!' and have awaked out of a most profound sleep. We have never witnessed such faith, such self-denial, such deadness to the world, such out-pouring of the Holy Spirit upon the brethren, before." \*

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\* This gives a simple summary of the fruits of the "Midnight Cry" message. We as a people, have **NEVER** seen the like of it, or witnessed the power of the Holy Spirit that was poured out on the Advent believers during this Movement.

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**“GO YE OUT TO MEET HIM.” – THE TENTH DAY OF THE SEVENTH MONTH –  
THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 16,  
1844 – BY GEORGE STORRS: -**

“Go ye out to meet Him.”

THE TENTH DAY OF THE SEVENTH MONTH.

I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day* of the *seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a *few days* of that event. Awful moment to those who are unprepared – but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord’s near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping* – both the *wise* and the *foolish*; but so our Savior told us it would be; and “thus the Scriptures are fulfilled,” and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*. The previous, was but the *alarm*. Now the *real one is sounding*; and Oh, how solemn the hour. The “virgins” have been *asleep* or *slumbering*; yes, all of us. *Asleep on the time*: that is the point. Some have indeed preached the *seventh month*, but it has with *doubt* whether it is *this* year or some other: and that doubt is now removed from *my* mind. “Behold, the Bridegroom cometh,” *This Year*, “Go ye out to meet him.” We have done with the nominal churches and all the wicked, except so far as *this* cry may affect them: our work is now to wake up the “virgins” who “took their lamps and went forth to meet the Bridegroom.” Where are we now? “If the vision *tarry*, wait for it.” Is not that our answer since last March and April? *Yes*. What happened while the bridegroom *tarried*? – The virgins all slumbered and slept, did they not? Christ’s words have not failed; and “the Scriptures cannot be broken,” and it is of no use for us to pretend that we have been awake: we have been slumbering; not on the *fact* of Christ’s coming, but on the *time*. We came into the *tarrying time* - we did not know “*how long*” it would tarry, and on that point we have slumbered – some of us have said, in our sleep, “Don’t fix *another* time;” so

we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man. Speak *thyself*, Lord. O, that the “*Father*” may now “make known” *the time*.

Peter, 1<sup>st</sup> Epistle, chap. i. 11, positively declares that the Spirit of Christ, in the prophets, did *testify the time* for the sufferings of Christ and the glory that should follow, and gives us to understand, in the 13<sup>th</sup> verse, that that glory was to be “at the *revelation* of Jesus Christ.” Speaking of the prophets, Peter says – “Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. ... Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” Here we have the fact stated that the Spirit of Christ did reveal to the prophets the *time* not only of Christ’s sufferings, but of his glory, or “revelation.” Peter tells us the time revealed was not literal but *symbolical*. “What *manner* of time?” He also says that “the *angels* desire to look into” these “things.” By turning to the 12<sup>th</sup> chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like* God – the Son of God,] the resurrection of the saints, and those that had turned many to righteousness shine as the stars, &c., that Daniel sees, verse 5, two angels, “and one said to the man clothed in linen, which was upon the waters of the river – *how long* shall it be to *the end* of these wonders?” Here is an inquiry about *time*, by the angels. Well, Peter said the angels desired to look into it. Did they get an answer? See Dan. xii. 7 – “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, and it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” This person thus swearing, was none other than the Lord Jesus Christ; and he *swear to time*. Yea, to time connected with the second advent, the resurrection, and the glorification of his people. The time, however,

is symbolical. But will any man dare take the blasphemous position that the Lord Jesus swore to time that meant nothing; or, which is the same thing, swore, with the most solemn oath, to time that he intended should *never be understood!* Such a position, one would suppose, is blasphemous enough to make a devil tremble; for, it is virtually charging the Lord of Glory with *swearing a lie!!* Beware, O vain man, how you thus charge the Son of God. Time is revealed. But it cannot be understood without obeying Christ, and *"inquiring and searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely, will come upon them unawares.

I will now present a brief argument from the types to show that the *tenth day* of the *seventh month* is the time in the year to look for our *coming* Lord.

Matt. v. 17, 18 – Our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the law, till all be fulfilled." This must relate to the law of types as well as the moral law. Let us now inquire how the types have been fulfilled. The first we will notice is the slaying of the pascal lamb, Exodus xii. 6, - "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." *"Between the two evenings,"* is the marginal reading. The Jews divided their afternoon into *two evenings*, viz. from the sixth to the ninth hour, and from the ninth hour to sundown; this is, from mid-day to our three o'clock, and from three o'clock to the sun setting. The lamb, which was a type of Christ, was killed in the point in the day we call three o'clock in the afternoon, on the fourteenth of the first month. Was this type exactly fulfilled to our Lord's death? Yes. He was put to death at the Passover, and died at three o'clock, or the ninth hour. See Mark xv. 33 – 37. Thus the type had an exact fulfilment on *the day*, and at the very *hour*; so exact is God about *time*.

Leviticus xxiii: 9 - 11, - We read thus, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it." Here is a type of Christ's resurrection, and Paul tells us, 1<sup>st</sup> Cor. 15: 20 – "But now is Christ risen from the dead, and become the *first-fruits* of them that slept." On what day did our Lord rise from the dead? On the first day of the week, or the "morrow after the Sabbath." Thus exactly fulfilling the type not only in the *thing* signified, but in *the time*. Lev. xxiii. 15, 10 – we have the time of the feast of weeks, or, as it is called, the Pentecost, which signifies the *fiftieth* day. This was the anniversary of the giving of the Law, and the descent of the Lord upon Mount Sinai. Exactly on *that day* did the Holy Spirit descend on the Apostles. Acts ii. 1 – 4.

If the types *have* been fulfilled exactly as *to time* even to the *hour*, where that is known, will those that remain to be fulfilled, be less exact? I think not. God always has *kept time* in the fulfilment of the prophecies; and thus far, as we have seen, in the types. He will not fail on us now. No, not "one *jot* or one *tittle* shall pass from the law till *all* be fulfilled." Let us then look at those types that remain to be accomplished. Lev. xvi. 29 – 34 – "And *this* shall be a statute for ever unto you, *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the Lord. It *shall be* a Sabbath of rest unto you, and ye shall afflict your souls, by a statute forever. And the priest, when he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a year." In the



9<sup>th</sup> chap. we have an account of what was to be done on that day, and at the closing part it of we are told, Lev. ix. 22, 23 – “And Aaron lifted up his hand towards the people and blessed them, and came down from offering of the sin-offering, and the burnt offering, and peace-offerings. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.” Christ, our great High Priest, has gone into the Holy of Holies for us, with his own blood, and “to them that *look for him* shall appear the *second time* without sin unto salvation.” Heb. ix. 28. When he comes out of the Holy of Holies, will it not be on the *day* typified? *Beyond a doubt in my mind it will be.* Look at this type as set forth in Lev. xxiii. 26, 27, 29, 32 – “And the Lord spake unto Moses saying, Also on the tenth day of the seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. ... For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. ... It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.” Every soul not found “afflicted,” that is, humbled and penitent for his sins on that day “among his people,” will be “cut off.”

We will now look at the Jubilee. Lev. xxv. 8 – 10, 13 – “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. ... In the year of this jubilee ye shall return every man unto his possession.” All Christians admit this is a type of the final deliverance of the saints. The *tenth day of the seventh month* is the *time* God has set. Will it not come then? Yes, God will vindicate his word to the last “*jot and tittle.*”

*This present year called 1844, but truly 1843,* will be the Jubilee. It may not be possible to determine with certainty when the anniversary of the fiftieth year of the Jubilee, as kept by the Jews, would return; but that does not alter the *nature* of the type; and the *day* in the year is expressly fixed in the *tenth* day of the *seventh* month, “*in the day of atonement.*” I now see that God has given us *the year* as well as the *month* and *day* in which our Great High Priest will come forth, and the Trump of Jubilee will sound.

So far as the chronology is concerned on which we *have* based the termination of the 2300 years, I care but little, and shall say but little; for, I consider the types to be fulfilled, and the 25<sup>th</sup> of Matthew, as I shall show, settles the fact that *this* year is the true termination. I would just say, that we have taken 457 before Christ as the point from which to start the 2300 years. The year corresponds with the Julian Period 4257. The Julian Period is a period used by astronomers reaching back of creation. Now add to that year of the Julian Period 2300, and we have 6557.

Thus  $4257 + 2300 = 6557$ , which corresponds with this year 1844.

Again, add to 4257 the Julian period of the going forth of the commandment to restore and build Jerusalem, the 70 weeks or 490 years, that are cut off from the vision of 2300 days, and we are brought to 4747 of the Julian Period, which corresponds to A. D. 34; fixing the termination of the seventy weeks at that point. Thus  $4257 + 490 = 4747$ , which is A. D. 34; 2300 years the whole length of the vision.

490 years *cut off*, Dan. 9<sup>th</sup>, 24, bringing  
us to A. D. 34.

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1810 “ “ remained after the 70 weeks  
were cut off.

Thus add to A. D. 34 + 1810, and we have A. D. 1844, which is in *fact* the *true* year, 1843.

I am satisfied: we must give up our previous positions, or admit *this is the year* of our Lord's return.

"The wise shall understand," the angel declared, and we have *echoed* it. Understand what? we have asked, and answered – "*The Time.*" Shall we now take our opponents ground, and say – "No man is to know anything about the day and hour?" Yes we shall say so if we are asleep; not without. Do we not say, "We are in the tarrying time?" What does our Lord say shall then happen? The virgins slumber and sleep. Who are the virgins? Not the heathen who never had the lamp – the Bible; not the wicked, *out* of the churches – they never "went forth to meet the Bridegroom;" – not the nominal *churches*, they have done no such thing; no, no: it was the professed believers in the advent of "1843," and nobody else. Now look at the 24<sup>th</sup> chapter of Matthew: - all the signs to precede the advent had been given, and the chapter closes with the evil servants doing the very works which we know has been going on for a short time past. One of these so-called doctors of divinity said in the pulpit, a few days since, that the advent believers had "*cursed the Church long enough.*" That looks as if the prophecy now had its full accomplishment. The 25<sup>th</sup> of Matthew commences at that point, and says – "*Then*" – *at that time* "shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom *tarryed*, [if the vision *tarry*,] they all slumbered and slept." On what did they slumber and sleep? *Time*. Not the *fact* that Christ is coming – but *the time*. "*And at midnight.*" "How long the vision? Unto 2300 *evening-mornings.*" An evening or "night," then, is *half* of one of those prophetic days. Here then we have the "*chronology*" of Jesus Christ. The *tarrying time* is just *half a year*. When did we go into this time? Last March or April. <sup>22</sup> Then the latter part of July would bring us to midnight. At that time God put *this cry* into the hearts of some of his servants, and they saw, from the Bible, that God had given the chronology of the tarrying time, and its length. There it is, in the 25<sup>th</sup> of Matthew. "*At midnight* there was a cry made, *Behold the Bridegroom cometh; go ye out to meet*

<sup>22</sup> The "*tarrying time*" commenced in March or April, 1844, when the **Jewish year 1843** passed away, without the expected 2<sup>nd</sup> Coming of Jesus having taken place.

*him.*" *Here we are – the last warning is now sounding!! O, heed it ye virgins.* Awake, awake, awake. O, flee for thy life – look not behind thee – remember Lot's wife – "*Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.*" He that will not venture on the Lord and his word, risking all – leaving all – *going "out"* from all, with works corresponding to his faith; will perish; for "*faith without works is dead,*" and "*by works is faith made perfect.*" O that our Lord may now give power to *His truth*, and beget in us the spirit of entire consecration that we may go in to the marriage feast of the Lamb.

To illustrate the position we have occupied. *Time* – the preaching of *definite* time for the coming of our Lord was what led us to take our lamps and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally*, to this earth, was, so to speak, the *rope* let down from heaven, made fast to the throne of God, and equally immoveable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had a solid platform, *time*, where we stand, and all our opponents could not remove it, nor make us let go of the rope. There we stood and rejoiced in the "blessed hope." What our opponents never could and never did do, the end of the supposed Jewish year 1843,<sup>23</sup> effected, viz. – swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and *drawn back to perdition*. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any *definite time*; and we have been compelled to admit it, but have refused to let go of the rope, - saying – "If the vision *tarry*, wait for it." But we have not known how long we were thus to swing upon the rope, without a foundation for our feet; and we have not

<sup>23</sup> As we have seen previously, William Miller and his associates taught that under the proclamation of the 1<sup>st</sup> Angel's Message, Jesus would come the second time sometime **within the Jewish year 1843**. This was calculated to end in the Northern Hemisphere spring of 1844. There are some individuals today who claim to be giving the time prophecies of the 1<sup>st</sup> Angel's Message just as William Miller did, and yet they never refer to the **Jewish year 1843** in their teachings. This is **NOT** proclaiming the message just as Miller did!

felt the same joy and glory that we did when we stood on definite time. God has been *trying* our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25<sup>th</sup> chapter of Matthew. Here we have the *chronology* of the tarrying time, and *its duration*. "If ye shall receive it," you will find once more your feet upon *a rock*, and the glory that the first belief in time produced in our breasts, returns with a large addition to it, even a "joy unspeakable and full of glory."

The tenth day of the seventh month cannot I think be farther off than October 22d or 23d; it may be sooner. From the language of Leviticus xxiii. 32, I think *the hour* of the advent will be at the *evening* of the tenth day; thus God may design to try our faith till the very *last moment*; and "he that shall endure unto *the end*, the same shall be saved."

I am inclined to believe that those who *watch* for *the day* and *hour* will "understand" both, before they arrive. Paul says, Heb. x. 25, "Exhorting one another; and so *much the more* as ye see *the day* approaching." Which seems to imply that it may be seen before it actually arrives. Our Lord says, Rev. iii. 3. "If therefore thou shalt *not watch*, I will come on you as a thief, and thou shalt *not know* what *hour* I will come upon thee." Which implies, that, if we will *watch* we shall *know* what hour. It appears to me probable that the "blowing of trumpets in the seventh month, in the *first day* of the month," Lev. xxiii. 24, is to be understood as a type of something that is to occur on that day which will be a *signal* to those who are watching to show them that the seventh month has commenced. It may be the literal sounding of the "seventh trumpet." If not that, something that God's people, who are watching, will understand, and then *know* for certainty when the *tenth* day is. Psa. lxxxii. 3, "Blow up the trumpet in the *new moon*, [the *first day* of the seventh month] in the *time appointed*, on our solemn feast day." I think that blowing of trumpets means something that we shall very soon understand. The Lord help us to stand on our watch tower.

RECAPITULATION. 1. *Time* for the Advent of our Lord is revealed. "The vision is yet for an *appointed time*."

2. The time may known. "The wise shall understand."

3. "Though it [He] *tarry*, wait for it" [Him.]

4. "While the Bridegroom *tarry*ed, they all slumbered and slept." On what? *Time*.

5. We are in the *tarrying time* now, and have been since last spring.

6. How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarryed. The vision was for "2300 evening-mornings," or days. An "evening," or *night* is half of one of those prophetic days, and is therefore *six months*. That is the whole length of the tarrying time. The present strong cry of *time* commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literally, "*go ye out* to meet him." There is a leaving *all*, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm – and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.<sup>24</sup>

On *this present truth*, I, through grace, dare venture *all*, and feel that to indulge in doubt about it, would be to offend God and bring upon myself "swift destruction." I am satisfied that now – "whosoever shall seek to save his life," where this cry has been fairly made, by indulging in an "*if* it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same *faith* that led Abraham to offer up Isaac – or Noah to build the ark – or Lot to leave Sodom – or the children of Israel to stand all night waiting for their departure out of Egypt – or for Daniel to go into the lion's den – or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This *last truth* brings such a test, and none will venture upon it but such as dare be

<sup>24</sup> This paragraph highlights the fruits manifested by the proclamation of the "Midnight Cry", and when it commenced to go with the power of the Holy Spirit, in July, 1844. Right in the middle of the "*tarrying time*".

accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry – “Escape for thy life” – “Look not behind you.” *Remember Lot’s wife.*” GEO. STORRS.

**"THE PRESENT MOVEMENT. – ITS RISE, PROGRESS AND CHARACTERISTICS." - THE ADVENT HERALD, AND SIGNS OF THE TIMES REPORTER, OCTOBER 16, 1844, SECOND EDITION: -**

The Present Movement. –

ITS RISE, PROGRESS, AND CHARACTERISTICS.

After the passing away of 1843 – the Jewish year, - the great body of the Adventists settled down in their belief that we could henceforth reckon particular times with no degree of positiveness. – They believed that we were where our chronology points, as the end of all the prophetic periods, at the termination of which the Advent is expected, and that while we should have to wait only the *little while* that our chronology might vary from God's time, yet they believed that we could have no more clue to the definite time. They had all taken their lamps and gone forth to meet the Bridegroom; but the Bridegroom had tarried beyond the time (1843) in which he was expected. During this tarrying of the vision, it seemed to be the determination of all to *wait* for it, believing it could not be long delayed and that it might be momentarily expected. It was, however soon very evident that multitudes were forming plans for the future, which they would not form if they believed the Lord would come this year; and that they had fallen asleep with regard to a realizing sense of the Lord's immediate appearing. In other words, they thought he might come any day, or that it might be delayed some little while, during which they might enjoy a refreshing repose. Well, this was as our Savior said it should be: - "While the Bridegroom tarried they all slumbered and slept."

As early as May 1843, Mr. Miller had called our attention to the seventh month, of the Jewish Sacred year, as the time of the observance of those types which point to the Second Advent; and the last Autumn, we looked to that point of time with much interest. After it had passed away, Bro. S. S. Snow, fully embraced the opinion, that according to the types, the Advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterwards saw that the prophetic periods do not actually expire until the present 1844; he then planted himself on the ground that about the 22d of Oct., – the tenth day

of the seventh month of this present year, must witness the Advent of the Lord of glory. This, he preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet, no particular manifestation of its effect was seen, until about July.

In the early part of the season, some of our brethren in the north of New Hampshire, had been so impressed with the belief that the Lord would come before another winter, that they did not cultivate their fields. About the middle of July – which was the midnight of the evening of the Jewish day-year, evening-morning, reckoning from the new moon of April, the commencement of this Jewish year – others, who had sown and planted their fields, were so impressed with a sense of the Lord's immediate appearing, that they could not consistently with their faith, harvest their crops. Some, on going into their fields to cut their grass, found themselves entirely unable to proceed, and, conforming to their sense of duty, left their crops standing in the field, to show their faith by their works, and thus to condemn the world. This rapidly extended through the north of New England.

About the middle of July, the blessing of God began to attend the proclamation of the *time*.<sup>25</sup> And those who embraced either the tenth day of the 7<sup>th</sup> month, or the views of our brethren in New Hampshire, manifested a marked change and a sudden waking out of sleep. As was predicted, "at midnight there was a cry made, behold the Bridegroom cometh, go ye out to meet him." "Then all those virgins arose and trimmed their lamps." From

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<sup>25</sup> There are some individuals today who publicly teach that the Midnight Cry movement took place in only the very short period of two to three weeks. But reading this article written at the time the movement was going, it can be seen that such a teaching is error. The message commenced to go with the power of the Holy Spirit from July 1844, right in the middle of "*the tarrying time*".

July, the two movements – one in New Hampshire, and the other in the south of N England, above referred to – were distinct, but were each marked by the presence of God, in the sanctification of his saints. At the Exeter Campmeeting, in August, the two influences met, mingled into one and spread rapidly through all the Advent bands in the land.

At first, the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God is in this matter. It has produced everywhere the most deep searching of hearts and humiliation of souls before the God of high heaven. It has 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 broken-hearted supplications to Him for pardon and acceptance. It has 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 has 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 has been poured out upon His children, they have looked to Him whom they had pierced, and there has been a great mourning in the land, every family apart and their wives apart; and those who are looking for the Lord have afflicted their souls before him. Such has been its effect on the children of God. And we have to confess that we have had no agency in producing this movement, but while we opposed it, God brought it about in spite of us: and in receiving it we could but exclaim, “What were we, that we should resist God?”<sup>26</sup>

The effect that this movement has produced upon the wicked has greatly served to strengthen us in our belief that God is in it. While God’s children have met together to prostrate and humble themselves before God, & to prepare for his coming,

as it becomes a company of sinners to do, the wicked have manifested the greatest malice. When we had given no notice of our meetings, save in our own paper, nor invited the public there, the sons of Belial crowded into our meetings, and caused much disturbance. On Saturday evening, of the 12<sup>th</sup> inst. when we had no meeting, they broke into the Tabernacle, but were expelled by the city authorities. On the Sabbath,<sup>27</sup> after the building was filled, a dense crowd occupied the street in front of the building, - many of them being enraged that any should believe in the advent of the Lord. In the evening no meeting was held; yet the street was filled with a mob at an early hour; but the prompt interference of the Mayor and his efficient police, which was unsolicited, cleared the street, after sending a very few to the watch-house. The city authorities have been very prompt and efficient in affording us that protection which the laws give to all peaceable citizens.

How true has the prophecy proved, that the wicked shall do wickedly, and none of the wicked shall understand. – They were like the mob which gathered around the door of Lot before the destruction of Sodom. The wicked manifest the same feelings in New York, Philadelphia and other places. When we consider the rise and progress of this movement, with its effect upon both the saints and sinners, we can but regard it as the work of God, as the true midnight cry, and as a sign to which all should take heed.

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<sup>26</sup> This paragraph is an excellent description of the fruits produced by the movement of “the True Midnight Cry”.

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<sup>27</sup> In this paragraph, the writer mistakenly applies the words “*the Sabbath*” which scripturally refers to the seventh-day of the week - our Saturday, to Sunday – the first day of the week.

**"BRO. MILLER'S LETTER, ON THE SEVENTH MONTH." - THE ADVENT HERALD,  
AND SIGNS OF THE TIMES REPORTER, OCTOBER 16, 1844, SECOND  
EDITION: -**

Bro. Miller's Letter,

ON THE SEVENTH MONTH.

*"Behold the Bridegroom cometh."*

DEAR BRO. HIMES: - I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until to-day. - Thank the Lord, O my soul. Let Bro. Snow, Bro. Storrs and others, be blessed for their instrumentality in opening my eyes. I am almost home, Glory!! Glory!! Glory!! I see that the time is correct; yes, my brother, our time - 1843 was correct! How so, say you? Did not the Lord say "Unto two thousand three hundred days, then shall the sanctuary be cleansed?" But when? When the seventh month comes, - that is the *typical time*, then will the people and place be sanctified. When did the 2300 days end? Last spring. Then the vision tarried. How long? Until the seventh month. - "But it will come," at the appointed time, in the seventh month, "and will not tarry," another year; for if it should, then it would be 2301 years.

But, bless the Lord, he has not deceived us! He will justify his word, and all who have believed it. Oh my soul, how clear that it must tarry until the 7<sup>th</sup> month, it will not tarry beyond. I believe it, yes, I love it. Oh, the glory I have seen to-day. My brother, I thank God for this light. My soul is so full I cannot write. I call on you, and all who love his appearing, to thank him for this glorious truth. My doubts, and fears, and darkness, are all gone. I see that we are yet right. God's word is true; and my soul is full of joy; my

heart is full of gratitude to God. Oh, how I wish I could shout. But I will shout when the "*King of kings comes*"

Methinks I hear you say, "Br. Miller is now a fanatic." Very well, call me what you please; I care not; Christ will come in the 7<sup>th</sup> month, and will bless us all. Oh! glorious hope. Then I shall see him, and be like him, and be with him forever. Yes, forever and ever.

The Lord has taken a great burden off from my shoulders to-day. One text, which has been a block in my path for twenty years, I have had opened to my mind as clear as the sun this day. For this, I thank Br. Smith, of Castleton, as the instrument. You have often heard me remark, when I have thought on Christ's immediate coming, on the passage in Rev. xvi. 16, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now I had always supposed that this was the gathering the kings and the world to a *place* called in the Hebrew tongue *Armageddon*, for the battle of the great day of God Almighty. See verse 14: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Very well, say you; is it no so? I answer no. Why not?

1<sup>st</sup>. Because in the 14<sup>th</sup> verse, it is the three unclean spirits that gather, [not together] the kings of the earth - and the whole world, [not into one place], but to the battle of that great day of God Almighty; which may be over the whole earth. See Jeremiah xxv. 33: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither

gathered, nor buried; they shall be dung upon the ground." And many other texts prove that the whole world is to be included in this destruction.

2d. Christ gathers them. Read the 15<sup>th</sup> verse – "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Then 16<sup>th</sup> verse, "And he gathered them together," &c.

Who gathered them? Christ. Whom did he gather? Those who watched, and kept their garments, and were not naked and ashamed before him at his coming. 1 John ii. 28 – "And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." See also Matt. xxiv. 31; Mark xiii. 27; Luke xxi. 36 – "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

To what place will Christ gather his elect? To a place called in Hebrew, Armageddon. What is the meaning of Armageddon? *The mountain of Megiddo*, or *the mountain of the gospel*, or otherwise, *the mountain of fruits*; which is simply to gather them into his kingdom, which is called a great mountain, filling the whole earth. Dan. ii. 35; Zec. iv. 7; or into his garner of fruits, as the farmer, in the time of harvest, gathers his fruits into his barn.

This, then, shows clearly that Christ will come and save his people, before the time of trouble can be accomplished; and I now do not know of a single text, which disproves Christ is coming, this 7<sup>th</sup> month; and I have no drawback in my mind. If he does not come within 20 or 25 days, I shall feel twice the disappointment I did this spring. But, says my unbelieving neighbor, "If you will be disappointed again, we will not pity you, if you fail." Then so it must

be. But one thing I do know, there is glory in my soul now; and I will not spoil that, by doubting, when I have no reason to doubt.

You ask me two questions. 1. Was the Jubilee a type of the final redemption, as to time, and will the great Jubilee come this fall? I answer, It is certainly a type. It was a memorial every 50<sup>th</sup> year; and began on the same day that the high priest made atonement, and came out of the holy place and blessed the people – on the 10<sup>th</sup> day of the 7<sup>th</sup> month. The great antitype must agree with its type. Then if we were right in our calculations, respecting the 2520 years, and the 2300 years, it must and will come this fall. I think we are right, therefore I see no reason why we may not expect him within twenty days. I pray God it may be so.

Just as the feast of the first and third month were fulfilled in the sacrifice of Christ, and in the descent of the Holy Spirit, just so true will redemption be completed by the fifteenth day of the seventh month, after the 2520 and the 2300 years are accomplished. This calculation, I believe in my soul will never fail.

Your next question is, Was the atonement made by the High Priest on the tenth day of the seventh month, typical of the second coming of Christ as to time? I answer, it must be as to the time in the year; for so have all the others been fulfilled; and Paul evidently alludes to it in Heb. ix. 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." As that was the day when the Jewish High Priest every year came out and blessed his people, so must our High Priest come, once for all, to bless and save his people, after he has finished making the atonement; and then the door will be shut. I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see Him, whom they have hated and despised, to their shame and everlasting contempt.



Oh what will then become of nominal, cold-hearted scoffers and professors. Have mercy, Oh God, have mercy upon them. I can be of no use in Boston; in twenty days or less, I shall see all that love Jesus. My health is such that I cannot be present at your Conference. The Lord bless and save you all when he comes. Amen and amen.

WM. MILLER.

Low Hampton, Oct. 6, 1844.

**"A DAY OF WONDERS." – THE MIDNIGHT CRY, OCTOBER 19, 1844: -** <sup>28</sup>**A DAY OF WONDERS.**

The Voice of Truth says: In addition to the wonderful case of Mrs. Matthewson, we learn by Elder T. F. Barry, Elder I. B. Hyatt, and other responsible witnesses, that a Mrs. Baker is in a similar if not the same condition. The following letter will give an understanding of this case:

Owego, N. Y., 10th Oct. 1844.

**MY DEAR BROTHER:—**This morning I visited Mrs. Baker, who is apparently in much the same state as when Mr. Barry saw her, *exhorting* those who visit her, telling them that **TIME IS VERY SHORT**, and wishes all to go and labor in the field, **TIME BEING SO SHORT**. This is the *twenty-ninth day* since she has eaten anything, and yet she is apparently in good health, looking well, and the neighbors say that her strength has lately been increased. She says that she is not sick, but in good health. Yesterday as well as this morning, she was out of doors.

Yours, in the hope of soon meeting in  
Our Father's kingdom,  
**WILLIAM NICHOLASS.**

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<sup>28</sup> This is another example of the power of the Holy Spirit working amongst the Advent believers during the Spirit filled movement of the "Midnight Cry"!

**FROM BROTHER DAVIDSON. – THE MIDNIGHT CRY, OCTOBER 19, 1844: -** <sup>29</sup>

**MICHIGAN.** Brother Davidson writes :

I attended a conference in Troy, 25 miles from this city, and the blessed Lord was there by his Spirit, to bless us. Our dear Brother Cook was with us and the Lord was with him. The True Midnight Cry: has just arrived, and it cuts every cord that binds us to this earth; it takes like fire in dry stubble. Jesus is truly coming. Glory to God ! Brother, we are almost home. The candle has burnt down into the socket. Yes, the Lord is coming. Oh ! there is a giving up all to God. The brethren receive it with one heart. The Lord is in it. Oh it is the wisdom of God, 'tis marvellous in our eyes. Glory ! Glory ! Glory ! my soul is full of glory. Jesus is now He whom my soul loves. Oh the love of God. Love the Saviour. Love his word. Swim in his love. Watch and pray. Give my love to my wife and children. I have put my hand to the plough and cannot look back.




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<sup>29</sup> This letter from Brother Davidson brings out the part that an entire consecration to God and a forsaking of all the ties that bound the believers to this world played in the "Midnight Cry" movement. These were some of the fruits that were produced as a result of accepting the "Midnight Cry" message.

**AN EXTRACT FROM THE "VOICE OF ELIJAH" CONCERNING THE POWER OF  
THE HOLY SPIRIT IN THE "MIDNIGHT CRY MESSAGE" – THE MIDNIGHT  
CRY, OCTOBER 19, 1844: -**

The "Voice of Elijah," (Toronto,) for Oct. 2,  
says:

This truth is going like electricity through the ranks of the believers in the Lord's coming, in this city. Such glorious and melting seasons we never saw before. GOD'S SPIRIT IS SEALING THIS TRUTH ON THE HEARTS OF HIS PEOPLE, in a most wonderful manner – ALTOGETHER UNPRECEDENTED in any former experience. Some backsliders are returning.<sup>30</sup>

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<sup>30</sup> The Midnight Cry was proclaimed in the power of the Holy Spirit, in about 3 months. The "Latter Rain" will come with ten times the power of the Midnight Cry. Spalding-Magan Collection, p. 4: - "I saw the latter rain was coming as the midnight cry, and with ten times the power."

**"SECOND ADVENT WAY MARKS AND HIGH HEAPS. OR A CONNECTED VIEW,  
OF THE FULFILMENT OF PROPHECY, BY GOD'S PECULIAR PEOPLE, FROM  
THE YEAR 1840 TO 1847." – BY ELDER JOSEPH BATES, PUBLISHED IN 1847,  
PAGES 30 – 33:-**

31

**FIFTH WAY MARK—A CRY AT MIDNIGHT.**

"At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22d October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe it had begun in the days of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it.

*At Midnight*, in the dead of the night of this tarrying of the Bridegroom, "the cry was raised," which caused great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month.

A camp meeting was held in Concord, N.H., somewhere about the first of August. Here, as we afterwards learned, the cry resounded throughout the camp. On the 12th of August, another was held in Exeter, N. H. On my way there, something like the following seemed to be continually forcing upon my mind. You are going to have new light here, something that will give a new impetus to this work. How many thousand living witnesses there still are scattered over the land that experienced the manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, *Behold the Bridegroom cometh, go ye out to meet him!* As the stages and railroad cars rolled away through the different States, cities, and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming

<sup>31</sup> Some of the Adventists understood that the Jewish year 1843, would end in March, 1844, such as William Miller; while others believed that it would end in April, 1844.

on the tenth day of the seventh month! Time is short, get ready! get ready!! In a few weeks this *Way Mark*, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conference and papers. Here S. S. Snow published the true midnight cry (Aug. 22, 1844). "Then all those virgins arose and trimmed their lamps." *General excitement and looking with anxious and unparalleled interest to a definite point.* What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind—men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and rail cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn. They purported to contain the last warning to a guilty world. (How true it was that this was the last warning that they would ever receive from Advent believers.) And then the agonizing prayers and entreaties for our families, friends and brethren. Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends property, all, all, to God. Surely here is where we put on the wedding garment—*"was made white."* Say, was this the work of God? If you deny it, you veto the work and power of God among men, in every age, and make religion a something which man can never understand. Admit that there were frailties and improprieties in some, and every thing else that man is subject to; but it does not follow by any means that all was wrong. By the assistance and grace of God, I feel bound to say without fear of contradiction, that this mighty cry was the power and work of God. I should peril my soul to deny it, and so will every honest hearted one that had any thing to do with it. Why, if this was not the work of God, then I should forever despair of finding the road to heaven. I say again, in the fear of Him before whom I soon expect to appear to receive my final destiny, it is downright infidelity in any Advent believer to doubt this being the fulfillment of the parable of the ten virgins. It was the only conclusion we all came to at the time we felt and knew the most about it that we ever shall in this mortal state. And surely none could understand it better than those that were burdened and pained to be delivered of this cry. For eight long months we were discussing the

<sup>32</sup> The "True Midnight Cry" published by S. S. Snow that Elder Bates refers to here, has been reproduced in full on PAGES 14 - 19, of this Study Document. We also note how important a roll the distribution of Adventist Literature played in giving the "Midnight Cry" message. The papers and tracts were distributed "*as the flying leaves of autumn*".

subject of this cry, while the sound was rolling away in the distant heavens. *And the foolish said to the wise; give us of your oil,*—that is, give us your evidences, your light; we want preparation. *Buy for yourselves,*—that is, search your Bibles, pray God for grace to prepare you. *While they went to buy; the Bridegroom came; and those who were ready went in with him to the marriage, and the door was shut.* Here is where the division took place which was so clearly manifest at the very close of the cry, and has been a standing witness ever since. *While they went to buy*—clearly showing that they left a part of the virgins in the right position with oil in their lamps waiting. When he comes, this waiting party go in, and the door is shut. Where are the others? Gone away for oil. Do any of my readers say this is not fulfilled? I ask what you mean then, by writing, preaching, talking; and lamenting the division among the Advent people? Don't you see that you are to the very letter acknowledging the fact. But you say that would be acknowledging ourselves the foolish virgins. Whether you do so or not, the parable and our experience make it clear; each party had their choice.

"Afterwards came also the other virgins, saying master, master, open unto us." After when is this knocking? Why it is after the door is shut! And there has been a clamoring at the door ever since the cry was finished—a perfect fulfilment of the payable in all its features. This calling for an open door after it is shut, must certainly be fulfilled here, and not in the air. Thus we have the likeness perfect and complete. Suppose, for instance, your likeness should be painted, leaving out your hand, foot or nose, or even the expression of your eyes, you would detect it in a moment, and point to the defect; and when finished, you would pronounce it a likeness. Well, this parable is a likeness of the kingdom of heaven, and finishes after the 12th verse, and no where else. And after it was finished, we were at least eight months examining its features, and proving it to be what our Lord had told us it was; and how many thousands there were that pronounced it a perfect picture. Many have since denied it, but that has not altered the features of it in the least, nor produced the least proof of when, or where, or how, this cry with all its appendages will or can be, in the future. I say there is not faith enough in all those who have doubted this mighty work to put forth one hundredth part of the energy, moral courage and zeal, to do this work as it was done

when accomplished. And I ask who else will attempt it? Not those surely that believe it is done. Neither the world nor such as have pronounced it mesmerism. You know very well that God has called out a people to do his work and will; and think you that it will not be done in scriptural order, and in the right time? It has been and it is the height of folly to believe that God will require his people to do it twice. I know it is triumphantly stated that the door is not shut; and there has not been any striving to open it, because no one would ask for admittance until they knew it was shut. They must know the fact first, say they, and they say they do not. Answer, why did not these same virgins understand that their vessels were empty of oil before it was too late? So in the case of the clamor about the door—they have then already been proved to be foolish virgins, and are as likely to make a fatal mistake in this part of the parable as the other. How many scores of writers could be called up here, if time and space would admit of it, to prove how clearly this cry has been fulfilled, and that our work ended here for the world. I know it is called infidelity now and even blasphemy to say so. Admit this to be your testimony, then about all the advent believers have committed blasphemy, and their confession to backslidden advent blasphemers or a fallen church and guilty world, will never atone for one sin or back track which they have taken. One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt for the author. I will extract a few lines: "Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. I see that we are yet right. God's word is true; and my soul is full of joy. Methinks I hear you say, Br. Miller is now a fanatic. Very well, call me what you please; I care not. Christ will come in the seventh month, and will bless us all. Oct. 6, 1844." This then was our united testimony respecting the tallest way mark in our pathway. See Isa. xiv: 31 and 40, 2, 6; Jer. viii: 19, xlv: 12; Lam. ii: 19.

**“A SEAL OF THE LIVING GOD. A HUNDRED FORTY-FOUR THOUSAND OF THE  
SERVANTS OF GOD BEING SEALED, In 1849” – BY ELDER JOSEPH BATES,  
PUBLISHED IN 1849, PAGE 67: -**

“Gather my saints together unto me, those that have made a covenant with me by sacrifice.” – Psa. L: 5. When did we do this as a people? Answer: in 1844, during a cry at midnight: how much was said about it then. What did we sacrifice then? why, all that we had: have we taken back any thing since that time? We fear there has been too much of this in all of us. – Well says one, I had nothing to take back: examine closely now and see. Did you sacrifice your tobacco and snuff boxes, and pipes, and cast them all from your persons? Yes. You thought it was an idle and sinful habit, because it neither nourished your bodies nor glorified God? yes. How then, I ask, has God justified you since, by taking back that sacrifice, whether it was or was not one? God has shown several times by visions that he disapprobates it in every way; and some that have continued in the practice after one admonition, God has shown that his frown is upon them. Let me entreat you, to resolve in the strength of God to leave the practice forever.<sup>33</sup>

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<sup>33</sup> During the “Midnight Cry” message, the Adventist believers freed themselves from the addictive habits of tobacco, pipes and the use of snuff. This is a good example of the fruits of the “Midnight Cry” message that was given under the power of the Holy Spirit. We must remember that temperance is one of the fruits of the Spirit – See Galatians 5:22 & 23.



## **AN EXTRACT FROM HIRAM EDSON'S MANUSCRIPT RELATING TO HIS EXPERIENCE IN THE "7<sup>TH</sup> MONTH MOVEMENT": -**

During what is called the seventh month movement, in 1844, myself and several other Brn. were engaged in circulating publications on the coming of Christ, day times, and holding meetings at my own private house evenings. As we were about to commence our evening meeting on one occasion, a two horse wagon load of entire strangers came; and after preparing seats for them we commenced our meeting by singing, "Here o'er the earth as a stranger I roam, Here is no rest, is no rest." It was sung with the spirit and with the understanding, and the spirit which accompanied the singing gave to it a keen edge, and before the hymn was sung through, the entire company of strangers were so deeply convicted, that rather than bear the reproach of being convicted, or converted at a Millerite meeting, they all started to leave the house. One man and his wife succeeded in getting out of doors; but the third one fell upon the threshold; the fourth, the fifth, and so on, till the most of the company were thus slain by the power of God. And such agonizing cries and pleading for mercy, is not often witnessed. Some thirteen, or more, were converted before the meeting closed. The man and his wife who left the house labored hard to persuade the rest of their company to leave at once for home; but not succeeding, and rather than remain through the meeting they went home on foot in a dark night, a distance of five, or six miles, carrying a child a year old. But this was not their heaviest burden. Their conviction was too deep to be easily shaken off; they were back again at the next evening meeting and found pardon, and peace in believing. And, "so, mightily grew the word of God and prevailed."

Passing over other like manifestations of the power of God, we glance at our disappointment at the tenth of the seventh month, 1844. Having the true cry, Behold the Bridegroom cometh, on the tenth day of the seventh month, and, having been early taught by modern orthodoxy that the coming of the Bridegroom to the marriage would be fulfilled in the personal second advent of Christ to this earth, (which was a mistaken idea) we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and near and dear

friends which had been torn from us by death, and that our trials and sufferings with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him to inhabit the bright golden mansions in the golden home city, prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12. at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. <sup>34</sup>

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<sup>34</sup> This account gives the reader another personal experience of the manifestation of the power of the Holy Spirit that was poured out among the Advent brethren, during the "Midnight Cry" message. We have never seen the like of it since the 7<sup>th</sup> Month, 1844! And we are still waiting for the living witness of the Holy Spirit's power to be poured out!

**1858 GREAT CONTROVERSY, CHAPTER XXIV – “THE SECOND ANGEL’S MESSAGE.” – PAGES 140 – 143 – ELLEN G. WHITE.**

**Chapter XXIV. - The Second Angel's Message.**

The churches would not receive the light of the first angel's message, and as they rejected the light from heaven they fell from the favor of God. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, answered to the message, Babylon is fallen, and left the fallen churches. {1SG 140.1}

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, Behold the Bridegroom cometh, go ye out to meet him! {1SG 140.2}

The midnight cry was given to give power to the second angel's message. Angels were sent from heaven to wake up the discouraged saints, and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, Behold the Bridegroom cometh, go ye out to meet him. Those entrusted with the cry made haste, and in the power of the Holy Spirit spread the cry, and aroused their discouraged brethren. This cry did not stand in the wisdom and learning of men, but in the power of God, and his saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, Behold the Bridegroom cometh, go ye out to meet him. {1SG 140.3}

In every part of the land, light was given upon the second angel's message, and the cry was melting down thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. Many would not permit this message to enter the churches, and a large company who had the living testimony within them left the fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, and led the believers to seek a living experience for themselves. They knew that they could not lean upon one another. {1SG 141.1}

The saints anxiously waited for their Lord with fasting, watching and almost constant prayer. Even some sinners looked forward to the time with terror, while the great mass seemed to be stirred against this message, and manifested the spirit of Satan. They mocked and scoffed, and everywhere was heard, No man knoweth the day and the hour. Evil angels exulted around them, urging them on to harden their hearts, and to reject every ray of light from heaven, that they might fasten them in the snare. Many professed to be looking for their Lord, who had

neither part nor lot in the matter. The glory of God they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth. But they were not converted. They were not ready. A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels with the deepest interest had watched the result, and were elevating those who received the heavenly message, and were drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted with him. Jesus looked upon them with pleasure. His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined to be again sadly disappointed. The time to which they looked, expecting deliverance, passed. They were still upon the earth, and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation, had tasted immortal deliverance; but their hopes were not realized. {1SG 141.2}

The fear that had rested upon many of the people did not at once disappear. They did not immediately triumph over the disappointed ones. But as no visible wrath of God was felt by them, they recovered from the fear they had felt, and commenced their ridicule, their mocking, and scoffing. The people of God were again proved, and tested. The world laughed, and mocked, and reproached them; and those who had believed without a doubt that Jesus would then come and raise the dead, and change the living saints, and take the kingdom, and possess it forever, felt like the disciples of Christ.-- They have taken away my Lord, and I know not where they have laid him. {1SG 143.1}

**1884 GREAT CONTROVERSY, CHAPTER XVII – “THE MIDNIGHT CRY.” -**  
**PAGES 248 – 257 – ELLEN G. WHITE.**

**Chapter XVII. - The Midnight Cry.**

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [MATT. 25:5-7.] {4SP 248.1}

In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. The 2300 days of Dan. 8:14, which all believed to extend to the second coming of Christ, had been thought to end in the spring of 1844; but it was now seen that this period extended to the autumn of the same year, [SEE APPENDIX, NOTE 1.] and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage, whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at midnight announcing the approach of the bridegroom, so in the fulfillment, midway between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found that they were really to close, such a cry was raised, in the very words of Scripture: "Behold, the Bridegroom cometh; go ye out to meet him." {4SP 248.2}

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God. {4SP 249.1}

Said Wm. Miller, in describing that work: "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind." {4SP 249.2}

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. {4SP 250.1}

At the call, "The Bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against it, and a large company who had the living testimony withdrew from their connection. In the providence of God, this cry united with the second angel's message, and gave power to that work. {4SP 250.2}

The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to swell the shout, "Blessed is he that cometh in the name of the Lord!" [MATT. 21:9.] In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the convincing power attending the message, "Behold, the Bridegroom cometh!" {4SP 250.3}

At that time there was faith that brought answers to prayer,--faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones. {4SP 251.1}

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to Heaven from the fields and groves. The assurance to the Saviour's approval was more necessary to them than their daily food, and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. {4SP 251.2}

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to his coming, and now they felt as did Mary, when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping, "They have taken away my Lord, and I know not where they have laid him." [JOHN 20:13.] {4SP 252.1}

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time, this did not at once disappear; they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears, and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready to again exchange their views. The scoffers

won the weak and cowardly to their ranks, and all united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years. {4SP 252.2}

The earnest, sincere believers had given up all for Christ, and had shared his presence as never before. They had, as they believed, given their last warning to the world, and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the unbelieving multitude. With intense desire they had prayed, "Come, Lord Jesus, and come quickly." But he had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was indeed a terrible trial of faith and patience. {4SP 253.1}

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, his followers believed that he was about to ascend the throne of David, and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in his path, or strewed before him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim, "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke his disciples, he replied, "If these should hold their peace, the stones would immediately cry out." [LUKE 19:40.] Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." [ACTS 17:3.] In like manner was prophecy fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them. {4SP 253.2}

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. They could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their position. True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites, and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to his will. Adventists believed that God had in like manner led them to warn the world of the coming Judgment, and notwithstanding their disappointment, they felt assured that they had reached a most important crisis. {4SP 254.1}

The parable of the wicked servant was regarded as applying to those who desired to put off the coming of the Lord: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." [MATT. 24:48-51.] {4SP 254.2}

The feelings of those who held fast the Advent truth are expressed in the words of Wm. Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and men I should have to do

as I have done." "I hope I have cleansed my garments from the blood of souls; I feel that, as far as possible, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged." "My hope in the coming of Christ is as strong as ever. I have done only what, after years of sober consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God's hand has been with me, his power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in his good providence so orders." {4SP 255.1}

God did not forsake his people; his Spirit still abode with those who did not rashly deny the light which they had received, and denounce the Advent movement. The apostle Paul, looking down through the ages, had written words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." [HEB. 10:35-39.] {4SP 256.1}

The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of his Spirit and his word; yet they could not understand his purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were specially applicable, "Now the just shall live by faith." As the bright light of the midnight cry had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, Adventists had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in his word. The scoffing world were saying, "You have been deceived. Give up your faith, and say that the Advent movement was of Satan." But God's word declared, "If any man draw back, my soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul, "Cast not away therefore your confidence;" "ye have need of patience;" "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to his promises, and continue to search the Scriptures, and patiently wait and watch to receive further light. {4SP 256.2}

## APPENDIX: -

In this extract written by William Miller less than twelve months after the "Great Disappointment" of October 22, 1844, he takes a retrospective glance at the "7<sup>th</sup> Month Movement", and denies that it was in any way a fulfilment of prophecy.

### "WM. MILLER'S APOLOGY AND DEFENCE" – PAGES 25, 27 & 28 – BY WM. MILLER, WRITTEN AUGUST 1, 1845: -

On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labours, principally at the West, during the summer of '44, until "the seventh month movement," as it is called. I had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosiac law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the *Spring*. I had however, no expectation that *so* unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement, until about two or three weeks previous to the 22d of October, when, seeing it had obtained such prevalence, and considering it was a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by, I should be more disappointed than I was in my first published time.

I have no confidence in any of the new theories that have grown out of that movement, viz., that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfilment of prophecy in any sense. The spirit of fanaticism which has resulted from it, in some places, leading to extravagance and excess, I regard as of the same nature as those which retarded the reformation in Germany; and the same as have been connected with every religious movement since the first advent.

... Some are disposed to lay a stress on the seventh month movement which is not warranted by the Word. There was then a dedication of heart, in view of the Lord's coming, that was well pleasing in the sight of God. Desire for the Lord's coming and a preparation for that event are acceptable to Him. But because we then ardently desired his coming, and sought that preparation that was necessary, it does not follow that our expectations were then realized. For we were certainly disappointed. We expected the personal coming of Christ at that time; and now to contend that we were not mistaken is dishonest. We should never be ashamed frankly to confess all our errors.



