

The Midnight Cry (Part 1)

Matthew 25:1-12

"THE PARABLE OF THE TEN VIRGINS OF MATTHEW 25 ALSO ILLUSTRATES THE EXPERIENCE OF THE ADVENTIST PEOPLE...Then shall the kingdom of heaven be likened unto ten virgins." HERE IS BROUGHT TO VIEW THE CHURCH LIVING IN THE LAST DAYS..."(GC 393.2)

"I AM OFTEN REFERRED TO THE PARABLE OF THE TEN VIRGINS....THIS PARABLE HAS BEEN AND WILL BE FULFILLED TO THE VERY LETTER, FOR IT HAS A SPECIAL APPLICATION TO THIS TIME, and, like the third angel's message, HAS BEEN FULFILLED AND WILL CONTINUE TO BE PRESENT TRUTH TILL THE CLOSE OF TIME..."(RH, August 19, 1890 par. 3)

"EVERY SPECIFICATION OF THIS PARABLE SHOULD BE CAREFULLY STUDIED..."{RH, October 31, 1899 par. 13}

*****THE MIDNIGHT CRY IS A PART OF THIS PARABLE. IT IS WHAT WAKES UP THE SLEEPING VIRGINS**

SOME QUESTIONS TO PONDER REGARDING THE MIDNIGHT CRY:

- WHAT MESSAGE DOES THE MIDNIGHT CRY EMPOWER?
- WHAT DOES THE MIDNIGHT CRY CAUSE PEOPLE TO DO ?
- WHAT MESSAGE DOES THE MIDNIGHT CRY PREPARE A PERSON FOR?
- WHAT WAS SHOWN TO SISTER WHITE AS REPRESENTING THE MIDNIGHT CRY?
- HOW LONG DOES THE MESSAGE OF THE MIDNIGHT CRY LAST?
- WHAT HAPPENS TO THOSE WHO SAY THE MIDNIGHT CRY IS NOT FROM GOD?
- WHEN WAS THE TRUE MIDNIGHT CRY GIVEN WITH POWER?
- WHO GAVE THE TRUE MIDNIGHT CRY?
- AT WHICH CAMP MEETING WAS THE MIDNIGHT CRY PREACHED POWERFULLY?
- WHAT DATE WAS THE TRUE MIDNIGHT CRY PUBLISHED?
- WHAT HAPPENED TO THE MIDNIGHT CRY THAT CAUSED VIRGINS TO TRIM THEIR LAMPS?
- THERE ARE 5 PARTS TO THE MIDNIGHT CRY...WHAT ARE THOSE 5 PARTS?

THERE WAS A MIDNIGHT CRY MESSAGE FOR THESE VIRGINS. WHAT DID IT DO?

THE MIDNIGHT CRY EMPOWERED The 2nd 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!" {EW 238.1}

This was the midnight cry, which was to give power to the second angel's message..."(EW 238.2)

MIDNIGHT CRY MESSAGE CAUSES PEOPLE TO SEARCH THEIR HEARTS AND HAVE A LIVING EXPERIENCE FOR THEMSELVES:

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused...A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another..."(EW 238.3)

THE MIDNIGHT CRY PREPARES US TO RECEIVE THE 3RD ANGEL'S MESSAGE:

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place.(EW 260-261)

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*****If we are to repeat the 1st, 2nd, and 3rd Angel's Message, and the Midnight Cry Empowers the 2nd Message, preparing one to receive the 3rd, then we truly need to know and understand what the Midnight Cry is.**

THE MIDNIGHT CRY ACCORDING TO THE SOP:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and SAW A STRAIGHT AND NARROW PATH, cast up high above the world. ON THIS PATH THE ADVENT PEOPLE WERE TRAVELING TO THE CITY, WHICH WAS AT THE FARTHER END OF THE PATH. THEY HAD A BRIGHT LIGHT SET UP BEHIND THEM AT THE BEGINNING OF THE PATH, WHICH AN ANGEL TOLD ME WAS THE "MIDNIGHT CRY". THIS LIGHT SHONE ALL ALONG THE PATH AND GAVE LIGHT FOR THEIR FEET SO THAT THEY MIGHT NOT STUMBLE. OTHERS RASHLY DENIED THE LIGHT BEHIND THEM AND SAID THAT IT WAS NOT GOD THAT LED THEM OUT SO FAR. THE LIGHT BEHIND THEM WENT OUT, LEAVING THEIR FEET IN PERFECT DARKNESS, AND THEY STUMBLED AND LOST SIGHT..."(EW 14.1)

SOP:

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. ELDER LOUGHBOROUGH'S BOOK SHOULD RECEIVE ATTENTION. OUR LEADING MEN SHOULD SEE WHAT CAN BE DONE FOR THE CIRCULATION OF THIS BOOK."{CW 145.2}

J.N. LOUGHBOROUGH:

"...earnest worker in William Miller's revivals...

There were other men of prominence that for lack of space we will merely mention, such as...S.S. SNOW..."(1905 JNL, GSAM 125.4}

"As early as May, 1843, Brother 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, Brother 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 afterward saw that the prophetic periods do not actually expire until the present year, 1844; he then planted himself on the ground that about the 22nd of October-the tenth day of the seventh month of this present year-we should 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 EFFECTS WERE SEEN UNTIL ABOUT JULY."{1905 JNL, GSAM 157.3}

"On Sunday forenoon Elder Joseph Bates was preaching, when a man came riding at full speed into the camp, placed his horse where they kept their stock, then came into the audience, and seated himself by the family of Elder John Couch, and with open Bible, in a whisper, explained to them the cause of their disappointment, and the midnight cry that was now due.{1905 JNL, GSAM 522.2}

Brother Bates was using as an illustration of their course in patient waiting, his experience on nearing home on a sea voyage, after a long absence. The power of God came upon Sister Couch, as she arose, and beckoned to Brother Bates. He said, "Sister, what is it?" She replied, "What you are saying is all very good, but here is a man who has light on the

midnight cry. "Well," said Brother Bates, "then let him come up here on the platform, and give it to the people," and he sat down. {1905 JNL, GSAM 522.3}

THE MINISTER WHO THUS WALKED INTO THE STAND WAS S.S. SNOW, WHO IN A FEW SENTENCES GAVE THEM THE PATH OF HIS MIDNIGHT CRY MESSAGE. ELDER JAMES WHITE WAS IN THAT AUDIENCE...{1905 JNL, GSAM 522.4}

BROTHER SNOW THUS QUESTIONED THEM:

"Where are we in our Advent experience?" {1905 JNL, GSAM 523.1}

Answer from the audience: "In the tarrying time." {1905 JNL, GSAM 523.2} *****continue on next page*****

Question: "How long was the vision to tarry?" {1905 JNL, GSAM 523.3}

Answer: "Until midnight" {1905 JNL, GSAM 523.4}

Question: "What is a day in prophecy?" {1905 JNL, GSAM 523.5}

Answer: "A year." {1905 JNL, GSAM 523.6}

Question: "Then what would a night be?" {1905 JNL, GSAM 523.7}

Answer: "Six months." {1905 JNL, GSAM 523.8}

Question: "Then what would Midnight be?" {1905 JNL, GSAM 523.9}

Answer: "Three months." {1905 JNL, GSAM 523.10}

Question: "How long have we been in the tarrying time?" {1905 JNL, GSAM 523.11}

Answer: "Just three months." {1905 JNL, GSAM 523.12}

He said, "Then it is just the midnight now, and I am here with the midnight cry." In a few sentences he explained that it was the fall of 457 that the decree went forth, and so they were short six months in their reckoning, showing them that the 2300 days would terminate Oct. 22, 1844, instead of the spring as they had previously supposed. Then, in a strong voice he said, "Behold the Bridegroom cometh on the tenth day of the seventh month, Oct. 22, 1844. Go ye out to meet Him." {1905 JNL, GSAM 523.13}

As he uttered those words the mighty power of God swept over that camp, prostrating many to the ground, suddenly turning that camp into a most powerful confessing and testimony meeting. That was only the beginning of the midnight cry message. Of that movement Brother Southard said, in the Midnight Cry, the paper of which he was the editor, "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 was in it." {1905 JNL, GSAM 523.14}

JOSEPH BATES:

"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 22ND OCTOBER, 1844. THE MIDNIGHT OF THIS DARK STUPID TIME WOULD BE ABOUT JULY 20TH.(this is the midway time Sister White refers to in GC 398.3) S. S. SNOW GAVE THE TRUE MIDNIGHT CRY IN THE TABERNACLE IN BOSTON., and it was received by the virgins in a different light from what it ever was before." {1847 JB, BP2 72.1}

"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 the 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 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 (Aug. 22, 1844). THEN ALL THOSE VIRGINS AROSE AND TRIMMED THEIR LAMPS."{1847 JB, BP2 72.3}

JAMES WHITE SAID MESSAGE AT EXETER CAMP MEETING WAS FROM GOD:

"In August, 1844, MR. WHITE, in company with others, ATTENDED THE Exeter, NEW HAMPSHIRE, CAMP MEETING where **the tenth day of the seventh month movement had its beginning.** HE left the camp ground convinced of the truthfulness of the message and RETURNED TO SPREAD IT IN MAINE..."

{1938 END, FOME 165.3}

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SISTER WHITE SAYS MIDNIGHT CRY GIVEN AT 'NEW HAMPSHIRE (Exeter) Camp Meeting' AND IN MAINE WAS FROM GOD AND NOT MAN:

"I had but very few privileges in 1842, 1843 and 1844. My sisters both went to the camp meetings in New Hampshire and Maine, While **my health prevented me from going to but one, in Maine.** I KNOW THE LIGHT I RECEIVED CAME FROM GOD, IT WAS NOT TAUGHT ME BY MAN..." Letter 3, 1847, pp. 1-4.

(To Joseph Bates, July 13, 1847.) (5MR 97.2-98.1)

"**Sister White says of those who accepted the midnight cry, "There went with it an impelling power that moved the soul. There was no doubt, no questioning."** Spirit of Prophecy, Vol. IV, page 250. **To doubt it seemed to them was to doubt the mission of Christ...**"{1905 JNL, GSAM 524.1}

*****IF YOU GO TO THE PIONEER SECTION OF THE CD ROM AND TYPE IN "sss" in quotation marks, the very first hit is Samuel Snow's TRUE MIDNIGHT CRY that was published on August 22, 1844....IT HAS 5 PARTS....WHAT ARE THESE 5 PARTS? WE WILL BE LEARNING THAT IN THE NEXT 6 DAYS**

GC = The Great Controversy

RH = Review & Herald Articles

EW = Early Writings

CW = Counsels to Writers & Editors

GSAM = Great Second Advent Movement

5MR = Manuscript Releases, Volume 5

BP2 = Bates Pamphlet #2 (Second Advent Waymarks and High Heaps)

FOME = Founders of the Message

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The Midnight Cry (Part 2)

4SP 248.1-256.2

GC 393.1 – 408

EW 238.1-3

SOP:

Spirit of Prophecy, Volume 4

(The Great Controversy)

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." [Matthew 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 Daniel 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 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...they caught the inspiration of the hour, and helped to swell the shout, "Blessed is he that cometh in the name of the Lord!" [Matthew 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 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." [Matthew 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(see EW 14.1) **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." [Hebrews 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}

The Great Controversy (1911)

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. {GC 393.2}

"Then 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 tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." {GC 393.3}

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps." The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. THESE HAD A PERSONAL EXPERIENCE, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but THEY HAD DEPENDED UPON THE FAITH OF THEIR BRETHREN, satisfied with the flickering light of good emotions, WITHOUT A THOROUGH UNDERSTANDING OF THE TRUTH or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim. {GC 393.4}

"While the bridegroom tarried, they all slumbered and slept." By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but THOSE WHOSE FAITH WAS BASED ON A PERSONAL KNOWLEDGE OF THE BIBLE HAD A ROCK BENEATH THEIR FEET, which the waves of disappointment could not wash away. "They all slumbered and slept;" ONE CLASS IN UNCONCERN AND ABANDONMENT OF THEIR FAITH, THE OTHER CLASS PATIENTLY WAITING TILL CLEARER LIGHT SHOULD BE GIVEN. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. THE HALFHEARTED AND SUPERFICIAL COULD NO LONGER LEAN UPON THE FAITH OF THEIR BRETHREN. EACH MUST STAND OR FALL FOR HIMSELF. {GC 394.1}

About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth. {GC 395.1}

Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the ADVENT MOVEMENT, THOUSANDS OF SINNERS HAD BEEN CONVERTED, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers. {GC 395.2}

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Satan is "the accuser of the brethren," and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents. {GC 395.3}

The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. **In all the history of the church no reformation has been carried forward without encountering serious obstacles.** Thus it was in Paul's day. **Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth.** Luther also suffered great perplexity and distress from the course of **FANATICAL PERSONS** who claimed that God had spoken directly through them, and **WHO therefore SET THEIR OWN IDEAS AND OPINIONS ABOVE THE TESTIMONY OF THE SCRIPTURES.** Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. **And the Wesleys, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing overzealous, unbalanced, and unsanctified ones into fanaticism of every grade. {GC 396.1}**

William Miller had no sympathy with those influences that led to fanaticism. He declared, with Luther, that every spirit should be tested by the word of God. "The devil," said Miller, "has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: 'By their fruits ye shall know them.' . . . There are many spirits gone out into the world; and we are commanded to try the spirits. **The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the Spirit of Christ.** I am more and more convinced that Satan has much to do in these wild movements. . . . **Many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions.**"--Bliss, pages 236, 237. "**The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in an error, and think he has the truth. What then? We answer, The Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the devil.**"--The Advent Herald and Signs of the Times Reporter, vol. 8, No. 23 (Jan. 15, 1845). "**I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise of Christendom.**"--Bliss, page 282. {GC 396.2}

In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. **A similar course was pursued by the opposers of the advent movement.** And not content with misrepresenting and exaggerating the errors of extremists and fanatics, **they circulated unfavorable reports that had not the slightest semblance of truth.** **These persons were actuated by prejudice and hatred.** Their peace was disturbed by the proclamation of Christ at the door. **They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith.** {GC 397.1}

The fact that a few fanatics worked their way into the ranks of Adventists is no more reason to decide that the movement was not of God than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. **Let the people of God arouse out of sleep and begin in earnest the work of repentance and reformation; let them search the Scriptures to learn the truth as it is in Jesus; let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm.** {GC 398.1}

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. **The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus,** whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC 398.2}

STOP HERE!!! [Read the next pages included, that have GC 398.3-408.1 in your own time](#)

READ THE NEXT 4 PAGES IN YOUR OWN TIME

"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.**" Matthew 25:5-7. IN THE SUMMER OF 1844, MIDWAY BETWEEN THE TIME WHEN IT HAD BEEN FIRST THOUGHT THAT THE 2300 DAYS WOULD END, AND THE AUTUMN OF THE SAME YEAR, TO WHICH IT WAS AFTERWARD FOUND THAT THEY EXTENDED, THE MESSAGE WAS PROCLAIMED IN THE VERY WORDS OF SCRIPTURE: "BEHOLD, THE BRIDEGROOM COMETH!"{GC 398.3}

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. RECKONING from the autumn of 457, the 2300 years terminate in the autumn of 1844. (See Appendix note for page 329.) {GC 398.4}

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers. {GC 400.1}

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like EARLY FROST before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. 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 that 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. {GC 400.2}

Said 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. . . . **There is no clashing of sentiments: all are of one heart and of one mind.**"--Bliss, pages 270, 271. {GC 401.1}

Another who participated in the movement testified: "**It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.** As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . **and those who were looking for the Lord afflicted their souls before Him.**"--Bliss, in Advent Shield and Review, vol. I, p. 271 (January, 1845). {GC 401.2}

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 many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God. {GC 401.3}

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**

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AMONG THE LAST TO JOIN IN THIS MOVEMENT. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God THIS PROCLAMATION UNITED WITH THE SECOND ANGEL'S MESSAGE AND GAVE POWER TO THAT WORK.{GC 402.1}

The message, "Behold, the Bridegroom cometh!" was not so much a matter of 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!" Matthew 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!"** {GC 402.2}

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 His blessing was bestowed in rich measure upon the faithful, believing ones.** {GC 402.3}

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 of 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.** {GC 403.1}

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. {GC 403.2}

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; at first 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 again to change their views. The scoffers won the weak and cowardly to their ranks, and all these 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.** {GC 403.3}

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 society of those who did not receive the message. 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 a terrible trial of faith and patience. {GC 404.1} (See Early Writings 236)

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

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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. {GC 404.2}

Five hundred years before, the Lord had declared by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9. Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy. {GC 405.1}

In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time and accomplished the work which God designed to accomplish by them. {GC 405.2}

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. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and THEY COULD DETECT NO ERROR IN THEIR RECKONING OF THE PROPHETIC PERIODS. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base. {GC 405.3}

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 in like manner God had led them to give the warning of the judgment. "It has," they declared, "tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, . . . so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come--whether they would have exclaimed, 'Lo! this is our God, we have waited for Him, and He will save us;' or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested His people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God."--The Advent Herald and Signs of the Times Reporter, vol. 8, No. 14 (Nov 13, 1844). {GC 406.1}

The feelings of those who still believed that God had led them in their past experience are expressed in the words of William Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done." "I hope that I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, 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 solemn consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, love to my fellow men, and conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God 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." --Bliss, pages 256, 255, 277, 280, 281. "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." --J. White, Life of Wm. Miller, page 315. {GC 406.2}

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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.** In the Epistle to the Hebrews are 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." Hebrews 10:35-39. {GC 407.1}

That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: "For yet a little while, and He that shall come will come and will not tarry." And it is plainly implied that there would be a seeming delay and that the Lord would appear to tarry. **The instruction here given is especially adapted to the experience of Adventists at this time.** 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 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, they 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. {GC 408.1}

The Midnight Cry (Part 3)

THE MIDNIGHT CRY ACCORDING TO THE SOP:

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!" {EW 238.1}

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse 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 sounded the message, and aroused their discouraged brethren. This work 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!" {EW 238.2}

...A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. {EW 238.3}

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and SAW A STRAIGHT AND NARROW PATH, cast up high above the world. ON THIS PATH THE ADVENT PEOPLE WERE TRAVELING TO THE CITY, WHICH WAS AT THE FARTHER END OF THE PATH. THEY HAD A BRIGHT LIGHT SET UP BEHIND THEM AT THE BEGINNING OF THE PATH, WHICH AN ANGEL TOLD ME WAS THE "MIDNIGHT CRY". THIS LIGHT SHONE ALL ALONG THE PATH AND GAVE LIGHT FOR THEIR FEET SO THAT THEY MIGHT NOT STUMBLE. OTHERS RASHLY DENIED THE LIGHT BEHIND THEM AND SAID THAT IT WAS NOT GOD THAT LED THEM OUT SO FAR. THE LIGHT BEHIND THEM WENT OUT, LEAVING THEIR FEET IN PERFECT DARKNESS, AND THEY STUMBLED AND LOST SIGHT of the mark and of Jesus, and fell off the path down into the dark and wicked world below"(EW 14.1)

"It does not seem possible to us now that any should have to stand alone, but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the Word of God, that we may know why we believe the doctrines we advocate.--RH Dec. 18, 1888. {LDE 209.1} (SEE ALSO 1888 547.6-.7)

Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures and give definite reasons for their faith. They will become confused and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study because he is not to preach in the sacred desk. You know not what God may require of you.--FE 217 (1893). {LDE 209.2}

SOP re: KNOWING THE WRITINGS OF THE PIONEERS REGARDING OUR SDA HISTORY:

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of CAPTAIN JOSEPH BATES, and of other pioneers in the advent message, should be kept before our people. ELDER LOUGHBOROUGH'S BOOK SHOULD RECEIVE ATTENTION. OUR LEADING MEN SHOULD SEE WHAT CAN BE DONE FOR THE CIRCULATION OF THIS BOOK."{CW 145.2}

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J.N. LOUGHBOROUGH:

"...earnest worker in William Miller's revivals..."

There were other men of prominence that for lack of space we will merely mention, such as...S.S. SNOW..."{1905 JNL, GSAM 125.4}

"As early as May, 1843, Brother 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, Brother 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 afterward saw that the prophetic periods do not actually expire until the present year, 1844; he then planted himself on the ground that about the 22nd of October-the tenth day of the seventh month of this present year-we should 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 EFFECTS WERE SEEN UNTIL ABOUT JULY."{1905 JNL, GSAM 157.3}

"On Sunday forenoon Elder Joseph Bates was preaching, when a man came riding at full speed into the camp, placed his horse where they kept their stock, then came into the audience, and seated himself by the family of Elder John Couch, and with open Bible, in a whisper, explained to them the cause of their disappointment, and the midnight cry that was now due."{1905 JNL, GSAM 522.2}

Brother Bates was using as an illustration of their course in patient waiting, his experience on nearing home on a sea voyage, after a long absence. **The power of God came upon Sister Couch, as she arose, and beckoned to Brother Bates. He said, "Sister, what is it?" She replied, "What you are saying is all very good, but HERE IS A MAN WHO HAS LIGHT ON THE MIDNIGHT CRY."** "Well," said Brother Bates, "then let him come up here on the platform, and give it to the people," and he sat down. {1905 JNL, GSAM 522.3}

THE MINISTER WHO THUS WALKED INTO THE STAND WAS S.S. SNOW, WHO IN A FEW SENTENCES GAVE THEM THE PATH OF HIS MIDNIGHT CRY MESSAGE. ELDER JAMES WHITE WAS IN THAT AUDIENCE..."{1905 JNL, GSAM 522.4}

BROTHER SNOW THUS QUESTIONED THEM:

"Where are we in our Advent experience?" {1905 JNL, GSAM 523.1}

Answer from the audience: "In the tarrying time." {1905 JNL, GSAM 523.2}

Question: "How long was the vision to tarry?" {1905 JNL, GSAM 523.3}

Answer: "Until midnight" {1905 JNL, GSAM 523.4}

Question: "What is a day in prophecy?" {1905 JNL, GSAM 523.5}

Answer: "A year." {1905 JNL, GSAM 523.6}

Question: "Then what would a night be?" {1905 JNL, GSAM 523.7}

Answer: "Six months." {1905 JNL, GSAM 523.8}

Question: "Then what would Midnight be?" {1905 JNL, GSAM 523.9}

Answer: "Three months." {1905 JNL, GSAM 523.10}

Question: "How long have we been in the tarrying time?" {1905 JNL, GSAM 523.11}

Answer: "Just three months." {1905 JNL, GSAM 523.12}

He said, "Then it is just the midnight now, and I am here with the midnight cry." In a few sentences he explained that it was the fall of 457 that the decree went forth, and so they were short six months in their reckoning, showing them that the 2300 days would terminate Oct. 22, 1844, instead of the spring as they had previously supposed. Then, in a strong voice he said, "Behold the Bridegroom cometh on the tenth day of the seventh month, Oct. 22, 1844. Go ye out to meet Him." {1905 JNL, GSAM 523.13}

As he uttered those words the mighty power of God swept over that camp, prostrating many to the ground, suddenly turning that camp into a most powerful confessing and testimony meeting. That was only the beginning of the midnight cry message. Of that movement Brother Southard said, in the Midnight Cry, the paper of which he was the editor, **"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 was in it."** {1905 JNL, GSAM 523.14}

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JOSEPH BATES:

"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 22ND OCTOBER, 1844. THE MIDNIGHT OF THIS DARK STUPID TIME WOULD BE ABOUT JULY 20TH.**(this is the midway time Sister White refers to in GC 398.3) **S. S. SNOW GAVE THE TRUE MIDNIGHT CRY IN THE TABERNACLE IN BOSTON.**, and **it was received by the virgins in a different light from what it ever was before.**" {1847 JB, BP2 72.1}

"**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 the 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 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."**{1847 JB, BP2 72.3}

JAMES WHITE SAID MESSAGE AT EXETER CAMP MEETING WAS FROM GOD:

"In August, 1844, **MR. WHITE, in company with others, ATTENDED THE Exeter, NEW HAMPSHIRE, CAMP MEETING** where **the tenth day of the seventh month movement had its beginning.** **HE left the camp ground convinced of the truthfulness of the message and RETURNED TO SPREAD IT IN MAINE..."**
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SISTER WHITE ATTENDED THE MEETING IN MAINE, HER JAMES REPEAT IT THAT HE HEARD FROM SAMUEL SNOW, AND SHE SAID THIS MIDNIGHT CRY GIVEN AT MAINE WAS FROM GOD AND NOT MAN:

"I had but very few privileges in 1842, 1843 and 1844. **My sisters both went to the camp meetings in New Hampshire and Maine,** while **my health prevented me from going to but one, in Maine.** **I KNOW THE LIGHT I RECEIVED CAME FROM GOD, IT WAS NOT TAUGHT ME BY MAN..."**Letter 3, 1847, pp. 1-4.
(To Joseph Bates, July 13, 1847.) (5MR 97.2-98.1)

"Sister White says of those who accepted the midnight cry, "There went with it an impelling power that moved the soul. There was no doubt, no questioning." Spirit of Prophecy, Vol. IV, page 250. **To doubt it seemed to them was to doubt the mission of Christ..."**{1905 JNL, GSAM 524.1}

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****continue on next page****

The Midnight Cry (Part 4)

THE MIDNIGHT CRY ACCORDING TO THE SOP:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and SAW A STRAIGHT AND NARROW PATH, cast up high above the world. ON THIS PATH THE ADVENT PEOPLE WERE TRAVELING TO THE CITY, WHICH WAS AT THE FARTHER END OF THE PATH. **THEY HAD A BRIGHT LIGHT SET UP BEHIND THEM AT THE BEGINNING OF THE PATH, WHICH AN ANGEL TOLD ME WAS THE "MIDNIGHT CRY". THIS LIGHT SHONE ALL ALONG THE PATH AND GAVE LIGHT FOR THEIR FEET SO THAT THEY MIGHT NOT STUMBLE. OTHERS RASHLY DENIED THE LIGHT BEHIND THEM AND SAID THAT IT WAS NOT GOD THAT LED THEM OUT SO FAR. THE LIGHT BEHIND THEM WENT OUT, LEAVING THEIR FEET IN PERFECT DARKNESS, AND THEY STUMBLED AND LOST SIGHT of the mark and of Jesus, and fell off the path down into the dark and wicked world below"**(EW 14.1)

SOP RE: JOSEPH BATES AND LOUGHBOROUGH'S EXPERIENCE OF OUR EARLY HISTORY:

"**The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. THE EXPERIENCE of William Miller and his associates, OF CAPTAIN JOSEPH BATES, and of other pioneers in the advent message, SHOULD BE KEPT BEFORE OUR PEOPLE. ELDER LOUGHBOROUGH'S BOOK SHOULD RECEIVE ATTENTION. OUR LEADING MEN SHOULD SEE WHAT CAN BE DONE FOR THE CIRCULATION OF THIS BOOK.**"{CW 145.2}

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SAMUEL SNOW

THE TRUE MIDNIGHT CRY, Vol. 1, No. 1 (August 22, 1844)

August 22, 1844

BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.

VOL. 1. Edited by S. S. SNOW, and published by E. HALE Jr.; Haverhill, Mass., Aug. 22, 1844. No. 1.

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. {August 22, 1844 SSS, TRMC 1.1}

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 prove 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 I If not, then certainly this test 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 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 I 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; Is'rael 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 steep." {August 22, 1844 SSS, TRMC 1.2}

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 450 years, and Josephus gives us 15 more for the elders and anarchy, before any judge ruled; this added to 450 make 465 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. {August 22, 1844 SSS, TRMC 1.3}

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; Jet. 1. 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. {August 22, 1844 SSS, TRMC 2.1}

The Midnight Cry (Part 5)

"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!" {EW 238.1}

This was MIDNIGHT CRY, which WAS TO GIVE POWER TO THE SECOND ANGEL'S MESSAGE. Angels were sent from heaven to arouse 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 sounded the message, and aroused their discouraged brethren. THIS WORK 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!" {EW 238.2}

...A MIGHTY WORK WAS ACCOMPLISHED BY THE MIDNIGHT CRY. THE MESSAGE WAS HEART SEARCHING, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. {EW 238.3}

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and SAW A STRAIGHT AND NARROW PATH, cast up high above the world. ON THIS PATH THE ADVENT PEOPLE WERE TRAVELING TO THE CITY, WHICH WAS AT THE FARTHER END OF THE PATH. THEY HAD A BRIGHT LIGHT SET UP BEHIND THEM AT THE BEGINNING OF THE PATH, WHICH AN ANGEL TOLD ME WAS THE "MIDNIGHT CRY". THIS LIGHT SHONE ALL ALONG THE PATH AND GAVE LIGHT FOR THEIR FEET SO THAT THEY MIGHT NOT STUMBLE. OTHERS RASHLY DENIED THE LIGHT BEHIND THEM AND SAID THAT IT WAS NOT GOD THAT LED THEM OUT SO FAR. THE LIGHT BEHIND THEM WENT OUT, LEAVING THEIR FEET IN PERFECT DARKNESS, AND THEY STUMBLED AND LOST SIGHT of the mark and of Jesus, and fell off the path down into the dark and wicked world below"(EW 14.1)

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**CONTINUING WITH 'The True Midnight Cry' MESSAGE by: SAMUEL SNOW
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. xlv. 23; Isa. xlv. 13; 2 Chron. xxxvi. 22, 23; Ezra vi. 14; Ezra vi. 1-15; Ezra vii. **The decree embraces three grand objects: the building of the Temple, the**

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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 begin to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844. {August 22, 1844 SSS, TRMC 2.2}

The Midnight Cry (Part 6)

SOP RE: THE MIDNIGHT CRY:

"While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little higher." At this I raised my eyes, and SAW A STRAIGHT AND NARROW PATH, cast up high above the world. ON THIS PATH THE ADVENT PEOPLE WERE TRAVELING TO THE CITY, WHICH WAS AT THE FARTHER END OF THE PATH. THEY HAD A BRIGHT LIGHT SET UP BEHIND THEM AT THE BEGINNING OF THE PATH, WHICH AN ANGEL TOLD ME WAS THE "MIDNIGHT CRY". THIS LIGHT SHONE ALL ALONG THE PATH AND GAVE LIGHT FOR THEIR FEET SO THAT THEY MIGHT NOT STUMBLE. OTHERS RASHLY DENIED THE LIGHT BEHIND THEM AND SAID THAT IT WAS NOT GOD THAT LED THEM OUT SO FAR. THE LIGHT BEHIND THEM WENT OUT, LEAVING THEIR FEET IN PERFECT DARKNESS, AND THEY STUMBLED AND LOST SIGHT of the mark and of Jesus, and fell off the path down into the dark and wicked world below"(EW 14.1)

CONTINUING WITH 'The True Midnight Cry' MESSAGE by: SAMUEL SNOW 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 21: 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 Exigus, a Roman monk. fixed the beginning of the Christian era -n 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, in to 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 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. {August 22, 1844 SSS, TRMC 2.3}

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1. 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 everywhere, 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.** {August 22, 1844 SSS, TRMC 3.1} (SEE GC 325.3-328.2)

Barley Harvest Proof

- Exodus 11:1, 5 - shows God brought plague of death upon Israel
- Ex 12: 1-2, 7-8 - Shows when plague coming called 1st month day eating unleavened bread
- Ex 23:15-16 – month of Abib – to be a feast of harvest and have to produce the 1st fruits
- Ex 9: 31-32 – shows barley was in full ripening (in the ear) for harvest during the 7th plague
- Lev 23:4-6, 9-12 – 4-6 shows about the Passover and unleavened bread which is 1st mo. of year 9-12 shows has to be a 1st fruit offering of the grain cause the waive sheaf was a grain and it was the barely..... in 1st mo. of year when Passover and feast of unleavened bread is going on.....they were waiving the grain...cause the wheat and rye was not ripe.
- 2 Kings 4:42 – barley is used to produce 1st fruits
- Ruth 1:22 – shows barely was used as a first fruit/ barley harvest which happens in 1st mo. of the year
- Ezek. 45:13 – shows barley is the grain of choice that was brought before the Lord.....it is harvested in April....so if April is the 1st Month, May is the 2nd month, June is the 3rd month, July is the 4th month, August is the 5th month, September is the 6th month, making October the 7th month!!!
-Go to the United States Naval Observatory to prove and see 22nd Oct is 10th day of the month because October 12/13 was considered the NEW MOON(first day of the Month, making the 22nd of October the 10th day of the month)!
-This Naval Observatory site is accurate for time as it is within 1 millionth of a second!

******continue on next page******

The Midnight Cry (Part 7)

Sanctuary Quotes

8MR 245.2

"The correct understanding of the ministration in the heavenly sanctuary, is the foundation of our faith.--Letter 208, 1906, p. 2. (To G. C. Tenney, June 29, 1906.)

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill..."{GC 488.2}

"Any man who seeks to present the theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher. **A true understanding of the sanctuary question means much to us as a people...**"{PC 61.4}

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 I 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 he 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 . {August 22, 1844 SSS, TRMC 4.1}

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 which were to be observed in the 7th month, have never yet had their fulfilment in the antitype.** {August 22, 1844 SSS, TRMC 4.2}

On the first day of that month, as we learn from Lev. xxiii. 23-25, was the memorial of blowing of trumpets. See Ps.

lxxxii. 3: "**Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**" See also Rev. x. 7 11: "**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**(see GC 352.1 posted below), **because not a single point of the law is to fail. All 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.**(See GC 352.1) {August 22, 1844 SSS, TRMC 4.3}

"If they hear not MOSES and the PROPHETS, neither will they be persuaded, although one arose from the dead."
{August 22, 1844 SSS, TRMC 4.4}

May be had at 14 Devonshire St. Boston--9 Spruce St. N. Y. and of E. Hale, Jr. Haverhill, Ms. at 50 cts. per hundred.
{August 22, 1844 SSS, TRMC 4.5}

"In explaining Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," **Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord.** When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. **His error resulted from accepting the popular view as to what constitutes the sanctuary.** {GC 352.1}

*****KJV Only!!! all others have changed or omitted...**

READ ALSO:

RH, August 19, 1890 par. 3

RH, July 20, 1897 par. 5-.6

RH, February 3, 1903 par. 5

RH, October 31, 1899 par.1-.13

GC 393.2-394(all of page)

GC 398.2-.4

GC 400.1-.2

GC 401.2-402.2

4SP 248-257

RH = Review & Herald

GC = Great Controversy

4SP = Spirit of Prophecy, Volume 4