

THE ADVENT REVIEW

PART IV

THE ADVENT REVIEW
48-page Special, September, 1850

ADVENT REVIEW,

CONTAINING

THRILLING TESTIMONIES,

WRITTEN IN THE HOLY SPIRIT, BY MANY OF
THE LEADERS IN THE SECOND ADVENT
CAUSE, SHOWING ITS DIVINE ORIGIN
AND PROGRESS.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE.

} *Publishing
Committee.*

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Part 1: Intro & 1st Article

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[In 1853 this leaf was tipped into all unsold copies of the 1850 "Advent Review" 48-page pamphlet.]

REMARKS ON THIS WORK.

The testimonies in the first part of this REVIEW were published more to show what had been the faith of the Advent body, than to present a system of truth. The Work, as a whole, we consider excellent. It may be necessary, however, to briefly notice the contents of its pages, lest our real views be misunderstood.

The lengthy article taken from the Advent Herald, in the first six pages, presents the facts in the case in their true light, and is a free statement of the feelings and views of the Advent body at that time. As to the remarks relative to the preaching of the time, "1843," and "the tenth day of the seventh month," that they were tests, we wish to say that we are agreed as far as this, that they were tests to those who heard, and were under the direct influence of those movements, and rejected them. But those who did not have light set before them, could not be thus tested. It is a fact that a large portion of those who are being benefited by the present truth took no part in those movements.

The remark of the Editor of the *Voice of Truth*, on page 7, is worthy of notice. Speaking of the tenth day of the seventh month, he says: "*But we cannot yet admit that our Great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did.*" The type did not justify us to expect the Lord from heaven at that time.

In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied Daniel 12:10; Zechariah 13:9; Malachi 3:18, and Revelation 22:11 to the wrong period. His reasoning is correct; but the texts apply in the future, to the period when Christ shall leave the heavenly Sanctuary, instead of the seventh month, 1844.

The letters by F. G. Brown and O. R. Fassett are excellent. They express the faith and hope of the brethren at that time, in the sweet spirit that attended the Advent movement.

The articles from the pen of J. B. Cook, on *The Doctrine of Providence, Midnight Cry, Sabbath, The Necessity and Certainty of Divine Guidance*, &c., are rich. His views on the "shut door" were, like others at that time, exclusive, and unexplained. This subject can be seen in its true light only by a thorough understanding of the Sanctuary question.

The article on *The Sanctuary*, by O. R. L. Crozier, is excellent. The subject of the Sanctuary should be carefully examined, as it lies at the foundation of our faith and hope.

JAMES WHITE.

Rochester, N. Y., 1853

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JAMES WHITE,

} Publishing
Committee.

H. Oliphant, Printer, Auburn.

Our design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days," and, "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 is to come will come," &c [Hebrews 10:26, 27] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated and published to the world the same position, relative to the fulfilment of Prophecy, in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past

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experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.

J. V. HIMES, S. BLISS, & A. HALE, Editors.

To all who love the Lord's appearing.

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.— And first, as many are expecting from us a

CONFESSION,

We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—

With Adventists no reconciliation is needed: —they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the

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Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Daniel 12:10) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the times in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence. And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B.C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B.C. 677 from 2520 years, there remained but A.D. 1843. We, however, did not observe, that as it would require 677 full years B.C. and 1843 full years A.D. to complete 2520 years, that it would also oblige us to extend this period as far into A.D. 1844, as it might have commenced after the beginning of B.C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B.C. 607; and the 2300 days,

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commencing with the 70 weeks B.C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence toward men without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not on our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents only confirmed us in our views. We saw that whether we were right or wrong, our opponents could not be right; and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated that however they might regard our opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents

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endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled has been so in the most literally minute particular.

While we had the opinions of the primitive church in its best and purest ages to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved that the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a further assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the foundation of "Millerism."

With such views of the question, WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEEN HYPOCRITES BEFORE GOD, had we refrained from proclaiming to the world the TIME, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from our Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been

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reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom the cry of the Lord's coming was tidings of great joy, and to whom it was an unwelcome sound in their ears. It has shown to the universe who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people who should only seek the will of the Lord, that they might be prepared for his coming.

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Thus we continued waiting and expecting, with no definite time—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb—"our passover," was on the very day, though not the hour, as some have believed—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate—as they would require a portion of this year [1844] to complete, them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the

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day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion and that now of a certainty we must relinquish all our hopes and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world: look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement can appreciate nothing respecting it. And we regard it as another, and a more **SEARCHING TEST**, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has 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, and awakened sensibilities, 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.

And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey and cried, saying "yet forty days and Nineveh, shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No, he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn-from their evil, I will repent of the evil that I thought to do unto them.—Jeremiah 18:7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served

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as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished.

So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much, have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry, and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of time, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.

We have also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief. Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son. Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. 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 things of this world—a

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healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, ‘What were we, that we should resist God?’ It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the ‘midnight cry,’ after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th of the relevant October, we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building--many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the street was filled with the mob at an

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early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watchhouse. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th, the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed; in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfillment of his work.— Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised."

The "Voice of Truth" for November 7, 1844, contains some very important remarks, **by JOSEPH MARSH, Editor**. To all true believers who are now waiting for the Lord, the following will be like "cold waters to a thirsty soul."

OUR POSITION

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“Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory. We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.¹”

“Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have the ability, to BELIEVE and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice*, or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare; feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since

¹ So do we. The type (see Leviticus chapter 16) in connection with the 2,300 days of Daniel 8:13, 14, “justified us to expect” that on the tenth day of the seventh month, 1844, Jesus our High Priest would enter the Holiest of all, to cleanse the sanctuary.

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then, the lamps of the foolish have been "going out"—their faith is dying—the wise have no oil to spare."

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him."

OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew 25. The 13th verse tells what your duty NOW is. Watch, WATCH, **WATCH**, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20 of chapter 17 to the 8th of chapter 18; and as you read, "Remember Lot's wife"—that "whoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also in chapter 21 verse 34, "Take heed to yourselves."

Read Hebrews 10:23-39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him."

Finally, read Revelation 3:7-12, and remember that the whole specially refers to our condition, and be sure and "*Hold that fast which thou hast, that no man take thy crown.*"

— *Voice of Truth*