

# Habakkuk's Two Tables #1

## THE MIDNIGHT CRY

“It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

“I seemed to be surrounded with light, and to be rising higher and higher from the earth. 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.’ [SEE MATTHEW 25:6.] This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had 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.**” *Christian Experience and Teachings of Ellen G. White*, 57.

## 1798—THE FIRST ANGEL ARRIVES

“The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. The points of identity between them are easily seen: (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come. But the message of Revelation 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God's judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God's judgment has come, until a certain time. In 2 Thessalonians 2:1–3, he says: ‘Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,’ etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798.

“In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, **the time of the end commenced**, and **the seal** was taken from the little book. Since that period, therefore, **the angel of Revelation 14 has gone forth** proclaiming the hour of God’s judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfillment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel, one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world. More on this under chapter 14. “Uriah Smith, *Thoughts on Daniel and the Revelation*, 521.

### 1833

“In 1833, two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: ‘The stars shall fall from heaven.’ Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: ‘The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.” *The Great Controversy*, 333.

“One Saturday after breakfast, in the summer of 1833, I sat down at my desk to examine some point; and as I arose to go out to work, it came home to me with more force than ever, ‘Go and tell it to the world.’ The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can’t go, Lord. ‘Why not?’ seemed to be the response; and then all my excuses came up, my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. ‘What do you mean by opening the way?’ seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord’s coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor.

“In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord’s coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove nearby. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, ‘Will you make a covenant with God, and break it so soon?’ and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden.” William Miller, *Apology and Defense*, 17–18.

#### THE FIRST MESSAGE EMPOWERED

“**In the year 1840** another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of **Revelation 9**, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

#### THE 1843 CHART

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74–75.

#### THE SECOND MESSAGE ARRIVES

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

### THE FIRST DISAPPOINTMENT: THE TARRYING TIME

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’” *The Great Controversy*, 393.

### THE TRUE MIDNIGHT CRY

“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!’

“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!’

“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. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. 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.” *Early Writings*, 238.

### IN THE SUMMER OF 1844—50,000

“As [Miller’s] his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the Advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members **the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church.** Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they saw the **testimony of God’s Word suppressed, and their right to investigate the prophecies denied,** they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s Word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating

from their former connection. In the summer of 1844 about **fifty thousand** withdrew from the churches.” *The Great Controversy*, 376.

#### MILLER’S MIDNIGHT CRY

“The Midnight Cry (Matthew 25:6) Miller defined as ‘the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, “Behold the bridegroom cometh, go ye out to meet him.”’ This fulfillment he saw being accomplished in the current widespread preaching on the imminence of the Second Advent based on the exposition of the 2300 days: ‘This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time. [Joseph] Wolff, of Asia; [Edward] Irving, late of England; [Archibald] Mason of Scotland; [William C.] Davis of South Carolina; and quite a number in this region, are, or have been giving the cry.’ . . .

“The parable of Matthew 25 was considered by the Millerites as a present reality predicted by Jesus Himself. Yet, there were some slight differences in the interpretation. While Miller applied the parable to the general widespread expectation of the Second Advent, others historicized the parable more in the light of the specific experience of the Millerites. This was done especially during the years 1843 and 1844 when the realization that they were proclaiming the Midnight Cry to awaken the sleeping virgins provided one of the major motivations in their theology of mission. At that time, most Millerites came to see their missionary activity as a fulfillment of a part of salvation history predicted in Christ’s eschatological discourse and the Apocalypse of John.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 41, 44.

#### THE TRUE MIDNIGHT CRY

“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!’” *Early Writings*, 238.

#### THOSE WHO FORMERLY LED IN THE WORK

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, ‘about the year 1843.’ In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF.** The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord’s Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844**, the Lord would come. Some had their minds fixed on particular days; but **I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.**

“During the year ‘43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us.**

“Previously to this, in the fall of ‘43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God,—a wresting of Scripture. But the practice spread extensively; and from that time the churches, as might have been expected, **were closed against us**. It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.

“On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the West during the summer of ‘44, until ‘the seventh month movement,’ as it is called. I had had no participation in this, **only as I wrote a letter eighteen months previously** (*Signs of the Times*, **May 17, 1843**), presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, **no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation**. I therefore had no fellowship with that movement until about **two or three weeks previous to the 22nd of October**, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time.” William Miller, *Apology and Defense*, 24–25.

#### **OCTOBER 6, 1844**

“Dear Brother Himes: I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord, O my soul. Let Brother Snow, Brother Storrs, and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory! Glory! Glory!” William Miller, *Signs of the Times*, October 16, 1844.

#### **SNOW’S CALCULATION**

“Although these calculations indicated the season in which the Second Advent would take place, the exact date was determined by Snow through the topological argument which had been expounded by Miller **more than a year before**. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 95.

“For months Snow’s calculations aroused but little attention. At the Exeter camp meeting (August 12–17, 1844), however, his exact date for Christ’s return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. Although the Millerite leaders recognized some value in Snow’s position, they were skeptical about the renewed emphasis on time and pointed out that ‘in view of our Savior’s assurance, that we know not ‘the day or the hour,’ or as some read it, no man ‘maketh it known,’ ‘the very day.’ Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow’s views to be printed in the major Millerite periodicals and gave their full support.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 96.

#### **LOW HAMPTON CONFERENCE OF ADVENTIST, DECEMBER 28, 29 1844**

“At the Low Hampton Conference of Adventists (December 28, 29, 1844) Himes urged three aspects of future of future missionary activity:

- (1) Comforting the saints who are still looking for the kingdom at hand;
- (2) arousing the professed Christian world once more to prepare for the Advent;
- (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to “preach the Gospel of the Kingdom to all the world,” in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept and after the Jewish Karaite year 1844 had passed **he gave it up and returned to his original view of the midnight cry.**

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.

“At the end of April 1845 at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’ At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment.** Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel’s message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. **A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven.** He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. **He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master’s cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.**

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. **Others led him to this; others must account for it.** But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.