

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.*

AUBURN:  
PRINTED BY HENRY OLIPHANT  
1850.

**Part 2: Letters of the Tarrying Time**

# THE ADVENT REVIEW

[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

## Extracts of Letters Written by Bro. William Miller

"**DEAR BRO. HIMES:**—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you 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. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience.— For this will carry us to the coming of the Lord. Be patient therefore, brethren, unto the coming of the Lord.—James 5:7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace: *patience*. But all that endure this last trial unto the end, the same shall be saved. 2 Peter 1:4-11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.— Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy*, and the hope of *glory*.—Romans 5:2. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—James 1:12. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by patience? For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus.— Romans 15:4. 5. Then whatever was written was for our example, who live in this our last day; let us then through patience have hope. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'— Titus 2:13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has SHUT THE DOOR; We can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi 3:18, also Daniel 12:10, Revelation 22:10-12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.— And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they

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have no confidence in us.' We have now need of patience, after we have done the will of God, that we may receive the promise."—Advent Herald, Dec. 11, 1844.

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**DEAR BRO. BLISS:** I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month.

The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts; and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and woe, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, woe trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will

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readily see.— But the wicked will not see or understand, and of course it will come upon them as a thief, and so, every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Daniel 12:10—'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.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Revelation 7:13, 14:— 'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made white 'came out of great tribulation,' if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zechariah 13:9 'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi 3:18 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Revelation 22:11 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still and he that is holy, let him be holy still.' This text is perfectly plain and needs no comment; the 12th verse, 'And beheld I come quickly, and my

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reward is with me, to give every man as his work shall be,' shows that a little while before Christ comes, every character will be determined. He, that is, any one or every one who is *unjust or filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still. 'And behold,' connects the sentence before, and what follows after, and is a caution for us to take particular notice of the reason why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.— See Matthew 20:1-16.

Then this agrees with St. Paul, Hebrews 10:36, 37: '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.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'— I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald*.

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"I presume, brother Marsh, you have seen Bro. Hale and Turner's *Advent Mirror*, printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.— Why say you ? Read Luke 12:36, 'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately.' You see his coming for which we look, is after the wedding.'

"Has Christ come in the sense spoken of in Matthew 25:10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those Who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time ; but it will prove a failure, no one will be made truly pious.— They will

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knock and say, Lord! Lord!! Open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James says in verse 9, 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*'"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly."—  
*Voice of Truth*, Feb. 19, 1845.

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Low Hampton, N. Y., March 15, 1845.

**Bro. Marsh:—**

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a lie? Then anything we can preach of the future is or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied*; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.— Did he offer him ? No. Well, then it did not come to pass, and Abraham was a false prophet—he *lied*. Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is

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a *lie*? See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.— But I believe in the main, (I must, on his own confession, except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

WILLIAM MILLER.

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The following from the "Voice of Truth," shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld. Storrs presumptuous confessions. Certainly, if Eld. Storrs was wrong in 1844, many of those who reproved him are as wrong in 1850, and need the same reproof. We have room for but a very few of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS."

### SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since "the 10th day of the 7th month." We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ His *servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children.
2. By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. it is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we

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admire his Christian honesty in his late confession and renunciation of Millerism.— Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not.— Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio:

**Dear Bro. Storrs**—A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a *definite day*, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in" as the man who pronounces the lines of "latitude and longitude," on the chart to be no such lines at all—mere "false" marks.

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it self sufficient to keep some at least, of that number still loose. Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the tenth, but was disappointed. Having "cut all loose," I could not get back if I would. For a few days I thought I should starve;

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but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God. A clause in your postscript also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says **L. D. MANSFIELD**, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a confession by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the time should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief; but would be found watching. If it be said: "God would not design a false impression to be made upon his people," I reply, "he frequently makes men think they are about to die, and that other

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calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case."

**GEORGE NEEDHAM**, in the Voice of Truth for March 19, 1845, says;—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion.— That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? Not lest we die!!

**JOHN J. PORTER**, in the Voice of Truth for February 5, 1845, says—

"It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom." "It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people." "We *know* that a good work was wrought in the hearts of God's children at that time."

### **LETTER FROM F. G. BROWN,**

WORCESTER, MASS., Nov. 15, 1844.

DEAR BRETHERN AND SISTERS.—The great God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-like slumbers to a knowledge of these things. How little of our own or man's agency was employed in this work you know: our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming—we know that it was the Almighty's arm that disposed us to receive this grace—the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us—it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing tries us: well we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed? We are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege.— And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We *know* that God has been with us: perhaps

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never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land—I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble lest the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but don't fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over home scenes and endearments —cheer up, " all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His*?— Read the history of his last days, and you have *your own*, in kind though not in degree. Do you remember that he was *tempted* for forty days? Where are you now? It was necessary that our "*faith*" and "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see the *end of his faith*, live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through*, though the armor bearers faint, and fear and fail? Who will keep his eye alone on old floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such

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glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly, is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope—they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now; prayer, prayer is the best helper.— The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition—*Watch, watch, watch!!—Advent Herald*

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From the *Voice of Truth*.

### THE SEVENTH MONTH

A Pilgrim band, with unaccustomed feet,  
Set out to follow TRUTH. Then Wisdom smiled,  
And pointed to a path that led far out  
Beyond the dim philosophy of time,  
And said, "if ye indeed will drink the cup,  
Of which I drink, and also be baptized  
With my baptism, then shall ye-enter in  
And tread the thorny path that follows Truth."  
They bowed with one consent, and onward pressed;  
And, as the pathway narrowed, cast aside  
Their worldly happiness and each hindering weight—  
Idols, and self and sympathies, acid tears,  
Nor looked behind to see how strangely far  
They had advanced beyond each time-worn chart;  
For on one side their feet dark waters yawned,  
And on the other, still refining fire.  
At length, the trial came, when wisdom sought  
To test and purify their faith and zeal,  
And seal them for the glory and the crown

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Of righteousness. The day—the test hour—came,  
They stood together, firm, united, free,  
Upon eternal rock. The waves dashed round  
And wildly threatened, while red lightnings blazed  
And thunders rolled; and from the gathering shade  
Strange voices whispered unbelief. Yet still,  
Unheeded for a while, they braved the storm.  
At length a murmur rose, and some looked back,  
Astonished at their distance from the shore;  
For still the land of Egypt was in sight,  
Where the proud fanes of worldly worship stood,  
And human policy, and ancient names,  
Earth's wisdom, science and religion's form.  
Then with a wild attempt their life to save,  
Some, that had been the foremost in the train,  
Bushed o'er the beetling verge of that high rock,  
And loudly called upon the rest to turn,  
And with confessions deep, give up at once  
The FALSE pursuit. And now, while yet was hea'rd  
The echo of their voice beyond the wave,  
In praise of Wisdom's consecrated path,  
Their voices change, and desecrate that way,  
Proclaiming Wisdom had not led them out  
So FAR from EARTH; but some strange wily fiend,  
In Wisdom's garb. Ah, judge what sad dismay  
Entered the trusting hearts of that poor flock.  
Some cried, "and is it all delusion, then,  
A vision *false*, to which my soul has bowed;  
My sacrifice, and consecration, all  
A shadow, wrong and vain?" Then Unbelief  
Came in, and many sank in chill despair  
Beneath the sullen waves, striving in vain  
To reach the kingdom in some easier way.  
But Now, the third long watch is fully past,

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And the dark mist that hung upon THAT ROCK  
Is driven before the light of opening day.  
What see we there? Bones scattered round its base,  
Washed from the depths beneath. But turn again.  
Upon its highest point, is seen a group—  
A remnant—that unshaken, there remains;  
Who still have kept their joy and confidence,  
Though winds have rent, and raging waters drenched,  
And earth, and hell, combined to drive them hence.  
Yet there they STAND, held by a power unseen,  
And wait a sure salvation from on high.  
To them, what is reproach, or scorn, or hate?  
Or the low ridicule of dying things?  
What the last howlings of the storm to them,  
When rest is just in sight, and Jesus calls,  
And says, "come out of *tribulation, come,*  
My suffering and my ransomed ones, COME HOME."  
Philadelphia, Pa. C. S. M.

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### LETTER FROM O.R. FASSETT.

PROVIDENCE, R. I., Feb. 11, 1845.

Dear Brother Marsh—

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in

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prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Revelation 14:6, 7; Matthew 24:45, 46. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (Psalm 119:105) and are considered as virgins who have gone forth to meet the bridegroom. Matthew 25:1. Yet they refuse now to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry"--a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in Matthew 24:34, will admit of a construction like this, that the Lord has given us a territory of some six years yet, that may be safely occupied—or finally, that the Lord will come some time, and we are *some where* in the *last days*.

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my Lord delayeth his coming!* Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features.

1. The servant has given meat in due season, Matthew 24:45,46.
2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. Matthew 25:1.
3. The first sketch in the history of their movements is to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, Matthew 25:5. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty.

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that that was the true tarry spoken of in Habakkuk 2:1-4. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at

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that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time?— Be careful, dear friends. God will judge you out of your own mouth.<sup>1</sup>

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins.

5. There was to be a cry made at midnight—"Behold the Bridegroom cometh, go ye out to meet him." Matthew 25:6. Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made.

(1.) We have certainly had *a* cry if not *the* cry, and this cry bears all the characteristic marks of what *the* cry was to be. The cry was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.

(2.) All that was to be produced by the midnight cry, was at that time effected—the virgins were to be aroused—this was fulfilled to the letter—the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest?— If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.

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<sup>1</sup> Will not God judge, also, the writer of this article out of HIS own mouth? W.

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(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see. The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry.

O. R. FASSETT

**B. MORLEY**, in the *Voice of Truth*, for Feb. 19, 1845, says—

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.

(1.) The vision could not have tarried.

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom unless he had tarried beyond the time they had reason to expect him.

(3.) The midnight cry could never have been made had the Lord come *before* the "*tarrying time*;" for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect

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fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."

**JOSEPH MARSH**, editor of the *Voice of Truth*, in the numbers for January, 1845, says—

"THE HARVEST.—We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Revelation 14:14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Revelation 3:9. The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird. Revelation 18:2.

### GREAT SPIRITUAL DEARTH.

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that

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loves Zion must view it.— When we call to mind how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious Or, is the door of mercy closed?"

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torchlights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled* as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."—*Circleville, Ohio, Religious Telescope*

"With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord. —*Ed.*

"VOICE OF THE FOURTH ANGEL.—

This is the title of a small but valuable sheet just published by Br'n J.B. Cook and J.D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.

"THE BIBLE A 'LAMP TO OUR FEET.'—

Many ask 'why did you not see that the vision of the fourth angel must be fulfilled?'

"ANSWER.—We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. 'We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.'

"By the light of God's word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch" with our

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lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7<sup>th</sup> month. Ten thousand voices swelled on the breeze as we advanced to meet him.—Behold the Bridegroom cometh.”

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"Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.

"Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, "I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands' cry is the true light, and I go out to give it in connection with Esdras."

[These leading men, Marsh, Pinney, Mansfield, Pickands, Cook, and many others, were certainly in an error in giving the fourth angels' message, Revelation 14:14-15, in 1845, for they had not given the third angel's message in verses 9-12. But in taking that position they acknowledged a very important fact, that Revelation 14:6-18 contains, to use Elder Marsh's own words, "the history of God's people in this mortal state," "before being glorified."

It is universally admitted, that the flying angel of verses 6 and 7 represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that "FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast.

The above-named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God's people leaving them; no, it was all embraced in one message. Every sermon preached or printed embraced not only the fallen condition of those bodies, but the call "Come out of her my people." It was the second angel's message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844.

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We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel's message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See Genesis 2:2, 3.

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.]

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION.

**Eld. Marsh**, in the *Voice of Truth* for May 7, 1845, under the head, GIVE US A KING, says:

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them 'in wrath and taken away in anger.' While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with

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the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the "mother of harlots," they, like her, "committed fornication," and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.

From this fallen city, brethren, we have fled, in obedience to the command, "COME OUT OF HER." Let us not go back to her polluted temples, nor build one of our own after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever."

In the *Voice of Truth* for May 21, 1845, **Eld. Marsh** says:

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour."

**Edwin Burnham**, in a letter to Eld. Marsh, says: "I am glad and rejoice in the stand you have taken in relation to the existence of creeds, &c. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot—I must not. What! the advent people have a creed? What! the advent people organize into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed—if it did pass—we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the Amalikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Samuel 15<sup>th</sup> chapter.— Let us remember three things and overcome them. 1.The beast. 2.His mark. 3.The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so: Love as dear brethren, be kind, be affectionate. Little children, love one another."

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[Let those who are acquainted with Edwin Burnham's present position and course, compare it with the above, and then judge who has departed from the "simplicity of the gospel," and the pure meek spirit of the original advent faith; those who stand aloof from the "Advent Church," or Edwin Burnham, who, is laboring to build up this new sect. Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel's messages, and which called forth these living testimonies from the leaders in the holy advent cause. We hope and pray that these testimonies may inspire the hearts of God's dear children with stronger faith and brighter hope while they obey the divine injunction—"call to remembrance the former days."] **W.**