

THOSE FOOLISH ADVENTURISTS





# THE MILLERITE MOVEMENT





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“The good work has been progressing firmly. I should think somewhere near two hundred have professed conversion in our meetings since you left and the good work is spreading all over the city and in the country all around the city. Such a time was never known here. A number of grogshops have been broken up and converted into little meetinghouses. One or two gambling establishments have been also broken up. Little prayer meetings have been set up in almost every part of the city. . . . Many opposers begin to acknowledge that there is a work of God here.”

Quoted in Nichol, *The Midnight Cry*, p. 76.





# THE MILLERITE MOVEMENT

“My heart was full of glad expectation.... With diligent searching of heart and humble confessions, we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. We... prayed much with and for one another.... If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord.”

Ellen White in *Life Sketches*, p. 60.





# THE MILLERITE MOVEMENT

## IDENTITY UP TO 1844

- Largely a revival based on the study of prophecy.
- A focus on spiritual preparation and the confession of sin.
- Came to see themselves as typified in the parable of the 10 Virgins.
- Message was: "The Bridegroom is coming, go out to meet Him!"





# THE POST-MILLERITE MOVEMENT





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“Through the early-winter months of 1844-1845, the Advent believers in Portland, Maine—and, in fact, elsewhere—seldom smiled. On the streets they were taunted and ridiculed by former friends and acquaintances. They often had to meet the assertion ‘You were a set of fools and fanatics’ or ‘I told you so.’ The uniform testimony of those who passed through the experience was that only those who had endured it could realize the depth of disappointment and its reality.”

“They fully believed that probation had closed and Jesus would come at almost any moment. But as the days stretched into weeks and Jesus did not come, their faith began to waver. By December most of the believers in the Portland area had abandoned their confidence in the integrity of the October 22 date (WLF, p. 22). Every passing day drove home the conviction that nothing had taken place at that time.”

*Ellen White: The Early Years, vol. 1, p. 60.*





# THE POST-MILLERITE MOVEMENT

“At the time I had the vision of the midnight cry [December, 1844], I had given it up in the past and thought it future, as also most of the band had.”

*Ellen White, Letter 3, 1847.*

“This experience became quite general, and by April, 1845, the larger part of those who had been in the Advent movement and had not immediately repudiated their experience came to conclude that there had been a mistake in the date and that they must look for the fulfillment of the 2300-day prophecy at some time yet to come.”

*Ellen White: The Early Years, vol. 1, p. 61.*





# THE POST-MILLERITE MOVEMENT

“As the five women were praying that December morning in South Portland, one question was uppermost in their minds: Was the experience through which they had just passed in 1844 one in which God led? Was prophecy fulfilled on October 22, or was their experience a delusion without sound scriptural support and without the leadings of the Spirit of God? In their hearts they cried out, “Why, oh, why were we disappointed?”

*Ellen White: The Early Years, vol. 1, p. 59.*





# THE POST-MILLERITE MOVEMENT

“The vision answered the first question. God had led them in their past experience. The Midnight Cry was in the providence of God. It was pictured as ‘light’—light behind them that shone all about the path. Also she was shown that they were at the beginning of a path, rather than at the end of it, as they had supposed.”

*Ellen White: The Early Years, vol. 1, p. 59.*







# THE POST-MILLERITE MOVEMENT

“But that vision given to Ellen Harmon in December in the Haines home presented an entirely different picture. *God had led His people.* The Midnight Cry—a phrase that, as noted, grew out of the application of the parable of the ten virgins to October 22, 1844—shone as a light upon the pathway of the Advent believers who were making their way to the heavenly Canaan. If they trusted this light and kept their eyes fixed on Jesus they would safely enter into their reward.”

*Ellen White: The Early Years, vol. 1, p. 61.*

*The first vision given by God to Ellen White was to communicate an accurate identity!*







# THE POST-MILLERITE MOVEMENT

“What would this 17-year-old girl who had been given a vision do—a vision that presented information contrary to her own thinking and contrary to what was now held by the Advent believers generally in the Portland area? In recounting the experience two years later in her letter to Joseph Bates, she told of how God instructed her to deliver the message to the band. She also related her reaction:

‘I shrank from it. I was young, and I thought they would not receive it from me.’”

*Ellen White: The Early Years, vol. 1, p. 61.*





# THE POST-MILLERITE MOVEMENT

## DEVELOPING IDENTITY

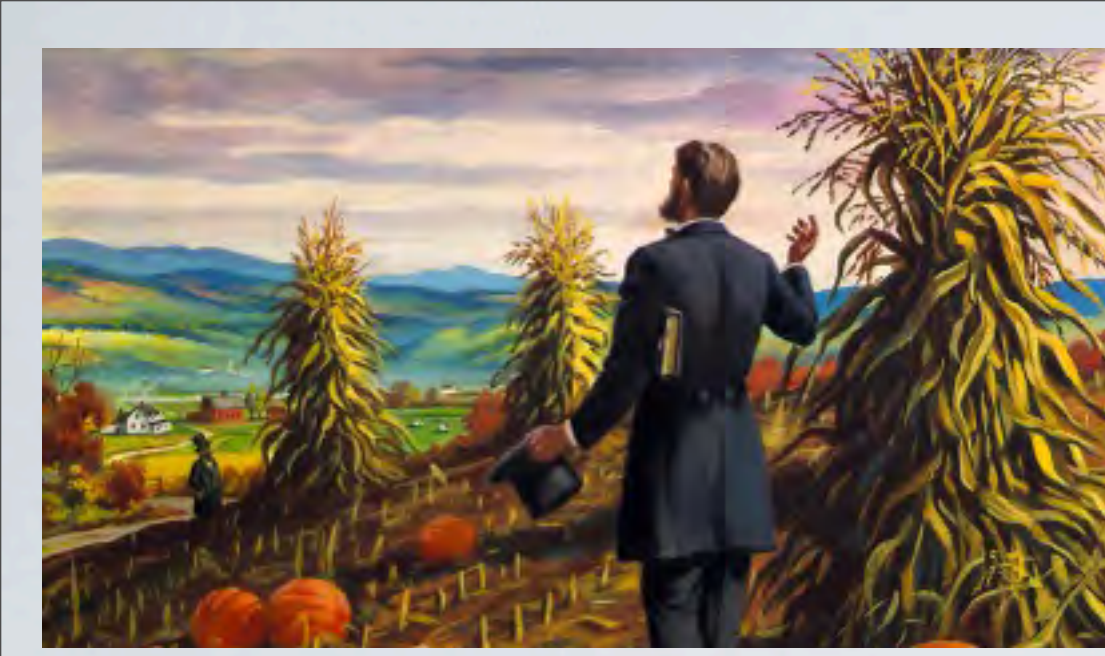
- The Millerite message had not been a horrendous mistake as many had resigned themselves to believe.
- The “midnight cry” was a bright light at the beginning of the path.
- October 22 marked the *beginning* of their journey rather than the *end* of it.





# THE EARLY ADVENTISTS





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““After breakfast I said to one of my brethren, ‘Let us go and see, and encourage some of our brethren.’ We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth. That He came to the marriage at that time [as mentioned in the parable of the Ten Virgins]; in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and we must wait for His return from the wedding....”

F.D. Nichol, *Ellen White and Her Critics*, p. 172.



# THE EARLY ADVENTISTS

“While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance, before missing me. He inquired why I was stopping so long. I replied, ‘The Lord was answering our morning prayer, by giving light with regard to our disappointment.’” —Fragment of Manuscript on His Life and Experiences, by Hiram Edson.

F.D. Nichol, *Ellen White and Her Critics*, p. 172.





# THE EARLY ADVENTISTS

Edson discussed his view with O. R. L. Crosier and F. B. Hahn, with whom, says he, "I was closely associated." The three were at that time publishing a little Adventist paper called *The Day Dawn*. In that paper they published this new view, and "*The Day Dawn* was sent out bearing the light on the sanctuary subject." Like most of the short-lived Adventist papers of that time, *The Day Dawn* probably had a very small circulation, and thus made a negligible impact on the main body of Adventist believers. However, the issue containing this new view of the sanctuary cleansing "fell into the hands of Elders James White and Joseph Bates [two Adventist ministers in the east], who readily endorsed the view."

F.D. Nichol, *Ellen White and Her Critics*, p. 172.







# THE EARLY ADVENTISTS

“The view about the Bridegroom’s coming I had about the middle of February, 1845.... While in Exeter, Maine, in meeting with Israel Dammon, James, and many others, many of them did not believe in a shut door.... It was then I had a view of Jesus rising from His mediatorial throne and going to the Holiest as Bridegroom to receive His kingdom. They were all deeply interested in the view. They all said it was entirely new to them. The Lord worked in mighty power setting the truth home to their hearts.... Previous to this I had no light on the coming of the Bridegroom, but had expected Him to [come to] this earth to deliver His people on the tenth day of the seventh month. I did not hear a lecture or a word in any way relating to the Bridegroom’s going to the Holiest.”

Ellen White, *Letter 3, 1847.*





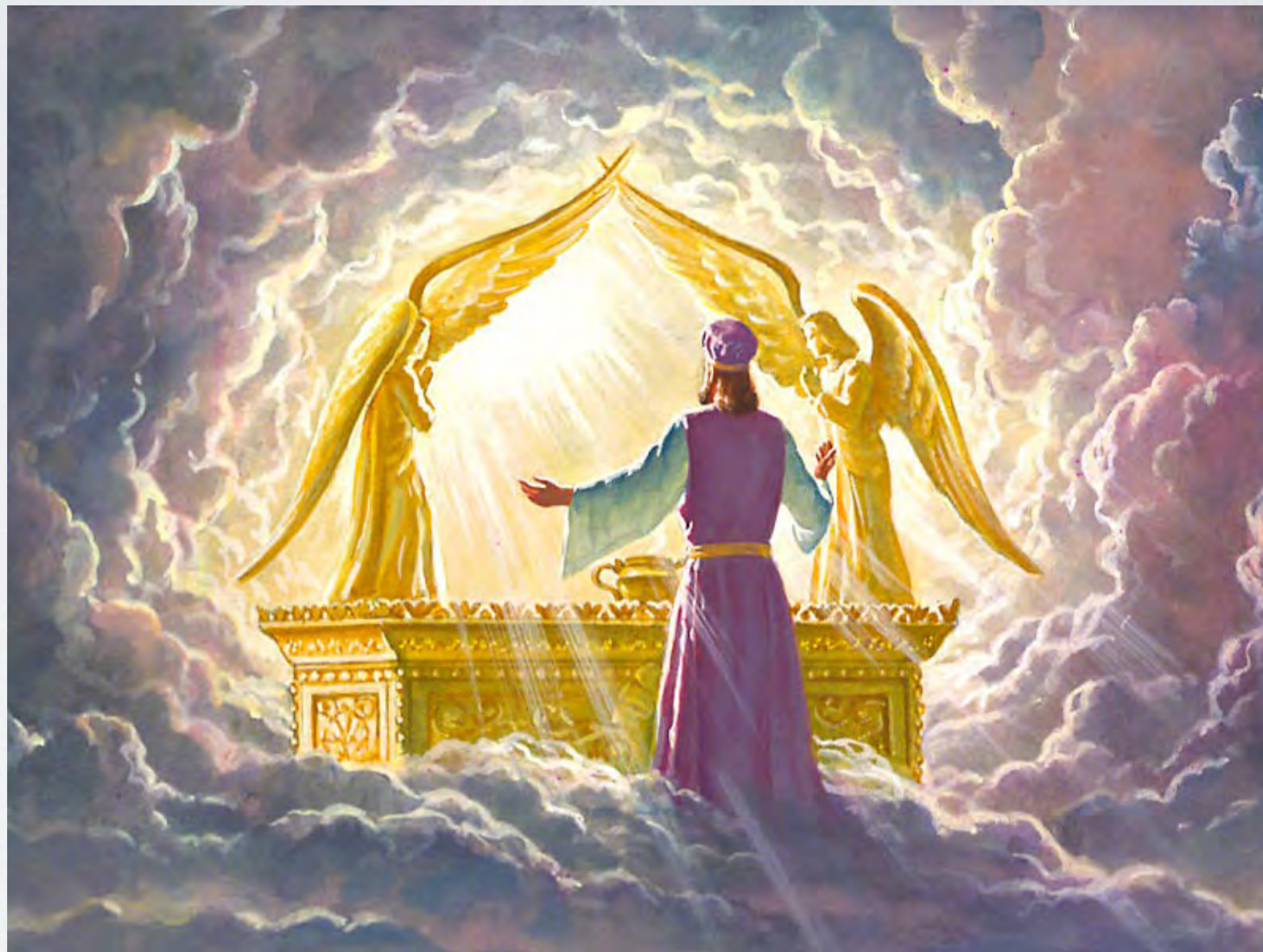
# THE EARLY ADVENTISTS

“I saw the Father rise from the throne and in a flaming chariot go into the holy of holies within the veil, and did sit. . . . I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus as He was before the Father, a great high priest.”

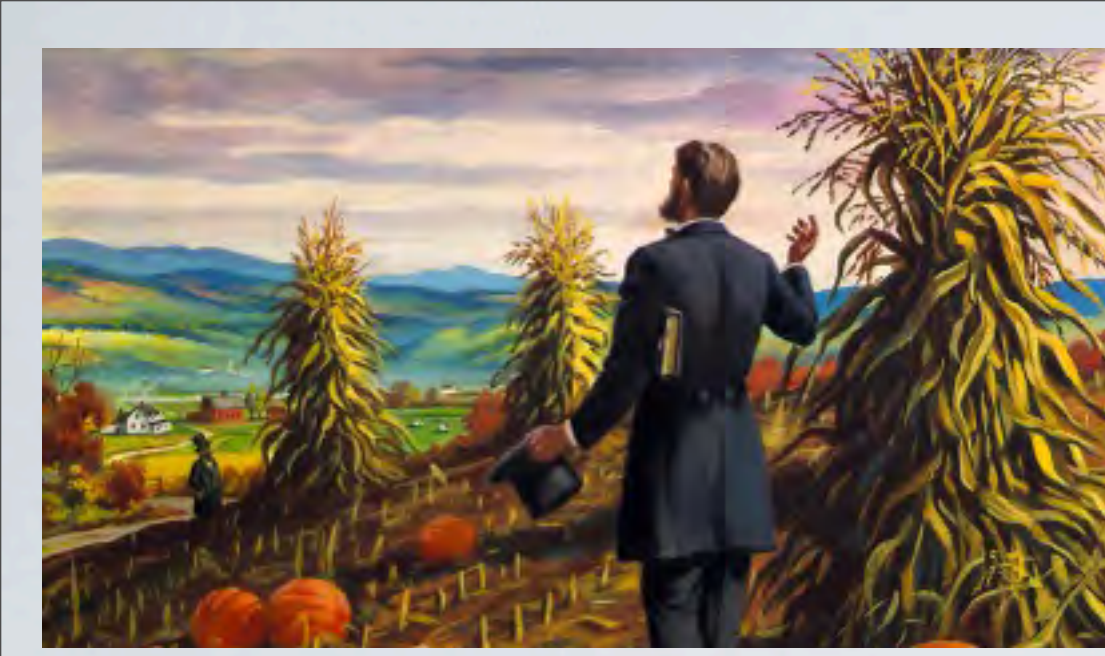
Ellen White, *Letter 1*, 1846.



# THE EARLY ADVENTISTS







# THE EARLY ADVENTISTS

## SIGNIFICANT SCRIPTURAL DISCOVERIES

- Revelation 10 as a prediction of the Great Disappointment - and the subsequent revitalization of the message.
- Revelation 14 and the Three Angels' Messages as a summary of the end-time message/movement God had predicted.





# THE EARLY ADVENTISTS

## DEVELOPING IDENTITY

- They had been called to continue giving a prophetic message to the world.
- The work of Jesus in the heavenly sanctuary was preparatory to His return.
- Their message had singular present-truth significance.
- They had been called out of Babylon in a continuation of the Reformation.