

coming would likewise be fulfilled on the same day and month on which they were observed. Therefore, they said that the second coming would take place on the tenth day of the seventh month of the Jewish year, or on the twenty-second day of October. This was in perfect harmony with the argument already presented that the second coming would take place in the Fall of 1844 A.D. Therefore, the Millerites settled upon October 22, 1844 A.D. as the definite day on which the second coming would take place.

The Millerites proclaimed this date in the month of July. This month was in the middle of the "tarrying time" which began March 21, 1844 A.D. and ended October 22, 1844 A.D. when the Millerites said the second coming would take place. Therefore, the Millerites said that the proclamation of this date was the "midnight cry" which is spoken of in Matthew 25:6 where we read, "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."¹⁷

The proclamation of this date had staggering effects, for "it produced everywhere the most deep searching of heart, and caused a weaning of affections from the things of this world, a confession of wrongs, and penitent supplications to God for pardon and acceptance."¹⁸

The Millerites proclaimed this date from the month of July up to the day on which they said the second coming would take place. Then on that day they assembled at places of worship and waited for Jesus to come. Emma Howell described that day in her book entitled, The Great Advent Movement. She said:

At last the day came. It found thousands waiting. They had made provision for nothing earthly beyond that date. They did not even cherish

¹⁷Matt. 25:6 .

¹⁸Emma E. Howell, The Great Advent Movement, (5th ed. rev.; Takoma Park: Review & Herald Publishing Assoc., 1957), p. 27.