

“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.’ Matthew 25:5–7. In the summer of 1844, **midway** between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.” *The Great Controversy*, 398, 399.

“SAMUEL S. SNOW (1806—1870) was born in Connecticut. Converted at seventeen, he joined the Congregational Church but later lapsed into infidelity. Early in 1840 his brother induced him to read a secondhand copy of *Miller’s Lectures*, bought from a peddler, in the hope of helping Samuel’s skepticism. This it did, and Snow soon became a close student of the Adventist writings. Later, after becoming an independent preacher, he began to herald the imminent second advent of Christ. He was gripped by the tremendous truth that our Savior is returning soon, and in 1843 offered his services to the Millerites, and was ordained by them at the Worcester, Massachusetts, Adventist Conference in 1843.

“He held the usual positions on the great outline prophecies and their related time periods. But he made an intensive study of the Mosaic tabernacle service types, the chronology of the 70 weeks, and the crucifixion date, and was intrigued by them. In January, 1844, he invited J. V. Himes to New York City, to begin a course of lectures in Franklin Hall. And Snow himself grew in preaching power. However, in time friction developed locally over his conviction that the great 2300-year period would not end until the autumn, rather than by the spring, of 1844. And this criticism was despite the fact that in May of 1843 Miller had called attention through the leading Adventist papers to the types of the Mosaic law, and how the vernal types had been fulfilled exactly at the first advent.

“Miller had expressed his conviction that the seventh month, or autumnal types, would be similarly fulfilled at the Second Advent. Snow, however, was more positive and specific, believing that the autumnal types would be fulfilled just as meticulously as to the day (the Day of Atonement) in connection with the Second Advent. At first he was not entirely clear as to the year—whether ‘1843’ or ‘1844’—but he was fully persuaded as to the autumnal aspect. So in February, 1844, Snow began to present his convictions publicly, stressing the end of the 2300 years, and of the other periods of Miller’s customary list, as destined to occur in the autumn of 1844.

“During January and February he had been preaching on the fall of Babylon and the coming of the Lord, as the Bridegroom to the ‘marriage,’ on the tenth day of the seventh (Jewish) month, 1844. However, there was but little interest or response at the time. In April he located his family in Worcester and went to New York, where hostility had lessened concerning the preaching of the seventh month of 1844— Miller’s ‘Jewish year 1843’ having then expired. After three weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until **July 21. Then, by invitation, Snow preached that day in the large Boston Tabernacle on the text, ‘Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet him!’**

“This began to arouse some from their apathy. But soon after, at the large Exeter, New Hampshire, camp meeting— August 12–17—he gave three remarkable discourses, to be noted more fully soon. The first was on the 1844 ending of the great prophetic time periods; the second on the Mosaic sanctuary service types, and their antitypical fulfillment in the Christian dispensation; and the third on the date of Christ’s crucifixion in the ‘midst’ of the seventieth prophetic week, which therefore brought an end of the 70 weeks in the seventh month of A.D. 34. And in consequence, the close of the 2300 years would similarly extend to the seventh month of 1844, which equated largely with the month of October.

“Snow’s presentation, wholeheartedly received by the encampment, at first encountered marked reserve on the part of the prominent leaders not present at the camp. (Miller and Himes, it should be stated, were both out in Ohio at this time, and were troubled over this innovation back East.) The same attitude of coolness was true of the leading Adventist periodicals, which they controlled. Nevertheless, the ‘seventh month’ message spread with seemingly irresistible power. One by one the outstanding leaders joined in the swelling chorus.” Leroy Froom, *Prophetic Faith of our Fathers*, 801–803.