

Some Highlights of the Life of **Samuel Snow** (1806-1890) ([www.APLib.org](http://www.APLib.org))

See "Samuel Snow, Modern Elijah?" *Lest We Forget*, Vol. 3, No. 2, pp. 4-6

<i>Date</i>	<i>Age</i>	<i>Event</i>
1806	0	Born
1833	27	Infidel, supported <i>Boston Investigator</i> , newspaper of Abner Kneeland, pantheist
1839	33	Read book by William Miller, converted

I took the book home and read it, and the more I read it the more was I impressed with its truth. I compared it with the Scriptures, and saw at once that it contained an argument that could not be rejected. I saw that every thing was complete. I saw the perfect harmony between Daniel and the Revelations, and the history which is a perfect fulfilment of these Revelations. I asked myself in all seriousness, how could this great knowledge be obtained unless it were inspired by God. I then saw that the Bible which I had so long rejected, was the word of God, and I melted down before it.<sup>1</sup>

1840	34	Joined Congregational Church (only church where he resided; its position was against the Advent faith)
1842	36	Began to preach the near coming of Christ

I felt that the period of man's probation on earth would terminate in 1843 yet I was unwilling to preach it, but preached the near coming of Christ, but my works were not blessed.<sup>1</sup>

1843	37	Made full commitment at East Kingston, New Hampshire, camp meeting
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All that I have seen and all that I now see, seems more and more to confirm the truth found in the Bible. The truth there established, has been a lamp to my feet, and a light to my path. I believe that as certain as the Bible is God's truth, that just so certain the next event will be the coming of the Lord Jesus Christ; my fervent prayer is, Come Lord Jesus.<sup>1</sup>

1844	38	Study led him to look to fall of 1844; wrote to editor of <i>The Midnight Cry</i> regarding it (published February 22 and March 7)
1844	38	Spring date passed: first disappointment; wrote more of fall date in May 2, June 27, August 22, and September 19 issues of <i>The Midnight Cry</i>
1844/4	38	Moved to Worcester, Massachusetts
1844/5/17	38	William Miller, in <i>The Midnight Cry</i> , pointed out several Jewish events that suggested the seventh month as a possible time for the advent, and recommended the Day of Atonement as worthy of prayerful consideration
1844/8/15	38	Exeter, New Hampshire camp meeting: strong acceptance of fall date

[James White's account:]

God evidently had a special message for that people, to be attended with his signal blessing. Men of ability spoke of the great lines of prophecy, which proved that the advent of Christ was the next great event, and of the signs that the event was at the door; but this was as familiar to that crowd of intelligent believers as the alphabet. Just then, as one was speaking with but little force and interest, and the people were becoming weary of being told, in a dull, prosy style, what they already knew, a middle-aged, modest-appearing lady arose in the centre of the audience, and in a calm manner, and with a clear, strong, yet pleasant voice, addressed the speaker as follows: {1868 JW, LIFIN 159.1}

"It is too late Bro. -----. It is too late to spend our time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time." {1868 JW, LIFIN 159.2}

The brother sat down, and the lady continued, while all eyes were fastened upon her. {1868 JW, LIFIN 159.3}

"It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people hear them. 'Behold the Bridegroom cometh, go ye out to meet him.'" {1868 JW, LIFIN 160.1}

This testimony seemed electrifying, and was responded to by choked utterances of "Amen," from every part of the vast encampment. Many were in tears. What former speakers had said was forgotten, and the spirit of fanaticism, which an hour before lay upon the burdened feelings of the brethren and sisters like a ponderous leaden weight, was also forgotten.... {1868 JW, LIFIN 160.2}

By the request of many brethren, the next morning, the arguments were given from the stand, which formed the basis of the tenth day of the seventh-month movement. The speaker was solemn and dignified, and showed to the entire satisfaction of that vast body of intelligent believers [his evidences.] {1868 JW, LIFIN 160.3}

1844/8/22	38	Edited <i>The True Midnight Cry</i> regarding evidence pointing to fall date (published by E. Hall Jr.; Haverhill, Massachusetts)
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*The True Midnight Cry* Sections:

1. The Six Thousand Years: [Usher's chronology, adjusted] Therefore the period will end within A. D. 1844.
2. The Seven Times of the Gentiles: The seven times of Gentile domination over the church of God, spoken of in Lev. xxvi., began with the breaking of the pride of their power. At the captivity of Manasseh, king of Judah, B. C. 677.... From that time 2520 years reach to the autumn of A. D. 1844.
3. The 2300 Days: They therefore commenced when they begin to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844.
4. The Seventy Weeks: As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth day of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844.
5. The Types: Another type is given in Lev. xxiii. 26-32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel.... The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a single point of the law is to fail. All must be fulfilled.... Our blessed Lord will therefore come, to the astonishment of all them that dwell upon the earth, and to the salvation of those who truly look for him, on the tenth day of the seventh month of the year of jubilee: and that is the present year, 1844.

1844/10/22	38	Great Disappointment
1844/12	38	Preached advent to be in Fall of <i>any</i> year between 1843 and 1847

[Rejected message of Edson regarding heavenly sanctuary work of Christ; broke with other Millerites who opposed new date setting]

1845/1	39	Moved to New York, to pastor the Franklin Hall congregation
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[Adopted "shut door" theory of Joseph Turner (date was correct, event in error: Bridegroom came spiritually and shut the door to His house; only those who entered October 22 were saved, with all others lost)]

1845/2	39	Franklin Hall church dismissed him
1845/3	39	He and supporters founded new Mount Zion Church; began <i>The Jubilee Standard</i> to promote "shut door" teaching (only 21 issues, through August)
1848	42	Book <i>Overflowing Scourge</i> ; claimed to be the "Prime Minister" of King Jesus

By the special favor of God, through Jesus Christ ..., I have been called and commissioned to go before the face of the Lord, in the spirit and power of Elijah, to prepare the way for His descent from heaven .... As His Prime Minister, I demand of all Kings, Presidents, Magistrates, and Rulers, civil or ecclesiastical, a full surrender of all power and authority, into my hands, on behalf of King Jesus the Coming One .... WAR, FAMINE, PESTILENCE, and DESTRUCTION ... shall go forth among the nations more and more, till the earth be utter desolate. Then shall ye know that a prophet hath been among you. (p. 4)

1863	57	Book <i>The Voice of Elias</i> ; commentary on Daniel and Revelation
1868	62	Mount Zion Church Manual published: <i>The Sacred Symbol</i>
1870/7/13	64	Preached last sermon at Mount Zion Church
1890/7/27	83	Died: "In Greenpoint, R.I., July 27, Samuel Sheffield Snow, aged 83 -- a native of Ashford, Conn." ( <i>The Hartford Courant</i> , July 29, 1890)

Footnotes

1. "Remarks of Bro. S. S. Snow," *The Midnight Cry*, Vol. 6, No. 7, March 7, 1844