

As to his working relationships with those who hold differing positions, the professor has worked with amillennialists and posttribulationists in most cordial relationships, has conducted prophecy conferences in churches whose pastors were posttribulationists, and has even ministered in prophecy conferences with other speakers who were posttribulationists! Once again, the professor respects their right to follow the overall "drift" of Scripture as they have seen it, just as he hopes they will respect his right to do the same.

The truth of the matter is that pretribulationists are going to have to learn how to associate and work with posttribulationists and vice versa; and premillennialists and postmillennialists and amillennialists are going to have to learn how to get along and work together for the greater glory of Christ!

6. What if my view (or your view) is incorrect?

Since the professor holds his view at the third level of conviction, he must be careful not to hold his view so tenaciously that if he finds that he is incorrect, he will conclude that God has failed or that the Bible is not true. Two illustrations may serve to point up this danger: the first, the devastating effect of date-setting in Millerism; the second, the experiences of many professing Christians in China in 1949.

In 1818 William Miller, a New England farmer, following a two-year study of the Bible, predicted that the end of the world would occur in 1843. Gradually he convinced a number of people of his views; and by 1842 the message of the near return of Christ was being widely spread through lectures, conferences, camp meetings, articles, pamphlets, and two Millerite newspapers, *Signs of the Times* (published in Boston) and *The Midnight Cry* (published in New York).

On January 1, 1843, Miller stated that Christ's Second Coming with His saints would occur sometime between March 21, 1843 and March 21, 1844 (according, as he said, to the Jewish mode of computation of time).

Some Millerites specified April 23, 1843 as the date, but April came and went. Many Millerites fixed their hopes on December 31, 1843 as the time of Christ's return, but that date also passed without incident. Miller's predicted span of dates ran out on March 21, 1844, and once again nothing happened. The movement was temporarily saved by Samuel S. Snow, who predicted an absolute date of October 22, 1844. Most of the leaders of the movement resisted this date, but by October 1, 1844 the sheer weight of enthusiasm, conviction, and fervor among the followers had increased to such a pitch that they too accepted Snow's date.

The followers of the movement now began to take drastic actions. Many farmers left their crops standing in the field, to show their faith by their works. New periodicals were begun, and extra issues of *The Midnight Cry* and *The Advent Herald* were published. Some merchants closed their stores; others sold their possessions and gave their money to keep four presses running constantly, pouring out Millerite literature. Many paid off all of their debts, and tried to help others pay off their debts. Some gave considerable gifts to the poor. And all were zealous to spread the message of Christ's return on October 22.