

Some Highlights of the Life of **Joseph Bates** (1792-1872) (www.APLib.org)

See *The Autobiography of Elder Joseph Bates*, 1868

<i>Date</i>	<i>Age</i>	<i>Event</i>
1792/07/08	0	Birth
1807/06	14	Sailed as cabin boy to England
1818	26	Married to Prudence Nye
1824	32	Made his covenant with God
1828	36	Retired from sea with a fortune; farmer; abolition

On our arrival in New York, my crew, with one exception, chose to remain on board and discharge the cargo, and not have their discharge as was customary on arriving from a foreign port. They preferred also to continue in their stations until we arrived in New Bedford, where the Empress was to proceed, to fit out for another voyage. After discharging our cargo, we sailed, and arrived in New Bedford about the 20th of June, 1828 - twenty-one years from the time I sailed from thence on my first European voyage, in the capacity of a cabin boy. {1868 JB, AJB 228.1}

Some time after this voyage, I was in company with a ship owner of New Bedford, who was personally interested in fitting out his own ships and storing them with provisions, liquors, and all the necessaries for long voyages. We had been agitating the importance of reform in strong drink, when he observed, "I understand, Captain Bates, that you performed your last voyage without the use of ardent spirits." "Yes, sir," I replied. Said he, "Yours is the first temperance vessel I have ever heard of." {1868 JB, AJB 229.3}

My companion had often said that she wished I had some way to sustain my family by living at home. I promised her that when I had gained a competency by following the sea, then I would relinquish the business and stay on shore. When asked what I considered a competency, I answered, Ten thousand dollars. After tasting the sweets of the Christian's hope, I found it much easier, with all the opening prospects before me, to say where I would stop in this business, if the Lord prospered me. {1868 JB, AJB 231.1}

From the year 1824, when I made my covenant with God, I had lived up to the principles of total abstinence from all intoxicating drinks, but had continued the use of tea and coffee, without much conviction about their poisonous and stimulating effects, for about seven years longer. With my small stock of knowledge on the subject, I was unwilling to be fairly convicted that these stimulants had any effect on me, until on a social visit with my wife at one of our neighbor's, where tea was served us somewhat stronger than our usual habit of drinking. It had such an effect on my whole system that I could not rest nor sleep until after midnight. I then became fully satisfied (and have never seen cause to change my belief since), that it was the tea I had drank which so affected me. From thence I became convicted of its intoxicating qualities and discarded the use of it. Soon after this, on the same principle, I discarded the use of coffee, so that now it is about thirty years since I have allowed myself knowingly to taste of either. If the reader should ask how much I have gained in this matter, I answer that my health is better, my mind is clearer, and my conscience in this aspect is void of offense. {1868 JB, AJB 234.1}

1832	40	Revival in Fairhaven started at his church
1833/11/13	41	Falling of the stars
1839	47	Heard of William Miller; began reading his material (book of 19 lectures) (See <i>Miller's Works. Volume 2. Evidence from Scripture and History of the Second Coming of Christ about the Year 1843</i> , 1842 edition on CD-ROM)
1840/09/01	48	Signed call for a General Conference on the coming of Jesus, published in "Signs of the Times," of Boston (J. V. Himes, editor; began publication in March of that year) (first 8 volumes on CD-ROM, through 2/5/1845)

In accordance with the call, the General Conference convened in Chardon-Street Chapel, Boston, Mass., October 14, 1840, and continued two days with increasing interest; at the close of which the communion of the Lord's supper was administered to about two hundred communicants of different denominations. Many of them were from remote distances. The meeting closed by singing the hymn beginning, {1868 JB, AJB 249.3}

"When thou, my righteous Judge, shalt come." {1868 JB, AJB 249.4}

The Spirit of the Lord had pervaded the meeting from its commencement but now it seemed to vibrate and move the whole congregation. The singing of the hymn just mentioned, was "with the Spirit and with understanding also." Thank the Lord now for that joyous occasion. {1868 JB, AJB 249.5}

I had known Eld. Himes from his youth, and for many years had been intimately acquainted and associated with him in the reforms of the day, and often cheered, strengthened and edified under his preaching. I knew him to be zealously affected in the cause of God, but not fanatical. And the instance here narrated was evidence of the strongest character to my mind, even to this time, that he was not moved out to take such a peculiar stand before the world altogether by human instrumentalities. {1868 JB, AJB 250.2}

1841/03	48	To Miller's meetings
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After the great Conference, mentioned in another part of this chapter, Second-advent preaching was called for in many places. In March, 1841, Bro. Miller commenced a course of lectures in the Washington-street meeting-house, in Fairhaven, Mass. I thought if he could be obtained to lecture on the second coming of Christ, to my friends and neighbors, I would willingly give my seat in the meeting-house to others, if the house should be crowded. I had been reading his lectures, and supposed I understood the most he would preach. {1868 JB, AJB 253.2}

But after hearing his first lecture, I felt that I could not be denied the privilege of hearing the whole course, for his preaching was deeply interesting, and very far in advance of his written lectures. {1868 JB, AJB 254.1}

1843/03	50	Sold home
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About this time I sold my place of residence, including the greater portion of my real estate, paid up all my debts, so that I could say once more that I owed "no man anything." For some time I had been looking and waiting for an open way to go down South into the slaveholding States with the message. I was aware that slaveholders in the South were rejecting the doctrine of the second advent, and but a few months before had ordered Brn. Storrs and Brown from the city of Norfolk, Virginia, and I was told that if I went South the slaveholders would kill me for being an abolitionist. I saw there was some danger, but imperative duty and a desire to benefit them and unburden my own soul, overbalanced all such obstacles. {1868 JB, AJB 277.1}

1844/03	51	First disappointment; Second Angel's Message began
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1844/08	52	Exeter Camp Meeting, new light of Midnight Cry; see "The True Midnight Cry," Vol. 1, No. 1 (August 22, 1844) on CD-ROM
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And when that meeting closed, the granite hills of New Hampshire were ringing with the mighty cry, "Behold the bridegroom cometh; go ye out to meet him." As the loaded wagons, stages, and railroad cars, rolled away through the different States, cities and villages of New England, the cry was still resounding, "Behold the bridegroom cometh!" Christ, our blessed Lord, is coming on the tenth day of the seventh month! Get ready! get ready!! {1868 JB, AJB 297.1}

1844/10/22	52	Great Disappointment
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But another sad disappointment awaited the watching ones. Shortly before the definite day the traveling brethren returned to their homes, the papers were suspended, and all were waiting in ardent expectation for the coming of their Lord and Saviour. The day passed, and another twenty-four hours followed, but deliverance did not come. Hope sunk and courage died within them, for so confident had they been in the correctness of the calculations that they could find no encouragement in a re-examination of the time, for nothing could be brought to extend the days beyond the tenth day of the seventh month, 1844, nor has there been to this day, notwithstanding the many efforts of those who are continually fixing upon some definite time for the coming of Christ. {1868 JB, AJB 300.2}

The effect of this disappointment can be realized only by those who experienced it. Advent believers were then thoroughly tested, with various results. Some turned away and gave it up, while a large majority continued to teach and urge that the days had ended, and that duty would soon be made plain. All, excepting this latter class, virtually rejected their former experience, and in consequence were left in darkness relative to the true work for the Advent people now to engage in. {1868 JB, AJB 300.3}

1846	54	Sabbath Tract: <i>The Seventh Day Sabbath, A Perpetual Sign</i>
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1858	66	Move to Michigan; involved with organizing SDA church; travelled extensively
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1872	80	Died
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