Some Highlights of the Life of **William Miller** (1782-1849) (*www.APLib.org*)
See *Memoirs of William Miller*, by S. S. Bliss, 1853

Date	*Age*	*Event*
1782/02/15	0	Birth
1803	21	Married Lucy Smith
1812	30	War of 1812
1816	34	Converted

On the Lord's day following, it devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the "importance of Parental Duties." Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God." {1853 SB, MWM 66.3}

1831	49	Began public ministry

THE public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831. He had continued to be much distressed respecting his duty to "go and tell it to the world," which was constantly impressed on his mind. One Saturday, after breakfast, he sat down at his desk to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, "Go and tell it to the world." He thus writes:- {1853 SB, MWM 97.2}

"The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up - my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that, if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. 'Why,' said I, 'if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming.' Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor. {1853 SB, MWM 97.3}

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in, and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted. He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy, without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding

sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that, if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden. {1853 SB, MWM 98.1}

"The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1833,* I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted. {1853 SB, MWM 98.2}

1833	51	Licensed to preach by his local Baptist churh
1840	58	Signed name as head of group of ministers to call for a general conference on the Second Coming of Jesus, to be held in Boston [see *The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ*; held October 14, 15]; couldn't attend because of typhoid fever; those who did: Joshua V. Himes, Henry Dana Ward, Henry Jones, Josiah Litch, Joseph Bates
1844/03/21	62	Time passed first expected Jesus to return (Jewish year March 21, 1843 to March 21, 1844)
1844/05/02	62	Letter "To Second Advent Believers"

Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently guess-work with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion. {1853 SB, MWM 256.3}

"I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let that day come upon you unawares. The wicked, the proud, and the bigot, will exult over us. I will try to be patient. God will deliver the godly out of temptation, and will reserve the unjust to be punished at Christ's appearing. {1853 SB, MWM 256.4}

"I want you, my brethren, not to be drawn away from the truth. Do not, I pray you, neglect the Scriptures. They are able to make you wise unto eternal life. Let us be careful not to be drawn away from the manner and object of Christ's coming; for the next attack of the adversary will be to induce unbelief respecting these. The manner of Christ's coming has been well discussed. Permit me, then, to address you on the subject of {1853 SB, MWM 256.5}

1844/10/06	62	Accepts the date of 10/22

FOR a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraite Jews, fell on the 22nd day of October. Mr. Miller had, a year and a half previous, called attention to the seventh month as an important one in the Jewish dispensation; but as late as the date of his last letter (September 30) he had discountenanced the positiveness with which some were then regarding it. On the 6th of October he was first led to favor the expectation which pointed to that month, and thus wrote: "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring." {1853 SB, MWM 269.4}

1849/12/17	67	Death

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*The printed article from which this is copied was written in 1845. By an examination of his correspondence, it appears that he must have begun to lecture in August, 1831. So that this date is a mistake of the printer or an error in Mr. Miller's memory. As no mention is made of this in the letter to Elder Hendryx, from which the previous extract is made, he could not have gone to Dresden before the second Sabbath in August, 1831. [footnote in original]

Some Highlights of the Life of **Joseph Bates** (1792-1872) (*www.APLib.org*)
See *The Autobiography of Elder Joseph Bates*, 1868

Date	*Age*	*Event*
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 *Miller's Works. Volume 2. Evidence from Scripture and History of the Second Coming of Christ about the Year 1843*, 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

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

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
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

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

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: *The Seventh Day Sabbath, A Perpetual Sign*
1858	66	Move to Michigan; involved with organizing SDA church; travelled extensively
1872	80	Died

Some Highlights of the Life of **George Storrs** (1796-1879) (*www.APLib.org*)
See *Six Sermons on the Inquiry Is There Immortality in Sin and Suffering?* 1855

Date	*Age*	*Event*
1796/12/13	0	Birth in Lebanon, New Hampshire

He was the youngest of eight children. His father, Col. Constant Storrs, was originally from Mansfield, Conn.; and was an industrious mechanic, serving, for a time, in the American Revolution as a wheelright. After the war of the Revolution he was married to Lucinda Howe.... {1855 GS, SSII 5.2}

George's mind was often deeply exercised on the things of religion from a child. Many anxious desires filled his heart that he might be a Christian. Early had his mother taught him to acknowledge "Our Father, who art in Heaven," and point him to "Our Saviour, Jesus Christ." Experimental religion, however, was a mystery to his mind, though one that he often anxiously desired to solve.... Happy for him that he had such a mother. But for her instruction he has often thought and felt that he would never have been brought to a saving knowledge of God and His Christ. The sweet and heavenly strains of prayer, poured forth by that mother when she took George to her closet, and sought the mercy of God in Christ for him, made him forget or disregard the false teaching of the mere Theologian. Such scenes told on his heart not to be obliterated. {1855 GS, SSII 6.3}

1813	17	Deliberately began to seek to know the goodness of God

The preaching of the torments of hell never won his heart, though it often filled him with a dread of God, which was calculated more to drive him from God than to draw him to such a being. From fifteen to seventeen years of age was the most thoughtless period of his life. None of the terrors of preaching had any tendency to win him to the service of God; but at the close of the time last mentioned, in meditation, alone, far removed from all excitement, he became so affected with a sense of the goodness of God to him, that he resolved henceforth to seek the Lord till he should find Him. If he could pray for nothing else, he determined to pray daily that God would show him his need of a Saviour, which theoretically he understood, but experimentally he had not realized. His resolution being made, he pursued noiselessly and alone his purpose; light gradually breaking upon his mind till he was led to bow to Jesus, and come to God by him and found mercy.... After months had passed away in this manner, he expressed to his mother, one day, that he much liked to hear a man talk who always talked sweetly about Jesus. His mother said to him - "George, do you think you are a Christian?" {1855 GS, SSII 7.1}

From that time himself and mother had frequent conversations, and she often prayed with him and for him, being a mother indeed, in more senses than one. He has never ceased to bless God for that mother. {1855 GS, SSII 8.2}

1815	19	Converted and joined the Congregational Church
1818	22	Married
1825	29	Wife died; joined the Methodist Traveling Connection in 1825; married again
1835	39	Arrested for praying for slaves at Sanbornton Bridge (now Tilton, New Hampshire) Methodist Church
1836	40	Became a Local Preacher, but traveled more than ever; spent most of his time lecturing and preaching on the subject of slavery; nearly the whole Methodist Episcopal Church was hostile to an agitation of that subject.
1837	41	Read small tract by Deacon Henry Grew on state of the dead

In 1837 - three years prior to his withdrawal from the M. E. Church - his mind was first called to a consideration of the subject of the final destiny of wicked men as being, possibly, an entire extinction of being and not endless preservation in sin and suffering. - This was by a small anonymous pamphlet put forth, as he learned, by Henry Grew, of Philadelphia. He read it to pass away a leisure hour while passing from Boston to New York. It was strange to him that so plausible and scriptural an argument could be made in defence of a doctrine, which he had always regarded as unworthy of a serious consideration; for he had never doubted that man possessed an immortal soul. - A new train of thought had now been waked up in his mind; but he proceeded with great caution in examining the subject, and in conversing with any one upon it. He searched the Scriptures carefully, and sought every opportunity to get information from ministers, in particular. As the inquiry continued, the strongest arguments urged against this, to him, new view, served to carry his mind into the conviction of its truthfulness and scriptural basis. After several years investigation, conversation and correspondence with some

of the most eminent ministers, and looking to God for direction he became settled that man has no immortality by his creation, or birth; and that "all the wicked will God destroy" - utterly exterminate. {1855 GS, SSII 9.2}

1840	44	Left Methodist Church
1841 Spring	45	Published 2,000 copies of *An Inquiry; Are the Souls of the Wicked Immortal? In Three Letters*

He wrote three letters to a prominent and able minister of the Methodist E. Church, with whom he had been intimate. In reply, he acknowledged that he could not answer Mr. Storrs' arguments; and he never undertook it. On the contrary, after a few months, they had an interview, and examined the subject together, which resulted in his advising Mr. Storrs to publish the letters he had written him, but with a request to withhold his name. {1855 GS, SSII 11.1}

1842	46	Moved to Albany, preached his six sermons on the state of the dead, then published them; heard Millerite message; arranged for Charles Fitch to hold tent meetings, he was convinced of message and began preaching it to thousands

Early in the spring of 1842, he determined to give *one* sermon that should embody all that might be desirable to present in relation to it [death]. The appointment was made one week before hand, and public notice given in the city papers. Monday previous to the time appointed he went to his study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "First Discourse" prepared. - Never had he a deeper and sweeter sense of the Divine presence and blessing; and of being engaged in a work well pleasing in His sight; and he could as well doubt any other part of his Christian experience as to doubt that. {1855 GS, SSII 11.4}
His second week was spent in his study in the same manner that the first had been; and thus was the "Second Discourse" prepared; but found there must be a third; and so did the matter proceed till he had prepared and preached the "Sixth Discourse;" and the history of the first week in his study is the history of the six weeks, each of which was spent in the same manner as the first.... {1855 GS, SSII 12.2}

1842/12		New York: 5,000 copies of *Six Sermons* published and scattered over the United States; revised and 10,000 more sent out
1843	47	*Six Sermons* published in England, convincing a number of prominent people, including Archbishop Richard Whately; began publishing the *Bible Examiner*
1843 Spring		Preached advent in Philadelphia; distributed 2,000 copies of *Six Sermons* to congregation
1843 Fall		Distributed over 5,000 copies in Ohio and Indiana
1844/01/25	48	Charles Fitch took his stand with him on state of the dead

"... Dear Br. Storrs: - As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side." {1855 GS, SSII 15.1}

1844/05/23	48	William Miller rejected his view on the state of the dead
1844/11	48	Began work in Philadelphia, through April 1852

It may be proper in this place to say, that he labored statedly in the city of Philadelphia from Nov. 1844, to April, 1852, employing nearly all his time among that people, but never seeking for, or consenting to, an organization such as all sects labor to establish. - He believed that love was the bond of union, and that when that would not bind a people together they had better separate. For the last two or three years of his residence in Philadelphia he was called more to visit different parts of the country, and finally concluded to remove to New York, as a more central position for visiting abroad. {1855 GS, SSII 17.1}

1849	53	Description of him given

His object is truth, and this he strives to obtain, no matter at what sacrifice. He consults duty before expediency; and would sooner stand alone with truth, than go with the multitude and be in error; yet, he is not dogmatical in the advocacy of what he conceives to be the truth, but is rather persuasive, conciliatory and argumentative. He is a warm friend, a good companion, and an excellent counsellor. {1855 GS, SSII 18.2}

1852/04	56	Moved to New York
1855	59	Plates for *Six Sermons* burned; revised, enlarged, and republished
1879	84	Died

Some Highlights of the Life of **John Byington** (1798-1887) (*www.APLib.org*)
See *The Sickness and Death of Eld. John Byington*, George Amadon, RH Jan. 25, 1887, pp. 57, 58

Date	*Age*	*Event*
1798/10/08	0	Hinesburg, Chittenden Co., Vermont

His father's name was Justus Byington, who was long an itinerant Methodist preacher, and who had served as a soldier in the Revolutionary War, for the independence of our country. Justus Byington was formerly a deist, in consequence of the doctrines of election and reprobation, but was finally aroused by a sermon on the law of God, by the well-known Lorenzo Dow. He at once obtained pardon and peace, and soon began itinerant labor among the Methodists. He was a delegate to the first convention held in Baltimore, Maryland, which organized the Protestant Methodist Church of America.

1816	17	Converted at a Methodist camp meeting in St. Albans, Vermont

...In the year 1816, being then past seventeen years of age, at a Methodist camp-meeting at St. Albans, Vermont, he found full pardon and peace through our Lord Jesus Christ. He then broke away from old associations, and began the religious life in earnest. As his father was a traveling circuit preacher, it became his duty to attend to family worship, his mother being a woman of great diffidence. This was a heavy cross, as most of the family made no religious profession; but in discharging this duty he was particularly strengthened by the Lord. While still young in experience he united with the Methodist class, and was soon appointed as leader. Not long after he received license to exhort, and subsequently was licensed as a local preacher in the Methodist Episcopal Church.

1819	21	Health failed

When about twenty-one years of age his health completely failed, so that for over three years he was a mere walking skeleton. He then experienced great depression of spirits, doubted his conversion, and felt very miserable; but while earnestly seeking God in the silent grove, a power rested upon him, and he felt that he was completely bathed in the ocean of God's love. This baptism of the Spirit was a sheet-anchor in after years when assaulted by infidelity and unbelief. As a means for the recovery of health, he took a long wagon journey to the State of Connecticut, and spent some time on a fishing vessel in the mackerel business. His prospects for health being favorable, he returned again to Vermont, and was soon able to labor as formerly.

1837	39	Built Methodist Church in Buck's Bridge, New York; farm was stop on "underground railway"--Sojourner Truth, Will Locket both known to the family; named three sons after Methodist preachers, Fletcher, Luther Lee, and William Wilberforce; daughter Martha

Eld. Byington was a very active member in the Methodist Episcopal Church, and for many years he divided the time between laboring on his farm and planning and preaching, erecting a meeting-house and parsonage, and otherwise working for the upbuilding of this religious branch.

1841	43	Joined with others on anti-slavery question, and formed the Wesleyan Methodist church in Morley, New York (part of wide-spread split from the Methodist Episcopal Church)
1844	46	Heard one sermon on the great second-advent proclamation, in Cleveland, Ohio, while attending a Wesleyan Methodist convention
1852	54	Found Sabbath in copy of *Review*; impressed but disturbed; studied to prove it wrong, but convinced; baptized with his wife on July 3 and two older children in the Grasse River near Buck's Bridge; regular meetings in his home for several years with others who accepted the message
1855	57	Helped build the first SDA church to be constructed, next to the Methodist church he had built
1858/10	60	Moved to Michigan at strong encouragement of James White, bought farm at Newton, near Battle Creek, and brought his family there

With his own horse and carriage, and meeting traveling expenses from his private purse, he traveled extensively in Michigan, laboring in public and at the fireside for the upbuilding of the cause so near his heart. So extensive was this kind of labor that he visited the homes of nearly all the believers in Michigan. He

baptized many children, so that twenty or twenty-five years afterward quite frequently strangers would come and introduce themselves, saying that he had baptized them years before.

He ultimately settled his family on a farm in Newton, near Battle Creek, and began visiting from church to church. Frequently his Catharine would accompany him. These trips took him as far north as Muskegon on the west, and Port Huron and Saginaw on the east. These ministering tours were not merely Sabbath-day meetings, but they were day-by-day intercourse with the people. He ate with them, prayed with them, and slept in their homes. He sold them Bibles and hymnbooks, received their tithes and offerings, and baptized their children. At intervals he returned to his farm at Newton, attending to its needs, and taking wheat and corn to the mill to be ground into flour and meal. But he was always uneasy for another missionary journey, either winter or summer. He did not forget his neighbors around Newton. He gave them papers, and lived the truth before them. Seldom did anyone leave his house without prayer.[1]

1863/05	64	Accepted first presidency of the General Conference of SDA's after James White refused it; served 1863-1865

...His beloved Catharine died suddenly of pneumonia after she had been sick only a week [1885]. He speaks of her triumphant death! Before she died, she asked him to give up his cares and visit the brethren. This he did, visiting churches in Michigan. He never lost his keen interest in young people. "I must feed the lambs of the flock," he wrote. When he could no longer go to prayer meeting, he sent to them a message on a little slip of blue paper. "Tell, O tell them," he urged the district leader, "to leave the world, and come to their Saviour!"

By December, 1886, he had been to the Tabernacle for the last time, but he was still writing in his diary. It looked very serious to him to have all his life brought into judgment. He prayed that all his wrongs might be forgiven. "I have felt sad," he continued. "The wrongs of my life all come up, and can they be forgiven? Only through the atoning blood of Jesus."[1]

1886/12/03	88	Wrote, " This is a day of comfort and peace. I have felt my sins were very many; have asked and found mercy of the Saviour, and would declare His loving-kindness to all."

Eld. Byington was a man of excellent judgment in temporal affairs, and a wise counselor in matters of the church. He has served as a member of the General Conference and the Michigan Conference, and has been a regular minister in the denomination since the year 1852. Being a prudent manager in worldly matters, he always had means at command, which, he freely distributed to the wants of the needy, and particularly was he liberal toward our various institutions, which he regarded as important agents in the hands of God for spreading abroad the knowledge of the "present truth." At the commencement of his sickness, he was barely able to attend two meetings of the late General Conference, which he did feeling that his next meeting would be with the church triumphant at the sounding of the last trump.

During his sickness he carefully looked over all the points of the religious faith which he had maintained and defended for the last thirty-five years. He felt that he was on a solid foundation, and especially was the doctrine of the resurrection to his mind one of exceeding comfort. Born in 1798, he had been permitted, as he said, to live thus far through "the time of the end." His last sickness was to him a time of deep searching of heart. Sometimes he experienced great depression, then there would be a rift in the clouds, and his joy would be almost ecstatic. Particularly did the Lord comfort him with very remarkable dreams. All who visited his room were exhorted to be living, earnest Christians; and especially did he warn the ministers, in view of the Judgment, to preach holiness of heart and life. He patiently bore his painful illness without murmuring, and often when praying that he might depart, he would add the petition, "Thy will be done." He chose the text for the funeral occasion, naming two brethren in the ministry whom he wished to speak on the passage: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3 :21. Eld. Butler was to speak from the clause on "overcoming;" but being absent, his place was supplied by Eld. Lamson; while Eld. U. Smith dwelt upon the part of the text which speaks of the throne of God.

1887/01/07	88	Died

1. "The First President of the General Conference: John Byington, Farmer-Preacher," Grace Amadon, Granddaughter, *The Advent Review and Sabbath Herald* June 22, 1944, pp. 6, 7

Some Highlights of the Life of **Stephen Pierce** (1804-1883) (*www.APLib.org*)
See "Stephen Pierce...Hesitant, Helpful," *Lest We Forget*, Vol. 2, No. 2, pp. 4, 5

Date	*Age*	*Event*
1804	0	Born in Cavendish, Vermont

[Married Almira Tarbell. Member with her of the Baptist Church.]

1848-1850	44-46	Took part in the Sabbath Conferences

(EGW comments during the Kellogg Crisis looking back to these years:)
Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, **Father Pierce**, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. [At our important meetings, these men would meet together and search for the truth as for hidden treasure.] I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. [As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying.] When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. {SpTB02 56.4} [They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.] SpTB02 (1904) [brackets inserts from {3MR 412.4} Ms 135, 1903, "Establishing the Foundation of Our Faith."]

1851	47	Ellen White's first letter to him (Letter 2, 1851; 18MR 248-253)

Oh, I saw that this was not all of the requirements of Jesus, and those who pray for the sick are not all who have faith in Jesus. The faith of Jesus takes in the whole life and divine character of Christ. I saw that you are too exclusive; also Brother Pierce. You are leaning too much on Sister Phillips. Sister P has too much confidence in herself, and you have too much confidence in her judgment, in her feelings. God is willing to teach Brother Pierce his duty that he may know it for himself. You all go too much by feeling. {18MR 251.1}
I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now, if it had not been for this, Brother Pierce might have been more useful than he has been. All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [thinking] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus; depend on Him entirely. {18MR 251.2}
Brother Pierce, you have been silent too much; too much shut up with yourself. In the paper you could speak to hundreds, but you have a few of you contented yourselves together. ... {18MR 252.3}

1852	48	He and wife took their stand on present truth. Almira, who for years has occasional seasons of hopeless despair, had a climax of darkness settle on her (May) after embracing the Sabbath. Ellen White became acquainted with her at Wolcott, Vermont (September). The Pierces were present in Panton, Vermont (October), when Ellen White had a vision, with a message for Mrs. Pierce.

It was at this meeting the Lord gave Sr. White a vision, a part of which so clearly showed up her case, and so perfectly instructed her what to do, from that time forward the scene with her was in a great measure the most happily changed. {2SG 170.1}
Previously those seasons of despair had worn off more gradually; but in this case it seemed that the word was spoken, and the work was done. For even on our return from the meeting, instead of gloom and horror being depicted on her countenance it was lighted up with cheering hope. {2SG 170.2}

1853/1/20	49	Letter of January 3 published in *Review and Herald*
1854/4/11	50	Second letter from Ellen White to him, and his wife (Letter 2, 1854; unpublished)
1855/12/4	51	First listed as corresponding editor of the *Review and Herald*; until May 28, 1861
1857/10/8	53	Response to Merriam's question regarding the law in Galatians 3 published in the *Review and Herald* (30 years before the question resurfaced before Minneapolis)
1857/12/3	53	Third and last letter recorded from Ellen White to him (Letter 4, 1857; excerpted in 1Bio 404)

You inquire what the faith of Jesus is. I have seen that the brethren and sisters have not understood the faith of Jesus in its true light. They have taught that it is healing the sick, et cetera. It is not healing the sick, merely, but it is all the teachings of Jesus in the New Testament. "The commandments of God, and the faith of of Jesus." I saw that it was the whole New Testament which relates to Jesus. . . . {1BIO 404.1}

You inquire if we should pray for none that are sick except those in the third angel's message, or pray for all that shall make application, et cetera. James 5 is our rule to follow. "Is any sick among you? let him call," et cetera. It is those that are among us. God had shown me those who keep God's commandments are to have nothing to do [in anointing and special prayer] for the sick of those who are daily trampling them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept. {1BIO 404.2}

Your next question: The elders referred to in James are not merely those who have been ordained, but aged persons, those also who have experience and judgment in the things of God—those whose lives are circumspect.—Letter 4, 1857. {1BIO 404.3}

1859/9/24	55	Ellen White wrote of him: "The Lord has blessed him and given him freedom of speech; he should not be handing out his means to help others, but should seek to save his wife care and labor. He should study her convenience and comfort, but should not hand out his means at present. His time is money. His labor is needed in the field, and he must take a different course from what he has." {21MR 15.1}
1863-1865	59-61	President of the Vermont Conference
1864	60	Ellen White wrote of his "moral worth," "depth of experience," "industrious and consistent" life which made him a "daily, living" preacher; his labors "have removed a great amount of prejudice and have gathered and built up" (1T449.1)
1865	61	Moved to Minnesota in the late summer
1865-1870	61-66	President of the Minnesota Conference
1868/10/13	64	Wrote long article "Wisdom," *Review and Herald*, pp. 201-203
1871	67	Ellen White wrote of both of them: his "labors have been a special blessing to that state [Minnesota]. He is a man of tender conscience. The fear of God is before him. Infirmities have weighed heavily upon him, and this has led him to question whether he was in the way of his duty and to fear that God was not favoring his efforts. God loves Brother Pierce. He has but little self-esteem, and he fears and doubts and dreads labor; for the thought is constantly upon his mind that he is not worthy or capable to help others. If he would overcome timidity and possess more confidence that God would be with him and strengthen him he would be much more happy and a greater blessing to others. In the life of Brother Pierce there has been a failure to read character. He believed others to be as honest as himself, and in some cases he has been deceived. He has not the discernment that some have.... In his age and feebleness Brother Pierce may be imposed upon, yet all should esteem him highly for his work's sake. He commands the love and tenderest sympathy of his brethren, for he is a conscientious, God-fearing man. {2T 629.3}
1871/9/26	67	Wrote "Worldly and Heavenly Interests Contrasted," *Review and Herald*, p. 117
1875/9/26	71	Almira died age 68 of "congestive chill fever" in Iowa where they had moved
1880/5/6&13	76	Wrote article "God is Love," *Review and Herald*, pp. 293, 309
1883	79	Died in Madison, South Dakota of "typho-malarial fever"

Some Highlights of the Life of **Charles Fitch** (1805-1844) (*www.APLib.org*)
See "Charles Fitch, the Man of the Chart" *Lest We Forget*, Vol. 2, No. 3, pp. 4-6

Date	*Age*	*Event*
1805	0	Born
1826	21	Studied at Brown University in Rhode Island

[Served as pastor of the Congregation Churches in Abington and Hartford, Connecticut, and in Warren and Boston, Massachusetts.]

1828/05/19	23	Marriage
1832	27	Ordained
1835	30	First work published
1837	32	Abolition article
1838	33	Wrote Miller in March after reading *Miller's Lectures* and told him he agreed with his views, but held back. Moved to New Jersey; holiness doctrine
1839	34	Published *Views of Sanctification* while pastor of the Free Presbyterian Church, Newark, New Jersey, in response to the request of the Presbytery to explain what he was teaching

I have taken this way to lay myself fully open to my brethren and to the world, because I believe it to be in all respects the easiest and the best; and do greatly rejoice in the opportunity afforded me, to testify to others of "the riches of the glory of this mystery which is Christ in me, the hope of glory...." {1839 CF, VOS 4.5}

1840	35	Visit by Josiah Litch who told him he needed the Second Coming doctrine to add to his doctrine of holiness; restudied the Millerite teaching
1840/04	35	Wrote "Letter to the Presbytery of Newark"

After being made acquainted with my views and feelings on the subject of sanctification, you have passed a resolution declaring them to be important and dangerous error, and admonishing me to preach them no more. I must therefore say, brethren, and I hope to do it with all meekness, and humility, and lowliness of heart, that I cannot regard your admonition; and for the following reasons. {1840 CF, LPN 1.1}

1841	36	Joins the Millerites; published *Letter to Rev. J. Litch, on the Second Coming of Christ*

[Closing words:] Mr. Miller I have never seen, but his writings have greatly enlightened my mind, for which I give God thanks, hoping that others may hereby be induced to read, and be, as I have been, greatly profited. Yours, in the blessed hope of Christ's glorious appearing, Charles Fitch. {1841 CF, LJL 61.1}

[This letter was published, and attached to it was an "Address to the Reader" which closed with:]

Confess him as your Savior now, and he will confess you before his Father and the angels, when he appears. O, stay not,--haste,--haste, lest thou be consumed. Look not behind thee. Remember Lot's wife. {1841 CF, LJL 66.5}

[Also attached was a section entitled "Remarks on the Twenty-Fourth Of Matthew."]

1841/06/20	36	Preached a sermon "The Power of the Gospel" to show it saves not just from hell but from sin as well
1842	37	Prepared with Apollos Hale the 1843 chart, used extensively by Millerites; Published *The Glory of God in the Earth*, explaining God's oath in Num. 14:21 will be fulfilled at the Second Coming of Jesus, not by some universal conversion. Published *A Wonderful and Horrible Thing*.

"Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"-Jer. v. 29-31. {1842 CF, WHT 3.1}

The object of this discourse is to show the application of the foregoing text of sacred Scripture to the existing state of things in the professedly religious world.

I. The prophets prophesy falsely.

II. The priests bear rule by their means.

III. The people love to have it so.

IV. What will ye do in the end thereof? {1842 CF, WHT 3.2-6}

1843	38	Preached and published a sermon "*Come Out of Her, My People*"

I. What is Babylon?

II. What Are We to Understand by the Fall of Babylon?

III. What is It for God's People to Come Out of Babylon?

IV. What Will Be the Consequences of Refusing to Do It?

1843/12/5	38	Wrote and later published a "Letter to Bro. Himes" on the death of his son Willie

This day I have laid in the grave my dear Willie, a little boy that would have been seven years of age the 15th of the present month. I need not tell you that my heart aches, and I cannot tell you how much. Some ten months ago, he took an inflammatory rheumatism, which left him with an organic disease of the heart. He was comfortable through the summer, and went east with us. He kept about until the last of October. While I was absent at that time, he was prostrated. On my return the physicians said there was no hope of his recovery. Oh, how my heart was pained at the prospects of seeing his life wrung out of him with anguish, of then following him away to the cold grave. {1843 CF, LBH 1.1}

I stood and watched by his side three weeks, held him in my arms to relieve his distress, and sung to him at his oft repeated request the second advent hymns to beguile his tedious hours. "Sing to me, Pa," was his repeated request every hour. "What shall I sing, my dear?" "Sing, *How Long O Lord Our Saviour*," and again, "sing, *Lo, What a Glorious Sight Appears*, sing, *My Faith Looks Up to Thee*." After three weeks, I thought he might live for weeks to come, and feeling it to be duty, I tore myself away from his side with an aching heart, and I went last Monday week to Huron county to preach the kingdom of the Lord. On Sabbath morning last, being in Fairfield, more than 60 miles from home, I was awakened from my pillow by a messenger who said, "Your child is dead." I hastened home, and we have just laid him in his lowly bed. It has been painful, painful; but the Lord sustains us. But we have hope in his death. {1843 CF, LBH 1.2}

1844/2/24	39	Two of his letters of this date were published in *The Midnight Cry*, March 14, 1844

[From the first:]

Our dear Brother Storrs says that the Great Head of the Church designed that we should come out of Babylon, and not wait for Babylon to thrust us out. I believe he is right, and I am therefore determined to come out. {1844 CF, LCFMC 1.1}

Subsequently to my being separated from the Newark Presbytery, I was induced, at the solicitation of several clergymen, to unite with the New York Congregational Association, and was received by that body, and became a subscriber to its creed: having also been received by the General Association of the Western Reserve. {1844 CF, LCFMC 1.2}

[From the second:]

My wife and myself have recently been "buried with Christ by baptism;" having received that precious ordinance at the hands of Brother Cook. I have since baptized about thirty in Cleveland, and eight at Painsville. The most of them have been members of Churches. Brother Pickands and wife, and a large number of his church, have also been baptized. The state of things among his people is truly delightful. They are a happy band, looking without wavering for the coming of the Lord. We have much more opposition to contend with than we had a year ago, but we do not forget that he which endureth unto the end shall be saved, and that opposition is the very thing which we are called upon to endure. {1844 CF, LCFMC 2.3}

[Concludes with:]

My whole being cries out, "Come, Lord Jesus" (Revelation 22:20). Take Thy great power and reign. I tremble in myself, when I think of meeting Him that trieth the reins of the heart. Still I know that I love His appearing, and feel a confidence in His mercy, that He will not cast me out.

Yours in the blessed and glorious hope,

CHARLES FITCH {1844 CF, LCFMC 2.7}

1844/10	39	Chilled while baptizing converts, seriously ill; died on the 14th

Some Highlights of the Life of **Joshua Himes** (1805-1895) (*www.APLib.org*)
See "Joshua V. Himes" *Lest We Forget*, Vol. 2, No. 4, pp. 4-6

Date	*Age*	*Event*
1805/5/19	0	Born in Wickford, Rhode Island
1821	16	Apprenticeship until 1825 to William Knights, a Unitarian cabinetmaker

[Attended church with Knights in New Bedford, Massachusetts, but could not accept the Unitarian beliefs which negated the teachings of Jesus and His disciples. Then attended the First Christian Church.]

1823	18	Baptized and licensed as an exhorter in the First Christian Church
1825	20	Massachusetts Conference of the Christian Church in New Bedford commissioned him as a self-supporting missionary
1826/11	21	Married Miss Mary Thompson Handy; eventually had nine boys
1827	22	Ordained
1828	23	Moved to Plymouth, Massachusetts
1829	24	Moved to Fall River, Massachusetts
1830	25	Called to the Boston, Massachusetts First Christian Church

[Starting with seven families, Himes had the chapel filled in two years. He was a reformer, espousing causes such as abolitionism, pacifism, education, and temperance. Was too radical for some who wanted him to leave.]

1837	32	Established Chardon Street Christian Church

[A number of the members of the First Christian Church went with him. They purchased property and built the Chardon Street church that would hold 500. It was soon filled, and became famous as the site of some of the most radical reform conventions of the times.]

1839/12/18	34	Miller begins lectures at Chardon Street (Himes met him earlier in Exeter, NH)

[These were Miller's first lectures in a major city, given twice a day. The interest was so great hundreds had to be turned away. After Miller's lectures, Himes met with Miller, and joined him in the cause as its prime mover, opening doors to other Christian Churches in the large cities, and editing and publishing. F. D. Nichol described his method as "action, and on a large scale and without delay." [1]]

1840	35	Began publishing *Signs of the Times* periodical[2] March 20 in Boston, calls for first General Conference of Adventists, which was held October 14 and 15.
1841	36	Published the record of the conference, *The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ*[3]
1842	37	Published *Miller's Lectures*[3] (convinced Joseph Bates and Charles Fitch of the message), and two hymn collections

[Hymn collections: *Millennial Harp, or Second Advent Hymns; Designed for Meetings on the 2nd Coming of Christ*[3], and *Millennial Musings, a Choice Selection of Hymns, Designed for the Use of 2nd Advent Meetings*.[3]]

1842/5	37	At a conference of believers it was voted to schedule several camp meetings.
1842/6/28	37	First camp meeting held at East Kingston, New Hampshire; attendance topped at 10 to 15 thousand, including John Greenleaf Whittier; decision to purchase a large tent for future camp meetings: 120 foot diameter, center pole 55 feet (largest in country), seating 4000. Set up at Concord, New Hampshire on July 27 first, and another eight times by November 3. (About 500,000 people attended 125 camp meetings between 1842 and October of 1844.)

[Whittier's account in *Signs* of 11/6/1844 included:]

To an imaginative mind, the scene was full of novel interest. The white circle of tents--the dim wood arches--the upturned, earnest faces--the loud voices of the speakers, burdened with the awful symbolic language of the Bible--the smoke from the fires rising like incense from forest altars--carry one back to the days of primitive worship, when "The groves were God's first temples, ere men learned
To hew the shaft, and lay the architrave,
And stretch the roof above it." {November 6, 1844 JVHe, HST 99.18&19}

[Before the first disappointment, made this observation:]

If we are mistaken in the time, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have, and now are producing the most salutary effect upon

the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted--that the virgins were awakened, and prepared to meet their Lord? If then we are mistaken about the time, what harm can result to the church or world? {August 3, 1842 JVHe, HST 141.2}

1842/11/17	37	Began publishing *The Midnight Cry* periodical[4] November 17 in New York (first volume of 26 issues were dailies, 10,000 copies each; then weekly)

OUR WORK is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions. It is not a conflict on a political arena. It is not the operation of a distinct religious sect. But it is an *alarm,* and a CRY, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS is COME and who, under the influence of this faith, are united in proclaiming to the world, " Behold the Bridegroom cometh, go ye out to meet him!" It is an enterprise that swallows up all the petty peculiarities of sectariism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below. (page 2, first issue)

1844/3	38	March, first disappointment

[As the final Jewish year began, the following was noted:]

As far as *prophecy*, in connection with history, presents evidence that may point to any particular time, it is our duty to consider it faithfully, but we have no right to be dogmatical respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the *earliest* appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may *occupy till he come*. {April 12, 1843 JVHe, HST 44.16}

1844/8	39	Accepted Midnight Cry pointing to October 22

[When he and Miller returned from a summer trip, they found, in the words of A. W. Spalding, "the Adventist front aflame with the torches of the midnight cry."[5]]

1844/10	39	Great disappointment
1845/4	39	Joined Albany Conference, edits *Advent Herald*

[The Albany Conference was the main body of Adventists that formed after the disappointment, which still believed Jesus was soon to come, but that they should not try to set a date. The leaders forming this organization included Miller, Himes, and Litch. At least three other groups formed: those who abandoned their hope of the advent, those who continued setting new dates, and a small group who believed the date was correct, but the expected event was in error, though Christ was soon to come. From this last group came the Seventh-day Adventists.]

1855	50	Joined American Millennial Association

[The Albany Conference split into the American Millennial Association and the Advent Christian Church.]

1863	58	Joined Advent Christian Church
1875	70	Joined Episcopal Church
1895	90	Patient of D. H. Kress, MD at Battle Creek Sanitarium; conversed with him, and with J. N. Loughborough on train home, regarding the history of the Advent Movement

[Himes to Kress: "God accomplished the purpose of the message He gave to us; and when our work was done, the Seventh-day Adventists were raised up to carry the work forward to completion—in calling the people in all the world to move forward into the eternal land of promise."]

[Himes to Loughborough: Of one thing he was thankful: he had never opposed the work of Mrs. E. G. White. That was doubtless with the remembrance of the fact that many of the first-day Adventists of the former movement had made that gift the special object of attack.]

1895/7/27	90	Died Sioux Falls, South Dakota

Footnotes:

1. "Millerism Begins Its Rapid Expansion," *RH* 4/6/1944, p. 5
2. First eight volumes (1840-1845) of *Signs* are on the above CD-ROM.[2]
3. On the CD-ROM *Ellen G. White Writings Comprehensive Research Edition 2008*
4. Vol. 1, No. 1 (November 17, 1842) through Vol. 2, No. 12 (February 10, 1843) can be found at http://archives.llu.edu/colls/midcry/
5. *Origin and History of Seventh-day Adventists*, R&H, 1961, p. 94

Some Highlights of the Life of **Hiram Edson** (1806-1882) (*www.APLib.org*)
See "Hiram Edson, Chosen Instrument" *Lest We Forget*, Vol. 3, No. 1, pp. 4-6

Date	*Age*	*Event*
1806/12/30	0	Born in Jefferson County, New York (Lake Ontario outlet to St. Lawrence River)

[Decended from Elijah Edson, an English clergyman who immigrated to Boston in order to escape religious persecution. Edson was a Methodist farmer by the time of his marriage.]

1830/12/2	24	Marriage to Miss Effa Chrisler
1835	29	Bought 56-acre farm at Port Gibson, New York (town on the Eire Canal just east of Rochester, south of Lake Ontario)
1839	33	Effa died in May, leaving Edson with 3 children ages 4-8; remarries in October to Esther Persons (3 more children by her, with first dying in infancy)
1843/6/23	37	Meetings begin in Rochester with Millerites' "great tent" and J. V. Himes, lasting 2 weeks, continuing with Charles Fitch and T. F. Berry in rented hall
1843/11	37	Miller spent 10 days in meetings in Rochester; Edson embraced Advent message this year; home became meeting place for advent believers in area
1844/10/22&23	38	The Great Disppointment; several believers met in Edson's granary to pray for guidance; sanctuary revelation

"Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawned. . . . {1984 JNL, HEVI 111.8}

"I mused in my heart, saying: 'My advent experience has been the brightest of all my Christian experience. Has the Bible proved a failure? Is there no God in heaven, no golden city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectations?'. . . {1984 JNL, HEVI 111.9}

"I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given - our disappointment explained, made clear and satisfactory. {1984 JNL, HEVI 111.10}

"After breakfast I said to one of my brethren [O. R. L. Crosier], 'Let us go to see and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway in the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that he had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding." - Review and Herald, June 23, 1921. {1984 JNL, HEVI 111.11}

[Edson, Crosier, and Dr. F. B. Hahn studied the sanctuary topic in scripture, in which the heavenly temple (of which the earthly was a type) became clear to them. Crosier wrote up their study.]

1845/3	39	Sanctuary article in *Day Dawn*, Crosier's periodical published at Canandaigua, New York (just southwest of Port Gibson)
1846/2/7	40	More complete sanctuary article, entitled "The Law of Moses," in *Day-Star* Extra

The Law of Moses	The Sanctuary	The Antitype	The Transition
The Legal Types and Antitypes	The Priesthood of Christ	The Scape-Goat	

1846	40	Conference (probably in the fall) on the sanctuary at Port Gibson; Joseph Bates attended, and preached on the Sabbath; Edson accepted the Sabbath, and Bates, the sanctuary
1847/4/21	41	Ellen White endorsed the *Day-Star* Extra article

[EGW:] I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the

true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. {WLF 12.8}

1850	44	Sold Port Gibson farm to help fund the work of the message

[Evangelistic trips through New York, Pennsylvania, Canada, working at various times with J. N. Andrews, G. W. Holt, F. Wheeler, Joseph Bates, and John Loughborough; farmed to support his family]

1852/5	46	New printing press that he helped finance began printing *Advent Review and Sabbath Herald* in Rochester, New York (Vol. 3, No. 1).
1855	49	Ill health until death (27 years later)
1859/9/15	54	Mentioned by James White in *RH*

And here again we were impressed that the people of New York state are waiting for the word of God. The brethren are recovering from their low state, and are preparing to stand with, and assist those whom the Lord may send into the state to labor. A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it is being removed under the judicious labors of Brn. Wheeler and Edson. The [Roosevelt, New York, 8/27] Conference has left a gathering, encouraging influence on the cause. {September 15, 1859 UrSe, ARSH 132.3}

1864/7/26	58	Appeal by James White to help him financially at the Dansville Water Cure

Our beloved brother, Hiram Edson, of Palermo, Oswego Co., N. Y., who has been a portion of the time for several years in very feeble health, is at this time in a state of extreme prostration, from nervous debility. The older friends of the cause know something of the sacrifices made in its behalf by brother Edson. Almost at the beginning of this work, when there was very little means to sustain the cause, our brother sold his excellent farm, in Manchester, Ontario Co., N. Y., and devoted the greater part of the proceeds to sustain those who were preaching the present truth, and with this he gave his own time also. Now with slender means for the support of his family, our brother is reduced to helplessness. After a careful consideration of the case, it is thought proper to invite those who esteem it a privilege so to do, to unite in raising the sum necessary to sustain Bro. Edson for a few months at the Dansville (N. Y.) Water Cure. Those who respond to this circular will send in their means at once to Eld. James White, Battle Creek, Mich. It is proper to add that this appeal in Bro. Edson's behalf is made without his knowledge. {July 26, 1864 UrSe, ARSH 72.6}

1866/2/13	60	Edson sent a thank you for money donated

Bro. White: I wish to acknowledge through the Review the receipt of money donated by the brethren to sustain me at the Dansville Health-reform institution. The amount received was $243,04, which I shall, I trust, sooner or later, make good to our common cause. The brethren have my heart-felt thanks for their liberality. It has not been a lack of gratitude for the beneficence and Christian sympathy on the part of my brethren that this acknowledgment has been so long delayed, but that I might report improvement in health. I have been long impairing my health, and nature would require time to restore. The past summer I was brought near the dark valley and shadow of death, beyond the reach of human skill or power. In answer to fervent effectual prayer the Lord has raised me up, and I am, so to speak, on the up-hill grade, my health amending, for which I give thanks to Him to whom all thanks are due. {February 13, 1866 UrSe, ARSH 87.17}

I am thankful for the light on health reform received while at Dansville, and from the publications, *How to Live* [published 1865], etc. Yours in love, Hiram Edson. {February 13, 1866 UrSe, ARSH 87.18}

1866	60	Ministerial credentials until 1874
1882/1/8	75	Died

[EGW Regarding his manuscript:] You know how it was with Brother -----. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea, and burned up his manuscript. But he could not let it be, he reproduced his theories, and upon his death he left money and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it and gave up all the burden of its publication. Brother -----'s production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories that would be nourished by human agents, and would bear fruit in dissension and discord. {CW 155.1}

Some Highlights of the Life of **Samuel Snow** (1806-1890) (*www.APLib.org*)
See "Samuel Snow, Modern Elijah?" *Lest We Forget*, Vol. 3, No. 2, pp. 4-6

Date	*Age*	*Event*
1806	0	Born
1833	27	Infidel, supported *Boston Investigator*, 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.[1]

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.[1]

1843	37	Made full commitment at East Kingston, New Hampshire, camp meeting

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.[1]

1844	38	Study led him to look to fall of 1844; wrote to editor of *The Midnight Cry* 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 *The Midnight Cry*
1844/4	38	Moved to Worcester, Massachusetts
1844/5/17	38	William Miller, in *The Midnight Cry*, 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 *The True Midnight Cry* regarding evidence pointing to fall date (published by E. Hall Jr.; Haverhill, Massachusetts)

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 *any* 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

[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 *The Jubilee Standard* to promote "shut door" teaching (only 21 issues, through August)
1848	42	Book *Overflowing Scourge*; 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 *The Voice of Elias*; commentary on Daniel and Revelation
1868	62	Mount Zion Church Manual published: *The Sacred Symbol*
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." (*The Hartford Courant*, July 29, 1890)

Footnotes

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

Some Highlights of the Life of **William Farnsworth** (1807-1888) (*www.APLib.org*)
See "William Farnworth, A True Pioneer" *Lest We Forget*, Vol. 3, No. 3, pp. 4-6

Date	*Age*	*Event*
1807	0	Born, weighing 2.5 pounds, Washington, New Hampshire; descended 6 generations from Matthias Farnsworth who came to the new colony of Plymouth, Massachusetts in 1663
1830	23	Married to Sally Mead, neighbor girl; built own home called "Happy Hollow" on 216 acres beside the Ashuelot River (southwestern New Hampshire)
1832	25	Daughter Lucy born (died 1835)
1833/11/14	26	Stars fell
1834	27	Son John P. born (nurses training Battle Creek, typhoid fever specialist; died 1918)
1836	29	Son Stephen born (farmer, lived in Washington all his life; died 1915)
1838	31	Daughter Josephine born (Seventh-day Adventist; died 1860)
1839	32	Son Lucien B. born (died 1862)
1841	34	Son Albert born (baptized in 1864; died 1865); William joined group of 32 neighbors to form the Christian Society of Washington, New Hampshire
1842	35	Washington, New Hampshire, Christian Church built in April; William would lead the singing; most of group became Adventist through preaching of Elder Joshua Goodwin
1843	36	Son George W. born (died 1931); Rachel Oakes, a Seventh Day Baptist, moved to Washington to live with her daughter Delight, who was the school teacher
1844	37	March: Frederick Wheeler, visiting Methodist / Adventist minister, preached his first seventh-day Sabbath sermon, after being challenged by Rachel Oakes; April-August: T. M. Preble learned of and began keeping the Sabbath October 22: Great Disappointment
1845	38	Began keeping the seventh-day Sabbath "just after New Year's in 1845"[1]; first in his church to announce his conviction and decision to keep the Sabbath, with a small group following him; separated from other first-day Adventists, began meeting in family homes; first body of Sabbath-keeping Adventists in existence February/March: Preble published his views in the *Hope of Israel* (Feb. 22, 1845), and later as *A Tract Showing That the Seventh Day Should be Observed as the Sabbath Instead of the First Day; "According to the Commandment"* (March, 1845; on CD-ROM). This tract was instrumental for Joseph Bates and J. N. Andrews in their acceptance of the Sabbath. Bates visited Washington, New Hampshire, and found Farnsworth and the others had begun keeping the Sabbath a few weeks before he had
1846	39	Daughter Sarah born (died 1923) Fall: James and Ellen White began keeping Sabbath
1847	40	Son Eugene born[1] (SDA minister, conference president; missionary to Australia; died 1935)
1847/4/7	40	Ellen White had vision regarding the fourth commandment

In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone, which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious -- a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. {LS 100.4}

1849	42	Son Augustus born (baptized young; farmer; died 1937)
1851	44	Daughter Imogene born (married a Methodist, joined his church; died 1913)
1855	48	June 30 wife Sally died after a 10-hour illness; married Cynthia Stowell (25 years old) September 19
1857	50	Daughter Lorreta born (first female SDA Bible instructor; married a minister A. Robinson; worked in Africa and Australia; died 1933)
1859	52	Son Orvil O. born (missionary to Ireland and England; died 1947)
1860	53	Daughter Lenora born (baptized; died 1873)
1861	54	Sons Irvin and Benton born (Irvin: layman in Oklahoma, raised up churches; died 1907) (Benton: baptized when a boy; diphtheria; died 1885)
1862	55	Christian Church in Washington officially becomes Seventh-day Adventist, with fifteen charter members.
1865	58	Son Elmer born (minister and teacher; died 1937)
1867	60	Son Alton born (layman in Canada; died 1960)
1867/12/20	60	James and Ellen White, and J. N. Andrews came to the Washington church.

Monday, December 23, the meeting was held during the daylight hours in the William Farnsworth home. Farnsworth was the man who in 1844 had risen to his feet in the Washington, New Hampshire, church and declared that he was going to keep God's Sabbath. Others followed him in his decision. Now there was considerable backsliding among the company of believers in the Washington area. Farnsworth had secretly gone back to the use of tobacco. One of his sons, Eugene, in later years told the story of that Monday meeting in their home, which commenced in the morning and continued for five hours. {2BIO 217.1}

That morning Ellen White had the meeting, and she addressed personally one after another of those assembled in the room. Newell Mead and his wife were among the first. Both had suffered great affliction, and as Ellen White spoke to them she declared that they “had been passing through dark waters” until “the billows had nearly gone over their heads.” She assured them that God loved them, and that if they would only trust their ways to Him, He would bring them forth from the furnace of affliction purified. {2BIO 217.2}

Sitting in the group was 19-year-old Eugene Farnsworth, one of William's twenty-two children. As he heard Ellen White addressing one and then another with messages indicating that she had insights others did not have, an idea came to him. He said in his heart, I wish she would tackle my dad. He knew what most others did not know—that his father had slipped back to the use of tobacco. Their farm was quite isolated, and William did his chewing of tobacco on the sly, but Eugene had seen him spit tobacco juice into the snow and quickly scuff it out of sight with his boot. As these thoughts were forming in Eugene's head Ellen White turned and addressed William: {2BIO 217.6}

> I saw that this brother is a slave to tobacco. But the worst of the matter is that he is acting the part of a hypocrite, trying to deceive his brethren into thinking that he has discarded it, as he promised to do when he united with the church. {2BIO 218.1}

As Eugene saw these covered sins dealt with faithfully by Ellen White, he knew he was witnessing a manifestation of the prophetic gift. When she had finished with her messages to different ones in the room and there was an opportunity for a response, one after another stood and acknowledged the truthfulness of the message, and with repentance and confession yielded himself or herself anew to God. Then the parents made confessions to their children. This touched the hearts of the young people who had been watching and listening, and whose hearts were being moved by the messages and invitations not only of Ellen but of James White and Andrews. {2BIO 218.2}

1868	61	Son Melbourne born (started Canadian academy; died 1914)
1870	63	Daughter Nellie born (baptized; lived in Lincoln, Nebraska; died 1949)
1872	65	Son Ernest born (local elder in Canada; died 1973)
1874	67	Son Merton born (medical doctor, working in sanitariums; died 1951)
1888	81	Died

Footnotes

1. E. W. Farnsworth, "Symposium of Pioneers," *The Advent Review and Sabbath Herald*, June 4, 1926, pp. 1, 2

Some Highlights of the Life of **Josiah Litch** (1809-1886) (*www.APLib.org*)
See "The Rise and Fall of Josiah Litch" *Lest We Forget*, Vol. 3, No. 4, pp. 4-6

Date	*Age*	*Event*
1809/04/04	0	Born in Hingham, Massachusetts
1826	17	Converted
1833	24	Became itinerant Methodist Episcopal Minister
1838	29	Read *Miller's Lectures* (published 1836), convicted of Miller's position, but resisted impression to preach it in case it did not come to pass; had a dream that persuaded him to be willing to bear reproach for Christ, and began preaching and writing about the doctrine (considered to be first well-known minister to take up Millerite teaching, and first to join Miller in his work; Himes 1839; Fitch 1841); wrote article in June entitled "The Probability of the Second Coming of Christ About A. D. 1843," predicting the fall of the Ottoman Empire, based on Rev. 9, awakening much interest in the northeastern USA

5th Trumpet (First Woe)			6th Trumpet (Second Woe)			7th Trumpet (Third Woe)
622 (Mohammed)		1449			1843	Time of the End
	July 27, 1299	150 years	391 years + 15 days	August 11, 1840		
	5 months (Rev. 9:5) [5 x 30 days = 150 years]		Hour, Day, Month, Year (Rev. 9:15) [Hour (1/24 of a day) = 15 days ; Day = year; Month = 30 years; Year = 360 years; total = 15 days + 1 + 30 + 360 years]		"Behold, the third woe cometh quickly" (Rev. 11:14)	
	began when Othman becomes Sultan		when Greek Emperor John Paleologus died, successor Deacozes asked permission of Turks to take the throne	Ottoman Dominance	ended when Turkish Sultan put his empire under European dominance by giving the Egyptian leader an ultimatum based on European protection	

(See Josiah Litch, "The Three Wo Trumpets. Wo! Wo!! Wo!!! Fall of the Ottoman Empire, or Ottoman Supremacy Departed, August 11, 1840, *The Midnight Cry*, January 6, 1843, pp. 7-10)

[J. N. Loughborough in *The Great Second Advent Movement*] In 1838 Dr. Josiah Litch, of Philadelphia, Pa., having embraced the truth set forth by William Miller, united in the work of giving greater publicity to the message. He prepared articles for the public print on the subject of the seven trumpets of the Revelation. He took the unqualified position that the sixth trumpet would cease to sound and the Ottoman power fall on the 11th day of August, 1840, and that that would demonstrate to the world that a day in symbolic prophecy represents a year of literal time. {1905 JNL, GSAM 129.2}

Some of the brethren, even those who believed with him on this point, trembled with fear for the result "if it should not come to pass" as he said. This did not, however, daunt him, but he went forward to do all in his power to give publicity to his views on the Turkish question. Public journals spread abroad the claim he had made on the subject. Infidel clubs discussed the question in their meetings, and said, "Here is a man that ventures something, and if this matter comes out as he says, it will establish his claim without a doubt that a day in prophecy symbolizes a year, and that twenty-three hundred days is so many years, and that they will terminate in 1844." {1905 JNL, GSAM 129.3}

The publication of Dr. Litch's lecture made a general stir, and many thousands were thus called to watch for the termination of the difficulties that had sprung up between Mehemet Ali, the pasha of Egypt, and the Turkish sultan. Hundreds said, "If this affair terminates as the doctor has asserted, it will establish the 'year-day' principle of interpreting symbolic time, and we will be Adventists." {1905 JNL, GSAM 130.1}

1839	30	Continued preaching the Second Coming
1840/08/01	31	Article in Himes' *Signs of the Times* entitled "Fall of the Ottoman Power in Constantinople--The End of the Second Woe.—Rev. ix"

"Allowing the first period, 150 years to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years 15 days commenced at the close of the first period, it will end in

the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case." {August 1, 1840 JVHe, HST 70.12}

1840/08/11	31	Fall of the Ottoman Empire, as he had interpreted the prophecy; year-day principle received great support, strengthening the interpretation of Daniel 8:14 pointing to 1843-1844.

[J. N. Loughborough] This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelation to man. Some of these were fully converted to God, and a number of them became able speakers in the great second advent movement. Some expressed themselves to Dr. Litch on this wise: "We have said that expositors of prophecy quote from the musty pages of history to substantiate their claims of prophetic fulfillments; but in this case we have the living facts right before our eyes." {1905 JNL, GSAM 132.2}

1841	32	June: left itinerant ministry, became general agent of Millerite publications; June 15, joined Himes at the second Advent Conference in giving nine suggestions for evangelizing the message of the Second Advent; July: became an editor for Himes' *Signs of the Times*; November: visited Charles Fitch

REPORT--Of the second session of the General Conference of Christians expecting the advent of our Lord Jesus Christ, held in Lowell, Mass. June 15, 16, 17, 1841. {July 15, 1841 JVHe, HST 61.12}
The Conference then gave their attention to a discourse by Josiah Litch on the nature of the kingdom of God, and the evidence arising from the prophetic periods, of its being near at hand, even at the doors. {July 15, 1841 JVHe, HST 61.28}

1842	33	Opened work in Philadelphia and Washington, D. C.; in December wrote refutation of Conditional Immortality (as Miller opposed Storrs' views 5/23/1844)
1843	34	Continued work in Philadelphia and Pittsburg, Pennsylvania, and Baltimore, Maryland

[Wrote prolifically and preached eloquently, often holding the unwearied interest of thousands for an hour and a half as he spoke on the imminent return of Christ.]

1844/5	35	Wrote a review of the Advent Movement, including his own story, entitled "Rise and Progress of Adventism" in *The Advent Shield* (pp. 46-93). Commented on the timing versus the event.

"It remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely." (p. 81)

1844/09	35	Baptized by immersion by Charles Fitch; baptized his own wife
1844/10/11	35	October 11 accepted the Seventh-month Message with October 22 as the date for Christ's coming

"I cannot praise God sufficiently that He has [permitted] ... me to behold this great light. I feel myself humbled ... and now lift up my head in joyful expectation of seeing the King of kings within ten days."[1]

1845/5/21	36	Wrote a letter to *The Advent Herald* stating the error of the past year

"I believe we erred and ran off our track about one year ago." [Joined with Himes, Bliss, and Hale, who believed the error was the time, and that the event was still future; that the "door" was still open and would be closed when Christ returned. He opposed both the "shut door" branch of Turner and Snow, and the Sabbatarian branch of Bates, Edson, and the Whites. Progressively abandoned his positions of interpretation.]
[On editorial staff of *Messiah's Herald*, probably until his death]

1873	64	Repudiated almost every portion of Millerite prophetic interpretation, including the year-day principle, in writing *A Complete Harmony of Daniel and the Apocalypse*; placed all of Revelation from chapter 4 onward in the future
1886	77	Died

Footnotes
1. Litch, J., "Letter," *The Midnight Cry*, October 12, 1844, p. 125

Some Highlights of the Life of **Rachel Oakes Preston** (1809-1868) (*www.APLib.org*)
See "An Undaunted Woman" *Lest We Forget*, Vol. 4, No. 1, pp. 4, 5

Date	*Age*	*Event*
1809	0	Born in Vernon, Vermont, Rachel Delight Harris
1824?	15	Marriage to Amory Oakes
1825?	16	Birth of her daughter Delight
1826	17	Conversion; soon afterwards became a Methodist

Moved with husband to Verona, New York.

1837	28	Became interested in seventh-day Sabbath

Despite the opposition of her husband and the Methodist minister, accepted and began keeping the Sabbath, and joined the Seventh Day Baptist church of Vernon, New York.

1843	34	Daughter Delight accepted a teaching position at Washington, New Hampshire (later married Cyrus Farnsworth, William's younger brother, June 1847; she joined the Sabbath-keeping Adventists)
1844	35	Early in the year moved to Washington, New Hampshire, now a widow. While attending the Washington, New Hampshire, Christian Church she confronted the visiting minister, Frederick Wheeler, who had admonished the congregation of advent believers during a communion service to keep all the ten commandments[1]

"I want to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God. You yourself constantly break one of them! You observe the pope's Sunday instead of the Lord's Sabbath!"[2] By March Wheeler was convinced of the Sabbath and began preaching it.
In Washington, New Hampshire Rachel met and married her second husband, Nathan Preston, and they later moved to Vernon, Vermont, her birthplace.

1855/09/18	46	A response was published to Frederick Wheeler was had inquired of the *Review* if they has received any correspondence from Rachel Preston

[*Advent Review and Sabbath Herald* would address individuals in it "Business" column:]
F. WHEELER:- We have not received any letter from Rachel Preston. {September 18, 1855 JWe, ARSH 48.23}
"... Hearing much said against Bro. and Sr. White, at different times, by individuals who were disaffected in consequence of reproof which they needed, and who sought to relive their minds by poisoning others, she became cold in religion, and prejudiced to some extent against the Testimonies, having never seen Bro and Sr. White. But we were happy to learn that after reading Testimony No. 13[3] (which some unknown friend in kindness had sent them), her mind underwent a decided change. Her heart was made to rejoice, a short time before her death, in hearing of the result of the Washington meeting, at the recent visit of Bro. and Sr. White. She expressed her willingness to die, and expressions like the following were among her last: 'Jesus is good.' 'Jesus is my friend.'"[4]

1863	54	Became an invalid
1868/02/01	59	Died

Line of Sabbath truth:

Rachel Preston *to*	Frederick Wheeler (March 1844) *to*	T. M. Preble (August 1844; wrote *Hope of Israel* February 1845) *to*	Joseph Bates (1845) *to*	James and Ellen White (fall 1846)
				Hiram Edson (fall 1846)
	William Farnsworth (January 1845)		J. N. Andrews (1845) *to*	J. N. Loughborough (September 1852)

Preble's *Hope of Israel*
Wishing for the truth on all subjects connected with Christ's coming, I would present a few thoughts on the Sabbath....
[Quotes William Miller on the Sabbath:] Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign forever, and a perpetual covenant, proves, in my

opinion, beyond the shadow of a doubt, that it is as binding upon the christian church as upon the Jewish, and in the same manner, and for the same reasons. {1842 WiM, MWV1 157.2}
[Miller then repudiated keeping the seventh of the week on two reasons, Christ's resurrection and meeting with his disciples on the first day, and "rest remaining" pointing to the saints' rest after their resurrection]
[Preble's response:] The sentiments expressed in the above extract, I believe to be true, except the closing part where it is said "The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign," etc. Now, I ask, how can this be? If we keep the first day as "a sign," I do not see how we can have our thousand years' rest in the new earth, till the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation. But we all as advent believers, have, and do still expect our rest in the seventh thousand years. Therefore I think we should keep the "seventh day" as "a sign," "according to the commandment." I know the reasons which are given in favor of keeping the first day, and they once satisfied me, but fail to do it now, after a thorough examination of the subject. {1845 TMP, TSSD 5.1}
A word now in relation to the history. As far as I have been able to examine, during the last six months, since I became convicted on this point, I find the following to be true. The disciples evidently kept the first day of the week as a *festival*, in commemoration of the resurrection of Christ. But never as *the Sabbath*. A controversy however commenced toward the close of the first century to see whether both days would be kept, or only one; and if one should be given up, which one, the first day, or the seventh. This controversy increased century after century till A. D. 603, when *Pope Gregory* passed a law abolishing the *seventh day Sabbath*, and establishing the first day. {1845 TMP, TSSD 9.4}
[He also referenced Eusebius, John Calvin, and other historical sources on the change of the Sabbath.]
Thus we see Dan. vii. 25 fulfilled, the "little horn" changing "times and laws." Therefore it appears to me that all who keep the first day of the week for "*the Sabbath*," are *Pope's Sunday Keepers!!* and God's Sabbath breakers!!! {1845 TMP, TSSD 10.3}
Truth is what I am after, and if I had but one day on this earth to spend, I would give up error for truth as soon as I could see it. May the Lord give us wisdom, and help us to keep all "His commandments that we may have right to the tree of live." Rev. xxii. 14 {1845 TMP, TSSD 10.4}

[James White recounting the introduction of the Sabbath truth (in *Life Incidents*, 1868):]
As early as 1844, sister Preston, a Seventh-day Baptist, who was a believer in the soon coming of Christ, introduced the Sabbath to the Adventists of Washington, N.H., and made a good impression. With the help of the publications of her people, and the blessing of God, about forty embraced the Sabbath. The truth on this subject reached other points in New Hampshire. About that time Elder T.M. Preble embraced the Sabbath, and began to teach it. He called the attention of Adventists to the question, by a pamphlet on the subject, dated February 13, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the Papacy, he said; "Thus we see Dan.vii,25, fulfilled, the little horn changing times and laws. Therefore it appears to me that all who keep the first day for the Sabbath, are the Pope's Sunday-keepers, and God's Sabbath breakers." But Elder Preble, not seeing the Sabbath reform under the message of the third angel, and that in the ripening of the harvest of the earth, the Sabbath was to be a test, continued his ministerial labors in connection with those who bitterly opposed it. He soon lost his interest in the subject, and has since become one of its bitterest opposers. The same is true of Elder J.B. Cook, and a few other Advent ministers, who at a later point of time, embraced the Sabbath and abandoned it. Elder Preble had, however, called the attention of Adventists to this subject, and several in different parts of New England embraced the Sabbath, whose interest in it did not prove as transient as his had been. {1868 JW, LIFIN 268.1}
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Footnotes
1. The date Rachel moved to Washington, her marital status at the time, and when she introduced the Adventists to the Sabbath differ between the 1868 obituary by S. N. Haskell (*Review and Herald*, March 3, 1868, p. 14, which states she moved to Washington, New Hampshire with her husband around 1841, and introduced the Sabbath in 1844 after the passing of the time), and the *Lest We Forget* article on her, taken from other sources.
2. Maxwell, C. M., *Tell It to the World*, p. 68; Spalding, A. W., *Captains of the Host*, p. 107
3. Volume 1 of the *Testimonies for the Church* contains No. 1-14 of the individually published Testimonies; No. 13 was published after October 21, 1867; see 1T630.1
4. S. N. Haskell (obituary, *Review and Herald*, March 3, 1868, p. 14

Some Highlights of the Life of **Roswell Fenner Cottrell** (1814-1892) (*www.APLib.org*)
See "Roswell Fenner Cottrell" *Lest We Forget*, Vol. 4, No. 2, pp. 4-6

Date	*Age*	*Event*
1814/01/17	0	Born in Brookfield, New York (just east of Syracuse), son of John Cottrell

The Cottrells descend from the "Cotterells" ("Cottage dwellers") who among the Albigensians, Catharins, Patarins, Arogonese, Navarese, and Basques, were listed as heretics to be exterminated in southwestern France by Pope Alexander the Third in 1178. Among the survivors was a John Cotterell who escaped to northern France, and then England. Centuries later, one of his descendents, Nicholas Cottrell, settled in Rhode Island in 1638 just two years after Roger Williams fled there after being banished from Massachusetts. Nicholas was a Seventh Day Baptist who sought freedom to worship according to his conscience. Roswell was six generations down from Nicholas. His father, John Cottrell, had taught his children to keep the seventh-day Sabbath, though some years before his family had left the Seventh Day Baptist church over disagreement on the immortality of the soul and some other teachings.

1833	19	Moved with his family to Mill Grove, New York
1835?	21	Married Cathrane Harvey

He taught public school for 10 years. He and Cathrane had three boys, Willet, Frank, and James Uriah, and a daughter, Nancy. (James' son was Roy Franklin Cottrell, missionary to China, and his grandson was Raymond F. Cottrell, former book editor of the *Review*.)

1843, 1844	29,30	Rejected the Millerite message

[In the years leading up to the Great Disappointment, Roswell did not accept the Millerite teachings.]
"My early education was such, that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn cry, 'The hour of his judgment is come,' and though I felt no disposition to oppose it, and thought I loved his righteous appearing, yet I was not disappointed when the time passed by. I saw the proclaimers of the Advent in darkness in regard to the commandments of God, and bowing to an institution of Papacy; and perhaps this was the reason I did not believe." {November 25, 1851 JWe, ARSH 54.4}

1851/10/19	37	Wrote he had just accepted the Third Angel's Message, first heard some 9 months earlier; his poem, "It's Jewish" published in the *Review* two days later; (poet)

[Letter written 10/21/1851]
But since I have heard the message of the third angel, which was since the commencement of the *Review and Herald*, I have reviewed carefully the whole movement, and the solemn inquiry in my mind has been, Was it from Heaven or of men? After some nine months careful and cautious examination, I have just arrived at the decision. I believe with all my heart, it was from Heaven. I cannot believe that God would suffer Satan to get up so exact a fulfillment of the prophecies to deceive the lovers of Jesus Christ - those who wait, and look for his appearing. If any one inquire how I can believe all this, since Christ did not appear according to the expectation of his children, I answer: We are instructed [Rev. xiv,] that an angel should fly through the midst of heaven, saying, "Fear God," "for the hour of his judgment is come," and yet there is time for two other messages to follow in succession, before the Son of man is seen on the white cloud. {November 25, 1851 JWe, ARSH 54.4}
I greatly rejoice that when "the temple of God was opened in heaven," his children on earth saw, by faith, "the ark of his testament." {November 25, 1851 JWe, ARSH 54.5}

1854	40	Ordained by James White; his series "Sabbath-School Lessons" began to be published in *Youth's Instructor* (through July 1855)
1855	41	Lessons published as a book *The Bible Class*; became correspondent for the *Review* when it moved to Battle Creek, Michigan; tent-master in New York with J. N. Loughborough (who was only 23 years old)

J. N. Loughborough
Our winter labors of 1854-55 were in the state of New York. When our people there learned of the tent effort success in Michigan, they purchased a tent and wagon for New York. They also bought and presented to me the horse and carriage formerly used in the travels of Elder and Mrs. White. A sixty-foot tent was purchased on the last of May, 1855, and erected in the dooryard of Harvey Cottrell of Mill Grove. Here, with R. F. Cottrell for tentmaster, our summer efforts began. {1987 JNL, MML 41.2}

1857	43	Preached to the Seneca Indians through an interpreter
1858/02/25	44	His article in the *Review* entitled "Spiritual Gifts" was amplified and used as a 12-page introduction to *Spiritual Gifts*, Vol. 1, by Ellen White

[*End of introduction:*]

The testimony of Christ was confirmed in the Corinthian church, and what was the result? They came behind in no gift. Are we not justified then in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ? R. F. C.

1860	46	Debated church organization in *Review* under "Making Us a Name" (see Gen. 11:4 tower of Babel); publishing association organization, and church name voted

DEAR BRO. SMITH: Bro. White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in his suggestion, but understand it is to get incorporated as a religious body according to law. For myself I think it would be wrong to "make us a name," since that lies at the foundation of Babylon. {March 22, 1860 UrSe, ARSH 140.16}

[James White rebutted him the next week. April 26 James writes a lengthy response. There was much discussion under this heading until November 19, 1861.]

BRO. SMITH: I hope no harm will be done to the blessed cause in which we are engaged by the expression of my judgment in regard to making us a name. I hope and pray and trust that the Lord will give wisdom and direction in this matter, and that the will of the Lord may be done. I do not fear for the ark of God nor distrust the fidelity of my brethren. I have full confidence in the infallibility of the work in which we are engaged. The last messsage of mercy will not fail of a harmonious fulfillment, and those only will be translated who are found in harmony with this work of the Lord. I hope no fanatical spirit will make this a pretext for nourishing a spirit of division or insubordination. I hope that no one will join my party, for when they have severed themselves from the body and look about for me they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery neither do I believe in anarchy; but in Bible order, discipline and government in the church of God. {May 3, 1860 UrSe, ARSH 188.12}

The church have my judgment concerning the matter, and have heard some of my reasons for that judgment. Now if it is right may it prevail; but if wrong may the right prevail. Lord give wisdom and direction is my prayer. R. F. C. {May 3, 1860 UrSe, ARSH 188.13}

1861	47	Wrote apology for objecting to church organization after Ellen White rebuked him

I was shown the wrong stand taken by R. F. C. [Cottrell] in the Review in regard to organization, and the distracting influence he exerted. He did not sufficiently weigh the matter.—Testimony No. 6, pp. 4, 5 (see also 1T, p. 211). {1BIO 435.1}

I WISH to counteract and remove, as far as possible, the injurious influence of my hasty communication on the subject of legal organization. I did not weigh the matter as I should. I ought to have considered that Bro. White had seen the necessity of some measures being taken, and had pondered the subject well, before making the request he did concerning it. Then I might have suggested a plan of organization avoiding the evil which I feared, instead of thus confidently and self-complacently recommending that nothing should be done. I regret that I did not consider the matter carefully and prayerfully, before writing in a manner not calculated to keep the unity of the Spirit. I hope that none will stumble over this into perdition. I ask forgiveness of all the dear people of God. I hope that God himself will forgive me. And I also hope that the lesson that I have thus dearly learned may never be forgotten by me, while there is danger of my falling into a similar error. My determination is to renew my consecration to God and his cause, and strive to press onward till victory is gained. Brethren, pray for me. R. F. C. {March 12, 1861 UrSe, ARSH 136.3}

1865	51	During the next six years, was Secretary of the New York Conference twice, and of the New York-Pennsylvania Conference
1868	54	Was President of the New York Conference for two years
1880?	64	Early 1880s was chaplain of the Battle Creek Sanitarium for some time
1892	78	Died

[In addition to his book *The Bible Class* and *Spiritual Gifts*, the CD-ROM contains these titles: *Both Sides* (16 pages), *Mark of the Beast, And Seal of The Living God* (16 pages), *Truth* (14 pages).]

Some Highlights of the Life of **Owen Russell Loomis Crosier** (1820-1912) (*www.APLib.org*)
See "O. R. L. Crosier" *Lest We Forget*, Vol. 4, No. 3, pp. 4-6

Date	*Age*	*Event*
1820	0	Born in Canandaigua, New York (SE of Rochester)
1822	2	Left an orphan
1836	16	Converted at a Methodist revival

Sometime during his youth, Dr. Franklin B. Hahn and Hiram Edson befriended the orphan, providing him a home and encouraging him in his studies. He attended Genesee Academy and Wesleyan Seminary at Lima, New York. He then taught school in Gorham, Rochester, East Avon, and Lima, all in New York.

1843 Fall	23	Accepted Millerite message, baptized by E. R. Pinney, and began preaching

He was issued a preaching license by the Wesleyan Church after it split from the Methodists. He declined to be sponsored by either the Wesleyans or the Methodists for further theological studies. As a result of his preaching on the prophecies, Dr. Hahn (president of the village corporation and secretary of the County Medical Society) accepted the Advent message.

1844 Summer	24	Dedicated full time to preaching the advent message; with Edson and Hahn, begins publishing *Day-Dawn* in Canandaigua
1844/10/22	24	Disappointment and all-night prayer meeting
1844/10/23	24	Visited disappointed advent believers with Edson after Edson's inspiration in the field, with the news that Jesus entered the Most Holy Place, and the Sanctuary to be cleansed is in heaven; began to study the sanctuary with Hahn and Edson

Crosier, 1904: "I shared its [disappointment of 1844] grief and its distress, and I was present in that all-night prayer meeting and Scripture study held after the disappointment. When the light came concerning the temple in heaven, showing that this had been the object of the prophecies which we thought referred to the return of Jesus and the cleansing of the earth by fire, what a joy this light was to us! Very early in the morning I was on horseback going from place to place to tell the good news and to cheer those whom I could reach."[1]

1845/03	25	Printed article on Sanctuary in the *Day-Dawn*; Mrs. Edson sold some of her silverware to finance the printing
1845 Autumn	25	Began keeping the seventh-day Sabbath
1846/02/07	26	Printed a more complete, systematic exposition of the Sanctuary in an article "The Law of Moses" in the Cincinnati *The Day Star* Extra

The Sanctuary was the heart of the typical system. There the Lord placed His name, manifested His glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the Scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. {1846 ORLC, LOM 38.1}
The name, Sanctuary, is applied to several different things in the Old Testament, neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2300 days, but called it the Sanctuary, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the New Testament, the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. {1846 ORLC, LOM 38.2}
[EGW 2/15/1846:]
God showed me the following, one year ago this month:--I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Fathers person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company. Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and

immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the vail, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and most of those who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the careless multitude after he rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne, and led them out a little way, then he raised his right arm and we heard his lovely voice saying, wait ye, I am going to my Father to receive the Kingdom. Keep your garments spotless and in a little while I will return from the wedding, and receive you to myself. And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My Father give us thy spirit. Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan. {DS, March 14, 1846 par. 1}

[EGW 4/21/1847:] I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint. {WLF 12.8}

[EGW first in 1888:] The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people. As the disciples of Jesus after the terrible night of their anguish and disappointment were "glad when they saw the Lord," so did those now rejoice who had looked in faith for His second coming. They had expected Him to appear in glory to give reward to His servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried: "They have taken away my Lord, and I know not where they have laid Him." Now in the holy of holies they again beheld Him, their compassionate High Priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten "again unto a lively hope," they rejoiced "with joy unspeakable and full of glory." {GC 423.1}

1846/12	26	Advocated Sabbath keeping in the *Day-Dawn*
1847	27	Separated fully from the Sabbatarian Adventists and their view on the sanctuary and the Sabbath, and through 1853 was on staff of Joseph Marsh's *Advent Harbinger and Advocate* in Rochester (1848 Joseph Bates met the anti-Sabbath writings of this periodical in "*A Vindication of the Seventh-Day Sabbath*")

Evangelist in the Michigan Conference of the Advent Christian Church in 1858; no history of next 50+ years.

1904	84	Visited the Grand Rapids, Michigan, Seventh-day Adventist Church, and shared the story of the historical ride October 23, 1844 with Edson to tell the good news about Jesus in the heavenly sanctuary[1]
1912	92	Died

Footnotes

1. Spicer, W. A, "A Meeting With O. R. L. Crosier," *Advent Review and Sabbath Herald*, March 29, 1945, p. 5

Some Highlights of the Life of **Joseph Harvey Waggoner** (1820-1889) (*www.APLib.org*)
See "J. H. Waggoner" *Lest We Forget*, Vol. 4, No. 4, pp. 4, 5

Date	*Age*	*Event*
1820	0	Born in Pittston, Luzerne County, Pennsylvania[1] (Wilkes-Barre, Scranton area)

Early life in Pennsylvania and Illinois, and learned the printer's trade

1845	25	Married Maryetta Hall, Portland, Illinois (10 children 1846-1862)

Moved to Wisconsin, began his own publishing business, editing and published a political newspaper in Baraboo (northwest of Madison). He was a Baptist.

1851/12	31	Heard the Third Angel's Message from H. S. Case and W. Phelps

[Article from *Review* 1861, signed by "J. H. Waggoner, Joseph Bates, James White, J. B. Frisbie, J. N. Loughborough, M. E. Cornell, E. Shortridge, Moses Hull, John Byington." (apparently written by JHW)]
If we go back to a period of from six to nine years, we find the believers in the Third Angel's Message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for "the world" was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in "the '44 move.... {June 11, 1861 UrSe, ARSH 21.3}
[EGW in recounting this:]
To this I need only to add, that in the same meeting in which it was urged that the message could not be given to this brother, a testimony was given me through vision to encourage him to hope in God and to give his heart fully to Jesus, which he did then and there. {1SM 64.3} (1Bio265, 266 states "this brother" was Waggoner)

1853	33	Dedicated himself full-time to spreading the Third Angel's Message, especially writing and editing
1854	34	Book *Law of God: Testimony of Both Testaments* published
1855	35	Son Ellet Joseph born

Corliss, 1923: His engagement in religious work soon called him to Michigan, where he became associated with Elders White, Andrews, and Smith. This move seemed truly providential, since at that time the cause was not firmly established, as related to doctrines. Even among the leaders, considerable difference of opinion prevailed on some points of faith that are now held vital. In company with these brethren and Mrs. White, Elder Waggoner held meetings for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner most of the fundamentals of the truth, as now held, became a part of the message.[2]

1857	37	Book *Nature and Tendency of Modern Spiritualism* published
1859	39	Book *The Kingdom of God--a Refutation of the Age-to-Come* published
1860/04/19	40	First EGW letter to him (of 5 total); "home troubles"; wife "a medium for Satan to work through, to destroy your influence; and the influence of her continual fretfulness and finding fault is ruinous to your children" (see footnote 1, p. 26)
1866/07/20	46	Column in *Review* of appreciation for the Spirit of Prophecy, and health message

I esteem it a privilege to say to all the scattered ones, through the Review, that, since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God, has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 12. Sometimes lukewarmness and formality have taken possession of my heart, and then I accepted the Lord's appointed means as a necessity; sometimes the cutting reproof seemed to bow me to the earth, and I trembled before it as something to be feared; but of late, I have looked upon it only as a precious blessing sent by a loving Father, to be embraced with thankful joy. I have often felt that an attack on that point, backed up by the prejudice of the world and churches united, might wound us most deeply, but that feeling, I trust, is forever laid aside. Never have I felt that abiding confidence in the complete triumph over all opposition

of this branch of present truth, that I have felt since the war has been waged in Iowa against the visions given through sister White.

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril. Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time (so to me it appears) when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it.[3] (Note: Western Health Reform Institute opened in 1866.)

1868	48	Book *Atonement: In the Light of Nature, and Revelation* published

[Preface to 1884 edition of the above book states his approach in following the Bible only:]

In developing the argument we have tried to follow the Scriptures in their plain, literal reading, without regard to the positions of others who have written before us. It would be a pleasure to us to agree with all who are considered evangelical, and we have differed with them only because our regard for the truths of the Bible compelled us to do so. {1884 JHW, AERS 3.2}

The reader may then question why we have departed from the beaten track in laying the foundation of an atonement by an appeal to principles of reason and of law.... We do not believe that outside of "theology" a soul could be found who would insist that pardon of a crime absolved the criminal from obligation to the law which condemned him for the commission of the crime! The power to pardon should be used with prudence, and is always committed to those who are sworn to maintain the authority of the law. {1884 JHW, AERS 3.4}

Our positions in "Part First" have been examined by eminent jurists and declared to be well and safely taken; and we appeal to every reader that if the doctrine of the Atonement did conflict with these principles, then the skeptic would have solid reasons for rejecting it. This part of our argument was the result of long-continued and careful examination of the ground, and it has been a delightful task to trace the harmony between these principles and the word of revelation. {1884 JHW, AERS 4.1}

The more we examine it the stronger are our impressions that no language can do justice to the subject of the Atonement of Christ. The mind of man, in this present state, cannot realize its greatness and its glory. It is the prayer of the author that the reading of this book may arouse in others the desire which the writing has strengthened in his own heart, to enter that immortal state where we may, through ceaseless ages and with enlarged powers, contemplate and admire "the unsearchable riches of Christ." J.H.W. Oakland, Cal., August, 1884. {1884 JHW, AERS 4.2}

1871	51	Appointed head of publications in Battle Creek
1875	55	Moved with the Whites to California (see {2BIO 467.6})
1881	61	Appointed editor of *Signs of the Times* (through 1886)
1885	65	Appointed editor of *Pacific Health Journal* (until 1887)
1886	66	Appointed editor of *American Sentinel* (until 1887)

Moral issues: Letter 10, 1885 (EGW to JHW) and Letters 73 and 51, 1886 (EGW to GIB) (TSB 182.1 to 193.2)

1887	67	Sent as missionary to Switzerland
1889	69	Completed *From Eden to Eden*; died in Switzerland

Footnotes

1. Whidden, Woodrow H, II, *E. J. Waggoner*, p. 35 (see pp. 20-34 for more information on Joseph Harvey and his wife)
2. Corliss, John Orr, "The Message and Its Friends---No. 7: J. H. Waggoner, Theologian and Editor," *Advent Review and Sabbath Herald*, September 27, 1923, p. 6
3. Waggoner, J. H, "Present Truth," *Advent Review and Sabbath Herald*, August 7, 1866, p. 77

Some Highlights of the Life of **James Springer White** (1821-1881) (*www.APLib.org*)
See "James White, a Man of Action" *Lest We Forget*, Vol. 5, No. 3, pp. 4-6
(*Lest We Forget*, Vol. 5, Nos. 1, 2, 3 cover James White)

Recommended: *Life Incidents: Connection With the Great Advent Movement, As Illustrated by the Three Angels of Revelation XIV*, 1868. *Ancestry, Early Life, Christian Experience, and Extensive Labors, of Elder James White, and His Wife, Mrs. Ellen G. White*, 1880. (Chapter 5-9 deal mostly with Ellen White.)

Date	*Age*	*Event*
1821/08/04	0	Born in Palmyra, Maine, middle of nine children
1836	15	Baptized into the Christian Church fellowship
1840	19	Entered into the academy at St. Albans, Maine; soon taught his first school

At the age of twenty I had buried myself in the spirit of study and school teaching, and had lain down the cross.... I loved this world more than I loved Christ and the next, and was worshiping education instead of the God of Heaven. [His mother's appeal and the witness of friends convicted him of Advent message. He came under conviction similar to William Miller, to share with the students he had taught. After initially rejecting the conviction, he did so. Then he struggled over what his future should be, wanting still to be a teacher.] I finally gave all for Christ and his gospel, and found peace and freedom. {1868 JW, LIFIN 15.2 & 24.5}

1841	20	Joined the Millerites; shared the message of the advent in Troy, Maine
1842/09	21	First heard Miller preach at a meeting in the mammoth tent in Eastern Maine

On returning from the great camp-meeting in Eastern Maine, where I heard with deepest interest such men as Miller, Himes, and Preble, I found myself happy in the faith that Christ would come about the year 1843. I had given up all to teach the doctrine to others, and to prepare myself to do this was the great object before me. I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second advent. And with this chart hung before me, and these books and the Bible in my hands, I spent several weeks in close study, which gave me a clearer view of the subject. {1868 JW, LIFIN 72.2}

1842/10	21	Began preaching the Advent message
1843	22	Ordained in the Christian Church
1844 Spring	22	First met Ellen Harmon in Portland, Maine (1Bio 70.5)
1844/08	23	Began preaching the Midnight Cry
1844/10/22	23	Great Disappointment

The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, "Come Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child. {1880 JW, LIFSK 107.2}

1845	24	Accepted light regarding Jesus as our High Priest in heavenly sanctuary
1845/02	24	Began traveling with Ellen Harmon after meeting her at Orrington, Maine
1846/08/30	25	Married Ellen Harmon
1846/11	25	Accepted the Sabbath along with Ellen
1847/05	25	Published *A Word to the Little Flock* by his wife Ellen (see WLF)
1847/08/26	26	First son, Henry, born in Topsham, Maine
1848/04/20	26	First Sabbath Conference (through 24th), Rocky Hill, Connecticut (LIFIN 172.2)
1848/08/18	27	Second Bible Conference, Volney, New York; unity obtained (LIFSK 247.2)
1848/08/27	27	Third Bible Conference (through 28th), Port Gibson, New York (LIFSK 249.1)
1848/09/08	27	Fourth Bible Conference (through 9th), Rocky Hill, Connecticut

1848/10/20	27	Fifth Bible Conference (through 22nd), Topsham, Maine
1848/11	27	Sixth Bible Conference, Dorchester, Massachusetts; the "sealing" understood
1848/11/18	27	Ellen received vision for him to begin publishing
1849/05	27	Henry left in care of the Howlands
1849/06	27	Lived at Rocky Hill, Connecticut
1849/07	27	First issue of *Present Truth* came off the press
1849/07/28	27	Second son, James Edson, born
1850	29	Edson left in care of Sister Bonfoey; James suffered from poor health, but continued writing and publishing; August: first issue of *The Advent Review*; November: first issue of *Second Advent Review and Sabbath Herald*
1851/08	30	Lived at Saratoga Springs, New York (north of Albany)
1852/04	30	Lived in Rochester, New York (below Lake Ontario, western New York)
1852 Summer	30	Bought first press
1852/08	31	Began *Youth's Instructor*
1854/05/23	32	Life saved in train wreck on way to Wisconsin
1854/08/29	33	Third son, William Clarence, born
1855	34	Moved to Battle Creek, Michigan, and built his own home
1860	39	September 20 fourth son, John Herbert, born; October 1, name Seventh-day Adventist adopted; December 14 John Herbert died
1861/05/03	39	Helped incorporate the Seventh-day Adventist Publishing Association
1863	42	May 20 General Conference of SDA formed; December 8 Henry died
1865/05	43	Became President of the General Conference of SDAs (through May 1867)
1865/08/16	44	Stricken with paralysis; to Dansville, New York
1867/01	45	Health restored; built new home in Greenville, Michigan
1869/05	47	Again President of the General Conference (through December 1871)
1871	50	Edited the *Health Reformer*
1872	51	Worked to establish the first SDA college; made one of several extended visits to California
1874/06	52	Started *Signs of the Times* in Oakland, California (editor till his death); precursor to Pacific Press built and equipped
1874/08	53	Again President of the General Conference (through October 1880)
1875/04	53	Pacific Press officially organized
1877/08	56	Nearly paralyzed, left weak
1878	57	Lived in Texas
1880	59	Lived again in Battle Creek, Michigan
1881/08/06	60	Died at Battle Creek Sanitarium after becoming ill with malaria
1881/08/13		Funeral at Oak Hill Cemetery, Battle Creek, Michigan

[In *Life Incidents*, 1868, he noted the following.]

The title page of this work calls attention to the great Advent movement as illustrated by the three angels of Rev.xiv. The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these three angels. The first was a time message, and related to the Judgment. The second described the condition of corrupted Christianity. The third is a solemn warning relative to what men may not do, and what they must do, in order to be saved at the coming of Christ. These angels illustrate the three great divisions of the genuine movement. They do not illustrate the numerous time movements which have appeared since 1844; therefore, to say the very least, these movements were not from Heaven. {1868 JW, LIFIN 306.1}

Seventh-day Adventists hold fast the great Advent movement, hence have use for the messages. They explain them in their sermons, treat upon them in their books, and give them a place with the other prophetic symbols upon their charts. They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole. {1868 JW, LIFIN 306.2}

Some Highlights of the Life of **Ellen Gould White** (1827-1915) (*www.APLib.org*)
See "Life Experiences of Ellen G. White" *Lest We Forget*, Vol. 5, No. 4, pp. 6, 7, 10, 11
(*Lest We Forget*, Vol. 5, Nos. 1, 2, 4 cover Ellen White)

Date	*Age*	*Event*
1827/11/26	0	Born to Eunice and Robert Harmon, in Gorham, Maine (twin sister Elizabeth)
1836	9	Injured in the face by a thrown stone while in third grade; never returned to formal schooling (though tried once three years later)
1840/03	12	Heard William Miller preach in Portland, Maine; responded with conviction, but no peace or freedom
1840 Summer	12	Attended Methodist camp meeting in Buxton, Maine; much encouraged by discourse on Esther, in which the speaker encouraged doubting ones to surrender "to God, and venture upon His mercy without delay" (LS 22.2)

As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load of distress. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near to me; I felt able to come to Him with all my griefs, misfortunes, and trials, even as the needy ones came to Him for relief when He was upon earth. There was a surety in my heart that He understood my peculiar trials, and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of His notice. I learned more of the divine character of Christ in that short period, when bowed among the praying ones, than ever before. {LS 23.4}
One of the mothers in Israel came to me and said, "Dear child, have you found Jesus?" I was about to answer, "Yes," when she exclaimed, "Indeed you have; His peace is with you, I see it in your face!" {LS 24.1}

1841	14	Was so weak she had to sit propped up in bed to work

Her religious experience progressed from perplexity over the Methodist doctrine of justification and sanctification, to hunger and thirst for full salvation, to rejoicing over a renewed understanding of the plan of salvation, and testifying to other youth of her joy in Christ and hope for His soon coming.[1]

1842/06	14	"In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions, the different denominations closed the doors of their churches against Mr. Miller." {LS 26.3}
1842/06/26	14	Baptized by immersion by the Methodist minister in the sea with 11 others; joined Methodist church (LS 25; 1BIO 37.2); confused over justification and sanctification; no assurance of acceptance by God

[Confided in her mother, who sent her to Elder Stockman.]
"Go free, Ellen," said he; "return to your home trusting in Jesus, for He will not withhold His love from any true seeker." He then prayed earnestly for me, and it seemed that God would certainly regard the prayer of His saint, even if my humble petitions were unheard. My mind was much relieved, and the wretched slavery of doubt and fear departed as I listened to the wise and tender counsel of this teacher in Israel. I left his presence comforted and encouraged. During the few minutes in which I received instruction from Elder Stockman, I had obtained more knowledge on the subject of God's love and pitying tenderness, than from all the sermons and exhortations to which I had ever listened. {LS 37.2&3}

1843	16	Harmon family expelled from the Methodist church in September (1Bio 44.4).
1844	17	Looked for the coming of Christ to the end of 1843 (LS 57.3) which based on Jewish reckoning was the spring of 1844 (GC 391.1; 1Bio 46.4). Midnight Cry pointed to fall of 1844.

This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. We united, as a people, in earnest prayer for a true experience and the unmistakable evidence of our acceptance with God. {LS 59.2}

		Great Disappointment; very ill with tuberculosis (1Bio 55.3)

The waiting people of God approached the hour when they fondly hoped their joys would be complete in the coming of the Saviour. But the time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace. {LS 61.1}

1844/12	17	First vision, regarding the travels of the advent people to the City of God with the Midnight Cry partially lighting the way (EW13-20)
1845/02	17	Met James White for the first time in Orrington, Maine (her memory; 1 Bio 70.5)
1846	19	Learned of Sabbath truth from Joseph Bates, but did not believe it was important; married James White in August; they began keeping the Sabbath in the fall
1847	20	Traveled, speaking; first child, Henry, born (Topsham, Maine)
1849	22	Second child, James Edson, born (Rocky Hill, Connecticutt)
1851/08	23	First book published

In August, 1851, her first book, *A Sketch of the Christian Experience and Views of Ellen G. White*, was published at Saratoga Springs, New York. Among the articles which comprise this work of sixty-four pages are the last two just referred to, which appeared in *A Word to the "Little Flock"* - the first E. G. White vision and the letter to Elder Bates. See *Early Writings*, pages 13-20; 32-35. {1847 JW, WLF 25.6}

1854	27	Third child, William Clarence, born (Rochester, New York)

[During the 1850's Ellen and James, traveled, spoke, and wrote. There was frequent ill health and disability, and prayers and restoration. They moved to Michigan in 1855.]

1860	33	Fourth child, John Herbert, born (Battle Creek) in September, died in December
1863	35	June 6 had first extensive vision on health reform, decision to stop eating flesh foods and spices; December Henry died
1864	37	Began two meals a day; lost 25 pounds
1865	38	Had six articles on "Disease and Its Cause" published in *How to Live*; devoted 18 month to James' recovery after his paralysis in August
1869	42	Purchased with James $1500 of stock in the Western Health Reform Institute
1872	47	Helped form first SDA school in Battle Creek; traveled to California for first time
1873	48	Spent time in Colorado
1877	50	Addressed 5000 members of the WCTU in a mammoth tent in Battle Creek; treated in Battle Creek Sanitarium; back to California, stayed when James returned to Battle Creek Sanitarium for treatment
1878	51	Traveled by boat to Oregon; met James and Willie in Colorado; to Battle Creek for treatment at Sanitarium, and General Conference Session; to Texas with James
1881	54	James died; she traveled to Colorado, then to California
1883	56	Made 17th crossing of American plains
1885	58	Trip to Europe: England, Switzerland, Denmark, Sweden, France, Italy; till 1887
1888	61	Heard E. J. Waggoner and A. T. Jones speak at Minneapolis; endorsed message
1891	64	Moved to Australia reluctantly at the invitation of the General Conference
1895	68	Made her home near the Avondale school until she left Australia
1900	73	Returned to USA, and purchased home called Elmshaven
1902	75	Grieved when fires destroyed the Battle Creek Sanitarium (February) and Review and Herald Publishing House (December) as judgments of God (SpTB07 19.2)
1903	76	Wrote most number of manuscripts and letters in her life (472)
1905	78	Counseled John Burden to purchase the property at Loma Linda
1909	81	Spring: last General Conference Session attended
1914/06/14	86	Wrote last letter (TM516-521)
1915/07/16	87	Died

Footnotes

1. *Lest We Forget*, Vol. 5, No. 4, p. 6

Some Highlights of the Life of **Merritt E. Cornell** (1827-1893) (*www.APLib.org*)
See "Merritt E. Cornell: In the Spirit of Peter" *Lest We Forget*, Vol. 6, No. 1, pp. 3-6

Date	*Age*	*Event*
1827/01/29	0	Born in Chili, New York (near Rochester)
1837	10	Moved to Michigan
1844	17	Was a believer in Advent at the Great Disappointment
1849/06/23	22	Married to Angeline Lyon (daughter of Henry Lyon); dedicated their lives to preaching the Advent message
1852	25	Attended Joseph Bates' Sabbath Conference at the Palmer home in Jackson, Michigan, accepted and began preaching the Third Angel's Message, immediately sharing the Sabbath with J. P. Kellogg, and Angeline's father.[1] Joined Hiram Case on a preaching tour in Michigan and Indiana

Kellogg, Lyon, and two other believers, Cyrenius Smith and Dan Palmer were later instrumental in bringing the *Review* publishing work to Battle Creek by financing the land and building for the first publishing house there.

1853	26	May: met James and Ellen White on their first trip to Michigan; joined J. N. Loughborough on an evangelistic tour through Michigan, Illinois, Indiana, and Wisconsin
1854	27	May: helped Elders White and Loughborough with evangelism in Locke, Michigan, with only half the people fitting in the schoolroom used for the meetings; White said they should purchase a tent next year, but Cornell suggested doing so at once, and money was raised, he made the trip to purchase it, and with Loughborough conducted June 2-4 in Battle Creek, Michigan the first Sabbatarian Adventist tent meetings ever conducted; the next week they were in Grand Rapids with 1000 in attendance; Angeline helped follow-up Bible interest in the meetings

On May 18 and 19, we held meetings in a schoolhouse at Locke, Michigan. Such a crowd came that two schoolhouses that size could not have held them. In the emergency we took out a window and improvised a pulpit in the empty space so we could speak to all the people, inside and outside, seated in their carriages and on the grass. {1987 JNL, MML 37.2}

The sight of this large assembly led to conversation the next day as to the feasibility of holding tent meetings. As we traveled to Sylvan, Elder White suggested that by another year we might venture the use of a tent. "Why not have one at once?" Elder Cornell urged. The more we talked the more we were impressed to do so. {1987 JNL, MML 37.3}

On arriving at C. S. Glover's about noon on the 22nd, Elder White explained to him what we thought of doing. He asked what the tent would cost. When he was told that $200 would deliver it to Jackson, he handed Elder White $35 saying, "This is what I think of it." {1987 JNL, MML 37.4}

By late afternoon we reached Jackson and saw Brethren Smith, Palmer, and J. P. Kellogg. Each of these expressed his opinion in the same manner as had Brother Glover, with the exception of Brother Kellogg who promised to lend us all that was lacking to purchase it. Near sunset of that day, Elders White, Cornell and I retired to a grove and laid the matter before the Lord in earnest prayer. At noon of May 23, Elder Cornell started for Rochester to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists. {1987 JNL, MML 37.5}

At Rochester, Elder Cornell went directly to the sail loft of E. C. Williams. Pleased to learn that we were going to use tents in our labors, this earnest First-day Adventist said, "I have a ten-ounce circular tent 60 feet in diameter which was used only 10 days on a state fairground. It is as good as new. Since I got a good price for the use of it, I will sell it to you for the cost of the material, -$160. In addition I will give you a nice bunting flag 15 ft. in length with the motto on it 'What is Truth?' " The bargain was speedily completed and in a few hours the tent was on its way to Jackson. {1987 JNL, MML 39.1}

In two weeks from the time we first spoke of the tent enterprise, our tent was erected in Battle Creek on the southeast corner of Tompkins and Van Buren Streets. It was my privilege to give the first sermon. Our voices

sounded well from that elevated location. They said they could hear me preach a mile away. Elder Cornell spoke alternately with me in that meeting. {1987 JNL, MML 39.2}
Mr. Noble, the postmaster of Battle Creek, lived not far from the tent and became very interested. He told everyone he saw to go up to the tent and they would hear something worthwhile. So we had crowds in those three days of our first tent-meetings by Seventh-day Adventists. {1987 JNL, MML 39.3}
Returning from Wisconsin about the middle of June, the Whites met with us at Grand Rapids for a three-day general meeting of our people in that part of the state. It also gave the crowd of citizens at our meeting an opportunity to learn our beliefs. {1987 JNL, MML 39.4}

1855	28	Contributed to a report (from a committee with Joseph Bates and J. H. Waggoner) on spiritual gifts given to the 1855 conference in Battle Creek that proved to be a milestone in the acceptance of Ellen White's prophetic gift.
1858	31	Authored *Facts for the Times* 137-page book on doctrines
1862	35	Authored *Miraculous Powers: The Scripture Testimony on the Perpetuity of Spiritual Gifts, Illustrated By Narratives of Incidents and Sentiments Carefully Compiled from the Eminently Pious and Learned of Various Denominations*.
1871	44	Helped Loughborough pioneer the Third Angel's Message in California (San Francisco, Woodland, St. Helena, Oakland, San Jose, Santa Clara)
1872/01/28	45	Received letter from Ellen White about his improper conduct with women (which was causing a division in San Francisco); he accepted her counsel; 3T227-243 "Self-Caring Ministers" written to him (Letter 29, 1872)
1876	49	Lost his ministerial credentials; continued free-lance preaching

See Section "A Public Evangelist" in *Testimonies on Sexual Behavior, Adultery, and Divorce*, pp. 166.2-181.4 which contains parts of 4 Ellen White's letters to Cornell from 1871 to 1880.
1871: But, Brother R, I was shown that you now should be very circumspect in your deportment and in your words. You are watched by enemies. You have great weaknesses for a man who is as strong as you are to move the crowd. As you are now separated from your wife there will be suspicion and jealousy, and falsehoods will be framed [even] if you give no occasion. But if you are not cautious, you will bring a reproach upon the cause of God which could not soon be wiped away. You may feel, as I saw you had felt, that if you were not going to live with your wife, you wished to be free from her. You are restless, uneasy, and unsettled. Satan is tempting you to make a foolish man of yourself. Now is the time for you to show yourself a man, to exhibit the grace of God by your patience, your fortitude, and courage. . . . {TSB 167.1}
1876: God has erected the barriers of testimonies as a wall about you to guard you from falling under the specious wiles of the enemy, but you break all these down and press over everything to follow your inclination. Your sorrow for your sins is like that of those who anciently rent their garments to express their grief but did not afflict their souls. You have not a correct sense of what sin is. The aggravating character of unchastity of thought and actions you have not sensed. Your mind is carnal, and that almost continually. If you really were sorry for your sins, if you really had a true sense of your wrongs, you would exercise that repentance that needeth not to be repented of. {TSB 169.2}
I desire now to state facts. I have been shown that your life and your labors in the cause of God for some years have been a greater injury to the precious cause of present truth than a benefit... {TSB 169.3}
[After his separation from the ministry, Ellen White continued to write to him and his wife, concerned about their salvation. They lived in Maryland for some time in the 1880s, where they were visited by Ellen White.]

1886/09/06	59	In letter to Butler regarding J. H. Waggoner, EGW wrote, "Elder Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust." {21MR 379.5}
1889	62	Moved back to Michigan
1890	63	Reconciled to the church, credentialed again
1893/11/02	66	Died from internal bleeding

Footnotes
1. Corliss, J. O., "The Message and Its Friends---No. 8: Merritt E. Cornell, the Stormy Petrel," *Review*, Cotober 11, 1923, pp. 11, 12

Some Highlights of the Life of **John Nevins Andrews** (1829-1883) (*www.APLib.org*)
See "J. N Andrews, In Defense of the Truth" *Lest We Forget*, Vol. 6, No. 2, pp. 1, 4, 5

Date	*Age*	*Event*
1829/07/22	0	Born

[Quiet childhood and youth with his parents and brother William in Paris, Maine.]

1840	11	Formal schooling ended
1843	14	Accepted Millerite teachings
1844	15	Defended a fellow Advent believer from a mob; Great Disappointment
1845	16	Began keeping the Bible Sabbath after reading Preble's tract on the Sabbath
1849/09/14	20	Was rescued from fanaticism

[Ellen White recounting the event:]
July 28, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14, a meeting was appointed at Paris.... One F. T. Howland, a notable fanatic, was present. He had long troubled God's children with his errors and harsh spirit.... While engaged in prayer the Spirit of the Lord rested upon Brother S. Howland. His face was white, and a light seemed to rest upon it. He went towards F. T. Howland, and in the name of the Lord bid him leave the assembly of the saints. Said he, 'You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you.' That rebellious spirit, never before known to fear or to yield, sprang for his hat and in terror left the house. The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews with deep feeling exclaimed, 'I would exchange a thousand errors for one truth.' Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed.... The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. He was teaching him that he should not be influenced by the experience of others, but decide for himself concerning the work of God. {LS88 260.2}
[Andrews in the December *Present Truth*:]
DEAR BRETHREN AND SISTERS:- I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement. Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise for ever, Amen.
The scene of trial and scattering through which we have passed, has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverance. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found UNITED in "the commandments of God and the testimony of Jesus Christ." Your brother in hope, JOHN N. ANDREWS. {December 1849 JWe, PTJW 39.4&5}

1850/11	21	Began writing for Advent publications; name on the mast head of *Second Advent Review, and Sabbath Herald*, Vol. 1, No. 1, Paris, Maine
1850/12	21	First article (Vol. 1, No. 2) entitled "Thoughts on the Sabbath"; became a traveling evangelist working with Samuel Rhodes (Jan. 1851 JWe, ARSH 31.10)

[James White later wrote:]
Elder Andrews entered upon the work of the Christian ministry in 1850, at the age of twenty-one, and for twenty-seven years has been a close fellow-laborer and an intimate friend of the writer. He is tall, with slender chest and massive brain. When he entered the ministry, he was afflicted with sore throat and a cough, and it was the general opinion among his friends that consumption would terminate his life in a few years. His thirst for education was great, yet he could spare neither the time nor the means to take a regular course in school. {1890 JW, BHY 259.2}

1851	22	His *Thoughts on the Sabbath and Perpetuity of the Law of God* (32 pages) published by James White in Paris, Maine (advertised in February 1851, ARSH 48.5); wrote a 5-page exposition on Revelation 13 and 14 (May 19, 1851 ARSH)
1852	23	Led J. N. Loughborough into Present Truth through some meetings in Rochester
1853	24	Was ordained by James White, who also published in Rochester, New York, his *Review of the Remarks of O.R.L. Crozier on the Institution, Design, and Abolition of the Sabbath* (48 pages) [recall Crosier's accepting, promoting, then rejecting]

[Around 1854 the Advent Review Office in Rochester, New York published his 40-page work, *The Perpetuity of the Royal Law*, and his 16-page *Review of the Objections to the Seventh-day Sabbath*. In 1855 the same office published his 32-page *The First Day of the Week not the Sabbath of the Lord*, and 144-page *The Three Angels of Revelation XIV, 6-12*.]

1855	26	Exhausted, retired to Paris, Maine, then Waukon, Iowa to recover his health; Bible study on Sabbath limits fixed beginning and ending to sunset
1856	27	Married Angeline Stevens; Whites visited Waukon in December, call to service
1857	28	First child, Charles Melville, born
1859	30	Taught from the Bible regarding tithing to support the ministry; was editor of the *Review* to 1862
1861	32	Second child, Mary Frances, born
1862	33	Confessed, along with his wife, confidence in Ellen White's visions
1863	34	Third child born, but died after four days
1864	35	Won noncombatant status for SDA youth; Charles' leg was healed; fourth child, Carrie Matilda, born

[James White:] His labors as a preacher and writer have been excessive, and he has taxed his strength severely by continuous study. Yet his health has been improving since 1864, when his attention was called to the subject of health reform. As we have before stated, his prospects for life and health, when he entered the ministry in 1850, were most gloomy. And that he should recover health while laboring intensely hard, depriving himself of seasons of recreation, and frequently cutting short the proper periods of sleep, furnishes the strongest proof of the benefits of hygienic reform. {1890 JW, BHY 259.3}

[Andrews' testimony:] Fifteen weeks of strict hygienic living and of judicious water treatment wrought in my son a change little short of miraculous. He walked in a natural manner, the enlargement of the ankle joint had nearly disappeared, and the withered leg had begun to grow.... {1890 JW, BHY 265.2}

I owe to God a debt of gratitude for the health reform, which I can never repay or even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion. In one respect only do I knowingly allow myself to transgress, and that is in the endeavor to discharge the responsibilities which devolve upon me, which sometimes requires a large part of the twenty-four hours. Yet with the strength derived from correct living in other respects, I hope not to destroy myself by thus laboring at times beyond what I would approve in secular business." {1890 JW, BHY 267.4}

1865	36	Carrie Matilda died of dysentery (13 months)
1867/05/14	38	Voted president of the General Conference (to May 12, 1868)
1872	43	Angeline died form a stroke (age 48)
1873	44	528-page *History of the Sabbath and First Day of the Week* published
1874	45	Sent with his children to Switzerland
1876	47	Began publishing *Signs of the Times* in French
1879	50	Mary died of tuberculosis in the USA
1883	54	Died of tuberculosis in Switzerland

[James White:]

Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, than those of any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others. {1890 JW, BHY 268.1}

Some Highlights of the Life of **George Washington Amadon** (1832-1913) (*www.APLib.org*)
See "An Ordinary Man?" *Lest We Forget*, Vol. 6, No. 3, pp. 1, 4-6

Date	*Age*	*Event*
1832/08/30	0	Born in Sand Lake, New York

[Lived in early years with his grandfather who owned a tavern on the outskirts of Boston, fixed his grandfather's toddy every day, but never partook though frequently urged to do so. Attended Oberlin College, southwest of Cleveland, Ohio. Worked as a horse driver on the Erie Canal.]

1853/09	21	Heard Present Truth message from J. N. Loughborough in Clarkson, New York (west of Rochester) while visiting his uncle; accepted it and was baptized by Loughborough, who recommended him to James White to work with *Review*
1854	22	First article published in *Youth's Instructor*, "Abide in Christ"
1855	23	Moved with *Review* to Battle Creek, Michigan
1857	25	Case of erysipelas (acute streptococcus bacterial infection of the dermis); healed after Ellen White prayed for him; left him with a scar
1858	26	Editor of *Youth's Instructor* (till 1864)
1860/11/24	28	Married to Martha Byington
1861	29	Vice-president of the SDA Publishing Association
1862	30	On the General Conference Committee
1864	32	Young John Harvey Kellogg worked with Amadon till 1868 (age 12-16)
1866	34	Daughter Kate born; George had case of typhoid fever
1870/03	38	Took leave of absence from his job, to go to the Byington farm in Newton
1870/04/06	38	Battle Creek Church disfellowshiped all but 12 members, George and Martha included; Ellen White felt such severe discipline was unnecessary

[In 1870 Ellen White published *Appeal to the Battle Creek Church* which gave reproofs of various kinds. She named Amadon along with Uriah Smith and others.]

Their light could so shine that others by seeing their good works, would glorify our Father in heaven; or they could so conduct themselves as to encourage self-love, selfish interest, love of the world, and a relish for its exciting pleasures. I saw that great changes must be wrought in the hearts and lives of these men before God can work in them by his power, in the salvation of others. They must be renewed after the image of God in righteousness and true holiness. {PH011 71.2 & 72.1}

[All disfellowshipped members could be reaccepted pending repentance, reform living, and request for readmittance. George requested to be readmitted the following Sabbath but was refused.]

1871/01/28	39	Readmitted to membership at Battle Creek Church
1871	39	Began foreign languages publishing, starting with German, then Danish and later other languages
1872	40	Daughter Grace born

[Ellen White in *Testimony to the Church at Battle Creek* (1872):]

Bro. Amadon was connected with the work of God in the Office years ago. He was deficient in many respects, yet his interest and heart have been in the work. He has been devoted to the work, and labored hard and unselfishly. He has had the fear of God before him, and has worked to the best of his ability, yet he is not now as well qualified to bear responsibilities in the work as he was years ago. The enemy has worked through sister Amadon, and her influence has been such that it has worn upon her husband until he is almost unfitted for the work. Bro. Amadon is a one-idea man. He cannot take in many things at a time. He has not powers of discrimination. He does not take a course which commands respect of the hands in the Office. George is not qualified for the responsible position he occupies. But as there has not yet been a man raised up for the place, it has seemed necessary for him to work in the department he has. The position George now occupies should be filled by one of experience, who has a well-organized mind, that can see the many things requiring attention at a glance, and who is not easily confused; one who is unselfish and discriminating, courteous, kind, yet firm and decided to carry out the regulations of the Office. The care and responsibilities that George now bears are wearing his mind, for he is not adapted to the work. It would be far better for George to take some position where he has not to direct, or have the charge of others. {PH123 29.1}

1893/06/15	60	Letter from Ellen White

I received and read with deep interest Brother Amadon's letter. I sincerely thank you for writing so fully in regard to our old hands. I thank you any time that you can write; I shall be glad to hear from you. I am sorry, so sorry for Katy. Oh that God may touch the heart of Fred, for he will need a Saviour by and by. Tell Kate to keep her hand in the hand of Jesus and He will hold her that her feet shall not slide. . . . {5MR 168.3}

Oh, how thankful I am that Jesus has revealed Himself unto you in Battle Creek! I hope and pray that the church in Battle Creek may follow on to know the Lord until they shall know His goings forth are prepared as the morning. Light, precious light, is to shine upon God's commandment-loving people. Satan meditates their destruction, but Jesus has thoughts of mercy upon them. Then let there not be one doleful note sounded, for the church is the special object of His care and of His love. Talk faith; always talk hope; talk courage.--Letter 103, 1893, pp. 1, 2. (To Brother and Sister Amadon, June 15, 1893.) {5MR 168.4}

1902	70	Publishing house burned down
1904	72	Ordained minister of the gospel, and began doing personal visits, helping little church in Benton Harbor, conducting the Lord's supper, performing weddings[1]
1907	75	Interviewed J. H. Kellogg along with A. C. Bordeau to seek reconciliation; unsuccessful and in November Kellogg was disfellowshipped
1912/12/15	80	Last letter from Ellen White; his daughter Grace reported this was the 44th letter he received from her[1]; the EGW Letter index records 12

We received your letter, and I have only encouraging words to write you in reply. I can sympathize with you in your feelings of doubt and perplexity; for there are times when Satan seeks to bring to me the same trouble of mind; and I have to guard myself, that the tempter may not gain the advantage. When these times of doubt come to you, my brother, remember that the Lord Jesus is your friend and keeper. He has not forsaken you. You must not despond; you must not grieve the dear Saviour by cherishing unbelief or distrust of Him. {5MR 170.1}

We must not allow our faith to decrease; it must continually increase. Repeat to yourself the words, "The Lord is my keeper." Put your trust in Him. Call to mind the love He has shown you, the care He has had for you, the assurance you have had in the past that He has accepted you and blessed you. He is not only the author, but the finisher of your faith. Again and again your case has been presented to me as of one who is cared for and guarded against the power of the enemy by heavenly intelligences. {5MR 170.2}

Brother Amadon, rest in the promises of God. When your mind is clouded because of physical weakness, do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms. {5MR 170.3}

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. His hand is outstretched in pitying tenderness to every suffering child of His. And those who suffer most have most of His sympathy and pity. He is touched with the feelings of your infirmities. {5MR 171.1}

He desires you to lay your perplexities and troubles at His feet, and to leave them there. When temptations assail you, when darkness seems to surround your soul, look to the place where you last saw the light. Rest in Christ's love, and under His protecting care. {5MR 171.2}

Let your mind dwell on the goodness of God, on the great love wherewith He has loved you. If he did not love you, He would not have given Jesus to die for you. His everlasting arms are underneath you. In all your afflictions He is afflicted. Then lift your eyes to Him. When doubt would sweep over your soul, continue to look to Jesus, casting your helpless soul on Him. He ever liveth to make intercession for you. You are precious in His sight. {5MR 171.3}

I will not write you a long letter, but I send these words to you in the hope that they may bring courage and faith to your heart. Christ is all-merciful; and He is your Redeemer. He has not forgotten you. You and your wife may win the crown of life if you will learn the lesson of overcoming by the blood of the Lamb and the word of your testimony. Be of good courage in the Lord. {5MR 171.4}

1913/02/24	80	Died

"He was the complete exemplar of a good printer in his supervision of publications in many languages—beloved by all his church and business associates, and revered with the utmost cordiality by all his family for his sincerity, his faith, his justice, and his abiding sense of humor."— Harry L. Gage. (eldest grandson)[1]

Footnote: 1. "George W. Amadon," Grace Amadon, *The Advent Review and Sabbath Herald*, July 6, 1944, pp. 9, 10

Some Highlights of the Life of **John Norton Loughborough** (1832-1924) (*www.APLib.org*)
See "J. N Loughborough, How a Dream Changed His Life," *Lest We Forget*, Vol. 6, No. 4, pp. 4-6

Date	*Age*	*Event*
1832/01/26	0	Born in Victor, New York (southwest of Rochester)
1839	7	His father, a local Methodist Episcopal preacher, died of typhoid fever
1843	11	Went to live with his godly grandfather (also a M.E. preacher) who always had morning and evening worship; often heard him praying for him; family responded to the Advent message preached by James Barry; the family was disfellowshipped from the M. E. church
1844	12	Great Disappointment
1847	15	Was apprenticed in the carriage-making business with his brother for 7 months
1848/05	16	Converted, worked as an apprentice in a blacksmith shop to learn carriage ironing, while studying the Scriptures
1849/01/02	16	Began preaching; first discourse was to a full house, with six more lectures; painted houses, and sold patent sash locks to support himself, with preaching on Sundays wherever openings occurred
1851	19	Married Mary Walker
1852	20	Some of his church members became interested in the sanctuary question, which interested him; when some of them began keeping the Sabbath, he became concerned; he had a dream seeing a dark room where his fellow workers were, and a light room where a man with a chart was explaining the sanctuary; September 25 and 26 Sabbath-keeping meetings were held in Rochester

As we went into the room they were in the midst of a testimony meeting. There were no fanatical, boisterous demonstrations, but calm sensible testimonies wet down with tears. Such a heavenly atmosphere greatly impressed me. Then in stepped Harvey Cottrell from Mill Grove, face beaming with the love of God. "Praise the Lord for his goodness to me. I came here last Thursday anxious to attend the meetings, but spent the whole time in bed with fever. At my request the brethren followed the rule in James, anointed me with oil and prayed for me, and I am healed. Praise the Lord." With this quiet, simple statement the Spirit of the Lord filled the room. I said to myself, "That is just as it was in my uncle's case." My prejudice was fast yielding to the conviction that these people had the blessing of the Lord with them. {1987 JNL, MML 19.1}

As I looked about the room I noticed there hung directly in front of me the identical chart I had seen in my dream, and as Elder J. N. Andrews arose to speak, I recognized him, too. He began, "The time announced for the preaching service has come. I had prepared to speak on a certain subject, but during the social meeting my mind turned to another. It may be the Lord's will for me to speak on the texts which are supposed to teach that the Ten Commandments were abolished at the cross." Elder Andrews did not know who I was. No one had said a word to him since I came in. {1987 JNL, MML 19.2}

Beginning with Colossians he took my texts one by one, in the exact order in which I had them marked, and straightened them all out to my perfect satisfaction. In examining Colossians he explained that there are two laws, and the moral law of Ten Commandments is eternal, whereas the law of ceremonies pointed to Christ and ceased at the cross. A solemn impression of the Spirit of God came with his presentation. I said to myself, "This is the most consistent of anything I have ever heard on the law question. It will settle the whole thing for me." And it did. {1987 JNL, MML 19.3}

In later presentations Elder Andrews covered the subjects of the two-horned beast, the sanctuary and its cleansing, and the three angel's messages. He took pains to make every point clear. Almost daily he visited and prayed with us. The Rochester company did much praying also for the interested ones. It was not simply the bare argument in favor of the truth that so deeply moved us as the evident presence of the Spirit which accompanied the presentation of those truths, and broke the fallow ground in our hearts. I could not keep away from the meetings nor resist the powerful arguments presented. {1987 JNL, MML 19.4}

1856	24	Became discouraged regarding how to support himself; went to Waukon, Iowa with J. N. Andrews and others; Ellen and James White traveled in the winter there to call them back to preach

1858	26	Daughter Teresa born (died 1860)
1864	32	Son Delmer born
1867/06/24	35	Mary died after childbirth with twins; one twin survived and was named Mary
1868	36	Had dreams about California, before pioneering there with D. T. Bourdeau; married Maggie Newman in New York on the way
1872	40	Lived in Santa Rosa, California; visited by James and Ellen White on their first trip to California
1875	43	Maggie died from tuberculosis March 24 (contracted from a patient she had cared for in her home); John married Anna M. Driscol, secretary-treasurer of the Pacific Press
1878	46	Called to work in England; denied passage on the ship they had planned (which was lost at sea on that voyage); told to give his faithful witness of God's leading in the past history of the movement

At that time I received these words in a testimony from Sister White, "You have an experience valuable to the cause of God. It must be made to tell for its full value." I supposed that to mean that, in my labors I should show what I had seen and known in connection with my labors, of the Lord's dealings and special leading in the work. At that time I had not thought that it meant that I should write out such experiences for publication, but that I should speak of these things in connection with my public labors. Many times as I would pray, have I said, "Lord, what is meant by *its full value*?" And when I would ask some of our ministers, "What is meant by that expression, '*its full value*?' " All the answer I could get was, "It means just what it says," but gave me no further light as to its full import. So I went on in my preaching, trying to show that the Lord was surely leading in this Advent movement; and had by direct instruction through the gift of prophecy, as I had often witnessed, directed in this work those who would humbly accept His teachings. {1905 JNL, GSAM 484.2}

1881	49	Returned to USA for GC Session; back to England to train his own son and daughter to work there when he and his wife would return to the USA
1890	58	Ellen White called him to stand "firmly for the testimonies" (post-Minneapolis unbelief); began to write *Rise and Progress of the Third Angel's Message*

[Ellen White:] "I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things which he himself has experienced in the rise and progress of the third angel's message. Let Elder Loughborough stand in his right place, as a Caleb coming to the front, and bearing a decided testimony, in face of unbelief, and doubt and skepticism, 'we be well able to go up and possess the goodly land.' Do not fasten Elder Loughborough in a corner anywhere. Do not bind him down to any one conference. Let him go here and there, and everywhere, telling what he has seen, and known and handled in the rise of the third angel's message." {1905 JNL, GSAM 485.2} (see also 1888, pp. 714-719)

1892	60	*Rise and Progress of the Third Angel's Message* published; used it in his public labors telling the history (plates melted when the publishing house burned 1902
1903	71	Ellen White recommended republication of the record of God's leading in the past

[Ellen White:] I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do, when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy. {CW 145.1}

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. {CW 145.2}

1905	73	Published *The Great Second Advent Movement*
1908	76	Traveled around the world giving a faithful eyewitness to God's past leading
1924/04/07	92	Died at St. Helena Sanitarium

Some Highlights of the Life of **Uriah Smith** (1832-1903) (*www.APLib.org*)
See "A Spiritual Giant," *Lest We Forget*, Vol. 7, No. 1, pp. 4-6

Date	*Age*	*Event*
1832/05/02	0	Born

Grew up in West Wilton, New Hampshire. His mother was a devout Christian, and an Advent believer.

1844	12	The Great Disappointment

As Uriah entered his teen years, he lost interest in the Advent message, and became absorbed in education.

1845	13	Leg infected and then amputated; attended the academy at Hancock, New Hampshire, through 1846
1848	16	Attended Phillips Academy in Exeter, New Hampshire, through 1851
1851	19	His sister, Annie, joined the *Review* staff in Saratoga Springs, New York
1852	20	April: *Review* moved to Rochester, New York; August: first issue of *The Youth's Instructor* had woodcut by Uriah; in the fall he attended Bible Conference in Washington, New Hampshire, hearing of sanctuary and Sabbath; studied the doctrines for 3 months; December 1 his father died; soon observed first Sabbath
1853	21	*Review* from March 17 to August 11 published his poem "The Warning Voice of Time and Prophecy," then as book (over 100 pages); May 3 began employment at the *Review*
1855	23	Office of the *Review* moved to Battle Creek, Michigan; Smith listed as "Resident Editor"
1857/07/06	25	Married Harriet N. Stevens (would have five children)
1857/10/08	25	EGW letter to Uriah and Harriet

I did not see that God was displeased by your marriage; by consecrating all to God, seeking the Spirit and power of God, your united efforts could better glorify God than you could separately. But there is danger of your living to each other; and if there is not an entire interest and an entire care for the paper, the Lord will remove you and have some one whose whole interest is swallowed up in the work. God wants that the only paper in the land bearing his solemn truth should come out right. A lack of the Spirit of God, or interest, is felt in the paper. If the salvation of God is with the one that writes for the paper, the same spirit will be felt by the reader. A piece written in the Spirit of God angels approbate, and impress the same upon the readers. But a piece written when the writer is not living wholly for the glory of God, not wholly devoted to him, angels feel the lack in sadness. They turn away and do not impress the reader with it because God and his Spirit are not in it. The words are good but it lacks the warm influence of the Spirit of God. {PH016 29.1}

1860/06	28	EGW letter to Harriet about problems

It seemed to be a chain of connection, with dissatisfied feelings, and watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart from each other, not united. Darkness was in the Office. The angels of God were grieved, and had but little to do with the work there. There was a secret dissatisfaction, all carried on in darkness, concealed from us. {PH016 5.2}

There has been two spirits in the Office at Rochester, and two spirits in the Office at Battle Creek, and the Lord has shown that the spirit of reproof should never die out of the Office. It will live there just as long as the Office exists. If Uriah and James are connected in that Office, their interests are one, and the barrier that has been placed between them must be broken down, and they be in perfect union, having confidence in each other, or not labor in connection at all. I saw that you have cruelly wronged James without a cause. God has given him a position to occupy, and you have been at war with it. Two years ago was the reproof given for Uriah and yourself. Read it all over and see if it has been heeded. I saw that the Lord's providence has sustained James, but your feelings have been to tear him down. Harriet, may the Lord give you a full sense of the part you have been acting. Your selfish feelings would lead you to tear Uriah from the Office that you might enjoy his company more exclusively yourself, but it would be a fearful step for you both. {PH016 21.1}

1861	29	Treasurer of the SDA Publishing Association
1863	31	First secretary of the General Conference of SDA (to 1876; was to serve five non-consecutive terms totaling 20 years); wrote detailed article in May 26 *Review* issue describing the organization of the conference; began public speaking; July

		28 patented an articulated artificial limb
1864	32	President of the Michigan Conference of SDA
1865	33	*Thoughts on the Revelation* published
1866	34	Ordained to the ministry; soon began to travel to conferences and camp meetings in the USA and abroad
1871	39	His mother published poems of Annie, and one section had Uriah's poems
1873	41	*Thoughts on Daniel* published; removed from office for 6 months, reason unclear[1]
1875/05/25	43	Patented a school desk with a seat folding up from the rear
1876	44	Treasurer of the General Conference of SDA (to 1877)
1877/04	45	Held a Biblical Institute with James White in Oakland, California, April 1-17; see book *The Biblical Institute* (1878)
1880	48	*Thoughts on Daniel and the Revelation* published
1882/06/20	50	EGW letter the Battle Creek church (she had sent a letter to him to be read to the church, but he had withheld it, thinking it was just her opinion)

I saw that the frown of God was upon his people for their assimilation to the world. I saw that the children of Bro. Smith have been a snare to him. Their ideas and opinions, their feelings and statements, had an influence upon his mind, and blinded his judgment. These youth are strongly inclined to infidelity. The mother's want of faith and trust in God has been given as an inheritance to her children. Her devotion to them is greater than her devotion to God. The father has neglected his duty. The result of their wrong course is revealed in their children. {PH117 44.2}

1884	52	Updated *The Biblical Institute* and published *Synopsis of the Present Truth--A Brief Exposition of the Views of S. D. Adventists*

Donated royalties of all of his translated books to missions advance.

1891/01/06	59	Made confession of opposing Ellen White in regard to the message of 1888
1892/09/19	60	EGW letter to him regarding his continuing danger

But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block. {1888 1052.2}

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother? {1888 1053.3}

My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message.--Letter 24, 1892. {1888 1054.1}

1896/06/06	64	EGW letter to him regarding Satan's success since Minneapolis

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. {1888 1575.1}

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. {1888 1575.2}

1902/12/30	70	Review and Herald Publishing House burned
1903/03/06	71	Death after stroke

Footnote:

1. Durand, Eugene, *Yours in the Blessed Hope*, pp. 274-277

Some Highlights of the Life of **Stephen Nelson Haskell** (1833-1922) (*www.APLib.org*)
See "Stephen N. Haskell, a Pioneer in Missionary Promotion," *Lest We Forget*, Vol. 7, No. 2, pp. 3-6

Date	*Age*	*Event*
1833/04/22	0	Born in Oakham, Massachusetts, of parents who were members of the Congregational Church
1841	8	Signed a temperance pledge
1848	15	Converted, and joined parents' church

Learned the soap-making trade, and was also hired by an old farmer named How to help manage his farm.

1850	17	Married Mary How (daughter of farmer How), a lady twenty years older than he, who was in poor health, after promising her father to care for her after he died
1852	19	Heard first Advent sermon, and was so enthusiastic about the subject he was challenged to preach, which he began along with his soap-selling
1853	20	Learned of Sabbath from William Saxby in Springfield, Massachusetts, shortly before a trip north into Canada to preach to Adventists; Saxby apparently gave him the tract "Elihu on the Sabbath;" shortly he began keeping the Bible Sabbath

ELIHU. - This is the signature of an old tract entitled, "Solemn Review of the Sabbath," which we published in the REVIEW of June 23rd. Several brethren call for it in Tract form; but none of their calls came till after the type was distributed. We think of getting out a large edition of the Tract, soon. - If 5000 copies should be called for, we could furnish it for $1 per hundred. Those who wish quantities of the Tract will please send their orders. We will furnish it at cost. {August 11, 1853 JWe, ARSH 56.20}

The Sabbath by "Elihu" - 16 pages - price 1 cent - postage 1 cent. {November 8, 1853 JWe, ARSH 144.36}

1854	21	Attended an Advent Conference in Worcester, Massachusetts, to share the Sabbath; convinced the Thomas Hale family of Huberston; Bates came and visited with the Haskells and shared all the teaching of the third angel's message, which the Haskells accepted, and ordered every tract the *Review* office printed

ONLY a few months, since we were living wholly regardless of "The Sabbath of the Lord our God," and without ever having had our attention called to its claim. But blessed be God, "even the God and Father of our Lord Jesus Christ," he has enlightened our minds, and we are now endeavoring to yield the most implicit obedience to the demands of his holy commandment, "Remember the Sabbath day to keep it holy." {February 6, 1855 JWe, ARSH 175.4}

The paper and tracts which Bro. and Sr. Haskell sent for, (see Review, No. 22,) have come to hand, and they are reading with interest, and ask why it is, that we have never seen the light on these important subjects before. They are anxious to have all the tracts that teach our Bible position, and in another place you have their names for the Review, and Youth's Instructor. My labors close here this evening. From this I think of proceeding northward to Vt. and N. H. JOSEPH BATES. Hubbardston, Mass., Feb., 12th, 1855. {March 6, 1855 JWe, ARSH 192.2}

1864	31	Moved to South Lancaster, Massachusetts
1869	36	Organized the first Tract and Missionary Society

In South Lancaster, Elder Haskell not only supervised the conference but gathered the sisters of the local church together and formed them into a prayer band whose burden was, first, their children. In the beginning there were four members; then, as the church grew, there were ten, and presently forty five. In 1869 they organized themselves as the Vigilant Missionary Society. {1947 AWS, FOPI 14.1}

1870	37	Elected president of the newly-organized New England Conference (New Hampshire, Massachusetts, Rhode Island, and Connecticut)
1871/11	38	James White visited New England Conference, and observed that "under the under the well-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth."
1874	41	General Conference formed the General Tract Society, and invited Haskell to travel to all the conferences to promote and organize the local activities
1876	43	Largest camp meeting ever held at Groveland, Massachusetts

1879	46	Was absentee president of California Conference (to 1887)
1882	49	Founded South Lancaster Academy

On April 19, 1882, the "New England School," yet unnamed, opened its doors. Nineteen students started classes and five more joined these a few days later. S. N. Haskell was the founder and builder of the school; Goodloe H. Bell was the first principal. In 1883, the school was named South Lancaster Academy. In 1885, the school expanded to include college preparatory. Teacher training was added in 1886, with development of a "normal school," J. T. Browning Missionary and Industrial School. In 1918, the school name was changed to Lancaster Junior College. In 1922 Atlantic Union College began to operate on the senior college level. (*LWF*, p. 2)

1882	49	Traveled to Europe for six months; God's providence opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world; visited France and Switzerland, seeing J. N. Andrews who was in poor health, but whose French publications were making work among the French a success
1884/03/11	51	Report on first two years of South Lancaster school

As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized.... There are also at least twelve active laborers in the cause today in different Conferences, a number of whom came to the school without any idea of engaging in the work of God.... For these things we thank God and take courage....[1]

1885	52	Led first group of missionaries to Australia and New Zealand; brought the Hare family into the message
1887	54	Traveled to Norway for first European camp meeting and Council; met Hetty Hurd at Bible Instructor's Training School in London
1888	55	Was temporary chairman, Minneapolis General Conference
1889	56	Traveled to Europe, South Africa, India, China, Japan, and Australia; accompanied by P. T. Magan as his assistant; baptized first convert in China and in Japan
1891	58	Was president of California Conference a second time (to 1894)
1894	61	First wife, Mary, died and was buried in Napa, California
1896	63	To Australia again; helped establish Avondale College
1897	64	Married Hetty Hurd, second wife; honeymooned in a tent on Avondale campus
1901	68	Published *The Story of Daniel the Prophet*
1903	70	Organized effective city work in New York City

He "captained a diverse corps of workers in the country's metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following.... That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work."[2]

1905	72	Published *The Story of the Seer of Patmos*
1908	75	Was president of the California conference a third time (to 1911)
1914	81	Published *The Cross and its Shadow*
1915	82	Preached at Ellen White's funeral service
1922	89	Died; buried next to his first wife in Napa, California

Elder Haskell was a pioneer in missionary promotion at home and abroad. He believed the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind, was to give this message to the world. He found this truth on the road, as a salesman, and until age crept upon him he was ever on the road, carrying the treasure of truth to others.[3]

Footnote:

1. *Review & Herald* of March 11, 1884, p. 165.
2. Spalding, A. W., *Origin and History of SDA's,* Review & Herald Publishing Assoc., 1962, p. 114
3. Spicer, W. A., "A Long Life Spent for God," *Review & Herald* of December 14, 1922, p. 7

Some Highlights of the Life of **George Ide Butler** (1834-1918) (*www.APLib.org*)
See "George Ide Butler, a Man of Influence," *Lest We Forget*, Vol. 7, No. 3, pp. 4-7

Date	*Age*	*Event*
1834/11/12	0	Born son of Ezra Pitt Butler, Jr, veteran of War of 1812, reform causes supporter; grandfather a American Revolution veteran, governor of Vermont, councilman, judge, university trustee and pastor of the Waterbury, Vermont Baptist Church
1839	5	His family joined the Millerite Advent Movement; father very zealous
1844	10	The Great Disappointment
1848	14	Butler's mother began keeping the Seventh-day Sabbath after studying with Bates
1850 Autumn	16	His father accepted the Sabbath message, after studying with Bates; was ordained
1852	18	Self-confessed "proud, stiff, stubborn infidel, passionate, hotheaded, with little reverence for God or man ... a shy, skeptical, proud-spirited youth."
1855	21	He began courting Lentha Lockwood
1856	22	He decided to trust in God; baptized by J. N. Andrews; became a school teacher
1859/03/10	25	Married Lentha Lockwood
1861	27	Daughter Anna was born
1864	30	Twin sons, William Pitt and Hiland George, were born
1865	31	Elected President of the Iowa Conference; Snook and Brinkerhoff rebellion
1867	33	Ordained; moved to Mount Pleasant, Iowa
1871	37	Reported a two-fold increase in membership in Iowa
1872	38	Elected President of the General Conference; task to turn Bell's school to college
1873	39	A 12-acre site was bought for the new Battle Creek College (rather than 50, 120)
1874/08/24	40	Battle Creek College opened its doors in Review building; 1/4/1875 new one
1874/08	40	Butler resigned, feeling unjustly criticized (leadership essay); White replaced him
1875	41	Sent to California, helped raise $22,000 to establish Pacific Press
1876	42	Elected president, Iowa-Nebraska Conference; extended into Missouri, Kansas
1880	46	Re-elected President of the General Conference after EGW encouraged him
1881	47	Became President of the Review and Herald Publishing Association (to 1889)
1882	48	Battle Creek College closed temporarily
1883	49	Moved to Battle Creek; made first trip to Europe (Italy, Romania, Germany, Scandinavian countries, Switzerland); college reopened, W. Littlejohn as Director
1885	51	Visited Australia and New Zealand; W. W. Prescott new head of the College
1886	52	Wrote EGW four times lamenting what E. J. Waggoner was sharing on the law in Galatians, and asking for her opinion; opposed Waggoner at GC Session
1887/04/05	53	EGW wrote to him and Uriah Smith

I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong. {1888 32.3}

1888/10/01	54	Dictated 41-page letter from his sick bed to EGW

I have never had any doubt myself but what it was sadness of heart brought upon me by the position you took that gave me that four month's sickness. {1988 EGWE, MMM 80.2} I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to. {1988 EGWE, MMM 82.1}

1888/10/14	54	EGW replied to his letter, while she was at the Minneapolis Conference

[Angel guide took her to the 1886 GC Session Conference:] He stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law, neither position is perfect." {1888 96.3}

If my letter caused so great consequences to you as five months' illness, I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results. {1888 96.3}

1888/12/11	54	EGW letter to him and his wife, addressing Mrs. Butler: "in suggesting doubts, criticizing, in evil speaking, in suspicioning evil, in gathering up that which appears to you to be faults and errors in others, and talking of these"; Elder

		Butler: "the spirit of warfare you have had on health reform"; "a pride of soul that has not been crucified"; "a large amount of self that is holding you away from God." {1888 190.3; 192.3; 194.1}
1888	54	At the Minneapolis General Conference, Jones and Waggoner presented Righteousness by Faith; Olsen replaced Butler as GC President
1889	55	Moved to Bowling Green, Florida; Lentha had a stroke, "a monument of God's displeasure" {1888 1207.1}
1890	56	EGW described his spiritual condition in letters

[October 7 to O. A. Olsen:] Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. {1888 714.2}

These men are and have been for years counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs. {1888 715.1}

[December 6 to W. C. White, J. E. White and wife:] I have felt the cruel course of these men toward the work of God He has given me to do, more keenly than the death of my husband. {1888 741.2}

1893/01/09	59	EGW wrote of his eternal loss, even if saved at last

But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind.... The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. {1888 1128.1&2}

1893/06/13	59	Had article published in *Review* regarding message: "I thought I believed in all of these before. I never, for a moment since my conversion, supposed I could be saved by my own good works"; showed some openness to the "additional light"
1895/07/15	61	EGW letter to J. H. Kellogg explaining Butler's current situation

If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency. {1888 1412.1}

1898	64	EGW directed that one of first copies of *Desire of Ages* be sent to him; he was surprised and heartened, and wrote her of his appreciation; she replied

You misapprehend me when you suppose I have lost all hope of you. This has never been the case. I have had a great desire to see you, and to converse and pray with you. I would be pleased to see you take hold of the work again and move forward, drinking in the rich truths which God has given us. I desire to see you stand on vantage ground and realize the blessing of God in your own heart and life. {4BIO 406.6}

1901/11	67	Lentha died after a second stroke
1902	68	President, Florida Conference (to 1904), then Southern Union (to 1907)

[February 5 to Elder and Mrs. S. N. Haskell] It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers. {20MR 220.4}

1903	69	Opposed publication of *The Living Temple*
1904	70	Corresponded with J. H. Kellogg, beyond this year, but to no avail
1906	72	Southern Publishing Association moved to Nashville, Tennessee
1907/10/08	73	Married Elizabeth Work Grainger, moved back to Bowling Green, Florida
1908	74	Retired, but continued speaking for camp meetings about Advent history
1912	78	Received autographed copy of *Acts of the Apostles* from Ellen White
1913	79	Elizabeth treated for tuberculosis at the Orlando Sanitarium
1915	81	Ellen White died
1916/09	82	Elizabeth left Florida on a trip to battle tuberculosis
1918	84	Met Elizabeth in March at the General Conference in San Francisco; diagnosed with cancer in June; died July 25

Some Highlights of the Life of **Alonzo Trevier Jones** (1850-1923) (*www.APLib.org*)
See "A. T. Jones, Editor, Author, Preacher," *Lest We Forget*, Vol. 7, No. 4, pp. 8, 4-6; (also Vol. 8, No. 1)

Date	*Age*	*Event*
1850/04	0	Born in Ohio
1870/11	20	Enlisted in the U. S. Army, stationed at Fort Walla Walla, Washington Territory
1874/08/08	23	Baptized while in the U. S. Army, after hearing I. D. Van Horn's evangelistic meetings; had already been studying history
1875/11/02	25	Discharged from Army with rank of sergeant; began working with Van Horn as a tentmaster, helping him raise up churches
1877/04/15	27	Married Van Horn's sister-in-law, Frances E. Patton
1877/10	27	North Pacific Conference was formed; Jones elected treasurer
1878	28	Was ordained in Oregon along with I. D. Van Horn and W. L Raymond
1880	30	Became secretary of the new Upper Columbia Conference
1883	33	First daughter, Laneta, was born (retarded; her care caused difficulties / tensions)
1885	35	Began working at Pacific Press at invitation of J. H. Waggoner, assistant editor of *Signs of the Times*; began teaching Bible at Healdsburg College
1886	36	Became co-editor of *Signs* with E. J. Waggoner when J. H. went to Europe (shows first in May 13 issue, Vol. 12, No. 18), with Jones publishing some views of prophecy that varied with Uriah Smith's views
1887/02/18	37	Letter from EGW to him and EJW regarding danger of publishing differences
1887	37	Was active in opposing Sunday laws; became editor of *American Sentinel* with E. J. Waggoner (shows first in June issue, Vol. 2, No. 6); pastor of Healdsburg SDA Church; second daughter, Desi, born
1888	38	General Conference Session at Minneapolis; more meetings in Battle Creek

Eld. A. T. Jones has given his closing lecture on church and state, the principles which underlie such union, and their development in the Roman Empire, resulting in the setting up of the Papacy. {October 26, 1888 N/A, GCDB 24.7}

[Various resolutions:] That A. T. Jones, if the way opens to do so, visit Boston, Chicago and other points, where local conferences secure suitable places to reach the masses of the people, and present the subject of religious liberty. {October 31, 1888 N/A, GCDB 31.34}

That this conference appoint a delegation of three, of which Elder A. T. Jones shall be one, to appear before the senate committee on education and labor, at the next session of congress, and in the interests of religious liberty, to use every reasonable effort to secure the defeat of the Blair bill. {November 2, 1888 N/A, GCDB 37.17}

We have had the hardest and most incomprehensible tug of war we have ever had among our people. {1888 182.2}

We have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. {1888 189.3}

He has given these men [A. T. Jones and E. J. Waggoner] a work to do, and a message to bear which is present truth for this time. They knew that wherever this message comes its fruits are good. A vigor and a vital energy are brought into the church, and where the message is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth. {1888 228.1}

1889	39	Traveled with Ellen White to camp meetings (significant meetings at S. Lancaster, Massachusetts; Chicago); assisted with Ministerial Institutes (& 1890)

[S. Lancaster meetings:] Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. {1888 267.7}

[Chicago:] Elder A. T. Jones has labored faithfully to instruct those assembled, and in breaking to their souls the Bread of Life. We have felt sorry that not only every Seventh-day Adventist church but every church, whatever

their faith and doctrines, could not have the precious light of truth as it has been so clearly presented. I know it would have been a rich feast to very many souls not of our faith to see the plan of salvation so clearly and simply defined. {1888 280.2}

I think that Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject, and if he goes to the canvassers' meetings only, how can the light come before the largest number? {1888 291.1}

1891	41	Published *The Two Republics, or Rome and the United States of America*

[Many statements of EGW in 1892-1895 endorsing the message God gave him:] "message from God"; "fatal delusion" if reject it, even if he is "overthrown by the temptations of the enemy" {1888 1044.3}; "the message of God to the Laodicean church" {1888 1052.2}; "giving the message for this time" {1888 1122.3}; "a most precious message"; "the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." {1888 1336.2}; "a message to the world to prepare a people to stand in the day of God" {1888 1814.4}

1893/04/09	43	Was counseled by Ellen White to avoid extremes views on faith and works

In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions.... There are conditions.... I know your meaning, but you leave a wrong impression upon many minds. {1888 1165.1}

1894	44	Supported Anna Rice as "prophet" until rebuked by EGW; more confidence
1897	47	Elected member of GC Committee (to 1901); appointed as editor of *Review and Herald* (through 1901) (RH10/5/97, p. 640)
1898	48	Published *The Great Empires of Prophecy, from Babylon to the Fall of Rome*
1901	51	Was president of California Conference (through 1904); published *Ecclesiastical Empire* and *The Great Nations of Today*
1902	52	Declined to chair GC Committee; May 7 EGW letter of reproof to him

Elder Jones, I am much pained by your incautious statements. You speak rashly. You are not sanctified by the truth you handle. Your spirit needs to be refined.... You are too self-confident, too sure that everything you say possesses a power which will obtain assent to it from those who hear. {11MR 209.3}

God does not want the ways and words of A. T. Jones to be woven into your discourses. {11MR 210.1}

1903	53	April: took EGW letter to JHK; against Ellen White's advice to Battle Creek at Kellogg's invitation to teach at AMMC; August: head of his college; published *The Place of the Bible in Education*; wrote tract 21-page *One-Man Power*
1904	54	Was president of the SDA Educational Society; defended JHK at Berrien Springs Meeting in May; published *The Empires of the Bible, From the Confusion of Tongues to the Babylonian Captivity*
1905	55	Went to Washington, D. C., for religious liberty efforts, at EGW's counsel, but back to Battle Creek; credentials renewed at General Conference Session
1906	56	March: talk on differences with church; apostatized according to Ellen White

[June 26:] I have been permitted to view the case of Elder A. T. Jones. His bitterness is as gall, though he has been warned. At Washington, during the General Conference, I conversed with him for about three hours, but he would not receive my warnings. He seemed very self-confident, and when he spoke of his work at Battle Creek, his boastings were a surprise to many. All that I could say to him at Washington, seemed to make no impression on his mind. {PC 125.1}

1907/05	57	Asked to turn in his ministerial credentials
1908	58	Was disfellowshipped from the Berkeley, California, SDA Church
1909	59	A public hearing was conducted to review his case, but he was not reconciled
1912	62	Joined Kalamazoo, Michigan, SDA reform movement, who gave him credentials
1914	64	Was disfellowshipped from the reform movement
1915	65	Joined the Peoples' Church in Washington, D. C.; founded and published *American Sentinel of Religious Liberty* (through 1923)
1921	71	Returned to Battle Creek
1923/05/12	73	Died after a stroke

Some Highlights of the Life of **Ellet Joseph Waggoner** (1855-1916) (*www.APLib.org*)
See "Ellet Joseph Waggoner, Prior to 1888," *Lest We Forget*, Vol. 8, No. 2, pp. 1-3, 6, 7 & "The Rise & Decline of Ellet Joseph Waggoner," No. 3, pp. 1-3, 6, 7

Date	*Age*	*Event*
1855/01/12	0	Born
1874-1878	19-23	Studied at Battle Creek College, University of Michigan Medical School at Ann Arbor, and Long Island College Hospital of Brooklyn, New York[1]
1879/03/30	24	Married Jessie F. Moser in Sigourney, Iowa[2] (would have two daughters, Bessie, and Pearl)
1880	25	Moved to California; work at St. Helena Rural Health Retreat
1882	27	Had "the turning point in my life" at Healdsburg camp meeting

Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally. It was all for me. If I could describe my feelings, they would not be understood by those who have not had a similar experience, and to such no explanation is necessary. {1900 EJW, EVCO 5.1}

1883	28	Assistant Editor *Signs of the Times*
1884	29	Met A. T. Jones
1886	31	Wrote 33 articles in the *Signs of the Times* on Righteousness by Faith; GC officers voted against publishing contrary views; Butler distributed at GC Session his rebuttal of EJW: "The Law in the Book of Galatians"

[EGW taken in vision from Switzerland to GC Session; her guide:] stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: "Neither have all the light upon the law, neither position is perfect." {1888 93.2} Said my guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory." {1888 166.1}

1887	32	Wrote out a reply, "The Gospel in the Book of Galatians" (Feb. 10); EGW wrote him that he was mistaken in publicizing differences (Feb. 18); he did not publish his reply until December 1888; EGW wrote Butler: "You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had." {1888 35.2}
1888	33	Published *Fathers of the Catholic Church, A Brief Examination of the "Falling Away" of the Church in the First Three Centuries*; Minneapolis, Minnesota, General Conference: presented Righteousness by Faith

[EGW:] Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. {1888 163.2} Dr. Waggoner has opened to you precious light, not new, but old light which has been lost sight of by many minds, and is now shining forth in clear rays. {1888 174.3} Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. {1888 211.2} The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation. {1888 212.1} I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband.... And when another presented it, every fiber of my heart said, Amen. {1888 348.4}

1889	34	General Conference delegate at large; taught Bible, Church History, and Hebrew

		at ministerial institute; published *Why We Oppose Religious Legislation* (24 pages)
1890	35	Published *Christ and His Righteousness* (96 pages)

[EGW to Bible School:] I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing.... But I do say God has sent light, and do be careful how you treat it. {1888 565.2}

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. {1888 623.4}

1891	36	At General Conference Session, presented 16 Bible studies on the book of Romans; appointed editor of *The Present Truth* periodical in England
1892	37	EGW confirmed the Righteousness by Faith message is from God

[Many statements of EGW in 1892-1895 endorsing the message God gave him:] "message from God"; "fatal delusion" if reject it, even if he is "overthrown by the temptations of the enemy" {1888 1044.3}; "the message of God to the Laodicean church" {1888 1052.2}; "a most precious message"; "the message that God commanded to be given to the world." {1888 1336.2}; see also {1888 1814.4}

1893	38	Published *The Gospel in Creation* (176 pages)
1897	42	Presented 19 Bible studies at the GC Session
1898	43	Again presented Bible studies at the GC Session
1899	44	GC Session reveals he is influenced by pantheism
1900	45	Published *The Everlasting Covenant* (531 pgs.) and *The Glad Tidings* (265 pgs.)
1903	48	Kellogg credits Jones and Waggoner; EJW speaks of *The Living Temple*; letters from EGW warning of his peril

[Preface to *The Living Temple*:] the author desires to acknowledge his indebtedness for many valuable suggestions and emendations to A. T. Jones and Dr. E. J. Waggoner

[January 14 EJW to WWP regarding *The Living Temple*:] I cannot detect anything radically wrong in it.[3]

[October 5:] Satan is working stealthily, untiringly, to effect your downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. He hopes to lead you into the maze of spiritualism. He hopes to wean your affections from your wife, and to fix them upon another woman. He desires that you shall allow your mind to dwell upon this woman until through unholy affection she becomes your god. {TSB 199.3}

[October 9 to Magan and Sutherland:] I have had much confidence in Brother Waggoner, but I know that just now he is in special danger. He is in danger, as many others are, of accepting incorrect views of God, as set forth in the new book, "Living Temple". Take him into the school at Berrien Springs. My counsel regarding his work is that you help him to place his feet on solid ground, even the Rock of Ages. I believe that he will recover his former clearness and power. {SpM 328.2}

1904/08/01	49	EGW: Our Counsellor: ...You are confused. You are in the mist and fog. You have need of the heavenly anointing. {21MR 176.3; also to ATJ}
1905/04/09	50	EGW regarding him: Unless he is converted, he is not fitted to act any part in the ministry of the work. He is a decided transgressor of the seventh commandment. (Letter 121, 1906)
1905	50	Divorced from wife; disfellowshipped from church[4]
1916	61	Died of a heart attack at the age of 61

Footnotes: 1. The years of his education have been the matter of some confusion. *Lest We Forget* reported his Battle Creek College years were 1876-1878, and he graduated from Bellevue Medical College in New York. However the biography by Woodrow Whidden, *E. J. Waggoner*, pp. 39, 40, gives evidence that his college work began at Battle Creek College 1874-1875. The late summer and fall of 1875 he was at the Medical School of University of Michigan at Ann Arbor. During 1876-1877 he took the classical course back at Battle Creek College. There is also documentation that he received his M.D. degree from the Long Island College Hospital of Brooklyn, New York, in 1878.

2. Woodrow Whidden, *E. J. Waggoner*, p. 44

3. Unpublished letter

4. Whidden, *E. J. Waggoner*, p. 317, 334

Some Highlights of the Life of **William Warren Prescott** (1855-1944) (*www.APLib.org*)
See "W. W. Prescott, Messenger of God's Invitation, 'Come, for all things are now ready...'," *Lest We Forget*, Vol. 10, No. 1, pp. 1-8 & No. 2, pp. 1-8

Date	*Age*	*Event*
1855/09	0	Born in Alton, New Hampshire, to an extended family that joined the Advent Movement in 1837 after J. V. Himes preached in Concord, New Hampshire; his father, James, was a cobbler and self-supporting preacher among the Adventists
1858	3	His family became Sabbath-keeping Adventists
1872	17	Baptized by J. N. Andrews at the Massachusetts camp meeting
1877	22	June: Graduated from Dartmouth College with a B.A. (qualified for M.A. after three years of work); became a school principal in Vermont
1880	25	Married Sarah Sanders; bought a newspaper publishing company in Maine with his brother Charles, and moved there (to 1882)
1882	27	Bought another newspaper in Vermont, and moved back there
1883	28	Heard Ellen White and G. I. Butler preach at the camp meeting in Montpelier
1884	29	Discussed his burden to work for the church with Uriah Smith at the 1884 Burlington camp meeting
1885	30	Sold newspaper, became Battle Creek College President (to 1894); beginning of 52 years of work for the church

He traveled extensively, recruiting students, almost doubling school enrollment in the nine years. Led a building program, paying for 10% of costs himself. There was a struggle to implement principles of education reform (manual labor, restrictions on entertainment, ban on courtship, elimination of sports).

1887	32	Became GC Education Secretary (to 1897)
1888	33	Appointed to Book Committee; first of 52 EGW letters; Minneapolis Conference

[Post-Minneapolis Week of Prayer in Battle Creek was extended for one month. EGW:] Professor Prescott arose and attempted to speak, but his heart was too full. There he stood five minutes in complete silence, weeping. When he did speak he said, “I am glad I am a Christian.” He made very pointed remarks. His heart seemed to be broken by the Spirit of the Lord. {3BIO 421.4} [Ms. 25, 1888]

1889	34	Organized first five-month Ministerial Institute (would continue periodically to 1896); delegated college administrative duties to a principal and committee
1891	36	Put on the GC Committee; GC Session (Ministry); Harbor Springs Educational Convention as teachers' training institute (making SDA education more Bible centered); Union College opened with Prescott as president; son Lewis born
1892	37	Endorsed (along with ATJ) Ana Phillips as new messenger, then accepted EGW's rebuke {1888 1240, 1241}; Walla Walla College opened, Prescott as president
1893	38	GC Session presentations (Holy Spirit, Sabbath, report on Bible in education); compiled *Christian Education*
1894	39	Asked to oversee the church's schools and their development full time
1895	40	GC Session presentations (Word of God, Divine-Human Family, Education, Holy Spirit); trip to Australia to help set up Avondale; Armadale camp meeting talks (EGW described them in terms reminiscent of Acts 2)

[EGW October 19, 1895 to son Edson, unreleased:] I know that since coming to this place he has had the outpouring of the Holy Spirit, his lips have been touched with a coal from off the altar. We know and can distinguish the voice of the shepherd. The truth has been poured forth from the lips of the servant of God as the people had never heard it before; unbelievers turn pale and say, "that man is inspired." The people do not stroll about the grounds, but go immediately into the tent and listen as if spellbound.

1897	42	Compiled *Special Testimonies on Education*; sent to be head of work in England (to 1901); lived next door to E. J. Waggoner
1901	46	Became member of Emmanuel Missionary College Board (to 1902), and Secretary of Foreign Mission Board (to 1903; 183 missionaries sent out in 2 yrs); assisted with move of College from Battle Creek to Berrien Springs

...Thirteen years ago at Minneapolis, God sent a message to this people to deliver them out of that experience. What has been the history of this people and this work since that time? Where do we stand now with reference to this message? How far has that truth been received—not simply assented to, but actually received?—Not far, I tell you. How far has the ministry of this denomination been baptized into that Spirit?—Not far, I tell you. For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day.... [*1901 GC Bulletin*, p. 321; compare 8T97, 98, 104-106]

1902	47	Named first Vice President of GC (to 1905); Editor *Review and Herald* to replace Uriah Smith; "The Forward Movement" emphasis on health and gospel united; began exposing Kellogg's pantheism; R&H Publishing House burned 12/30
1904	49	Lake Union Conference session at Berrien Springs: pantheism addressed by EGW, WWP, ATJ, and JHK. WWP parted with EJW over the issue.

[WWP to EJW 11/14/04] I did not have the least idea that in your teaching about the revelation of God in nature you intended to set forth the same things as are set forth in that book [*The Living Temple*]. When therefore both you and Bro. Jones sided with Dr. Kellogg in the controversy over that teaching and openly sustained the book, I was terribly shaken up.

1906	51	New R&H Publishing House in Takoma Park; overwork led to near collapse, so an overseas trip to China, India, Europe was planned for him [reported in 21 editorials in *Review* Jan. 24 to July 25, 1907]
1908	53	Meeting at Elmshaven on "the daily" with no resolution, but much conflict

[EGW to WWP 6/24/08:] If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it? I advise you not to present your ideas before our churches, but to let this matter alone, because at this period of our history the enemy will be served by an attack made on us regarding our disagreement on this point if it is made prominent, and this will lead to a worse issue. {12MR 225.1}

1909	54	GC Session affected by "the daily" controversy; EGW appealed to GC Committee to free WWP to do evangelism; began *The Protestant Magazine* (Rome had declared in 1908 the USA to be a Roman Catholic Christian nation)
1910	55	Wife Sarah died; WWP devastated, took 6-weeks off, then trip to India; multiple letters from EGW on "the daily" (now not the time to resolve it; not vital; don't use my writings to settle; evangelize cities); submitted 105 changes to the 1888 *GC* for revision; controversy over how the gift of inspiration operated
1911	56	Married Daisy Orndorf (24 years younger; had helped care for Sarah)
1915	60	Appointed the first GC Field Secretary; trip to South America to organize Division; *The Protestant Magazine* stopped; death of EGW and of his father

[WWP to WCW Spring 1915:] After giving the best of my life to this movement, I have little peace and satisfaction in connection with it and am driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously and leave the others to go on without me.

1917	62	Trip to China
1918	63	Son Lewis lost in World War I (had left Adventism in late teens)
1919	64	Major Bible Conference; *Source Book for Bible Students* documenting beliefs
1920	65	Published *The Doctrine of Christ* to present doctrines with Christ as center
1921	66	To Avondale and Australia; brought Lynn H. Wood to lead educational program
1924	69	To Union College to save the college (to 1928); succeeded in turning it around; taught 2 yrs; pioneer an hour-long religious radio broadcast
1929	74	Published *The Saviour of the World*
1932	77	Appointed head of Theology Department, EMC; asked to resign in 1934
1933	78	Wrote *The Spade Confirms the Book*

Final decade spent in writing, research (assisted L. E. Froom), preaching, critiquing, flower gardening, visiting. Surgery in 1939 made him an invalid with restricted activities.

1944/01/21	88	Died at Washington Sanitarium of pneumonia after contracting influenza in December