

BRIEF TIMELINE 1831 TO 1910

The *Pioneers*, The **MESSAGES**, the **Landmarks**, and the **Ministries** - The Delay and the Importance of Our History

1830	1831	<i>William Miller</i> begins preaching FIRST ANGEL'S MESSAGE (4SP207) Landmark: Second Coming; Ministries: Meetings and Publishing
	1838	<i>Josiah Litch</i> accepts Second Coming
	1839	<i>Joseph Bates, Joshua Himes, Samuel Snow</i> accept Second Coming
	1840	<i>Ellen Harmon</i> and family accept Second Coming
	1841	<i>James White, Charles Fitch</i> accept Second Coming
1840	1842	<i>George Storrs, William Farnsworth</i> accept Second Coming
	1843	<i>O. R. L. Crosier, Hiram Edson, J.N. Andrews</i> accept Second Coming
	1844	SECOND ANGEL'S MESSAGE begins to sound (GC389) MIDNIGHT CRY MESSAGE begins to sound (GC398-400) <i>Charles Fitch</i> dies Passing of the time (GC403, 429, 431)
1850		THIRD ANGEL'S MESSAGE begins to sound (GC432; EW254) Landmarks: Cleansing of Sanctuary, 3 Angels Messages, Commandments of God, Faith of Jesus (neglected), Sabbath, Non-immortality of Wicked
	1848	<i>Stephen Pierce</i> accepts Third Angel; see note F
	1851	<i>J. H. Waggoner, R. F. Cottrell</i> accept Third Angel
	1852	<i>Uriah Smith, John Byington, M. E. Cornell, J. N. Loughborough</i> accept Third Angel; LAODICEAN MESSAGE begins to sound (EW107)
1860	1853	<i>George Amadon, S. N. Haskell</i> accept Third Angel
	1856	<i>G. I. Butler</i> accepts Third Angel
	1858	Don't "move a block or stir a pin " (looking back) (EW258; compare page iv) A MESSAGE coming: earth would be "lightened with his glory" (looking forward) (EW277; compare page iv)
1870	1860	Ministries: Organization (1860-63) (2Bio31) and Health (1863-66) (2Bio135)
	1867	<i>Rachel Preston</i> accepts Third Angel
	1868	"So many would be found unready"; "so long delay" (PH098, p. 16; also 2T194) <i>Rachel Preston</i> dies
	1872	<i>Joseph Bates</i> dies (EGWE34); Ministry: Education (2Bio334)
1880	1878	J. N. Loughborough's experience of value (<i>The Great Second Advent Movement</i> , pp. 484, 485)
	1881	<i>James White</i> dies (LS470)
	1882	<i>Hiram Edson</i> dies
	1883	<i>J. N. Andrews</i> dies (3Bio296); <i>Stephen Pierce</i> dies If Millerites had accepted "the MESSAGE of the THIRD ANGEL and in the power of the Holy Spirit proclaimed it to the world", "Christ would have come ere this" "Unbelief, murmuring, and rebellion", "worldliness, unconsecration, and strife" "have kept us in this world of sin and sorrow so many years" (ISM68,69); see note G
	1886	MESSAGE beginning that "will lighten earth with its glory" (1888, p. 166)
	1887	<i>John Byington</i> dies
	1888	LOUD CRY MESSAGE joins "the faith of Jesus " with "the commandments of God " (1888, p. 1073; cf. p. 217 "the law and the gospel going hand in hand"); <i>E. J. Waggoner, A. T. Jones, W. W. Prescott</i> messengers (1888, p. 1455)
1890		<i>William Farnsworth</i> dies
	1889	<i>J. H. Waggoner</i> dies

1890	1890	Loughborough needed to build faith in the “rise and progress” of message, to counter “this unsettled state of unbelief” in “the light that God has given” ¹ ; see note H
	1892	MESSAGE “the past few years, is immense in its importance, reaching into heaven and compassing eternity”; Satan “made every effort to cover up, to confuse minds, to make of none effect” (Lt. 22, 1892; PH002, pp. 23-28) “Nothing to fear for the future except as we shall forget the way the Lord has led us, and his teaching in our past history” (Lt. 32, 1892; in GCDB 1/29/1893) R. F. Cottrell dies
	1893	“If every watchman ... had given the trumpet a certain sound, the world might ere this have heard the MESSAGE of warning” (Lt. 77, 1893; in 1888, p. 1129) M. E. Cornell dies; see note I
1895	1894	If people of God “had done their appointed work as the Lord ordained, the whole world would have been warned,” “Jesus would have come” (16MR38)
	1895	MESSAGE continuing of “the law in Christ” but opposed at the heart of the work ²
	1896	If Satan has his way “the time of preparation will be prolonged” (1888, p. 1525) MESSAGE shut “away from our people, in a great measure”; “has been in a great degree kept away from the world” (Lt. 96, 1896; in 1888, p. 1575); see note J “Great waymarks of truth” “are to be carefully guarded” (Ms. 1, 1896; 17MR1)
	1898	Dream she would rest in the grave before Christ came (6Bio445) Had “the MESSAGE of mercy” been given, “Christ would have come” ³
	1899	Confusion still as to “what constitute the pillars of faith” (1888, p. 1687)
1900	1901	Light of past 10 years “assented to” but “elements of unbelief” prevented light from being acted upon (GCB, 4/3/01, par. 1); see notes K, L “May have to remain in this world because of insubordination many more years” ⁴
	1902	Need for “the old hands, the aged workers”; many “have fallen asleep in Jesus”; “greatly appreciate the help of those who are left alive” ⁵ ; see notes M, N
	1903	If people of God “had obeyed His word”, “would today be in the heavenly Canaan” ⁶ Uriah Smith dies Need for “the gray-haired pioneers” to “stand in their place in His work to-day” ⁷ Need to “do as the Lord directed Moses to do”, “to rehearse ... all the dealing of the Lord”; “early history of our work must be republished” ⁸ ; see notes O, P, Q
1905	1904	Crisis: “make of no effect the truth for this time”; “not a stone is to be moved in the foundation of this truth—not a pillar moved” (Lt. 237, 1904; 19MR311)
	1905	Ten documents: need to reaffirm the foundations —“the fundamental principles that are based upon unquestionable authority”—reprint; repeat; reproduce; Kellogg “under Satan’s special guidance”; Ballenger “led by satanic agencies” ⁹
	1906	Five documents: continued call to “strengthen our belief in the past experience” ¹⁰ Need to “vindicate the advent MESSAGE , the most important message that will ever come to the world” (Ms. 125, 1907 in MR760, p. 30; written 1906)
	1908	Need “to publish the early experiences of the cause of present truth” (SpM426)
1910	1910	“The MESSAGES which the Lord gave us in the past are very important at this stage of the earth’s history.” (Lt. 130, 1910; in 1888 pp. 1811, 1812); see note S

1. 1888, pp. 714-719
2. 1888, pp. 1575, 1576; cf. pp. 1435, 1436
3. AUCR, 10/15/98 par. 12
4. Lt. 184, 1901; in 20MR312, 313
5. Lt. 47, 1902; in 20MR219
6. GCB, 3/30/03, par. 25
7. GCB, 4/14/03, par. 38
8. Lt. 105, 1903; in 17MR344
9. 10MR45; MR760, p. 14; MR760, p. 4 (see *Lest We Forget*, Vol. 12, Nos. 1 & 2 for extracts of ten documents)
10. Lt 40, 1906; in MR760, pp. 20, 21 (see *Lest We Forget*, Vol. 12, No. 2 for extracts of five documents)

This timeline summarizes events covered in the series “A Second Look at the Importance of the Adventist Pioneers” and “Reaffirm! Reprint! Retell!” published in *Lest We Forget*, Vol. 11, No. 1 through Vol. 12, No. 2, plus additional information on the 27 pioneers covered in *Lest We Forget* back issues.

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[Fred Bischoff, 5/19/15]

The response to the **MESSAGES** causes the Delay. The Importance of our history increases as the Delay increases.

Additional Notes Regarding "Brief Timeline 1831 to 1910"

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General

- (A) The timeline was originally published in the *Lest We Forget* periodical, Vol. 12, No. 2, pp. 7, 8, to summarize the overview of Advent history covered in Vol. 11, No. 1 through Vol. 12, No. 2, that explained the background for Ellen White's cluster of documents around 1905 on the importance of our history. PDF files of all back issues are online (www.APLib.org).
- (B) References are mostly from Ellen White's writings, with a few from her biography and from J. N. Loughborough's *The Great Second Advent Movement*.
- (C) Notice that there are 27 pioneers, 6 messages, 7 landmarks, and 5 ministries covered.
- (D) More biographical details about each of the 27 pioneers mentioned in this timeline are given in the *Lest We Forget* periodical, Volumes 1-10, including not only when they died, but when they were born, and their role in the movement. There are online video lectures on each of the 27 pioneers.

Additional Notes and Dates

- (E) The "Six [that] don't continue" after **1844** are William Miller, Josiah Litch, Joshua Himes, Samuel Snow, George Storrs, and O. R. L. Crosier.
- (F) The Advent periodicals stopped publishing anything on the Third Angel's Message at least by 1847. In **1848** Ellen White had a vision that James needed to start his own periodical. In **1849** *The Present Truth*, Vol. 1, No. 1 was published in Middletown, Connecticut.
- (G) The first mention of the importance of the history was in **1858**. The first mention of the delay was in **1868**. The first mention of Loughborough's importance was in **1878**. The 40-year statement about the delay was in **1883**, 40 years after the first year expected as the fulfillment of Daniel 8:14.

1890: Loughborough needed (see timeline)

- (H) In **1891** a General Conference committee invited Ellen White to visit Australia. She moved to Australia for 9 years.

1892 *Rise and Progress of Seventh-day Adventists* by J. N. Loughborough published.

1892 September 19: "It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God." {1888 1044.3} [to Uriah Smith]

1892 November 23: message "immense in its importance"; Satan making "every effort" to block; December 19: "nothing to fear for the future except as we shall forget" (see timeline)

1892 December 19: In a letter reviewing the history of how Sabbath-keeping Adventists were led to adopt church order (organization), and its importance, the words were first penned, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." {GCDB, January 29, 1893 par. 5, in "We Had a Hard Struggle"}

1893 January 9: "It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith. {1888 1127.2}

"There is danger that this course of action will produce the very result which they are seeking

to avoid, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counselors, men of sound judgment." {1888 1127.3}

1893: "ere this" delay statement (see timeline)

(I) At the **1893** General Conference session (February), J. H. Kellogg presented a series of 8 talks on medical missionary work, explaining how Isaiah 58 outlines our mission, and how the Loud Cry would look in practical expression. Though he was confused on what begins the Loud Cry, Ellen White repeatedly endorsed the Samaritan work he was doing against bitter opposition. The doctor's eventual response to the opposition derailed his spiritual judgment. See www.fredbischoff.com/?page_id=422.

1894: "would have been" delay statement (see timeline)

1895-1896:

(J) W. W. Prescott gave sermon series on *The Divine-Human Family* at the 1895 GC Session in February **1895**; sermons preached in Armadale, Australia, the end of the year (see *In the Spirit's Power*), including one entitled "The Law in Christ," published in *The Bible Echo*, April 20 & 27, May 4, 11, 18, & 25, June 1, **1896**. Five days later Ellen White June 6 wrote Uriah Smith the letter in which she first took a stand on the law in Galatians. She also described the success of Satan in keeping the message "away from our people" and "away from the world" [referenced on timeline], and used many of Prescott's concepts. This could be seen in the fact that the book committee in Battle Creek had already rejected Prescott's manuscript of the sermon as containing "fundamental errors." (*W. W. Prescott*, Gilbert Valentine, p. 116).

1896 May 22: "preparation ... prolonged" delay statement (see timeline)

1896 December 1" EGW wrote to O. A. Olsen, explaining the "workings that led me here to Australia." "There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord. The result is before you." (1888 p. 1622.1&2)

1898: EGW dream she would die (see timeline)

1898 October 15: "would have come" delay statement (see timeline)

(K) Ellen White returned from Australia to the United States in **1900**. At the **1901** General Conference Session she addressed both unbelief and rebellion, notwithstanding the numeric growth and world-wide expansion of the church in the 1890's under the spirit of the Loud Cry message (see GCB, April 3, 1901 par. 1-3, 12). W. W. Prescott confessed the continuing opposition to the Minneapolis message (13 years), and called for repentance (see April 18, 1901 GCB 321.3-7).

(L) The college was moved from Battle Creek to Berrien Springs in **1901** by E. A. Sutherland and P. T. Magan. (See GCB, April 6, 1903 par. 3, in "Our Duty to Leave Battle Creek.") Magan almost died of typhoid fever, and wrote to Ellen White in discouragement (*For God and CME*, Merlin Neff, p. 92). She replied to encourage him, and to explain the insubordination behind the opposition to the work of applying gospel principles to education (educational reform), which was the context in which she projected the possibility of a delay of the mission of Adventism "many more years" [referenced on timeline].

1902: Elmshaven writing room added.

(M) Two ministries remaining in Battle Creek, the Battle Creek Sanitarium and the Review and Herald Publishing House burned in February and December **1902**, respectively (5Bio148, 225). The plates for *The Rise and Progress of Seventh-day Adventists* were destroyed.

(N) Ellen White wrote E. J. Waggoner **1902** July 7, regarding the importance of understanding and presenting the book of Revelation. "No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define. We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost." (12MR 212.3)

1903 January 1: EGW wrote "What Might Have Been" regarding 1901 GC Session--"a Pentecostal season". (8T104.1ff)

1903 January 14: EGW wrote that the 1901 GC Session was "the greatest, the most terrible, sorrow of my life. No change was made." (13MR122.3).

1903 March 30: "would today be" delay statement (see timeline)

(O) In **1903** J. H. Kellogg published his book *The Living Temple* in the face of opposition by the General Conference (5Bio 591, 592).

The crisis calls for pioneers to speak up, as shown in the last two quotes on timeline for 1903; the last quote about "early history ... republished" has this comment on Loughborough's book whose plates had been destroyed: "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." (17MR 344.4). Loughborough recounted the sequence of events from 1892 this way: "After the printing of the book, it was used in connection with my public labors, until the Review and Herald fire in Battle Creek, Mich., when the plates of the book were melted. Then the General Conference committee requested me to write *The Great Second Advent Movement....*" (GSAM 486.2)

1903: the peak year for number of EGW letters and manuscripts (472).

(P) Ellen White's article "A Call to Repentance" was published in the December 15, **1904** issue of *The Review and Herald* (based on a **1902** manuscript she wrote) in which she again applied the Laodicean Message to us. "I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people." (par. 9). She explained Christ's feelings. "In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description.... Christ is humiliated in his people." (par. 8) (see 18MR 192.1&2 for 1902 manuscript)

(Q) The initial opposition to the Loud Cry message was based on a false charge that it was undermining the landmarks (1888 518, 519). In the confusion that followed, by **1903-1905** the sanctuary landmark was under attack by A. F. Ballenger and J. H. Kellogg (see MR760).

- (R) In **1905** J. N. Loughborough published an updated version of his history book as *The Great Second Advent Movement*.
- (S) By **1910**, E. J. Waggoner and A. T. Jones were out of the church, choosing to work with Dr. Kellogg who was also out of the church by then (5Bio 348, 421). Recall the September 1892 warning against the "fatal delusion."

[Notes On 1831 to 1910 Timeline Expanded.docx]