

# *lest we* **FORGET**

## **Getting to Know the People Who Helped Shape the Seventh-day Adventist Church**

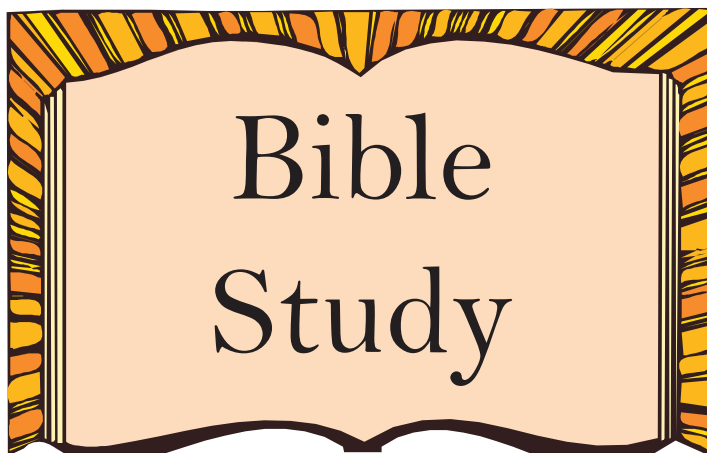


**An Integrated Unit by Larry Robbins**



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# PURPOSE

*Lest We Forget* is a unit about the beginnings of our church's history. The men and women who, through the divine inspiration of God, helped establish the Seventh-day Adventist Church as we know it today will be introduced in this unit and several units in future years.

Ellen G. White told us, "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." *Life Sketches*, p. 196.

This unit will look at some of the people and events leading up to the Great Disappointment on October 22, 1844.

Each unit may include an overview of the life of the men and women, as well as some of the specific accomplishments each attained. Feel free to add to any area as you use each unit.

A unit on James White was published in the *Teacher Bulletin* two years ago. For a copy of that unit, please contact the Atlantic Union Conference Office of Education.

This unit is designed for both upper elementary and junior high students. Activity pages and quizzes/tests have been made for both groups. This unit can be used in its entirety or in sections. Feel free to use what you think will work for your students.

A source that was quite helpful was the 22 compact discs from the Lake Union entitled *Pathways of the Pioneers, Origin of the Seventh-day Adventists*. <http://luc.adventist.org/pathways/>

I want to especially thank those who are involved in publishing "Lest We Forget," a periodical published by Adventist Pioneer Library. Some of the material included in this unit has come from that periodical. Their web site is: [www.aplib.org](http://www.aplib.org). Permission of the publisher has been given for material used.

A list of resources used can be found at the back of this unit.



# SEEKERS OF HIS GLORY

By Ray Foster

*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. II Corinthians 4:7.*

God has a purpose, an agenda for every age. The agenda for the last generation is the most glorious, for it is written: "God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:40.

The agenda for the last generation completes the work of all generations of all time. The mystery of God is to be finished in the last generation: *"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."* Revelation 10:7.

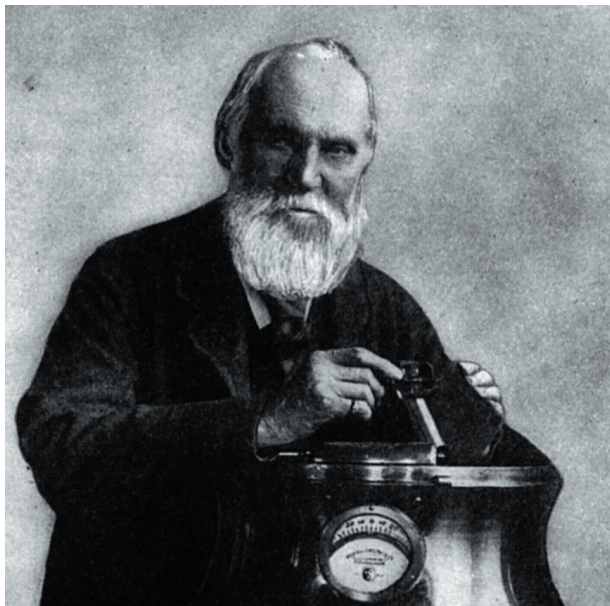
The church is involved with the finishing of this mystery: *"And to make all (men) see what (is) the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly (places) might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus the Lord: In whom we have boldness and access with confidence by the faith of him."* Ephesians 3:9-12.

It is important that we know God has an agenda for the end-time remnant church. Unless we know the agenda God has for us, how can we cooperate? How can we know unless God tells us? We must be listening and searching to know God's will and ways to hear God's agenda for us. The experience of those who first searched and found the understanding of God's end-time agenda for His church is thrilling indeed. We today not only need to know what these Seventh-day Adventist Pioneers knew but we need to progress in the knowledge and experience of God's end-time agenda for His church.

## WHO ARE THE SEVENTH-DAY ADVENTIST PIONEERS?

The time of the end began when the deadly wound was inflicted on one of the heads of the seven-headed beast of Revelation 13:

*"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as (the feet) of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world*





*wondered after the beast."* Revelation 13:1-3.

All the world is still wondering after the beast. That deadly wound was given when the French General Berthier took the Pope of Rome captive in 1798. This event ended the dark ages of Papal persecution and prepared the way for the final development on earth of God's remnant church of Revelation 10: *"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, ... that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go (and) take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take (it), and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."* Revelation 10:5-9.

The world-wide movement in fulfillment of this prophecy took place in the early 1800s. It was a bitter disappointment when Christ was expected to return to earth on October 22, 1844, but did not. Who were those involved in the fulfillment of this prophecy and what was their experience? These are important questions because they relate to the finishing of the mystery of God in and through His church so that principalities and powers in heavenly places might know the manifest wisdom of God.

Joel 2:28 and Acts 2:17 help us identify the Pioneers of the remnant church: *"And it shall come to pass afterward, (that) I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."* Joel 2:28.

*"And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."* Acts 2:17.

William Foy was given two visions which he shared publicly in 1842. He received another vision in 1844 which he did not understand so did not share it.

Hazen Foss was given visions in 1844 but refused to relate them to others. God then called on a frail, 17-year-old girl, and gave her the privilege of being His messenger to the last church. Her name was Ellen Harmon. She later married James White and became Ellen G. White. With the inspired writing of Ellen G. White, a certainty is given the identification of the Pioneers who searched for the God-given agenda for the remnant church.

Our criteria for recognizing the Pioneers of the remnant church are thus:

1. They would live in the early 1800s and be involved in the fulfillment of the 'bitter-sweet' experience of Revelation 10.
2. Their message would have the aim to finish the mystery of God in fulfillment of Scripture.
3. They would be known to and would work in harmony with God's remnant church messenger, Ellen White, in the rediscovery and belief in the fundamental doctrines embodied in the everlasting gospel of the three angels' messages that are essential to finish the mystery of God.



## **Pioneers Ellen White identified:**

### **William Miller, Josiah Litch, Joshua Himes, Charles Fitch, Joseph Bates:**

"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." *Counsels to Writers and Editors*, p. 145.

"God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation." *Early Writings*, p. 231.

"In the year 1840, another remarkable fulfillment of prophecy excited wide-spread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: '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, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840.'" *Great Controversy*, p. 334.

### **James White, Stephen Pierce, Hiram Edson**

"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 (Hiram) 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. 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." *Selected Messages*, Book 1, p. 206.

### **James L. Prescott, Stephen N. Haskell, John O. Corliss**

"I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism which has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience." (A Testimony Given to the Ministers at General Conference, April 17, 1901, *General Conference Bulletin*, 04-23-01).



### **G. I. Butler**

"Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work.... God desires the gray-haired Pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work today." (*The Ellen G. White 1888 Materials*, p. 1801-1802)

In addition to these thirteen individuals named by God's messenger as being Pioneers of God's final movement, there were others, whose writings or work was endorsed by God's messenger. These also are foundational Pioneers.

### **J. N. Loughborough**

"Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book." (*Counsels to Writers and Editors*, p. 145)

### **Uriah Smith**

"We can easily count the first burden bearers now alive (1902). Elder (Uriah) Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be." (*Selected Messages Book 2*, p. 225)

### **A. T. Jones and E. J. Waggoner**

"The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures, -- additional proclamation of the principles of purity, lowliness, faith and the righteousness of Christ. This is the power of God unto salvation to every one that believeth." (*The Ellen G. White 1888 Materials*, p. 1814)

Finally there are a large number of workers who first worked in various new departments of the work whom God's messenger called Pioneers: e.g. canvassing, George King; medical, Dr. J. H. Kellogg; education, P. T. Magan and E. A. Sutherland; Europe, J. N. Andrews; etc. These Pioneers all made invaluable contributions to the gospel work. For the purposes of studying the doctrinal foundations of the Seventh-day Adventist Church, all these mentioned above, as a "cloud of witnesses", are not included in the narrow definition of Pioneers given in *Counsels to Writers and Editors*, p. 28:

"We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, 'Let that which these men have written in the past be reproduced.'"

We have attempted to show from God's messenger to the Remnant Church: a) who the pioneers are who laid the foundation of our church; and b) the importance of reproducing their writings.



## Activities for Seekers of His Glory

1. Research the Fall of the Ottoman Empire.  
Consider what Josiah Litch predicted about the date of the fall.  
Present it to your class either orally or in written form.
2. Research and write a brief biography of each of the early pioneers Ellen White identified in her writings that were quoted in the above text.

William Miller  
Josiah Litch  
Joshua Himes  
Charles Fitch  
Joseph Bates  
James White  
Stephen Pierce  
Hiram Edson  
James L. Prescott  
Stephen N. Haskell  
John O. Corliss  
G. I. Butler  
J. N. Loughborough  
Uriah Smith  
A. T. Jones  
E. J. Waggoner  
George King  
Dr. John H. Kellogg  
P. T. Magan  
E. A. Sutherland  
J. N. Andrews



3. Memorize and be ready to explain the meanings of the Bible texts that were quoted.
4. Research the lives of Hazen Foss and William Foy.  
Write an essay on the life of each man.  
Why did each reject God's calling that eventually was accepted by Ellen G. White?



# ELLEN WHITE TALKS ABOUT WILLIAM MILLER

Ellen Harmon, in her teens, heard William Miller deliver two sets of lectures in Portland, Maine, in the years 1840 and 1842. In the book *Early Writings*, pages 229-230, she writes:

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.



"As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.

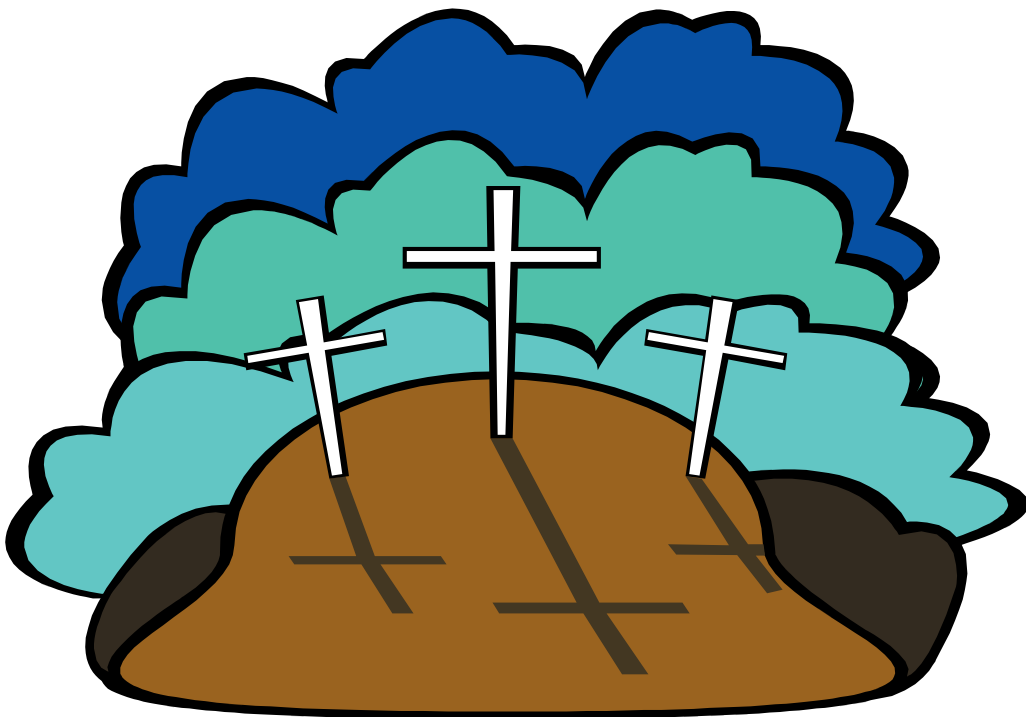
"I was carried back to the days of the disciples and was shown that God had a special work for the beloved John to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent His angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end -- her backslidings and the position which she should occupy if she would please God and finally overcome."



On page 258 of the same book she writes:

"Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."

*Courtesy of Lest We Forget, Vol. 1, Number 2, Loma Linda, CA, 1991.*





# WILLIAM MILLER

## FROM FARMER TO PREACHER

If you had lived in the United States 160 years ago, it is likely you would have heard of William Miller, and you probably would have had a strong opinion about him one way or another. Newspapers seemed to delight in publishing wild, false rumors about him. The religious magazines, too, were almost always against Miller. But if you had heard him preach, you would have felt more positive about him.

In the 1840s television and radio didn't exist, but news traveled fast just the same. On the street, you might have heard a conversation like this:

"Have you heard that farmer preach? He sure knows his Bible."

"No, but he's wrong. Jesus can't return for at least a thousand years. He's a crazy old man, I tell you. Did you read that story in the paper about him?"

"Yes, but you can't believe all you read."

Those who heard William Miller preach found him interesting. He could demonstrate what he said, both from the Bible and history.



People of all ages came to hear him preach. And he always drew large crowds. One account, from Boston, illustrates this:

All day and evening the seats and aisles were filled with as many as could find a place to sit or stand; and many of the young, with the middle-aged, and even the man with grey hairs, patiently stood and listened to the story of the Coming One.

People who heard him preach about Jesus' coming found they couldn't get his sermon out of their minds, probably because he said Jesus would return in *their* lifetime -- 1843 or 1844. But it was also because they knew that Miller himself was convinced of what he was talking about. He could give chapter and verse from the Bible to answer all their questions.

It must have been something like listening to Noah when he preached about the flood. And those who watched him build the ark had more proof that he meant what he said. It was like that with William Miller.

Why is William Miller, a Baptist preacher from the mid-1800s, so important to Seventh-day Adventists? It is because he is the father of the modern second-advent movement. Those who began



our church were Millerites first -- followers of William Miller's preaching. Though his preaching ended in the Great Disappointment, even that experience fulfilled Bible prophecy.

John, author of the book of Revelation, was told in vision to take a little book from an angel. When he took it, he was told to "eat it" (Revelation 10:8-10). When he did, it was sweet in his mouth and bitter in his stomach. This little book was Daniel -- the book from which Miller found the prophecy he thought predicted Christ's second coming. When Miller and others read (ate) the book of Daniel and the prophecy, they found it sweet to expect Christ's coming, but bitter when He didn't return.

The Great Disappointment suffered by William Miller and his followers has been compared to that of Jesus' disciples when He was crucified. The disciples were expecting Jesus to become the literal Saviour of the Jewish nation. Instead, Jesus had come to die, to save the world. The disciples did not understand all that Jesus needed to do before they would be saved. Neither did Miller.

But Miller was right in expecting Christ to come soon. He believed the second advent was to happen in his lifetime.

Adventists today believe Jesus could come in our lifetime, too, but we don't set a year like Miller did. Yet we know it is very soon. Most of the promised signs have happened, and we need to be ready every day. We are about to join with John who said:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." "Even so, come, Lord Jesus." (Revelation 14:14; 22:20).

## EARLY LIFE

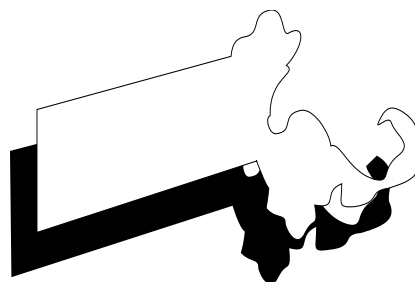
William Miller was born on February 15, 1782, to William and Paulina Miller in Pittsfield, Massachusetts. His father was a farmer and his mother was the daughter of a Baptist preacher. Paulina gave birth to sixteen children in all, five boys and eleven girls.

From his parents, young William received certain attributes that shaped his life. From his father, he learned the role of patriot and soldier. From his mother, piety and a religious outlook. His later life demonstrated both of these interests. And for a time they came in direct conflict with each other.

The beginnings of conflict started early for young William. Between the ages of seven and ten, with a sense of the need of a Saviour, he tried to invent some way to be accepted by God.

First, he tried being "very good." "I will do nothing wrong, tell no lies, and obey my parents," he said. But he wasn't happy.

Next, he thought he would sacrifice. "I will give up the most cherished objects I possess." But



this didn't bring him happiness either. This experience in childhood, however, made him more thoughtful and serious.

William was taught to read by his mother. He first went to school at age nine. From then until age fourteen, he attended a one-room school near his home for three months each winter. Miller received a total of eighteen months of formal education. One reason William did not continue school longer was that his skills exceeded those of the teachers.

William's desire for reading went far beyond the few schoolbooks available. He purchased his first personal book, *The History of Robinson Crusoe*, with money he earned chopping wood. Other adventure and fictional books were also read. He read history and books on law, as well. Books were also loaned to him by prominent men in his community who were impressed by his desire for knowledge.

At the age of fifteen, William began a diary as a permanent record of his life. It was a rather ambitious project. On the title page, dated July 10, 1797, appeared the following: "The History of Life." Little did he realize at that time what that history would be. In his teens, William became a skillful writer.

One thing seemed certain at this early date in his life; William Miller would not be average. He had begun to prepare for a significant place in his home community and in the history of the future Seventh-day Adventist Church.

William Miller had an uneasy adolescence. With an unfulfilled ambition for more school, he was frustrated. In addition, he became confused about religion.

## YOUNG ADULT YEARS

In 1803, William married Lucy Smith when they were both twenty-one. They were married for nearly fifty years until Miller's death.

Miller's reading soon brought more trouble to his mind. Some of the community leaders were infidels and deists. As these men became Miller's friends and closest associates, they loaned him books by skeptics like Voltaire, Hume, Paine, and Ethan Allen. Reading these books led Miller further into doubt and skepticism about God, and finally, Miller committed himself to deism.

Deism proposes that God exists, but claims that He made the world, and does not care about it. God does not affect events in human existence. There is no afterlife, no eternal life. Though he embraced deism, Miller was not ready to accept this claim.

Together with his skeptical friends, Miller began to make fun of religion. His skills of expression led to his eventual position as leader among them, as he even mimicked his minister grandfather Phelps and his uncle, Elihu Miller, pastor of the Baptist church at Low Hampton, New York.

## PUBLIC AND MILITARY LIFE

† Miller entered public life in 1809, first as a constable and then a deputy sheriff. He also attained



the highest order of the Masons. Soon after, he was appointed a lieutenant in the militia of the state of Vermont, following in the footsteps of his father.

If the United States had remained at peace with Great Britain, Miller's appointment as a lieutenant in the state militia would have had little effect on him. But in 1812, war was again declared between the two countries.

With no draft system at the time, the United States relied on volunteers for its army. Men who commanded the respect of their fellow citizens were sought in every community. Miller was such a man. Forty-seven men signed a document requesting to be under his command. On November 7, 1812, Miller was promoted to captain in the state militia. On April 21, 1813, he accepted appointment as a lieutenant in the United States Army. He was thirty-one years old.

Much of the action in the War of 1812 took place less than 100 miles north of Miller's home in Poultney, Vermont. On January 31, 1814, President James Madison signed papers raising Miller to the rank of captain in the United States Army.

Miller was honorably discharged from the United States Army on June 15, 1815. On leaving the army, Miller moved his family from Poultney, Vermont, to Low Hampton, New York, and returned to farming. His father had died there of smallpox in 1812, leaving a mortgage on his farm. William paid off the mortgage and made arrangements for his mother to continue to live there with his brother, Solomon. Miller then purchased a 200-acre farm about a half mile to the west. There he built a house in 1815. That house still stands and has been restored.

## THE VALLEY OF DECISION

Miller's grandfather, uncle, and other ministers often visited in his home. Miller enjoyed arguing with them and pointing out supposed contradictions in the Bible.

Because his mother wanted him to do so, Miller attended church; but he would not go when the minister was absent. When asked why, he said that he did not like the way the deacon read the sermon. After the deacon heard this, he picked out the sermons and had Miller read them. All of this took place while he continued to have skeptical deistic beliefs.

Miller continued to struggle with his understanding of God. He often went to the maple grove near his home to think. He felt convicted of his sinfulness, but found no assurance that the life he was living would continue beyond the grave.





For September 11, 1816, a celebration of the anniversary of the Battle of Plattsburgh was planned in Low Hampton. Remembering his own participation in that decisive battle, Miller entered actively into preparations for the occasion.

On the evening before the celebration, a church service was held. More out of curiosity than anything else, Miller and some of his skeptical friends decided to attend. They left his home in high spirits. The minister's text was Zechariah 2:4 -- "Run! speak to this young man." The text and sermon seemed to be directed to thirty-four-year-old Miller.

He returned home quiet and thoughtful that night. The sermon had such an effect on the community that a planned dance and other activities were postponed. Instead, prayer and praise meetings were held.

On the next Sunday, because the minister was absent, Miller read the sermon selected by the deacon. The subject was "The Importance of Parental Duties." Soon after beginning, Miller was so overcome with emotion that he had to take his seat. The sermon was never finished. Miller later described what happened:

Suddenly 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 a One.

Miller began to wonder how such a Person could be proved to exist. His attention was naturally drawn to the Bible, where he knew that a Saviour was spoken of. But how could an *uninspired* book provide answers to his questions? He would read it for himself. He describes the experience:

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 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....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 to 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.

These were significant words: "The Scriptures...became my delight; and in Jesus I found a friend." Religious experience for Miller, from the start, was a personal friendship with Jesus. It was a relationship that was to be severely tested later in his life.

William Miller was genuinely converted. The struggle had been long, but he had begun to find answers to his doubts. He immediately showed by his actions that his conversion was real.

He established family worship in his home. He publicly professed faith in religion by becoming a



member of the little Baptist church that he had formerly opposed. He opened his house for prayer meetings. He became a leader in the church, assisting both the pastor and other members. He became liberal in financial support as well.

The change was astounding. Those he had before ridiculed became his closest friends, while his former friends were distressed at the loss of their leader. But there was no looking back. His life had changed direction.

## BACK TO THE BOOKS

At his conversion, William Miller found a Saviour who is able to save without depending on the sinner's "goodness." Early in life Miller had tried to buy salvation by both "being good" and sacrificing his most treasured possessions. Neither had helped. Now he found that living a Christian life was not a burden. He found joy in doing right because he *loved* to, not because he *had* to. His new life was a willing response to what Christ had done for him.

And Miller had not forgotten his love for reading. Now, however, there was only one Book that he wanted to read--the Bible. He couldn't get enough of it. Every spare moment, and often all night, he could be found reading it with increasing delight. For years his library had included books of great variety, many of which contained skeptical ideas. Now his "library" was limited to the Bible and *Cruden's Concordance*.

Because of his former arguments against religion, he knew all the objections. He also knew all the weak points of the enemies of religion. He soon became an effective *defender* of his new-found faith. He had earlier enjoyed putting hard questions to ministers and other Christians. These same questions were now put to him, and he had to find his own answers.

Skeptics asked: "How do you know there is a Saviour?"

He replied: "He is revealed in the Bible."

"But how do you know the Bible is true?" they asked.

At first, he was troubled. But then he began to reason that if the Bible is really a revelation from God, it should be consistent with itself, all its parts should agree, and it must be understandable. His reply to the question: "How do you know the Bible is true?" was "Give me time. If I can't harmonize all those apparent contradictions, I will be a deist still."

Putting aside all other books, and using only his Bible and *Cruden's Concordance*, he began his study. Resolving to ignore all previous opinions, Miller let the Bible speak to him in its natural and obvious meaning. Some of his study delighted him. Other parts of it puzzled him. But he continued on. Here's how he described his method of study:

I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment....Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of CRUDEN, I examined all





the texts of Scripture in which were found any of the prominent words contained in any obscure portion....I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures...of the Bible, were either explained in their immediate connection, or...in other portions of the Word.

After two years of such study from 1816 to 1818, Miller became convinced that the Bible is a system of revealed truths, so clear and simple that the ordinary reader can understand it.

## PREACHER MAN

William Miller continued to study the subject of the second coming of Christ, under continued conviction that he should "go and tell it to the World." The month was August. The year, 1831. After breakfast one Saturday morning, he went to his study to read the Bible. He had regularly shared his belief personally with friends and neighbors, but never in preaching. As he was studying this particular morning, the Lord again seemed to be speaking to him: "Go and tell it to the world." Miller writes about it this way:

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.

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.

The young man, Miller's sixteen-year-old nephew, Irving, had traveled sixteen miles by horseback, rowboat, and walking. He told Miller that they had no preacher for church services at Dresden the next day, and his father wished him to come and share with them what he had learned on the subject of the Lord's coming.

Young Guilford had left home with the request for a preacher *before* Miller had made his promise to the Lord!

Miller was angry with himself. He left the boy and went to the maple grove near the house. His six-year-old daughter, Lucy, watched her father go out of the house and followed him. But her father's actions convinced her that she should not stay. She hurried back to the house, announcing to her mother: "Something's wrong with Daddy."

Miller remained in the grove for nearly an hour, struggling with himself. He finally settled the question, returned to his nephew, who was waiting, and agreed to go. After dinner, they traveled to



Dresden, where he preached the next day to the group who had gathered at the Guilford home. Describing this first sermon, he said:

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.

Miller was invited to stay for meetings the entire week. They were transferred to the Dresden church for more room. Families came from several towns around, and a revival began. Of thirteen families attending, only two persons were reported *not* to be converted.

When he returned home on the following Monday, Miller found that the pastor at Poultney, Vermont, had sent him another invitation to preach. This town had been his first home after he and Lucy were married. The pastor, Elder Fuller, would be the first minister to accept Miller's message of the second advent of Christ.

After this, the invitations seemed to pour in from every direction. From the start, large crowds came out to hear the farmer and justice of the peace preach on the second coming of Christ. Revival and reformation followed wherever he went. He soon had twice as many requests as he could answer.

Miller's love for the Bible grew with his study and preaching. Writing to a minister friend, he spoke of this love: "I want to see you more than ever, and when we have less company, so that we can sit down and have a good dish of BIBLE together."

In the same letter, Miller spoke of the need for a pastor at the local Baptist church: "Some of our people want 'a quick gab.' But I should prefer a quick understanding."

One never remained in doubt about what Miller said.

And so, William Miller had begun his public preaching. His ministry would eventually bring at least 100,000 people to a commitment to the same Jesus that Miller had accepted as his personal Saviour.

Courtesy of Herald of the Midnight Cry, Pacific Press Publishing Association, Boise, ID, 1990, and Witnesses for Jesus, Pacific Press Publishing Association, Mountain View, CA, 1952.

You might want to listen to Volume one of *Pathways of the Pioneers* to hear more on the life of William Miller.



# WILLIAM MILLER & BIBLE INTERPRETATION

William Miller trusted completely in the Bible and its predictions. The following is what William Miller had to say about Bible interpretation.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. *Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefitted by them.*

## RULES

1. Every word must have its proper bearing on the subject presented in the Bible. Matthew 5:18.
2. All Scripture is necessary, and may be understood by diligent application and study. 2 Timothy 3:15-17.
3. Nothing revealed in the Scriptures can or will be hid from those who ask in faith, not wavering. Deuteronomy 29:29; Matthew 10:26,27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 44:11; Matthew 21:22; John 14:13-14; 15:7; James 1:5-6; 1 John 5:13-15.
4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isaiah 28: 7-29; 35:8; Proverbs 19:27; Luke 24:27, 44-45; Romans 16:26; James 5:19; 2 Peter 1:19-20.
5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed, or wisdom* is my rule, not the Bible. Psalms 19:7-11; 119:97-105; Matthew 23:8-10; 1 Corinthians 2:12-16; Ezekiel 34: 18-19; Luke 11:52; Malachi 2:7-8.
6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Psalms 89: 19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9,24; Psalms 78:2; Matthew 8:13, 34; Genesis 41:1-32; Daniel 2; 7; 8; Acts 10:9-16.
7. Visions are always mentioned as such. 2 Corinthians 12:1.
8. Figures always have a figurative meaning, and are used much in prophecy to represent



future things, times and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*; *waters*, meaning *people*; *lamps*, meaning *Word of God*; *day*, meaning *year*. Daniel 2:35,44; 7:8, 17; Revelation 17:1,15; Psalms 119:105; Ezekiel 4:6.

9. Parables are used as comparison to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. See explanation of the ten virgins, Miller's Lectures, No. 16. Mark 4:13.

10. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.

1. Indefinite.
2. Definite, a day for a year.
3. Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not. Ecclesiastes 7:14; Ezekiel 4:6; 2 Peter 3:8.

11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Revelation 12:1-2; 17:3-7.

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again.

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Psalms 21:5; Isaiah 44:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forget His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be



humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

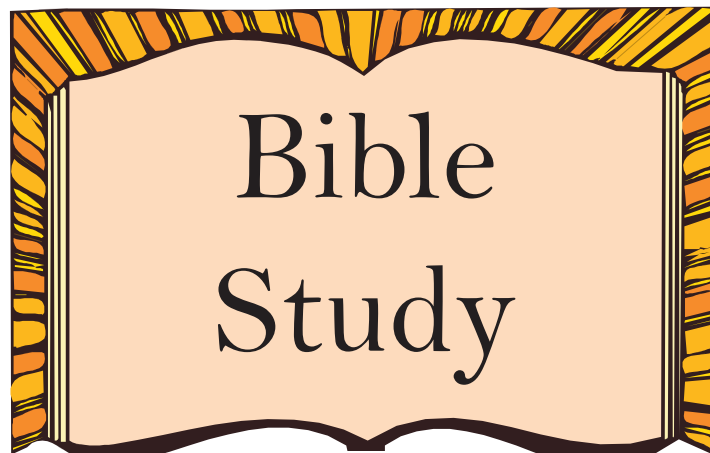
This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves*!

*Courtesy of Lest We Forget, Vol. 1, Number 2, Loma Linda, CA, 1991.*

### ACTIVITY:

Use the 14 steps that William Miller used in studying the Bible for 30 days and keep a journal of how your study proceeds. At the end of the 30 days, report your findings to the class.



# WHAT A DREAM!

## EARLY GLIMPSES

Josiah Litch was born in Hingham, Massachusetts, in 1809. We know little about his early life and training except that he was converted at age 17, that at one time he studied to be a physician, and that he became an itinerant minister for the Methodist Episcopal Church when he was 24 years old. Through his prolific writings it is evident his formal education was more than adequate. He became a man of conviction who had the "courage to advocate what he believed to be truth."

In early 1838, as he skeptically read *Miller's Lectures*, he was convicted of its truth. The arguments were so clear, simple, and scriptural that his own great arguments against the coming of the Lord vanished and he was delighted with the idea of the glorious reign of Christ on a renewed earth. He then reasoned with himself, "If this doctrine is true, shouldn't I try to understand and proclaim it!" He resisted this conviction, however, fearing that, if Jesus did not come as predicted, his having preached the doctrine would hurt his reputation.



Then he had this spectacular dream through which the Lord humbled him and made him willing to bear reproach for Christ. He had been "called to this cause by such forceful evidence (that)...to resist would be tantamount to turning from the Lord..." Without hesitation, he resolved to preach the truth on the subject of the Second Coming of Christ. Twenty-nine years old at the time, Litch had been an itinerant minister for five years. He immediately began writing about and preaching the doctrine wherever he went.

## LITCH ATTAINS PROMINENCE

Litch published an article in June of 1838, entitled "*The Probability of the Second Coming of Christ About A.D. 1843*," in which he predicted the fall of the Ottoman Empire in August of 1840, as a direct fulfillment of the prophecies of Revelation, chapter nine. This awakened a great deal of interest throughout the Northeast and, as the time approached, many opponents declared that the event would not occur, and that "then the spell would be broken, and Adventism would die." Infidels were ready to jest; while believers trembled for fear that it should not come to pass as anticipated. More importantly, if this prophecy were fulfilled as predicted, many thought it would corroborate Miller's use of the year-day principle in interpreting the 2300 days of Daniel 8:14.

When the Ottoman Empire effectively lost its independence on the precise day predicted by Litch, at least one thousand infidels accepted the Bible "as God's revelation to man," and the year-day principle received incontrovertible support. Some modern Bible scholars disagree with Litch's interpretation and application. Nevertheless, this fulfillment impressed Bible scholars and many infidels at that time in history.

Early in 1841, Litch was impressed to discontinue his itinerant ministry with the Methodist Epis-





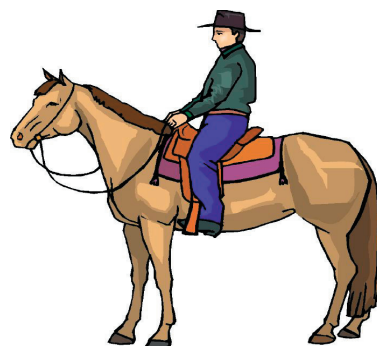
copal Church, but it was hard for him to do so. He didn't want to sever the strong ties he had with that church, and he was also concerned about "The feelings and welfare of (his) beloved family...." These two concerns formed an apparently insurmountable barrier against devoting himself **exclusively** to the work of proclaiming the Lord's coming. This conflict was resolved at an annual Methodist Episcopal ministerial conference held that summer. On June 9, at Providence, Rhode Island, he appeared before the examination committee to answer for the doctrine he was teaching. The committee decided that Litch "held nothing contrary to Methodism, although he went in some points beyond it." After this, he was left at liberty to devote his time to preaching the soon second coming.

Litch attended three other Methodist Episcopal conferences that summer, where he was able to preach the Advent for his fellow ministers and distribute about forty dollars worth of literature. He reported that the publications were eagerly seized upon by those "ambassadors of Christ" and long-cherished prejudices began giving way.

During the time interlude between the summer of 1841 and the Disappointment, Litch never once turned aside from the inspiration of this dream. He worked full-time as a general agent, and also on the editorial staff of *The Signs of the Times*. He 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.

## DISAPPOINTMENT AND DECLINE

When S. S. Snow's seventh-month movement caught on in the mid-summer of 1844, Litch was very cautious and only accepted the new date eleven days before the fact. He declared, "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."



Interestingly enough, Litch once said regarding the event to occur on October 22, 1844, "It yet remains to be shown that our calculations of the time are not correct, and are only in error relative to the *event* which marked its close. This is the most likely." This indicated he was so sure of the time that he thought it more probable to err in the prophetic interpretation regarding the event. However, when Christ failed to come on October 22, he began to readjust his thinking.

In May of 1845, he reversed his position regarding the seventh-month movement stating, "I believe we erred and ran off our track about one year ago." He continued for a time believing that Miller's first view was true and that the cry would continue till Jesus appeared in the air. At this time he joined the formal Adventists 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 came. He opposed both the extremist branch with Turner and Snow, and the Sabbatarian branch with Bates, Edson, and the Whites.

He also joined with some leaders who sought to influence William Miller against the light from heaven regarding the Third Angel's Message and the commandments of God. These men failed



to recognize and accept the message which would have best explained the "disappointment and cast a light and glory on the past."

Elder Litch progressively declined from his former position on the prophetic interpretation, until he published in 1873, *A Complete Harmony of Daniel and the Apocalypse*, in which he repudiated almost every portion of Millerite prophetic interpretation including the year-day principle. His new interpretation placed all of Revelation from chapter 4 onward to be fulfilled in the future.

### **A WARNING**

Elder Litch had that experience of genuine submission to the will of God, but he failed to maintain it. This failure led him to minimize the marked way the Lord had led in his own past experience and in the movement he had been called to be a part of. He was used by God as a mighty herald of 'the advent near,' but he eventually denied almost every distinctive point of the message he had helped to proclaim. His tragic experience is a warning for us all.

*Courtesy of Lest We Forget, Vol. 3, Number 4, Loma Linda, CA, 1991.*

### **ACTIVITIES:**

After reading the article, research and discuss with a partner the following questions. Share your findings with the whole class either in written form or orally.

1. Why doesn't God use great events to bring people to Him all the time? Example: The fall of the Ottoman Empire.
2. Why did Josiah Litch fail to maintain his connection with God?
3. In a couple of places, it stated that Litch was afraid of what people might think of him and his actions. How would you react in the same situation? See the 2nd and 6th paragraphs.
4. Review Revelation 9. Explain what this chapter means.
5. Josiah Litch correctly predicted the fall of the Ottoman Empire right down to the day. This corroborated the year-day principle used by William Miller. Later, after the Disappointment, he rejected the belief. How could he do this after his own experience of predicting the fall of the Ottoman Empire?



# THE MAN WITH THE CHART

Scholar, theologian, poet, prophetic preacher and evangelist, proponent of sanctification by faith, abolitionist, tender husband and father, Charles Fitch was there at the precise time where God meant him to be.

After studying at Brown University in Rhode Island, Fitch began his ministry in the Congregational Church at Abington, Connecticut. Other cities where he ministered were Warren and Boston, Massachusetts, Hartford, Connecticut, and Newark, New Jersey. By 1832 he was an honorary member of the American Board of Commissioners for Foreign Missions and had been ordained.

In March of 1838 Fitch wrote William Miller stating that he had read Miller's *Lectures* and did not doubt the correctness of his views. However, for Charles Fitch, as for many other similarly trained ministers of that remarkable reform time, it took great courage and intense conviction to identify with the advent Millerites.



In a letter to Josiah Litch, Charles declared, regarding Miller's views, that "the reproach which I saw would come upon me if I advocated them led me to lay the matter aside... The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller.... " So, for approximately three-and-a-half years, he held back from preaching the Millerite message because highly respected ministers not only considered the message to be unsound, but also made light of the message and messenger.

He explained to Elder Litch how he finally had been led by the Holy Ghost to cast himself upon Christ. He wrote, "The great question is, 'Who shall stand when he appeareth?'" He exhorted, "Let us see to it that we are prepared, by being wholly the Lord's and then it matters not when the day arrives." Eventually, because he preached the doctrine of "holiness" and was exhorted not to do so, Fitch felt it necessary to separate from the established church. This separation caused him to be less influenced by the fear of man regarding the Millerite doctrine.

Josiah Litch had visited Fitch and told him he needed the doctrine of the second advent to add to his doctrine of holiness. Litch had left him more literature to study and requested he correspond as to the result of his study.

Fitch wrote to "My Dear Bro. & Sister Palmer" describing that experience, "I went to the Lord; I read my Bible, and all the works that I could obtain. I possessed myself of all the evidences in the case that I could; and then with fasting and prayer I laid them and myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I felt that I had no will of my own, and wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, and I found myself more and more unable to resist the conviction that it was indeed the truth, that the coming of the Blessed Saviour was at the door."



Thereafter, Fitch traveled tirelessly, throwing himself unreservedly into proclaiming the need of preparation for the Second Coming of Christ. He moved his family to Cleveland, Ohio, and held meetings and baptisms all over Ohio. His words testify to his dedication to both doctrines, "Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon and on the Second Advent in the evening. I have seen saints sanctified and sinners led to Christ."

In 1842, feeling the need of an accurate chart, Fitch and Apollos Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites even though it included an error which God permitted concerning the prophecies. (See *Story of Redemption*, pages 366, 367.) Fitch himself used this chart and also other visual aids including a replica of the Daniel 2 statue that could be separated into its various parts. "As he told of Babylon's fall, he removed the head, and so on with other sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last days."

Fitch also preached the message of the second angel of Revelation 14. "Come out of her my people." Therefore he is considered an inseparable link of the advent movement. In one sermon he addressed the following questions: What is Babylon? What is it for God's People to come out of Babylon?

A letter by Charles Fitch, which he wrote from Cleveland, November 29, 1842, and published in the *Signs of the Times*, reveals his attitude about the state of affairs of the world at that time. "To bring about an extensive and permanent reformation in this crazy world is a hopeless thing. Never 'til fire purifies it and the wicked are destroyed out of it and the devil chained and put into the pit, shall we have peace without, tho' we may within, thank God, have peace with God through our Lord Jesus Christ."

Two of the Fitchs' young sons died from feverish illnesses within a month of each other. Fitch wrote about the death of little "Willie," buried December 5, 1843, who would have been seven years old on December 15. "We believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie's Saviour.... When he was three years of age, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Saviour for the purpose of teaching him to know and love the character of Christ.... He arose from his bed one morning very early and came to me calling my name repeatedly to get my attention.... He said 'The blessed Saviour is my Saviour.' Sweeter accents never fell on my ear. Never from that moment to this has his faith in Jesus wavered."

After the death of another son, his 20-month-old, the following editorial appeared on page 211 of the January 24, 1844 edition of the *Midnight Cry*: "Bro. Charles Fitch is now at Cleveland. He has buried another child, and has taken occasion to write the...article: 'Comfort for Bereaved Parents'." Expounding upon Matthew 2:16-18 and Jeremiah 31:15-17, Elder Fitch concluded:

"Those parents therefore who are themselves prepared for the Kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the enemy and there shall their work be rewarded. They have not labored in vain for their little ones, they shall find them in...the renovated earth, the glorious kingdom of our Lord...."



Charles Fitch became seriously ill, probably with pneumonia, in the month of October, 1844. He had chilled while baptizing converts. "On Monday last, Br. C. Fitch was yet very sick in Buffalo: his life was despaired of. On hearing Br. Storrs' article on the Seventh Month read, he (Fitch) shouted 'Glory' several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted brother will enter that land where the inhabitants will not say, 'I am sick.'"

Br. Judson informs us that...he found Br. Fitch at Buffalo barely alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the 10th day of the 7th month and if he went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn."

Evidently Br. Judson had visited Fitch on or prior to October 14, when he actually died. The next *Midnight Cry* to be published was October 31, 1844, because none was published during the week of the disappointment. The issue contained Charles Fitch's obituary:

"This dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears, are now sealed. That heart, which beat with a father's tenderness, and a brother's love for the children of God, has ceased beating.

"After his arduous labors at Morrisville and St. Georges' camp meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord. On arriving at Buffalo, he was attacked with a severe bilious fever, and died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer."\*\*

Ellen White wrote regarding Brother Fitch's early death that God had laid him in the grave to save him and that while in vision she had met him at the tree of life in heaven. (See *Early Writings*, p. 17) Charles Fitch left a definitely inspiring example for those followers of Christ today who, loving their Saviour supremely, desire His Second Advent above all earthly treasures and are willing to give their all towards that end.

Courtesy of *Lest We Forget*, Vol. 2, Number 3, Loma Linda, CA, 1992.

\*\*The story entitled *The "43" Chart* on Volume 3 of the *Pathways of the Pioneers* Compact Discs has a very touching story about how Mrs. Fitch felt about her husband's death. With the 2nd Advent so near, she felt that it was just a few days before she would see him again. Listen to the story and sense the hope in the family.

## ACTIVITIES:

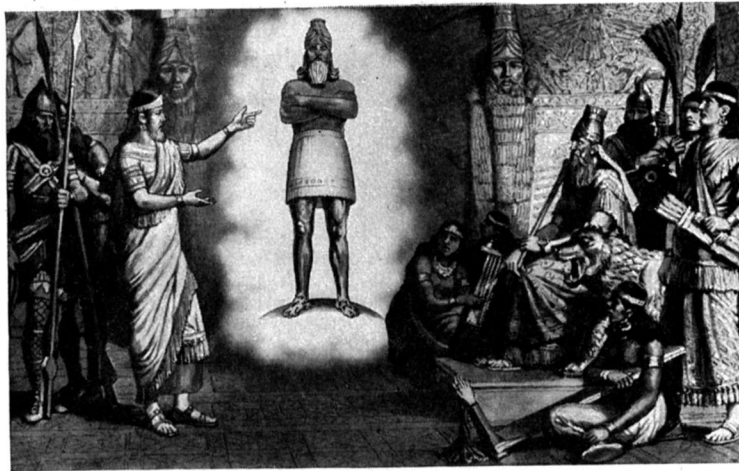
Consider the following questions with a partner and report your findings to the class.

1. Reread the last part of paragraph one, "Charles Fitch was there at the precise time where God meant him to be." Do you feel that way about yourself? Do you feel that God has a specific plan for you? What do you think it is?





2. In the third paragraph it states, "...for Charles Fitch, as for many other...ministers...it took great courage and intense conviction to identify with the advent Millerites." Does being a Seventh-day Adventist take the same type of courage and intense conviction that Charles Fitch faced? Explain.
3. Another quote from the article states that "...he finally had been led by the Holy Ghost to cast himself upon Christ." What does this mean? Has this ever happened to you? Explain.
4. Make a replica of the Daniel 2 statue as Fitch did. Use the statue to explain the meaning of Daniel 2. Ask your pastor to let you use it at prayer meeting or in church.





# COMMENTS ON THE 1843 CHART

The following are comments by a few of the foremost evangelists of the time when Charles Fitch introduced his chart.

## JOSEPH BATES:

"In May, 1842, a general conference was again convened in Boston, Massachusetts. At the opening of this meeting, Dr. Chs. Fitch and A. Hale of Haverhill presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. Fitch, in explaining the subject, said...he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present to the people. Here new light seemed to spring up.... This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it." *Second Advent Way Marks and High Heaps*, April, 1847, pages 10,11.

## HIRAM EDSON:

"The Advent chart of 1843, without a doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures in the '43 chart, but for wise purposes hid that mistake until the proper time for the mistake to be developed." *Review and Herald*, January 10, 1856.

## JAMES WHITE:

"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." *Life Incidents*, p. 72,73.

## ELLEN WHITE:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it until His hand was removed." *Early Writings*, p. 74.

"The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time, 'Though it tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying time of the vision, which was calculated to manifest the true waiting ones. Again they had a point



in time." *Ibid.*, p. 243.

"Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing." *Ibid.*, p. 236.

Thus the '1843 Chart' used by the Millerite advent preachers, served the purpose for which God had intended it. It powerfully aided in clarifying the message and convincing many of the nearness of Christ's return. And, though not free of error, it evidences even to believers today that God was leading in the past, and is controlling events in these last days.

(All quotes printed in this article are found in *The Keys to the Pioneer Charts*, a 16-page compilation by Lee Coleman, The Writer's Inkhorn Ministry, P.O. Box 371, Redwood Valley, CA 95470.)

**To inquire about full-sized copies of the 1843 Chart, write: Adventist Historic Properties, P.O. Box 494, Loma Linda, CA 92354.**

*Courtesy of Lest We Forget, Vol. 2, Number 3, Loma Linda, CA, 1992.*

## ACTIVITIES:

1. Explain why "God saw fit to suffer a mistake in some of the figures in the '43 chart, but for wise purposes hid that mistake until the proper time for the mistake to be developed." Does God ever use a mistake to further His work? Give some examples.



# JOSHUA V. HIMES

## ACTION AND ON A LARGE SCALE AND WITHOUT DELAY

"Do you really believe this doctrine?"

The question seemed to reverberate through the dimly lit drawing room as the two men faced each other. The younger of the two, eagerly searching for a cause in which to spend his radical energy and remarkable talents, addressed the elder, an honest farmer and avid Bible student whose lectures on Christ's soon coming were beginning to shake the world.

"I certainly do, or I would not preach it." Miller affirmed.

"Well then," urged Joshua Himes, "what are you doing to spread it throughout the world?"

For eight years Miller had been going mostly to small towns. He had done all he could and had no way to progress any faster in spite of the urgency of his message.

"Well," charged Himes, "if Christ is to come in a few years, as you believe, no time should be lost in giving the church and the world warning in thunder-tones to arouse them to prepare."

"What can an old farmer do?" Miller defended himself and pled, "No one, as yet, seems to enter into the object and spirit of my mission, so as to render me aid. I have been looking for help. I want help."

"Then, Father Miller," challenged Himes excitedly, "prepare for the campaign; for doors shall be opened in every city in the Union, and the warning shall go to the ends of the earth!"

Because of this conversation and his conviction that the advent message was truth, Himes dedicated himself, his family, and all he had upon the altar of God. How this stimulating interview in December of 1839 came about, and the amazing results that followed it, make a fascinating, inspiring story.

Joshua Vaughan Himes was born in Wickford, Rhode Island, on May 19, 1805. His home and early education must have been outstanding so as to produce the dynamic personality, principled character, and talented businessman that he became.

Joshua was to have been educated for the ministry, or so his earnest Episcopalian parents had planned. Instead of this, adverse business dealings forced his father to apprentice him at the age of sixteen to William Knights, a Unitarian cabinetmaker in New Bedford, Massachusetts. This apprenticeship lasted from 1821 to 1825 -- five long, full years.



At first Joshua attended church with his employer, but could not accept the Unitarian beliefs which negated the teachings of Christ and His disciples. He decided to join the First Christian Church of New Bedford. On February 2, 1823, at just 18 years of age, he was baptized and began preaching. He was licensed as an "exhorter," and continued preaching on the side until 1825 when he completed his apprenticeship. That same year, the Massachusetts Conference of the Christian Church in New Bedford commissioned Joshua as a self-supporting missionary. Joshua Himes became a minister after all. Whether he made cabinets to support himself is never mentioned.

In November of 1826, Joshua married his sweetheart of New Bedford, Miss Mary Thompson Handy. They were eventually to have a large family of nine boys. Very little is written about Mary except that she supported Joshua in his varied activities and later became a leading member of the Boston Female Anti-slavery Society. Mary would have been considered a female activist in a time when women, by tradition, were relegated exclusively to caring for the home and family.

In 1828, Himes moved to Plymouth and, in 1829, to Fall River, Massachusetts. In each place he worked, he preached wherever he worked, he preached wherever he could get a hearing. His enthusiasm and talent must have caught the attention of some leaders of the Christian Church in Boston. This church had gone through poor times and the membership had dwindled to only seven families. Within just two years, Himes had the chapel filled.



Himes saw Christianity as a guide to reforming the world and entered any cause which seemed to promise success in any degree.

During the first seven years in Boston, youthful, energetic Himes espoused a variety of social reform movements:

**ANTI-SLAVERY:** Himes was a good friend and staunch supporter of William Lloyd Garrison. His church donated \$14.00 in 1833 to the *Abolitionist*, official organ for the Anti-slavery Society.

**NONRESISTANCE (PACIFIST) SOCIETY:** He was once elected director of this radical group which also supported WOMEN'S RIGHTS.

**EDUCATION:** He supported a boy's trade school, Cherry Farm Hill, where boys could earn and learn at the same time.

**TEMPERANCE:** Himes served as a traveling lecturer on this subject.

A substantial group of church members became dissatisfied with his pastoral work, considering him too radical and progressive a pastor. In 1837, they informed Himes that they wished to hire another pastor in his place. Though he sought to avoid this dismissal at first, he finally left peaceably, taking with him a portion of the church's membership that sympathized with him. They purchased a property on Chardon Street and built a church with a capacity for 500. Soon it was filled and under Himes's leadership. Chardon Street Christian Church became famous as the site of some of the most radical reform conventions of the times.

Himes met Miller in 1839 in Exeter, New Hampshire. He was so impressed with Miller's mes-



sage that he invited him to speak at the Chardon Street Chapel. On December 18, 1839, Miller presented his first series in a major city. Interest was so great that meetings were scheduled twice a day, yet hundreds had to be turned away for lack of space.

It was after hearing Miller's lectures at Chardon Street Chapel that the conversation at the beginning of this article took place.

Himes testified that when Mr. Miller had closed his lectures, he could not continue preaching nor believing as he had before. Light on the subject was blazing on his conscience day and night. Himes, a man of faith and audacity and a born promoter, set out to find openings for Miller to preach.

Besides in uencing other pastors of the Christian Church in the large cities to open their doors to Miller's lectures, Himes became the prime mover, often editor and publisher, of a series of powerful religious newspapers and advent sermons and hymnals that were destined to circle the globe. He ingeniously stimulated interest in the advent message by inviting full and free discussion in the first advent newspaper, *The Signs of the Times*.

He organized a number of general conferences on the advent and encouraged the scheduling of camp meetings to prepare people for the advent. The combined effect was so successful hat thousands were converted to Christ and joyfully embraced the hope of the advent message. He was often heard remarking enthusiastically that what we do must be done quickly!



Action, and on a large scale and without delay -- that was the spirit of Joshua V. Himes. Through the distribution of their papers to sailors and by the sending of publications to every English and American mission in the world, (the Millerite) message was preached...to the far corners of the earth. Himes was the great Napoleon of the press and business manager of the cause. He was the very personification of activity.

Miller declared that, based on the Jewish New Year, he expected Christ's coming somewhere between March, 1843, and March, 1844. But this period came and went, and Jesus did not appear. However, the leaders had been cautious to declare on the printed page, "If we are mistaken in the time, and the world still goes on...we shall have the satisfaction of having done our duty.... Can we ever regret that souls were converted -- that the virgins were awakened and prepared to meet the Lord."

Himes had cautioned regarding time-setting, "We have no right to be dogmatic 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."

While Miller and Himes were on a journey to encourage the believers, Elder Samuel S. Snow began preaching what he described as "The Midnight Cry," proclaiming that the tarrying time was due to end on the tenth day of the seventh month of the Jewish calendar, or October 22, 1844. When Miller and Himes returned to the East at the end of summer, they found the Adventist front a same with the torches of the midnight cry. In late August, Himes accepted the new message, and on October 6, Miller also endorsed it.

October 22, 1844, came and passed, and an even greater disappointment was felt by the believers. The Millerites grouped and regrouped around different ideas. The Albany Conference, or main body of Adventists, believed that Jesus was soon to come, but that they should not try to set a date. They attempted in April of 1845 to form a permanent organization. Himes was among the leaders, along with Miller and Litch, who organized this group. Another group believed that the prophecies and the dates were correct, but that the event was wrong. They studied their Bibles to discern their error and later became the Seventh-day Adventist Church. Others abandoned their hope of the advent as a delusion; and others still continued setting new dates.

The Albany Conference split in 1855 into the American Millennial Association which Himes joined in 1855, and the Advent Christian Church which he joined in 1863. At age 70, in 1875, Himes joined the Episcopal Church where he remained up until his death in 1895. Throughout his long life, he continued watching for the advent.

He told Dr. Kress at the Battle Creek Sanitarium, that 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. He mentioned to J. N. Loughborough while traveling on the train in 1894, that "He was thankful he had never opposed the work of E. G. White."

If Joshua Vaughan Himes had lived today, perhaps he would ask the same questions today that he asked of Father Miller, "Do you really believe this doctrine? Well then, what are you doing to spread it throughout the world?"

*Courtesy of Lest We Forget, Vol. 2, Number 4, Loma Linda, CA, 1992.*

## ACTIVITIES:

1. How would you answer the question that Joshua Himes asked in the last paragraph? Do you believe in the Seventh-day Adventist doctrine? How many people have you told about your beliefs in the last two weeks? How did they respond to your beliefs?
2. Plan and then implement a specific way to share your beliefs with someone you do not know.
3. Plan and then execute an outreach program for your class or school. Your pastor may be able to help you accomplish your goal. You may also be able to contact a local director of outreach programs in your area. You may want to plan a monthly outreach activity for your class or school.



4. If Joshua Himes believed that "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," then why did he not join the Seventh-day Adventist Church and become a supporter of the truth? Consider this question with a partner and present your thoughts to the class.



# CAPTAIN JOSEPH BATES

## EARLY LIFE

Seventeen ninety-two was a memorable year in the history of the New World. It was the tercentenary of the first landfall made by Christopher Columbus and his men in the Western Hemisphere. A grand celebration in America of this historic event was held in New York City on October 12, 1792. On that day also the first memorial to Columbus in the United States was dedicated in Baltimore.

It was the year construction began on the national Capitol and the White House in Washington got under way. The Union admitted Kentucky. The Bill of Rights became an integral and significant part of the Constitution. George Washington, just completing his first term as President, was eager to return to private life. John Hancock, of American Revolution fame, was Governor of Massachusetts.

Meanwhile France, and in fact all of Europe, was convulsed with revolution and its wide-ranging repercussions. The centuries-old monarchy in France was suspended in 1792, and the first French Republic was proclaimed.

Into such a world of innovation and change, on July 8, 1792, in the village of Rochester, Massachusetts, situated some seven miles from the port town of New Bedford, Joseph Bates was born. Within a year his parents moved to bustling New Bedford to spend the rest of their days in this vicinity. That portion of New Bedford east of the Acushnet River, where the Bates family lived, was set aside in 1812 under the name Fairhaven, and has continued under this name to the present.

Named after his father, Joseph was the fifth of seven children. His older brother, Anson, became a physician and settled in Barre, Massachusetts. He died in 1836 at the age of forty-nine. A younger brother, Franklin, a seaman, sailed with his brother Joseph and took over his ship, the *Empress*, when Joseph retired from the sea in 1828.

## TO THE SEA

During the first half of the nineteenth century, New Bedford grew steadily. Its whaling fleet at this time numbered 330 vessels, and it became a major port for whaling and shipping. Joseph was indeed struck with a love for the sea.

With his parents' reluctant consent, at the age of fifteen, Joseph sailed as a cabin boy on a merchantman to London via New York City. The date was June, 1807. For the next twenty-one years he devoted himself to the life of a seaman, achieving in the process many exciting adventures and a reasonable degree of affluence. In 1810, Joseph was impressed into the British navy. For the next five years, Joseph was held against his will by the British. (To learn more of the exciting life that Joseph endured while at sea, listen to Volume 4 of *Pathways of the Pioneers*. Joseph was certainly protected by God from many harrowing events.)



Bates spent five years in the British service, unlawfully seized, his evidence rejected, his rights overrun, his service salted with injustice and punishment. In later years he wrote: "At that time I felt a wicked spirit toward those who deprived me of my liberty, and held me in this state of oppression, and required me in their way to serve God, and honor their king. But I thank God, who teaches us to forgive and love our enemies, that through His rich mercy, in Jesus Christ, I have since found forgiveness of my sins that all such feelings are subdued, and my only wish is, that I could teach them the way of life and salvation."

After an absence of six years and three months, Joseph joined his family one evening in mid-June. His parents joyfully welcomed him home. Along with his parents, his brothers and sisters, his childhood friend, Prudence Nye, also welcomed him. He would later marry Prudence. Joseph's father, as happy as he was to see his son, was worried about what kind of man Joseph had become. Mr. Bates knew what many of the sailors became after a few years at sea. One of the first questions from Mr. Bates to his son was, "My boy, have you injured your constitution?" Translating this into the meaning, "Are you a drunken sot?" Joseph Bates answered, "No, Father, I became disgusted with the intemperate habits of the people I was associated with. I have no particular desire for strong drink."

He was no saint, as he thoroughly recognized then and through the eight years of his groping toward conversion. Copying his companions to a degree, he cursed, smoked, chewed tobacco, and drank socially; but he stood out from most by his self-restraint and moderation in all, and by his clean life.

The sea was in his blood. He had been at home in Fairhaven but a few weeks when he was engaged by a ship captain, an old-time friend, as second mate on a voyage to Europe. The next year he was first mate on the ill-fated *Criterion*, sailing from Alexandria, Virginia, and Baltimore, which in the severe winter storms of 1817 was wrecked on Love Point, Kent Island, in Chesapeake Bay. Shortly thereafter he entered upon his long career of trade with South America as first mate of another ship, sailing to Brazil and he came home in command of her.



## MARRIAGE & REFORM

He was married February 15, 1818, to a friend of his youth, Prudence Nye, who, as was the common experience of seamen's wives, gave him up to the seas six weeks after the wedding. For the next ten years Bates followed the sea. From 1820 on he was the captain, and later also part owner of his vessels. He acquired a comfortable fortune and in 1828, he left sea life forever at the age of thirty-six.

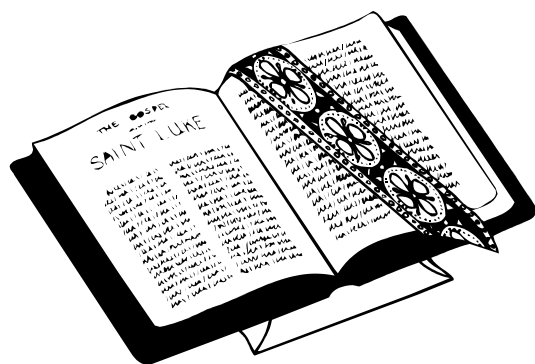
Bates had not been long at sea as an adult before he took himself seriously in hand for reform. His first struggle was to free himself completely from alcoholic liquors. Having, during his British servitude, rejected strong drink, he now left off wine, later beer and cider, during which experience he was frequently the target of ridicule and temptation; but he steadfastly held to his resolution. During this progressive victory he came to feel that the habit of using tobacco was filthy, and he threw away his cigars and his plug. "Step by step," he says, "I had gained this victory -- nature never required either. I never used the articles, except to keep company with my associates."



How many millions have been ruined by such debasing...habits. How much more like a human being I felt when I had gained the mastery in these things and overcame them all."

All these steps toward a freer manhood had been taken by Bates without inducement from any source, and against the practices of nearly all around him. Neither did religion, to his conscious mind, lend him any assistance; for he was not a professed Christian at this time. Yet its moral standards were in all his efforts, even though most professed Christians then counted it no sin to use liquor in moderation and tobacco in any degree. And God, who helps all right-intentioned men, helped him to conquer.

But Bates was at the same time struggling with another infirmity, the sin of profanity. Curses were a stock in trade of every sea captain and mate, and their men were only a little less proficient. But Joseph Bates now vigorously tried to overcome the habit of cursing.



He really wanted to become a Christian, but his concept of the process of conversion, gained from the testimony of friends, kept him waiting long at the door of supplication, with many erroneous notions and practices. When he sailed from home in August, 1824 -- captain, part owner, and supercargo of the new brig *Empress*, built and outfitted to order -- he laid in a supply of "interesting books" to read in his leisure hours. His earnest wife,

inspecting these, thought there were more novels and romances than necessary; so she placed a New Testament on top, and inscribed on the flyleaf verses by Felicia Hemans, which caught his attention and laid in the dust his interest in fiction. From this time on he read exclusively religious books in his collection, and his Bible.

Reviewing his life, he acknowledged God's intervention in his many escapes from death, and he decided to "try the strength of prayer." Not wanting anyone to discover him at his devotions, he prepared a secret place under the dining table in his cabin. He was deeply troubled about his personal relationship to God. As he walked the deck of his ship, "his mind was like the troubled sea." He was even tempted to jump overboard and end his life, so deeply did he sense the anguish of his "unsaved" condition.



Just after this experience Bates made a covenant with God which he copied from a book, and which concluded with these words: "I renounce all former lords that have had dominion over me, and I consecrate to Thee all that I am and all that I have.... Use me, O Lord, I beseech Thee, as an instrument of Thy service, number me among Thy peculiar people. Let me be washed in the blood of Thy dear Son, to whom, with Thee, O Father, be everlasting praises ascribed, by all the millions who are thus saved by Thee. Amen."

When Bates arrived home in March, 1826, he was baptized into the Christian Church, not the





Congregational Church to which his father belonged. One of the main reasons for choosing this church was their practice of baptism by immersion. On the same day of his baptism, Joseph asked the minister to assist him in starting a temperance society. Very willingly the minister and a few other influential men, mostly retired sea captains, joined him and started the Fairhaven Temperance Society, adding somewhat later a "Cold Water Army" (this will be described later). From this beginning other societies were formed in New Bedford and neighboring towns, and shortly a Bristol County society, followed by the Massachusetts State Temperance Society.

## REFORM ABOARD SHIP

On his next and last voyage Captain Bates spared no pains to make his command an extreme model of a Christian ship: no liquor, no profanity, no quarreling, no Sunday desecration, whether sailing or in port. On the positive side there was a new kind of fatherly sea captain, who gave to his men a perfect example, good counsel, encouragement, and disciplinary help. There was also a year's volume of a religious paper, *Zion's Herald*, successive copies of which were handed out twice a week. The crew were called to prayers in the captain's cabin every morning and evening. All of them acquiesced, and most of them welcomed the novel experiment; but at first one William Dunn stood out. He had to cuss, he said; he had to have his grog (liquor); he had always had shore leave on Sunday in port; and now if he must be a teetotaler on the seas, he intended to get plenty drunk on shore. He found a firm commander in Captain Bates, however, and with the exception of a few sprees when at the end of the voyage declared his appreciation of the experience. The crew on the home stretch had the unheard-of experience of a revival at sea, with conversions. Some of them, when port was made, inquired when Captain Bates was going on another voyage, for they wanted to sail with him. But he was done with the sea.



## LEADERSHIP BY EXAMPLE

As a sea captain, we see in him the daring, resourceful, imperious soul, self-disciplined and schooled to the charity, meekness, and teachableness of a Christian leader, yet with no loss of initiative, enterprise, and power. He was an exemplar of the ethics of social life. He was a pioneer in the reform of diet and health habits. His personal example in eating, drinking, and all other relations told for much in building the foundation for that doctrine of health which has become a marked feature of the church he helped to found. Solely by his own observation, judgment, and exercise of will he freed himself from the bondage of liquor and tobacco. Later he dropped tea and coffee, condiments, and finally flesh foods from his diet. One can readily see that Joseph Bates was well ahead of all his brethren in adopting the new regimen. This continued throughout the rest of his life.

By 1834 all of the states of the union had temperance auxiliaries, and five thousand local societies claimed a million pledged signers on their rolls. Also about this time the Cold Water Army, a children's temperance group proclaiming the superior virtues of pure, cold water over alcoholic



drinks of all kinds, was organized in Fairhaven for youngsters from age four and upward. The Fairhaven Cold Water Army, in which Bates showed great interest, enrolled three hundred children.

During these years Bates also devoted time and energy to another rising reform movement, the antislavery impulse. Abolitionists in the North and the "fire-eaters" in the South began to attack each other. The antislavery societies also led, in the Northeast, to organized efforts by "gentlemen of property and standing" to silence the antislavery supporters. Because of his stand, Bates alienated more of his friends.

Speaking about the feelings he held in 1832, he wrote: "I then began to feel the importance of taking a decided stand on the side of the oppressed.... Duty was clear that I could not be a consistent Christian if I stood on the side of the oppressor, for God was not there. Neither could I claim His promises if I stood on neutral ground. Hence my only alternative was to plead for the slave, and thus I decided."

Thus in the mid-1800s Bates joined the vanguard of the efforts to organize a Fairhaven Antislavery Society, later an auxiliary to the New England Antislavery Society. Initially about forty Fairhaven citizens joined this organization. The antislavery activities of Bates and others who later embraced and preached the second coming of Christ reveal the reason the Millerite message was generally unwelcome throughout the South.

In the first years after he had given up the sea, Captain Bates helped organize another reform movement, the Fairhaven Seaman's Friends Society. This organization proposed to assist in the moral improvement of seamen. As late as 1844 it was still in existence and at that time had the equivalent of a ladies' auxiliary.

Observers of the period tell of societies dedicated to persuading the so-called "weaker sex" to give up the use of tea and coffee; avoid rich cakes, pastries, and preserves; and forsake snuff and tobacco as well as wine and cordials. They speak of the prevalence of utopias and cults and such incongruities as phrenology, mesmerism, animal magnetism, patent medicine cure-alls, and the ubiquitous spittoons.

As the people of the young and vigorous republic began to hear of the apocalyptic preaching and mathematical expounding of the Millerite preachers, Joseph Bates moved steadily toward a vigorous spiritual experience, prepared for an active role, first in the Millerite movement, and later as one of the leaders who were to found the Seventh-day Adventist Church.

## HERALD OF THE MORNING

William Miller's teachings concerning the imminent return of Jesus Christ in 1844 influenced Joseph Bates profoundly. He first heard about the second advent as taught by Miller in 1832, but did not commit himself to this teaching until 1839, when he threw his energies and resources into support of the movement.

Miller, ten years older than Bates and "an upright and honest-hearted farmer," became the leading advocate of the teaching of the literal return of Jesus Christ to the earth in the mid-1840s.



"What Miller added to the traditional fire-and-brimstone mixture," writes one secular historian, "was the ingredient of mathematical computation as an 'infallible' method of unraveling mysterious prophecies. This appealed strongly to Yankee ingenuity, and challenged the competitive spirit of thousands of amateur Bible-interpreters. In addition, he laid great stress upon the imminent casting down of the mighty, the wealthy, and the educated from their exalted seats, and the raising up of the weak and humble and faithful to replace them. More than that, in an age of competing utopias, when reformers were sprouting everywhere and promising everything...Miller outbid them all."

The time factor in predicting the coming of the cataclysmic event fascinated both Miller and Bates. Soon after Miller began publicly preaching the second advent, an event occurred which gave credence to his message. On the morning of November 13, 1833, meteorites gave a spectacular display of "falling stars" visible throughout most of North America. This even confirmed Miller in his views of the imminent second advent as well as the accuracy of the Biblical prophecies and signs of this climactic event.

Although William Miller began his public preaching at the beginning of the 1830s, it was not until the fall of 1839 that Bates, at the invitation of a friend, attended five lectures on the second coming given at the North Christian meetinghouse in New Bedford. Some years before, he had heard about William Miller and his prediction that the Lord would come sometime soon. The lectures in New Bedford so interested and impressed Bates that he secured and studied Miller's book of nineteen lectures.

As Bates read these lectures, especially those on Daniel's prophetic time periods, his interest grew until he began actively promoting the Millerite cause. Soon (in 1840) Joshua V. Himes, a longtime acquaintance of Joseph Bates, began publishing *The Signs of the Times*, a second-advent periodical, in Boston. Himes had lived in New Bedford for a time after 1822, and the two had worked together on temperance and antislavery matters.

*The Signs of the Times* issues of September 1 and 15, 1840, contained a call for a general conference on the topic of the soon coming of Christ. So decidedly had Bates joined the Millerites that he was one of the sixteen signers of the call, and with Himes and Josiah Litch, he served on the committee on arrangements.

Joseph and Prudence Bates attended this two-day session, which ended with the sending out of a pamphlet containing the lectures given at the conference and reports of the meeting. From March 13 to 19, 1841, Miller lectured in Fairhaven, largely through the efforts and planning of Joseph Bates. The meetings were well attended, about fifteen hundred coming from New Bedford, including "a large portion of the aristocracy and ministers." Four regional second advent conferences were held in 1841. Bates served as vice-president of the one which met for three days at Lowell, Massachusetts, in mid-June of that year. All these developments lifted the spirits of Joseph Bates to a high level. He wrote: "The Advent ship was making such rapid onward progress under her cloud of well-trimmed sails, that all the opposition of currents and adverse winds could not check her career."

The second major conference on the second advent, held at Boston in May of 1842, took several



far-reaching actions. Bates chaired that conference.

One action approved the adoption of the prophetic chart present by Charles Fitch and Apollos Hale of Haverhill and authorized the printing of three hundred lithographed copies. This became the much-used "'43 chart." It illustrated the prophecies of Daniel and the Revelation. It contributed greatly to the effectiveness and clarity of the presentations of the advent preachers.

In its second major action this body approved holding summer camp meetings to advance the preaching ministry. Actually, thirty-one were held in 1842, forty in 1843, and fifty-four in the crucial year of 1844. The first of these was held in Canada East. While no accurate head count of attendance exists, it was estimated that five hundred thousand attended the series of camp meetings over the three-year period.

Camp meetings figured prominently in Bates's life and ministry. Early camp meetings have often been presented in an unfavorable light by students of our earlier rural institutions. No doubt some evidence of emotional excesses exist; however, an inaccurate stereotype should not be accepted.

A writer of the *Boston Post* remarked favorably on the first Millerite camp meeting. He stated: "The second advent camp meeting, which commenced at East Kingston, N.H., on Tuesday, June 29, and continued from day to day until Tuesday noon, July 5, was attended by an immense concourse of people, variously estimated at from seven to ten thousand....

"The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker; meals were served uniformly and punctually at the times appointed, and the same punctuality was observed as to the hours appointed for the services."

Another writer speaks of what he saw at a camp meeting: "When meeting time came, the arriving worshippers in their wagons were efficiently taken in charge, told where to park their vehicles and pasture their teams, and given a spot for their tents. Orderly rows of these tents surrounded a preaching area equipped with sturdy benches and preaching stands."

The first camp meeting attended by Joseph Bates was held at Littleton, Massachusetts, in August, 1842. He became very much interested in the layout of the camp and in the presentation of the prophecies which stressed the second advent. Even a mob which invaded the camp became docile when it understood the nature and purpose of the meeting. The following month a similar encampment set up in Taunton continued for a week, with Josiah Litch as a main speaker. The preaching, the prayers, the advent hymns, all made a vast impression on Bates. Someone estimated that ten thousand were on the grounds on Sunday at Taunton. A month later Bates attended another camp meeting near Salem, Massachusetts.

Elders Himes, Litch, Fitch, and others preached; others met with groups gathered out of doors and explained the prophetic timetable using the "'43 charts," which they fastened to the trees. Other groups of men and women passed on their way to the water to be baptized. An estimated fifteen thousand attended the Salem camp meeting on Sunday. Meanwhile second advent publications multiplied and spread into all twenty-six states of the Union and into Canada. Beyond



this, concerned people sent these publications to the sparsely settled West, also to Europe, Asia, and Africa. Joseph Bates and his fellow believers felt thrilled and energized as they witnessed what appeared to them to be the greatest spiritual revival of the people since Christ's first advent. They pondered often the figure of an angel lying in the midst of heaven, saying, "Fear God, and give glory to Him; for the hour of His judgment is come."

When Bates found himself caught up so fully in the advent movement, he soon discovered that his and other churches had cooled to members believing in Miller's message. This led Bates, after some soul searching, to withdraw his membership from the Christian Church in Fairhaven and to dispose of his interest in the premises. The local chronicler of old Fairhaven reports that thirty-three members withdrew from the Christian Church and formed their own Millerite group about his time.

Captain Bates had always given himself thoroughly to what he believed. He embraced the challenging concept of the second advent of Christ with utter devotion, utter sacrifice, and utter effort. He gave all his considerable material possessions to further the work. When he retired from the sea, Joseph Bates had around \$12,000, a modest fortune in those days. He also shared in the estate of his parents who died about the time of his retirement from the sea. Whatever the amount, Joseph Bates demonstrated his implicit faith in the second advent expectation in 1843-1844 by giving the entire amount to proclaim the message to the world. He was to live out the rest of his life as a witness for God, guided only by his motto, which often troubled his cautious and prudent wife, Prudence -- "The Lord will provide." And He did.

But Joseph Bates did more than contribute means and write letters to his relatives and friends on the subject of Christ's second advent. In 1844 he sold his home and most of the real estate he owned and paid off all his debts. The New Bedford office of the Register of Deeds reveals a sale of Bates's property on Mulberry Street to Nash Spooner for \$4,500. This instrument is dated February 6, 1844. Then he set out with H. S. Gurney of Memphis, Michigan, to take the advent message into the South. Gurney was a large, sturdy blacksmith who loved to sing gospel songs. He got in his voice practice at the forge to the beat of hammer on anvil. Years later he returned to Michigan and associated with another blacksmith, Dan Palmer of Jackson, Michigan, Bates's first convert to the Sabbath in Michigan.

This trip to the South held the risk of real danger, because most advent preachers were identified as abolitionists. Feeling on this subject was running high. H. S. Gurney, who led out in the singing, was as fearless as Bates in facing opposition and the threat of physical harm. Their hearers, particularly the slaves, enjoyed hearing Mr. Gurney sing, "I'm a pilgrim, and I'm a stranger." The advent pair did not penetrate the deep South, but they did work in Maryland on Kent Island, where Bates had been cast away many years before in a storm.

In spite of the difficulties they encountered, they created wherever they traveled a great interest in the second coming of Christ. Their undaunted courage saw them through many potentially dangerous situations.



That Joseph Bates maintained a sense of perspective, if not a sense of humor, is seen from an





incident he records as having taken place near the town of Chester, Maryland. He says: "We were walking just before we came to the village, and met a man on foot, seemingly in great haste, who stopped and inquired if we were the two Millerites who were going to preach in that place! We answered in the affirmative. 'Well,' said he, 'I have traveled thirteen miles this morning to see you!' As he stood gazing on us, I said, 'How do we look?' Said he, 'You look like other men.'" Then, Bates says, "his curiosity being gratified, we passed on and saw him no more."

As an indication of the deep impression made upon the people to whom Bates and Gurney preached on this trip, there was one meeting where at its close the people sang a hymn and were dismissed, but made no move to leave. After they were further exhorted, the same took place again -- the hymn, the dismissal -- but still they remained. Finally after a third formal dismissal the people slowly left the meeting.

Near the spring of 1844, as the time for the end of the prophetic period and the expected appearance of Christ approached, excitement increased. "Probably," wrote Bates later, "nothing since the Flood, in the days of Noah, has ever equaled it." When spring passed and Christ didn't come and time moved on into summer, perplexity was great and widespread. Now in the "tarrying time" a search was begun in the Scriptures to correct the miscalculation which had led to this early disappointment. The *Advent Shield* defended the earnestness and integrity of the leaders of the movement. Of them it wrote: "No cause of a moral or religious character probably ever made so rapid advances as the cause of Adventism. Its votaries have usually been the humble, pious, devoted members of the different churches.... Never have a set of men labored more faithfully and zealously in the cause of God, or with more pure motives."

So during the summer of 1844 further intensive study of the prophecies took place, and a correction in the timing projected the great day of the Lord to October 22, 1844.

### THE BRIDEGROOM COMETH???

Many found assurance in the prophecy of Habakkuk, chapter 2, verse 3: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Joseph Bates attended a camp meeting at Exeter, New Hampshire, August 12 to 17, expecting to receive new light on the questions troubling the minds of most advent believers. On the third day of the meetings Bates himself spoke at the morning service. The second coming, he insisted, was imminent, even though at that moment they were perplexed by the state of events. His message, however, lacked the necessary spark of certainty and conviction. "May the Lord help us to obtain our true position on this stormy sea," he was saying, "and again spread all our sails for the gale that shall waft us into the harbor of glory."

At this point a Mrs. Couch arose and addressed the speaker. "It is too late, Brother Bates," she said. "It is too late to spend our time about these truths, with which we are familiar.... It is too late, brethren to spend precious time as we have since the 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.'" She was the sister of Samuel S. Snow, who had just arrived by horseback, and who had mentioned



to his sister and her husband, Elder Couch, that he did indeed have new light on this perplexing question. Bates was not taken aback or humiliated by these frank comments. But with his typical godly meekness and grace he invited Samuel S. Snow to come forward and present his views.

This Snow did, continuing on the next day, when he preached on the midnight cry. Many, including Bates, supported this "new light" presented, and as Bates later expressed it, when the meeting closed the granite hills of New Hampshire rang out with a cry, "Behold, the Bridegroom cometh; go ye out to meet Him."

Upon his return to Fairhaven, Bates preached the midnight cry message with great fervor in New Bedford and elsewhere. A new awakening took place. Earlier opposition to the new news was swept away. Now the advent believers used their strength and energy to proclaim their belief in the imminent appearance of the "Bridegroom" and the end of all things earthly. Joseph Bates actively involved himself among the group of watchers, who once again brought out the great tent, purchased in 1842, with a seating capacity of between three and four thousand, and renewed their efforts to warn the world.

Those who truly and devoutly believed in the validity of October 22 as the date for Christ's coming made every preparation to meet Him at that time. Farmers who had planted crops in the spring showed their faith by refusing to harvest them. Some store owners apparently set a day upon which to give away all their stock to any who wished to come and receive it. In one store window appeared a sign reading, "This store is closed in honor of the King of kings, who will appear about the twentieth of October. Get ready, friends, to crown Him Lord of all." The two main advent papers, *The Advent Herald* and the *Midnight Cry*, put out last editions. The *Midnight Cry* phrased its editorial in the words of Paul, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind. Live in peace; and the God of love and peace shall be with you." The *Advent Herald* carried a message from Himes. "As the date of the present number of the *Herald* is our last date of publication before the tenth day of the seventh month," he wrote, "we shall make no provision for issuing the paper for the week following. We feel called upon to suspend our labors and await the result."

On Sunday, October 20, in the Second Presbyterian Church in Philadelphia, a Reverend Rood preached on Matthew 24:23-27, pointing out the signs of Christ's coming and the end of the world, basing his sermon specifically on Christ's words, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." This minister gravely concluded that every failure of a time prediction of the end of the world produced more scoffers and infidels and did more harm than good.

While these and other significant events were transpiring in the world about him, the advent believers were quickly settling their earthly affairs. Those who had money brought it to the leaders, begging them to use it in the final warning of the world. Those in debt came asking funds with which to settle accounts, that they might not be found owing any man when Christ came. The treasurer took in what was given him, and gave out to those in need. But because of the volume of business and the haste with which it had to be transacted, he was unable to keep accounts of the amounts disbursed.

Just before October 22, the Millerite preachers returned to their homes to wait. The great tent



was furled. The presses ceased to print the advent papers. Then dawned the fateful morning of October 22, 1844.

Across most of the northeastern part of the United States, the sun rose clear and bright on that crisp Tuesday, October 22, 1844. To many it was only another beautiful day. But to thousands of others, except for the day Christ rose from his little rock tomb outside Jerusalem, it was the most important day in the history of the world.

October 22 found William Miller in his home in Low Hampton, New York, where he had gone to rest upon completion of the work of warning the country of Christ's imminent return. Father Miller had steered clear, generally, of setting a specific day for Christ's return, and he did not agree to stipulate October 22 until just shortly before that day. He finally agreed that this was the day according to prophecy and began to preach it. Here at Low Hampton, Joshua V. Himes came to spend the day and greet the Lord with Miller, his old friend and fellow laborer.

Perhaps the day brought to Miller and Himes a deeper disappointment than to any of the others, for they had been so intimately bound up in all phases of the advent movement. Yet, confused and disappointed, Miller was not ready to disavow his faith. "Were I to live my life over again with the same evidence that I then had," he wrote, "to be honest with God and men, I should have to do as I have done. One thing I do know, I have preached nothing but what I believe, and much good has been effected."

Joseph Bates spent October 22, 1844, at his home in Fairhaven with his wife and his youngest daughter, Mary, and probably Eliza, who didn't marry until 1858. His oldest daughter, Helen, had married the previous autumn. Records in the Melville Whaling Room of the New Bedford Public Library indicate that Bates's son sailed on a whaler, the *Marcus*, on October 21, 1844, at fourteen, a year younger than was his father when he first went off to sea.

After the great disappointment, Joseph Bates said, "The effect of this disappointment can be realized only by those who experienced it." The morning following he went out to get some provisions for the family. Children followed him and mocked. Men pointed the finger of scorn. Years later he told a fellow Adventist preacher he had wished the earth might swallow him up, so humiliating was the experience. "You can have no idea of the feeling that seized me. I had been a respected citizen, and had with much confidence exhorted the people to be ready for the expected change. With these taunts thrown at me, if the earth could have opened and swallowed me up, it would have been sweetness compared to the distress I felt."

He had given everything to the cause save for a few coins he had remaining. He had a small field of potatoes which a neighbor had wished to purchase. To him he said, "No; it would not be right to sell them to you when I know you will not receive benefit from them. Let them remain in the ground as a witness of my faith in the Master's immediate return to the earth."

What will happen to Joseph Bates and his fellow evangelists after the Great Disappointment of October 22, 1844? In the next volume of the *Teacher Bulletin*, we will continue with their stories.

Compiled from *Origin and History of Seventh-day Adventists*, Review and Herald Publishing Association, Washington, D.C., 1961, and *Outrider of the Apocalypse*, Pacific Press Publishing Association, Mountain View, CA, 1972.



## ACTIVITIES:

Research the following questions and present your findings in essay form. You may also present your work orally to the class.

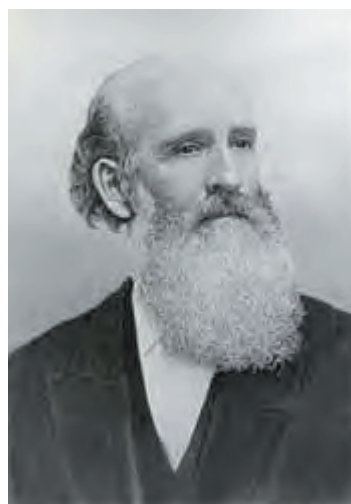
1. Was it right for Joseph Bates' parents to let him go off to sea at the early age of 15? Was this a common practice for boys of that age? Would you want to go off to sea at the age of 15? What would you be required to do if you were a cabin boy?
2. If you were impressed into the British navy as Joseph Bates was, what would your feelings be towards your captors? Could you forgive someone for taking five years of your life (your early adult years) away? Explain. How did Joseph Bates deal with this situation after he returned home?
3. Review what the Cold Water Army represented. Is this a good idea? Would you be willing to start a Cold Water Army today at your school or in your church? Why or why not? Take a census of your class or school to see if there would be support for such an organization.
4. Was the falling of the stars in 1833 really a sign from God or was it just a natural phenomenon? Explain why you think the way you do about this.
5. The story states that, "Captain Bates...embraced the challenging concept of the second advent of Christ with utter devotion, utter sacrifice, and utter effort." What does this mean? Have you ever put that much time, energy, and effort into something? Explain what it was and what the outcome was. If you have not, in what area of your life could you follow Bates's example? How would you do it?
6. At one of the camp meetings, "new light" was presented. What was the "new light?" How did the "new light" affect the advent believers? Why should they have believed in the new date after being disappointed in the spring?
7. Review the section about Reverend Rood from Philadelphia. Did he believe that October 22 was the date of Christ's return? Explain your answer.
8. If you had lived in 1844, and if you had believed in the return of Jesus on October 22, how would you have felt on October 23? What would you have told your relatives and friends who had not believed that Christ would return on October 22? How would you have acted when you went back to school?
9. Create and perform a skit about any area of the reading about Joseph Bates.



# OUR EARLY PIONEERS

**Directions:** Use the following pioneers to fill in the table on the next page.  
Put each person in order of the earliest birth.  
Give the year of his/her birth and death.  
Then write an accomplishment each is known for. (Answers may vary)  
Use internet sources, encyclopedias, or other books to help find the information needed.

J. N. Andrews  
Joseph Bates  
George I. Butler  
John Byington  
Merritt E. Cottrell  
Merritt E. Cornell  
Hiram Edson  
William Farnsworth  
Charles Fitch  
Stephen N. Haskell  
Joshua Himes  
J. N. Loughborough  
William Miller  
Rachel Preston  
Annie Smith  
Uriah Smith  
Samuel Snow  
J. H. Waggoner  
Ellen G. White  
James S. White



## Other Activities:

Answer the questions on the page after the table.

Find a map of New England and locate the state in which each was born. You may want to use pins to identify each location.

Consider the following questions with a partner:

Why are most of these people from the New England states?

What were some of the reasons each person died?

What was the Great Disappointment and whom did it affect?

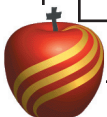
Would you rather have lived during the Great Disappointment or today? Why?







Name <b>KEY</b>		Date		
NAME	BIRTHPLACE (STATE)	DATE OF BIRTH	DATE OF DEATH	ACCOMPLISHMENT(S) FOR CHURCH
William Miller	Massachusetts	1782	1849	Day for year prophetic interpretation
Joseph Bates	Massachusetts	1792	1872	Health Reform; 7th day Sabbath reform
John Byington	Vermont	1798	1887	First SDA President
Charles Fitch	Connecticut	1805	1844	Designed "1843 Chart"
Joshua Himes	Rhode Island	1805	1896	Organizer of the Millerite Movement
Hiram Edson	New York	1806	1882	Understanding of the Sanctuary
Samuel Snow	New Hampshire	1806	1870	Initiated the "Seventh-month Movement" October 22, 1844
William Farnsworth	New Hampshire	1807	1888	First layman to keep Sabbath 1844/5
Rachel Preston	Vermont	1809	1868	Introduced the Sabbath to Washington, New Hampshire church
Roswell F. Cottrell	New York	1814	1892	Writer, Poet, Minister
J. H. Waggoner	Wisconsin	1820	1889	Righteousness by Faith believer
James S. White	Maine	1821	1881	Author, Editor, Organizer
Ellen G. White	Maine	1827	1915	God's messenger to the SDA church from 1846
Merritt E. Cornell	New York	1827	1893	Evangelist (Wife was first SDA church instructor)
Annie Smith	New Hampshire	1828	1855	Author of several hymns found in the SDA church hymnal
J. N. Andrews	Maine	1829	1883	First foreign missionary to Switzerland in 1874
J. N. Loughborough	New York	1832	1924	Evangelist historian worked in England
Uriah Smith	New Hampshire	1832	1903	Editor and Author
Stephen N. Haskell	Massachusetts	1833	1922	Evangelist & Administrator
George I. Butler	Vermont	1834	1918	Minister & Administrator



# OUR EARLY PIONEERS

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: Answer the following questions using the information gathered on the previous page. Write each answer on the line provided.

1. What percentage of the early pioneers listed lived into the twentieth century?  
\_\_\_\_\_
2. What percentage of the early pioneers listed were women? \_\_\_\_\_
3. What percentage of the early pioneers listed were born before the Great Disappointment?  
\_\_\_\_\_
4. What percentage of the early pioneers listed were from a New England state?  
\_\_\_\_\_
5. What percentage of the early pioneers listed were from states outside New England?  
\_\_\_\_\_
6. Which pioneer listed lived the longest? \_\_\_\_\_
7. Which pioneer listed lived the shortest? \_\_\_\_\_
8. What percentage of the early pioneers listed died before the age of 50? \_\_\_\_\_
9. List the pairs of pioneers who were born on the same year. Give the year.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
10. Which pioneer listed contributed the most to the establishment of the Seventh-day Adventist Church? Give specific reasons why. Use the back of this paper if needed.  
\_\_\_\_\_



# OUR EARLY PIONEERS

Name \_\_\_\_\_ **KEY** \_\_\_\_\_ Date \_\_\_\_\_

Directions: Answer the following questions using the information gathered on the previous page. Write each answer on the line provided.

1. What percentage of the early pioneers listed lived into the twentieth century?

**25%**

2. What percentage of the early pioneers listed were women? **15%**

3. What percentage of the early pioneers listed were born before the Great Disappointment?

**100%**

4. What percentage of the early pioneers listed were from a New England state?

**75%**

5. What percentage of the early pioneers listed were from states outside New England?

**25%**

6. Which pioneer listed lived the longest? **J. N. Loughborough**

7. Which pioneer listed lived the shortest? **Annie Smith**

8. What percentage of the early pioneers listed died before the age of 50? **10%**

9. List the pairs of pioneers who were born on the same year. Give the year.

**Charles Fitch & Joshua Himes**

**1805**

**Hiram Edson & Samuel Snow**

**1806**

**Ellen G. White & Merritt E. Cornell**

**1827**

**J. N. Loughborough & Uriah Smith**

**1832**

10. Which pioneer listed contributed the most to the establishment of the Seventh-day Adventist Church? Give specific reasons why. Use the back of this paper if needed.

**Answers will vary.**



# ANNIE REBEKAH SMITH, EARLY ADVENTIST HYMNIST

*By Ron Graybill*

Most of what is known about Annie Smith comes from a little sketch of her life included in a book of poems published by her mother, Rebekah Smith, in 1871. From this we learn that Annie was born in West Wilton, New Hampshire, on March 16, 1828, the only daughter of Samuel and Rebekah Smith. She was four years older than her better-known brother, Uriah, and just four months younger than the best-known of Adventist women, Ellen G. White.

At ten, Annie was converted and joined the Baptist Church. With her mother, she left that communion in 1844 to throw her youthful energies into preparation for the Second Advent of Christ.

When the clouds of October 22 carried only another drab New England morning instead of a host of angels, Annie turned her attention to study and teaching. For the next six years she alternated between teaching in seven different district schools and pursuing her own intellectual enrichment.

She spent six terms at the Charlestown Female Seminary in Charlestown, Massachusetts, next door to Boston. The Seminary, chartered in 1833, offered courses in English, philosophy, Romance languages, Latin, Hebrew, music and art. There were also free lectures in anatomy, physiology, and chemistry.

The school year was divided into three terms--a twelve-week fall session and winter and spring terms of sixteen and seventeen weeks. Most likely Annie taught in the grammar schools near her home during the winter and then, while the youngsters went to work on the farms, she would go to Charlestown in mid-April to attend the spring term at the Seminary.



Although her mother only mentions that she studied French and Oil Painting, it seems probable that she might have delved into other subjects as well during the course of her six terms at the school. She was not, however, a regular student, and was not listed with the other students in any of the school's catalogues during the years she attended.

The Seminary was ostensibly non-denominational, but it was far from irreligious. There were regular weekly Bible lessons, and each young lady was expected to come equipped with her own Bible, whatever commentary she may have had, plus other books "Containing moral and religious instruction, suitable for Sabbath reading." The students were required to attend church twice each Sunday at some stated place. Just where Annie may have chosen to attend is unknown, but if, after her Millerite adventure, she reverted to her former denominational affiliation, she would have found things in Charlestown nicely arranged: her school was located on the corner of Union and Lawrence Streets with the First Baptist Church at the other end of the block.





During what was probably her first term at the Seminary in 1845, the Reverend Edward Beecher, pastor of Boston's Salem Church, addressed the students and faculty in a lecture titled "Faith Essential to a Complete Education." This philosophy was pervasive not only at the Charlestown Female Seminary, but throughout the American public school system of the time.



During Annie's last term at the Seminary in 1850, she was definitely enrolled in an art course. One day, while sketching a picture of Boston from Prospect Hill in Somerville, she strained her eyes and for eight months could hardly use them. This brought her to another disappointment in life. She was unable to accept a coveted position in a school at Hancock, New Hampshire.

To alleviate her unhappiness, she became an agent and, according to her mother, a frequent contributor to *The Ladies' Wreath*, an elegant literary magazine published in New York. Four poems from her pen appeared in this publication within two years. She is also said to have contributed a few pieces to *The Odd Fellow*, but so far her contributions to the paper have not been located.

Thinking the salt-air of Charlestown would be good for her eyes, Annie remained there with friends. She must not have been too blind, because during her stay she ventured north to Portland, Maine, and on to Nova Scotia.

Meanwhile, her mother was becoming more and more concerned about Annie's avid pursuit of secular success in literature and art. When Joseph Bates, the sea captain who became an Adventist preacher, visited the Smith home in West Wilton, Mrs. Smith shared her burden with him. Since he was to be in Boston in a few days, he urged the mother to write Annie inviting her to his meetings. Contrary to J. N. Loughborough's account, the services were to be held at Elizabeth Temple's home in Boston, not at the Folsom residence in Somerville.

The night before the first meeting, Bates had a dream. In it every seat in the room was filled except one next to the door. The first hymn was sung, prayer was offered, another hymn sung, and then, just as he opened his Bible to preach, the door opened and a young lady entered, taking the last vacant chair.

The same night, Annie had virtually the same dream. The next evening, she started for the meeting in ample time, but lost her way. She entered just at the moment the dream had specified. Bates had been planning to talk on another subject, but remembering his dream he switched to a sermon on the Adventist view of the Hebrew sanctuary.

At the close of the meeting, he stepped up to Annie and said, "I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night." Annie related her own dream, and naturally was deeply impressed with the turn of events.

Joseph Bates, in his letter to the *Review and Herald* reporting this visit to Boston, merely says, "We spent the Sabbath and first-day July 26 and 27, in meeting with about twenty believers, at



No. 67 Warren Place, Boston, where the meetings are to be held every Sabbath....Here two, that had formerly believed the advent doctrine, embraced the last message."

A month after she attended Bates's meetings, Annie sent a poem, "Fear Not, Little Flock," to the *Review* along with a letter, "It is with much reluctance that I send you these verses, on a subject which a few weeks since was so foreign to my thoughts. Being as it were a child in this glorious cause, I feel unworthy and unable to approach a subject of such *moment*, but as I've written for the world, and wish to make a full sacrifice, I am induced to send."

Both the letter and the poem appeared in the *Review*, and the latter indicated Annie's interest in hymns. The last stanza read:

Hallelujah's we'll raise,  
Our Redeemer to praise  
With the pure and the blest,  
In the Eden of Love be forever at Rest.

The phrase, "Eden of Love," used in the last line of the poem is the title of an infectiously beautiful folk-hymn that was carried over from the Millerite movement into Adventist hymnody.

James White, editor of the *Review and Herald*, impressed with Annie's poem and doubtless familiar with her talents through her mother, immediately wrote asking her to come to Saratoga Springs, New York, to assist him as a copy editor. She hesitated, pleading her eye trouble as a reason she could not accept. He told her to come anyway, and upon her arrival, she was quickly healed after anointing and prayer. Ellen White took note of Annie's coming in a letter to a friend, "Annie Smith is with us. She is just the help we need, and takes right hold with James and helps him much. We can leave her now to get off the papers and can go out more among the flock."



Although most of Annie's time was spent in the drudgery of copy editing, she was occasionally given full responsibility for the *Review* while the Whites were away on preaching tours. She continued to write hymns and poetry as well, contributing a total of forty-five pieces to the *Review* and the *Youth's Instructor* before her death three and a half years later. Several of her hymns can be found in the current *Seventh-day Adventist Hymnal*.

Annie had lived with the Whites in Saratoga Springs for only a few months when they moved to Rochester. Shortly before the move, she turned twenty-four. Times were hard for the little group of workers in Rochester. Ellen White tells how they had to use turnips for potatoes. Annie's work was not always easy, either. James White, driving hard in these difficult early days, could be a demanding task master. Most of Annie's poetry was deeply and seriously religious, but she did venture one light-hearted rhyme that may reflect something of James White's eagerness that the *Review* be a perfect paper. The poem was titled "The Proof-Reader's Lament":

What news is this falls on my ear?  
What next will to my sight appear?  
My brain doth whirl, my heart doth quake--  
Oh, that egregious mistake!



"Too bad! too bad!!" I hear them cry,  
"You might have seen with half an eye!  
Strange! passing strange!! how could you make  
So plain, so blunderous a mistake!"

Guilty, condemned, I trembling stand,  
With pressing cares on every hand,  
Without one single plea to make,  
For leaving such a *bad mistake*.

If right, no meed of praise is won,  
No more than *duty* then is done;  
If wrong, then censure I partake,  
Deserving such a gross mistake.

How long shall I o'er this bewail?  
"The best," 'tis said, "will sometimes fail;"  
Must it then *peace* forever break--  
Summed up, 'tis only a *mistake*.

(This poem is heard on Volume 10, Number 1, of *Pathways to of the Pioneers*.)

In spite of whatever difficulties may have arisen, the Whites must have appreciated Annie and her work. James sent her a gift of \$75 during her last illness, and Annie's mother, writing of the bond of affection between her daughter and the Whites, said, "Annie loved them."

There was someone else whom Annie loved: the handsome young preacher, John Nevins Andrews. John lived in Rochester during the time Annie was there. They were about the same age, and both were bright and intellectually ambitious. There are indications that Annie had high hopes for her future with John, but he disappointed her, turning his affections to Angeline Stevens, a girl from his hometown of Paris, Maine.

The evidence for Annie's love and subsequent heartbreak lies half-buried in a letter Ellen White wrote to John just one month after Annie's death. "I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life."

Ellen White appears to be saying: Don't do the same thing to Angeline that you did to Annie. Now that you've raised her expectations, go ahead and marry her. Judgments based on a single piece of evidence may seem a bit hazardous, but when Ellen White's comments are linked with certain passages in Annie's own poetry, it is more certain that Annie was jilted by John.

In the spring of 1854 she wrote two religious poems which may reflect something of this experience:

If other's joys (Angeline's) seem more than thine,  
Pause, ere thou at this repine;  
Life hath full enough of woe,  
For the sunniest path below.



And in a poem titled "Resignation," she wrote:

Thou art the refuge of my soul,  
My hope when earthly comforts flee,  
My strength while life's rough billows roll,  
My joy through all eternity.

But Annie's most personal feelings on this subject would hardly be found in her religious poetry, printed as it was in the *Review* for J. N. Andrews and everyone else to read. Her mother's book, published in 1871, includes a good selection of Annie's secular verse. One of these was a poem which Annie addressed to her mother:

My lot has been to learn  
Of friendship false, that bright will burn  
When fortune spreads her wing of light,  
But fades away when cometh night.

"Dear Annie," her mother wrote in her "Response";

What though thy lot has been to bear  
Much adverse fate, 'mid toil and care  
Raised expectations crushed and dead  
And hope's triumphant visions fled?

Does not thy heart begin to feel  
The claims of Him who wounds to heal?

Were it not that Mrs. Smith's "Response" specifies that Annie's crushed expectations came "mid toil and care," the mention of "friendship false" in Annie's own poem might have referred to some disappointment she suffered during her school days in Charlestown. Of the four poems she wrote for *The Ladies' Wreath* during the time just before she became an Adventist, two speak of blighted love. If nothing else, these secular poems indicate something which her sober hymns do not: that she was capable of feeling the whole range of emotions connected with youthful love. In "Trust Not--Love Not," she wrote:

Love's sweet strain, like music flowing,  
Drink not deep its melting tone:  
Eyes that now so gently glowing,  
Beaming fondly in thine own--  
Lips will smile, but too deceive thee,  
Tender glances, heed them not:  
For their coldness soon may grieve thee,  
Soon thou mayest be forgot.

Witness also these lines from a ballad-like poem, "The Unchanged":

The morn of youth was on her cheek when love her bosom thrilled,  
With golden dreams of future bliss her gentle soul was filled--

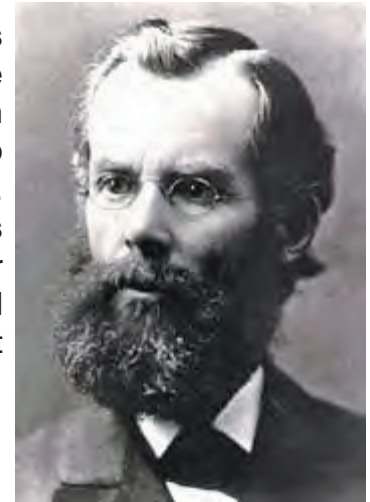
His dark eyes woke the flame within of soul lit, lustrous hue,  
To be unquenched--the holy light of pure devotion true.



And oft she gazed with rapture on that bright angelic face,  
So radiant and beautiful with eloquence and grace:  
His voice, like tones of music sweet, bound with a magic spell,  
As gems of wisdom from his lips in heavenly accents fell.

I saw her in the moonlit vale, a lovely maiden's form,  
Her spirit in illusions wrapped, her cheek with vigor warm;  
Untouched by sorrow's withering hand, so pale, for hers were dreams  
Of other years--that for the night had cast their halo beams.

The possibility that Annie may have been in love with J. N. Andrews adds a new dimension to the controversy over her hymn, "I Saw One Weary, Sad, and Torn." Each verse of the hymn is thought to be an ode to one of the Adventist pioneers contemporary to her. The first two stanzas are assigned respectively to Joseph Bates and James White. Bates is identified by the "many a line of grief and care" which on his brow were "furrowed there." He was much older than any of the other pioneers. James White is almost certainly the one who "boldly braved the world's cold frown" and was "worn by toil, oppressed by foes." But who was the Adventist who



...left behind  
The cherished friends of early years,  
And honor, pleasure, wealth resigned,  
To tread the path bedewed with tears.  
Through trials deep and conflicts sore,  
Yet still a smile of joy he wore:  
I asked what buoyed his spirits up,  
"O this!" said he--"the blessed hope."

Three possible candidates have been suggested for this stanza: Uriah Smith, Andrews, and Annie Smith herself disguised in masculine pronouns. Uriah is eliminated on chronological grounds. He had not yet accepted the "third angel's message" at the time Annie wrote the hymn. The hymn was published August 19, 1852, about a year after Annie's conversion, five months after her arrival in Rochester, and just enough time for a friendship with John to blossom.

But Annie herself cannot be ruled out as a candidate. She certainly felt that she had renounced "honor, pleasure, and wealth" to become an Adventist. In the same poem in which she makes allusion to "friendship false," she says:

My lot has been to pore  
Learning's classic pages o'er:  
Seeking for hidden pearls to wear,  
Fame's golden wreath, the victors bear.

She had been on the brink of fame, or at least she thought so, and for her to turn her back on it was a special trial. Naturally, if she was writing about herself in the hymn, she could not reveal it, but all the details of the third stanza fit Annie perfectly. The problem is that they also fit John. The question of whether the stanza refers to John or Annie may never be resolved, and perhaps it is fitting that they are linked in this mystery.





It is no wonder that many of Annie's hymns were so somber. Not only was she an Adventist in a day when Adventists were scorned and despised, not only did she give up her hope of worldly fame, not only was she thwarted in love, but death itself was stalking her. She had been with the *Review* of barely a year when she was called home for the death of her father, Samuel Smith. When she returned to the office in Rochester late in December, 1852, she found that James White's brother Nathaniel and his sister Anna had arrived, both suffering from tuberculosis.

Anna White soon took over the editorship of the newly launched *Youth's Instructor* to which Annie contributed an occasional poem. But Nathaniel lived only till May of 1853. Annie commemorated his death with a poem. About a year later, Luman V. Masten, another of the young workers in the office, died of tuberculosis. Again Annie wrote a poem, a portion of which read:

Then mourn not the loss of our dear, absent brother  
Bright angels shall watch o'er the dust where he's laid  
To rest by the side of his fondly-loved mother,  
Who for his salvation so fervently prayed.

In November of that same year, 1854, Annie returned to her home in West Wilton, suffering from the first stages of tuberculosis herself. She had just arrived when word came that Anna White had died of the disease. The poem she wrote for Anna became a hymn which would be sung at her own funeral:

She hath passed Death's chilling billow,  
And gone to rest:  
Jesus smoothed her dying pillow--  
Her slumbers blest.

Annie arrived home November 7. A month later she was coughing blood. Her mother says that since she had "confidence in water treatment, she went where she could receive such." Perhaps she travelled to nearby New Ipswich where, according to the *Water-Cure Journal* of June, 1853, a Mr. Amos Hatch operated a hydropathic institution.

But the treatment did not help, and Annie returned home in February, just in time for a visit from Joseph Bates. "At the commencement of the Sabbath, the 16th," her mother wrote, "the spirit and power of God descended upon her, and she praised God with a loud voice.... Bro. B. then said to Annie, 'You needed this blessing, and now if the Lord sees that it is best for you to be laid away in the grave, he will go with you.'"



But Annie prayed for just one more privilege before she died. She wanted to be able to finish her long poem, "Home Here and Home in Heaven," and publish the little book of poetry she had been planning. Her brother Uriah came home in May, and helped her to copy and arrange her poetry for publication. As soon as the peonies blossomed that spring, he sketched and engraved a peony, her favorite, to go on the title page of her book.



Annie told her mother that she believed there would be a change in her condition once the book was done. Either she would be healed, or she would die. She lived less than ten days after she finished her work.

Her mother chronicled the last days of her twenty-seven-year-old daughter in great detail. On the eighteenth of July, she wrote a poem titled "Our Duty":

Never from the future borrow  
Burdens that no good repay,  
Strength required for to-morrow,  
May be lost on us today.

At three o'clock the next afternoon she said: "Mother, some change has taken place. I don't think I shall live through the day." "I saw that there was a change," her mother wrote, "and stayed by her. Night drew on. No one happened in. She said, 'It seems to me I could not breathe to have many in the room.'" Her mother told her she was not afraid to be alone with her if she died. Through the night the mother and her semi-invalid brother John watched. It seemed that each moment must be her last.

About two in the morning she rallied some and looked very happy. "Annie is being blessed," Mrs. Smith said to John. Soon Annie exclaimed, "Glory to God," a number of times, louder than she had spoken for a long while. "Heaven is opened," she said. "I shall come forth at the first resurrection."

Uriah had returned to Rochester by now, hoping he could get the type for Annie's book and let her see the proof sheets before she died. Mrs. Smith wanted to write him and urge him to come home at once, but Annie said: "It will make no difference, I think I am dying; don't leave me, mother, while I live."

The fact that Mrs. Smith would write a vivid day by day account of Annie's decline reflects the Victorian tendency to romanticize illness and death. Nineteenth-century Americans, Adventists included, were far less inclined to disguise or avoid death than we are today. Annie and her mother talked freely about her death long before it occurred. Her mother did not look back on those last days as some hideous shame to be expunged from memory, but as something worth preserving in every detail.

On Tuesday morning, July 24, Annie composed her last poem:

Oh! shed not a tear o'er the spot where I sleep;  
For the living and not for the dead ye may weep;  
Why mourn for the weary who sweetly repose,  
Free in the grave from life's burden and woes?

No recasting can improve the poignant forcefulness of her mother's account of her last hours:

Tuesday night was a solemn and interesting night. I stayed with her alone through the night. Neither of us slept. She was very happy and talked much with me. She said in her former familiar way, "My mother, I've been afraid I should wear you all



out. I've called after you by night and by day." She felt bad to have me kept up as I was on her account. But she said, "I am here now, your dying girl. I think this is the last night, and you must be sure to rest when I am gone. O, my blessed mother, I shall bless you in Heaven, for taking such care of me. No sorrow or suffering there. We shall all be free there. Yes, we shall all be free when we arrive at home, and we shall live forever. Yes, and I can smile upon you now through all my sufferings." It was her last suffering night. Wednesday, the 25th, a death coldness was upon her. In the afternoon she became more free from pain and distress. While speaking in the evening of taking care of her, she said, "I shall not want any one to sit up; you can lie on the lounge." At one o'clock I called Samuel (another brother). She talked with him, called for what she wanted as usual, and told him he might lie down. About three o'clock she called him to wet her head with water, and said she felt sleepy. She was indeed going into her last sleep. Samuel wet her head, and soon after spoke to me and said, "I don't know but Annie is dying." I spoke to her. She took no notice, breathed a few times, and died apparently as easy as any one going into a natural sleep. Her sufferings were over. She was gone. It was 4 o'clock in the morning, July 26, 1855.

Courtesy of Adventist Heritage, Department of Archives and Research, Loma Linda University Library, Loma Linda, CA, 1975.



# ANNIE REBEKAH SMITH

## WORKSHEET

Name \_\_\_\_\_ Date \_\_\_\_\_

Directions: After reading the previous article about Annie Smith, answer the following questions:

1. Annie Smith's better-known brother was \_\_\_\_\_.
2. The birthplace of Annie Smith is \_\_\_\_\_. (town, state)
3. Describe the dream that Annie had about going to a meeting. (Write your answer on the next page and be specific.)
4. How long was Annie hardly able to use her eyes? \_\_\_\_\_
5. How much did James White send to Annie during her last illness? \_\_\_\_\_
6. In 1854 three people who worked in the office died. Name those three people.  
\_\_\_\_\_
7. Name the school that Annie attended for six terms. \_\_\_\_\_  
Where was this school located? (town, state) \_\_\_\_\_
8. Name the town where Annie went to try water treatment. \_\_\_\_\_
9. Name the two magazines Annie wrote articles for while she was recuperating from her eye troubles. \_\_\_\_\_
10. Read Annie's poem, "The Proof-Reader's Lament" and explain the meaning of the poem to a partner.
11. What was Annie's main job at the Review and Herald? \_\_\_\_\_
12. What city did Annie move to when she went to work for the Review and Herald?  
\_\_\_\_\_
13. Where was Annie when she was sketching a picture of Boston? (Be specific)  
\_\_\_\_\_



14. Who was the pastor of Boston's Salem Church? \_\_\_\_\_

15. Who wrote "Our Duty"? \_\_\_\_\_

16. Whom did Annie secretly love? \_\_\_\_\_

17. With whom did Annie's mother share her concern about her daughter's pursuit of secular wants?

\_\_\_\_\_

18. Write the last poem Annie wrote. Use poster paper and color and decorate your paper creatively.

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# ANNIE REBEKAH SMITH

## WORKSHEET

Name KEY Date \_\_\_\_\_

Directions: After reading the previous article about Annie Smith, answer the following questions:

1. Annie Smith's better-known brother was Uriah Smith.
2. The birthplace of Annie Smith is West Wilton, New Hampshire. (town, state)
3. Describe the dream that Annie had about going to a meeting. (Write your answer on the next page and be specific.)
4. How long was Annie hardly able to use her eyes? 8 months
5. How much did James White send to Annie during her last illness? \$75.00
6. In 1854 three people who worked in the office died. Name those three people.  
Anna White      Nathaniel White      Luman Masten
7. Name the school that Annie attended for six terms. Charlestown Female Seminary  
Where was this school located? (town, state) Charlestown, Massachusetts
8. Name the town where Annie went to try water treatment. New Ipswich, NH
9. Name the two magazines Annie wrote articles for while she was recuperating from her eye troubles. The Ladies' Wreath      The Odd Fellow
10. Read Annie's poem, "The Proof-Reader's Lament" and explain the meaning of the poem to a partner.
11. What was Annie's main job at the Review and Herald? Copy editor
12. What city did Annie move to when she went to work for the Review and Herald?  
Rochester, NY
13. Where was Annie when she was sketching a picture of Boston? (Be specific)  
Prospect Hill in Somerville



14. Who was the pastor of Boston's Salem Church? Reverend Edward Beecher

15. Who wrote "Our Duty"? Annie's mother

16. Whom did Annie secretly love? J. N. Andrews

17. With whom did Annie's mother share her concern about her daughter's pursuit of secular wants?

Joseph Bates

18. Write the last poem Annie wrote. Use poster paper and color and decorate your paper creatively.

Answer will include:

Every seat in the room was filled with the exception of one next to  
the door.

First hymn was sung.

Prayer was offered.

Another song was sung.

Just as he opened his Bible to preach, the door opened, and a young  
lady entered, taking the last vacant chair.

Joseph Bates had the same dream that night.

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# QUESTIONS TO CONSIDER FROM ANNIE SMITH ARTICLE

Directions: After reading the article on Annie Smith, research the following questions and statements using internet sources, encyclopedias, books, or any other material. Either share with a partner or put your findings in written form.

1. What is Tuberculosis?  
Find the history of the disease.  
What was it known as in the 1800s? Why?  
How did one contract the disease?  
Is there a cure for it today?
2. Dreams?  
Do you believe that Annie Smith and Joseph Bates had simultaneous dreams?  
Why?  
Do you believe in dreams? Explain.
3. Research the anointing service that sometimes is used in the Seventh-day Adventist Church.  
With so many of the pioneers near death or dying so young, was anointing an option and was it used?
4. If Annie Smith, Nathaniel and Anna White, and Lyman Masten all believed in Jesus Christ and the 2nd Advent, why did they all die so young?
5. Learn more and describe what a hydropathic institution was like in the 1800s.  
Find some examples of other early pioneers who used hydropathic remedies.
6. How could Annie Smith strain her eyes so badly that she could hardly see for 8 months?  
Do you think God was causing this temporary affliction? Why?
7. Find the hymns in the current and former SDA Hymnal that Annie Smith wrote.  
Give the titles and the page numbers for each hymnal.  
Sing some of these hymns for your classroom or for your school or church.
8. Try to find information on the relationship between Annie Smith and J. N. Andrews from other sources.  
Who was the 3rd verse of "I Saw One Weary" really describing? Give reasons.
9. Research and explain what is meant by a quote in the text that states:  
"The fact that Mrs. Smith would write a vivid day by day account of Annie's decline reflected the Victorian tendency to romanticize illness and death. Nineteenth-century Americans, Adventists included, were far less inclined to disguise or avoid death than we are today."



# GOD'S FIRST MESSENGER

The gift of prophecy appeared very early in the Adventist movement. In 1842 a young Black man preparing to become a minister, William Foy, received two visions. Foy had not been interested in the Millerite Adventist movement, but after receiving the visions he joined in heralding the message of Christ's coming.

William Foy was born a free black of free black parents near Augusta, Maine, in 1819. Even though slavery was not tolerated in the north, free people of color were not considered equal to whites. This did not stop William Foy from doing the Lord's will.

A physical description of him stated that he was tall and light skinned. He was also described as an eloquent speaker.

How did Foy become a pioneer preacher? The state of Maine had very few blacks living within its borders. Therefore, they did not pose a threat to the whites and were allowed more privileges to study and to be self-supportive than most states.

Little is known about Foy's parents and whether they were Christians. It seems that Foy was allowed to read books and attend school. William Foy was befriended by Silas Curtis, an ordained Freewill Baptist. It was through the ministry of Curtis that Foy became converted at the age of 17. Foy continued to study and followed his mentor's footsteps. He became a minister.

Even though witnessing for God was not always pleasant, Foy worked hard among both blacks and whites. He was instrumental in leading many people to God.

Foy was called by God in 1842 to do a special work. Foy received his first vision in Boston some years after leaving Augusta, Maine. The Lord gave him two visions in which he saw the reward of the righteous, the punishment of the wicked, and the judgment scene. At first, Foy was reluctant to relate his experiences. Later, he traveled for several months, relating his visions to many groups of people. He continued his public work from time to time until 1844, when the Lord gave him a third vision of three platforms. Foy did not understand this vision and ceased to tell his visions publicly. He returned to Maine and continued as a minister the rest of his life. He never became a Seventh-day Adventist.

More information about the life and work of William Foy can be heard on the recordings found on *Pathways of the Pioneers*, Vol. 5, #5, and Vol. 7, #3.

## ACTIVITIES:

Listen to the recordings listed above. Write and perform a skit from the script heard on the recordings.

Research the history of how black people were treated in the early to mid 1800s. Find the differences in treatment between the North and the South during this time.



# A MAN REFUSES GOD

It was in the last days of the 1844 Second Advent Movement. Hazen Foss, a well-educated, personable young man of Poland, Maine, a believer in the imminent Second Advent, had a vision before the disappointment. In the vision was revealed the experience of the Adventist people through that troublous time and their ultimate triumph. The vision was repeated, and he was bidden to tell his people what had been shown him. But Foss was mindful of the strong sentiment against visions and dreams which had been built up in the Adventist ranks by the warnings and attitudes of the leaders. Without doubt the caution of Miller, Himes, Bliss, and others had secured the movement against extravagances. The fanaticism of John Starkweather in Boston and of C. R. Gorgas in Philadelphia, which were in part based upon pretended revelations, were examples of what might have been the fate of the Millerite movement had free rein been given to the most unstable elements. And Foss dreaded to put himself in the category of the dream prophets.

It was shortly after the "passing of the time," October 22, 1844, that Hazen Foss had his last vision, in which God told him that the burden was taken from him and given to "the weakest of the weak." Suddenly awakened to the enormity of his stubbornness, he resolved, like Israel at Kadesh-barnea, to repent and do God's bidding. But it was too late. He set a date, and the people gathered to hear him. He told them his experience. "And now," said he, "I will relate the vision." But he could not. Dumb as a statue he stood before them, unable to remember a single word. Wringing his hands in anguish, he cried, "God has taken the vision from me. I can say nothing, and the Spirit of the Lord has left me. I am a lost man!"

Three months later, brooding alone in a room in a house (possibly his sister's), he secretly listened to a meeting which he had refused to attend, and he heard related by another the vision he had forgotten. It was like Nebuchadnezzar recognizing his dream in the revelation of a Daniel. The next morning, meeting the speaker, a frail young woman, he said to her, "I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive." The young woman was Ellen Gould Harmon, for seventy years to be God's messenger to His people.

Foss lived until 1893, but never again tried to relate his visions. He showed no further interest in religion.

Adapted from *Origin and History of Seventh-day Adventists*, Review and Herald Publishing Association, 1961 and *Witnesses for Jesus*, Pacific Press Publishing Association, 1952.





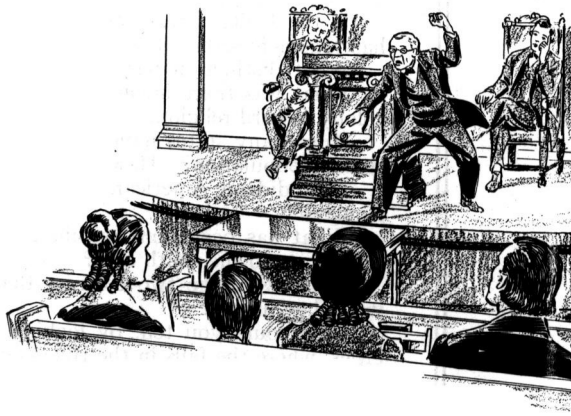
## ACTIVITIES FOR A MAN REFUSES GOD

With a partner consider the following questions and then report to the rest of the class:

1. If you had been Ellen White and heard Hazen Foss make the statement to you found in the last few sentences of the article, what would you have said to him?
2. Was Hazen Foss a "lost man?" Explain your answer.
3. Was Hazen Foss correct in feeling that people would be against him for having visions? Give reasons.
4. If Hazen Foss was finally ready to relate the visions he received, why did God not allow him to remember? Now that Foss was ready to do God's will, shouldn't he have been given the opportunity? Why?

## OTHER ACTIVITIES:

Research and relate your findings either orally or in written form the topic of fanaticism in the early church. This could include the Millerite movement through the beginnings of the Seventh-day Adventist Church. Find what Ellen White says about fanaticism in our church.



# TWO MORE DAYS

## SKIT BACKGROUND

A Millerite family waits expectantly for the Second Advent.

### CHARACTERS

Cyrus Farnsworth	Willis Huntley
Daniel Farnsworth	Mrs. Huntley
John Farnsworth	Newell Mead
Patty Farnsworth	Delight Oakes
Sally Farnsworth	Rachel Oakes
William Farnsworth	John Stowell
Frederick Wheeler	Audience

### Synopsis of TWO MORE DAYS

What was it like to be a Millerite a day or two before the expected return of Christ on October 22, 1844? What would be your feelings if you believed that you had only two days left on planet earth?

It is Sunday morning, October 20, 1844, and young Cyrus Farnsworth has arrived early at the little white church in the woods near the town of Washington, New Hampshire. He has lit the fires which will warm the room by the time the worshippers arrive for their last Sunday service together. Christ will return on Tuesday, just two days from now! Cyrus is overwhelmed by its imminence, and its implications for him, a young man with tender feelings toward a certain young lady in the community! We become his audience as he reflects aloud on the remarkable events which have affected this Millerite community during the past nine months.

As Cyrus muses, we are taken back to the early spring of 1844 when Mrs. Rachel Oakes, a Seventh Day Baptist, arrives in Washington to be near her daughter, Delight, who teaches school locally and stays in the Farnsworth home. One of Rachel's visits at the Farnsworth home coincides with a visit from the Methodist-turned-Millerite pastor, Elder Frederick Wheeler, who soon finds himself in an argument over Sabbath versus Sunday worship. But Rachel herself is convicted about the "Advent Near" and joins the Millerites who await the imminent return of their Lord.

Christ does not come in the spring of 1844 as had been expected, however, and the Millerites become discouraged and disillusioned during the long hot summer. We look in on William and Sally Farnsworth one August afternoon as they share their feelings of spiritual abandonment. But their mood of despair changes dramatically to excited anticipation when they have a surprise visit from their friends, the Huntleys, who have just returned from a Millerite camp meeting at Exeter. The Huntleys tell of a camp electrified by a scriptural discovery that the long period of waiting will end on October 22, less than two months away! The mood of exhilaration in the Farnsworth home is quickly tempered, however, by the sounds of rocks thrown onto their roof by a mob of taunting youths outside.



Cyrus Farnsworth's musings come to an end as the Millerite believers arrive at the church on October 20th for their last Sunday service. Elder Wheeler is there to give a brief final message of restrained joy, but the tone of the gathering is one of reflection as the believers share memories of good and bad times leading up to this anticipated day of triumph. With the singing of a hymn, the believers disperse, and there we leave them, their faces aglow with the expectation of Christ's coming in just two days!

## HISTORICAL BACKGROUND

The early Advent believers sincerely looked forward to the coming of Christ during their lifetime. The preaching of William Miller and his associates led them to expect the return of Christ in 1843, and then in the spring of 1844. The failure of the Lord to appear at that time caused widespread disappointment, and some believers abandoned the Blessed Hope. Many, however, clung to the certainty of the Scriptures and waited through the summer of 1844.

Then suddenly, in mid-August, Samuel Snow appeared at a Millerite camp meeting at Exeter, New Hampshire, and delivered the message that the Lord was expected on Tuesday, October 22. The excitement at this prospect spread quickly through the towns and villages of New England, as Millerites prepared to meet their Lord. But the final weeks and days of waiting were not easy for them. Their neighbors ridiculed them for selling property, and for failing to harvest their crops. Some believers suffered persecution and violence. Yet it all seemed worthwhile since there would be no sorrow in heaven.

In hundreds of communities throughout New England, Millerite believers prepared for the second coming of Christ on October 22, 1844. It was indeed a bitter disappointment when He did not return.

## CHARACTERS

**Cyrus Farnsworth** One of the sons of Daniel and Patty Farnsworth. He was twenty-one and single at the time of the 1844 Disappointment, but later married Delight Oakes.

**Daniel Farnsworth** "Father" of the Farnsworths of Washington, New Hampshire. His home was about two miles from the church, near the shore of Millen Lake. His sons William and Cyrus both appear in the play.

**John Farnsworth** Ten year old son of William and Sally Farnsworth.

**Patty Farnsworth** Wife of Daniel Farnsworth.

**Sally Farnsworth** Wife of William Farnsworth. Her given name was Sarah, but everyone called her Sally.

**William Farnsworth** Son of Daniel Farnsworth, and himself the father of a total of twenty-two children. Seven had been born to him by 1844, six of whom were then living. William was probably the first member of the Farnsworth family to accept the Sabbath in the spring of 1844.



**Willis Huntley** A Millerite believer in the Washington area. Little is known about him.

**Mrs. Huntley** Wife of Willis Huntley.

**Newell Mead** Millerite believer of the Washington area. One of his older sisters, Sarah, was the wife of William Farnsworth.

**Delight Oakes** Daughter of Rachel, who came to teach school at Washington in the winter of 1844. She lived with the Daniel Farnsworth family until her mother came to Washington. Three years after the Disappointment she married Cyrus Farnsworth.

**Rachel Oakes** A Seventh Day Baptist who came to Washington, New Hampshire, in the spring of 1844 to be near her daughter, Delight, who taught school there. When she tried to introduce the Sabbath to the Advent congregation in Washington, she found them so engrossed in their preparation for the imminent return of the Lord that most paid little attention to her. Later, however, several believers in Washington accepted the seventh-day Sabbath. She later married Nathan Preston, so she is sometimes referred to as Rachel Oakes Preston.

**John Stowell** A Millerite believer of Washington, New Hampshire.

**Frederick Wheeler** A Methodist circuit preacher who included Washington, New Hampshire, in his group of churches. He became spiritual leader of the Millerite congregation in Washington, and accepted the seventh-day Sabbath truth from Rachel Oakes. He later became a Seventh-day Adventist minister.



# TWO MORE DAYS

## SKIT

*The scene is the Millerite church in the woods near Washington, New Hampshire, on the morning of October 29, 1844. Cyrus Farnsworth saunters in on the main floor, below the stage, singing to himself and seemingly oblivious of the audience. He stops at the center front, leaning against the stage, but ignores the audience as he reminisces.*

**Cyrus:**           *(Singing)*     You will see your Lord a'coming,  
                                  You will see your Lord a'coming,  
                                  You will see your Lord a'coming,  
                                  In a few more days.

*(Chuckles)* Guess it's less than "a few" now. *(Sings again.)*

                          You will see your Lord a'coming  
                          In just two more days.

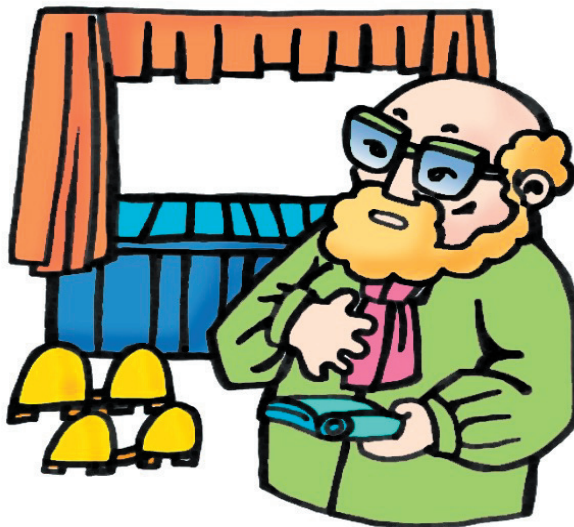
Two more days! It's hard to believe! Seems like only yesterday we were saying "Only *two months* till the Lord comes!" Then it was "one month to go"..."this time next week" ... five days ... four ... three ... and now just two days.

It's kind of frightening in a way. Wonderful, yet scary. And p'haps even a teeny bid sad. Would be sort of nice to be married before the Lord comes. *(Sighs)*

*(Suddenly he appears to become aware of his audience. He moves a step forward to face audience.)*

Sorry, guess I haven't introduced myself. I'm Cyrus--Cyrus Farnsworth. I'm the next to the youngest son of Daniel and Patty Farnsworth. They sent me here an hour before church service this morning to light the fires. That way it should be cozy and warm when everyone gets here. I live about two miles from here, on the west side of Millen Pond. I've lived here in Washington all of my life (all twenty-one years of it!). When my grandparents moved to this area over seventy-five years ago, there wasn't even a village here yet. I guess you could say the Farnsworths were among the pioneers of Washington.

But Washington won't be on the map for very much longer. We're looking for the Lord to return to this earth on October 22--that's just two days from now. It's hard to believe it when you look around at the farm, the lake, the big maple trees, this little white church--all the places we know





so well. They're all going to be burned up. But it's real, because the Bible says so: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It's all going to happen in just two days from now!

Eighteen forty-four. It's been quite a year! It seems like everything important that has ever happened has taken place this year. Here in Washington the year started with the arrival of Miss Oakes to teach at our school. Delight Oakes--and she's as pretty as her name. *(Sighs)* If it weren't for the Lord coming so soon, I would be asking her to marry me. She boarded at our house for most of the winter. She believes in the Bible too. At first she didn't understand about the Advent Near, but she came to church with us every Sunday and of course it wasn't long before she was convinced about the prophecies. So now she's one of us.

Then her mother, Mrs. Rachel Oakes, came over from Verona, New York, to live here in Washington. She told us she was a Seventh Day Baptist, which means she keeps Saturday for Sunday, but there aren't any other Seventh Day Baptists around here, so she agreed to worship with us on Sundays. But she wasn't too happy with some of the things our parson, Elder Wheeler, said. Join me as we re-live the scene in my home one evening last spring, a few days after Mrs. Oakes arrived.

*(At this point, Cyrus joins Scene 1 on stage.)*

**SCENE 1. The living room of the Daniel Farnsworth home. Seated from left to right are: Rachel Oakes, Delight Oakes, Patty Farnsworth, Cyrus, Daniel Farnsworth. The ladies are busy knitting or peeling vegetables for supper.**

**Rachel:** Mr. Farnsworth, I must say again how grateful I am for your kindness in making me welcome here. You have all been so kind to me.

**Daniel:** Oh, it's a pleasure, Sister Oakes. Your daughter, Delight, seems to enjoy staying with us, and we certainly enjoy having her here. *(Cyrus and Delight exchange glances.)*



**Patty:** Delight is such a help with the cooking and house-keeping. And after teaching her class all day too!

**Delight:** I am sure the Lord led me here, Mr. Farnsworth. If I hadn't come to stay with you, I would never have understood the prophecies about the Lord's coming this year, and I would not have been ready. I would have perished with all the wicked.

**Rachel:** Yes, Delight has hardly been able to talk of anything else. And after attending your lovely little church last Sunday, I think I could.... *(She is interrupted by knocking at the door.)*

**Daniel:** Someone at the door. Excuse me. *(Goes to door and opens it.)* Elder Wheeler, come in! We're always glad to see you.





*(He assists Wheeler to remove his winter coat and gloves.)*

**Wheeler:** Thank you, my brother. I have just been visiting with your son, William, and his family, and I thought I would just stop by for a few minutes. *(Cyrus gets up to allow Wheeler to have his seat.)*

**Patty:** Oh, do sit down, Elder Wheeler. We always love to have you call.

**Daniel:** Cyrus, would you go out and care for Mr. Wheeler's horse. Get some hay from the barn. *(Cyrus goes out.)*

**Wheeler:** Thank you, Cyrus. That's a fine lad you have, Brother Farnsworth,. Hello, Delight. *(Sits)* And Mrs. Oakes. I saw you in my congregation last Sunday, and I have wanted to make your acquaintance. We have been happy to have your lovely daughter attend our services from week to week.

**Rachel:** And I wanted to meet you, Elder Wheeler. You remember that in your communion sermon on Sunday you said that if we confess Jesus Christ we should obey all the commandments of God?

**Wheeler:** Yes, I did say that, Mrs. Oakes.

**Rachel:** Well, I came near getting up in the meeting right then, and saying something.

**Wheeler:** Yes, I noticed that. But what did you have in mind to say?

**Rachel:** I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep *all* the commandments of God.

**Wheeler:** *(Taken aback.)* Whatever do you mean, Mrs. Oakes?

**Rachel:** *(To Delight)* Pass me my Bible, dear. *(Opens it.)* Here in Exodus chapter 20 the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God," but you keep the first day. You observe the pope's Sunday instead of the Lord's Sabbath.

**Daniel:** I have never thought of the fourth commandment as being all that important as far as the actual day was concerned.

**Wheeler:** Well, Sister Oakes, you are right when you say the fourth commandment tells us to keep holy the Sabbath Day. It is also true that Christ Himself kept the seventh-day while He was on earth. But at the cross, the law was changed....

**Rachel:** *(Interrupting)* Show me one text of scripture which proves that Christ changed the Sabbath from the seventh-day to the first day.

**Wheeler:** *(Fumbles in his Bible for a few moments.)* Well, I'm sure



there are several texts ... (*Decides on a different approach.*) Sister Oakes, I am aware that you are an adherent of the Seventh Day Baptist faith, and I respect the doctrinal viewpoints of the Seventh Day Baptists. But many of us are convicted that the important truth for this hour is the proclamation of the imminent return of Jesus Christ sometime during the spring of this very year. You see, we of the Advent Near have come out of so many of the great churches of our day -- William Miller of course was a Baptist, many of our believers are Congregationalists, and I am a circuit preacher of the Methodist Church. We don't expect Adventists to give up any of the particular doctrines of their churches, but neither do we expect them to try to impose their beliefs on all other Adventists. Do you see that?

**Rachel:** Mr. Wheeler, since when do we ignore a clear command of scripture as an unimportant truth? Christ said, "If ye love Me, keep My commandments." Do you love Christ, Mr. Wheeler?

*(As Wheeler prepares to answer, Cyrus returns to his position in front of stage. As he resumes his narrative, the members of Scene 1 move off stage.)*

**Cyrus:** I wish you could have been there that evening last spring. Elder Wheeler went home quite confused, but he studied the texts that Mrs. Oakes gave him, and came to the conclusion that she really was right about keeping Saturday instead of Sunday. He even preached a sermon about it to his congregation at Hillsboro (that's about fifteen miles east of here,) but they didn't like it. He must really believe it, though, because he and Mrs. Wheeler keep Saturday privately at home; and Delight and her mother join them most times. Delight thinks we should all be doing the same, but it doesn't seem to matter which day we keep in view of the Lord's coming so soon.

Most of us expected that the Lord would come during the spring of this year, as Mr. Miller had been preaching, but it didn't happen. We all felt disappointed and defeated, but we didn't dare to cast away our hope. What else could we do, anyway? Many Millerites had been forced to leave their churches because of their belief in His coming, and they couldn't face the thought of crawling back and saying they had made a mistake. Expecting the Lord's coming at any moment had become a way of life for us, and it's mighty hard to change that. So we spent most of this past summer feeling rather blue and discouraged inside, but trying not to show it on the outside. We kept telling each other that He must come before this year is out, because we know the Bible is true.



Well, that's about how it was two months ago, in the middle of August, when something exciting happened. Let's join my brother William and his wife at home when they heard something really astounding!

*(Cyrus goes out, as Scene 2 begins.)*

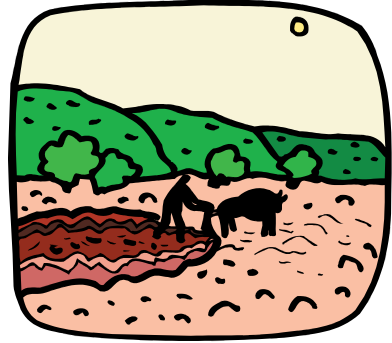
**SCENE 2. Interior of the William Farnsworth home. Sally is sitting on a sofa at left, knitting a garment. William enters from outside the house, dressed in farm clothes. Sally looks up as he enters.**



**Sally:** I guess you're about ready for supper, dear.

**William:** (*Wearily removes hat, which he hangs up.*) Oh, no hurry, Sally. Sure is hot out there this afternoon. What are you making my dear?

**Sally:** (*Speaks as if guilty.*) It's a cardigan for young Stephen. I started it last winter, but then we thought the Lord was coming in the spring, so I just put it aside. (*Sighs*) But if we're still here this winter, Stephen will need something warm. He's outgrown the one I knitted for John three or four years ago. (*Signs again.*) Oh William, I know it looks as though I don't have faith in His coming, but we've got six children who will be cold this winter if we are still here!



**William:** (*William sits beside her.*) I'm thinking that you are doing the right thing, Sally. But I know the feeling you have about it. Every time I walk by our potato patch, I wonder if I did right in planting them in the first place. Yes, we thought that we would be in glory before this, but the fact is we're not, and we can't tell whether He will come before this winter. So I guess it is business as usual.

**Sally:** The hard thing is not knowing *when* He is coming.

**William:** Yes. (*Pause*) If only we could be sure He will come this year--the month even. (*Shakes head, discouraged.*)

**Sally:** (*After a pause.*) William, we haven't been to a camp meeting all summer.

**William:** No, Sally, we haven't. Seems like we have lost some of our enthusiasm for camp meetings this summer. Willis Huntley wanted us to go along with them to the meetings at Exeter this week, and I guess we should have gone along. Remember how those camp meetings always made us excited about the Lord's coming. Made it seem so *certain* and so *soon*!

**Sally:** I supposed the meetings at Exeter will be over by now. Though I haven't seen any of the Huntleys around, have you?

(*Young John Farnsworth, age ten, comes in from outdoors.*)

**John:** Pa, Mr. and Mrs. Huntley are here! Mr. Huntley asked me whether you were out in the hay field, but I told him you were inside here. (*William jumps up and goes to the door.*) Is supper ready yet, Ma?

**Sally:** No, not for an hour yet, John. You've still got time to do your chores, if you start right away.

**John:** Oh, it's too hot out there to be chorin'.

**Sally:** Yes, it is hot out there.



*(John remains in the room, ops down on the oor near his mother, and whittles. William meets Mr. and Mrs. Huntley at the door.)*

**William:** Why, come in, Willis. And nice you could come too, Mary.

*(All four exchange greetings. The two ladies sit together.)*

**Willis:** This is just a brief visit. We only got back from camp meeting this morning, and we've got some exciting truth to share with you folk--with all our believers in Washington.

**William:** New truth? From scripture?

**Willis:** Yes, indeed! William and Sally, the Lord is coming nine weeks from now. On October 22 of this year.

**William & Sally:** Is that true? October 22? How do you know?

**Mrs. Huntley:** Yes, it's true. Brother Snow explained it to us.

**Sally:** Who is Brother Snow? How does he know?

**William:** Does he know from the Bible?

**Willis:** Yes, it is in the scriptures. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We've all known how that scripture refers to the cleansing of the earth by fire at the second coming of Christ, haven't we? But what we didn't understand is that this verse refers back to the annual cleansing of the Hebrew sanctuary on the Day of Atonement. It's all there in Leviticus. And according to the Jewish calendar, the Day of Atonement this year falls on October 22. So doesn't it make sense that the Lord will cleanse this earth of all its sin on the Day of Atonement, the day of cleansing, on October 22, 1844?



**Mrs. Huntley:** Isn't it amazing that we didn't see it before? And Brother Snow explained it so well.

**Sally:** Who *is* this Brother Snow?

**Mrs. Huntley:** Samuel Snow. I'm sure you must have seen some of his articles in the *Midnight Cry* earlier in the year. He told us all about it at camp meeting.

**Willis:** William, I wish you and Sally could have been at the meetings. It was the best camp meeting we have ever had, and such a revival experience!

**Mrs. Huntley:** And it was the best attended camp meeting they've had for a long while. People



came from all over New England. Some from Canada even!

**Willis:** It's strange, but even before the meetings started, we all felt that it was time for something to happen. You know how there has been a slackening of interest in camp meetings since the disappointment last spring. But there was such a large group of believers at Exeter, and this uncanny feeling that the Lord was about to reveal something new to us.

**Mrs. Huntley:** Then Brother Snow arrived half way through the week.

**Willis:** Yes, it was on the third day of the meetings, and Brother Joseph Bates had been invited to speak. He is a retired sea captain who lives in Fairhaven, Massachusetts. Oh, it was a hot day, muggy and no breeze--like today--and by the time brother Bates got ten minutes into his sermon, the congregation was asleep or nigh on half of it! Mind you, his message was good, on the Blessed Hope, but somehow there seemed to be no life in it.

**William:** Isn't that the way we've all been feeling since last spring?

**Willis:** Well, Brother Bates had been preaching for quite awhile--about half way through his sermon--when we noticed a rider dismount from a panting horse just outside our meeting circle. It turned out to be Brother Samuel Snow, and pretty soon one of the sisters got up and interrupted Brother Bates. She said "It's too late, Brother Bates, to spend our time going over and over what we already know so well." She said, "There's someone here with a special message for us, and it will be meat in due season."



**Sally:** Poor Brother Bates. What did he say?

**Willis:** Well, he almost seemed to be expecting it. He just stopped preaching and asked Brother Snow to come forward. So Brother Snow came right up to the front and told us what he had been studying about the Old Testament Day of Atonement, and how it will all end with the coming of Christ on October 22. It was astounding!

**William:** Well, praise the Lord!

**Mrs. Huntley:** That's what everyone was shouting at the meeting. I just wish you could have been there with us. It was like--like as if a great wind had suddenly sprung up and rustled the leaves of the maple trees.

**Willis:** A wonderful meeting! Thrilling!

**William:** So Christ is coming back on October 22! Why, that's only nine weeks from now! Then at last we'll all go home! Sally, you won't have to finish that sweater after all!

**John:** Is Jesus *really* coming on October 22, Ma?





**Sally:** *(Wiping tears.)* Yes sonny, He's *really* coming. Isn't it wonderful?

*(Just then there is the sound off-stage of a rock hitting a tin roof, then of a window breaking, followed by loud laughter.)*

**William:** What was that? *(All now stand, listening.)*

**Voices Off:** When are you going up, Farnsworth? Let's take his horse--he won't be needing it up there. *(Laughter)*

*(All exit hurriedly. Cyrus returns to front, below stage, and continues his narrative.)*

**Cyrus:** The Devil has sure been trying to make our lives miserable during the last few weeks. It's especially hard when people who used to be your friends suddenly change and become your enemies. Several of my old school friends now ridicule and taunt me whenever our paths cross. Some of our believers right here in Washington had rocks thrown at them; one of our neighbors had his barn burned down last week.

But Jesus said to be happy when men persecute and revile us, because they persecuted Him too. And in two days from now, Christ will come and destroy all the wicked, and there will be no more fear or hate.

Two more days! Today is Sunday, October 20, the last Sunday meeting in our little white church here in Washington, New Hampshire. It's a crisp fall morning, so they sent me along early to light the stoves so that the church will be warm and cozy when it's time for the service to begin. I see that some of the folks are starting to arrive right now. Why don't you all join us for our last meeting together.

*(Enter John Stowell. He and Cyrus rearrange the stage, placing of pulpit, etc. as Millerites begin to enter the church from the rear doors.)*

**SCENE 3. Interior of the Washington Church. The organ begins playing Millerite hymns as members of the congregation enter and take their places in the audience. Elder Wheeler enters, greeting several members in their pews. Then he and Stowell come onto the platform.**

**Wheeler:** Dear Brothers and Sisters of the Advent Near, this is both a solemn and a joyous occasion. Solemn, because this is the last time we shall meet together in Sabbath fellowship on this old earth. Joyous, because the day for which we have waited so long is about to burst upon us!



Just two days from now, on Tuesday, our Lord and



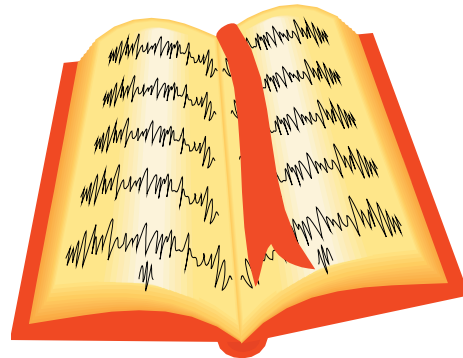


Savior will appear from the skies to take his faithful ones home. There will be shouts of triumph as thousands of Advent believers are lifted bodily from this earth and are drawn upward to a home beyond the stars. There at last is rest, my brothers and sisters, rest from persecution, rest from heartache, rest from the weariness of age, rest from the turbulence of youth. Eternal rest.

This morning I do not plan to preach a sermon. I want merely to take a few moments to review some words of scripture. It is a scripture which every believer in the Advent Near has heard and repeated many times; a scripture which has been the text of every true Advent sermon. It is the scripture which Father Miller himself has used most frequently in his preaching. It is the very heart of the Midnight Cry. Turn with me to Matthew 25.

*(Wheeler reads Matthew 25:1-6.)*

Friends, the hour of midnight is indeed here. In recent days and weeks the cry has gone forth everywhere, "Behold the Bridegroom cometh; go ye out to meet Him!" And in response to the cry, the wise ones in every town and village have arisen and trimmed their lamps, and now stand ready for the arrival of the Bridegroom.



It has been a long and painful time of waiting--a time of suffering, a time of fear and loneliness, a time of heartache and despondency, a time when we have been sorely tempted to give up our faith. But the time of waiting is almost over. We are almost there, almost home. Eternity is just before us.

Let us sing together this morning a hymn which we all know and love: "Lo, What a Glorious Sight Appears." The words are in our beloved hymnal, *The Millennial Harp*. (SDAH 446)

*(Wheeler leads the congregation in singing.)*

**Stowell:** My dear friends, I want to tell you how much I have been longing for the day of Christ's coming. It has been an anxious period of waiting for many of us. It was just two years ago when most of us first heard the truth of the Advent Near. Remember the day when Brother Joshua Goodwin came here to Washington and preached the first Advent sermon here in our little church? *(Amens)* And we accepted the new truth. What a glorious message it was! *(Loud amens)*

These past two years have been very difficult ones for us. Many times I have felt discouraged and weary from the waiting and the hardships we have endured. But I thank God He has given me the strength to carry on. *(Amens)* May we each cling to the Word of God as we wait out these final days and hours. *(Amens)*

**Daniel:** *(Stands)* Brother Stowell has just reminded us of the trials and hardships we have experienced during these last two years. But how many of us remember the night just three years ago when we met in my son William's house to discuss the idea of forming a Christian Society here on the outskirts of Washington? How many of you remember that night? *(Several hands raised.)* It was that night, my friends, that we signed an agreement to build this little church as our meeting house on Sundays.



As we met together that night at William's house, not one of us could have foreseen that the Lord would be here in three years to take us all home to heaven! I suppose we would not have taken the trouble to build this church had we known it would only serve us for three years. But this morning I praise God that most of the families who met together on that night three years ago are here today, ready and waiting for the Lord's return. (*Amens*) I am especially glad that all the members of my family are with me in this joyous hour. (*Amens*)

**Rachel:** (*Stands*) As Brother Farnsworth has been speaking, I could not help remembering the day this past spring when I arrived here in Washington. As you all know, I had come to be near my daughter, Delight, who was teaching at the schoolhouse. As I alighted from the coach in Washington Center, I was feeling cold and tired. But there was dear Brother Farnsworth with his buggy, waiting to take me to his home, where Sister Farnsworth had a warm bath and a bed ready for me. So I thank God for the wonderful Farnsworth family.

But more than that, I praise God that He used the Farnsworths to teach me this wonderful truth of the near Advent of Jesus Christ. (*Loud amens.*)

I also want to thank God for the precious knowledge of the true Sabbath, which I accepted when I was baptized into the Seventh Day Baptist faith many years ago. God blesses those who seek to obey all of His commandments. (*Silence, then one solitary amen from Wheeler.*)

**Willis:** (*Stands*) My friends, there is something that worries me this morning as we worship here. Have you noticed that the members of the Ball family are not present? I believe I know why they are not here with us. A year or two ago, Brother Ball incurred a large debt which he has been unable to repay. When I talked with him a few weeks ago, he was much concerned about the debt, and expressed the wish that he could somehow be free of it before the Lord returns. He has tried to do that by selling everything that he and his family own. They have sold their furniture, all of their horses, and their dray and wagon. I believe that is why they are unable to come here today.

But in spite of selling everything, Brother Ball still has a considerable debt remaining. It worries him very much, and I wish that we could help him in some way. Many of us have been blessed with means, and I would urge that we use these means to alleviate Brother Ball's debt.

**Wheeler:** Brother Huntley, I understand there are one or two other Advent believers who have unpaid debts at this time. I believe these dear folk are rightly concerned about these obligations. The Word of God admonishes us to "owe no man anything." So I think that we do have a Christian obligation to assist our needy brethren and sisters as they seek to be truly ready for the Lord's coming.



Many of us have means which will be entirely worthless in just two days from now. Then we will live on streets of gold! I would like to suggest that we take up a collection right here this morning to help our believers free themselves of their debts before the Lord comes. Brother Stowell, will you appoint some of the brethren to wait on us, and I would urge that we empty our pockets and



purses today in the cause of our needy believers.

*(Stowell appoints three or four Millerites from the congregation to collect the offering. The organ plays while it is taken.)*

**Wheeler:** Brothers and Sisters, these final hours of waiting will be the most difficult ones for us, and we will need great patience and trust in the Lord. Let us spend the time in meditation from the scriptures and in prayer. Let us cling together as families, and visit to encourage one another as the great day of God approaches.

The Lord willing, Mrs. Wheeler and I will be here in our little church about sunrise on Tuesday, unless perchance the Lord has already come before that hour. We plan to spend the remaining hours of waiting right here in God's house. May we encourage each of you to join us here so that we might spend these last hours together, reading and singing, watching and praying, till the moment arrives.

Before we go our way this morning, let us sing a hymn of triumph together. *"Watch Ye Saints"* has become a favorite for many of us during this year. (SDAH 598)

*(Audience stands to sing the hymn, with organ accompaniment.)*

Wheeler: (In benediction) Even so come, Lord Jesus. Amen.

*(Millerites greet one another as they leave the church.)*

Courtesy of *Playing Our Past*, Campus Ministries, Canadian Union College, Alberta, Canada, 1989.



# WHEN ADVENTISTS BECAME SABBATH-KEEPERS

By David Young

For approximately one hundred years Seventh-day Adventists have popularly believed that the Seventh-day Sabbath "truth" came to the advent movement for the very first time through Rachel Oakes, a Seventh Day Baptist living in Washington, New Hampshire. According to the traditional story, Mrs. Oakes brought the Sabbath message to Frederick Wheeler, a circuit-riding preacher, and the two of them convinced T. M. Preble, another advent preacher. Inspired by the example and teachings of Oakes and Wheeler, Preble wrote an article on the Sabbath for *The Hope of Israel*, an adventist paper, which was read by Joseph Bates, a retired sea captain. Bates in turn wrote a pamphlet on the same subject, and through his work the Sabbath became a major doctrine around which the Seventh-day Adventist nucleus formed. So goes the tradition. But there is more to the introduction of the Sabbath doctrine to the advent movement. The skeletal story needs to be filled out somewhat.

Although there were some isolated incidents of seventh day Sabbath-keeping among adventists in Europe and South America during the 1830s, the church at Washington, New Hampshire, did play an important role in bringing the Sabbath doctrines and the Advent message together. In that small town a few rural craftsmen and farmers who believed in the coming advent as taught by William Miller organized the First Christian Society Church on April 4, 1842. Although they had apparently experienced difficulties with their previous churches, these Millerites nevertheless took an open attitude toward other Christian groups.

The Society which call themselves Christian Brethren calculate to act upon liberal principles, both with regard to sentiments and enterprise, they never calculate to assume the ground, that they are infallible or too pure to unite with other societies in their worship that try to love and serve God, much less, to shut out any society whatever that wish to occupy our houses of worship when not occupied by us, when application is made to those who have the care of the house, upon these principles the house in contemplation is calculated to be erected.

Within the next few months the group built a small church building on the southern side of Millen Pond, a site donated by a sympathetic widow. The congregation was pastored by Frederick Wheeler, a Methodist circuit preacher. It was to this small body of Christians that Rachel Oakes introduced the "Sabbath message."

Converted to the Methodist church at the age of seventeen, Mrs. Oakes became interested in "the Sabbath question" eleven years later. Soon convinced that the seventh day was the correct day of worship, she left the Methodist church and joined the Seventh Day Baptist church in Vernon, New York, a small town not far from Syracuse.



† Not long after accepting the Seventh Day Baptist teachings, Rachel Oakes moved to Washington



with her daughter Delight, who was to teach school. A short time later the advent doctrine and the Christian Brethren attracted Mrs. Oakes' attention. As a result she wrote back to New York in 1841 asking that her name be dropped from the Seventh Day Baptist books. The Baptists refused, explaining that she had done nothing for which they should remove her name.

Being a zealous advocate of the Sabbath, Mrs. Oakes presented the doctrine to the Christian brethren in Washington soon after she moved there, but they did not "as a body" accept it; in fact, some openly opposed it. After two years had passed Mrs. Oakes confronted her new pastor, Frederick Wheeler, in the winter of 1843. She told him that he ought not to observe communion until he kept all the commandments of God including the fourth. Her remark "cut him to the quick," and he became uncomfortable. She pressed the issue further for a decision.

This episode prompted Wheeler into some serious thinking and earnest study. A few months into the new year, apparently in March, 1844, he began to observe the seventh-day Sabbath of the fourth commandment and on March 30, in the town of Hillsboro, preached his first Sabbath sermon.



The months between March and October, 1844, however, were dominated by interest in the advent rather than the Sabbath. Rachel Oakes was deeply affected, for

the people were so deeply interested in the Lord that they would not listen to her. She thought after the time when they expected the Lord to come had passed, they certainly would read her publications; but even then they did not seem to be interested. Because of this lack of interest, she felt sad indeed.

Despite the lack of interest, it appears that some time between October 22, 1844, and the close of the year William Farnsworth, a member of the little Washington church, stated during a Sunday service that he had been studying the Bible and was convinced that the seventh day of the week was the Sabbath instead of the first day, and that he was going to keep it. A few others followed him: Daniel and Patty Farnsworth, William's parents, and his own immediate family. The next week Cyrus Farnsworth, William's brother, accepted the Sabbath doctrine. After a few more individuals followed, they became the first company of seventh-day keeping Adventists in North America. This small group of some fifteen to eighteen persons was eventually disfellowshipped by the Christian church, some as late as 1856. They therefore met in the homes of Cyrus Farnsworth, John Stowell, and Newall Mead, all within a mile or two of the little white Christian church.

The earliest published reference to these Sabbath-keepers at Washington appeared in the *Review and Herald* in 1850 when Frederick Wheeler, now their permanent pastor, wrote: "A little company who have been endeavoring to keep the Sabbath according to the commandment since 1844; and several have lately been led to embrace the truth of the third angel's message in full." In January of the following year, James and Ellen White visited the Washington area for the first time. Wheeler wrote to the *Review and Herald* again stating: "Several have embraced the Sabbath, and the third angel's message since you were here." By that time the first company of Sabbath-keeping Adventists were no longer alone.

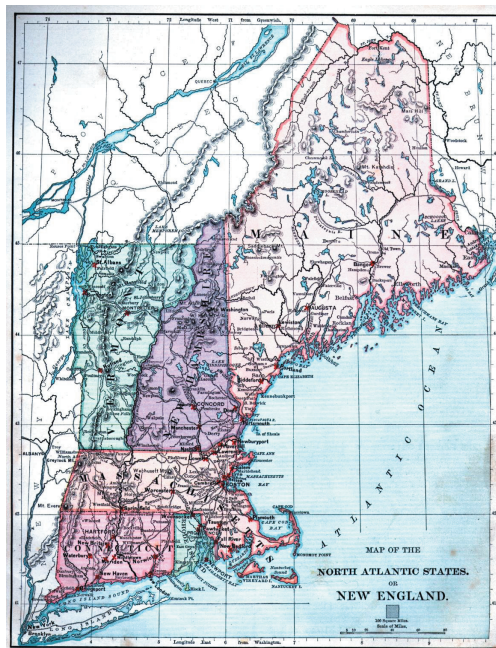




Thomas M. Preble's part in the story of the introduction of Sabbath-keeping to the advent movement began in August, 1844, when he accepted the Sabbath message. He had been born and reared in the little farming community of East Weare, New Hampshire, on the banks of the Piscataquog River. A Freewill Baptist minister until accepting Miller's ideas, he then itinerated on his own and occasionally with William Miller and his associates. Despite his self-assumed adventist responsibilities, he still remained in charge of the Freewill Baptist church in Nashua, New Hampshire, from 1843 to 1844. It was during this time that he is supposed to have learned of the Sabbath-keeping practice because of his proximity to Washington and Hillsboro.

Where Preble got the idea of seventh-day Sabbath-keeping is a debatable question. It is hardly probable that he learned of the practice because of his proximity to Hillsboro or Washington, partly because both towns were more than a half-day's journey apart. Furthermore, during the early part of February, 1844, Preble lived in Manchester, rather than Nashua, New Hampshire, some forty-five miles from the home of Mrs. Oakes, and he also did some pastoral work in Lowell, Massachusetts, approximately twenty-five miles further away.

In late March Preble left New England for Albany, New York, and spent two weeks there. He then travelled to West Troy and Troy, New York, where he stayed until at least June 3, 1844. During this time he still referred to Sunday as the Sabbath. Finally, in the early autumn, on October 9, he notified the advent believers that he was going to Maine and by October 22 he had returned home to await the return of the Lord. With these facts in view it is difficult to see how Preble could have learned of the Sabbath message because of his proximity to the believers in Washington, for he was away from home during much of the time.



That Preble obtained the idea of the seventh-day Sabbath from William Miller's sermon "Lecture on the Great Sabbath" is debatable also, but more likely. Miller preached his sermon some time between November, 1841, and March, 1842, and then published it in *Views of the Prophecies and Prophetic Chronology*. Miller argued:

We shall inquire whether the seventh day or the first day of the week ought to be kept as a Sabbath.

I say the first; for two reasons. One is Christ's resurrection, and his often meeting with his disciples afterwards on that day....

Again; another reason I give is, that the sabbath is a sign of the rest which remains for the people of God. And to me it is very evident that this rest must be after the resurrection of the saints, and not before; and of course the saints' rest will be beginning of time in the new heavens and new earth, as the creation sabbath was the beginning of time with Adam....



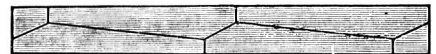


Those who believe in a temporal millennium ought to keep the seventh day of the week, instead of the first, to be consistent with themselves; for there must be a similarity between our sabbath and the day of rest, or it is not a sign! 'The Sabbath was made for man, and not man for the sabbath.' Do you understand the argument, my dear reader? I say the sabbath, with God was the seventh day; but with man, it was the first day, as is evident by the account of the creation; for the sabbath was the first day which man enjoyed in time; even so the sabbath is the seventh day with the Lord, with Christ; but with the church in the new creation it will be the first day. Creation opened to man by a sabbath, so also will man, in the new creation, begin eternity by the keeping of a sabbath; for it is a 'sign,' says our text.

Preble studied this lecture very thoroughly and used great portions of it for his article on the Sabbath. But the fact that he came to different conclusions indicates that he gave the subject independent study and went to sources other than William Miller, for his conclusions are the opposite of Miller's. He stated that he had undertaken a "thorough examination of the subject." The scope of this examination is indicated by his references to the *Encyclopedia of Religious Knowledge*, a Lord's Day Convention address of 1844, Sylvester Bliss's *Chronology of the Bible*, and early and medieval church history. Miller perhaps prompted Preble's study of the Sabbath but certainly did not shape his views.

According to Preble's own account, he began keeping the Sabbath in August, 1844. During the following winter he wrote his article on the Sabbath in *The Hope of Israel*, a new adventist paper published in Topsham, Maine. A month later he restated his views in a pamphlet titled "A Tract, Showing that the Seventh Day Should be Observed as the Sabbath, Instead of the First Day; 'According to the Commandment.'"

Frederick Wheeler and Thomas Preble were not the only Adventists concerned about the seventh day Sabbath prior to October 22, 1844, for in September of that year the editor of the *Midnight Cry* wrote, "Many persons have their minds deeply exercised respecting a supposed obligation to observe the *Seventh day*." One of those minds so exercised was Hiram Edson's, a Millerite leader in Port Gibson, New York. Edson did not begin keeping the Sabbath, however, until hearing Joseph Bates speak on the subject in 1845. At a conference on prophetic interpretation held in Port Gibson to consider Edson's new views on the cleansing of the sanctuary spoken of in Daniel, Bates, who had been converted to the Sabbath doctrine by reading Preble's tract, made his appeal for Sabbath keeping. Although an associate cautioned, "better go slowly, Brethren, better go slowly. Don't step on any plank before you know it will hold you up," Edson replied, "I have tried the plank already and I know it will hold." Adventist historian A. W. Spalding writes that Edson "hailed Bates' message with joy and kept the next Sabbath. Edson later explained that he had read some of Preble's remark on the Sabbath doctrine."



Clearly, a number of Sabbath-keeping adventists existed prior to the Great Disappointment of 1844, the most prominent of whom were Frederick Wheeler and T. M. Preble. These two men arrived at their views independently, but they had an important effect on later developments. Wheeler played a significant role in bringing about the first company of adventist Sabbath-keepers in North America, while Preble's tract led Joseph Bates and Hiram Edson, among others, to accept the Sabbath. Although Preble later renounced his views, it only remained for these sepa-



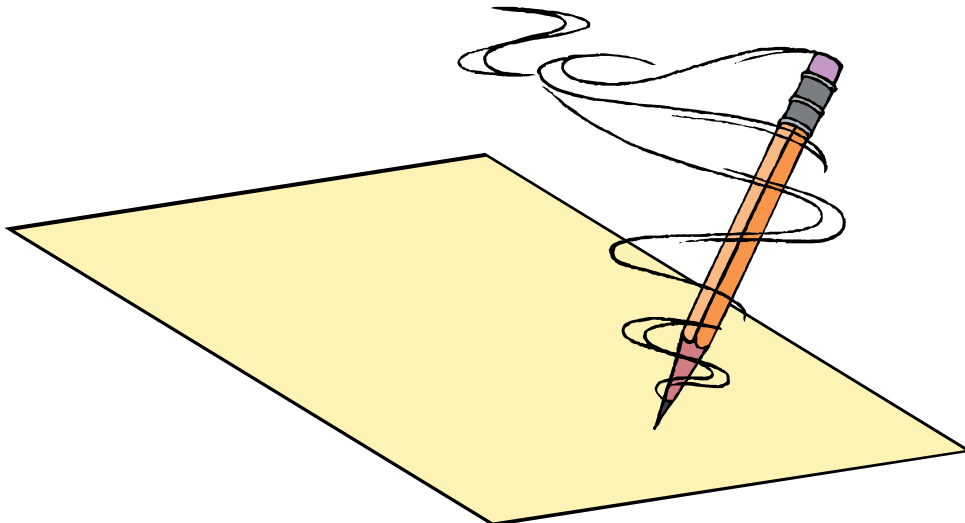
rate elements to come together to provide the nucleus out of which the Seventh-day Adventist church would grow.

Courtesy of *Adventist Heritage*, Vol. 2, Number 2, Loma Linda, CA, 1975.

## ACTIVITIES:

With a partner or by yourself, consider the following questions. Report to the class your outcomes.

1. Reread the third paragraph. What is this paragraph stating about the Christian Brethren group? Is this paragraph talking about different denominations joining together? How much should two or more different denominations join together? What about renting a church to another denomination for use?
2. Read William Miller's argument about Sunday being the Sabbath. Do you agree or disagree with his line of reasoning? How would you prove to someone like William Miller that he is wrong and that Saturday is the true Sabbath for both the Lord and for man?
3. Research the observance of the seventh-day Sabbath in other countries and continents such as Europe, Africa, and Australia. Compare the dates with those of the United States.



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