

Some Highlights of the Life of **Owen Russell Loomis Crosier** (1820-1912) ([www.APLib.org](http://www.APLib.org))

See "O. R. L. Crosier" *Lest We Forget*, Vol. 4, No. 3, pp. 4-6

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

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

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| 1843 Fall | 23 | Accepted Millerite message, baptized by E. R. Pinney, and began preaching |
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He was issued a preaching license by the Wesleyan Church after it split from the Methodists. He declined to be sponsored by either the Wesleyans or the Methodists for further theological studies. As a result of his preaching on the prophecies, Dr. Hahn (president of the village corporation and secretary of the County Medical Society) accepted the Advent message.

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

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

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

The Sanctuary was the heart of the typical system. There the Lord placed His name, manifested His glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the Scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. {1846 ORLC, LOM 38.1} The name, Sanctuary, is applied to several different things in the Old Testament, neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2300 days, but called it the Sanctuary, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the New Testament, the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. {1846 ORLC, LOM 38.2}

[EGW 2/15/1846:]

God showed me the following, one year ago this month:--I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company. Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and

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

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

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

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| 1846/12   | 26 | Advocated Sabbath keeping in the <i>Day-Dawn</i>   |
| 1847  | 27 | Separated fully from the Sabbatarian Adventists and their view on the sanctuary and the Sabbath, and through 1853 was on staff of Joseph Marsh's <i>Advent Harbinger and Advocate</i> in Rochester (1848 Joseph Bates met the anti-Sabbath writings of this periodical in " <i>A Vindication of the Seventh-Day Sabbath</i> ") |
| Evangelist in the Michigan Conference of the Advent Christian Church in 1858; no history of next 50+ years. |    |  |
| 1904  | 84 | Visited the Grand Rapids, Michigan, Seventh-day Adventist Church, and shared the story of the historical ride October 23, 1844 with Edson to tell the good news about Jesus in the heavenly sanctuary <sup>1</sup>   |
| 1912  | 92 | Died   |

Footnotes

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