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

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

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

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

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

"I mused in my heart, saying: 'My advent experience has been the brightest of all my Christian experience. Has the Bible proved a failure? Is there no God in heaven, no golden city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectations?'... {1984 JNL, HEVI 111.9} "I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given - our disappointment explained, made clear and satisfactory. {1984 JNL, HEVI 111.10}

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

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

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1845/3	39	Sanctuary article in Day Dawn, Cros	sier's periodical publis	hed at Canandaigua,
		New York (just southwest of Port G	ibson)	
1846/2/7	40	More complete sanctuary article, en	titled "The Law of Mo	oses," in <i>Day-Star</i> Extra
The Law of Moses		The Sanctuary	The Antitype	The Transition
The Legal Types and Antity		pes The Priesthood of Christ	The Scape-Goat	
1846	40	Conference (probably in the fall) on	the sanctuary at Port	Gibson; Joseph Bates
		attended, and preached on the Sabba	th; Edson accepted the	e Sabbath, and Bates,
		the sanctuary		
1847/4/21	41	Ellen White endorsed the <i>Day-Star</i> l	Extra article	

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

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

1850 44 Sold Port Gibson farm to help fund the work of the message [Evangelistic trips through New York, Pennsylvania, Canada, working at various times with J. N. Andrews, G. W. Holt, F. Wheeler, Joseph Bates, and John Loughborough; farmed to support his family]

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

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

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

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

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

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

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

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